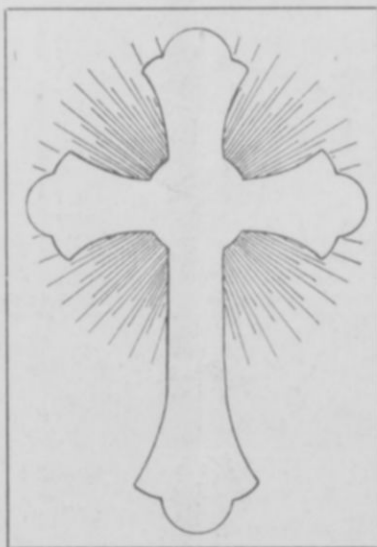


Volume XIV

Philadelphia, Pa., March, 1911

No. 2

# Lutheran Mission Worker



"THE FIELD IS THE WORLD"

Published Quarterly by the Woman's Home and Foreign Missionary  
Society of the Evangelical Lutheran Ministerium of Pennsylvania  
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Here are two companion pictures which argue powerfully for Church Extension. Both are photographs of identically the same field. It is a case of "before taking" and "after taking" the medicine of irrigation. The startling contrast tells its own story. Notice the giant cactus, the good-for-nothing weed of desolation. See the puny form of a man gazing in wonder at this towering monument of sterility! Surely such regions may fittingly be named, as they actually were, "the bad lands" of America.

Now comes the other scene. Every shovelful of that same sand is instinct with mineral



SYMBOL OF THE DESERT

potency, unwashed by showers. So little rain falls in those arid districts that all the pristine efficacy of the soil, which has been there during the centuries past, is still there, undiminished to this day. All it needs is WATER, by artificial processes, (artesian wells and irrigation reservoirs) and the harvests are magical. Now is the nick of time for Church Extension, to secure desirable sites in the most promising of the new communities, springing up along the lines of the railroads which are beginning to gridiron the fast-developing Northwest. To delay for five or ten years would mean irreparable loss.



WHERE IRRIGATION FOLLOWED

(Courtesy of THE OUTLOOK)

# Lutheran Mission Worker

VOLUME XIV

PHILADELPHIA, PA., MARCH, 1911

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## America Saved Without Church Extension?

A still larger question would be: Can the world be saved without America? You see very clearly, in the logical connection of these questions, how the problem of home missions and foreign missions is absolutely one. All the incentive of the workers in the home mission and Church extension field, comes from their thus being factors in spreading abroad the Gospel unto the ends of the earth. And conversely, if the Gospel is to be spread to the ends of the earth, the Church at home must first be in possession of the life-giving Word and Sacraments. Can the world be saved without America? If not, is Church Extension indispensable for the saving of America? If so, how much of a factor in Church Extension are you? Here is where we touch the nerve-center of the proposition.

Let no person take an individual membership in the Church Extension enterprise (the annual membership meaning \$5.00 a year, and the life membership \$50, once for all), who denies that the Means of Grace, the living Word and the living Sacrament, are indispensably needed in the cities of our land, as the only way by which "the power of God unto salvation" can be effectually applied, to solve our otherwise hopeless problems. Let no person take a life membership or an annual membership in this continent-wide effort, who does not believe that Jesus Christ has any rightful claim upon this Christian Republic, nor any special use for it in the evangelization of the world. Let no person feel called upon to lay on the Altar at Easter a willing gift to the Extension cause, who insists that he owes no personal debt to his Lord, nor any allegiance to His missionary command. Let nobody regard this movement as having anything to do with himself, if he is looking forward to spending eternity in heaven, everlastingly lonesome, with not a soul in all the celestial city, whom he was instrumental in bringing there.

How in the world are we ever going to set the Church aflame with Extension zeal, if we must deal with spiritual asbestos, which is positively fire-proof and non-inflammable? Is it going to take another whole generation before our people's attitude toward this "life-or-death question, both of the Republic and of the Church," is sympathetic enough to at least make a beginning that is worth talking about? Shall it continue to be as true of the future as it has been of the past, that in our English Home Mission and Church Extension movement concerning the mighty North West, every door of welcome is wide open save ONE, and that is the door into the individual congregation, whence must come our resources of men and money for the unparalleled opportunity?

If any other denomination, say the Congregational Church for instance, should have three and a half millions of its own baptized members, an ungathered multitude in the cities of this land, without pastor or sanctuary; if these hosts should be as rapidly Americanizing and Anglicizing as are our Lutheran people between Minnesota and Oregon, yet have only TWENTY English-speaking congregations in that whole vast stretch of empire from Minneapolis to Seattle, an area equal in extent to the entire Atlantic seaboard from Maine to Florida, and reaching westward almost to the Mississippi River!—what would be your calm judicial verdict as to that Branch of the Church, in forecasting its future? If a denomination numbering 465,000 communicants, which the General Council totals, should lay on the altar, last year, less than the meagre sum of \$30,000, for augmenting its Church Extension fund, to LOAN to strategic centers in this crisis-time of unprecedented development; if not more than one man and one woman, in all the course of the past 365 days, enrolled his or her name as investing \$1,000 in a Perpetual

Fund" for this forward movement, what would you have a right to think of the missionary ardor of that denomination?

When the Scripture says: "We brought nothing into this world, and it is certain we can carry nothing out," you must be careful to look at this truth from the right view-point. There is a sense in which we CAN carry something out. Not titles or stocks or bonds or any material possessions. That must stay behind, every bit of it. "How much did he leave when he died?" was the question. "Everything he had," was the significant answer. The multi-millionaire exits from the stage an abject pauper in the sight of God. Not how much did he leave, but how much did he take with him, is the important thing. There are treasures of a heavenly sort, which we can lay up now, and keep forever. Did Henry Melchior Muhlenberg (whom this bi-centennial year brings prominently to mind), carry nothing out, when he went Home from the finishing of his earthly labors, in fulfilling his life motto, "The Church Must Be Planted"? Did Dr. Wm. Alfred Passavant carry nothing out, whose living monuments are those noble institutions of mercy which bless the various sections of our land from Pittsburg to Chicago and Milwaukee? Did Dr. Reuben Hill carry nothing out, in placing \$18,000 into the hands of the Church Extension Board, to continue its vital work of establishing new centres of Gospel light and life throughout this Continent, until the Lord shall come? Does the man or woman carry nothing out, who, by voluntary self-denial for the love of Christ, invests in a "Perpetual Fund" of \$1,000, to be what its name implies, a never-diminishing source of supply for pioneer enterprises in the Kingdom of God, which could not be provided without such indispensable aid?

Some years ago, I invented the new monosyllable "Chex," as the password for our organization. It is not a case of misspelling, but simply of abbreviation. The first two letters of each of the words in "Church Extension" are pronounced Chex, and whilst this condensation is not to be found in the dictionary, the men of our

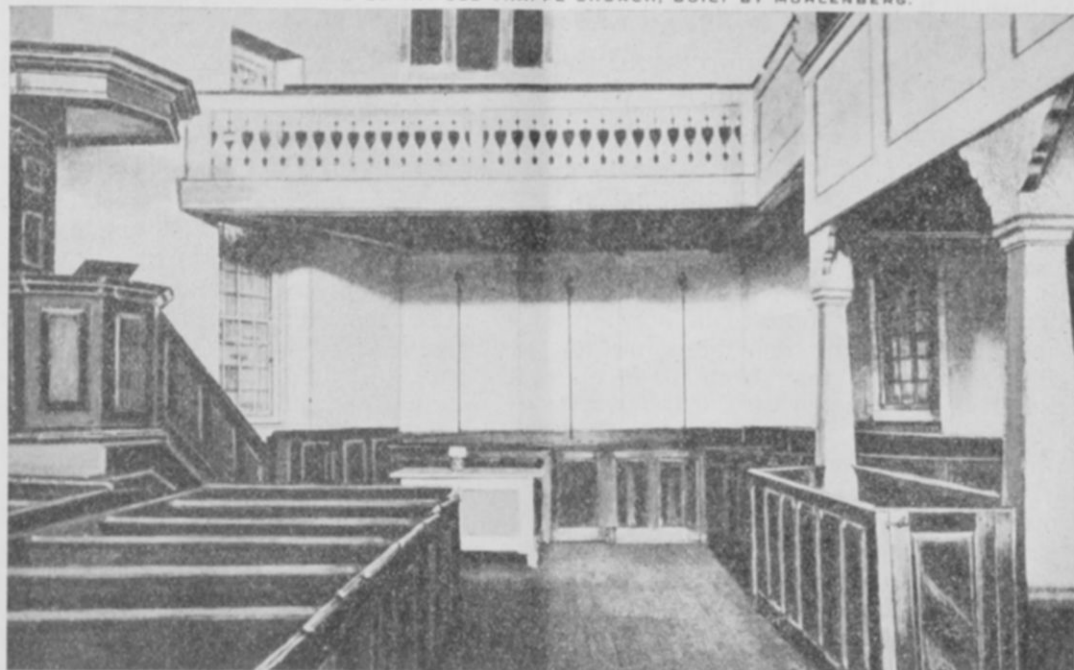
Board would be quite satisfied to have it found to their credit in the BANK more frequently and more generously. Especially in this sacred season on which we are now entering, when the furtherance of the Kingdom, in the United States and Canada, is the great subject which has the right of way in the General Council until Easter, the very epitome and key-word of the vital business in hand is Chex.

And when a business grows big enough to cover a Continent, its standards dare no longer remain those of its primitive days, and \$1,000 chex must become less of a rarity than they used to be. Unless those of our people who, in other lines of business, are accustomed to enterprises of more than a mediocre scale, will show something of the same splendid liberality toward Church Extension as the recent gift of a Pittsburg layman, we can not hold our own against those denominations whose chex amount to hundreds of thousands in the same field of effort. In these days of forward movements, let every layman ask himself the question: What if the money with which I have been entrusted, be it little or much, be fraught with redemptive possibilities, is it not the foremost stewardship I have? In case I withhold my aid along this line of Extension movements in the Church at large, what other capacities of service do I possess? Ought I not be devoutly grateful to God, that in the absence of other substantial talents of Christian usefulness, He regards this love offering of my money gifts as an acceptable sacrifice on His altar?

Nobody questions the unique merits of the Church Extension system of doing business. I have yet to meet the first man in my life who does not believe in the excellence of the loan plan as the sanest kind of method in church financiering. The idea of having every dollar in the treasury come back home again every three or five years to do its blessed work all over and over and over with no diminution so long as the world shall last, must have been an inspiration to the man who invented it. In practice as well as in theory, it commends itself to thoughtful and prudent people everywhere. —C. L. F., in the *Lutheran Messenger*.



INTERIOR OF THE QUIANT OLD TRAPPE CHURCH, BUILT BY MUHLENBERG.



1911 IS THE BI-CENTENNIAL YEAR OF OUR PATRIARCH MUHLENBERG'S BIRTH (SEPTEMBER 6, 1711)

This quaint old Trappe Church, built by our honored Patriarch Muhlenberg in 1743, and now preserved as a relic, is one of the historic landmarks of Pennsylvania. In its venerable pulpit he preached, at intervals, for more than forty years, and his sacred dust slumbers under the shadow of its walls. But his interest in the spread of the kingdom by no means confined itself to one congregation. No phrase could more tersely or truly express the all-absorbing, all-controlling purpose of his busy life than "Church Extension." He was its living incarnation. "Ecclesia Plantanda," were the words by which he couched in Latin the motto of his very existence: "The Church Must Be Planted." Whether he ate or drank or whatever he did, his object was always this one supreme concern of his heart. If we, his spiritual descendants, would exert ourselves and sacrifice ourselves to the same unstinted extent, for the spread of the Church, what marvels might English Lutheranism accomplish in America, with her multitudes of ungathered adherents of the Augsburg Confession in this Country? If there were thousands of shepherdless Lutheran souls in Muhlenberg's day, there are hundreds of thousands now. If you divide this card, by intersecting lines, into 7 times 7 blocks, each of these 49 blocks would represent every man, woman and child in a city of 70,000 population.  $49 \times 70,000$  equals 3,430,000. This is the number of the baptized brothers and sisters of our own Household of Faith, who are scattered to-day throughout the cities of this Continent, destitute of spiritual food and shelter. Our fund for building Churches (which money is only loaned, not donated, to English Mission Congregations), ought therefore be much increased. Have you an annual membership (\$5.00) or a life membership? (\$50). Have you named the Church Extension Society in your will?

The above is a fac-simile of the two sides of our Church Extension card of 1911, for use in Churches and Sunday Schools in the Lenten Season. Like our previous Foreign Mission card, it sells for \$1 per 100, and is intended for the widest possible distribution. It will be followed by other cards, as occasion demands, each of a different type, but all meant to stir up missionary zeal. Send orders promptly to THE LUTHERAN MISSION WORKER, Catasauqua, Pa. Any suggestions will be welcomed, and samples sent on request.

# Shall Lutheranism be a Power in America?

A THEME SUGGESTED BY THE SECOND CENTENARY  
OF PATRIARCH MUHLENBERG'S BIRTH

REV. W. K. FRICK, D. D. WILWAUKEE

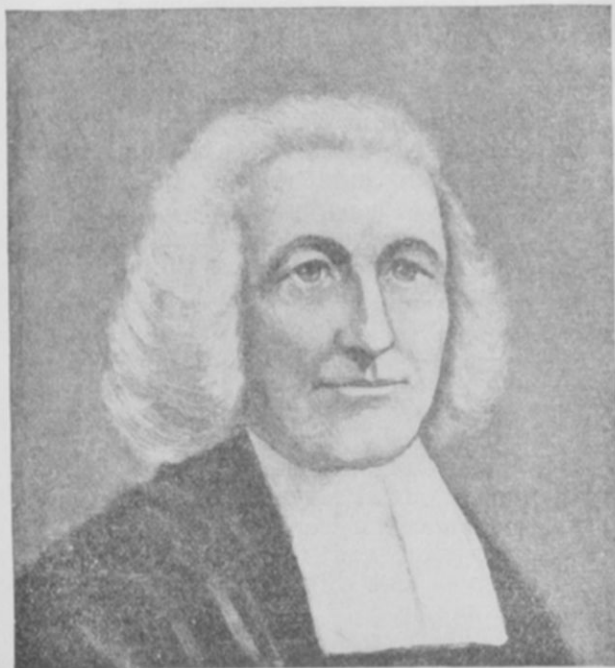
Shall American Protestantism be all Yankee and Puritan and Episcopalian? No, said the few hundreds of Dutch Lutherans in New York, that from 1624 on, scattered from New Amsterdam north to Albany. No, said the few thousands of Swedish Lutherans, that from 1638 on, spread from Wilmington up the Delaware and Schuylkill, and for a century and a half held together, under provosts and pastors from the Old World. No, said the German Lutherans, who, from Penn's time, and especially Queen Anne's time, swarmed in Pennsylvania, overflowed into New Jersey, Maryland, Virginia, and were found even in New York City, and down in South Carolina and Georgia. Poor Germans, for the most part shepherdless, or plagued by clerical impostors! For ten years heart-rending appeals were sent through Ziegenhagen, the London Lutheran court-chaplain, to Germany, to furnish a pastor, but all in vain.

