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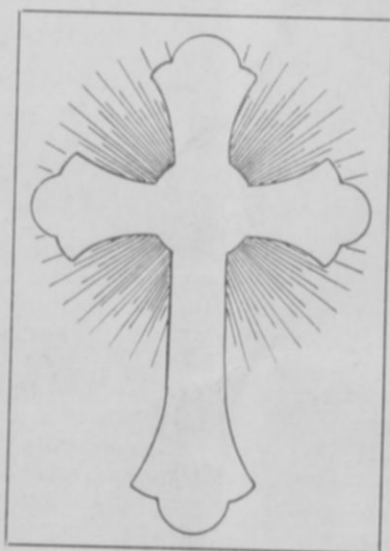
LUTHERAN THEOLOGICAL SEMINARY

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Volume XII

March, 1909

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

One Hundred Thousand Women



WHAT AN INVINCIBLE SPIRITUAL ARMY WOULD IT SEEM, for the achievement of splendid missionary victories, if such a host were thoroughly organized! By careful computation, there are fully as many as 100,000 women in the communicant membership of our single Ministerium alone. Of this great multitude 22,000 women are in the Churches of the Allentown Conference, 7500 in the Danville, 8000 in the Lancaster, 12000 in the Norristown, 7500 in the Philadelphia English, 8000 in the Philadelphia German, 7000 in the Pottsville, 19,000 in the Reading, 9000 in the Wilkes-Barre. Why is it that not a tithe of these Christian women care enough about their Church's mission movement to identify themselves with the organized effort in any way? Of every ten cleansed by the Lord's saving grace, "where are the nine" is the pathetic question, concerning the grateful turning back to give Him the glory which He so appreciatively receives. Place side by side with the large figures above, the following small-figures, and they will set you afire with glowing resolve. The combined force of the Allentown Conference Societies totals 1549 souls, Danville 502, Lancaster 590, Norristown 1254, Philadelphia (English and German) 1816, Pottsville 560, Reading 1094, Wilkes-Barre 470. In the other Synods the proportion is about the same. Of over 10,500 women in New York and New England, only 1050 are organized for effective service. In the District Synod of Ohio, 1250 out of 14,000. All told, the entire General Council has no less than three hundred thousand women. We are almost afraid to guess what a mere fraction of this immense host is really concerned about either the home or the foreign field? If we had the same ratio as our sisters of the General Synod, we could quadruple our activities.

Such a journal as the **MISSION WORKER**, therefore, has a two-fold purpose. Not only to unify and spur the devoted minority, those women who are already one with us in the bonds of missionary fellowship, but also as a messenger of missionary intelligence to the vast majority, the ninety per cent., who do not know about existing conditions at all. In the nature of things, they must first be informed of the actual facts as they are, and the soul-stirring will follow. First light, then lightning! There can be no motion until the dry bones are breathed upon by the quickening Spirit, and this is done by His own means of the living voice and the printed page. Each of our active women who is earnestly devoting herself to a further spread of missionary literature is a personal instrument of the Holy Ghost, in His divine work of "calling, gathering, enlightening and sanctifying the whole Christian Church on earth, and preserving it in union with Jesus Christ in the true faith." It is therefore a hopeful sign to note the activity in our various Conference Societies, in the vital matter of such literature circulation. Our own **MISSION WORKER** comes in for its share of wider distribution, and fully five hundred new subscriptions have been sent in during the past month, through the efforts of our Conference chairmen and other zealous friends. A little personal work is all that is needed to double our mailing list by Easter. How many women have you individually asked to take the paper?

More thorough organization is also necessary for the largest possible efficiency. Since all our Synodical Societies in the General Council are in the same boat, as far as concerns the small percentage of the women in their Churches whom they are influencing for mission work, why would not these different Synodical Societies find mutual help in unitedly solving their common problem? All the other departments of the General Council's efforts have now been unified and compacted in one homogeneous whole, except the woman's work. If unification along every line is indispensable for our Church's best achievement, why not in our woman's sphere too? Consolidate is the watch-word of the twentieth century, and we may almost as well be out of the world, as be out of harmony with this universal principle. If the **MISSION WORKER** shall serve to any degree as a "tie that binds" toward this ultimate object, it will thus fulfil one of its most important functions.

Lutheran Mission Worker

VOLUME XII

PHILADELPHIA, PA., MARCH, 1909

NUMBER 2

Women and Inner Missions

PASTOR E. F. BACHMANN

The past year was marked by three centennials of unusual interest to the Lutheran Church at large, especially to all members interested in missionary work. The first was that of Wilhelm Loehe, born on the the 21st of February, 1808, who, though but a village pastor at Neuendettelsau in Bavaria, fought successfully for the recognition of Lutheran principles in his native land, and founded a Missionary Training School from which pastors went forth to the German settlers in Michigan and elsewhere. Others of them to this day are carrying the gospel to the natives of Australia. He organized the first distinctively Lutheran Inner Mission Society (1849), and established in 1854 a Deaconess Motherhouse that is second to none in thoroughness of training and depth of spirituality.

Next came the centenary birthday of Johann Hinrich Wichern, on April 21st. He is deservedly called the "Father of Inner Missions," the cradle of which, the "Rauhe Haus" at Hamburg, celebrated its 75th anniversary last September.

Then thirdly, on May 5th, in Germany, South Africa, India, Australia and America, there was commemorated the birth of another Lutheran village pastor, whose name goes down in history as phenomenal among modern workers for the conversion of the heathen, Ludwig Harms, of Hermannsburg.

