

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 11

Waverly, Iowa, February 15, 1919

Number 2

Fang dein Werk mit Jesu an

Go with Jesus to thy task!
All on Him dependeth.
Jesus, if thou wilt but ask,
Strength and courage lendeth.
Rise with Jesus ev'ry day,
Stay with Him while sleeping,
Walk with Jesus on thy way,
Happy in His keeping.

Call on Him at break of day,
In the morning hour.
'Tis the proper time to pray
For His shielding power.
Be it morn or even-tide,
Or when darkness reigneth,
He is ever at thy side,
And thy strength sustaineth.

Having Jesus ever near,
What though foes be raging?
He is there to stay thy fear,
Thou His help engaging.
Boldly take with Him thy stand,
Who the foe can banish.
Be assured, at His command
All thy ills must vanish.

If with Jesus thou pursue
Ev'ry undertaking,
He will prove thy Helper true,
Never thee forsaking.
Show'rs of blessing shall to thee
Here on earth be given,
And at last thy soul shall see
All the joys of heaven.

Now, Lord Jesus, be to Thee
My affairs commended.
Do Thou as Thou wilt with me,
Till my life is ended.
To my task I gladly go,
While in Thee reposing.
Amen, yes, it shall be so,
Thus say I in closing.

—Tr. H. Brueckner.

Soon our confirmands will be dismissed from their course of instruction in the truths of Luther's Small Catechism. In conservative Lutheran households the day of confirmation marks the beginning of a new period in the life of a child. There are new privileges, but also new duties, responsibilities, temptations, trials, and every one must fight his own battles.

It's a pious and blessed Lutheran custom to provide every confirmand with a Bible and a Prayerbook on the day he shoulders arms for the conflict of life. This year there will not be as many German Bibles and Prayerbooks in evidence as in years gone by, for catechetical instructions were generally imparted by means of the language of our country. With admirable foresight our Board of Publication had the Rev. E. H. Rausch of Waverly prepare an English version of Habermann's little prayerbook, the same book that the late Rev. F. Zimmermann revised and edited for us a number of years ago.

The translator's statement, that it was a "labor of love" on his part, is borne out by almost every page of the little book. Tactfully he has also refrained from using "high-sounding cymbals" and, in consequence, has come as near as possible to the original. What we appreciate most is his true American way of dividing the matter into rubrics. These, in turn, bear striking captions. Some prayers have been added, e. g., prayers during times of war, for the sick and dying, especially the beautiful prayer from "Loche's Samenkoerner" given as No. 1 for Monday.

The book has been published in 3 editions, viz., bound in plain black cloth, in khaki, and in black cloth with gilt edges. We hope the Wartburg Publishing House has a supply large enough to meet the demand. The editor's wish will surely be realized, "that it may long continue on its course of blessing and lead many lives into the closer communion with God, through Jesus Christ." —G. J. Z.

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Our dear Lutheran Church has conducted herself most nobly in the time of extreme stress and strain now happily over. She has done her part **We Dare** to win the war. Her sons and daughters **Not Fail.** went forth to fight and to work. Her means flowed freely to furnish the sinews. In the active service and at home she never failed when called upon to perform. It is gratifying to think of this; not to feed and satisfy a carnal pride, but in the consciousness of a duty well done.

There was no doubt as to our duty as a Church to act concertedly in bringing comfort and courage to those of our own flesh and blood and faith who were about to face death in the line of battle. It was not a small task to do this work promptly and effectively. It required **united** action; it demanded organization on a large scale; it needed the unselfish efforts of the strong men of our Church; it could not succeed without sacrifices on the part of our congregations; its prosecution called for a deep consecration of all our people and must draw its strength from fervent prayer. All this was forthcoming in fullest measure. The Lutheran Church in America was weighed in the balance on a large scale and was not found wanting. The test found her stronger than she had dreamed. The work made her still stronger.

But now, with hostilities at an end and peace in sight, is her obligation discharged? Can we wind up our war work, balance and close the books and sink back into the well-worn normal groove of our erstwhile activities and duties? After the smoke of battle has cleared away, are there no wounds to bind; are there no hearts to comfort and cheer; are there no souls longing for the strong and competent ministrations of a Church so richly blessed with inexhaustible spiritual treasures; have we no **brethren** in the war-torn lands of the earth who are discouraged, persecuted and in danger of losing their most precious heritage? Have we not an even greater duty **now**? Are the obligations of the Lutherans in America toward the Lutherans in the stricken lands not clearer and more urgent than they seemed before? During the reign of destruction we stood by nobly; now, during the more encouraging period of construction or reconstruction, dare we do less?

God's plans in dealing with the children of men are indeed wonderful. As they unfolded, shall we say unravelled before our eyes, how clear, how wise, how perfect they appear! Some centuries ago, and at different times since, then, He led our Lutheran forbears out of various homelands into this glorious country of religious freedom. They passed through vicissitudes indeed, but grew in strength and numbers under His blessing. Their faith, tried to the uttermost, came out purer and firmer because of the test. While in the homelands circumstances political and social combined to bring on a fast growing dry-rot which was threatening the very life of the Lutheran Churches there, the branch, transplanted into fresh and vigorous soil was growing and thriving and bearing splendid fruit. It was filled with strong, young life,—full-blooded and pulsating with a life that needs expression, a life that must have something to do. Is it not plain that God in His foresight planted our dear Lutheran Church here in American soil, removed a branch from the old stock, that it might grow and develop strength and health under new and more wholesome conditions, that it might be **ready to help** in time of need!

And this is the time of need! To render this help, for the giving of which God has so abundantly strengthened and prospered the Lutheran Church in

America, the present effort is being put forth. It is for this that the Lutherans in America are asked to contribute \$500,000. Dare we fail in the undertaking? Fail? in completing a work so successfully begun and so well carried out to this present day? Fail? in the performance of a duty with which we, as Christians, are charged on almost every page of the Holy Writ! Fail? in engaging in the task which the turn of events has so clearly placed before us, and in carrying the burdens which so naturally fall upon our shoulders! Fail? to help our brethren in the faith when they are so weak and we are so strong; when they have so little and we have so much; when they are so worn and tired and we are so young and fresh! We dare not fail! We **will** not fail!!

—Lutheran Bureau.

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Much has been written and said of late on the "danger of the common cup" in Holy Communion and advanced as an argument for the use of the individual cup, that the following is of more than passing interest. We take it from *The Churchman*, organ of the Protestant Episcopal Church.

"New York City.—The following opinion in regard to the danger of infection from the common cup in Holy Communion was written by a physician of high standing and printed in the *St. Andrew's Chronicle*, the parish paper of St. Andrew's Church, the Rev. George Van De Water, D.D., rector:

"Apropos of the rector's recent talk, and asked to add my opinion, I want to say that recent discussions concerning the 'dangers of the common cup,' as used in our most sacred Sacrament, seem to call for a more sane consideration of the facts, from the bacteriological, hygienic, scientific point of view, as bearing on the asserted 'danger of infection,' etc.

"The present epidemic of influenza has aroused the fears of the timid—those who, unfortunately, are only possessed of sufficient knowledge of bacteriology, of germ life, as to present to their minds a special menace in the common cup of the Sacrament, without a sound basis for such fear.

"That infectious germs may, to a limited extent, become located on the rim of the common cup is readily admitted. But, as those same germs are present on all sides—on our clothing, on our furniture, on our food, on our books and papers, on our cigars, on our implements of all sorts,—why do not most of us succumb to the almost ever-present germ? And why do we so particularly seek to avoid danger in the cup of the Sacrament? Let us answer these questions in their reverse order. We fear the cup specifically because we consider its menace as peculiarly grave, and its use grossly unhygienic. This is not borne out by proper scientific observation.

"The writer, a bacteriologist of many years' experience, has never been able to trace a local infection to the common cup in Sacramental use.

"The question of our immunity from germs which are so omnipresent as suggested is, to my mind, the crux of the whole matter.

"The human organic tissues are endowed with a remarkable power to destroy germs which reach us. In at least ninety-nine per cent. of invasion by germs, our tissues are able to and do eat up the germs, instead of the germs getting the mastery. Were it not for this inhibitive power of our tissues, few of us would live to get to 'the common cup.'

"In a word, the Communion cup, as our service presents it, is a point of danger so infinitesimal that our fears become well-nigh absurd, if not irreverent.

—**"Malcolm McLean, M.D."**

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The prohibition amendment to the federal constitution was formally proclaimed by the Hon. Frank L.

