

# Lutheran Herald.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

Volume 8

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Number 1

## Der Pilger aus der Ferne.



From distant shores returning,  
The pilgrim wanders home;  
For rest his soul is yearning,  
He would no longer roam.

A silent grave encloseth  
What he most treasured here;  
His heart no more repositeth  
But looks beyond for cheer.

Though royal cities tower  
In strength and precious gold,  
They vanish like a flower,  
And soon their fall is told.

The rivers, swiftly flowing,  
Merge with the ocean deep,  
The mighty winds cease blowing,  
And waves their silence keep.

The sound of harp-strings waneth  
While floating on the air,  
Nor day nor night retaineth  
That melody so fair.

The pilgrim, who the pleasures  
Of yonder world can taste,  
Cares not for earthly treasures  
That quickly go to waste.

While here below sojourning,  
He looks to things that stay,  
And never ceases yearning  
For that eternal day.

—Translated by Rev. H. Brueckner.

Elsewhere in this issue we publish an appeal to aid in the medical relief work for wounded soldiers as carried on by the American Physicians Expeditions Committee, Inc. *The War and Medical Relief* The purpose of this organization is to send medical relief expeditions (physicians, nurses, and hospital equipment) to Germany and Austria-Hungary, to take care of all wounded, irrespective of nationality, within the German and Austrian lines. The appeal speaks for itself.

The world stands aghast at the tremendous toll of human lives, of maimed and crippled human beings, to say nothing of the destruction of property, which this struggle exacts. If we can not stop the war, we can help to alleviate the suffering which it entails. Here is one of many opportunities. The gentlemen uniting to form the A. P. E. C. are moved by no ulterior motives. All work done by them is done gratuitously and voluntarily. They should find a hearty support on all sides.

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Though the book markets have been deluged by works of fiction, novels, juveniles, and the like, there is still plenty of room for fiction of a certain class, namely that imbued with *More and Better Fiction* a specifically Christian spirit. The claim that "what a man eats, he is," contains more than a grain of truth, especially so in an intellectual, moral, and spiritual sense. You are pretty sure in hazarding a guess as to the character of one according to the nature of the books and writings on which he feeds. Consciously or unconsciously the reader comes under their spell. Consciously or unconsciously they help to mould his character, shape his outlook on the world, furnish him with the criteria for measuring the phenomena of life and determining their value. And especially is this true of the young and immature. All the greater the reason why the rules of moral and spiritual hygiene be observed by them who furnish the food and those who consume it. We need more and better fiction, and more discriminating care on the part of those who read it or give it to others to read. The game is surely worth the candle.

We append an appeal by a committee of Lutheran publishers submitted by its chairman and are glad to call attention to it. All writers or embryo writers among our readers will please take notice. Here is a field that needs development, and it is up to us to see to it that it is developed.

At a meeting of the association of managers of Lutheran synodical publishing houses, held in Chicago

last June, a committee was appointed to consider the question of procuring more and better fiction for joint publication. The committee was empowered to make the selection from such manuscripts as may be secured, and to submit them to the association for decision.

Pursuant to this plan, the committee desires to establish communication with writers of juvenile and adult fiction in order to enlist their interest and co-operation.

**Prizes.**—Two sets of prizes will be offered for stories in each department, three for juvenile stories of 10,000, 20,000, and 25,000 words, and an equal number of prizes for stories of greater length and wider scope for adult readers.

**Character of Fiction Desired.**—Without prejudice to general merit, preference will be given to stories the scenes of which are laid in Lutheran communities and which, at least in part, deal with the people of that faith or have points of contact with the Lutheran Church in America and elsewhere. The pioneer period of Lutheranism in the United States constitutes a special field for truthful fiction offering the added advantage of being almost virgin soil to American story writers.

Those interested in furthering the enterprise, either by submitting manuscript or otherwise, are referred to the chairman of the committee, A. H. Dornbirer, Lutheran Book Concern, Columbus, Ohio, who will be glad to inform them of the prizes offered, the time limit, and the submission of manuscripts.

A. H. Dornbirer,  
J. W. Horine, D.D.,  
A. G. Anderson,  
The Committee.

\* \* \*

"A religious text-book purporting to be undenominational is like an arithmetic which does not insist on a correct answer." This sentence, culled from one of our exchanges, is a good one to hurl at the "undenominational" book-agents, sent out by the Russelites and the Seventh-Day Adventists, who try to pawn off their pet theories of no hell, a second-chance, the millenium and the annihilation of the wicked, under such innocent titles as these: "Harmony of the Scriptures" and "Bible Readings for the Home Circle," for the purpose of deceiving those who love the Bible and expect to add a useful book to their library.

That phrase "undenominational" is being used quite freely at the present time. It is very fashionable with those who like to present their false doctrines or with those who straddle the question at issue and try to please everybody. Remember Christ's warning: "Beware of false prophets!"

—C. in "The Northern Lutheran.

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1917 is the jubilee year, the quadri-centenary of the Reformation. Various are the preparations made for the proper observance of this great event. One of them, and a good one, is

**The Church Paper and 1917** a systematic endeavor to get a Lutheran Church paper into every Lutheran home.

The value of the Church paper for the reading table in every Christian home is so evident that it need not be enlarged on here. Some of the Lutheran papers have adopted as their slogan: "A Lutheran Church paper in every Lutheran home by 1917!" Will our readers help in realizing this end? The "Lutheran Herald" should be in every home of our synod where the English language is used. How about you?

## Meditation.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Matt. ii, 16.

When the very Son of God was made flesh and dwelt among us, there was joy in heaven and in earth thereat. Alas, on the part of humanity, how very few there were to rejoice. Mary and Joseph, the poor shepherds, Simeon and Hannah, the wise men from the east—these are all we know of. But hark! When the news of the Messiah's birth was brought to the holy city, then was King Herod troubled, and all Jerusalem with him. What cruelty this wicked ruler resorted to to secure his throne which he thought endangered, that St. Matthew tells us here. Meanwhile, **His saints are in the hands of their mighty Lord**—who bringeth to naught the counsels of the wicked, and in vain doth Herod steep his hands in innocent blood. **The safeguarding of the Holy Child and of His parents** witnesses that no power can prevail against the arms of the Almighty. Nay, He maketh their evil devices to serve Him in the execution of His purposes concerning the children of men. Unwittingly, Herod by his crime effects the fulfillment of two prophecies uttered to mankind several centuries before; thus teaching us how wisely and well God rules over His people, how neatly He orders the course of events, how faithful He is in the keeping of His Word, and how intent upon having us know the Christ He has sent to save us.

Meanwhile, the Lord in His wisdom does suffer the wicked to have his way to some degree. "In Rama was there a voice heard: lamentation, and weeping, and great mourning" because of the slaughter of innocent blood. Thus has it ever been, and is now: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. xxxiv, 19. **He maketh all who entrust themselves to Him to dwell in safety.** What a comfort this, as we stand within the portals of another year, and can not know the perils that line the way of it. Ah, that we might have a fuller faith in God our Father, and in His strong love of us through Jesus Christ His Son, then would all our fear be cast out, then would we see the beneficence of His guidance of us, the glory of His deliverances, the bounties of His care, and taste the bliss of His salvation.

Heavenly Father, in Thy ways with us Thou art truly wonderful. Perfect is Thy counsel, and perfect are Thy ways. We, the children can not understand them. Therefore, we pray to make us confident that, whatever may betide, if we keep hold of Thy hand, all things must work together for our good. If need be, chastise us; only give us strength to endure and wisdom to profit by it. Thou art the Potter, we the clay; mould us for Thy glory; for, bought with the precious blood of Thine own dear Son, we are holy and precious in Thy sight. This is the hope we have by Him; strengthen it, and crown it with Thy abounding goodness. Amen.—Schuette, Exercises unto Godliness.



## Instruction and Education

By Rev. GEO. M. WENG, A.M.,  
80 Central Ave., Oshkosh, Wis.

### Germans in England.

Mr. Brougier had been a resident of London for fifteen years, and in a statement to the press declared that he had left London to escape an intolerable condition. His statement is in part as follows:

"Members of German families, whose fathers and brothers are confined in concentration camps, may regard themselves lucky if their landlords do not turn them out into the streets, but these are only a small minority, and most of these are on the verge of starvation. Nobody will employ them, and necessity has driven them to street beggary. And nearly all of them are respectable and refined people who never dreamt of being placed in such a frightful position. The majority of these unfortunates consists of the wives and children of bank clerks, small traders, and mechanics, who are being persecuted to the last extreme by the hatred of the English. The American consulate pays them six pence (twelve cents) per day, and the line of the distressed applicants for relief in front of the consulate is never ending. They stand in line exposed to the jeers and insults of the scum of the London slums, for the sake of getting the pittance that stands between life and death of their dear ones, but without staying ultimate starvation.