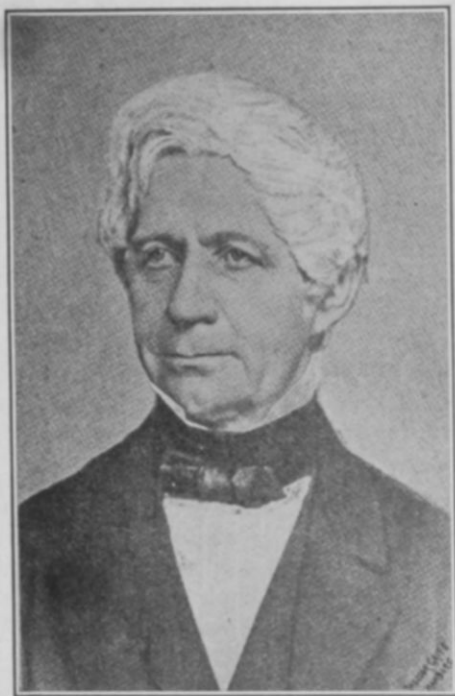
By these special anniversary services, a new impetus has been given to all missionary interests, not least to Inner Missions, that movement within the Church which, by the use of the Word of God and the exercise of Christian mercy, seeks to regain the lost and to guard the endangered members of the Church. "Inner Missions"—or as the Germans call it "Innere Mission," the singular form emphasizing the unity of the manifold

branches of work in this wide field,—is therefore no private enterprise, nothing apart from or alongside of the Church, but within and for the Church. The proper relation of all Inner Mission enterprises is, therefore, that of organic union with the Church, as much so as those of Home and Foreign Missions.

Its sphere in Germany is strictly limited to nominal members of the Evangelical Church, but in America, with its almost countless sects and mixed population, it must extend to nominal Christians of all denominations. The denominational character of the work itself must, however, be maintained, would we look for positive results. Inner Missions in this country differs from that in Germany in having to forego the support and active co-operation of the government. We can hardly look for more than the personal good-will and non-interference on the part of officials. Our Inner Mission problems in America are, therefore, somewhat more complicated and difficult than abroad.

The means of reaching the lapsed are those which Christ Himself employed, viz.: the Word of God and the works of mercy, neither alone to the exclusion of the other. Without the latter we cannot expect the success of the former, especially as sin and misery are almost constantly joined together. Both must be dealt with at the same time.

St. James writes in true Inner Mission spirit: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled;' notwithstanding ye give them not those things which are needful to the body; what doth it profit?" On the other hand relief for the body without the Word of Life for the soul, is also inadequate. It may be noble, but is simply humanitarian, not distinctively Christian.



WICHERN, THE FATHER OF INNER MISSIONS

Now who are to be *Inner Mission Workers*? As every individual believer shares the blessings of the Church, so he shares also her duty. She can bring the Word and the works of mercy through her members only, and these, as "a holy priesthood," have a right to the exercise of both. The universal priesthood of believers was constantly emphasized by Wichern in his plea for lay helpers in this cause. Three years before Fliedner of Kaiserswerth received his first candidate for the Female Diaconate, Wichern had pointed to the necessity of trained laymen, and had begun the training of deacons. Without these deacons and deaconesses, Inner Mission work would have been almost impossible. But while these devoted and trained men and women may be compared to the regular army, a far more numerous "volunteer" force is absolutely necessary. The young people indeed, and all the men and women of the Church, must rally to the support of the regulars, and devote some of their spare time to this urgent cause. If we recognize our obligation to bring the gospel to the foreign heathen, shall we deny our obligation

toward those whose names are found in the Church's records of baptisms or even confirmations? And while we seek the lost of our own household of faith, dare we pass by others lying by the wayside, simply because they are not Lutherans?

An urgent call comes to the women of our Church for personal service in this cause. Many could give an evening or an afternoon a week, looking up unchurched Lutherans, assisting the poor, comforting the sick, seeking the wayward, encouraging the fallen and befriending the forsaken. Much tact and heavenly wisdom will be necessary to succeed, but "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." Others of our young women could devote themselves entirely to such noble service, by making the diaconate their life-work. Her special training makes the deaconess peculiarly fitted for such duties. Congregations, institutions and Mission Boards have desired the Philadelphia Motherhouse to furnish sisters, but nearly all requests have had to be declined. The number of deaconesses, 67 at present in Philadelphia, 305 in all the Lutheran Motherhouses of this country, is utterly inadequate to the demand. We were able to add only two new members to the Philadelphia Sisterhood in 1907, and only three in 1908. Whilst we are happy to report that the present class in preparation numbers eight candidates, four of them from congregations of the Pennsylvania Ministerium, yet surely with adequate appreciation of the urgent needs of the Church, this number could easily be doubled. Are there not more who can sing, with an honest and fervent heart:

"I long to serve Thee more:
Reveal an open door,
Saviour, to me:
Then, counting all but loss,
I'll glory in Thy cross,
And follow Thee."

At the close of his ministry, Dr. A. J. Gordon, whose church in Boston was such a tremendous missionary power, said: "I am tempted never to beg a cent for Christ again, but rather to spend my energies in getting Christians spiritualized, assured they will then be liberalized."

Our Dispensary in Philadelphia

By SISTER MARIA ROECK, in charge of this work



THE INTERNATIONAL EMBLEM
OF THE CRUSADE AGAINST TUBERCULOSIS

The Kensington Dispensary for the Treatment of Tuberculosis is a society "formed for the purpose of assisting persons suffering from tuberculosis in any form, without distinction of race, creed, color or condition." From minutes of the first meeting, held June 5th, 1905, we copy the following: "Coming together at the invitation of the Rev. August Fischer, and hearing from Dr. William G. Eisenhardt of the fearful inroads of the dreadful disease of tuberculosis, we are profoundly moved, under the guidance of God, to undertake the work of decreasing the evil, and ameliorating the condition of those suffering with this disease," and "that we form an organization for establishing and maintaining a dispensary or dispensaries for the treatment of poor consumptives."