The Prohibition Amendment. Polk, acting secretary of state, January 29, though the ratification was actually accomplished January

16, when the thirty-sixth state had acted favorably. Under the terms of the amendment itself prohibition becomes effective one year from its date. We publish the text of the proclamation as follows:

"TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:

"KNOW YE, That the congress of the United States at the second session, Sixty-fifth congress, begun at Washington on the third day of December in the year one thousand nine hundred and seventeen, passed a resolution in the words and figures following; to-wit:

"JOINT RESOLUTION, proposing an amendment to the constitution of the United States:

"RESOLVED BY THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA IN CONGRESS ASSEMBLED [TWO-THIRDS OF EACH HOUSE CONCURRING THEREIN], that the following amendment to the constitution be, and hereby is, proposed to the states to become valid as a part of the constitution when ratified by the legislatures of the several states as provided by the constitution:

"SECTION ONE: After one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

"SECTION TWO: The congress and the several states shall have concurrent power to enforce this article by appropriate legislation.

"SECTION THREE: This article shall be inoperative unless it shall have been ratified as an amendment to the constitution by the legislatures of the several states, as provided in the constitution, within seven years from the date of the submission hereof to the states by the congress."

"And further, that it appears from official documents on file in this department that the amendment to the constitution of the United States proposed as aforesaid has been ratified by the legislatures of the states of Alabama, Arizona, California, Colorado, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Montana, Nebraska, New Hampshire, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, South Dakota, South Carolina, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin and Wyoming.

"And, further, that the states whose legislatures have so ratified the said proposed amendment constitute three-fourths of the whole number of states in the United States.

"Now, therefore, be it known that I, Frank L. Polk, Acting Secretary of State of the United States, by virtue and in pursuance of Section 205 of the Revised Statutes of the United States, do hereby certify that the amendment aforesaid has become valid to all intents as a part of the constitution of the United States.

"IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the seal of the Department of State to be affixed.

"Done at the City of Washington, this 29th day of

January, in the year of our Lord one thousand nine hundred and nineteen.

"Frank L. Polk,

"Acting Secretary of State."

It will be noticed that the amendment prohibits the manufacture, sale, and transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes. It does not interfere with the manufacture or sale of such liquors for legitimate scientific, mechanical, medicinal, or sacramental purposes. Laws will no doubt be enacted which will govern the manufacture and distribution of alcoholic liquors for such purposes.

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American Bible Society.

The American Bible Society, Bible House, Astor Place, New York, is doing a blessed work. It was founded May 8, 1816, and is now over 100 years old.

"It is one of the chief factors in making the Bible the cheapest and most ubiquitous book in the world—a priceless boon to the poor, and to the millions who have not known it. In scores of languages a Gospel may be had for 2 cents or less.

"It has printed the Scriptures in 67 languages at the Bible House, New York.

"It circulates the Bible in more than 150 languages and types: in the United States in 1917 it issued Scriptures in 86 languages; abroad it issued Scriptures in 78 languages.

"It is constantly aiding in the translation and revision of the Scriptures, and has aided their translation or revision in more than 80 languages; e. g., first giving the Scriptures to the American Indians in 5 of their languages, and to the Philippine Islanders in 8 of their languages.

"Over 150 languages and dialects have received a written form first through translators of the Bible. The American Bible Society has shared extensively in this beneficent side-product of Scripture publication. The Scriptures, in whole or in part, have been printed in 650 living languages.

"It issued, in 1917, at home, 2,644,477 volumes; abroad, 2,174,087; a total of 4,818,564 volumes.

"It issued, in 1917, 1,654 volumes of Scriptures for the blind; and has issued in past years 48,411 volumes of Scriptures for the blind in the three systems which it prints at the Bible House.

"Since its birth, in 1816, it has issued in the United States, 76,482,629 Scriptures; in foreign lands, 51,628,294: a total of 128,110,923 volumes—a stupendous accomplishment.

"It did and is still doing a great and important service to those involved in the present war, having supplied 1,500,000 Scripture volumes to European, and an equal number to American, soldiers and sailors from August, 1914, to December, 1917—over 3,000,000 all told.

"The Society began the distribution of Scriptures to our military and naval forces during the Mexican War, and continued it during the Civil and Spanish-American wars, and the mobilization at the Mexican border in recent years.

"In the Civil War it distributed 3,000,000 volumes to Northern soldiers, and over 300,000 volumes to the Southern soldiers through the cooperation of Northern and Southern military authorities.

"In the Russo-Japanese War it provided tens of thousands of Scriptures for the Russian and Japanese soldiers; and it has contributed Scriptures in the Balkan and other wars during past decades.

"It supplies Bibles for the blind: English in five systems—Line Letter, Point Print, American and English Braille, and Moon; Arabic in two systems; Spanish, Armenian, Armeno-Turkish, Japanese, Korean, and Siamese, one system each.

"A special Agency cares for the colored people in the United States.

"Immigrants are provided with the Scriptures in their own languages, Bibles being distributed in 81 foreign languages in 1917.

"It seeks out, and brings the Bible to the poor, the ignorant, the untaught; prisoners, strangers, travelers; the destitute and unchurched classes.

"The Home Agencies found 35,882 families without a Bible in 1917; hundreds of thousands still need the gospel.

"Abroad, hundreds of millions have not yet heard that there is a gospel.

"Opportunities, in some instances unprecedented, are now open in Siam, China, Japan, Korea, the Philippines, Africa, the South American Republics, Central America, the Canal Zone, and the island possessions of the United States.

"The Society is said to be rich. The fact is that it has an endowment which brings in about \$85,000 a year. What is this to meet an annual expenditure of \$600,000 to \$800,000? Sales bring in something, though the publications are not sold for profit. Legacies can be relied on for a part. But the Society has had seriously to cut its appropriations for 1918 (and for the three preceding years), because its income has fallen so far short of its expenditures.

"The chief financial resource of the Society for its world-wide, soul-saving, life-blessing work, is its living, generous friends.

"The Society must have increased gifts from its living friends if it is to meet the hunger and need of the World.

"WILL YOU HELP?"

A dollar or two or more for the Bible Society is a judicious investment that will bring large returns. Hand it to your pastor or send it to your district treasurer. They will see to it that it reaches its destination.

Meditation.

Behold, we go up to Jerusalem. Luke 18:31.

John the Baptist, who was not himself the Light, but sent to bear witness of the Light, seeth Jesus coming and saith, Behold, the Lamb of God, which taketh away the sin of the world. Him whom he beholds first as the **Son** of God, in blessed progress he praises as the **Lamb** of God, who is strong and willing, constrained by love and yet free, to bear sin, in which He personally has no part and which for that reason is all the more burdensome for Him, eternally away. What the Baptist beheld in prophetic vision, Jerusalem saw with natural eye, Jesus bearing His cross out of the gates of the desecrated city.

Love drove the Good Shepherd through desert and mountain section. On Golgotha's brow He found His lamb. With the lamb on His shoulder—love pictures the form of the cross. Love spread His arms apart when He says, Come unto Me all ye that labor and are heavy laden, and I will give you rest. Not the strength of the nails, love held Him fast to the cross. Not the intoxicating effect of the wine mixed with myrrh, love strengthened Him throughout the agony of the hour on the cross. Love intercedes for the murderers. Love promises the thief a paradise. Love comforts John through Mary, and Mary through John. Love accepts a refreshment from the hands of the tormentors with the confession, I thirst. Love pleads for reunion, My God, My God, why hast Thou forsaken Me. Love triumphs, It is finished. Love departs and concludes, Father, into Thy hands do I commend My spirit.

And though I spake with the tongues of men and of angels—no tongue can sufficiently laud the royal love, which in longsuffering and kindness, rejoicing in truth and brave even unto death, seeketh not her own, is not easily provoked, rejoiceth not in iniquity, bear-

ing all things, believing all things, hoping all things, has suffered all things and conquered, attained all things and triumphed. Behold, we go up to Jerusalem. The cross without love is heavy, love without the cross is empty. Let us love Him, for He first loved us. Amen. —From the German by Koegel.

Instruction and Education

By REV GEO M WENG, A.M

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The Beautiful Salutations of Palestine

By Lewis Gaston Leary.

When Jesus charged His disciples to "salute no man on the way," He did not intend to lay down a permanent rule of conduct, for this would have been to strike at one of the strongest social customs of His age and country. The Seventy were sent out upon such an urgent mission that they must disregard even the ordinary amenities until their task was accomplished; but there is no indication that they were lacking in courtesy after this particular journey was ended. The runner who is bearing an important message cannot stop for mere politeness' sake; but we should not be always on the run, and we quite miss the spirit of this injunction of Christ when we apply it to our own everyday lives, and use it as an excuse for a brusqueness that was never taught by the Master or manifested in His own conduct. We shall be nearer the mind of Christ if we remember rather that other time when He taught His followers to greet every person whom they met, for "if ye salute your brethren only, what do ye more than others?"