"The German church societies lend aid intermittently in the shape of bread and milk. Banker Baron Schroeder and other rich Germans, who have so far escaped the attacks of the mob, try to do all they can, but what can they do? Many, many of these poor creatures have been ejected from their dwellings by heartless landlords, and the government does not move a hand. They walk the streets of London day in and day out, begging for some little gift, and forced to find their night's lodging in the parks, in house lobbies or other similar places. The German hospital is the only spot in London where medical aid is extended to them gratuitously.

"Even those who still have a little money are badly off. House-holders cancel their leases and at nearly every boarding house a sign is displayed that Germans need not apply. Of late many have even stopped selling them provisions, while some even more contemptible charge them double price for everything they need. In many restaurants are signs that Germans will not be served, and any one speaking German outside of his own dwelling where any one can hear it, is in mortal danger. Wherever there is opportunity the mob acts like wild beasts, and the police do not interfere in any single case until they have received orders from higher up. Then it is

usually after the damage has been done, as was the case with the wholesale attack on German shops not long ago. What a London mob is capable of must be seen to be appreciated. It has regard neither for women nor infants in arms."

A London correspondent to the New York "World" gives the following instance:

"Even German-born wives of Englishmen are not exempt from persecution as suspected spies, and Mrs. L. S. Herbert, the wife of a well-known clergyman at Darlington, was sentenced recently to six months' hard labor in prison because she told one of her husband's parishioners that the German Emperor was a good man. The Parishioner, in the vestry of the church, called the Kaiser a blackguard and said he ought to be hanged, whereupon the clergyman's wife defended the Emperor. The parishioner, acting like the informers of the Reign of Terror in France, immediately went to the police. A servant in the clergyman's home testified that her mistress had several times spoken in praise of the Germans, and the police, in searching the lady's house, discovered the addresses of several German relatives, a newspaper clipping headed, 'Kaiser Still Allied to the Almighty,' from an American paper, a list of German casualties and a map of Darlington. The clergyman testified that his wife was born in India of German parents, but had served the English church as a missionary in the Orient, which fact had not the slightest effect in saving her from the most severe punishment the judge could inflict."

A young German woman who passed through many of the appalling scenes described by Mr. Brougier relates the following story: A German named Richter kept a loan shop in a section of London. Because he had refused advertising to a certain newspaper solicitor he was denounced by this man and dragged to a concentration camp. All his jewelry was confiscated, his pawn tickets destroyed and his wife and three or four small children abandoned to their fate. Although prosperous, with an income from two houses, the tenants refused to pay their rent on a plea that they were not required to do so under the moratorium. Her money finally ran out, and Mrs. Richter was living in a single garret room with no food for her children. As long as the witness who relates this story remained in London Mrs. Richter and her children subsisted on the milk and bread which the charitable young woman obtained from a few Germans who were trying to provide for their countrymen to the best of their ability. The English themselves were callous to all appeals and rather rejoiced in the utter misery of their victims. What became of the unhappy family after the young woman left is not known.

The "Times" under a London date of May 13th writes: "The mob, mostly boys, women, and girls, got out of hand and wrecked and looted property on all sides on the least suspicion that it was owned by Germans. In many cases the women wore specially made aprons, capable of carrying their booty, while the boys trundled wheel-barrows, loading them with loot as they progressed."

However, it must not be inferred that only the London scum was concerned in these outrages. No less a personage than Lord Charles Beresford excited the mob spirit in addressing a meeting of so-called women at the Mansion House. "We have had enough of kid-glove and featherbed fighting," exclaimed this

doughty warrior. "Now let us take the gloves off and intern a lot of our enemies." The most dangerous enemies in England, he declared, are wealthy naturalized Germans of a high social position, and he referred especially to Sir Edgar Speyer.

In a letter to a Newark man, printed in the "Evening Post," a young man in London writes: "You can judge my mother's and father's feelings when they read in the newspapers that the works had been burned down on Sunday by an excited mob. Not a word had we heard of it before, living here in this quiet part. We had left the works on Saturday as usual, not a word had fallen, every thing had been as usual, including tons of orders on our books. Going down the familiar little street, we saw the charred remains of the roof-beams silhouetted against the sky, only the walls were left of No. 1, from the office to the iron doors dividing this from the No. 2 building. The warehouse opposite the office was also totally destroyed, also the floor of the dining rooms. As for Nos. 2 and 3, nothing was touched by fire, but every window had been smashed to bits, and the doors broken in, **and every ounce of stuff looted and carried away.** . . . My father was upset enough by the fire and damage. On the third day after the fire on coming home he found a message to see the local police station. Suspecting little, he went round to see them while the dinner was being made ready. He was never allowed to come home to enjoy the dinner. A man far above the military age, who had lived here all his life, a man who with his old partner (your father) had brought a new industry to this town, an employer of labor in no small way—he was kept a prisoner—little use it was to him that he had lived in this town ever since he was little more than a boy—he had committed the most awful offense you can commit in Europe today,—he had not been prudent in the choice of his birthplace."

A London dispatch of May 17th stated that in London alone 257 persons were more or less seriously injured. The outrages, covered by a cloak of patriotism, were in the last analysis nothing but a gigantic plot to loot the houses of respectable citizens whose thrift and industry had enabled them to accumulate more than their ignorant and improvident neighbors. Outrages against men, women, and children were reported not only from London, but from Manchester, Birkenhead, Glasgow, Southend, and other places. On May 19th those interned in miserable concentration camps (and what an English concentration camp is like the death of thousands of innocents in Africa during the Boer war bears eloquent testimony) numbered 19,000 in London alone, to which thousands and thousands were subsequently added under the internment act passed in Parliament under the direction of Sir Edward Grey and Andrew Bonar Law. It was labeled: "In the interests of justice and humanity." In Johannesburg upward of a million dollars' worth of German property was destroyed by fire alone, and in Capetown negroes were turned loose upon the helpless people. It was a complete triumph of Anglo-Saxon kultur. "God save the King."

## Booker T. Washington.

Authorities write his name in full, Booker Teliadro Washington, born a slave, famous as an educator and a leader among his people, founder and director of the largest and, we think, the most widely known of the 360 secondary and higher schools for the Negro race in the United States, died at the scene of his life-work, November 14, aged 57. He was born at Hale's Ford, Virginia.

Little is known of his father. After the war his mother took him to West Virginia where he worked in the mines, attending schools during the winter months. He heard of General Armstrong's school for colored boys at Hampton, Va., walked 500 miles to reach it, and was received as a student. He did chores and janitor work, and served summers as a waiter, to earn his living. He graduated with honors in 1875; attended Wayland Seminary, Washington, D. C., and in 1879 was called as a teacher in Hampton. Two years later he was put in charge of the Tuskegee Institute, a school of no available buildings, with 30 students, and to which the state of Alabama made a yearly appropriation of \$2,000.

### The Institute.

Tuskegee is a little town forty miles northeast of Montgomery, Alabama. The institute aims to train colored youth in various self-supporting occupations. All trades and the various branches are taught along with the subjects taught in schools and high schools. The basis on which Mr. Washington worked was that the race problem will be solved when the Negro becomes a valuable workman, and financially independent. Accordingly, his great endeavor was to train his students to make them reliable and competent citizens. The institute is a development of what he found in Hampton.

One of the first industries taught the Negro boys at Tuskegee was brickmaking; then they were taught to lay them in walls and to build houses. Mr. Washington bought land, built houses, carried on all kinds of farming, and raised stock and fruits, and gradually added houses to lodge and care for his students, until the Institute became a little village in itself.

The Government educational Year Book for 1914 reports that it has grounds, buildings, etc., valued at \$1,200,000, and has a total yearly income of \$418,768. The students are enrolled in three general departments, as follows: Elementary, Secondary and Normal, Industrial. By teachers and sexes they are divided among the departments, thus:

Teachers—192 in all departments.

Students—Elementary, 670 men, 433 women.

Secondary and Normal—226 men, 198 women.

Industrial—896 men, 631 women.