The Board of Directors consisted of the Rev. Chas. L. Fry, President; Mr. Chas. Bay, Secretary; the Rev. Aug. Fischer, Treasurer; Rev. Geo. C. Loos, Rev. W. L. Stough, Rev. A. C. Carty, Rev. H. von Bosse, Dr. Wm. G. Eisenhardt, Mr. Otto Rangnow, Mr. George W. Kennigott, Mr. H. Deininger and Mr. R. R. Conarro.

On June 8th, 1905, a Woman's Auxiliary was organized to assist the Board of Directors in procuring funds for the institution, twelve ladies being present. On February 9th, 1906, the building at Trenton and Susquehanna Avenues was leased, to make a beginning. On March 29th, 1906, there was a public opening of the institution, and on March 30th the first patients were treated. Thirty-two applied for treatment during the first week. Two hundred are now under treatment. Every applicant is at once visited by a trained nurse, and full instructions are given as to the prepara-

tion of the room and the care of the patient. After that the nurse visits him once a month. Should he become too ill to attend the clinics, one of the physicians is detailed to visit him as often as necessary, and the nurse's visits are also more frequent. Everything is done to safeguard the family and prevent a further spreading of the disease. All cases that are not considered positively tuberculous, upon the first examination, are held under observation for a period of two months, if necessary, to make the diagnosis correct.

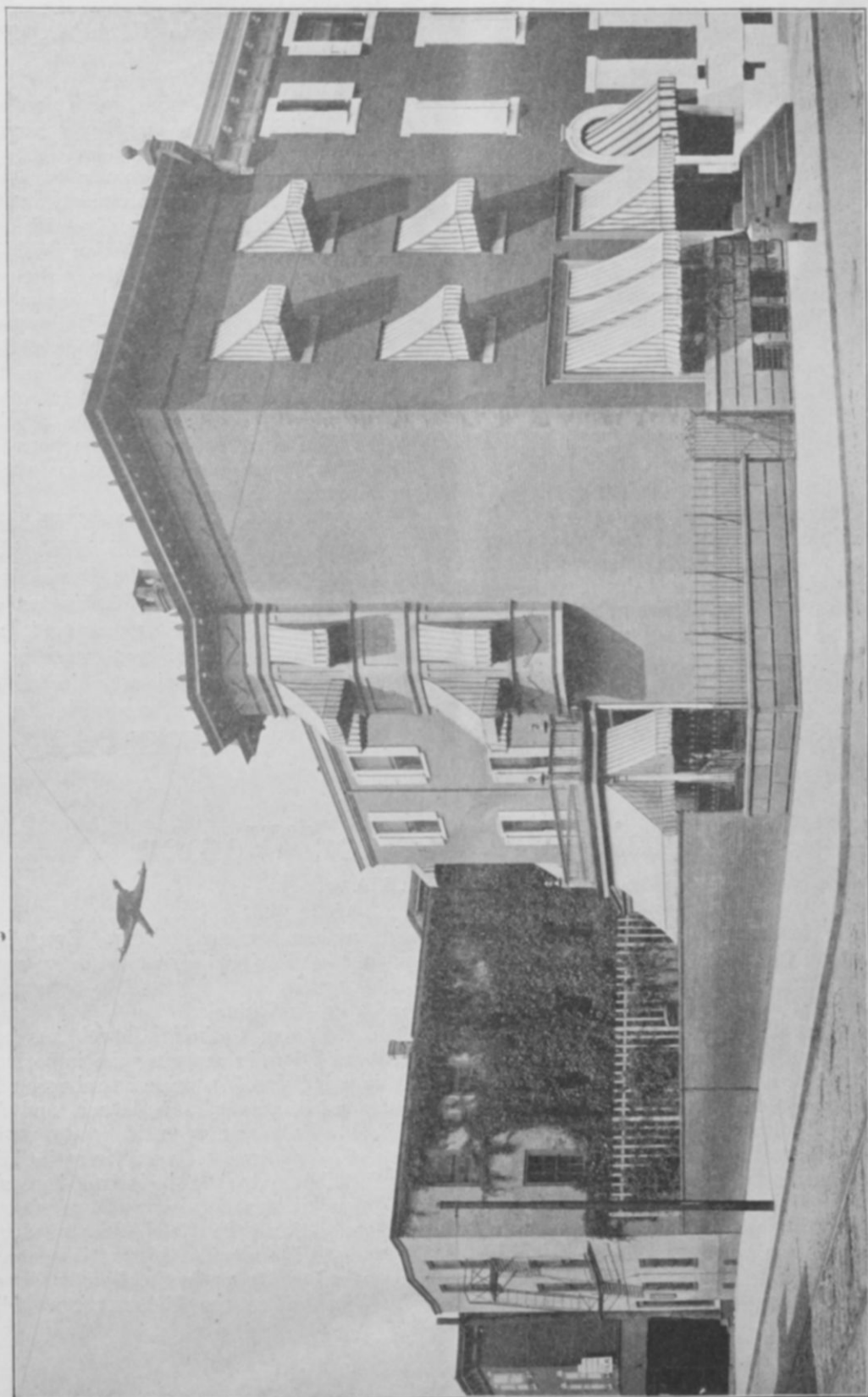
Believing it a duty to treat symptoms of tuberculosis in every part of the body, specialists are appointed, to whom patients are referred according to their needs. All patients are supplied with preventive measures free of charge. Those who, after investigation by the nurse, are proven to be unable to buy the extra milk ordered, are also supplied with this necessary article by the dispensary.

The attention of the Society for Organizing Charity is called to cases that are unable to supply themselves with the other necessities of life, although the dispensary often gives bedding and clothing, and loans cots and blankets.