The modern inhabitants of the Holy Land are seldom discourteous, except where they have come under European or American influence. In the seaport towns travelers often have to complain of the insolence of the lower classes; but this is because the ignorant nations have copied our western freedom and bluntness of speech, without learning, also, the underlying modesty and honor which we like to believe compensate for the plain-spoken words. The unspoiled Syrian, however, is by nature and training a person of great politeness, and of infinite tact. This is true of poor as well as of rich, and the illiterate Arabs of the desert are famous for their good manners. How different this is from our Occidental civilization, where the very root of "urbanity" and "civility" must be found in the "city" life! The Oriental is also gifted with an ability to read human nature, which seems almost miraculous to our heavier minds. Schoolboys get to know the pet weakness of their American teacher long before they learn the English "A B C," and I have heard grimy bootblacks

dissect the characters of foreign missionaries and tourists with an acumen that was positively uncanny. When such an insight is coupled with a desire to please, inspired by a highly imaginative mind, and provided with a language more rich than any in the world except our own conglomerate English, it is no wonder that social intercourse in Palestine is marked by irresistible refinement and tact—and seems to waste a great deal of time!

As indicated also in the etymology of our English word "salute," the greetings of the East largely have to do with bodily "safety" and peace; yet there is hardly any situation in life that has not its own particular salutation and reply. These are elastic enough, however, to admit of almost infinite variations of wording and warmth.

If you meet a friend on the crowded street of a city, you perhaps will not stop for a conversation; but as you pass by you say, "Naharak sa'id," "May your day be happy," and he answers, "Sa'id um-barak," "May your own day be happy and blessed." These greetings, as well as those which follow, are not so lengthy as the English translation would seem to indicate. In the Arabic there are seldom more than two or three words, which are often riming or alliterative. Other passing salutations are, "May your day be white," or, "May God give you prosperity," or, "Good health to you." Up on Lebanon the sturdy mountaineer greets you with "Welcome!" and you reply "A double welcome!" In certain parts of Judaea the farmer says, "May God give you health," to which there is but one proper response, "May He give you health and peace." But if you are a Christian you must not say to a Moslem, "Peace be unto you," for this greeting is used only between brethren of the same faith.

If you have time to stop and talk a while, which is nearly always the case outside the larger cities, or better yet, if there is a visitor at your own home, you continue your inquiries as to his health while he sips the cooling sherbet which your servant has brought. "How are you? How is your condition?—health?—well-being?—work?—affairs?—possessions?—manner of living?" Every now and then you will interject, "Inshallah [please God] you are well?" and your guest will supplement his affirmative reply with the abbreviated "Hamdillah," "God be thanked!" At any time that there is a lull in the conversation, the polite inquiries can begin all over again. After an hour's talk with an English-speaking Syrian, I have heard him make a fresh start with: "Good afternoon, sir! How are you?"

When your friend comes from the bath or from being shaved, you would be lacking in civility if you did not gravely say to him, "God prosper you." When he appears in a new suit you greet him with a different blessing. If you wish to be very polite you say, "May you wear it out with the sweat of health." As a man rises from the table you say, "May you have double health," and he turns the wish by adding, "Unto your own heart." After a person has recovered from an illness, it is natural to greet him

with, "Thank God you are well"; and the response must always take the set form, "May God give you also health." At a wedding, after you have exclaimed to the bridegroom, "O blessed hour!" you turn to the guest near you and wish that his turn may come next. If he is already married, the expression has to be a little changed, "May it be the turn of your son next." The different holidays and holy days have characteristic salutations, as with us; but it is significant of the lack of security for life and property that the Syrian New Year's wish is for "safety," not, as in the West, for a more active happiness.

The salutations just mentioned do not form a tithe of those used in everyday intercourse. There are hundreds of set phrases, with an infinite number of variations to suit every possible contingency. At first an American is apt to chafe under the tedium of these multifarious courtesies; but before long he comes to love the beautiful greetings, and misses them when now and then they are lacking. I remember riding one day through a village in northern Lebanon that is famous for the number of its inhabitants who have amassed moderate fortunes in America, and then returned to their own land to end their days in comparative luxury. The first man whom we passed greeted us with: "Hello! You boys talk English?" The second wayfarer shouted: "Hello! I been New York. You fellows American, too?" After that we answered passers-by in Italian, until we found a gray-haired old man who asked twenty-three Arabic questions about our distinguished healths before he would tell us whether we ought to take the left-hand road or that to the right.

Travelers in the Holy Land are apt to condemn the natives because they do not really mean all the kind wishes and protestations of friendship which are expressed in so many different forms. But do we Americans always mean just what we say when we chat off a curt, "G'mornin'," or, "Glad t'meetcher"? The people of Palestine are not hoodwinked by the protestations of a false friend any more than we are, and the Arabic salutations are not necessarily more hypocritical than ours just because they are more varied and beautiful.

I always feel like a barbarian when I think of my muleteer, Abu Mustapha. He was fat and lazy, he did not know the roads, and he lagged so far behind that we dubbed him Yawash, which is Turkish for "Go slow!" On the fourth day of the journey I discharged him with the least possible baksheesh, but with a blunt American statement as to what I thought of his character. Yawash, with a gloomy countenance, went to the stable and harnessed his mules. Then he shuffled shamefacedly into my room and put out his grimy hand, saying quietly: "Farewell, master! Go in peace!" If he cared at all whether I lived or died, it is probable that he would have preferred the latter alternative; but, I repeat, I always feel like a coarse-mouthed barbarian when I compare myself with fat, lazy, old Abu Mustapha.

But it is only when the Arabic salutations fall from the lips of a true friend that you come to ap-

preciate the beauty of these time-honored compliments. When a kindly host walks with his parting guest not one mile but twain along the mountain road, and wishes him peace and safety on the dangerous journey; when a gray-bearded sheik raises his turbaned head to heaven and invokes the manifold blessings of the God of Abraham; when in the busses of London, or the subway of New York, you meet an old schoolboy friend who drops his newly learned English to greet you in the more rhythmical Arabic of his home in Lebanon; then the oft-repeated phrases can be filled with a very tender beauty. Foreign residents in Palestine come to use the native salutations even when talking among themselves. At first it is done half in fun; but there is soon felt an increasing desire to intersperse these delicately turned expressions through the bolder English speech, until at last only the short Saxon "good-by" takes precedence over the gracious Arabic phrases, many of which translate word for word the ancient greetings that often must have come from the lips of Jesus of Nazareth.

The Work of Going to Church.*

On March 3rd of this year, the New York Times published an editorial on "Reality in Religion", reprinted in full in the American Lutheran Survey. Whoever the author, he knew something of the Bible. Not only does he state that "the defect of much of the religion of the present day is its lack of vital reality" but he also mentions that "it is the easiest thing in the world to have the form of godliness without its power". To judge by certain portions of the same editorial, there is possibly one thing still easier to do and that is, to exaggerate. But even so, there is not only a grain of truth, but several pounds of it in his words.

Two examples are mentioned. "With many men, prayer has degenerated into saying prayers, worship into going to church." Much of the first is part of the second. Therefore the above heading. But why call church going work? Because if it is not done energetically, in the spirit of work, it degenerates not into play but into nothing. The antithesis to work is not always play.

From my window I can see a 6 foot irrigation ditch along the curving base of a mountain. The water flows faster than a man can walk. Yet is it asleep? It cares not whither it runs. If a bank arises at its left it rolls to the right and vice versa. It gets somewhere but nowhere of its own choosing.

So with church going. Make no effort and other efforts will make you. They will mould you into a mechanical church going machine, subject to much trouble and liable to stop running altogether. The boys who lit their cigarettes during the service in the gallery of an "Iowa" church, may not have gone to church with the intention of smoking. They went with no intentions at all, asleep. After a while, the temptation arose of handling their tobacco and the

boys' interest were turned into that direction. A certain "Iowa" choir may not have thought of playing with a small doll during the service. But their church going, too, was not a work. As a result, their thoughts, ever present and ever flowing, were deflected to other things. One of the boys remembered the doll in his pocket and the worship of certain became a farce. A man walking home from church makes holier-than-thou remarks about the many who lounge on the front porch just finishing their 60 page Sunday paper. But if all his praying, singing and hearing of God's word has left him no holier-than-himself was before the service, then he is several shades unholier than the honest non-Christian. Be sure the other man will know it, very likely before the church goer himself.