**MUHLENBERG TO THE RESCUE.**—At length the Halle Orphan House, Germany, sends a former teacher, a Goettingen University graduate, the talented young pastor, Henry Melchior Muhlenberg, vigorous of body and mind, a many-sided man of high attainments in Latin, Greek, Hebrew, dogmatics, music, even a little medical knowledge,—an evangelical preacher, an admirable catechist, a lover of children, skilled in the efficient management of a parish and an orphanage and other institutions, besides being modest, well-balanced, self-reliant, courageous, with great power of initiative, and already thirty years of age. He is a good "mixer." He reads human nature well, wins men's confidence, and takes his place as leader wherever he lifts his broad, honest, German face. He first sets foot on American soil at Charleston, S. C., September 23, 1742, en route to his Pennsylvania parish.

**PARISH WORK.**—One Philadelphia and

two country congregations, thirty miles away, across unbridged creeks and through primeval forest, form a parish, strong enough in numbers, weak in faith, with many unconfirmed youths that had to begin at a, b, c. Teaching these youths the catechism, instructing the congregations in hymn-tunes, preaching sound Lutheran sermons, followed by an examination of the audience on the same, riding about the country to see the sick and careless, he gradually builds up the congregations. In his first year he lays the cornerstone of "The Trappe" church, still standing; in his third year he has the great joy of welcoming from Germany three co-laborers, sent at his earnest request, and in his sixth year he dedicates St. Michael's Philadelphia,—all the while taking on churches right and left as "filials," or preaching places. Three counties call him pastor. Though living mostly at The Trappe, he is, from 1761 to 1776, a city pastor, and furnishes his rapidly-growing parish with a model congregational constitution, and with that great roomy Zion Church that is the pride of the city and the Colony.

**THE CARE OF ALL THE CHURCHES.**—No less marvelous than his pastoral activity was his oversight, which extended to Lutheranism in seven of the thirteen American Colonies! Beginning in his third year with trips to New Jersey, also to Lancaster and York, Pa., the next year he got far down into Maryland, and later spent the summers of 1750 and 1751 in reviving the Dutch Church of New York. Was a cornerstone to be laid, a church to be dedicated, a tangle to be straightened out, a quarrel to be healed, Muhlenberg was the man appealed to, and when he became too infirm to venture abroad, men came to The Trappe for his advice. Whether President of the Synod, which he organized in 1748, out of Germans and Swedes (the Ministerium of Pennsylvania), or only pastor emeritus, he



labored incessantly in season and out of season, by word and pen to make good his motto, "Ecclesia Plantanda" ("The Church Must be Planted"). A marvelous man was

he. That century did not see his equal. His biography is written in the church records of scores of congregations, even at Charleston, S. C., and Ebenezer, Georgia, which he visited in 1774, and saved from disintegration. He had a "vision," too, of a Common Service and a Common Hymnal for our Church at large, also of a Theological Seminary and an Orphan's Home at Philadelphia.

*A Church Extension Thought.*—Muhlenberg's work included the building of four churches. Private houses and barns would never build up the Church, he said. He also loaned money to at least one congregation for its church building, so important did he deem the housing of a congregation. How much more important, in these advanced days of elegant homes and massive public school buildings! Does not Muhlenberg's eighteenth century toil and self-sacrifice shame our twentieth century parsimony and timidity? In these Church Extension days the old Patriarchs seem to cry out to us, Arise, build. Dot the land with new churches. Invest your money in the Lord's cause. Make bricks and mortar. Praise your God! "Ecclesia Plantanda!"

## Lutheranism's Future in the Far Northwest

MRS. JOHN C. WALLING, SEATTLE, WASHINGTON

As the great chieftain, after whom this mighty Commonwealth of the farthest Northwest is named, stood "first in war, first in peace, and first in the hearts of his countrymen," so the State of Washington stands first in the records of our entire Country in the rapid development of its resources and the amazing increase of its population. Its rich soil, producing cereal crops in profusion, its splendid pasturage for live stock on the eastern plains, its broad rivers and bays teeming with fish, which are packed in large quantities for shipment, its vast lumber industries in the western section, its mines of coal and gold and silver, its rapidly increasing trade with the Orient, through the wonderful harbor of Puget Sound, with its 1,600 miles of coast line, are all conducive to making the phenomenal growth of the State still more

incredible in the next decade.

In the center of the splendid territory about Puget Sound is situated the city of Seattle, the regal metropolis of the State. Its population, in 1900, was 80,671, and by 1910 it had grown to more than 200,000. People from many diverse sections, and of many diverse nationalities, make up the cities of the Northwest. The countries of Northern Europe are particularly well represented, which fact should make this section an especially important field for the Church of the Reformation.

There are many discouraging features about Church work on the Pacific Coast, the proverbial indifference of the people to church-going being one of the greatest drawbacks. Pastors in the East can do much to relieve this condition by urging members removing from their congregation

to the West, to be faithful to their Mother Church.

There is no more important point in the work of the General Council on the Pacific Coast than Seattle. Here we have an harmonious, zealous and progressive congregation, with Dr. E. G. Lund as its efficient leader. After being a mission for nearly nineteen years. Holy Trinity Church of Seattle became self-supporting a year and a half ago. Commensurate with the growth of the city, the Church has, for some time past, felt the need of a new and larger house of worship, and we are now taking steps towards its erection.

The great need of the Lutheran Church, all along the entire western coast, is the establishing of more missions. The few zealous pastors on the field are doing good, conscientious work, but instead of the total Missions in the two great States of Oregon and Washington being a meagre nineteen, there should be many times that

number. Churches of other denominations are ever stepping in and appropriating the substantial material which rightfully belongs to us. We have got the people in abundance, multitudes of baptized Lutherans, here on the field, if only capable and consecrated men could be sent out to organize them into congregations. That our constituency throughout the East would awaken to the importance of this crisis epoch in the Northwest, and could view the situation as it really is!

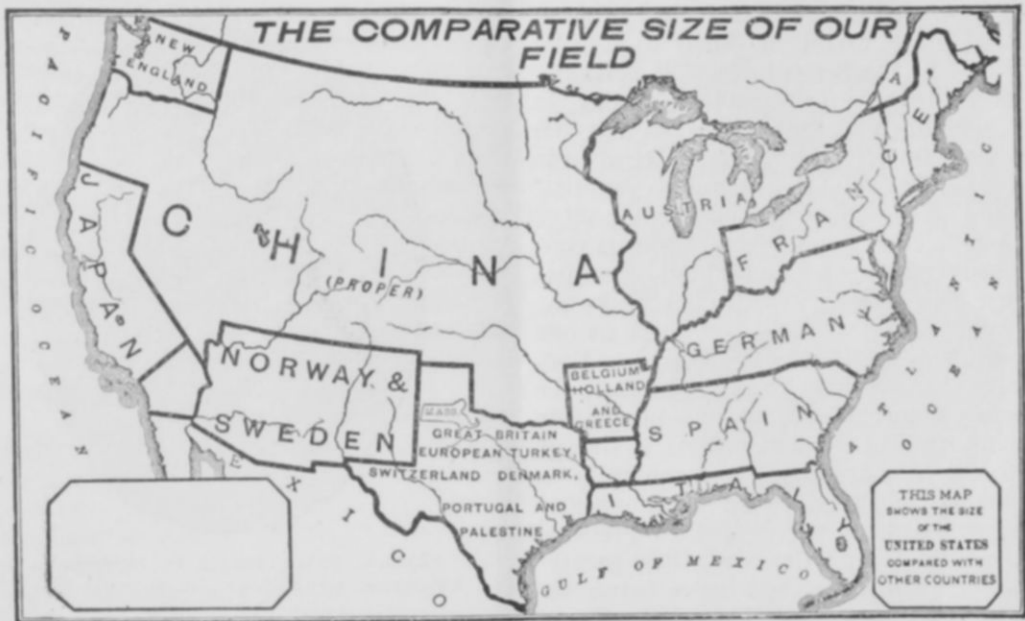
Protestant Christendom out here needs the sound doctrine and conservative spirit of the grand old Mother Church of the Reformation, in this time of unrest and of so many dangerous tendencies. The Augsburg Confession has a great work to do in the twentieth century on the continent of North America, and the North Pacific Coast is to be one of the most important battle-grounds.

## The Annuity Plan, and How it Works

Through the Annuity Plan you can administer upon your own estate, by putting your money into the Church Extension Fund. The Society will receive any sum you may desire to place in its hands, and pay you an annual interest thereon during your life, varying according to your present age. The interest will be paid to your wife if she survives you. The great advantages to you are these: You can see your money work while you live. You have no trouble or losses in making re-investments. No taxes or attorney's fees to pay, and your income is regular. The funds are perpetual and are loaned only on mortgages where titles are absolutely good. The Board does not invest your money in some secular enterprise and WAIT FOR YOU TO DIE before using it in the work of Church Extension. All of our Annuity money is loaned to aid promising congregations to build. The money is returned by the Churches using it; as fast as it returns it goes out again and again to build churches. Your money is thus in a PERPETUAL WHIRL OF DOING GOOD, because there are more demands for such funds than can be answered.



A SAMPLE OF WHAT CHURCH EXTENSION CAN DO



(Courtesy of THE HEIDELBERG PRESS)

## The United States By Foreign Measurement

Gladstone once said: "America has a natural base for the greatest continuous empire ever established by man." Take all of Europe, except Russia, and throw China (or India) and Japan into it, and you can about cover the United States, as the accompanying map will show. Texas is an empire in itself. Put Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio and Indiana together, and they will not quite cover this one State. It is as far across the State of

Texas as it is from New York to Chicago. You can put the population of the world, one and one-half billion, into Texas, and allowing five to a family, you can give each family half an acre of ground, and then you will have enough territory left to form a public playground as big as the State of New York! What marvelous opportunities and possibilities for Church Extension! No wonder our Home Mission Board is desperately anxious to send a Field Missionary into Texas!

## Our Church Peculiarly a Church for the Masses

REV. GEORGE C. LOOS, FIELD MISSIONARY FOR BROOKLYN

The Lutheran Church is increasing in this country more rapidly than ever before, and probably more rapidly than any other Protestant denomination. Last year, her communicant accessions numbered 147,000, an increase of 7 per cent. For the last five years her increase has been 413,000, or 23 per cent., and for the last decade, 629,000, a percentage of 40, or an average of 4 per cent. for each of the ten years. These fig-

ures, culminating in the 7 per cent. increase of last year show the Lutheran Church of America to be in the period of her most vigorous growth. In years gone by it was said that her numerous accessions were to be explained by the fact that a large proportion of immigrants were Lutherans. Yet the increase in Lutheran membership is greater to-day than ever, both actually and proportionately, while the immigration sta-



tistics show that the arrivals from Lutheran countries have dwindled down to a little fraction. In the second place, it certainly cannot be because our country, to-day, is more religiously inclined than it was ten years ago, for, if such were the truth, the other great denominations would reveal that fact, and would show proportionately large increases in their membership. This is conspicuously not the case. The Methodists increased, in 1909, only 1.83 per cent., the Baptists by about 12 one-hundredths of one per cent., and the Presbyterians by less than one per cent. Neither can it be because the Lutheran Church is more advantageously situated than other denominations, as though she found her members predominantly in the country districts, with their greater willingness to hear the Gospel, or predominantly in the large cities, with their greater density of population, and hence better facility of reaching people there. The Lutheran Church is found in both country and town, and draws her members from both, with an obligation to each, but with no undue advantage in either to account for her rapid growth. Nor can it be because men are attracted to the Lutheran Church merely by her great achievements in the history of the past. Once or twice a year we turn our faces toward the sixteenth century, and are thrilled by the story of that wonderful beginning of the Modern Age. But the average man, to-day, is not so much impressed with tales of what has been. Rather does he demand to know the present status and condition of a Church, what she asks of him, what she can do for him, for time and for eternity, than inquire what she did, under different conditions, for other people, hundreds of years ago.

The power of the Lutheran Church, to reach the masses, as the figures of her growth reveal that power, must be sought elsewhere. Those who come much in contact with the world of men and women, and who, as pioneers, carry the Word and Sacraments into a new community, believe that the power dwells within the Church herself, and is to be found there. Our denomination, more than any other, makes her appeal to the great middle class of the Nation. Perhaps the term, "middle class," as here



REV. C. F. HEYER, M. D., MISSIONARY  
PIONEER IN THE HOME AND FOREIGN FIELD

used, needs explanation. In a general way, our American people are grouped in three divisions: an upper, a lower, and a middle class. Other denominations have appealed with more success to the so-called upper smart class. Our Church has not to any extent posed as fashionable or aristocratic, and does not claim leadership on the basis of a large number of society people in her membership. She contents herself with preaching the Gospel, rather than making much of pomp and display. At the other extreme of the American social structure is found the lower stratum, and it must be confessed that our Church has not done her full duty towards this wretched flotsam and jetsam of the population. The Salvation Army and kindred organizations are doing, perhaps, the best spiritual work for the uplift of these unfortunates. With the recent development of the Inner Mission spirit, our Church is beginning to realize her duty in this sphere, but it will probably always be along special and philanthropic lines, in distinction from her regular congregational work. So that, to them, as in the case of the first-mentioned class, the Lutheran Church cannot be said to appeal as strongly as some other religious bodies.

Between these two strata, the upper and the lower, which are relatively very small parts of the Nation, there lies the

great mass of the people, the bone and sinew and muscle, the brain and brawn, the achieving part, the vital, pulsing, virile portion of our people. Secular history tells us that the Gospel has always found its most responsive hearers in the middle classes. This calls to mind the Scripture: "The common people heard Him gladly." Hence, the religious body which has the greatest ability to reach and hold that large middle class, will save the most souls. A fair observation of the field indicates that the Lutheran Church is best adapted to appeal to that class.

One of the reasons for this is our matchless liturgy. Several denominations have a ritual which is extreme and over-elaborate. Some, on the other hand, reduce their service of worship to the opposite extreme of bald, rigid plainness, leaving the average worshipper with the uncomfortable feeling that he has not been to Church at all. Between these two extremes lies the happy mean of the Lutheran liturgy, stately, solemn, spiritual, simple, which the average person can readily employ and enjoy. The practical utility of our incomparable Church Book, with its liturgical completeness, is never better demonstrated than in the organizing of new Churches. The missionaries find no difficulty in introducing the morning and evening services, according to the full provisions of our liturgy. The new-comer feels that this is a real and complete Church service, and yet he is not entangled in such a maze of elaboration and detail as to be deprived of following the service in every step with intelligence and devoutness.

The healthy catechization of the Lutheran Church, whereby she trains her children for months in a thorough course of instruction before she receives them in confirmation, is now, and will be even more so, an element of great power in carrying her work to the mass of the people. A proper conception of God and man, and the relation of the two, on the part of the growing child, or of the adult applicant for membership, will produce more intelligent and loyal members.

But greatest of all elements of Lutheran strength, in appealing to the masses, is our



REV. WILLIAM ALFRED PASSAVANT, JR.  
FOUNDER OF OUR CHURCH EXTENSION SOCIETY

unalterable position in relation to Bible truth. All the world knows how some so-called Christian ministers, and even denominations are forsaking the doctrines which they pledged themselves to teach. Here, for instance, is how a congregation in my own neighborhood advertises itself as popular, and shows how it makes *its* appeal to the masses: "All people, members of *any* church, or of *no* church, are invited to participate in the Lord's Supper."

When it can be affirmed that the teaching of every one of the 8,400 Lutheran pulpits in America is Scripturally sound, then we have as little to fear, and as much to hope, as when the same identical doctrine which we now preach, was proclaimed by the Apostles, and restored by the Reformation.

What shall we think, therefore, of the pitiful collection of pennies and dimes, for the prosecution of the greatest religious work God ever gave to a Church, while surrounding denominations are gathering hundreds of dollars? Or of the lax interest of our people in Church work, and the inexplicable ease with which some can forsake their Mother Church? Nevertheless, the strength of our spiritual forces is so much greater than our inexcusable human weaknesses, that our Church has grown and is growing marvelously, in spite of all disintegrating forces.