On April 12th, 1907, the society was entirely reorganized, and is now conducted by a Woman's Board of Managers, with an Advisory Board of men. The officers are: Mrs. Adolph Woll, President; Mrs. Wm. P. M. Braun, Mrs. Geo. W. Dietz, Vice-Presidents; Miss Ida W. Hutzler, Secretary; Mrs. A. C. Albrecht, Corresponding Secretary; Mrs. Paul C. Stockhausen, Financial Secretary; Mrs. H. J. Dillinger, Mrs. A. Messerschmidt, Miss Hannah Yoos, Mrs. Wm. Burkard, Miss Caroline Schoenhut, Mrs.



THE ORIGINAL DISPENSARY



THE NEW DISPENSARY

Chas. Freihofer, Mrs. John Shupe, Mrs. E. R. Artman, Sister Maria Roeck. The Advisory Board consists of: Mr. Otto Rangnow, Chairman; Rev. A. C. Carty, Secretary; Rev. W. L. Stough, Mr. Wm. P. M. Braun, Mr. John Merscher, Mr. Wm. M. Wagner, Mr. Carl P. Berger, Mr. Fred. C. Berlinger, Hon. John Wanamaker, Mr. E. Clarence Miller, Mr. Amos Birdsall, Mr. E. R. Artman. A charter was granted October 15th, 1907. Seven women's auxiliaries, with a membership of 500, are now engaged in active work. A Junior Auxiliary and the "Little Helpers" have just been organized, for the purpose of interesting the children in the crusade against tuberculosis.

Within the past year the work has become more than quadrupled in its scope. Instead of the two clinics per week, as at first, there are now twenty-two, with a staff of twenty-nine physicians, some of whom hold clinics at night, for the sake of wage-earners who cannot come by day without loss. During the thirteen months, from March, 1906, to April, 1907, the number of patients who came to the dispensary was 1,022, whilst 445 visits were made to private homes, and 2,662 quarts of milk were dispensed. Now note the great enlargement during the six months (only half as long a period as the

former) from May to November, 1908: Visits to dispensary, 4,457; home visits, 1,331; milk, 17,095 quarts. With such astonishing increase, more room and enlarged facilities were manifestly needed. After much prayerful consideration, the commodious property at Hancock Street and Susquehanna Avenue was purchased on July 14th, 1908. The residence, which will eventually be the administration building, is now being used for dispensary purposes until the factory building can be remodelled and equipped for a full-fledged dispensary and hospital. It is the earnest hope of those charged with this sacred responsibility that sufficient funds may soon be forthcoming to accomplish this. Can there be a nobler charity than such caring for the poor and afflicted, whom the all-compassionate Saviour commends to our care?

At the recent International Tuberculosis Congress, which convened in Washington, heartily endorsed by the President of the United States, our own Kensington dispensary was, of course, represented, and great was the joy of all concerned to receive word that our work was singled out for special approval, by the award of a silver medal from the Congress.



Organized Labor for Women

By SISTER JULIA

The tendency of our practical age is everywhere toward consolidation and organization, because it cannot fail to see the superiority of organized labor to individual effort. In all the feverish activity for accumulating those treasures which cannot endure, we observe the power and influence of greater or lesser organizations.

Our Protestant Churches are at last beginning to realize this fact. The MISSION WORKER and the organization which it represents, testify thereto. Its motto is, "The Field is the World." The vastness of such a field cannot be measured. It is obvious that hosts of laborers must be required if it is to be worked properly, and the insufficiency of

their numbers seems appalling. Every help rendered in the right spirit must be welcome,—but organizations are able to accomplish more than individuals.

The Roman Catholic Church has been far ahead of us in grasping the importance of this principle. We pride ourselves on the greater spirituality of our Church, and feel inclined to look down upon the greater worldliness of Romanism. If worldliness is rightfully attributed to her, it is true here also that "the children of this world are wiser in their generation than the children of light." The attentive student of history is aware of the marked difference in the Roman Church before and after the Reformation. This

Church did not accept the great truths of Protestantism, but nevertheless it has learned a great deal from them. A number of organizations have sprung up in it, in the time following the Reformation. Let me only refer to the Jesuits and to the many female orders, whose object is charitable and educational work. They have been doing and are still doing a gigantic work for their Church, in the home countries and in foreign mission fields. Protestants were slow to perceive what a power is represented by such workers. Even now, when reference is made to the Jesuits, we are inclined to think only of the effective warfare which they have waged against our dear Lutheran Church, and are apt to overlook the heroic devotion which they have displayed in foreign missions, and in the service of their Church in the home countries. Yet the wise man is able to see the good points of his adversaries, and to learn from his enemies. What has made Roman Catholicism so efficient, and has produced such undeniable and immense results? Is there more love and devotion among those who do not have the truth full and unimpaired, than in our own beloved Church? Or has there been more of organized labor? We are inclined to think the latter, for it is only since the last century that our Church has begun to awaken to the importance of it,—long after the Roman Church. In this connection I would call attention to the Deaconess movement, which is nothing else than association for organized labor. Lutherans in Europe now realize its value to the full. Lutherans in America are still to some extent skeptical or prejudiced against it. A

good many believe it savours too much of Catholicism. True it is, that the Roman Church had the *form* of these organizations before it was adopted in Protestant Churches, hence many identify this form with the spirit of the Roman Church. But *the form is not the spirit*, and can be filled with any spirit. Luther himself was fully aware of this. His fierce denunciations of the abuses of convent life tend to make people believe that he was opposed to all associated life as such, but he only fought the wrong spirit which had crept into it. In a letter which he writes to the Senate of the city of Herford, when it proposed to abolish the "Brothers" and "Sisters" houses there, he makes intercession for those communities, states that they are of the kind which faithfully honor and obey the pure doctrine, and goes on to say: "Such convents please me beyond measure. Would to God, all convents were thus, then all cities and lands would be well served." While Deaconess Motherhouses are by no means convents, Luther would certainly have fully approved of the aims and efforts of our modern deaconess association. His practical mind would not have been slow to perceive in what manifold ways they may be useful. And the Church at large, whilst it accepts gladly and gratefully the valuable services of those who can devote **ONLY PART OF THEIR TIME AND STRENGTH** to the work of the Kingdom, should also give fullest sympathy and every encouragement to those organizations whose object it is to devote the entire life to the service of the Lord, in all fields where woman's hand is fittest to minister.