Work is needed, plain unadulterated work, if church going is to be worship and not merely church going. Like Gaul, it may be divided into three parts: Before, during, and after. The work of most operations begins a day before it begins. The patient's diet is strictly regulated for 24 hours, for a full stomach and ether are a poor combination. "The Follies of 1918" on a Saturday night and the "General Prayer of Intercession" 12 hours later agree just as little. In some cities, a saloon must be at least 300 feet distant from a church. But a "movie" or a musical comedy witnessed the night before is still closer to a church, for the fresh memory of the show goes to church in the same suit of clothes as the churchgoer. In fact, many amusements should be moved four days fore and aft from any Sunday. Saturday night, however, should have a special light diet of diversions. Prepare for Sunday's operation if the operation of your church going is to be successful. If your pastor is preaching on the Gospels or Epistles, familiarize yourself with their contents beforehand. Use spare moments for their contemplation. Pray that tomorrow's worship may be real and blessed, to you too. Pray for your pastor, for the congregation, for the whole Church. Pray that non-Christians may make a good use and you a better use of Sunday. If you know how to prepare on Saturday night, you will know how to use Sunday morning before the service hour. Work before going to church.

Work during the service. There is, first of all, the silent prayer when you enter your pew. It "connects up with Central", with God. Furthermore, God answers prayers. Yet some people are ashamed to show that they are praying. To be sure, it is easier not to be pious. But may a Christian be afraid to be good? Or must we act (or act up?) like our sectarian friends down the street in order to be up-to-date? Some vest-pocket brains seem to think so. Then, to be consistent, let us also do as a certain man in an Iowa town did. At a union service all the sectarian ministers had assembled on the stage, on the platform. Coats had been laid aside (not a bad idea in itself), the summer evening being very warm. But it seems that one of these men had also left at least his good manners in his coat pocket, for while one prayed, this man considered it the exactly proper

* An article contributed by the late Pastor A. C. Fritz, until his death associate editor of the Herald.

moment to pull up his trousers and tuck in his shirt. Personally, I respect more highly the hands that are devoutly folded during prayer than those that are occupied in adjusting a tie, a skirt or a pair of trousers. Let us pray, yes, let us pray energetically and devoutly at the opening, during and at the close of the service.

Listening is selfevidently another important part of the work of going to church. God gave us ears not only to hear the call of "Dinner!" but also the call of the Gospel. But he also gave us a brain wherewith to apply what we hear. And that is extremely necessary. No man enters a shoe store blindfolded, expecting any pair to fit him. Nor will the shoes come walking up to him if he stays in a shoe store 75 minutes. Yet how easy it is to sit that length of time in a church and to expect the service to give you what you are supposed to have come for. Oh, it's possible, but not probable. God expects us to do more at a service than what the walls are doing. Learn to apply! Work hard at fitting the correct shoe on your foot. You will find plenty you can use but some fit your case better than others. It may even be that a part of the collect or of the doxology will make a deeper impression on you than any part of the sermon. Good! Just so the service doesn't reach your ears and find them attached to ivory. Put your brain to work at church. Never mind about "working on Sabbath". You'll meet with a surprise on that score.

Finally work after the service. The man who has bought a pair of shoes for every day use will take them off the very first evening. But lo and behold! he is wearing them again the next day! So it is with the sermon. You will forget it, but make a conscious effort to recall it. Work at putting it to work. Try each day to find a situation where it will fit. Some men have seen a "movie" hold-up with the result that they went out and did likewise. Others go to church and then—yes that's it, practice what has been preached. They don't play at going to church. They do not drift into a service, through a service and out of a service, but they work at it, work hard during the following days too. Such men are never the object of the remark, "Oh, yes, he goes to church, but he isn't any better than I am. He's another proof that the churches are full of hypocrites". Rather it will be thus, "Yes, he surely is a good neighbor. We ought to go to church too". It may only need a kind and opportune invitation to start such a neighbor in like habits. And such missionary success would be directly traceable to your work of going to church.

It may seem as though the work of going to church is a matter of choice. It is not. It is commanded by all of Christ's words. Our Christianity must be real, active, working, or it is worse than nothing, rank hypocrisy. Yet it is almost wrong to call it work in the usual sense of the word. He who does work energetically in matters of his Christian life will find it so productive of joy, of blessings that he will be ashamed to call it work. God help us all to reach that point.

Young Peoples' Societies

Pflugerville, Texas.

The Luther League of Immanuel's Church of Pflugerville held its annual election of officers on Sunday, January 5th. The newly elected officers for the year are: Otto Bohls, president; Paul H. Stricker, vice president; Dora Pfennig, secretary; Rosa Pfluger, treasurer; Annie Bohls, pianist; Laura Fuchs, corresponding secretary.

The present enrollment of the league is one hundred and eight members.

With the kind aid of the choir, and the Tabernacle Verein, the league has paid off 6 notes or \$600.00 on the auditorium debt during the past year.

The league is the proud possessor of a service flag with 13 stars in honor of our brave fellow leaguers who answered their country's call. We thank our dear Heavenly Father, that He has protected and guided our dear brethren through this terrible war. Only one had been severely wounded but is now back in the States convalescing.

The league presented each of its members and also each of the members of the congregation, as they entered the service, with a prayer book.

Monthly greetings including a report of each meeting is being sent to our fellow leaguers in the service in the army.

May God continue to bless our league.

—Laura Fuchs, Corresponding Secretary.

* * *

Nauvoo, Ill.

The Luther League at its meeting on Friday elected the following officers: President, Mary Boegner; Vice President, Ruth Schleicher; Secretary, Emily Hudson; Treasurer, Ester Reinhardt. The secretary reported a gain of 17 new members for the last year.

* * *

Peoria, Ill.

Zion Luther League observed its fourteenth anniversary with a well attended banquet January 8th. The society was organized by the Rev. C. Aug. Decker, pastor at the time. Some two hundred members have been carried on the league's books in that period and hundreds of dollars have been handled. A membership drive will be launched in the near future and it is planned to make the league one of the largest in central Illinois. It is also planned to stage a home talent play, "Lighthouse Nan," in the coming spring. At the annual business meeting in January the following officers were elected: President, J. Elmer Prill; Vice President, John T. Rosbottom; Secretary, Louise Waldbeeser; Treasurer, Wm. Schwin.

—J. E. P.

Lutheran Herald

Published monthly by the Wartburg Publishing House, Waverly, Iowa, under authority of the Ev. Luth. Synod of Iowa and other States.

Price, 50 cents, to be paid in advance.

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Address communications or contributions intended for the department on Instruction and Education to the associate editor. All other communications or contributions and all matters of general character excepting business matters should be sent to the editor-in-chief.

EXPIRATION OF SUBSCRIPTION.—The date after your name on the label shows to what time your subscription is paid. The yellow label should show the changed date within two weeks of the receipt of the remittance.

Subscribers desiring address of their paper changed will please give both old and new addresses. Subscriptions are continued until a notice to stop the paper is received and arrearages paid. Subscribers wishing the paper stopped at the expiration of the time paid for should be careful to notify us in time, otherwise we shall consider it their wish to have it continued.

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

Entered as second-class matter, December 11, 1908, at the postoffice at Waverly, Iowa.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized, July 11, 1918.

The Family Circle

By Prof. H. J. Arnold, A.M.

The Ship of State.

By Henry Wadsworth Longfellow.

(Henry Wadsworth Longfellow [Portland, Me., February 27, 1807 = Cambridge, Mass., March 24, 1882], one of the most famous American authors of the last century, was for twenty years professor at Harvard.)

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave, and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,—

Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee!

* * *

No Loophole.

A New Hampshire lawyer, for some years judge of the police court in Concord, was a natural peacemaker, and always endeavored, says the *Green Bag*, to smooth over any slight differences between persons brought before him.

On one occasion, when the charge was for technical assault, it came out in the course of evidence that the parties were neighbors, and had formerly been on the best of terms.

"It is a pity," the judge said, persuasively, "that old friends, as you seem to have been, should appear before me in such a way. Surely this is a case which might be settled out of court."

"It can't be done, judge," answered the plaintiff, seriously. "I thought of that myself, but the coward won't fight."

* * *

The Christian Home.