## America A Field

REV. CHARLES L. THOMPSON, D. D., L.L.D.

In the last fifteen years about nine millions of immigrants have been added to our population. If they were of our original stock, it need not make a ripple on the waters of our national life. But you know full well how startling has been the change,—how suggestive the tendency of the last five years. We can take care of immigrants. Our power of assimilation has long been tested. Indeed, the strength of our national life is in such assimilation. There is no cause for panic, but only for Christian intelligence and devotion to make of the widest diversity of national elements the highest and strongest national unity the world ever saw. There is a chance here for a broader human base than ever appeared on the stage of history. Whether the elements mingling shall make a purer, freer air which the world may breathe, or, like conflicting gases, an explosion which shall shake a continent, is for the American Church to say. What, then, is the Home Mission and Church Extension call? It is the call of patriotism. What kind of a republic shall this be? The Church of Christ holds the answer. No nation rises above the level of its morals. Our national life is not without signals in this regard—the dominance of merciless corporations; the volcanic rumblings of a wide and deep popular discontent; the pride of the eye that cannot see God, and the lust of life that knows no human accountability; the slipping from the moorings of an ancient faith, and the drift into a darkness that has no star of hope. These are the red lights down the road of our national prosperity. And only the Church of Jesus Christ can show the road for our going, or give the motive power for safe advance.

I know this is denied. Are we not at the top of civilization? And what have we to fear? Much, every way. Do you know of any land civilization has saved? Do not forget the truth of the words of Austin Phelps: "The most corrupt races have been the most accomplished in civilized graces."

Have we good laws? So had Rome.

Have we fine literature? So had Greece. Not yet has the modern world reached the pinnacle of the Parthenon. Have we fine arts? So had Europe in the time of her wildest profligacy and her deepest degeneracy.

If there is one lesson history has painted in fire and blood on her canvas, it is this: To the nation, as to the man, to be without God is to be without hope.

"But have not we God on our minted coin, in our State documents, and in ten thousand pulpits?" Ah, but the only God who can save is the God in the hearts of the people. Is He there, when a large per cent. of our working people, the very brawn of the nation, are outside of the Church of Christ? When in some States not a fifth or a tenth of the population are Christian, even in name? When in the States as a whole, the vast majority are without the Church?

What are the conditions in the great Northwest? There have always been people to discount the West; people who thought the Pacific Coast uninhabitable. Fifty years ago, what prophets of evil there were, in the Senate and in the Church,—the former hesitating because Oregon was not worth saving, the latter because it was inaccessible!

Irrigation to so many means merely the expense of watering a desert, that the simple facts of the case excite wonder to-day, almost as often as they did ten years ago, when they were first being told.

It is in such climates that hard wheat, the bread grain of the world, thrives best. Sometimes there is not enough rainfall to insure a top-notch crop every year. Therefore irrigation. It is the rain that may be spread over the fields on the hottest day, at the very time when it will mean hundreds and thousands of dollars to the farmer. It is the modern rain and prosperity factory, always ready to give water to the crops that need it, and not harming those that do not.

Careful statisticians estimate that, in fifty years more, our ninety millions of peo-

ple will have become nearly two hundred millions,—half of that number, it is likely, will be in the West,—and all of them, whether West or East, to be Christianized.

Our Senators, fifty years ago, could not see over the Rocky Mountains. Were they blinder than we, if we have no vision?

"This is the law of the North-land, and ever she makes it plain:

'Send not your foolish and feeble; send me your strong and your sane:

Strong for the red rage of battle; sane, for I harry them sore.

Send me men girt for the combat, men who are grit to the core.'"

"Send me the best of your breeding, lend me your chosen ones;

Them will I take to my bosom, them will I call my sons;

Them will I gild with my treasure, them will I glut with my meat;

But the others—the misfits, the failures—I trample them under my feet.'"

"Wild and wide are my borders, stern as death is my sway,

And I wait for the men who will win me,—and I will not be won in a day;

And I will not be won by weaklings, shrinking, timid and mild,

But by men with the hearts of Vikings, and the simple faith of a child.

"Lofty I stand from each sister land, patient and wearily wise,

With the weight of a world of sadness in my quiet, passionless eyes;

Dreaming alone of a people, dreaming alone of a day

When men shall not snatch up my riches, and curse me and go away;

Making a bawd of my bounty, fouling the hand that gave—

Till I rise in my wrath, and I sweep on their path, and I stamp them into a grave.

Dreaming of men who will bless me, of women esteeming me good,

Of children born in my borders, of radiant motherhood.

Of cities leaping to stature, of fame like a flag unfurled,

As I pour the tide of my treasure in the eager lap of the world.' " \*

No, I am thinking of mightier issues. I am thinking of a civilization that is not Christian; of empires hardening for their fate, as yonder white roll of the mountains stiffened once, to be changed no more. And yet, far more I am thinking thoughts whose syllables are nations. I am thinking of Oriental races in India, in Japan, in China, whose salvation or doom may be traced on Pacific sands. I am thinking of the white fleet of a living gospel that is to sail into sunset,—or of black fleets of racial conflicts and collision that may wreck on our shore, and that will portend a wider, deadlier disaster than can be measured.

The day of small things between nations is past. The battles around the Mediterranean were trifles compared to the marshalling of final forces on the Mediterranean of the West. And the flag those forces shall fly—white in friendship, or bloody in battle—will be determined most of all by the Christian character of our country, and especially of the Pacific empire. Wake up, O Church of God! before opportunity stiffens into destiny.

\*From *The Spell of the Yukon*, by Robert W. Service. Copyrighted. Used by permission of Edward Stern Co., Inc., Philadelphia.

## America A Force

REV. GEORGE F. McAFEE, D. D.

The cause of Home Missions and Church Extension, in the near future, is to take its proper place in the confidence, affections and activities of Christian people. This, because men of shrewd business sagacity, keen intellect, unbiased judgment and broad sympathies, viewing the move-

ments of the past, and taking note of the forces which have brought both Church and State to their present greatness, are free to confess that the history of the Church embodies in it the essence of the history of the country.

Every patriotic American citizen,

whether native or foreign born, Christian or non-Christian, believes in and accepts without mental reservation, the doctrine of the "Manifest Destiny" of the United States. The discovery, settlement and development of the country clearly reveals the plans and purposes of God in our history. The conception, unfolding and rapid maturing of the principle of self-government, with its full fruitage of civil and religious liberty, shows the handiwork of Christian men as they were inspired and guided by God. All this but confirms the faith of the thoughtful Christian in the sublime doctrine that God ordained, put in motion and guided the forces which wrought out and firmly established this fabric of government, which is such a marvel in the eyes of the world.

Not every man who believes in this doctrine may be able to give reason for the faith that is in him, but he accepts it without question and is willing to stake his all upon it.

Who, that has taken account of these majestic movements of God, doubts that the startling, sudden and unlooked for springing to the very front of the nations of earth of the United States, is an indication that God, who has brought us to our present position as a world-power, intends that our influence as a nation, shall be paramount in shaping the destinies of the empires of the world? Events speak with greater clearness than words. God's decrees have greater force than the laws of parliaments, decrees of courts, or acts of Congress. God cannot be over-reached by diplomacy, matched in strategy nor thwarted in the accomplishment of His purposes, though all the evil forces of earth and hell combine to stay His hand.

So we would emphasize the fact that the history of the Country is but the history of the Church. For had it not been for the Church there would have been no Christian patriots and statesmen; and had it not been for the preaching and teaching of the Christian ministers and laymen whose influence dominated the counsels of the colonies, there would have been no Declaration of Independence; no successful Revolution, and no constitutional govern-

ment.

Still more to the point is the fact that the intelligent Christian man believes in, accepts and is inspired by, the sublime doctrine of the "Manifest Destiny" of the Church in America.

Every step along the road to present strength has been hotly contested by the world, the flesh and the devil, but she has steadily pursued her course, ever lengthening her cords and strengthening her stakes. She has planted her missions, her churches and her educational institutions at the most strategic points. She has tenaciously held them in the face of discouragement, poverty, and, at times, storms of opposition, until, in the providence of God, all have been solidly established. These are all firmly held in reverence and loyal love by the church, and are doing heroic work, both in inculcating and enforcing civic righteousness, and creating and fostering a high standard of intelligence and patriotic Christian citizenship.

All these splendid results have been largely brought about, under God, through the agency of Home Missionaries, who were first on the field, first to grasp the situation, first to make heroic sacrifices in order that solid foundations might be laid; and first in arousing the Church at large to a sense of her responsibility and privilege in the great work of evangelizing America. If we are to stand for all time as a free people, and above all, wield a proper influence in Christianizing the world, Home Missions and Church Extension must be as rapidly enlarged as possible.

That there is to be, before the final victory, the conquest of America is quite clear. That God is getting ready for the coming conflict in America is plainly to be seen. He has planned His campaign with consummate skill. No general ever laid out a plan of campaign for the subjugation of a people, which presented a tithe of the wisdom and comprehensiveness of the line of action God has conceived, and is now beginning to execute, looking toward the conquest of America.

Let us glance at a few of the facts as they are presented so clearly by present conditions of both the country and the Church.



First. What means this unrest among the native population, causing young and old to sever home ties and seek a change of location? Mighty masses of men and women, of all ages, conditions, occupations, ambitions and aims are leaving the homes of their nativity and going everywhere. Such a movement among a native population has never before been known in the history of the world. From a human standpoint it cannot be accounted for. It seems to be devoid of any semblance of plan and without purpose. Hosts of these restless, purposeless, moving masses, have found their way, singly and in groups, into the great cities in the East. Other hosts have gone forth alone and in bands to the great West. Everywhere they have found homes, and are engaged in the various professional, commercial and agricultural pursuits of the country.

Hundreds of strong churches in young and growing cities owe their standing and usefulness to the presence and work of these newly acquired members.

Now, look back over the field from whence this mighty throng comes. With few exceptions, there is no loss of population, but rather an increase. God has not only sent out his children from the cities of the East to the great West, but he has sent others to take their places at the old homes. What does it all mean? Cannot the Christian, finding himself in such an environment, clearly discern God's hand in it all? For the last two or three decades He has been distributing His forces. He has placed His trained soldiers in the most advantageous positions preparatory to the coming conflict. His purposes are ripening fast in these good days. Let His army

stand at attention; be alert; view with clear vision the plan of campaign, and be ready to march at the command of the Great Captain of our Salvation.

But an army in the field must have a base of supplies. When invading the enemy's country, the line of communication with that base of supplies must never be cut. Those whose duty it is to provide the sinews of war must see to it that the supply is adequate to the demand, and be ready to meet all requisitions upon it with promptness and dispatch. For any friction here means disaster and defeat to the army in the field.

During the period of the organization, equipment and distribution of his forces, God has most wonderfully advanced the country along all material lines, so that we have become the richest nation on earth. Christian men have not fallen behind, in the march of the nation in acquiring wealth. In fact, the great bulk of the nation's wealth is either in the possession or under the control of professedly Christian men.

In this coming conquest of America for Christ, God does not intend that all the sacrifices shall be made by the missionaries on the frontier, and the workers in the slum districts of the great cities, as in the past, and to too great an extent at the present time. He expects and will not be satisfied until every child of His willingly offers himself for service and consecrates his substance to the carrying out of His plans. Neither can the Church at large get credit for the glorious work accomplished by the heroic missionary, living on starvation salary, while his well-to-do brother, who doles out a meager portion toward his support, lives in comfort and at ease.

## America God's Crucible

America is the crucible of God. It is the melting pot where all the forces are fusing and reforming. Here you stand in your fifty groups, with your fifty languages and histories, and your fifty rivalries and hatreds. But, brothers, you won't be long like that, for these are the fires of God

you've come to—these are the fires of God! A fig for your feuds and vendettas! Germans and Scandinavians, Irishmen and Englishmen, Jews and Russians—into the crucible with you all! God is making the American.—*Israel Zangwill.*

# Grounds of Hope For The American Negro

PROF. WILLIAM PICKENS, TALLADEGO COLLEGE, ALABAMA  
[ Professor Pickens is himself a full-blooded American Negro ]

Back of the desire of bettering one's condition there must be hope. Hope is the lodestar of human progress. There can be no strong effort without desire; there can be no strong desire without hope; and strong hope must have some reasonable grounds.

If the progress of the Negro is to continue in this country, he must be hopeful, and his friends must hope. A confidence in the American Negro's future has many reasonable grounds. If anything in the records of the last three hundred years can inspire the heart of humanity with a faith in God and the ultimate success of the human family, that thing is the tale of the American Negro. All the way from Africa to America he has come; all the way from savagery to civilization, all the way from slavery to citizenship, all the way from ignorance to enlightenment, all the way from heathenism to Christianity,—with every inch of the road made hard or sternly disputed. He has had some friends, but it has not always been in accordance with the will of the majority of white men that the Negro has succeeded. We cannot thus explain his attainment of freedom or of citizenship or of education or of some measure of wealth. But the weak has literally triumphed over the strong, as if some strange divinity were at work in his history, mocking opposition. Single decades have seen revolutions of opinion.

His fellowman has for the most part been a blind helper in the divine plan of the Negro's advancement. Those who brought him from Africa did so without the slightest intention of saving him from savagery,—it was a cold business proposition with all the selfishness of commerce. There was not the least thought of saving him to Christianity; the god Mammon was the only god in the consideration. Kings, potentates and priests shared in the profits of the slave-trade, and conscience was lulled to sleep in the lap of luxury. Two hundred and fifty years ago the Church on the

American continent held it "a sin to baptize a Negro." Irreligion and cruelty are inevitable wherever Mammon is god. But through inhumanity itself, the first purpose of the just God was fulfilled by the bodily transfer of a large number of a race from a country where environment forbade civilization, to a land of large opportunity like America.

Then there was the period of American slavery,—slavery which some indignant soul has called "the sum of all villainies." American slavery as a whole was perhaps the most cruel institution of its kind that the world has ever seen. But Providence, partly through agitation of men and largely through the demands of public policy and the exactions of war, brought freedom. The American Negro's freedom can hardly be ascribed to the deliberate and purposed will of his fellow man. Mars was mightier than Mammon, and Jehovah was superior to both.

After the acquisition of freedom came the question of the Negro's citizenship. After getting freedom in a democratic government, it takes citizenship and the ballot to keep it. Freedom without citizenship cannot stand any better than an empty sack. In this matter, too, God and a few good men proved to be an overwhelming majority. Wise men saw that there is as much hope for a flock of sheep in a pack of wolves as for a voteless people in a selfish democracy.

Accordingly the Fourteenth and Fifteenth Amendments were made to the fundamental law of the land, primarily to protect the Negro but secondarily protecting every man in America. Some might think that these amendments are veritable "broken reeds" of hope, since they are continually violated. But so it is with every other law of man and every law that God has made for man; they are continually violated. But they are still the highest law of the land, the ideals toward which the nation moves, the standards of our justice, the straight-edged rules by which just men of

the future will measure the irregularities of our courts of to-day. There is vindication for every violated law.

In 1856 political leaders asked Abraham Lincoln what principles should underlie the new party that was to be organized. Lincoln replied: "Let us build our new party on the rock of the Declaration of Independence and the gates of hell shall not prevail against us." This Declaration of Independence, with its lofty principles of equality, which the political charlatan seeks to ridicule, is still the best rock on which American civilization can stand.