The institute has a library of 17,000 volumes. Of 360 Secondary and Higher schools for Negroes in the United States, established by states, religious bodies, societies and individuals, reported by the Commissioner of Education for 1914, no other has so many students and teachers, so large a yearly income, nor so valuable property. This is part of the visible living monument of Booker T. Washington, by birth a slave.



## An American, Not Anglo-Saxon Country.

Since the offensive term, "hyphenated," has been made use of rather indiscriminately and unwisely, and has hurt many loyal Americans who deplore the deeds of extremists and fanatics, no less than they do the biased and un-American press, the question as to which nationality has made the largest contribution to patriotism in this land of ours has come up. The **American Lutheran Survey** quotes the following rather startling figures to show that it is about time to cease calling the United States an Anglo-Saxon country. It is a Norwegian-American, if you please, who quotes the figures. "If this is an Anglo-Saxon country, why did only 53,532 British-Americans and 45,508 Englishmen serve in the Union Army during the Civil War, while the army lists carried the names of 187,858 Germans and 144,221 Irish volunteers? Or only 99,040 Anglo-Saxons against 332,079 Germans and Irish, besides 74,855 others designated by Dr. Gould as foreigners not Anglo-Saxons?" This Norwegian-American editor, who can use as racy an English as need be, then asks: "Is there any reason why English-Americans should presume to define for the rest of us what Americanism means?" Only 31 per cent of our population is of English descent, and it is manifestly unfair to speak of this as an Anglo-Saxon nation, no matter how much the nation may be indebted to England for some things.

—The Lutheran.

## Young Peoples' Societies

### Topics for Young People's Societies.

#### Luther at Worms.

December 10, 1520, Luther had solemnly burned the papal bull, which condemned his doctrine, ordered the destruction of his writings, and threatened to put him under the ban. Thus he had severed his connection with Rome. Several months later, during the first days of 1521, the Pope did hurl the ban against Luther, i. e., solemnly excluded him from the Church and thus also from heaven and its bliss, and demanded of the secular government to execute him as a heretic, or at least put him under the imperial ban and declare him outlawed. Usually the papal ban, i. e., the exclusion from the Church, was followed by the imperial ban, the exclusion from the State, for Church and State in those days were so closely united, that the State had become merely the servant of the Church.

But this time conditions and circumstances had become very difficult. The youthful Charles of Spain, nephew of Emperor Maximilian, had just been elected Emperor of Germany, as Charles V. Since the Pope would gladly have frustrated his election, and only

the secular representatives, notably the Elector of Saxony, had forced it through, the Emperor was in no hurry to accede to the Pope's demand and put Luther under the imperial ban, and especially since Luther was a subject of the Elector of Saxony, to whom more than to any one else he owed his elevation to the imperial throne. Rather than pronounce Luther an outlaw, i. e., one who no longer may demand of the secular government protection of his body and life, and thus may be slain by any one with impunity, he reserved the matter for the Diet at Worms, and here put it before the representatives of the Empire. The Diet might demand Luther's personal appearance, or might condemn him without a hearing. Aleander, the representative of the Pope, with every means at his disposal tried to hinder the personal appearance of Luther at the Diet, for he feared the influence Luther might exert over the princes and other representatives of the Empire and even over the Emperor himself. He spared neither money nor the bestowal of all kinds of papal titles and other insignia of honor. But he did not succeed. God would have Luther make a confession of faith before the Emperor and the nation. The Estates, i. e., the representatives of the Empire, felt that the excitement among the people was so great, as to make it inadvisable to condemn Luther without a hearing. Thus in March, 1521, Luther was summoned to appear before the Diet. At the same time he was assured of safe-conduct.

This summons reached Wittenberg March 26. What would Luther do? Would fear cause him to hesitate? And if so, was he quite certain of his case and thus of the protection of his God? With noble courage and trust in God he immediately declared his intention to follow the summons, and at once set about to arrange all his affairs. Though shortly before, his fatherly friend Staupitz, fearing man, had become unfaithful to the cause of the gospel, he would not do likewise. Though many advised against his going, and called attention to the fact that it was not looked upon as sin, to break the pledge of safe-conduct given to a heretic, yet he remained firm. A letter written by him December 21, 1520, reveals the thoughts that filled his soul and gave him courage. There he wrote to his friend Spalatin, "There is no doubt of it that God calls me if the Emperor calls. But if they proceed to violence, as is most likely—for they will scarcely call me for the purpose of being instructed—then the matter must be committed to God, for He still lives and reigns, who preserved the three youths in the oven of the Babylonian king. But if He will not preserve me, it is only a little matter about my head when compared with Christ, who was slain with much contumely and to the offence and destruction of many. For here one must neither consider danger nor well-being, but rather see to it, that the gospel which we have now begun, is not delivered to the ridicule of the ungodly.—You may expect anything of me but flight or revocation. I will not flee, much less recant, as sure as my Lord Jesus will give me strength, for I could do neither

without danger of ungodliness and the salvation of many souls." Only he can feel thus who is absolutely certain of his case, and through faith has found a gracious God, and thus also peace of mind and confident courage. Rom. v, 1, etc., viii, 31, etc.

April 2 he started on his journey, for he was to reach Worms twenty-one days after receiving the summons. The city of Wittenberg furnished him with a wagon; a fellow monk of the Augustinian order and two friends accompanied him; the imperial herald rode ahead. The journey was like a triumphal procession. Leipzig, Erfurt, Gotha, Eisenach, Hersfeld, Friedberg, Frankfurt, Oppenheim were stations on this road to Worms. At Erfurt especially, where he had studied, he was received with many honors. Here also he remained for the Sunday and preached. One who heard him later wrote, "The sermon melted the hearts like snow before the breath of spring." During this journey also adherents of the Pope tried everything to keep him from Worms. They succeeded in prevailing upon the Emperor to issue a command, that Luther's writings should be burned, and they saw to it that Luther learned of this command. They hoped, fear would now keep him away from Worms. The report did frighten Luther but he would not turn back. He wrote to Spalatin, "Christ lives, and we will enter Worms in spite of the gates of hell and the powers of the air." And thus he remained firm also, when a day's journey from Worms, he received news from the selfsame Spalatin, that the promise of safe-conduct would be no better kept in his case than it was with Hus. But Luther's answer was, "Indeed, Hus was burned, but the truth remained. For this reason I will go to Worms, even though there be as many devils there as roof tiles on the houses!" Formerly it was thought that Luther here wrote his great hymn, "A mighty fortress is our God." But this is hardly correct. But what this hymn so forcibly expresses that indeed did fill his soul at this time.

Luther reached Worms April 16.

**Discussion:** 1. By what act did Luther finally sever his connection with Rome?—2. Who was the arm in those days by means of which the papal Church enforced its will against heretics?—3. How is this relation of Church and State to be judged?—4. What does the ban signify?—5. What does the imperial ban mean?—6. How did the Emperor Charles V. come to place Luther's matter before the Diet of Worms, instead of deciding the matter himself?—7. Why did the adherents of the Pope try to hinder Luther's coming to the Diet?—8. Who on the other hand knew no fear of Worms?—9. Why this fearlessness on Luther's part?—10. Where does St. Paul speak of the peace and confident courage of the heart, that in faith has found in God a dear and gracious Father?—11. Which hymn of the Church also speaks of this?—12. What do you know about the itinerary of Luther to Worms?—13. Of which previous journey of Luther does this journey to Worms remind you?—14. In which respect are these two journeys similar, and wherein do they differ?—15. Show how Rome feared Luther in Worms more than Luther feared Worms.—16. In which respect does Luther's hymn, "A mighty fortress" fit this period?

M. Reu.

### Announcement.

The Topics for Young People's Societies written by Dr. Reu and published in this paper have met with much favorable comment among our young people. And this is meet and right. Those of them who have made it a point to study them—not merely hastily to glance them over—have reaped a rich return. Luther's earlier development, and that involves the history of his time, has strikingly been set forth. These topics, God willing, will continue until the portrait of this wonderful man of God is complete. Pursuant to requests that have come in it is planned to issue them also in pamphlet form, both in English and in German, and put these pamphlets on the market at a nominal price. Societies that have not yet taken up their study and wish to do so now—and every society should study them—will then be able to secure the pamphlets in either language. The first pamphlet would include the topics as they were published during the past year. The current Topics will appear in the "Lutheran Herald" as before, and if the demand for them warrants it, will also be issued in pamphlet form at a later date.

Further announcement later.

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### St. John's Luther League of Dubuque Celebrates 20th Anniversary.