There never was a time in the world's history when there existed a greater need for genuine Christian homes than at the present. The many questionable and positively evil influences which are being injected into the country's social life as an aftermath of the world war, must be counteracted first of all by the home. Only the homes where Christian influences prevail and where a high sense of Christian morality is maintained, are able to cope with this new problem. Many of the boys returning from the camps will be indifferent to the higher spiritual things, many will return with a perverted notion of what constitutes good morals, many will be inclined toward gambling, and drinking to excess, and still others will succumb to the generous ovations showered upon them, giving them a feeling of false egoism. All these things and more, too, may be expected. Will the homes be ready to battle with these new problems? If the homes can't do it, who can?

The stabilizing influence of the Christian home is necessary for society at all times. From the cares and adversities of life there must be a quiet retreat, a place for meditation and reflection. The home should be a perennial fount from which flows a constant stream of wholesome life influences. We want more Christian homes.

* * *

An Estimate of Abraham Lincoln.

Lincoln had his country fully at heart and never wavered when it came to a decision for the welfare of his country. At no time in the history of the nation did it require the devotion on the part of a president, that it did during Lincoln's time. Mr. Lincoln was great because he was a friend to every one, rich and poor, white or colored. No leader ever came into the lives of his people as Lincoln did. He was a personal friend to the soldier on the field and to his loved ones at home. He was never too busy to attend to a friend in distress. In general he gave a high moral tone to life. We mark the height of glory which he gained, but chiefly to measure his life long struggle upward from the

depths of poverty and ignorance whence he rose. Lincoln's greatness is still a mystery, to many a miracle. Possibly it may have been fundamentally the common sense of a common man. A great philosopher once said, "Lincoln's greatness consisted in his capacity to grow," and we can readily see the force of the statement. Lincoln stood and still stands for the brotherhood of the American people.

(a) Lincoln as a Politician.

Lincoln stands alone as a politician. In truth, Lincoln is rising above politics entirely. The concrete issues, for which he directly stood as a statesman are of the past. He is coming more and more to stand for social rather than for political principles,—for democracy in all things. No man has ever had the keen insight into governmental affairs that he did. Lincoln influenced the people far more than they influenced him in whatever intercourse he had with them. He was not in any sense a "president with his ear to the ground." He needed to consult only his own instincts in order to know the people's for he could feel, as Emerson said, "The pulse of twenty millions throbbing in his heart."

Lincoln then, was not a politician in the truest sense of the word. To be sure he fought for the success of his country; but he never employed foul measures to attain political advantages; it was principle which he stood for. He remained loyal to his party but would not sacrifice his principles for party's sake. He adopted the party that suited his principles and always sought the man best fitted, regardless of his party. He raised the political standard for all time to come, and men will honor him for ages to come.

(b) Lincoln as a Statesman.

Lincoln did not only become proficient in the text of the law, but also in the enforcement and interpretation of it. Some of the wisest and best decisions on record are credited to Lincoln. Even today jurists and lawyers refer to his decisions and base their conclusions upon his.

Lincoln was not truly a student of character, but he mingled with all classes and conditions; thereby learning many life-lessons. He weighed fairly both sides of every question and was thus always ready to meet his adversaries. As a statesman he was shrewd, foresighted, and had the welfare of his country at heart. His was not the love that ends with defeat but that which was born in him.

During the thrilling times that preceded the Civil War, when human hearts were wrung with sorrow, it was Lincoln's steadfast calmness and courage alone that sustained him. He never abused his official power but tried rather to humanize his every act. His heart was with the people. He worked for their best interests as he saw them.

Two qualities combined to make Lincoln a great president of a self-governing Republic. He could wait patiently for the people's will and could act vigorously in the execution of that will. He did not impose his will upon the people. He did not assume the power of a dictator, and did not act in lieu of the people; a teacher of them, he was also a voice of the people. When he acted the people approved. Other nations have bred great statesmen, but they have not bred them the way Lincoln was bred. "As God made Adam," said Lowell, "out of the very earth, unancestried, unprivileged, unknown."

(c) As Military Commander in Chief.

At the time the war broke out the new administration struggled beneath a tremendous burden. The Republican party was unused to power. Lincoln, who was not accustomed to having even an office clerk under him, suddenly found himself charged with a task of organizing, equipping and commanding an immense army.

The army badly crippled by the resignation of many able officers, was under the command of Lieutenant General Scott, a veteran of the war of 1812 and of the war with Mexico. The younger men who were to captain the armies of the Union were yet in obscurity. Lincoln could only employ such talent as he found about him, and strive to inspire the slow-going and the timid with his own spirit of courage and activity. Lincoln took a direct and active interest in all the military details, so unfamiliar to him. He soon found that he could not leave them wholly to others. He was impatient of the red tape which entangled his feet at every step.

He felt obliged personally to go into many matters which he would have preferred to leave to trained and competent subordinates. He even tested various kinds of rifles, which were offered for sale to the government.

But Lincoln showed no signs of wavering in the furious storm. On the contrary, those who watched him, were inspired when they saw beneath the sadness which enveloped

him like a cloud, and added strength of purpose, a deeper determination.

Lincoln wasted no time in fighting over again a battle that was lost. He offered no defense for himself, and found no fault with others. To cheer the disheartened soldiers of Bull Run, he went among them in their camps as if they had won a victory, and no officer heard a word of complaint from his lips.

In the midst of war, with the life of the nation in jeopardy, party with him was only a means to an end. His devotion to the Union rose above everything else. The president himself visited the firing lines and was in sight of the Confederates.

Physically, he bore the burden of his unceasing labors like the giant he was. His heart seemed to be weighed with all the woes of the land, private and public.

But through it all he was hopeful, and trusted God for the outcome.

(d) Lincoln as President.

Mr. Lincoln lived as he did and died as he did because he was what he was. We have come to believe less and less in fate or destiny except as the result of character. In Lincoln was shown, "the greatness of real goodness and the goodness of real greatness."

Not one of the multitudes that looked to him for direction with such implicit trust, could tell whether his wise judgments came from a strong head or a sound heart.

We see in his character both freedom and radicalism, not separate qualities but results of simplicity, honor and truth. He had high regard for labor, and unassuming loyalty to the virtues of temperance, industry and integrity; his judgment was sound and his thought clear; his political and religious views were all sensible and founded on good principles. Lincoln was placed in such circumstances that he was virtually under the discipline of Freedom and Slavery. In a word, one nature was full of Freedom and the other of Slavery. The opposite conditions made him gentle, kind and indulgent, but nevertheless he was able to administer a severe rebuke at the proper time. Yet he managed affairs so skillfully, that everyone felt that he was right. He is a worthy example to us and we ought to grow like him in his truth, his independence and his wide humanity.

It may be said, "He fed them with a faithful and true heart, and ruled them prudently with all his power." He was the "Shepherd of the People," a title that belongs to good rulers. He fed the people with counsel when they were in doubt, and inspired them when they faltered. He set before all people the importance of duty, devotion and patriotism; he taught the sacredness of the government and the wickedness of treason. He gave peace to this country, a peace that shall never know war.

(e) Lincoln and Washington.

Whether Lincoln ranks with, or outranks Washington, is an old but not an important question. Comparison is unnecessary. Men who may be counted off in pairs, whether in history or among our every-day associates, are not interesting. Abe Lincoln was not made in any other man's mould, and when he was made his mould was broken.

As a brave, adroit, and patriotic soldier Washington led the American people to independence. As a wise, prudent, and incorruptible statesman, he led them in establishing a government. He was the foremost American in the last twenty-five years of his life.

On the other hand Lincoln was on the national stage hardly half a dozen years. Until his debate with Douglas in 1858, he was unknown outside of Illinois. So brief a record, however crowded, could not account for so great a renown.

When we think of Washington or Jackson we think of what they did. When we think of Lincoln we think of what he was. True, he wielded a more despotic authority than Washington or any other American ever wielded. Nevertheless he is remembered and revered more as a man of ideals than a man of power.

As Washington is the father of his country, so Lincoln stands for the brotherhood of the American people. He himself passed through all classes and belonged to none. Meanwhile all men may find in Lincoln's life an inspiration against every obstacle in their pathway, whether they be choppers, fishers, or ploughmen.

It was reserved for Lincoln to verify to the world the American contention, proclaimed in 1776, that all men are fit to govern themselves. It remains for future generations to catch the full meaning of his life.

The Synod and Church

The Campaign.

Dr. H. G. Stub, president of the Council, has published an appeal setting forth the objects of the campaign. It follows:

"With the close of the world war a new period has begun for the Lutheran Church of this country. Our Church is called upon today to assume leadership for the Lutheran cause throughout the world.

"Across the water, in war-swept Europe, there is chaos and disorder, uncertainty and fear. Men are doubtful of the future because they have no experience in the past to guide them and give them confidence.