There is hope for the Negro in education. The question of capacity is a question of the past; the man who does not know it is a quarter-century behind. All the poverty of opportunity has been unable to defeat his almighty desire for education. In one locality in Alabama the Negro child gets less than one dollar per annum for his education, and a white child gets eighteen dollars,—so that if attainment were proportioned to the money (which, thank Heaven! it is not), it would take a Negro 180 years to get as much learning as the white child gets in ten years. The Negro's desire for education is a tale that should stir men's hearts. This desire persists even where there is the meanest opportunity for satisfaction. This attitude in the Negro should fill his friends with hope.

There is hope for the Negro in religion,—in his own religion and in the religion of the people among whom he lives. The Negro, for his part, has enough religiousness to save America. In many cases this religiousness very sorely needs to be Christianized. Less religion and more Christianity would not hurt the Negro—nor his friends.

The progress of a race cannot be measured day after day, but must be taken decade after decade, or generation after generation. Has the Negro advanced? Fifty years ago he did not own his own body; now he owns a billion dollars besides. Then he was a man without a country, hardly claiming a foot of land; now he has three hundred thousand farms, half a million homes and half a hundred banks. Then he was ignorant; now he has thirty thousand



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The Only Negro Pastor in the General Council

schools with more than thirty thousand teachers, and six or seven millions who can read. He always did have religion, but now, in addition to that, he has about thirty thousand churches with millions of members, and the Lord only knows how many preachers.

Should America be hopeless of a people who, in proportion to their numbers and opportunities, have done as much for America as any other people living? Who has cleared the forests of the South and driven the dragon from her swamps? The South sometimes boasts of the purity of its Anglo-Saxon blood. For that it must thank the Negro; for the superior fitness of Negro labor kept out the foreigner. The Negro has been the vaccine in the body of the South which has impregnated its system against the worst disease of Southern Europe and Asia. But for the Negro, Atlanta would today be as much of an interracial hodgepodge as is Boston.

The people of Boston are not alto-

gether ignorant of the part which the Negro has had in the building of our country. You know the story of Peter Salem on Bunker Hill and of Crispus Attucks on Boston Common, and of the black regiments of Massachusetts whose brave blood leaped forth in defense of the Union on many a field of the Civil War. But are you equally familiar with the facts that Rhode Island had a Negro regiment in the Revolutionary War? That there were 755 Negroes with Washington after the battle of Monmouth? That in all of the white regiments there were Negroes? That a Negro named Prince helped to capture General Prescott at Newport? That the Negro voted in at least five States when the Constitution of the United States was adopted? He helped Jackson at New Orleans. Lincoln said that the Civil War could not have been won by the North without him, and he made the Spanish-American War an almost bloodless victory on the American side. There is much dispute as to whether the Negro's best friends are in the North or in the South. Sometimes I am in doubt as to who is the Negro's "best friend," but there is one thing about which I have no doubt, and that is that the

very best friend which the American white man has in the whole round world is the American Negro. A people whose history for three hundred years has been interwoven and inseparable from the life of this country, is not to be despaired of, unless this country is to be despaired of.

In the last fifty years the Negro has accomplished all that he could have been expected to accomplish, and more than he actually *was* expected to accomplish. Perhaps no other people in all history has ever disappointed so many ill predictions as has the American Negro. If the terrible prophecies of forty years ago could rise from the dead, they ought to be most agreeably surprised. He has answered the prophecy of reversion to savagery by becoming at least the most religious element in the country. He has answered the prophecy of ignorance by wiping out two-thirds of his illiteracy. He has answered the prophecy of public menace by being peace-loving. He has answered the prophecy of extinction by multiplying his numbers by 300 per cent. according to the count, and perhaps by another 100 per cent. who never get counted. He stands to-day the despair of the prophets.



He should be taught that next to the hand of God, his own hand rules his destiny. The story is told of a white preacher who was endeavoring to explain to a Negro candidate for the ministry the doctrine of election,—that some men are elected to be saved while others are elected to be lost, by foreordaining Powers over which they have no control. The black candidate could not understand how a fellow was elected to a position without ever consenting to be nominated, until a Negro bystander volunteered to help the white man out by offering this explanation: "It is just like this," said the Negro, "God, He votin' for you; and the Devil, he votin' 'gin you; so whichever way you vote, that's the way the 'lection goes." In the decision of a man's own fate he has the decisive vote.

That truth is not at all inconsistent with the fact that we are all, white and black, subjects of circumstances, children of antecedents over which we had no control. The present is the offspring of the past. We have been cast up as a mountain is cast up from the deep, and it will take an evolutionary period to greatly alter our relation to one another and to the rest of the world. Though all is not well, and though the changes of a day are invisible, yet the decades and the ages are telling and will tell the story of our progress and mutual adjustment. Race prejudice is simply the last great enemy of human brotherhood, and in its turn it will be destroyed as have all the other enemies. It is simply the last barrier behind which the retreating narrowness of the human heart has taken refuge. All other bars to universal brotherhood have been broken one by one: First, man tried to live to himself; every man's hand was

against his neighbor, and he scarcely trusted even the female with whom he associated. This isolating prejudice was finally broken down and he acquired an interest in certain other individuals, his family. But it was family against family now. Inter-marriage brought families into alliances, and retreating prejudice took its next stand behind the clan-family,—and it was clan against clan, and finally tribe against tribe. In the day of our fathers it was nation against nation; but thanks to the Christian gospel and to science, international prejudice is almost dead. Thus has the spirit of love advanced in ever-widening circles until it has reached the last serious bar,—inter-racial hate. And fact and fancy, fiction and history, combine to inspire us with the belief that the overthrow of this last enemy will mean the practical assurance of Universal Brotherhood.

In bringing together in this country the two extreme types of men, Providence has given America the finest position on the whole battle line of humanity. The struggle at this point is decisive; our success at this position will mean world-wide victory, our failure world-wide disaster. In the matter of race-adjustment, all the lines of humanity will go forward when we go forward, or fall back when we fall back. No finer battle-ground could have been chosen than this young and virile nation, filled with all the elements of the world. The thought should inspire the meanest. Let those of us who are fighting in the Christian ranks remember that against us are fighting hoary-headed, horny-handed prejudice, and greed, and avarice, and Mammon the mighty, while for us are fighting love and justice, principle and evolution, and God the Almighty.—*The American Missionary.*

## A Woman's Work in Porto Rico

REV. CHARLES H. HEMSATH

Notice that my subject is not woman's work in general, but a woman's work in particular. I do not mean one of the native Porto Rican women, nor yet one of the good wives of our missionaries, who so faithfully assist their husbands. Most of their time is given to going in and out

among the humble homes of the people,—dreary places many of them,—with words of cheer, comfort and hope, and with deeds of mercy which mean so much. I will speak of these women's self-denying work of love at some future time.

In this article, I want to speak of the



work of our heroic Miss Melander, at Catano. In doing so, I can not forget our other Swedish American woman missionary who labored at this place a number of years ago,—Miss Wahlstedt. I thought of her frequently during my short visit this winter, and can see her still going about the quaint old village, with the children trooping after her, and clinging to her skirts. The aged women, too, still bless her, and they charged me with the message: "When you meet Miss Wahlstedt, be sure to shower our choicest blessings on her head."

I was present at the closing exercises of the school at Catano, and when Miss Melander held up a handful of little white ribbon bows before the children's eyes, she spoke to them so earnestly as to rivet their attention, before pinning one upon the breast of each child. These remarks, being in Spanish, I could not understand what was said. Upon inquiry as to the meaning of this part of the services, she explained: "Many of these little ones are pushed out of the home and into the streets while they are still almost babies. The home training is bad, and the street training is still worse. Upon the least provocation they use language which is shocking. I have spoken to them of the pure life they should lead, and the clean language they should use, as the baptized followers of the blessed Christ-Child. This bit of white ribbon is to remind them of this, when tempted to do wrong, or to speak impure, unholy words."

A little incident in this connection may be interesting. A small child, who was being tormented by a grown person, was heard to say: "Don't! Miss May gave me this ribbon. I must not say bad words. If I do she will take it from me. Please don't make me say bad words."

Miss Melander's school is a graded day school, with kindergarten attachment. There are five grades, corresponding to those of the public schools. In addition to the ordinary secular training of the public school, religious instruction is given as the principal thing. There is one assistant teacher, Mrs. Martinus, who takes care of the little ones, and does some work in the lower grades. In other words, Miss Melander herself is doing the work of five



THE SCHOOL OF A MODERN PROPHETESS  
UNDER THE PALM-TREE

grades, in what may be termed public school teaching, *and the additional religious teaching!* Even this is not all. She now has also what may be termed a normal department. Just before leaving Porto Rico for the States, the following came to my ears. A number of young people, who are preparing themselves for teaching, and who had failed in the required examinations, come to her for help. Although already so heavily overworked, she could not refuse this request which meant so much for these young people just at this time. Upon condition that they would, in return, help her with her school work, Miss Melander contracted to give them all the assistance she can, after school hours and in the evening. Compare this strenuous life with that of the teachers in another city of the island, where a denominational school of six grades (not Lutheran) has eight or nine instructors!

The day of small things, when anything is good enough for Porto Rico, has gone by. Our missionaries realize this fact, as I fear we at home do not. Brother Anderson said to me: "Do you know, we learn to love these dark little boys and girls, just as much as you do the white children in your home churches and schools." Miss Melander says: "Nothing is too good for my boys and girls. To read and write is not enough, even in Porto Rico. Upon

what we teach them now, many will be dependent for a living in the years to come."

There is a well organized Luther League in Catano. Miss Melander was well known throughout the Middle West as an enthusiastic Luther Leaguer, hence she could not be otherwise in the new surroundings in Porto Rico. Just at the period of adolescence, when most exposed to the temptations peculiar to Porto Rico, because of "the customs of the country," these young people are under the influence of her strong Christian character. They come to her freely with their trials and difficulties, they speak frankly of their temptations, and this enables her, by the blessing of God, to keep them in the right paths, which make for Christian character and a pure life. I had the pleasure of attending two of the Luther League meetings. She gave each member a Luther League pin. You should have heard them sing the rally hymn! After the service in the church, we withdrew to the adjoining cosy cottage, which you see in the picture, where we spent a very pleasant social hour. The native Spanish songs and the national hymn were sung, and refreshments served. These young people are a help in the work. At this time especially, when the missionary pastors, because of important duties elsewhere, cannot hold regular Sunday evening services at all places, God's House can be kept open, and the people, instead of wandering off and spending the time to no good purpose, can, with profit, attend a Luther League service.

But Miss Melander's work does not end here. She is the active missionary of the village, visiting the people in their homes, influencing them to come to the House of God, encouraging them to bring the little ones to Sunday School, relieving the suffering, comforting the sorrowing, ministering to the sick and dying. She has charge of the primary department in the Sunday School. Forty-nine little tots were present on the occasion of my visit. She also instructs and prepares the teachers of the Sunday School for their weekly work. She plays the organ at the Church services, and even does the work of a janitor, all excepting ringing of the Church bell, and I



MISS MELANDER'S COSY COTTAGE ADJOINING  
OUR CHURCH IN CATANO

suppose she does that sometimes.

But what do others say of her? In this connection let me say, that *all* our missionaries seem to be well and favorably known. Hardly had I boarded the S. S. Carolina, on my way to Porto Rico, before I heard very commendatory expressions concerning them. On the homeward way I had the same experience. While traveling on the train, a lady to whom I was introduced, upon hearing of my mission, said: "Your Church has a fine set of people in its service here. In Miss Melander you have a fine missionary." Then in a burst of confidence, which I am going to abuse here, because it will do our faithful missionaries no harm, and may lead our people at home to think more highly of them and their work when they see them as others see them, she said: "Single handed she is doing more work than the four women missionaries of my own denomination." Upon another occasion, a lady in the service of a Church that is doing the most extensive mission work on the Island said: "Miss Melander is regarded among us as the best woman missionary in Porto Rico." When others thus think so well of our faithful missionaries, and appreciate their work so highly, what should not we be ready to do for them who are doing such noble work for us in the Master's service?

## MISSIONS MADE REAL

No amount of verbal description could give you as accurate an idea of this colossal missionary enterprise, the first of its kind ever attempted in America, as the accompanying diagram and picture. Examine them carefully in every detail, to get the full scope and extent of the exposition.

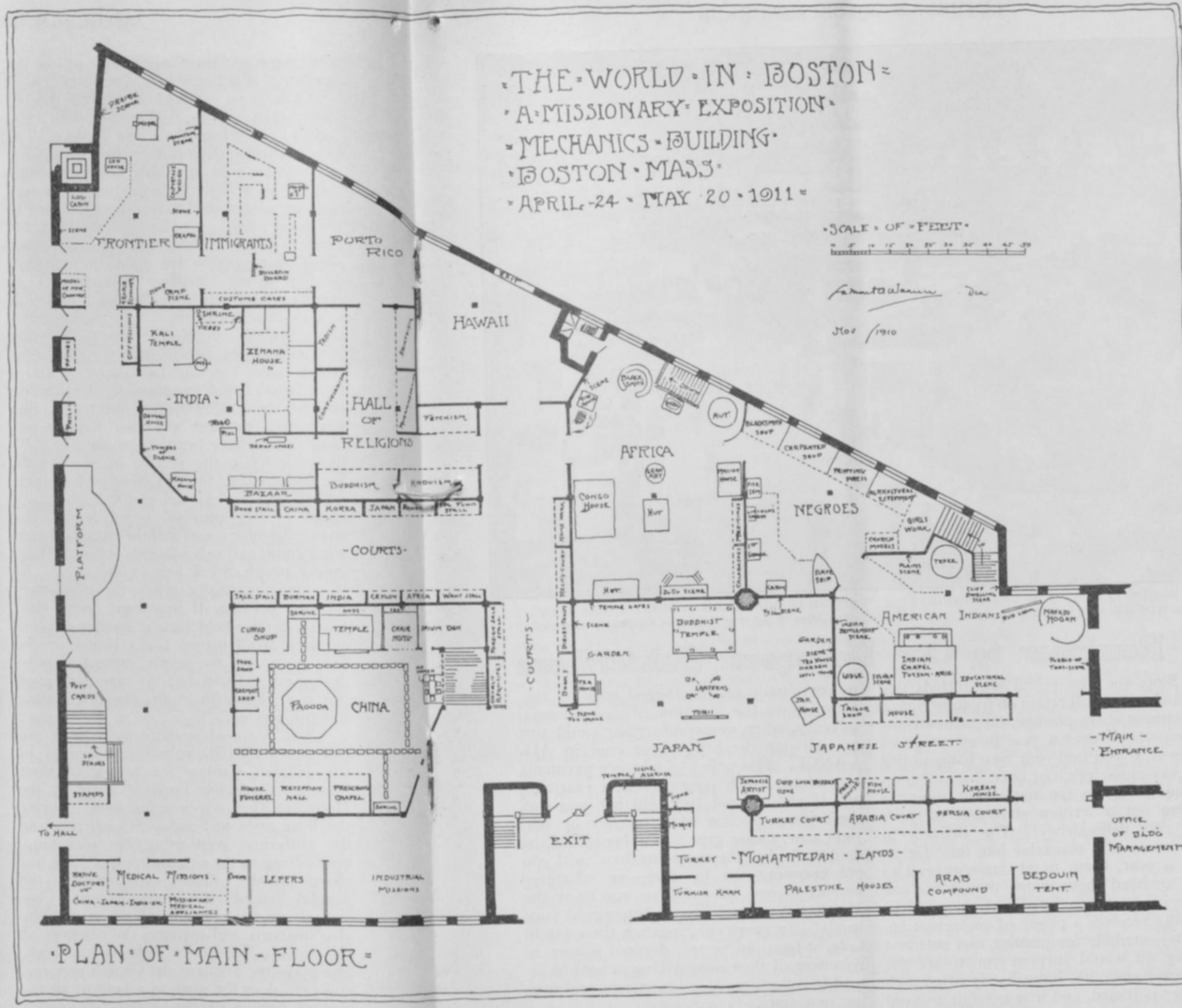
Missions, home and foreign, will be presented on such a scale as you have never imagined or thought possible. The project involves an outlay of \$125,000.