On Thursday evening, December 30, 1915, the members of St. John's Luther League held a banquet. It being the 20th anniversary, an elaborate three course dinner was served. The hall was resplendent in decorations suggestive of the Christmas time. Eighteen small tables artistically decorated with Christmas flowers, candles, and candy gave a very striking effect. The banquet was opened with prayer by the local pastor, the Rev. Wm. Heinecke, after which the president, Mr. Wm. Voigts, gave the welcome address. All lights with the exception of candles having been extinguished, a Victrola concert including "Silent Night, Holy Night" by Madame Schumann-Heink was heard. After the first course had been disposed of, Miss Frieda Braun rendered a piano solo. Following the second course, Miss Margaret Reu gave a talk on Luther League work. Miss Ninette Tishert, of Berlin, Germany, favored the banqueters with a selection of German songs. The appreciation of the assembly was shown by calling on Miss Tishert for several encores to which she responded. The evening's events came to a close with the singing of the Luther League Rally Hymn.

Following are the officers for the ensuing term of six months: president, Mr. Wm. Voigts; vice-president, Mr. Louis Schloz; secretary, Martha Moehl; treasurer, Mr. Henry Suverkrup; librarian, Miss Frieda Braun.

The Secretary.

Martin Luther made the Lutheran Church the Mother Church of the Reformation, the mother of Protestantism, the leader of nations, the pioneer of foreign missions and the formulator of the finest system of divinity extant and the most conservative and the most substantial denomination in the world.

—Dr. Philipp Schaff.



# Lutheran Herald

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Address communications to the associate editor of the department for which they are intended.

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Address all orders, drafts, etc., to the office of publication.

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## Contributions

### Lutheran Gains in 1915.

There are now in America 9,627 Lutheran ministers, a gain of 275 over 1914; 15,958 churches, gain 264; 3,754,923 baptized members, 70,643 gain; 2,414,116 communicants, 61,731 gain.

There was raised for local support \$13,532,834, and \$3,326,428 for benevolence, a total of \$16,869,262, a gain of \$1,813,144 in local support and \$311,784 in benevolence.

There are 3,793 students for the ministry, a gain of 242, in 126 institutions, which have in addition 16,606 students; adding nine women's colleges with 1,190 students, makes a total of 135 educational institutions with 17,796 students. The value of these institutions is \$18,911,776.

The number of periodicals is 177, printed in 14 languages. Adding the General Council Sunday school series of 33 different issues, gives a total of 210. These are issued from various publication houses which have a value of \$2,150,000.

To care for the orphan, the aged, the sick, the seamen, delinquents, and all classes that need ministrations of mercy and Christian love, there are 231 institutions, which cared for 334,129 persons in the year. Their property valuation is \$11,747,868.

Twelve Foreign Mission Boards are operating in China, Japan, Burmah, India, Africa, Madagascar, and Porto Rico, and with Indian tribes in U. S. and Alaska. In foreign lands there are 273 missionaries,

1610 native workers, a total of 1883 workers, at an expense of \$508,535.

The valuation of Lutheran churches in America is \$100,832,765. Other properties makes the Grand Total \$133,492,409, a gain of \$6,547,544 in property and endowments. There were in the parochial schools, 261,100, and 1,010,911 in Sunday schools, a total of 1,281,011. The books and supplies for them ran into millions.

Lutherans in America use 18 languages to administer the Gospel, but they have only one Confession of Faith, that of "Augsburg, 1530," on which the whole Lutheran Church stands solid as a unit.—R. E. McDaniel in "The Young Lutheran."

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### Why Medical Relief Expeditions are Urgently Needed in Germany and Austria.

Since the European war started, according to official reports, thousands of German and Austrian physicians have been killed by bullets or sickness or have, as a result of the terrible strain of the work at the front or in war hospitals, become absolutely unfit for service. The casualty lists every week contain a dozen or more of physicians!

The medical force available for war hospitals is now only about one-half of what it was at the beginning of the war. And the number of sick and wounded is increasing steadily!

An official decree issued recently by the Bavarian war minister may serve as an illustration of the situation in Germany: "By order of the war ministry, after August 19th cr., students of medicine may be employed as assistant physicians in the army, provided they have passed their first examination and have had one-half year's hospital experience and six months' experience in the Army medical corps."

This means that students who, under normal circumstances, would not have been admitted to practice but after several more years of study, must be used for treating the sick and wounded!

On October 1st the American Red Cross has, as is generally known, withdrawn the medical relief expeditions it had, until then, maintained in Germany and Austria. This means a still greater reduction of the medical resources of both countries just at a time when they are in serious need of physicians as well as hospital material.

Reports from army physicians reaching the United States from the other side complain about the utter impossibility of handling the work in the base hospitals and in those nearer the front effectively.

That hospital supplies (absorbent cotton, bandages, gauze, certain kinds of medicines, etc.) are very scarce in Germany and Austria, is a well-known fact. Just think that they have no Iodine, no chloroform, no ether and the like to treat the wounded soldiers with, to lessen their pain and to clean their wounds! The Red Cross is constantly urging the sending of these articles!

### Not a Cent Wasted by the A. P. E. C.

The American Physicians Expeditions Committee, Inc., has been organized for the purpose of sending medical relief expeditions (physicians, nurses, and hospital equipment) to Germany and Austria-Hungary.

The Committee, some of whose members are named below, wishes to point out that every cent contributed to its funds is used exclusively for the equipping and maintaining in Germany and countries allied with her the expeditions mentioned above. The Committee which is incorporated under the laws of the State of New York has no salaried officials or employees. All work is done voluntarily and without any compensation whatever.

All receipts are acknowledged through the press, and accounting also is made publicly.

The American Red Cross is generously rendering its services to this good cause by shipping the hospital outfits and supplies for these expeditions to Germany and Austria, permission for which is being given by the British authorities.

A medical advisory board, consisting of prominent physicians in New York, is rendering its assistance to this Committee in all medico-technical questions, such as composition of outfits, selection of participants in expeditions, etc.

The work of this Committee and its expeditions is heartily welcomed by the German authorities, as numerous letters from the highest official sources to the Committee show.

It is a matter of course that these expeditions take care of the wounded of all nationalities, friend and foe alike, within the German and Austrian lines.

**All Contributions** should be sent to the treasurer of the Committee, the Hon. Herman A. Metz, 122 Hudson Street, New York City, or to German newspapers or to local Committees.

All other matters are to be referred to H. Portack, Assistant Secretary, P. O. Box 1207, New York City.

The Committee on churches includes the following names: Rev. G. Baltzer, St. Louis, Mo.; Prof. F. Bente, Concordia Seminar, St. Louis, Mo.; Rev. G. C. Berkemeier, D.D., Mt. Vernon, N. Y.; Rev. G. C. F. Haas, D.D., New York, N. Y.; Prof. D. Irion, D.D., Elmhurst, Ill.; Prof. J. L. Neve, D.D., Springfield, Ohio; Rev. Dr. Wm. Popcke, New York, N. Y.; Prof. M. Reu, D.D., Dubuque, Iowa; Rev. F. Richter, D.D., Clinton, Iowa; Rev. Theodore E. Schmauk, D.D., LL.D., Lebanon Pa.; Rev. Wm. Schoenfeld, New York, N. Y.; Rev. C. H. L. Schuette, D.D., Columbus, Ohio.

There are often things that God intends to give us, but which we must wait to receive in His way. Short cuts in life's path are always mistakes in the end. Jacob's mother knew that he was to have the blessing of the firstborn, but if she had waited it would have come to him without being being stained as it was by her own and her son's deception. The only way to true success is God's way. We must learn to wait for God.—J. R. Miller.

## The Family Circle

By Rev. W. KRAUSHAAR,  
220 Third Ave. S. E., Aberdeen, S. D.

### A New Year's Meditation.

As the winged arrow flies  
Speedily, the mark to find;  
As the lightning from the skies  
Darts, and leaves no trace behind;  
Swiftly thus our fleeting days  
Bear us down life's rapid stream:  
Upward, Lord, our spirits raise;  
All below is but a dream.

Thanks for mercies past receive,  
Pardon for our sins renew;  
Teach us henceforth how to live  
With eternity in view.  
Bless Thy Word to young and old,  
Fill us with a Savior's love;  
And when life's short tale is told,  
May we dwell with Thee above.  
—John Newton.