A Mission Study Class and What Came of it

By MRS. LILLIAN W. CASSADAY

(Continued from last issue)

Early in October, 1907, I took my first lesson in the Italian language, and October 21st reorganized the mission study class and began to teach Italian. Of course, all understood that I merely passed on to them my own lessons, and they were willing to

pay a small sum for these lessons, because the money was to be devoted to Inner Mission Work among the numerous Italian children near my own church.

My hope of success in mission work among these poor little immigrants, I based

on God's promises, one of which was required to be memorized each week by every member of the class, and these Scripture passages, when complete, formed an acrostic of the words: "Ask of Me and I shall give thee." We needed God's promises, for we felt that with our own strength we could do nothing. Conditions were discouraging. Our church was still losing family after family by removal, and of the former mission study class of eighteen members, only eight were able or willing to join the new class. But others came to take their places, some friends from other Lutheran Churches joined, and, to my delight, I had a class of thirty ladies and gentlemen, which rapidly diminished to thirteen, much to my regret. We hoped that by working for a year, we might be financially able to support a daily Christian kindergarten, but by Christmas of 1907, the class had only \$40, yet we were brave enough to decide to begin the kindergarten immediately.

St. Peter's Church gave the use of a class room and little chairs; St. Luke's Church (of which the Rev. Chas. L. Fry was then pastor) loaned kindergarten tables, pictures, and blocks; the mission study class bought the other essentials, engaged a trained kindergarten, Miss Anna Hess, as teacher, and became responsible for the payment of her salary. We had 500 circulars printed for distribution—one side in English, the other Italian. We were very proud of those circulars and did not learn till several months

later that the people who received them could not read *either* English or Italian.

The school opened with ten scholars. The teacher joined the mission study class, and studied Italian so earnestly that she soon caught up with those who had begun in October. The kindergarten steadily increased in numbers. Sometimes we could not see where the next month's salary was to come from, but God's blessing was on the work, and we were always able to pay all expenses promptly. Through the kindergarten, many little Italians and Jews came to our Primary Sunday School, and our few teachers were so overburdened and unable to keep order that, in April, the mission study class increased Miss Hess' salary, and she became the efficient superintendent of our Primary Department. The kindergarten closed June 24th, with forty-five children on the roll.

"Foreign Mission Work at Home" is the title of the leading editorial in "The Lutheran" of January 28th, describing this Italian work. A committee had been appointed by the Inner Mission Board to officially visit the Italian section and report their verdict on the movement. The unqualified approval, putting the effort on the same standing as the Kensington Dispensary, cannot but be satisfactory to "The Mission Worker," whose advance endorsement is thus ratified from headquarters. While the Inner Mission Board has its hands more than full in maintaining the Hospice and the Settlement House, and cannot give financial aid to these other institutions, yet it gladly gives them its moral support. Editor.)

(To be continued.)



Fresh News From The Home Mission Field

REV. J. C. KUNZMANN, D. D.

Rev. M. J. Bieber, who has done such successful work in Canada, is now canvassing Hamilton, Ontario. Three weeks ago he organized an English Lutheran congregation in that city. This is the third largest city in Eastern Canada.

Rev. G. C. Loos, the newly-elected Field Missionary for Greater New York, has charge of five different missionary points, and many more are waiting for occupancy.

He is assisted by Rev. Pestke, who is taking a post-graduate course in New York, and by Mr. Werner, a graduate of our Theological Seminary at Mt. Airy, who is taking a post-graduate course in Columbia University. Also by Rev. R. M. Zimmerman.

Field Missionary P. C. Wike, after a very efficient ministry in Summit, New Jersey, has returned to Indiana to organize the work at Lebanon. The brethren out there

appeal to the Board for permission for him to remain three months more, while his return is momentarily expected, to continue the work in other parts of New Jersey.

Western District Superintendent A. C. Anda has had his hands more than full in assisting the local missionaries on the territory of the Chicago and Northwest Synods. Chicago ought to have a city missionary, besides one for the State of Illinois. We hope that the increased liberality of our people will enable the Board to call these agents.

Wisconsin has proved a fruitful field for our Home Missionary operations, but unless the Church enables us to call a Field Missionary for this State, no new work can be undertaken.

Rev. Paul W. Roth, who is laboring as Field Missionary in Michigan, is successfully caring for Christ Mission in Detroit.

Rev. J. A. Zundel, Field Missionary of Minnesota, the Dakotas and Manitoba, has begun a mission at Arlington Heights, St. Paul, and is canvassing preparatory to opening another point in Minneapolis.

Rev. P. E. Baisler is heroically gathering up the fragments of the distracted Winnepeg Mission. If a non-interest bearing loan could be furnished these people for a few years, the last obstacle in the way of successful growth would be removed. Our indefatigable missionary should receive this assistance from the well-to-do members of our churches. Without it his work will be greatly hampered.

Two more of our missions have become self-sustaining: Epiphany, Milwaukee, under the care of Rev. G. Keller Rubrecht, after receiving aid for three and one-half years; and the one at Aurora, Ill., under Rev. R. C. Kaufman, after receiving aid for two and one-half years. The first worships in one of the most beautiful and churchly structures, and the second has a very neat chapel

and parsonage. Both are well located and prosperous.

Madison and Middleton, under Rev. Howard G. Gold, are manifesting unusual signs of progress. If the income of the Board was sufficient they would send him an assistant and have Rev. Mr. Gold devote special attention to the Lutheran students attending non-Lutheran institutions, and have him make his headquarters at Madison.