Mechanics Building is the largest, the most central, and the most easily accessible hall in Boston. Its Grand Hall, its Exhibition Building, its Paul Revere Hall, its Talbot Hall and its enormous basements are all to be occupied.

The object, of course, is to educate and inspire. Its primary aim is to demonstrate through the eye, which is a more receptive organ than the ear: (1) The lands in which, and the people among whom, the Home and Foreign Missionary enterprise is being prosecuted; (2) The conditions under which, and the methods by which, the missionaries do their work, and how the Christian religion is being spread throughout the world; (3) The progress which is being made towards realizing the ideal of a Christianized world, and the extent to which the Kingdom of God has already come upon it.

The Indian village, or Bazaar, for instance, includes among other exhibits the Towers of Silence, a Kashmir house, a Bengali Zenana, a Hindu Temple, and a Wayside Shrine. If you went to India you would hear a good deal about the zenanas, but if you are a man you could never hope to see the inside of one. Here at "The World in Boston" you can see just what a zenana is. What does a Korean house look like? Did you ever see one? Probably not. But you will see two at the exposition. Perhaps you think "the religion of the heathen is good enough for them." But wait until you have seen an African fetish and a Hindu idol, and you may change your opinion. You will also have life-like glimpses of Ellis Island, on the frontier, and in Porto Rico. On the same floor a hall of religions will bring the world's multitudinous forms of worship, pagan rites, and heathen superstitions, before the eyes of visitors in an indelible fashion, and a large number of courts, or booths, will be filled with interesting objects from all the non-Christian countries of the world. In a few hours a visitor may see in a miniature on this one floor what the globe-trotter must devote months and even years to observe.

The earnest way in which the work has been taken up in Boston has aroused great interest in other American cities, and Buffalo, Cleveland and Toronto have already expressed their determination to hold similar expositions. The undertaking has already assumed proportions of such importance that a Missionary Exposition Company has been organized in New York City, and will undertake the construction of these expositions, thus enabling the various cities wishing to hold similar expositions, without incurring the great initial cost, to rent the various street scenes, villages, temples, courts, etc.





A SUGGESTION OF HOW THE MISSIONARY EXPOSITION IN BOSTON NEXT MONTH WILL LOOK  
The Main Hall in "The Orient in London." (Two Years Ago). After Which The American Exhibit is Patterned

## A Reminder to Our Delinquent Subscribers

Since the new postal law forbids that any magazine shall retain on its subscription list without extra postage, the name of any person who is over a year in arrearage of payment, if you find your own name in this category please remit at once, without compelling us to do the unpleasant thing of making out a written statement of your debt and delinquency. The delivery to your house of a magazine like this, for 25 cents a year, keeps us at our wits' end to hold our head above water, though not one solitary woman connected with the paper in any way receives a penny of compensation. We pay our bills for printing and cuts and mailing (it would surprise you to see the aggregate amount), immediately after each number is issued, and it is not fair to keep

us continually on the ragged edge of suspense as to the question of our financial solvency, when every subscriber could just as well pay the little silver coin in ADVANCE. This policy of advance payments was adopted with your consent a year ago, and if you are not sure whether you owe the trifling amount of a quarter or not, right now, please give us the benefit of the doubt. And in the same envelope, will you not encourage us by enclosing whatever number of new subscriptions you think the MISSION WORKER honestly deserves at your hands? In every congregation there ought to be at least one or two devoted women to volunteer of their own willing accord to attend to collecting old subscriptions and urging new ones.



# Our Program Booklets Welcomed Everywhere

No reception could be more hospitable and whole-souled than that which has been universally accorded to our experimental series of Monthly Topics, in all sections of the country. Everybody has been more than kind in spontaneous expression of encouragement to go ahead and arrange a second booklet for 1912, and it is not too soon to begin immediately. If you have any suggestions as to subjects or modes of treatment, please mail them promptly to any member of the Literature Committee, or to this office in Catasauqua. In case you may not yet have seen the booklets or leaflets, do not wait longer than necessary to send your order (for addresses, see last page of cover), since the stock on hand is steadily diminishing. The demand has exceeded expectations, though we took the risk of issuing more than twice the number originally intended. There was no least clue by which to guess, within six or eight hundred sets, how many might be ordered, and there was not a dollar of funds on which to draw for meeting a deficit, if the printed copies should exceed the demand, and a large number should be left on our hands. Nevertheless, we had faith in a response from our Societies, and this has been more than realized. An entirely new edition of the leaflets had to be ordered in less than a month, and some Societies, which were not among the first to respond, had to wait some time, till their orders were filled by a second instalment. The loyal friend who took the financial risk of loaning us the money to pay the publishing bills promptly, got her money back within a short time. Our Swedish sisters have endorsed the project enthusiastically. Not only has their Synodical Executive Committee passed a unanimous official vote of hearty commendation, but the topics have also received full endorsement, editorially, in the columns of their excellent *Mission Tidning*, for those Societies which use the English language. And what was equally gratifying, every woman in their committee of twelve, consented to translate her assigned monthly topic into Swedish. Thus having the com-

plete programs in both languages, we may confidently look for a very general use of the material in the Augustana Synod, and this means mightily much for next year's issue. It would be a real pleasure, if there were space, to print all the hopeful letters received from the various other Synods of the General Council, but we must content ourselves with publishing these few:

These programs build a stone wall, to keep out small talk and gossip from our Missionary Societies, and to let in a surprising and ceaseless stream of inspiring information. Such hearing of the "word from the field" will make faith in the work. Prayers and gifts will follow, and some living persons, at least, will go themselves. Our mission fields will cease to be a "terra incognita," and the support of them will become a pleasure and delight, instead of a burdensome duty. We wish the new *Topics* Godspeed in their work. Some of our members say: "I do not expect to miss one meeting during this year."

Lancaster, Pa.

JOHN W. RICHARDS.

I am very much pleased with every detail of the scheme. It is the only practicable thing for our Societies. There is no monotony in the choice of subjects, yet there is a clear thread of unity of purpose. And the strong point of the entire series—a point often missed in the average mission study text-book—is the constant appeal made to the conscience, the quickening of the sense of responsibility. I am glad of the power of leadership shown in the preparation of such a satisfactory course, and I am sure there will be no difficulty in persuading all our Societies to adopt it.

Greenville, Pa.

FRANK C. OBERLY.

We made frequent use, last year, of the *Mission Studies* prepared in the South, and found them interesting, helpful and instructive. We are now using the new *Topics*, and find, as it should be, that they are an improvement on the former series. There is a warmth and glow about them that invigorates and inspires. I look for an awakened interest in our Churches along all lines of Mission enterprise. They respond to the prayer of the psalmist: "Send out thy light and thy truth; let them lead me." Our people are willing to be led, when light and truth go before.

Lancaster, Pa.

J. E. WHITTEKER.

It is one of the best helps, and one of the most successful attempts to foster the missionary spirit, with which I am acquainted. Each Society using them will never have a dull meeting. I do not think any denomination has its superior. I should think every Society would rejoice that such a valuable help to missionary meetings is published.

Red Wing, Minn.

A. J. REICHERT.



I have gone through the booklet, page by page. I am surprised, pleased and greatly gratified with the pamphlet as a whole. With its wide and well-balanced range, with the clear and convincing presentation of every topic, with its well-arranged, diversified and interesting programs, with its well-selected head-line sentences, its fitting and forceful personal applications, its witness voices from many lands, its deeply devout and fervent prayers, its whole tone and tendency, its diligent and devout use must prove a blessing to every user, to every Society, to the whole cause at home and abroad.

Chicago, Ill.

G. H. GERBERDING.

Wisconsin is enthusiastic over these topics. They are as good for men's societies.

Milwaukee,

W. K. FRICK.

The very fact that our women have undertaken such a systematic study is commendable. The lessons, though brief in outline and material, are well arranged and form a good beginning. I look forward to the development of this study work in our General Council with joyful anticipation. I shall gladly commend it everywhere.

Philadelphia.

GEORGE DRACH.

The plan is admirable in all its respects. Everything is so complete. The entire order of service is arranged. The leaflets and selections are edifying and to the point. The idea is to have a considerable number to take an active part, while the discussion of the topics is open to all. Our Missionary Society introduced the series at a very largely attended meeting in January, and their chorus of approval was without a dissenting vote. We are ready to give the 1911 series our unqualified endorsement.

Rochester, N. Y.

F. F. FRY.

The "Twelve Studies on Power" are worthy of the holy cause which they espouse. They are soundly Scriptural, abundant in historical illustration, and so plain and practical that great good will inevitably result from their use. The resultant good will grow in a constantly widening circle, from the individuals who used them to the great cause of Missions itself, as it is now fostered in its three-fold aspect, viz.: The Foreign Field, the Home Land, and the Inner Mission. They are the best helps we have. We need nothing better at present.

Pittsburgh.

GEORGE J. GONGAWARE.

## Our Laymen's Organization and Yours Alike

MR. HORACE W. BIKLE, PITTSBURGH

We laymen must all admit the supremacy of the women of the Church hitherto in missionary zeal and activity. Your work of the past fifty years, which the present jubilee is celebrating, could scarcely have been better done, even by the men. But the hour has come, and I believe you realize it as fully as we, when the pace must be quickened, the gauge broadened, the outlook widened, and every power and resource used to the full. For if we do not reach this generation, we shall reach no other; but if we do reach this one, we shall reach every other.

At the Men's National Missionary Congress in Chicago last May, a Lutheran pastor spoke on the "Stewardship of Life," and he illustrated our responsibility by the fact that in the great India famine, our cable telegrams were sent, and twenty-four hours after the order was given in America the starving in India were feeding upon the bread sent from God's people in this distant land. Now, just suppose the operator had not sent the message! O, the horrors of the starvation that would have ensued! Well, think of this: "The Great Dispenser of the Bread of Life has had His message

lying on our desk for nineteen centuries. And we forgot to give the message to the people." That's all that was lacking. If there has ever been any excuse for such neglect, there is none any longer, for we now see our duty and know its urgency.

We ought to know even more intimately, if possible, the missionaries and their fields. One of the first things the Laymen's Forward Movement did was to send a commission of sixty-six American and Canadian business men to make personal investigations concerning the missionaries themselves, the success of their work, the present condition of the fields, and the need of enlargement. They reported to the following effect:

(a) The missionaries were found to be strong in character, able, courageous, earnest, devoted, consecrated, frugal; exerting a far-reaching influence on high and low and working together in the spirit of Christian unity and co-operation—in short, men and women worthy of the Church's utmost confidence and support.

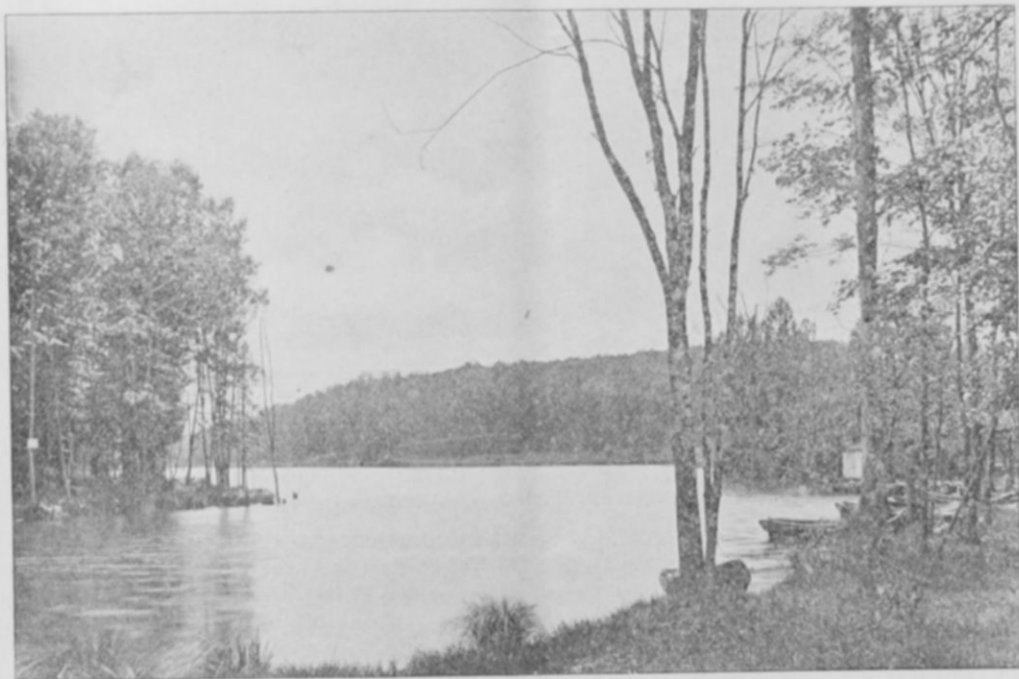
(b) The results of their work are far more general and effective than is generally understood by the Church, as evi-

denced in the marvelous transformation of individual lives, the permeating of whole communities with a new spirit, the building up of strong native Churches, and the leading of the native Christians on toward self-support and expansion.

(c) The commission reported an overwhelming need, a wide-open door, an abundant opportunity, and an urgency amounting

to a crisis, that calls for an immediate advance on the part of the whole Church, and a better equipment for the work, especially in hospitals and schools. "The opportunities of to-day are as unique as they are boundless, and it only requires, with the blessing of God, that Christians at home should supply the need, in order to evangelize the world in this generation."

## The 1911 Summer School Schedule



THE PICTURESQUE LAKE CONEWAGO AT MT. GRETTA

The fifth annual vacation outing, known as the Pennsylvania Ministerium's Summer School, is being arranged for August 12th to 19th, at Mt. Gretna, to which pleasant resort it was removed last year. Everybody was so delighted with the fine adaptation of the place and its whole equipment to our purposes, that the vote to return and enjoy it again was practically unanimous. In common with the other summer schools, one at Thiel College, Greenville; one at Wittenberg College, Springfield; one at Chicago, and one at the Twin Cities, the program is for progressive teachers and for mission students in every department, Home and Foreign and Inner.

The daily schedule is an ideal combination of pleasure and profit at minimum expense. Every afternoon is left free for recreation, and the evening lectures are entertaining in the best sense. The morning hours are as full of helpful instruction as an egg is of nutriment. For particulars, address Mr. Oscar F. Bernheim, Muhlenberg College, Allentown, Pa.; Rev. C. Theodore Benze, D.D., Thiel College, Greenville, Pa.; Rev. S. B. Stupp, 531 W. Columbia street, Springfield, Ohio; Rev. M. E. Haberland, 2645 N. Francisco avenue, Chicago, Ill.; Rev. L. F. Gruber, 2910 Lyndale avenue, Minneapolis, Minn.

# Is This to be The Next Star in Our Flag



A TYPICAL STREET SCENE IN PORTO RICO ON A HOLIDAY

Courtesy of Missions Magazine

The area of Porto Rico is about 3,500 square miles. It is thus larger than Delaware, smaller than Connecticut, more than twice the extent of Rhode Island. San Juan, the capital, is 1,411 miles from New York. The island is 108 miles long and about 40 miles wide.