\* \* \*

### That "Dying Thief."

A man once asked, "Are you a believer in the Christian religion?" "Oh, certainly." "You are a member of some church, then, I suppose." "Member of a church? No, indeed; why should I be a member of a church? It is quite unnecessary; the dying thief wasn't a member of a church, and he went to heaven." "But of course you have been baptized; you know the command—" "Been baptized? Oh, no; that is another needless ceremony. I am as safe as the dying thief was, and he never was baptized." "But surely, since you will not join a church or be baptized, you will do something in acknowledgment of your faith. You will give of your means—you will help the cause in some way?" "No, sir; I do nothing of the kind. The dying thief—" "Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career. But, mind you, there is one important difference between you and him. He was a **dying** thief—and you are a **living** one."

—Selected.

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### The German Emperor Keeps Vigil Beside the Wounded and Dying.

"Let me tell you a story of the Kaiser," said a German of high standing the other day to an American correspondent. "It will explain why we love him as we do."

"By the way of preface," said the American, "I should explain that two questions have been continu-



ally on my lips during my present stay in Germany. They are: 'What part is the Emperor playing in the actual direction of military operations?' and 'What is the German feeling toward him?' I have made a sincere effort to get the exact truth.

"Just after the battle of Soissons," said my friend, "the Emperor visited one of the field hospitals. He came to a door that was closed.

"Do not go in, your majesty," the attendants begged, 'a dying man is there. He is so frightfully wounded that you would be made unhappy.'

"I shall go in," was the reply.

"Inside the room was a young lieutenant. He was still conscious, and he knew he was dying. He was all alone. The services of those engaged at the hospital were needed for those there was still a chance to save. The Kaiser knelt by his bedside.

"Go," said he to the others.

"From time to time they opened the door, just far enough to peer in. Always they found the Emperor of Germany on his knees by the side of the dying man, praying aloud to their God. It was not until the tortured soul had taken its flight that the Kaiser left the room. There were tears upon his face."

It may be that is not the American conception of this supreme ruler of the German nation, but I believe it to be a true tale of an affecting incident. Those who are in a position to speak with knowledge of the Kaiser, and yet with some measure of impartiality at least, paint a pleasant picture of a warm-hearted, imperious, manly man. They tell with affection semi-humorous little tales of the Emperor in peace times which would be out of place in this narrative. All agree upon his kindness of heart and his reluctance to give others pain.

"It has been charged against the Emperor in America that he and the military coterie which surrounds him brought on this war," said the speaker. "You will not find a German who believes that. We believe to the last man of us that this war was forced upon us; that it is a war in defence of the Fatherland. Our sole criticism of the Emperor is that we believe, in an unavailing effort to preserve the peace of Europe, he held up our mobilization for two days. By that fact, our first blow was somewhat less effective than it might have been."

I am certain this is the feeling of all Germans. I have found no indication to the contrary. Americans who have lived here for years tell me that Germans are united in a flaming patriotism. They resent the suggestion that the Emperor did not do his best to keep the peace. It may be that here and there a German may sound a note of discord. I can only say that my inquiries have failed to reveal the existence of any discordant faction large enough to be worthy the name. Whatever may be Germany's fate in this war, there is no present reason to suspect that she is menaced by danger from within.

Those who have seen Emperor William lately say he has aged greatly since the beginning of the war. His face is deeply lined. His hair is whitening. He

shows evidences of great fatigue and of great grief, but there is no lessening of the energy for which he has long been known. He is in as constant, personal touch with the realities at the front as any of his generals. It was but the other day that he stopped his motor car in front of a little German church in which services were being conducted.

"There was mud splashed upon his coat," said one who happened to be present. "His boots were encrusted with mud to the knee. It may be he had been in the trenches. His lips moved as he followed the little Lutheran pastor in his prayer."

It is difficult—it is perhaps impossible—to arrive at a correct estimate of the real services of the Emperor as supreme commander-in-chief of the German armies. It is certain that he is in constant touch with both fronts. It is also certain that no great plan is decided upon—a plan involving important action—until he has been consulted. It is believed that the General Staff first works out such a plan in detail. Then it is submitted to him.

It is quite impossible to say whether he ever overrides a decision of the staff. It is equally impossible to say how a criticism expressed by the Emperor—but not pressed—would be treated by that body of strategists. It may be accepted that his word would be supreme, if he chose to give it. No General Staff would dare offer sturdy opposition.

One of the most dramatic tales of the Emperor is told of a visit to a field hospital. The attendants always—and quite naturally—strive to spare him pain. They led him past an unopened door.

"There is nothing in there for you to see." It was not true. He threw the door open.

"Nanu, hier bin ich," said he. That may be roughly translated. "Well, here I am." A man was dying upon the rough cot. As the Emperor stood over him the dying man opened his eyes. Then he smiled:

"I had a dream," said the dying man, his widely opened eyes still fixed. "I had a dream. I thought my Emperor came and stood beside my bed."

"Look," said the Emperor. "It was not a dream. Your Kaiser is standing at your side."

The man smiled again, and then passed away.

There are tales of this sort upon every German tongue.—Selected.

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### The Circulation of the Bible.

A statistician tells us that the Bible is now published in over 600 languages and that every year from eight to ten new languages are added to the list. During the year which ended May 1st, the American Bible Society circulated no less than 5,251,176 copies of the entire Scriptures or bound portions of the Bible. A grand total by all Bible societies of more than 18,000,000 copies is the best answer we can offer to the critics. During the past year in China alone 2,183,000 Bibles were distributed in the various Chinese dialects.

**Gib dich zufrieden und sei stille.**

Be thou contented and confiding,  
 Trusting in God's promised mercy;  
 While in His shadow thou art hiding  
 Nothing evil can befall thee;  
 He is the sun whose light brings gladness,  
 Whose cheering rays dispel thy sadness,  
 Be thou contented.

He knows the anguish that thou feelest  
 Hears thy spirit's silent pleading;  
 Whate'er from others thou concealest,  
 He, in love, is ever heeding;  
 Not far away is He, but near thee,  
 He comes to help, and soon will hear thee,  
 Be thou contented.

Say not, "No help for me appeareth,  
 All my pleading naught availeth;"  
 Thy God, who thy petitions heareth,  
 Help can give where all else faileth;  
 When least His aid we are expecting,  
 He most for us is oft effecting,  
 Be thou contented.

E'en when His help He long delayeth,  
 It is only meant to prove thee;  
 E'en though delay thy heart dismayeth,  
 He, thy God, will not forsake thee;  
 What in its coming never hasteth,  
 When once obtained the sweeter tasteth,  
 Be thou contented.

To them who trust a rest remaineth  
 When life's ills and toils are ended;  
 From every sorrow that now paineth,  
 Will God's own be then defended;  
 What blessedness will they inherit  
 Who, dying, trust in Jesus' merit!  
 Be thou contented.

Paul Gerhardt, 1666.

Tr. J. F. Ohl, 1915.

\* \* \*

**Tact.**

It is told of the youth of a young German prince, says "Harper's Weekly, many years ago, and presumably the present Emperor of Germany, that upon one occasion, his tutor having been changed, the new-comer in examining the young prince asked:

"Can your highness tell me how much is nine times twelve?"

"Seventy-two," replied the prince with royal promptness.

The tutor paled, but soon recovered his equanimity.

"Permit me to state to your highness that your highness' former tutor, whom I have had the honor to succeed as an instructor to your royal highness, appears to have been a person of rather limited capabilities," he said.

**The Power of the Word.**

Do you know what pleases us best when we sit in church, listening to the preacher? No, John, it is not flowing periods, nor is it fine words, nor is it the good voice that I like best. An apt, good quotation from the Bible—it is that which comes home to me. The sermon that quickens souls is that which has been drawn right out of the Word by a man that lives in it. Other sermons may flash, but the lightning does not strike.

A minister was running to catch his train. Having only three minutes, when the train would be due, it stands to reason that he did not have a long sermon for the man who stopped him on the street to get comfort for his soul. But what he said, went home. It was this: "Look up Isaiah 53:6. Go in with the first **all**, and go out with the last **all**. Good night." The worried man was puzzled. But he went home and took his Bible, and read: "**All** we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us **all**." "Go in with the first **all**," he mused. "Oh, I see. With the sinners I am to go to the Lord." "The Lord has cast on Him the iniquity of us **all**." "Yes, I see, my sins having been cast upon the Lord, I am to go forth into liberty with those whose sins have been taken away by Christ." That one word of prophecy, full of the message of blood and grace, brought the worried sinner the peace of which he had robbed himself by his wrong.