"Millions of our fellow-Lutherans are today facing difficulties as great as those among which our Church was born in the Reformation struggle. The old social order is crumbling about them. Radicalism of the most anarchistic and Godless type is rousing the masses to fever heat. In their own past they have no guide to meet the present. Held under the tutelage of autocratic states they had no opportunity to develop that vigorous, courageous, resourceful self-reliant church life which comes only to a free Church in a free state.

"Providence has given a peculiar opportunity to the Lutheran Church of this land. Tracing back its origin to men who came here because they valued freedom of conscience more than home and country, it has developed to the fullest measure its ideal of a free Church in a free state.

"Quietly and unobtrusively it has grown to strength as well in numbers and resources as in the conviction that spiritual democracy alone represents the Master's ideal for the Church.

"Today the period of quiet preparation is coming to fruition. As our land is called upon to bring civic democracy, so our Church is called upon to bring spiritual democracy to the Lutherans of the world. They seek it. We have it. It is our duty to share with them its blessings.

"The National Lutheran Council has been organized to meet the call. Representative of 1,500,000 confirmed Lutherans, it represents an agency that can and will effectively carry out the task.

"It is appealing for a fund of \$500,000 and has appointed February 16th-26th as the time when it is to be gathered.

"It is hardly necessary for me to request the whole-hearted sympathy of every Lutheran for this cause. It is so urgent. Its possibilities are so great. It challenges us to do our part in a manner that cannot be refused."

—H. G. Stub, D.D.,
President National Lutheran Council.

Kewanee, Ill.

New Year's day will long be remembered by the members of the Lutheran Church of the Redeemer, it being the day when the congregation, after many years of struggle and sacrifice, became self-supporting. For many years the pastors of this parish had charge of three congregations and regular Sunday services, therefore, were out of the question. Another obstacle in the way of the progress and growth of the congregation was the unfavorable location of the church. Kewanee is a city of 16,000 inhabitants with some twenty churches and all those who are familiar with local conditions realized that it was absolutely necessary that the Kewanee Lutherans should have services every Sunday and to facilitate the work the church would have to be moved to a more central location of the city. Although there were seemingly unsurmountable obstacles to overcome and some looked upon the undertaking with doubt, the congregation went to work with determination and now nearly all of their plans are carried out. St. John's and St. Michael's congregations were united into one which received the name which it now has. Two lots with a house were purchased in the heart of the city and on the corner lot a new church was erected. For financial support the new congregation depended solely on her own people and in raising the funds necessary for the church work, it has been her policy to rely on the voluntary pledges of the members and not to assess them or to use the old method of soliciting among outsiders, holding bazaars, suppers, etc. Of course for a while we were also aided by the Mission Board, a fact which we gratefully acknowledge. We have the envelope system and experience has taught us that it is "the system" and it cannot be too highly recommended to the congregations of our synod, especially to all those who find it difficult to raise the necessary funds for church work. We believe that every individual who has an income should contribute his or her mite towards the support of the Church and should be taught early in life to give regularly and systematically towards the Church and for charitable purposes. This can be accomplished best through the envelope system. Our congregation in Kewanee is not large nor rich but the envelope system has trebled our income and the treasurer was enabled to pay all current bills promptly and there was always a balance to apply to the church debt. The weekly pledges range from ten cents to \$2.00. A few of the better situated are paying \$2.00 and a number of our people who have only moderate incomes are paying one dollar weekly, while the younger members are paying in proportion, and—what is of most importance—they are giving cheerfully. A few weeks ago the congregation raised approximately \$1500 by voluntary subscription in a few days towards payment of church debt which she hopes to wipe out entirely in this ensuing year. The pastor has been awarded a substantial increase in salary and he will now be in the position to devote his entire time to the local congregation.

The undersigned begs the readers to pardon him

for inflicting upon them this bit of intimate history of our Kewanee Church. It was not written in the spirit of braggadocio but to the honor and praise of Him from whom all blessings flow and for the encouragement of other small and struggling congregations. And as to the future of our Kewanee Church may it continue to progress and may God's blessings rest upon her and her work.

—A. G. W.

* * *

National Lutheran Commission has Funds to Complete its Work.

The Church's generous response to the appeal of last February for funds for spiritual welfare work among our soldiers and sailors made it possible for the Commission to continue this work, and also to supply all the funds apportioned to the Lutheran Brotherhood of America for its work, until most of our boys have returned. Hence it will not be necessary for the Commission to ask the Church for another contribution for these purposes, and the request which the National Lutheran Council will soon make to the Church will not include any funds for the Commission's treasury.

It is not possible at this time, however, to estimate the amount, if any, that will be left of the funds gathered last year, for the reason that it is not as yet definitely known how much time will be required to transport our troops from overseas and demobilize them. While the boys are returning in large numbers and being discharged from demobilization camps, and especially while there are many wounded still in hospitals, there is important work among them for the Commission to do.—Lutheran Bureau.

* * *

Acknowledgement.

The following money was received by the treasurer of the Wisconsin District: Through Rev. G. C. Hanssler for Synodical Institutions Christmas Collection \$4.05; for Jubilee Fund from Mr. and Mrs. J. Suess \$10.00, Mr. and Mrs. N. F. Nelson \$5.00, Mrs. C. Jurgensen \$5.00, Edw. Yager \$5.00, Mr. and Mrs. John Werner \$10.00, Rev. and Mrs. G. C. Hanssler \$15.00.

Theresa, Wis., Dec. 31, 1918.

—E. A. Behrens, Treasurer.

MISSIONS.

By Prof. H. J. Arnold, A.M.

Move to the Fore.

Move to the fore!

You whom God hath made fit for the fray,
Not yours to shrink as the feeble ones may;
Not yours to parley and quibble and shirk;
Ill for the world if ye do not God's work!

Move to the fore!

Move to the fore!

God Himself waits, and must wait, till you come.

Men are God's prophets, though ages be dumb.
Halts the Christ-kingdom with conquest so near?
You are the cause, then—you at the rear.

Move to the fore!

—Selected.

* * *

Missionary Prayer for the Individual.

O God, Creator of all mankind, Owner of all things, Author of every good gift: Grant I beseech Thee that in the exercise of Thy boundless mercy toward me, I may be impelled to measure my alms, and use my faculties of body, mind and soul according to Thy gifts; lest, in the exercise of Thy righteous judgment, Thou mayest be compelled to measure Thy gifts according to my alms and my use of the powers with which Thou hast endowed me. And this I pray in the name and for the sake of Jesus Christ, my Savior and my Lord. Amen.

* * *

Here and There With the Missions.

The New Guinea Mission field, which since the war has been supported almost entirely by our synod, will no doubt be adopted by our foreign mission board as permanent and exclusive charge, as soon as the time comes.

The Inner Mission Society of Minneapolis has purchased a good substantial building on East 14th St. at the foot of Park Avenue to be used as a new Lutheran Hospice. The building was dedicated on February 10, at which time the annual meeting of the society was also held. The old building will also be retained under the new name "The Luther Home." This mission has prospered in a remarkable way and is thus reaching out to enlarge its sphere of service. The financing of the new project is now under way.

There are 400,000,000 people in China—comprising the largest population of any country in the world—and one-fourth of all the world's people. The number of deaths through ignorance, particularly of children, is ghastly. The infant mortality rate is between 65 per cent. and 70 per cent. But medical conditions are improving. Every year between 75 and 100 women physicians graduate from mission colleges in China, and a larger army of women nurses. Nearly 65,000,000 Chinese children are waiting for schools.

The development of the Church abroad unifies the Church at home, and the developing unity of the Church at home paves the way for new advances abroad.—Arthur H. Smith.

The National Lutheran Council, with the \$500,000 that is being raised among Lutherans of the United States this month, is contemplating Mission work on a greater scale than has ever been attempted before. The great war has revealed the pressing need of immediate help of the Lutheran Church in Europe, and the American Lutheran Church is ready to respond. The mission spirit has permeated the people of America as never before.

The President Urges Continuance of Mission Work.

In response to an inquiry addressed to President Wilson by a prominent missionary now on furlough in America, the President sent the following reply in answer to the question, "Do you agree with me that if Missions have justified their existence, this is a time when they should not only be maintained in spite of the war, but urged on because of the war?":

The White House,

Washington, December 5th, 1917.

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises, but that the work undertaken should be continued and continued *** at its full force, seems to me of capital necessity, and I for one hope that there may be no slackening or recession of any sort.