The population of Porto Rico is about a million, three-fifths white. The 83 per cent. illiterate is being rapidly reduced by the comprehensive public school system maintained by the United States government, and by missionary agencies.

Trade with the United States was last year twenty-three and a half millions imports into the island, and twenty-six and a half millions exported to the United States. Other trade with the outside was three and a half millions imports, and about five millions exports. The three principal cities in order of size are San Juan, Ponce and Mayaguez.

The government of Porto Rico is that

of a dependency of the United States. Hon. G. R. Colton is Governor. E. G. Dexter is Commissioner of Education. The Chief Justice is a native, as are also two of the four associate justices. One of the houses of the legislature is elected directly by the people; it consists of 35 members elected from seven districts in equal numbers. All belong to the Unionist party, which advocates more or less strenuously the independent organization of the government.

No sincere American Catholic cares to stand sponsor for the fearfully bad moral and spiritual conditions in Porto Rico. It is unjust to thrust such sponsorship upon him when he declines to accept it. On the other hand, there should be no Catholic resentment when Protestant forces attempt and succeed in ameliorating those conditions, and no right-thinking American Catholic cherishes any sentiment but one of joy, when evidences multiply of the purification of social conditions.

## Wonderful Meetings of the Women's Jubilee

Not fonder of demonstration, for the mere sake of demonstration, than are the most modest and feminine of any women you can name, the members of the Woman's Central Committee on United Study, nevertheless, felt that so notable an event as the fiftieth anniversary of women's organized missionary work ought to be celebrated, for the sake of the cause, by festivals which should stretch from shore to shore, clean across the Continent. Even the most sanguine of them did not dare to imagine, in their fondest dreams, half the enthusiasm which the tour of the country by a party of leaders has awakened in every city they visited. Attendance at the jubilee luncheons has ranged from 1,000 to 4,000, and immense halls, at the evening occasions, were packed to their utmost capacity. The place and influence of the drawing-room, as a factor in great movements also receive fresh testimony. Wherever a woman put herself back of her house, in the invitations to a drawing-room meeting, there it was possible to gather large numbers of such women not often found in missionary societies. The audiences were deeply moved by the missionary appeal. A new world-vision seemed to sway them; a new response to the fact that missions are not a product, a reflex, or a side issue of Christianity, but are Christianity itself—its very essence. The most enthusiastic response was not to the thrilling story of heroism, or the moving appeal of dire need, but to the setting forth of the individual responsibility of Christian Women to the World's Redeemer. Stress was put on the comparatively small number of women already enlisted in missionary endeavor, and the obligation of active propaganda which this lays upon missionary women. In some of the Church rallies the women, by a rising vote, pledged each to secure another member for her society. The definite method of a membership canvass, conducted by a thoroughly instructed committee going out two by two to every woman in the congregation, was adopted in many instances. While the raising of money was in no sense the prime object of the conventions, the supreme obligation of sacrificial

giving was steadily presented. Livingstone's great word to Stanley: "The end of the exploration is the beginning of the undertaking," in the form in which it was paraphrased at Edinburgh: "The end of the convention is the beginning of the campaign," was adopted as the slogan of the Jubilee. Word that comes from every city shows that, as never before, women are bending themselves to the carrying out of the three-fold purpose of the Jubilee meetings: to gain a better conception of the op-



MRS. HELEN BARRETT MONTGOMERY

[Mrs. Montgomery is the widely-known author of the inspiring text-book for Mission Study classes, entitled "Western Women in Eastern Lands." She is not only a keen student and versatile writer, but also a brilliant platform speaker, combining with complete femininity the most masterful and magnetic handling of the foremost questions of the day. Her power of endurance in this tremendous strain, with its sixty-miles-an-hour pace, has been simply phenomenal, and the impetus given to the forward movement in woman's missionary effort is beyond calculation. Hardly less can be said of the other prominent women of the touring party, each one of whom is a host in herself. The whole project has been a new and impressive revelation of woman's organized strength as a prodigious factor in the Kingdom.]

portunity confronting the Christian church in the Orient, to deepen the prayer life, to enlarge the sense of obligation and the contributions of Christian women. Although the women of our Lutheran Societies in the Western cities entered gladly into the Jubilee movement, yet, for once, they were left utterly out of sight, in point of intense and whole-souled interest, by our Lutheran women of the East. The odds in this respect have usually been in favor of the West, that the complete reversal in this instance is quite conspicuous. Staid, conservative old Philadelphia astonished herself and everybody else. The Lutheran denominational rally ranked next to the largest in the entire city, not only in numbers and ardor, but also in contributions. \$2,577.34 was voluntarily pledged, and two women offered themselves for the foreign field. Active workers among both the General Council and the General Synod women served on every committee, and the literature exhibit was a feature of the event. The same is true of Pittsburgh on the following days, and of Buffalo in the following week. That it will be true of New York and Brooklyn, at the close of this month, goes without saying. The movement is to reach its climax on that occasion, and tremendous preparations are being made. Among the General Council, women whose names are published on the official inter-denominational list of Jubilee workers, are the following: Philadelphia (February 13-14), Mrs. Laird, Mrs. Jacobs, Mrs. Cassaday, Miss Brooke, Miss Zinser, Mrs. Braun, Mrs. Monroe, Mrs. Woll, Mrs. Zinser, Miss Welden; Pittsburgh (February

16-17), Mrs. Duff, Mrs. Wattles, Miss Wattles, Miss Sheafer; Buffalo (February 23-24), Mrs. Kaehler, Mrs. Sibole, Mrs. Altpeter, Mrs. Becker, Mrs. Henrich, Mrs. Wentz, Mrs. Mansperger, Mrs. Reeb, Mrs. Schaefer, Miss Annette Kaehler was secretary of the Central Committee, and Miss Loretta Reeb of the Young Women's Committee. In New York (March 27-30), Mrs. Weiskotten, Mrs. Gaskell, Mrs. Steuer, Mrs. Bierschenk, Mrs. Waters, Mrs. Preusch, Mrs. Chalmers, and the Misses Korner, Fackiner, Glimm and Muller. Between twenty-five and fifty of our Lutheran young ladies will take part in the impressive Missionary Pageant.

In some of the inland cities like Reading and Bethlehem, similar celebrations of the Jubilee will be held in the near future. Out of the seventy-five women on the list of organizers of the movement in Reading, eleven were Lutherans, ten of them representing General Council churches. Mrs. MacIntosh, Mrs. Leibensperger and Mrs. Lazarus were among the participants in the Bethlehem festival.



This artistic emblem was designed and used by the Philadelphia Executive Committee. Its appropriate motto might be the prophetic call, "O earth, earth, earth, bear the Word of the Lord."

## Advance Plan for the Federation Meeting

Time has been taken by the forelock in arranging for our coming Federation assembly, in the spacious chapel of the historic "Old Trinity" Church, at Lancaster, Pa. Since the General Council will begin its sessions in the same church on Wednesday morning, September 13th, our convention will meet at 2.30 o'clock, on Monday, the 11th, thus having two sessions on that day, and three on the next, closing on

Tuesday night, so as not to hold any meetings simultaneous with the Council. There is a pleasant inexpensive hotel within half a block of the Church, which hopes to be able to accommodate nearly all of us, at only \$1.50 to \$2.00 a day, including room and board, on the American plan. A finer hotel, "The Wheatland, at \$2.50 to \$3.00 a day, is only five minutes further walk. It is too early to publish the detailed program



of the subjects and speakers, since the Executive Committee has not yet taken final action. Suffice it to say that scarcely any of the precious time of those five memorable sessions will be given to such technicalities and routine work as can just as well be discharged by committees. We are jealous of every minute, that it may be made to count for the utmost in inspiration and enlarged vision, and our speakers will come from as far north as Ottawa and Montreal, as far south as the Carolinas, as far east as the Atlantic Coast, and as far west as Chi-

cago and Minnesota. Our June issue will present an itemized statement of all the services of the convention, beginning with the Federation Communion, which Dr. Whitteker will administer at the altar of the venerable sanctuary, and ending with a mass meeting of Lutheran missionary women. All that we intend by this advance announcement is, to key your heart up to an attitude of fervent prayerfulness and earnest expectancy, and especially to a strong resolve to attend this convention without fail, if it be within your possibility.

## Recent Forward Movements in Inner Missions

During the last meeting of the General Council, in Minneapolis, that body urged its Inner Missions Committee to arrange for the holding of an annual Institute on this subject within the territory of each local branch. The Pittsburgh Synod held such an Institute last month in four centers, covering its northern field, viz: Erie, New

Castle, Dubois and Pittsburgh. Philadelphia is now preparing for a signal occasion on March 22, for which the big Academy of Music, the most spacious auditorium in the city, has been engaged, and will be packed full of Lutheran people whose blood will be made to tingle at the stereopticon sight of stirring facts in that metropolis, calling for Inner Mission volunteers. A magnificent chorus of 500 voices will prove an additional attraction to the service, and all committees on this kind of institutes will do well to follow this example of making much of fine music. Among the questions to be considered in connection with the Philadelphia meetings are these:

Apart from the preaching and teaching of the Word, what spheres of Christian service is the congregation divinely called to enter? What is its responsibility as to its own people—the poor, the sick, the straying, the fallen? Its responsibility as to the un-Churched in its neighborhood—the stranger, the undecided, the abandoned? Its responsibility as to the Church's organized charities? How far does the average congregation rise to this Divine conception of its mission? What difficulties lie in the way of its more perfect realization? Are church societies, as a rule, inclined to the cultivation and exercise of the inner mission spirit? How may the spirit of Christian service be more effectively cultivated so as to become a potent factor in the congregation's life?



"Course he gits well fed. He's a valu'ble animal."  
"Geel! Don't ye wish we was valu'ble?"

—Courtesy of Scribner's Magazine.



## Whose Highest Hopes are not Exceeded Here?

REV. RUDOLPH ARPS, SUPERINTENDENT OF THE HOSPITAL BUILDING, RAJAHMUNDRY

Here stands the imposing new Hospital in India in its majesty and beauty, and I think I may take the risk of saying that the readers of *THE MISSION WORKER* will acknowledge their fondest dreams are more than realized, even though the cast-iron gilded letters for the front inscription have not yet arrived. More than two months ago they were ordered at Madras. Everything goes "so comfortably slow" in good old India, and if you were here yourself, and knew by experience the characteristic tardiness of the Hindu, you would be much more able to appreciate our satisfaction in reporting that, after all, we have progressed as far as you see with our buildings.

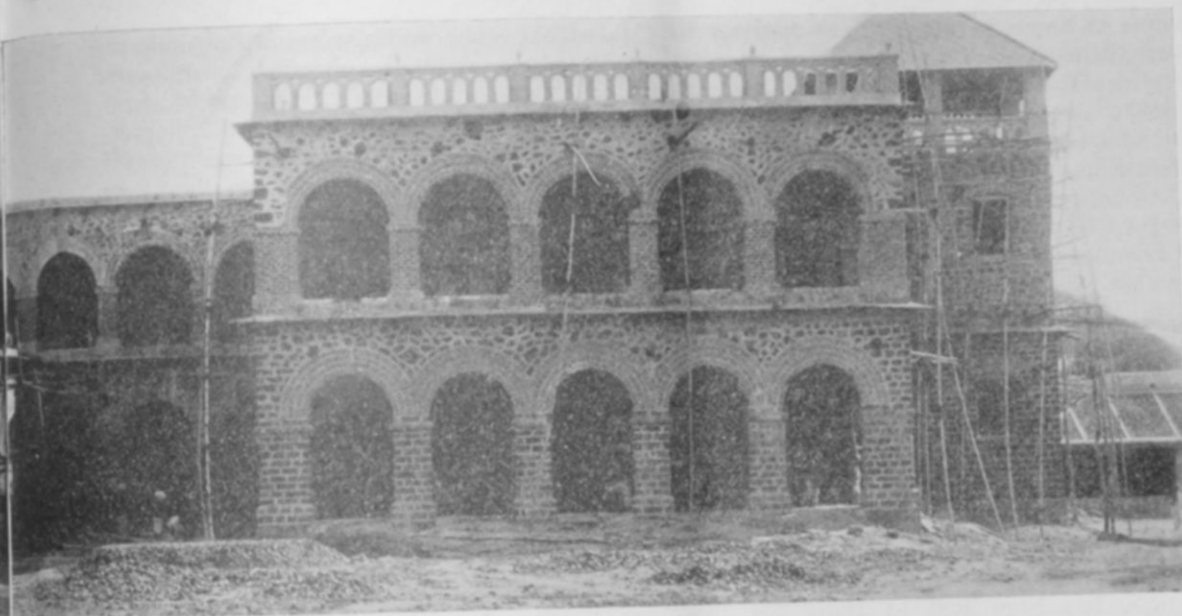
For your next issue a photograph of the maternity ward will be ready. You can observe the corner of it behind the right side tower of the Hospital. Next Monday we finish the final plastering of the inside walls. They must be absolutely white and smooth from a sanitary point of view, and this is a rather tedious work.

It would, of course, be easy to write more about it all, but it seems to me that this time the picture itself speaks best for what has been done, and I am quite sure

that our friends at home will realize that something really grand has been accomplished after so many years of delay and suspense, and will feel amply repaid for their patient waiting.

Let all who have begun this good work in Him be confident of this very thing, that He will also finish it to perfection, *i. e.*, bring His precious Gospel through this means to many a soul. I am glad to anticipate my own coming soon, in person, to America, when I hope to be able to find occasion, face to face, to tell you more in detail about this glorious enterprise of yours. It is such a satisfactory undertaking, because it is daily accompanied with visible success. The patients cannot but realize that here is a power working of which no heathen heart has known anything. All hail the power of Jesus' name, and crown Him Lord of all!

[As you observe, the Hospital is a spacious structure, and it is absolutely empty! To furnish all the wards, offices and smaller rooms of so large an institution with tables, beds, medicine closets, screens, chairs lamps, toilet outfit, etc., is no small undertaking. What article of furniture will be your gift? For details see pages 12-13 of our December issue. Remember this noble Hospital in far-distant India, is your very own.—Ed.]



## Encouraged by the Year's Medical Work

DR. LYDIA WOERNER, INDIA

With grateful hearts we review the medical work of the year 1910. The total attendance at the Dispensary was 21,394. In the provisional hospital section, 188 in-patients were treated, some being long and tedious cases. As there are only a few beds, often room was not available to admit others who applied.

At the beginning of last year two of these cases were young Christian women. The one developed general paralysis and the other came in with beri-beri. Oh, it was indeed beautiful to see how they let their light shine continually for Jesus during the months of their ordeal. At times the suffering was intense, yet their Christian fortitude and cheerfulness were wonderful, and appealed to every inmate of the hospital. Many a caste woman found her way to the small back room, where they were shut in, to sit down beside one of these sufferers and learn a Christian hymn or listen to the Gospel story. Their faith in God, that He would make them well never wavered, and they were rewarded by returning to their family well and happy.

When the non-Christian patients say, though they cannot see Him they feel that

the Saviour Jesus makes His home in our little hospital, it makes us who serve Him as physicians, realize the great responsibility of the spiritual side of our medical work, and depend more fully on the power of prayer.

My own many shortcomings of the high standard which the Great Physician has set for us in this respect become painfully real many a time.