There is a tremendous power in the Word just as it is. But we do not handle it aright, nor do we go to it often enough. If the Bible received as much attention as the paper, folks would not wait for the jubilee collector to come around. They would send a big check even if they had to forego an auto to do it. —Ex.

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**The Purse's Story.**

A small, worn purse that contained coins amounting to \$1.40—it did not look impressive when it was given to the cause of the poor. But the story behind it is one to be remembered. Nine years ago, an old omnibus driver was driving his passengers to the railway station in an Eastern city. When the station was reached, the horses stopped of themselves. The driver was sitting in a heap, dead, but he still held the reins.

The men for whom he worked would not take the coins he had collected from the passengers. They left them in his worn purse. Although his wife was very poor, she would not use the money, either. Reverently she put the purse away, resolved not to use it for herself.

Although hard times came to her and her children after his death, her resolve was not broken; but last year, when there was so much distress among the unemployed, the widow, eighty-three years old, sent the purse to the Emergency Aid Committee, asking if they would accept "these coins, that have been kept in remembrance of the evening when his body was

50,000



brought home." Out of her poverty she gave this gift to others poorer than herself.

What better remembrance could there be than this legacy of help? A great newspaper told the story, and many living men and women were stirred to give, too. Such a story sets all readers thinking, for it touches life and death, and helpfulness and sacrifice, and the heights and depths of things. It is the widow's mite in a twentieth-century setting.

—Exchange.

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### Striking the Balance.

A diplomat once asked Bismarck to write something in his autograph album. The page on which the German chancellor was requested to place a sentiment and his signature, had already been used by two great Frenchmen, says "The Christian Advocate." Guizot had written:

"I have learned in my long life two rules of prudence. The first is to forgive much; the second is never to forget."

Under this Thiers had said:

"A little forgetting would not detract from the sincerity of the forgiveness."

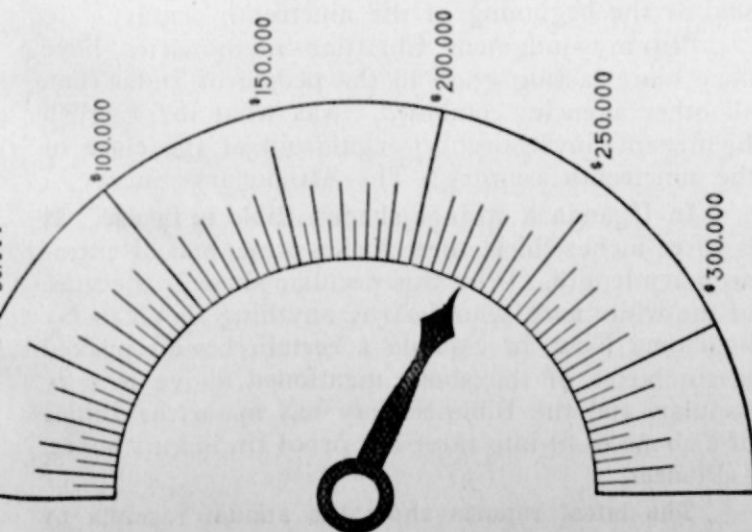
Prince Bismarck added:

"As for me, I have learned to forget much, and to be asked to be forgiven much."

## The Synod and Church

### AT LEAST THREE HUNDRED THOUSAND!

Subscribed according to last report in Luth. Herald	\$200,705.44
Additional subscriptions by pastors and teachers..	710.00
Congr. at Parkston, S. D., the Rev. J. Lambertus..	2,235.00
Congr. at Scotland, S. D., the Rev. H. Zink.....	1,200.00
Congr. at Tripp, S. D., the Rev. Chr. Goeken.....	1,000.00
Congr. at Lamont, Iowa, the Rev. C. Rembold....	1,507.00
Congr. at Lost Nation, Iowa, the Rev. G. Vollmer..	1,000.00
Congr. at Hazen, N. D., the Rev. L. Grosshans....	405.00
Congr. at Stanton-Goldenvalley, N. D., the Rev. Aug. Schult .....	1,100.00



\$225,138.59.

Congr. at Expansion, N. D., the Rev. A. Kelpé....	420.00
Congr. at Goldenvalley, N. D., the Rev. J. G. Fertsch	150.00
Congr. at Elgin, N. D., the Rev. Geo. Landgrebe..	500.00
Congr. at Krem, N. D., the Rev. J. C. Graeppe.....	735.00
Congr. at Amboy, Ill., the Rev. C. W. Kuethe.....	316.00
Congr. at Avoca, Neb., the Rev. C. Luecke.....	1,103.55
Congr. at Johnson, Neb., the Rev. C. Deubler.....	1,000.00
Congr. at Sterling, Neb., the Rev. H. C. Wunderlich	1,500.00
Congr. at Elk Creek, Neb., the Rev. F. Geyer.....	675.00
Congr. at Wymore, Neb., the Rev. H. F. Stutheit..	1,201.00
Congr. at Jansen, Neb., the Rev. A. Heckel.....	850.00
Congr. at Milford, Neb., the Rev. A. Fleischmann..	925.00
Congr. at New Hampton, Ia., the Rev. G. Fritschel	1,800.00
Congr. at Fall Creek, Wis., the Rev. C. Baumbach	1,105.00
Congr. at Massbach, Ill., the Rev. H. Streeb.....	725.00
Congr. at Altenburg, Mo., the Rev. N. Wettengel..	756.00
Congr. at Pocahontas, Mo., the Rev. L. D. Billnitzer	600.00
Congr. at Jonesboro, Ill., the Rev. Geo. Meyer.....	427.00
N. N. from Illinois .....	1,600.00
Congr. at Clinton, Iowa, the Rev. H. Lutz, (\$3000), additional .....	112.00
Congr. at Byron, Neb., the Rev. G. Schulz, (\$765), additional .....	26.00
Congr. at Andrew, Iowa, the Rev. C. Hast, (\$1200), additional .....	46.25
Congr. at Holstein, Ia., the Rev. G. Langkammerer, (\$1658), additional .....	3.00
Congr. at Rosebud, N. D., the Rev. W. Klein, (\$1425), additional .....	80.35
Congregation at Kellogg, Iowa, (\$1100), additional .....	10.00

Total ..... \$226,528.59  
Added twice ..... 1,390.00

Net total ..... \$225,138.59

Mendota, Ill. December 18, 1915.

Carl Proehl.

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### The Lutheran Church in Saloniki.

There exists at Saloniki, Greece, an evangelical church, composed of Germans, Austrians, and Swiss, whose pastor is appointed by the Superior Church Board at Berlin. The population of Saloniki is said to be 190,000, of whom 80,000 are Jews, 60,000 are Christians, and 50,000 are Turks. The parent stock of the Saloniki Jews were Israelites who fled from the Spanish Inquisition more than 300 years ago. Their Yiddish is full of Spanish idioms in contrast to the Yiddish spoken by Polish and Russian Jews, which has German words and expressions in every sentence, if curiously Hebrewized. As to Yiddish spoken in this country, Luther's Small Catechism has been translated into that Jewish dialect by Pastor Nathanael Friedmann, a Missouri Lutheran missionary in New York. The number of translations of our Catechism is not far from one hundred.

—The Lutheran.

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### News of the Lutheran Inner Mission Society of Minneapolis.

The kind readers of the "Lutheran Herald" ought to be informed of our work as there are many among them who have been interested in our cause for some time, and have supported the work, to whom we owe this information, and for the sake of others who we hope may become our friends.

First of all, we shall speak of the **Lutheran Hospice, the home for young women.**

Again and again we meet with remarks which prove that this part of our work is not generally understood. Many think it is a rescue home and

hesitate to recommend it to their daughters or others. The hospice is a Christian home for working girls and travelling women. As such it fills a great mission in our city. Or do you really think it is immaterial where our Lutheran girls go when they come to the city to work? If you are of this opinion, then you do not know of the many temptations a large city offers to innocent women. The home has given shelter, protection, and assistance to hundreds of them, and we know if a girl is willing to listen to the motherly advice of our matron, she is well taken care of at the Lutheran Hospice.

There are other girls' homes in the city, but they bear a different character, and we are sure that if our Lutheran parents knew them, they would prefer that their daughters should go to our Lutheran home. It is therefore well to ask for the Lutheran Hospice when coming to the city and to refuse to be directed elsewhere. It is still better to write to us before coming and to make arrangements to be met at the station. The hospice registered 190 guests during the months of October and November.