The mission at Bellingham, Washington, under the Rev. Theo. Schoenberg, after much self-sacrifice, has been able to dedicate their new and churchly edifice. We look forward to a large and rapid growth.

Since Rev. E. G. Lund, D.D., has been called to give his entire time to Trinity Church, Seattle, the office of Field Missionary for the Pacific coast is vacant. This is an important position in one of the most strategic mission territories in America, and our people ought to enable the Board, by their increased liberality, to call an energetic successor.

St. John's Mission, Tacoma, Washington, under Rev. C. F. W. Stoeber, is erecting a new and handsome church in place of its former inadequate building. It is expected that this mission will also be self-sustaining soon after the dedication.

Since the erection of the splendid stone church by St. James' congregation at Portland, Oregon, that mission has not only become self-sustaining, but is now occupying a commanding position among the religious forces of that city. This is but in harmony with our experience that when our missions secure their own houses of worship, they move with an accelerated pace.

The following missions in Chicago are erecting houses of worship: St. Matthew's, under Rev. P. J. Gerberding; St. James', under Rev. F. E. Stough; Redeemer, under Rev. J. R. E. Hunt; Atonement, under Rev. A. H. Arbaugh; and St. Peter's, under Rev. H. B. Reed, is remodeling its church. The

increased offerings of our people for Church Extension have enabled the Board to accomplish these magnificent results. The outlook for our missions in Chicago is most hopeful, and we look for rapid growth in membership.

To care for the immense and sadly neg-

lected Home Mission Field of our General Council in North America, there will be needed an increase of \$100,000 in our annual income. Many more efficient field missionaries and energetic local missionaries will be required, to gather our ungathered multitudes on this North American continent.



The Unification of Our Home Mission Work

A PAPER READ BY MRS. E. AUG. MILLER AT A MISSIONARY MEETING

Unification of our Home Mission Work, which has been talked about and resolved over, in our General Council and District Synods for the past fifteen years, is at last an established fact. The Lutheran Church can surely never be accused of making too much haste, or rushing precipitately into anything new, or that has the appearance of newness. Conservatism is a good thing, though it oftentimes impedes real progress. But unification is no longer a thing merely hoped for. It actually is. And what are some of its advantages?

In the early history of our nation, after the yoke of England had been thrown off, and before the adoption of the Federal Constitution, each State was a sovereign power and a law unto itself; and while unity of purpose to a certain extent existed, there was little unity of action. Had our States' relationship continued in this unsatisfactory condition, without a unifying of their life, a nationalizing of their common aim, and the establishing of a central government, can any one imagine as possible a growth and development such as we see to-day?

So with our Home Mission Work. If all our District Synods shall do the work in their own way, within their own territory, without regard or relationship to the other Synods, and without a broad united onward movement along the same line of church development in this Western land, how crippled the effort, how unsatisfactory the result! And yet, up to the present time, this is what we have been doing.

Unification is, therefore, the nationalizing of our Home Mission Work, the har-

monious "forward-march" movement of all our Synods, under one general, directing, controlling head or Board, and keeping step to the one inspiring impulse. We of the Ministerium of Pennsylvania, under the old arrangement, carried on Home Mission Work on our own territory under the Synod's Board, and at the same time, as a Synod of the General Council, carried on other Home Mission Work under the General Council's Board. Doing the same work precisely, but under two separate and distinct Boards, which were in no way related to each other. Now the one General Board, National both in appointment and scope, will control, carry on, provide for, manage and direct all the Home Mission Work in our land, whether it be done in Philadelphia, or Tacoma, New York or Winnepeg. This is unification.

What are some of the advantages of unification? In the first place, the whole Home Mission Work is broadened, and its conception enlarged. In the second place, specialists in the matter of locating, organizing and caring for missions will be called into service, all over the land, and the best possible results will necessarily follow. The district Synods, in the work heretofore, have lacked much in this respect. Then, again, the extension of the Church in the whole land will be the broad impulse moving the General Board to action. Heretofore, we believe, local pride and prejudice has narrowed the gaze and contracted the action of the district Boards. Under the one Board, with the whole country as its field, motives must be large, efforts must be broad, and

action must be for the best interests of the whole Church.

Again, by unification, confusion of appeals for Home Missions will be avoided. Heretofore, with two Boards, each doing the same work, and each making its appeal for Home Missions, it is little wonder that our people became confused and did not understand. And with lack of understanding, there was necessarily a lack of response.

Let me illustrate the anomaly of our past organization by a concrete example. A few years ago, a mission which belonged to the Ministerium of Pennsylvania, located in the City of Boston, was a mission of the General Council Board, and yet, at the same time, the Ministerium had its own Mission Board, who had charge of the missions within its own territory. In other words, two Boards were exercising similar functions and powers within the same territory at the same time, and appeals were made in behalf of both. Does not such con-

fusion of government and control argue most strongly against an organization which can permit it? Now we have the one great cause, cared for by the one General Board, from which alone will come the appeals for Home Missions without geographical or territorial limit.

While as yet, all the missions of all the Synods have not been turned over to the General Board, in several months' time this will be accomplished, and all the English Home Missions, maintained within the limits of the General Council of the Lutheran Church in North America, will be under the control of the one general Board. These missions will number nearly 150. The day of small things in our Church and for our Church in this country is past and gone, and a new day of hope and activity has dawned. We believe that the unification of our Home Mission Work will help largely in the unfolding of the new day to its full glory and splendor.



Church Extension

During the season of Lent, on which we have entered, the subject which ought to be uppermost in our people's thoughts and efforts and prayers, throughout the General Council, is the great work of Church Extension. It will cheer and encourage every heart to hear that already, though with the vigorous co-operation of only a limited number of our congregations, a foot-hold has been secured in the following States of the Union: Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, District of Columbia, Ohio, Indiana, Illinois, Wisconsin, Michigan, Minnesota, North Dakota, South Dakota, Utah, Oregon, Washington and in the Canadian Provinces of Ontario and Quebec.