During the year, 316 patients were treated in their homes, and 1,470 visits made. Only a few cholera cases occurred, but we had the first epidemic of enteric fever in this section. Much dysentery dengue fever and pneumonia also during the long rainy season. In many houses I find the patient shivering on a low, broken native cot, often on the floor, not even a light cloth to cover with or wrap about the cold body. Then a native device does excellent service. It is a shallow, earthen pot with live charcoals, which is placed under the bed to warm the patient, but it must be carefully watched and moved, to prevent the patient being burned. We always feel a great relief if such serious cases are willing to come to the hospital. But like many

people at home, here too, many hesitate to avail themselves of the benefit of hospital treatment. At times it takes much persuasion to overcome the prejudice, but our splendid new hospital will fast change this sentiment. Of late I have been frequently asked to suggest how you may help in the up-keep of the fine, large institution? As more nurses and helpers will be needed, the expense will increase in proportion to the work on so much more extensive a scale than heretofore. I have made inquiries, and

learn that some India mission hospitals receive \$50 a year to support a bed, sometimes from individuals, sometimes from Sunday Schools, missionary and other societies. If desired, the bed can have the donor's name. In the same way they have wards supported. Not everybody is able to endow a bed, but each can help to some extent in supporting one. What will become of our big, noble outfit if everybody does not lend a hand?

## Interests Uppermost at Present in India

REV. GEORGE DRACH

Undoubtedly, the question of foremost interest concerning our India work just now is, How far is the Hospital paid for? Including \$4,500 paid for the site, \$33,000 has been sent to India for this work. The total amount received from all sources, up to February 1, 1911, was \$29,603.29. Of this amount, the Pennsylvania Woman's Missionary Society contributed \$14,198.15, the Augustana Society, \$12,025.00. From other sources for the main Hospital building, \$1,143.64 were received. For the Maternity Ward, the Western Conference (New York and New England) Society has contributed \$2,175, thus having \$1,358 more to raise. The Augustana Society has promised \$835 additional, which will leave \$1,203.71 still to be contributed to meet the total expenditure for buildings.

The Furnishing Fund is rapidly growing. The Pennsylvania Society has already sent \$400. From Bethel Church, San Jose, Cal., \$120 has been received, and Mr. and Mrs. George D. Boschen, of New York City, will contribute \$400, on April 18th, to furnish the two "Children Wards," as a memorial to their deceased daughter. For the maintenance of these wards they will contribute \$30 a year. The Clara Schlegelmilch Memorial Fund, of \$1,000, invested, will be used for the endowment of a bed. The total sum needed for furnishing the Hospital, as you will remember, is \$2,040, and for furnishing the Maternity Ward, \$344. Remember, that the furnishing of the Children's Wards is provided for, and no contributions need be sent for these

wards.

While we are on the subject of finances, it may be interesting to learn that, in 1910, including \$4,371.42 of expenditure for home administration, and that which was sent for the Hospital, the report of the treasurer of the Board shows a total expenditure of \$60,229.70. These figures indicate most clearly how rapidly our foreign mission work is developing.

We have estimated that, to meet all our obligations and improve our opportunities, we should have an income of \$75,000 during 1911. What, with the extension of the work in India, the promise of our beginning in Japan, the establishment of our medical work in Rajahmundry on the broader basis required by the new Hospital, the extension of this department of work to Bhimawaram and elsewhere, the need of new buildings for the Peddapur Boys' High School (\$9,000), the call for new churches at Rajahmundry and Dowlaiswaram, and, above all, the going out of a large reinforcement of missionaries, \$75,000, this year, will hardly suffice.

Mr. W. W. Wattles, of Pittsburgh, has offered to contribute \$500 a year for five years to establish a theological department in connection with the Boys' Central School at Rajahmundry.

Let our Woman's Societies pray for the sending out of a large reinforcement of missionaries to our foreign fields next fall. Our Telugu Mission is woefully undermanned, and our missionary in Tokyo appeals for a co-laborer. The Board is

doing its utmost to get men and women for the service abroad. Two woman missionaries, God willing, will certainly go to Rajahmundry, namely, Miss Margaret Haupt and Miss Agatha Tatge, the latter to become superintending nurse. The Board is willing to send more women missionaries, and the work needs them sorely. As for ordained men, at least six are needed (one for Japan), and will surely be sent out, if they can be secured.

No doubt, THE MISSION WORKER will have much to say about the jubilee of the Woman's Missionary movement, and our Lutheran societies will share with others in the inspiration of the conventions. May

I draw your attention to the Board's new pamphlet, *The Woman's Missionary Society in the General Council*, illustrated with pictures of the first presidents of Synodical Societies; five cents a copy. Orders may be sent to the General Secretary, the Publication House, 1522 Arch street, Philadelphia, or to the Literature Committee of the Synodical Society.

The "Twelve Studies on Power," your new monthly program booklet, is a fine effort. The society which fails to use these programs, fails to improve a splendid opportunity for missionary education and inspiration.

## Prayers for Missionary Enlargement

*For a dominant missionary purpose in my own life—*

O God, we acknowledge and worship Thee as a Missionary Father, who hast given Thy Son to be a Missionary Saviour, and the Holy Ghost to be a Missionary Spirit. We thank Thee that the Bible is a Missionary Book, and the Church is a missionary agency. As members of Thy Church we pray Thee, in Jesus' name, by the Holy Spirit's working, through the means of Thy Living Word and Sacrament, may the one supreme effort and aim of every Christian life, in all our thoughts and words and deeds, be to use the power Thou dost give us, for the spread of Thy Gospel and the furtherance of Thy Kingdom; both now and evermore. Amen.

*For increased membership in our missionary societies—*

We fervently pray Thee, Lord, in behalf of our sisters in our Church family, who are indifferent to the souls who know Thee not and love Thee not. Open their eyes that they may see, open their ears that they may hear, open their minds that they may understand, open their hearts that they may pity, open their wills that they may resolve. O Lord, open Thou their lips, that their mouths may show forth Thy praise. Make haste, O God, to deliver them from their cold unconcern—make haste to help them, O Lord, to be of use in the world, in the missionary activities of this favored age, for Thy mercy's sake, and for their own eternity's sake. Amen.

*For our missionaries on the field—*

Gracious Master, we believe in the power of united prayer. With one heart and one voice we supplicate Thy richest blessing to rest upon our faithful self-sacrificing missionaries, who are laboring in the great field at home and abroad. Thou, Good Shepherd of Thy flock, Thou know-

est each one by name and we earnestly beseech Thee for a special individual blessing upon each. Let Thy holy angels have charge concerning every one. Defend them from all danger of body and soul. Let Thy Holy Spirit rule in their hearts. Strengthen them to endure hardness as good soldiers of Jesus Christ. Grant that both by their life and by their doctrine they may show forth Thy glory, and set forward the salvation of all whose lives they touch. These things and all else that they need we humbly ask in Thy holy name. Amen.

*For enlargement of our work—*

We praise Thee, O God, for what Thou art doing in Thy Church in these days, and we pray for still greater triumphs of the Gospel in the days to come. Baptize us all with a new sense of our privilege and obligation. May new inspiration come to our hearts, that we may resolve by Thy grace to do more liberal things for the Kingdom, and seek more ardently the glory of our Christ than ever before. Open to us the door into a larger life. Forgive our apathy and sluggishness in the past. Create in us a new heart, O God, and renew a right spirit within us. Give us new desires, new purposes, new ambitions. Lead us forth as a mighty host to pull down the strongholds of error and sin, and to build up the blessed rule of the Prince of Peace, for His dear sake. Amen.

*For our children—*

Heavenly Father, who dost command us to bring up our children in Thy Divine Nurture and admonition, we thank Thee for the regenerating grace bestowed in Holy Baptism. We pray Thee that as parents and sponsors we may so surround our baptized children with Christian influences in the home, in the school and in the Church, that Thy holy seed planted in their hearts may not be destroyed by our negligence or worldliness, but be so fostered by the favor-



ing atmosphere of our own good example, as to steadily develop and mature, more and more, day after day, into the blessed fruits of a consecrated, missionary life, whatever be the sphere of usefulness into which Thou shalt call them. As they grow in years and in stature, may they also grow in larger knowledge and love of Jesus Christ, their Saviour. And having served Him faithfully in their life on earth, may they, by His grace, be brought with us at last to share His glory in Heaven, through the same, Thy Son our Lord. Amen.

*For greater faithfulness in my own personal missionary service.*

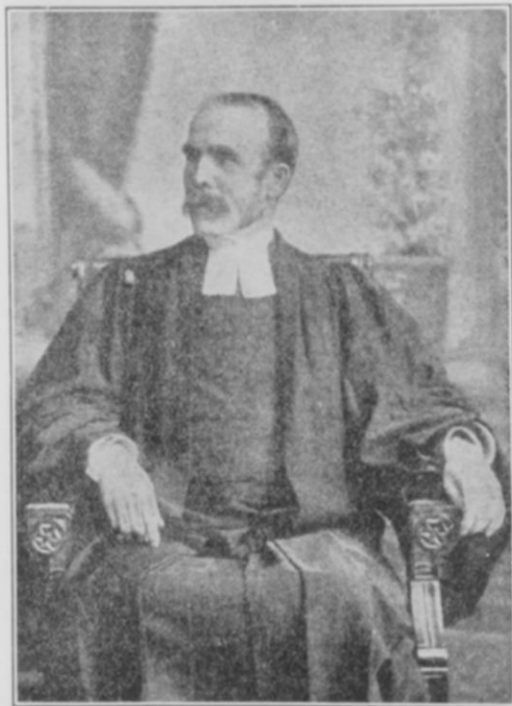
We bless Thy name, Almighty God, for the sure promise that every knee shall bow, and every tongue confess, that Jesus Christ is Lord,

to the glory of Thee the Father. We are grateful for the exhilarating joy of our conscious fellowship with Thee, in our missionary work. Living as we do on this high plane of thinking and of service, may we be gladly willing both to do and to be, willing to spend and be spent, that through us Thy mighty power may rescue souls in darkness and death. May we look out on the world with the compassionate eyes of Jesus our Master. May we love as He loved, may we feel as He felt, may we pray as He prayed, may we give as He gave, may we serve as He served, may we sacrifice as He sacrificed. And at last, after bearing the cross with Him, may we come to wear the crown with Him in His glory, where He liveth and reigneth, with Thee and the Holy Ghost, ever one God, world without end. Amen.

## A Noble Veteran Falls in The Harness

With his desk piled full of promisory letters to Women's Jubilee Committees, and Laymen's Forward Movements, and Summer School prospectors, who were laying great store on his presence and never-failing stimulus, the sudden summons came to our venerated and beloved Dr. Harpster, which has frustrated many of our cherished missionary plans for the next six months. He never said no to any call for self-consuming service in the vital cause so dear to his heart, no matter whether his vitality was being ever so heavily drained, at the eventide of his strenuous life. The formulated resolutions of various societies have already been published, and need not be repeated here. How vivid are the memories of his wonderful lectures on India as a mission field, each day during our week at Mt. Gretna last August, particularly his thrilling defence of the so-called "rice Christians" in the Orient!

No one will ever know how embarrassing were the situations he had to encounter in first going to Rajahmundry, to untangle the twisted knot which looked as if it would baffle all attempts at unravelling, or with what consummate delicacy and skill he succeeded in bringing order out of chaos. It is not too much to say that the reorganization of our whole India Mission, along its present efficient lines, is due pre-eminently to him, and therefore is his chief monument. His genial spirit and kindly, warm-hearted sympathy, combined with the most absolute honesty and unbridling adherence to principle, proved a combination of qualities precisely adapted to meet the crisis. It was good of our General Synod Board to let us have him for the emergency.



MISSIONARY JOHN HENRY HARPSTER, D. D.

Our own Board would certainly have done the same never-to-be-forgotten favor for them had the case been reversed. It is one of "the ties that bind," and now that the missionary doctor is among our sainted dead, the tie will bind us more closely than ever.



## Thought Gems on Prayer and Missions

We need to be taught how to pray. Our desires run contrary to true prayer.

To be able to pray aright is to be able to live aright. Progress in prayer is shown by progress in living.

Christ alone can teach us how to pray. He will show us what we should pray for and how to pray for it.

Whoever desires to be taught how to pray is already in the spirit of prayer.

All true prayer is unselfish. It will not say "me," but "us."

All true prayer is the utterance of a child to a Father. It cannot be offered by any one who has an unfilial spirit.

In all true prayer, God's kingdom will have the first place. The true child will never put his own interests before those of his heavenly Father.

The Father never says, "Trouble me not." He never is in a mood in which he does not wish to hear prayer.

"Ask...seek...knock." Go on from the first things to those that are greater. As one grows in grace the desires will en-

large.

There is a duty of prayer, most sacred and holy, but prayer is by no means the only duty. The answer will never come while we stay on our knees, but only when we rise up and go forward.

We will pray, but let us also do, and do now. By waiting you may lose the little desire you have. Feeling without action is exceedingly dangerous.

I have long ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me: "I have had compassion; now it is time for you to have compassion."

(This is a necklace of precious stones, selected from various jewel mines. Take up the gems, one after another, and comment on them in your May meeting. Devote two or three sentences to pointing out the beauty of each of the twelve gems. See Rev. xxi:19, 20.)

## Lent is the Time

1. For the zealous to be inspired to greater zeal, to better service, to more constant watchfulness. None are so good that Lent can not be helpful to them; none so perfect that they do not need Lent; none so holy that they will not be made holier by the right use of Lent. It is a season full of blessings for the best of people.

2. For those drifting, to begin "to stem the tide," to row *against* the current and move up the stream, even if the rate of moving be ever so slow at first. Anybody can drift. Any old dead stick can float down stream.

Lent is a little island where the drifting ones can land, and gain strength for reversing their direction. To the people going down stream every sign on this island reads, "Right about face" and row hard back up the stream.

Lent gives one an opportunity to be something better than driftwood.

Will you get the good out of Lent, or will you drift down the current that flows at last "into midnight seas"?

3. For all people to use self-curbing and self-denial, to rally all the better things in their lives, to combine and concentrate all lines of energy and strength, to strangle the serpent and cultivate the heaven that is within them.

Have you been careless concerning the Cross, sluggish in service and lacking in love? Are the wires down that carry your prayers and praise up to the Lord? Now is the time to pick up the broken lines, and complete the currents that carry the power of the upper Kingdom.

Have you been stingy, and locked your purse against the Giver of all good? Lent is the time for the gates of your pocketbook to stand ajar Godward, so you will have an offering for your Saviour on Easter morning.—*Exchange*.

## Miss Ella L. Beates—A Memorial Tribute

By reason of a native diffidence, and almost morbid fear of the photographer, it looked for a while as if it would be impossible to gratify the universal desire of our readers that they might have a picture of Miss Ella L. Beates, to cherish among their sacred treasures. Though she exceedingly prized the possession of other devoted missionary women's portraits in this magazine, and felt that, after looking into their faces, she knew them better, and the spiritual friendship was more real, yet it was hard to persuade her (and we speak of this because "there are others" in precisely the same attitude), that those women felt similarly toward herself. Modest and timid to the last degree by personal temperament, this preference to remain in the background was doubly intensified by the most distressing malady that a sensitive woman can be called upon to suffer, the dread disease of epilepsy, which makes its insidious attacks anywhere and everywhere, even at the most unguarded moments, both in public assemblies and in the privacy of hospitable homes. Ninety-nine persons out of a hundred would have regarded such a keen affliction as a legitimate, or even a Providential, excuse from attempting any missionary service whatever, leaving such work to women of a fair degree of health and strength. Not such was the mettle of her heroic soul. For fully thirty years she labored faithfully in the Master's vineyard, in spite of so terrible a burden, resting continually on her heart, day and night, month in and month out, with the weight of a ton! Never once was she known to shirk a responsibility of Christian duty laid upon her, and at such times when nobody else could be found to assume an extra care, she would invariably volunteer. Though her "time was money" in the peculiar sense which it is to every self-supporting woman, yet she freely gave both time and money in response to every missionary appeal, and so thoroughly did she enjoy "this everlasting giving" that she figured her own living expenses down to the smallest possible margin of scrupulous economy, that she might have the more to lay on the altar. Missionary subjects were always uppermost in her conversation, showing what place they had in her heart, for "out of the abundance of the heart the mouth speaketh." Church progress, at home and abroad, was the one theme at which her eye was sure to kindle, and her whole face to beam with animation. No one could know her without marking this.



