

named Elers, who put his income at the disposal of the Orphan House, and was content to receive clothing and food. The work among the orphans and the poor at home was followed by Missionary and Bible work in Germany and foreign lands.

There is little about the management of these charities to distinguish them from others. Dormitories, laundries, school-rooms, and play grounds are everywhere the same. The difference between institutions of this kind is chiefly in the system. The congregate and the cottage systems both have their advocates. The Asylums at Halle belong to the former class. His friend Elers once asked Franke as to who had taught him this work. His reply was, "My mother's love." The secret of his marvellous career is in that answer. When King Frederick William first saw the Orphan House, 1713, and was conducted through the book-stores and the warehouses, he was amazed; and he asked Elers how much he got out of all this? "Your Majesty," replied Elers, "only just what you see." Then the King clapped Franke upon the shoulder and said, "Now I see how he accomplishes so much. I have no such servants."

The establishment still remains, and its influence is boundless. The buildings are a quarter of a mile in length, and six stories high, built around an oblong court-yard. In the court-yard is a bronze statue of Franke, by Rauch. In the Asylum are sheltered about 500 children, while schools, a laboratory, a printing office, and many charitable associations find a home under its hospitable roofs. If Franke had been a soldier and displayed such courage and zeal, his country would have built him a splendid monument in the capital. If he had been a Romanist, he would have been enrolled among the saints. He was both a soldier and a saint, but he needs no monument and no canonization, for his works do follow him.

The ancient city of Erfurt is picturesque and quaint. It is chiefly celebrated because of its connection with the history of Luther. There he was a monk and a professor. There he had that terrible inward conflict which ended with his discovery of the Bible in the library of his monastery. In that old church he preached. There are still the cells in which he lived and worked. The very place where he found the Bible is still in good preservation. If you would find that old church and monastery ask almost anybody for the "Martinstift." The monastery has been born again. It is now a school, and a home for poor children taken from the streets and prisons. The principle of management is not different from that of other institutions of the kind, and the advantages offered are not so numerous as in some other homes. As in the asylums at Halle, the congregate system is in use.

Two things especially distinguish this home and school. First, it is not only for children from the street, but from the prisons also. A prison with children in it is a school where criminals are trained. This was clearly recognized by Rector Charles Reinthaler, who founded the Martinstift in 1819. The second fact which distinguishes this institution is that it is the noblest monument to Luther in all Germany. Germany honors Luther as Scotland honors Bruce. His figure in the attitude of a preacher, or a doctor of philosophy, is at Eisenach, at