Thus gradually, quietly, steadily, has the Church Extension leaven been working, until we are astonished at its wide-spread extent, and we wonder what would have been the far greater result, if all our congregations would regard this forward movement in the same light as do the faithful

few. It is a work not only for the Sunday Schools or churches or Luther Leagues or missionary societies or any other organizations as such. It is chiefly a work of individuals, by which each man and each woman becomes a personal part of the forces which Almighty God is using to shape the destiny of a continent!

Fifty dollars pays for what is termed a life-membership, though the investment does not cease operating for the furtherance of the Kingdom, when the person's own life-time on earth ceases. It continues on after he or she is dead, just as before.

Not a dollar of the Church Extension fund ever goes anywhere to stay. It is a LOAN, which can only be kept long enough to put the new mission on its feet, then it comes back into the treasury, to do its blessed work all over again, in some other city where conditions are ripe for immediate development. The 76 mission churches already established by the aid of this fund, without

costing the fund one single cent, could be marvellously increased if the fund were larger. In 1888 it was \$2,000, in 1900 it was \$56,000, to-day it is \$180,000. We ought, by all means, have half a million.

No Church in Protestant Christendom has such tremendous possibilities and opportunities.

Will the pyramids show that we realize this fact?



What is Doing in the Various Centres

Reported by our Regular Correspondents

ALLENTOWN CONFERENCE

The Society of St. John's, Allentown, sent a chapel organ to Porto Rico in response to a missionary's appeal.

There are six successful Christian kindergartens in this Conference. Allentown has three, Bethlehem has two, Easton has one. All are in charge of graduate kindergarteners, three from the Mary J. Drexel Training School, of Philadelphia.

LAURA V. KECK.

(In an early issue of the "Mission Worker" we hope to print a detailed account of this important work.—Editor.)

DANVILLE CONFERENCE

A Junior Mission Band was organized in Trinity Church, Danville, on January 1st, by Mrs. L. D. Ulrich, with 28 enthusiastic members.

A new society has been organized at Oak Grove. A number of its members are full of interest in mission work, one of them hoping to enter the foreign field.

MRS. GEORGE W. GENSZLER.

WILKES-BARRE CONFERENCE

We desire to correct the statement made in the last issue. The Nescopee Mission is not a work among Slovaks. It is a newly established Church, toward which \$1,000 was contributed by this Conference, \$500 being the gift of one individual.

The Dorcas Society of St. John's, Mauch Chunk, has received \$6 toward a church to be built at Monacello, Porto Rico.

One hundred and fourteen new subscriptions have been secured for the MISSION WORKER. Splendid!

MRS. W. M. REHRIG.

(Does this Conference hold the banner record for its number of new subscribers since our last issue? What if this were 114 in each of the eight Conference societies? And why not?—Editor.)

The Treasurer reports:

St. John's Church, Wilkes-Barre: India School, \$10.00; India Missions, \$19.58; Porto Rico, \$8.18. Christ Church, Hazleton: Porto Rico, \$5.00. Christ Church, Wilkes-Barre: Porto Rico, \$7.00. Trinity, West Hazleton: Porto Rico, \$3.50; India Mission, \$11.85. Trinity, Scranton: Porto Rico, \$3.00; India Mission, \$10.00. Trinity, Leighton (Mission Band): Porto Rico, \$14.38. (McCreedy Society) Slovak Missions, \$11.08; Synodical Missions, \$50.00; Gen. Council G. Missions, \$3.00. St. John's Church, Mauch Chunk (Dorcas Society): India Missions, \$5.00; Porto Rico, \$5.00; (Individuals) India Missions, \$9.25. White Haven: India Missions, \$5.00.

Respectfully submitted,

REBECCA F. KUDER.

Leighton, Jan. 7, 1909.

LANCASTER CONFERENCE

Our societies are responding to the effort to secure new subscriptions for the MISSION WORKER.

A mission study class was organized in Salem Church, Lebanon. The members are very much interested in their weekly meetings, conducted by their excellent leader, who was sent by the Society last July to attend the mission section of the summer school at Muhlenberg. "The Christian Conquest of India" and Laury's "History of Lutheran Missions," are the text books studied.

MRS. A. W. LEIBENSPERGER.

(Is there a hint in this last item concerning the value of the Summer School by which other societies might profit?—Editor.)

NORRISTOWN CONFERENCE

At the eighth anniversary of the society of Emanuel's Church, Pottstown, report was made that its total mission contributions amount to \$1,100.

MRS. G. W. BRADFORD.

PHILADELPHIA CONFERENCE

A mission study class was organized January 5th, under the auspices of this Conference. Three congregations were represented. Meetings were held six consecutive weeks. "The Christian Conquest of India" and Rev. Laury's "History of Lutheran Missions," were the text books, beside others recommended for supplemental reading. This is the initial effort of what is hoped will become a widespread movement.

Bethlehem Church reports two organizations, the outgrowth of their junior society. "The Boys' League," open to those past twelve, meets every Saturday evening, at 7.30 o'clock. A missionary subject is presented under the leadership of Mrs. A. Woll. The practical aim is to educate a catechist in India. "The Girls' Mission League" is in charge of Miss Mary Brooke, and meets at the same hour as the boys' society, and the age limit is the same. They will contribute to the support of the Bethlehem Caste Girls' School in India.

These organizations unite in their meetings the last Saturday evening of the month. They each have their own constitution and list of officers. On February 13th Miss Susan Monroe gave the combined leagues a talk on India. The Junior Missionary Society is in charge of Miss Henrietta Doxrud. It meets alternate Sunday afternoons at 4 o'clock, after Sunday-school.