"I wish that I had time to write you as fully as this great subject demands, but I have put my whole thought into these few sentences, and I hope you will feel at liberty to use this expression of opinion in any way that you think best.

"Cordially and sincerely yours,

"Woodrow Wilson."

* * *

A Call to the Young Men and Women of Today.

The following stirring call for recruits for our vast foreign mission fields was framed by Dr. Stanley White and has been adopted as the call of many of the Foreign Mission Conferences of the various synods. We can also subscribe whole-heartedly to the sentiments expressed here. May this call be the means of arousing many young men and women to recruit in the army for Christian Service.

"The war is over! The battle for the ideals of righteousness, justice and truth has been won. The victory has cost enormously in money, suffering, sorrow, and life-blood. Men have willingly sacrificed everything, including life, rather than yield their principles. They have left a legacy of heroic service that must be neither forgotten nor lost. The banner they have carried forward in war must be held high in the days of peace. This privilege belongs peculiarly to the young manhood and womanhood of this generation. The new task will be harder than the old, for it will be shorn of the glamor, the excitement and the pageantry of war. The war was won with armies. It will need more than armies to keep it won. It will require men who have the power to see and follow ideals when the world has lost sight of them; men who have the capacity to draw their motives from unseen and hidden sources; men who have wills strong enough to remain faithful and patient when God is working in His ordinary and more deliberate ways. The Christian Church must accept this challenge. Upon the ministers at home and missionaries abroad will devolve the leadership.

"Our appeal is to those who have heard the call of War. The call of Peace is even more arresting. The War must be interpreted to the nations of the world. They must realize that spiritual forces are more powerful than material, that righteousness exalts a nation, that brotherhood and not rivalry must determine international relationships and that sacrificial service is essential to the world's well-being. These truths are at the heart of the missionary message. They must be carried to the ends of the world. The welfare of the world will depend upon men who have incarnated these truths in their lives and are willing to live for them. The mission boards of all the churches in the United States and Canada have consecrated themselves to this task. They need men and women in larger numbers than ever before. Every phase of the work needs strengthening. The strongest and finest qualities of brain, heart and hand are required. The demand is for ministers, teachers, doctors, agriculturists, technical workers, businessmen. God can use every talent a man possesses. This appeal is to you. We are face to face with a great crisis. It is the day of opportunity for young men and women. Again can it be said Christ has gathered his disciples about Him and with greater intensity than ever before is saying:

"Go ye therefore, to all nations teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

* * *

Learning By Doing.

A native Korean Christian once came to a missionary, and said, "I have been memorizing some verses from the New Testament; will you hear me repeat them?"

The missionary opened his Testament, and the native helper began at the fifth chapter of Matthew and recited the Sermon on the Mount without a halt or verbal error.

The missionary was surprised, although he had often observed the power of the memory in these people, who read less and reflect and memorize more than we; and he took some thought concerning the comment he should make.

At length he said, "You have done well, my brother, to learn these words of the Lord Jesus. All our religion may be found in them. But you must remember that it will do you little good merely to know the words; you must practise them as well."

"That is the way I learned them," replied the Korean.

"What do you mean?" asked the missionary.

"I took these precepts one by one. I mourned for my sins, and found comfort. I sought to be pure in heart, and I saw the vision of God. I tried to make peace and to be a child of God. I hungered and thirsted after righteousness, and something of what I sought I found. It was not difficult to commit to memory the precepts of the sermon, because I had learned the Word by obedience as well as by study."

And the missionary thought how wise was the

method, and wished in his heart that every Christian would learn in the same way to practise the virtues that all men admire and that few men take the trouble to attain.



Our Most Promising Home Mission Field.

Can the readers of the Lutheran Herald guess where this is? To the writer it admits of no doubt that it is the Twin Cities of Minnesota, Minneapolis and St. Paul. Minnesota itself is a Lutheran state, and it is flanked on both sides by the Lutheran states of Wisconsin in the East and North and South Dakota in the West. All the Lutheran tribes hailing from all lands where the Lutheran Church is represented gather and commingle in this territory. As the Twin Cities are the heart and center of this great region they form the strategic point, where the most effective home mission work can and should be done. Even if this were not the case, they in themselves contain so large a population, among whom the Lutherans are the most numerous and prosperous element, that this fact alone should induce us to use our best efforts systematically to plant our Church in all parts of these cities. Minneapolis boasts of more than 400,000 inhabitants and St. Paul of more than 300,000. What a multitude of immortal souls, and our beloved Church is responsible for a greater part of these than any other Church. I am afraid that, when the good people of the Twin Cities see the figures, as I have put them down, they will eagerly protest, that they do not do justice to the real size of the population. It is undoubtedly true, that these cities are still in the beginning of their development, and in due time millions will call them their home.

All the different synods of our Church have, for decades, been busy gathering the children of our Church into congregations and churches where the English, Swedish, Norwegian, German, and other languages are used dot the territory of these cities everywhere. Our synod began her work about 30 years ago and four self-supporting congregations, two in Minneapolis and two in St. Paul, have been established and built up by earnest and faithful labor of their pastors, assisted by the home mission funds of our synod. The work then done was done among the immigrants who settled in these cities. The home mission work of the present time is among their children and descendants, who find homes in the suburbs, which are fast building up.

In these suburbs the younger Lutherans, of different extraction, build up homes for themselves, all intermingling with each other and the adherents of other Churches, or those that have lost all connections with any Church long ago or even have never had any Church connection at all. In the nature of things, missions in these communities can be organized only as English congregations, if any success is to be hoped for. The English language, the language of our country, is the only instrument by which these different elements can be drawn together and welded into one harmonious whole.

Our synod, acting through the Home Mission

Board, has been extremely awake to the situation and the planning and planting of English Lutheran mission congregations in different parts of the cities has been done systematically and wisely. I wish, dear reader, I could take you by the hand and lead you to the different missions of our synod in these cities. I am sure, your interest in our home mission work would be doubled and trebled, and you would return home from the tour with the assurance that our Church, and especially our own synod, is doing a great work in these populous Lutheran centers. Since such a tour may not be arranged at present—but why not some time later?—I will try to describe the situation for your benefit in this contribution to the columns of the Lutheran Herald.

At present, we have four mission congregations in the Twin Cities, equally divided between Minneapolis and St. Paul; all planted in excellent locations.

The oldest of these missions is Bethlehem Church in the Midway district of St. Paul, which is building up very rapidly. Unfortunately the growth of this mission has been much retarded by many vacancies in the pastorate—one of the pastors having died soon after beginning his work—which always results in losses. It is a great satisfaction to the writer to be able to report, that under the present pastor, Rev. Geo. Hanssler, the congregation is developing beautifully. Last year about 60 communicant members were added to the flock and the neat church, which is owned by this congregation, is being filled to its capacity. Recently also a parsonage was bought. With church, parsonage and an able and faithful pastor, who finds great satisfaction in his work, and, certainly, entertains no thought of making a change, this congregation, with the blessing of God, should have a bright future.

Next comes Christ Church in Northwest Minneapolis. This congregation has a beautiful church and is fortunate in still having the services of its first pastor, Rev. Theo. Fritschel. Especially promising for the future of this congregation is a Sunday school of between 200 and 300 children.

In West Minneapolis St. Andrew's Church was organized two years ago. This congregation also is in possession of a nice church home. The location is excellent. The people are interested in the work. There is still plenty of room in the district for new homes. Rev. A. Prottegeier, a recent graduate of our seminary, is in charge of the work here.

Our youngest mission in the Twin Cities is the Randolph Heights Church in St. Paul. It was organized only a year ago by Rev. J. Bodensieck. In consequence of his acceptance of a call to a professorship in our institution at Waverly, Iowa, this congregation has suffered from a protracted vacancy. Rev. Hanssler of Bethlehem Church added to the work in his own congregation the care of this infant mission, until other provision could be made for it. Rev. F. Otto of Sharon Center, Iowa, has been prevailed on by the urgent calls he received to this field of work to accept. The work then will be in good hands. As he will not be able to leave his present

congregation before Easter a student of our seminary will be in charge until that time. In this congregation the building problem was solved in an original and practical way. A house was built, the first story of which serves as church, whilst the upper story serves as parsonage. When the congregation shall have advanced far enough to justify the building of a church the whole house will be used as a parsonage.

Dear reader, this is only a dry, plain recital of facts in regard to the home mission work of our synod in the Twin Cities; but it contains a story of much wise planning, faithful work, blessed by God, and the morning dawn of a bright day for our beloved Church in this great field. Think of this work prayerfully and show your interest actively by an increased support of our home mission work.

—John F. Reinsch.