Says the Rev. Dr. Frick, of Milwaukee, in a personal letter on hearing of her death, "I admired her firm and fragrant Christian character, having had many opportunities to observe it closely. I am especially gratified that her grandfather, the 'Senior' of the Ministerium of Pennsylvania, had so worthy a wearer of his honored name, among the active women. It used to cheer my very soul, on my visits home to my dear old native Lancaster, in vacation times, to meet Miss Ella and hear her devoted Church talk. It really sent me back West with greater courage to meet my own difficulties, though she was not aware of the fact. This only shows how people may do good without proving it."

The Lancaster Conference Society, in which she held nearly all the offices at different times, put upon its minutes a testimonial of its unutterable loss, and sent a copy to this office. At the time of her death Miss Beates was chairman of the literature committee of the Pennsylvania Synodical Society, and profoundly interested in its work. Every forward movement found instant and enthusiastic response in her ardent nature, and her genuine pleasure in lending all possible help to the effort, freely giving her time and her personal service as well as her money, was contagious to those associated with her.

## Bible Reading on the Christian and His Money

Notice the capital H in His. That indicates that the money is the Lord's, just as the Christian is the Lord's. If a man gives the work of his hands, plus of his brain, and receives in exchange a sum of money, that money represents in a certain very real sense, the man himself. In this sense, a man who sends his money has sent, virtually, himself. Thus a man may go to give help where his own footsteps never tread. He may cable a draft half way around the world, and put food into the mouths of starving people in India within a few hours. Seventy-five years ago it would have taken many farmers longer to carry food to their nearest neighbors!

### PAUL'S CONCEPTION OF THE DISCIPLE AND HIS MONEY.

1. The Macedonia Christians seemed to abound in poverty, yet, at the same time, in the joy of giving. There were "hard times" in Macedonia, nevertheless, there was great gladness in giving. II Cor. 7:1,2. It seems that Paul, instead of beseeching them to give, was besought by them to receive their gifts. II Cor. 8:3,4.

2. Paul classes the spirit of money-giving right along, with the fundamental virtues, like faith and love. II Cor. 8:7.

3. Paul maintains that the giving of money is a proof of the sincerity of one's Christian profession. II Cor. 8:8.

4. Paul maintains that there is no large development of Christian character

possible without generous giving. II Cor. 9:6. It is to Paul that we are indebted for the otherwise unrecorded testimony of Jesus, that giving brings blessedness. Acts xx:35.

### JESUS' CONCEPTION OF THE DISCIPLE AND HIS MONEY.

1. Jesus did not regard the subject of giving as one to be kept out of sight. When the rich young Jew came to talk with Him upon religious topics. He instantly turned the conversation to money matters. Mark x:17-22.

2. Jesus advised that a man make "eternal friendships" with his money. Luke 16:9. A man may send his money to preach the Gospel in Japan. Through that preaching many from Japan may turn to Christ, who may welcome their unknown friend into the eternal tabernacles, saying: "It is due to sacrifices you made, and money you gave, that I ever heard the Gospel."

3. If a man uses the money power sinfully and selfishly, God will never trust him with any higher form of power. Luke 16:11.

4. Increase of power and opportunity is promised to those who are faithful. Matt. 25:21.

5. Jesus' view of money-giving is not popular with those who want to use it selfishly. Luke 16:14.

Suggested by outline of an address by Rev. Edward I. Bosworth, D.D.

## The Money Power of The Church

To define money as the dictionaries do, merely "a standard of value," is a vague abstraction, and means practically nothing. But when money becomes the embodiment of sweat and toil and brain and nerve and muscle, as it does in real, every-day life, then it is something intensely concrete. Here is a man, for example, holding in his hand three or four dollar bills, as the wages of that day's strenuous labor, mental or physical. Let us not here discuss the question whether that money is his own. If all his

ability and strength is God's, in that sense of course all he is and has is God's. But in another sense, that money earned by his exertion and strain is not only his own, but it is his very SELF incarnated, or transmuted, if you prefer that word, into bank bills. It is as sacred, therefore, in the eyes of the Lord as is himself. For him to misuse it would be the same as misusing himself. For him to consecrate it is to consecrate himself. Nay, in many instances, he can do *more* with it, in furthering the mis-

sionary cause, than if he were to go to the field in person. His native talents may not fit him for personally entering the ministry, whereas his money may send some one pre-eminently qualified who could not otherwise have gone.

In every case the devotion of money to missionary purposes quadruples it in value. It veritably turns copper into gold, and this means multiplying it by 500 times its ordinary value. A gold piece is worth exactly 500 times a common penny, though the polished new penny may strikingly resemble it in size and weight and color. Stated in terms of percentage, if one coin is 500 times the value of another, it exceeds it by 50,000 per cent.! Here we are getting into figures which would throw the stock market into a frenzy! When Ziegenbolg went to India, or Eggede went to Greenland, each literally enhanced the value of his life by 50,000 per cent. When Muhlenberg came as a mission-

ary to these Western shores, when Schwarz heeded the call to far-distant Tanjore, each of these men multiplied himself by 500.

What estimate does America put on money as a power when invested in Christian missions?

If the people of America stopped chewing gum for one year and turned their chewing-gum fund into the Mission treasury, it would be half enough to supply for that year the missionaries needed to evangelize the world. One year's liquor bill for America would support for more than five years the force of missionaries called for. One Yale-Harvard football game cost more than three Christian countries of Europe gave that whole year for missions. The United States alone could have supported during the entire nineteenth century a force of 95,000 missionaries every year for what she spent on her military budget alone.

## The Power of Small Weekly Sums

REV. WM. WACKERNAGEL, D. D.

As far back as 1815, Dr. Steinkopf, the pastor of Savoy Lutheran Church in London, in accordance with St. Paul's directions to the Christians at Corinth, suggested to the newly founded Evangelical Missionary Society, at Basel on the Rhine, to introduce the system of weekly collections as practiced with success in England. The plan was not realized until 1855, when at a time of financial famine a member of the board of directors of the society first tested its practicability in his own household and in his factory. As it worked well, he proposed it to the society and its supporters. The leading thought was that the Christians in Germany and Switzerland who were willing to contribute weekly, and be visited by the collectors as often, would feel the more inclined to offer their prayers to God for His blessing upon the work. Ten persons formed a praying and giving circle, and when they were individually seen by the collector during the week, they each received from her the latest missionary news

from abroad, or of the growing interest in the cause at home. The collectors, to the number of ten, reported to a head collector, who forwarded the money to the general collector, who in turn turned over his receipts to the treasurer of the Society at regular intervals. The weekly offering per capita was only one penny, but at the end of the very first year \$14,000 could be paid to the treasurer. Ten years later it was \$50,000, and at present the weekly pennies make up an annual sum of about \$100,000. A penny in the circles of the givers in Germany is equal to a nickel with us.

At the semi-centennial of the Basel penny collection, a number of collectors, all women, were present who, for half a century, continuously, had served the Lord in the humble capacity of weekly penny solicitors, from the beginning. They had not become weary in well-doing, and the valuation of their service is not to be figured out in mere dollars and cents.

## The Most Literal Kind of "Home" Mission Work

Recently a Christian woman, a devoted church worker, was sighing because the woman who washed for her had moved away and she would have to hunt a new worker. When a friend asked about the woman, all the employer could tell was her name, address and the fact that she was a good worker. "I make it a business to have nothing to do with women who work for me," she explained, "beyond what I absolutely must know. They are apt to become such nuisances if you allow them to talk to you about their own affairs."

The other woman only smiled, and said she thought her friend had neglected one of the greatest mission fields in the world—the chance to do personal work. She did not succeed in convincing her friend that she was right, but in her heart she knew she was, for she carried the memory of great good done by women who were personally and vitally interested in every woman who worked for them in any capacity, and of the good they had been privileged to accomplish. And more than this, she knew personally the joy and success of such service. She longed to help others to know the joy of it, too, for eagerness to *share* is always an outgrowth of service.

There are just as great opportunities in this kind of mission work as in regular fields—work to which even the busiest woman may lend a hand. It means infinitely much to a poor, struggling toiler to have a

strong, an interested friend to whom she can go in trouble. It may be inconvenient at times, even a bit tiresome, to listen to a long, unhappy story; but dear me, even one's own friends are tiresome at times with trivial troubles and petty aches and pains—tiresome if we let it *be* tiresome.

Every effort of kindness leads up to Jesus Christ, who is himself the source of all kindness. The greatest need of every human soul is to know Christ, and every little hill of help climbed should find Him at its top. It is such a little way for Him to stoop down and draw the toiler up beside Him!

Food or clothing or shelter or kindness must perhaps be given first, but once the Christian finds the way to the heart of the recipient, the seed sowing will follow naturally. Sympathy and love and consideration can win their way to sad hearts so securely that the one in trouble cannot fail to see Christ Himself in the lives of His followers.

Just think what it would mean if every woman who employs another woman could bring her to the joy of the Christ this year!

Surely every woman can be a missionary, even the busy wives and mothers who never go to a missionary meeting. Shall we not all work the neglected "home" field with more diligence and care? It is blessed work, and like all work selfishly done, it brings a rich reward.

\* \* \* \* \*

"Never touched me!" was the defiant claim of a lad to his fellow, who said he had tagged him, and declared: "You're it!" These three words might easily be made the suggestive accusation against our American

\* \* \* \* \*

Christendom to-day, by the friendless and hopeless souls in the highways and by-ways of our cities. What a text for an Inner Mission appeal!

## A Hymn Book For Two Cents

How in the world they could afford it we cannot see, but a tastefully printed, 20-page booklet of psalms and hymns has been published by the pastors of the Twin City Association, for such societies as hold their meetings in private homes, and not in the Churches where service books are available. It saves the need of carrying the larger books around from place to place, and the marvellously cheap price of two cents per copy puts it within universal reach. It can be used, also, by other organizations besides missionary societies, which hold meetings at their members' houses. Address Rev. George H. Schnur, 739 Marshall avenue, St. Paul, Minn.



# Hints For The Monthly Topics Leaders

The success of the monthly meeting depends, above all else, on the care given to preparation by the leader. The readings should be assigned in advance so that their content and spirit be clearly interpreted. The correct emphasis and inflection must be given. Insist upon this careful preparation, for it is positively necessary, if the readings are to strike fire. Try to induce as many women as possible to take part, especially such as are afraid of the sound of their own voice. If only this timidity can be overcome, we will be surprised at the number of self-reliant leaders we will develop. We have them, but their light is hid under a bushel.

Then, too, by all means encourage discussion. It is wonderful how expression will crystallize an idea and fasten it in the mind. But stick close to the subject. Don't forget that it is a missionary meeting—not a social circle, a sewing society or an hour for the inter-change of the latest town news. Inform yourself well on the topic. Give of your time that you may teach others to understand this tremendous work,—the missionary enterprise. I shall be delighted to have you write me your experience and suggestions. We want the course for 1912 to be a recognized improvement over this year's experiment.

MARCH—For the two articles on America, see pages 10-11. Assign in advance such questions as these, to be answered at the meeting: What do we mean by the Church Extension plan? How can we say that not a dollar of this money is ever spent? Why may it be called perpetual motion? Why is a loan fund so urgently needed

in our own Lutheran Church? (See page 1.) What problems have we to face, which other denominations do not have? How many annual or 1 memberships are held in your own congregation? How can we rouse a larger interest? (Send a sample of our published card on "Muhlenberg and Church Extension," given on page 3. Ask your superintendent to give a brief talk from the desk on pages 3 to 5, to stimulate grow boys and girls.) Copy the diagram on page on a blackboard or large sheet of heavy paper for your society meeting. It will be something for the eye to fasten to, and it will be remembered.

APRIL—Note the articles on pages 37. Make it clear that the penny standard abroad means a nickel standard with us. Get the word at this meeting to discuss the question of giving one-tenth to the Lord, as stated in "personal application." How can a rich woman be poor, and a poor woman be rich? Why would you rather be the latter?

MAY—The six prayers suggested are found on page 33. See also "Thought Gems on Prayer" page 35. The Luther League Reading Course has a helpful little volume entitled "Praying Working." In emphasizing the need of earnest prayer for our India Hospital read pages 1. Also THE MISSION WORKER for December, 1. A good motto for this meeting is: YOU CAN DO MORE THAN PRAY, AFTER YOU HAVE PRAYED, BUT YOU CANNOT DO ANYTHING FOR MISSIONS UNTIL YOU HAVE PRAYED.

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Pen na. E N T I R E Ministerium	Swedish G E N E R A L Augustana		All other C O U N C I L Synods
G E N E R A L	S Y N O D		
Total Membership,	280,000		United Synod So.
Every City of 70,000	Every City of 140,000	Every	City 210,000
E V E R Y C O U N T Y	E V E R Y		S T A T E
O F 4 2 0 , 0 0 0	O F		5 6 0 , 0 0 0

## Some Conception Of What 3,430,000 Means

In the whole State of Pennsylvania there are only four cities which have over 70,000 people, and more than half the *counties* are below that figure in their aggregate population. This gives you some standard of measurement in estimating the enormous number (3,430,000) of un-Churched Lutherans in America. It makes the staggering fact vividly real to see the case presented in a simple diagram like this, where every block means a bigger city than Wilkes Barre or Erie or Allentown, and a more populous county than Lebanon or Bucks or Butler. The comparison might easily be carried out in any other State of the Union. 3,430,000 is almost as big as Chicago and Philadelphia combined, and quite as big as Greater Pittsburgh, Buffalo, Rochester, Milwaukee, Minneapolis, St. Paul, Portland, Seattle, Jersey City, Scranton and Washington, D. C., all consolidated in one. There are only a few States in this Nation, not more than five (even Texas being barely included), which themselves contain, within all their wide borders, as many souls as the un-churched multitudes who claim to be baptized Lutherans. Some vast States which are empires in extent can claim less than HALF the number; for example, Washington and Oregon put together, or the two Dakotas put together, or Montana, Idaho, Nevada, Utah, Wyoming and New Mexico put together. Or if the analogy be transferred to the sphere of the Church instead of the State, the whole General Council would require only one single line of these blocks to show its total communicant membership. Forty-two out of the forty-nine spaces would be absolutely empty. The adherents of the Ministerium of Pennsylvania, the venerable Mother Synod over 160 years old, would fill two blocks. Those of the Swedish Augustana Synod, stretching 3,000 miles from ocean to ocean, would fill a little over two more. Those of the New York Ministerium, a century and a third of age, would lack some thousands in filling one. It would require all the other Synods of the General Council put together to fill the remaining two spaces, and more than 10,000 persons would be lacking to fill up merely the top story of this seven-story apartment house.

The General Synod would occupy four rooms on another floor, and the entire United Synod South could be put into a single room, and have space for over 20,000 more members! Study this startling object lesson and tell, if you are able, what a power the Lutheran Church will be in American Protestantism, when she comes into possession of her own.

# Lutheran Mission Worker

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