At our monthly entertainments this fall we had two splendid lectures. One given by Rev. C. O. Lundquist about his travels and observations on the West Coast, the other by Prof. Schroedel of the State University who entertained the girls with accounts of his seven months travel in Palestine. The choirs of our Lutheran congregations furnished the musical part of the programs. Lutheran girls and travelling women, you are invited to come to the hospice when you visit our city. We bid you a hearty welcome.

F. A. Schaffnit, Superintendent.

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#### Dedication at Port Clinton, Ohio.\*

After more than two years of planning and worrying and of strenuous work, St. John's congregation at Port Clinton, Ohio, decided that they were entitled to a week of joyous rest. They selected the week from September 26 to October 3, and during this time they dedicated their newly finished church.

The church is a massive, yet graceful, cruciform stone structure in English Gothic style. A perfect piece of architecture—we looked in vain for flaws—a powerful sermon in stone.

But if the exterior presents itself as a thing of beauty, the interior is a veritable gem. The one thing that attracts and holds the attention of every one who enters the church is the purely white marble altar, a memorial to the pastor's sainted wife. The oaken reredos in dark stain make a perfect background and enhance the beauty of the altar and altar step in pure white, while a hand-carved statue of the Christ under the baldachin adds the touch of life and perfection. All the other furniture in the chancel, the clergy stalls, the lectern, the pulpit as well as the organ, the choir stalls and the pews are made to harmonize with the altar. Rarely beautiful art

windows, the whole color scheme and the figures and symbols of the frescoing blend harmoniously with the surroundings. It is not often that you run across a church building like this one, where everything inspires and invites to worship, where nothing offends the sense of beauty and suitableness, of proportion and symmetry.

It was a pleasure to worship with the good people of St. John's at Port Clinton. The pastor in surplice and gown, read the beautiful common service and the vested choir led in the responses which were taken up heartily by the whole congregation. It was the one service to harmonize with the beauty of the church and its appointments, and the harmonious blending of the voices in the choir, under the efficient leadership of choir master and organist, gave precision, unity, and volume to its rendition.

During the week of dedication services were held as follows: Rev. Meier, of Toledo, delivered the farewell address at the old church and preached the German dedicatory sermon at the vesper service; the pastor loci, Rev. S. K. Strauss, read the service of dedication according to the Church Book, while the undersigned preached the English dedicatory sermon in the morning service. On Tuesday evening Rev. Dimke, of Toledo, and Rev. Kloeckner, of Okolona, spoke to the ladies' societies of the congregation. On Wednesday evening Rev. Theo. Strauss, of Marine City, Mich., led in the organization of a brotherhood at a mens' meeting. Rev. Matzner, of Toledo, spoke to the Luther League on Friday evening, and Rev. M. Hueter, of Berea, preached the closing sermon on the following Lord's day morning.

Mr. C. L. Schnittker, of Toledo, assisted by vocal artists, gave an organ recital on the first day of dedication, which brought out the tone and the possibilities of the new organ, and was appreciated by a large audience.

C. G. P.

#### Mission.

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the beginning of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined," was what the English Lieutenant-Governor of Bengal said at the close of the nineteenth century.—The Missionary Survey.

In Uganda a strange-shaped Bible is in use. It is three inches thick, three inches wide, and of extraordinary length. Why this peculiar shape? Because of the white ants, who destroy anything they can lay hold on. Now, in Uganda a certain biscuit packed in tin boxes of the shape mentioned above is very popular, and the Bible Society has made the Bibles of a shape to fit into these ant-proof tin biscuit boxes.—Pioneer.

The latest reports show the annual receipts of the Inner Mission Societies of six cities as follows:

\* The above report reached us just as the "Herald" went to press. Hence its belated appearance. Articles for publication in the "Lutheran Herald" should reach the editor not later than the 10th of the month.—Editor.



Philadelphia, \$22,756.64; Minneapolis, \$18,221.83; Chicago, \$10,545; Columbus, \$3,611.50; Buffalo, \$2,436.82; Pittsburg, \$2,216.28.

#### Brevities.

The Rev. J. Hagen was installed at Tipton, Kans., December 12.

Mrs. F. W. Mensing, wife of the Rev. F. W. Mensing, of Beatrice, Neb., went to her reward, Monday, December 27, aged 62 years.

A new church was dedicated out on the prairies of North Dakota near Ashley. It cost approximately \$2,000 and is fully paid for. The Rev. H. Lechner is the pastor.

Rockwell, Iowa, reports the destruction by fire of St. Peter's Lutheran Church. The Rev. Wm. Engelke is the pastor. The building was fully insured in the Lutheran Mutual Fire Insurance Co.

The Lutheran Orphans' Home Society of Toledo, Ohio, will hold its annual meeting at the parish building of St. John's Church (the Rev. Wm. Dimke) 708 South Erie St., January 26 at 7:30 P. M.

The Rev. J. B. Reents, of Pickrell, Neb., has been appointed treasurer of the mission board and representative of the church extension fund of his district to succeed the Rev. J. Lehmann, resigned on account of health.

Including five converts who were registered for reception into membership November 21, St. Peter's Italian Lutheran Church, Philadelphia, has received 49 converts from Rome. The Rev. Augusto Benedetto, D.D., is the pastor.

Report comes from Toledo, Ohio, that the Lutheran Brotherhood has resolved to support a Slav missionary; to start a hospice for girls; to support the orphanage and old folks' home of the Iowa Synod; and looks towards the organization of a home finding society for dependent children.

Christ Lutheran Church at Alvord, Iowa, (the Rev. Erwin Jahr) and Christ English Lutheran Church, Minneapolis, Minn., (the Rev. Theo. Fritschel) issued attractive little folders with holiday greetings and a schedule of services, urging their people to attend. Printer's ink is a faithful ally for church work.

Augustana Synod institutions have come in for several legacies lately. We clip the following from the "Lutheran Companion."

"The Late Anna M. Anderson, of Rockford, Ill., had made provision in her will that \$1,000 should be paid to the Ev. Lutheran Mission Board for India, \$1,000 for the Augustana Synod's Mission in China, and \$500 to the Home Mission Board of the Augustana Synod. A donation for clothing for the Orphans' Home at Joliet was also specified. The balance of her property is left to the First Lutheran church, Rockford. The will is dated December 13, 1913."

"Peter Larson, of Mason, Iowa, who died August 15, 1915, had left \$2,000 to Rev. C. E. Olsson with the understanding that it should be paid out one year after his death, as follows: \$1,000 to the Deaconess Institute at Omaha, and \$1,000 to Augustana College to be divided thus: \$500 to the Students' Aid Fund, \$150 to the Esbjörn Fund, and \$200 to the general treasury.

The good people at Waller, Texas, dedicated their new church, December 15. They had already begun to build a church in the course of the summer but before this was finished it was totally destroyed by a storm. Nothing daunted they went to work again with the result as stated above. The day of the dedication was also the day for the induction into office of the pastor, the Rev. A. H. Falkenberg.

Stuttgart, Ark., the Rev. O. Rossbach, pastor, reports progress. Many improvements were made on the church property, a gas lighting system installed both in the church and parsonage, lightning rods put up, a large cistern dug, and the interior woodwork of the church refinished. The congregation recognized the pastor's fidelity by presenting him at Christmas with a fine new top buggy and a well filled purse.

Report comes from Ottumwa, Iowa, the Rev. George C. Hanssler, pastor, that a society has formed to help pay the expenses of putting some young man, having the ministry in view, through college and seminary. This is the right spirit. Ottumwa also reports special union services held by the Lutheran churches of the city each year at the time of Reformation Day to prepare the ground for the great jubilee of 1917.

A handsome and practical new parish hall costing \$12,000, and two-thirds paid for, was dedicated December 19 at Eau Claire, Wis. The new building, 76x42, contains a spacious school room, rooms for the various societies, kitchen, and a large auditorium. Everything is well built and well proportioned, and furnished with all modern conveniences. The day was also observed as the 25th anniversary of the pastorate of the pastor, the Rev. A. F. Augustin. The pastor received many gifts, among these a handsome silk robe. Revs. Dr. F. Richter, and Albert Boer were the speakers for the day. Eau Claire is to be congratulated on the fine spirit shown.

An exchange contains the following: "Romanists claim that they do not pray to the saints, but that they only invoke and reverence them. The following is from a Romanist paper: 'The month of the rosary, after so much bloodshed, which does not soften but adds fuel to fraternal hatreds, comes welcome and favorable to prayer to the Mother of Mercy and the Queen of Peace,' meaning Mary. Another Romanist journal prints this: 'Million 'Hail-Marys' for War's Cessation. The parish of St. Francis de Sales, of New York, is endeavoring this month to say a rosary of a million 'Hail-Marys.' To say this number of prayers the co-operation of seven hundred persons, reciting every day during October, was all that was required'."