BREVITIES.

Pastor Theodore Valentiner of Tama, Iowa, departed this life February 1, aged 31 years.

The Rev. V. Albert, pastor of St. Peter's Church at Dubuque, Iowa, resigned to accept a call to Galveston, Texas, to succeed the Rev. O. L. Proehl.

The Rev. L. Gehret, at present at the Lutheran Seminary, Maywood, Ill., has accepted a call to the parish at St. Sebald, Iowa, to succeed the Rev. G. H. Fuehr, retired.

The Lutheran Brotherhood of America has installed two very pleasant social rooms for the young men at Wartburg Teachers' Seminary and Academy, Waverly, Iowa.

The Deaconess Motherhouse at Philadelphia now numbers 81 deaconesses, 58 of whom are formally consecrated. The institution lost five sisters through death during the past year.

The Rev. J. Luepke, M.D., was installed at Dunlap, Iowa, January 26, 1919, by the Rev. O. C. Bliese, and the Rev. C. H. Rembold at Greene, Iowa, February 9, by the Rev. E. H. Rausch.

Mrs. Rembold, widow of the late Pastor J. Rembold and mother of Pastors Chr. and C. H. Rembold, departed this life February 9, at her home at West Union, Iowa, aged seventy-five years.

Immanuel's Church, Watertown, Wis., the Rev. G. Sandrock, pastor, recently paid off \$4000 of its indebtedness and also added \$150.00 to the salary of Mr. F. Kueth, teacher of its parish school.

In a recent report of the activities of Lutheran Welfare Workers at Great Lakes Naval Training Station, there is the statement that 20 per cent. of the nurses at work in this station are Lutheran women. This is a creditable showing.

At a joint meeting of the finance committee of the synod and the publication board it was resolved to authorize the publication board to secure a proper building site at Chicago and proceed with the erection of the building as soon as feasible.

St. John's Lutheran Church of Gothenburg, Neb., the Rev. Conrad Krekeler, pastor, raised the salary of its pastor \$200. This congregation was organized only two years ago with sixteen voting members and now numbers thirty-six voting members.

The Lutheran Church Year Book

OUR ALMANAC FOR 1919

This annual for 1919 is a joint effort and combination of several existing Almanacs and is the uniform official year book of the General Council, the General Synod, the United Synod of the South, the Joint Synod of Ohio, and the Iowa Synod. Edited for the General Council by the Rev. William M. Kopenhaver.

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Assisted by Rev. J. N. Andersen.

This is an elementary introduction to the Bible. It has been prepared under the auspices of the Sunday School Committee of the Norwegian Lutheran Church for the use of Bible classes, teachers' training courses, young people's societies, Bible schools, church academies and colleges. Prof. O. S. Brandt, D.D., of Luther Seminary, has read it through and written a foreword commending it. The object of the book is to make young people interested in the Bible and to read it. We believe that the book is timely. It is orthodox and refreshing. It is scholarly, yet clear in outline, and simple in statement, adapted to the capacities of young people. 135 illustrations, maps and diagrams. Cloth, 693 pages. (AG)

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Zion Lutheran Church, Davenport, Iowa, Rev. C. Holtermann, pastor, added \$100.00 to pastor's salary and had electric light put in the parsonage. Mr. Wm. Warnebal, president of the congregation, donated \$200.00 and Mr. Andrew Nelson \$100.00, to pay off church debt. The Y. P. S. donated \$62.00 to the Lutheran Statue Fund.

Wartburg Teachers' Seminary and Academy at Waverly, Iowa, will begin with the building of a new dormitory for men as soon as the weather will permit. It is planned to have the new building ready for occupancy by September of this year. This flourishing institution has been sadly handicapped for better housing conditions for men.

Luther Memorial Congregation, Syracuse, Neb., increased the pastor's (G. P. Krebs) salary \$300.00 a year. The congregation is in existence two and one half years and within this time has increased the salary of the pastor \$480.00. Needless to say that the collections for synodical purposes have kept pace pretty well with the increase in pastor's salary. The average amount for synodical purposes per communicant in the past year was about \$10.00. The congregation now numbers 32 voting members.

The Lutheran Church of Nauvoo, Ill., at its annual business meeting last Sunday re-elected the old officers. Geo. Reinhardt was elected trustee. For the present, until Easter, all services will be in English with the exception of every fourth one, which will remain German to accomodate the older members who understand that language best. The pastor's salary again was raised. Rev. Wm. Hertel has been pastor of the local church for six years and has received six advances in salary. A gain of 16 new members for the year was announced.

BOOK REVIEW.

In the Redeemer's Footsteps. Sermons on the Gospel Lessons for the Church Year. Vol. I. From Advent to Pentecost. By Leander S. Keyser, D.D., Professor of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, Ohio. Cloth, 227 pages. The Lutheran Literary Board, Burlington, Iowa. Price \$2.00.

A volume of simple gospel sermons, doctrinal rather than hortatory, setting forth the Christian faith for the congregation. They rank among the best that has come under our notice in English Lutheran sermonic literature, and fill a real need. The second volume should not be too long in coming out. We are glad to call attention to this book.—Pastors are offered the usual discounts.

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Religious Revival and Social Betterment. By F. A. Robinson, A.M. Cloth, 54 pages. The Gorham Press. Richard G. Badger, Publisher, Boston. Price 75 cents net.

A powerful plea for a personal Christianity active in social service. The author argues that personal Christianity and social Christianity can not be separated, in other words, that personal faith will find its expression in service of others. He insists on individual conversion. "The construction of a noble society is impossible apart from noble people. . . . The gospel is individual first and social second." But he also insists that personal conversion is not the final end. It must be active in good works. Christianity must manifest itself in practical work.—A helpful little volume.

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Zoroastrianism and Judaism. By G. W. Carter, Ph.D., Introduction by Charles Gray Shaw, Ph.D. Cloth, 116 pages. Gorham Press. Richard G. Badger, Boston. Price \$2.00.

A study of the Iranian religion and the career of Zarathustra and a comparison of the same with Judaism. The author shows the striking resemblance between the two, apparent especially in their social rulings and ceremonial reg-

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ulations and also in the hopes of a coming redeemer, though in the latter one can not but feel the naturalness of the Israelitic Messianic hopes over against the fancifulness of the Messianic dreams of Zoroastrianism. Whether Judaism, however, borrowed from Zoroastrianism is another question. This may be a foregone conclusion for the ultra modern theologian but the case itself is not proven thereby. However it is an interesting study and the book almost reads like a romance. An especially valuable feature of the volume is a very complete bibliography.

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Backgrounds for Social Workers. By Edward J. Menge, M.A., Ph.D., M.Sc., Professor of Biology, Dallas University. Cloth, 214 pages. The Gorham Press. Richard G. Badger, Boston. Price \$1.50.

An intensely interesting volume by a Roman Catholic scholar discussing marriage and the family, and such ultra modern subjects as birth control, sex hygiene, sterilization of the insane, feeble-minded and criminals, eugenics, etc., and doing it from the point of view of right and wrong. In the chapter on the Renaissance and Reformation, Family, Luther and the Reformation come in for the usual scant courtesy. Indeed, they are to blame for practically everything that is wrong in modern social conditions, whereas if Rome had continued to rule, conditions would have continued as ideal as they were in medieval times! We would suggest a careful perusal of Boehmer, Luther in the Light of Recent Research, 1916, and W. Walther, Puer Luther wider Rome, 1906; Luther im neuesten roemischen Gericht; Luther's Beruf; Das sechste Gebot und Luther's Leben.—However the chapters on the modern problems especially, as presented above, are well worth reading and pondering over, and coming as they do from the pen of a biologist, especially so.

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WARTBURG PUBL. HOUSE, 623 S. Wabash Ave., Chicago

How I Tell the Bible Stories to My Sunday School. By M. Reu, D.D., Professor of Theology at Wartburg Seminary, Dubuque, Iowa. Rendered in English by H. Brueckner, A.M. Cloth, 473 pages, with maps. Wartburg Publishing House, Chicago. Price \$1.50 and postage 11 cents.

Volume I of this invaluable aid to Sunday School superintendents and teachers. In a masterful way the author tells the story for the Sunday School, following, of course, the Bible stories as given in volume I of Wartburg Lesson Helps. If a teacher above all things should know how to tell a story he is here initiated in this art. It is almost like pre-digested food, easy to assimilate, and should make the teaching of a Sunday School class an unmitigated delight. A number of the chapters have already been given publicity in the Kirchliche Zeitschrift. Every pastor and every teacher should have a copy. Volume II will follow in due season.

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