Surely that ought to help some!

**Some Statistical Comparisons.** Figures given by "The Watchmen-Examiner" suggest some interesting comparisons between the Baptists and Lutherans in the United States. There are 6,013,812 Baptists (including in that number the 2,083,246 negro Baptists) in the United States; there are 2,414,116 Lutherans. So the Baptists are almost exactly two and one-half times as large numerically. The value of Baptist church property is \$173,057,287; the Lutheran \$100,832,765. The Baptists contributed \$22,486,248 to the local support of their congregations; the Lutherans, \$13,532,834. If we understand the figures correctly, the Baptists contributed to all outside benevolence \$6,556,936; the Lutherans \$3,526,428.—Ex.

### Book Review.

**Marvels of Our Bodily Dwelling.** By Mrs. Mary Wood-Allen, M.D. Introduction by Sylvanus Stall, D.D. Cloth, with portrait of writer, 328 pages. The Vir Publishing Co., Philadelphia. Price, \$1.20, net.

A book we are glad to call attention to and one that will be read with interest by old and young alike. In the form of an allegory the anatomy, physiology, and hygiene of the human body is set forth with a view of getting the proper care of the body and thus helping in developing a healthy mind. The author has done her work well, and no one will regret the perusal of her book. "Scientific facts are not sacrificed to fiction, but fiction is made to serve the facts in such a way as to secure their widest dissemination and greatest usefulness." We heartily endorse this statement made by the late Sylvanus Stall, D.D., who wrote the Introduction.

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**Our First Decade in China. 1905—1915.** The Augustana Mission in the Province of Honan. Published by the Augustana Mission Board of Augustana Synod. Augustana Book Concern, Rock Island, Ill. 1915. 132 pages, many illustrations. Art cover, 40c. Silk cloth, 75c.

An interesting survey of this important mission conducted by the Swedish Augustana Synod in China. With the exception of a few chapters, the book is written in English. The authors are the men and women on the field. To read a book of this sort brings the field, its problems and its successes, close both to the understanding and to the heart, much more so than mere reports. You learn to know and to love the workers and their charges. You feel and sympathize with them in their sorrows and joys. Try it and see.

This is a good book to read, and can be purchased from the

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**Deutscher Sang.** Eine Auswahl der beliebtesten Volks-, Gesellschafts-, Kriegs-, Studenten- und geistlichen Lieder fuer eine Singstimme, mit Pianofortebegleitung, bearbeitet von Wilhelm Drobegg. Wm. A. Kaun Music Co., Milwaukee, Wis.

One of the best collections which has come to the writer's notice. It contains 100 songs, and the selection made indicates the good taste and fine judgment of the compiler. Especially do we call attention to the arrangement of the vocal part, which lies well for a common voice, and does not require a range of 2 or more octaves. Some of the gems of choral literature have here for the first time been made accessible for solo. Erk, Boehme, Kretschmar, and other good collections notwithstanding if you wish to become familiar with the best of the German folk-songs, at least with those actually sung by the people, this book will be a faithful guide.

O. H.

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**Martin Luther.** Excerpted from Beacon Lights of History. Copyright 1884 by John Lord. Reprinted by permission. Edited by William Dallmann. Northwestern Publishing House, Print. Milwaukee, Wis. Price, 5c per copy, 100 copies, \$2.00.

An excerpt from the famous lecture on Luther by Dr. John Lord. Well suited for gratuitous distribution.

**Religion in History and in Modern Life.** Together with an essay on the Church and the working classes. By A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford. Fourteenth thousand. Cloth, 271 pages. Hodder and Stoughton, London. (George H. Doran Co., New York.) Price, \$1.25, net.

"A discussion as to the nature and action of the Christian Religion as it has revealed and fulfilled itself in history." It consists of a series of lectures addressed to the working men of Bradford, England, in 1884. These lectures were warmly welcomed both when delivered and published, and have passed through eight editions. Fairbairn was one of the powers among Nonconformists in England, a clear thinker, a forceful speaker, and a devout man. He discusses the meaning of religion, the place of the Old and New Testament in religion, the Christian religion in the first fifteen centuries of the Christian era, in modern Europe, in modern life. Though not intended as a defense of the Christian religion, yet these lectures present a powerful contribution to the science of Christian evidences and can not but strengthen the faith. The language is classical.

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**The Acts of the Apostles, from the Twentieth Century New Testament.** A translation into modern English. Made from the original Greek (Westcott and Hort's Text) by a company of about twenty scholars representing the various sections of the Christian Church. Fleming H. Revell Company. New York, Chicago, etc. Price, \$5.00 per hundred.

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**The Efficient Congregation a Working Church.** By Rev. J. R. E. Hunt. A tract of 28 pages. Wartburg Publishing House, Chicago. Price, 5c per copy.

**The Fivefold Pathway.** A series of five studies on Isaiah 52:13—53:12. By Walter Krumwiede, B.D. Superintendent of the Buffalo Inner Mission Society. A tract, 61 pages. Wartburg Publishing House, Chicago. Price, 10c per copy.

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**Das Neue Testament, nach der deutschen Uebersetzung Dr. Martin Luthers.** Wartburg Publishing House, Chicago. No. 500, cloth, gold title, green edge, price, 25c; No. 510, leather, gilt edge, price, 50c; No. 520, French Morocco, divinity circuit, gilt edge, price \$1.00.

The new Wartburg edition by the Wartburg Press, Waverly, Iowa, containing the New Testament and the Psalms, together with maps, a beautiful edition, good paper, clear type, and neat and solid bindings. The finest handy volume, pocket size in German, that has come under our notice.

**Wartburg-Kalender der Ev.-Luth. Synode von Iowa und andern Staaten.** 1916. Wartburg Publishing House, Chicago. Price, 15c. Postage extra.

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**My Church.** An illustrated Lutheran Manual. Pertaining principally to the history, work, and spirit of the Augustana Synod. Volume I. Edited by Ira O. Nothstein, Pastor Grace Luth. Church, Rock Island, Ill. Cloth, 128 pages, illustrated. Augustana Book Concern, Rock Island, Ill. Price, art cover, 25c, net. Cloth, 60c, net.

In a series of loosely strung together chapters, containing biography, personal reminiscences, stories, review of Augustana Synod, its field and work, home missions, inner missions, educational work, etc., obituaries of departed workers, statistical material, the reader is given a survey especially of the Augustana Synod. Members of that synod and others as well will find this an interesting and instructive little manual. Among the biographies should be mentioned those of Dr. T. N. Hasselquist and Dr. Eric Norelius, both of them makers of the synod, also an appreciation of Prof. Nils Forsander. The little volume is daintily bound with gilt title, and contains many illustrations.

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**Pneumatology, or The Doctrine of the Work of the Holy Spirit.** Outline Notes based on Luthardt and Krauth, by Revere Franklin Weidner, D.D., LL.D., Professor of Theology in the Chicago Lutheran Theological Seminary at Maywood, Ill. Cloth, 212 pages. Wartburg Publishing House, Chicago. Price, \$1.00.

The above is volume 6 in Weidner's System of Dogmatics, Outline Notes, and as the title indicates treats of the work of the Holy Spirit. To those who know the preceding volumes it is sufficient to say that this volume is worthy of its predecessors. The work of the Holy Spirit is discussed under the following heads: The grace of the Holy Spirit; Calling or vocation; Illumination; Regeneration; Conversion; Repentance; Faith; Justification; Mystical union and adoption; Renovation, sanctification, and good works. Invaluable for the student and the busy pastor for a rapid survey of the field, and, of course, soundly Lutheran.

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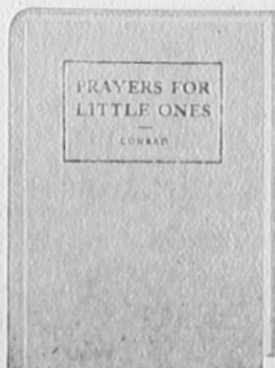
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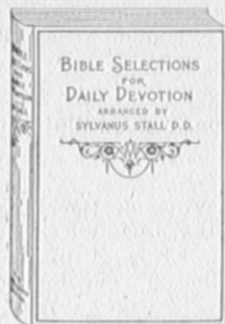
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