St. Luke's reports a flourishing auxiliary society of young girls, the "Parish Helpers," twenty-three girls from 14 to 17 years, organized September 19, 1907, the outgrowth of the Junior Luther League. Their meetings, every Thursday evening, are opened with a devotional service and the prayer conducted by the girl president. For the year ending September, 1908, \$60.48 was given to Missions, home and foreign. There are weekly collections, besides the monthly dues of 5 cents. There are contributing members,—mothers, sisters and friends of the girls paying regularly small monthly sums, usually 5 cents a month. Not a cent in the treasury is ever used on themselves,—as for socials—the fund is regarded sacred to mission causes. Ten skirts, 9 jackets, 14 shawls, were sent to the India box. One hundred and eleven handkerchiefs and 55

boxes of candy were sent at Christmas to our Orphanage and Home for the Aged. This past Christmas 22 dolls were dressed and sent to Dr. Ohl for distribution in the Children's Hospital. Best of all, these girls are developing qualities that will make them active leaders some day in the woman's society. Mrs. F. K. FRETZ.

The contributions of the missionary societies of the following congregations was, through some oversight, omitted in the last printed report of this Conference. We hasten to rectify the error.

Resurrection.—Home Missions, \$31; Foreign Missions, \$5; Porto Rico, \$5; Mite Boxes, \$12.50. Value of boxes sent: Home, \$100; Foreign, \$14.68.

St. Peter's.—\$15 for support of girl in India.

St. Michael's German.—Girls' Caste School, \$19.86; Hospital fund, \$19.86; Salt Lake City, \$10.

Miss Mary A. Welden, Treasurer, received from Nov. 1 to January 11:

Advent, New York, for Porto Rico, \$25; India Hospital, \$4.

Ascension, W. M. S., Home Missions, \$28; Foreign Missions (Mrs. W. F. Monroe), \$25; Porto Rico, \$25; Slovak Fund, \$5; Primary Department Sunday School for India Hospital, \$5.

Bethlehem Ladies' Aid, for Bethlehem Girls' School, India, \$15; Junior Missionary Society, for same, \$14.73; contributed through Junior Missionary Society for same, Margaret Loos, \$5; Annette Woll, \$5; Adolph Woll, \$5; Mary E. Geiger, \$5; Emily, Clara, Blanche and Helen Freihofer, \$5; Florence Fuller, \$4.50; Anna, Naomi and Luther Crouthamel, \$1.27; Salome Holloway, \$1; Burnell Rhodes, \$1; Mrs. Ahlstrand, \$1; Mrs. Heller, 50 cents; Bethlehem, Young Ladies' Auxiliary, Medical Missions, \$7.

Christ, W. M. S., for Home Missions, \$8.88; Foreign Missions, \$8.87; same, Missionary League, for Porto Rico, \$15; Church Extension, annual fee, \$5; Inner Missionary Society (Christmas at Blockly), \$2.50.

Epiphany, Manayunk, W. M. S., annual fee, \$3; Foreign Missionary Fund, \$3; Slovak work, \$5; Porto Rico, \$2; medical, \$4; hospital, \$8.

Incarnation, Parish Society, medical missions, \$3.05.

Nativity, Woman's Auxiliary, Home Missions, \$25.16.

Our Saviour, annual fee, \$3.

Pritchard Memorial, annual fee, \$3.

Redeemer, annual fees, \$6.

Resurrection, Home Missions, \$12.50; Foreign Missionary Society, \$5.00.

Salem, annual fee, \$3.

St. Andrew, Atlantic City, annual fee, \$3.

St. John's Mission Workers, two girls in Miss Schade's school, \$30; Home Missions, \$20.30.

St. John's W. M. S., Church Extension, life membership, \$50; Riverdale school, \$25; medical missions, \$40; Field Secretary in North West, \$2; Slovak work, \$10; support of a Slav, \$5; for St. Andrew's Church, Atlantic City, \$10; for work in Japan, \$10; for work among the Persians (U. S.), \$10; Woman's Memorial Church, Salt Lake City, \$10; for Field Missionary, Philadelphia, from Mrs. E. A. Esherick, \$5; Miss M. Esherick, \$5; Miss L. Esherick, \$5; for Synodical Missions, \$51.55; India Hospital, \$5.

St. Luke's W. M. S., annual fee, \$3; Church Extension, annual fees, \$10; Persian work (U. S.), \$5.

St. Marcus, annual fee, \$3.

St. Mark's W. M. S., Home Missions, \$22; Porto Rico, \$13; Slovak work, \$20; salaries of Foreign Missionaries, \$5; hospital, \$5.

St. Mark's Young Ladies' Society, Porto Rico, \$5.

St. Michael's Home Missions, \$46.27; Same, Juniors, for Synodical Missions, \$5; Slovak work, \$5; Porto Rico, \$5.

St. Michael, German, Young Ladies' Society, for Miss Weiskotten's schools, \$18.79; hospital, \$18.79; Same, Juniors, for Foreign Missions, \$3.

St. Paul's Missionary Society, Hospital Fund, \$2.63.

St. Stephen's, West Philadelphia, W. M. S., Home Missions, \$13.80; Slovak work, \$7.48.

St. Stephen's, Wilmington, annual fee, \$3; Home Missions, \$27.

Transfiguration, for Home Missions, 50 cents.

Trinity, for Home Missions, \$13.50; Foreign Missions, \$13.50; Same, Juniors, for Home Missions, \$4; Foreign Missions, \$4.

Offering at morning session of Convention, Hospital Fund, \$31.03; afternoon session, Inner Mission Society, \$30.11; evening session, Home Missions, \$17.08.

Total, \$971.29.



Story of Miss Swenson's Life

By S. E. MONROE

(Concluded)

From very early years Miss Swenson was interested in the Foreign Mission cause, and from her slender purse she contributed liberally to advance the work. But it was more than money that she desired to give, yet fearing that she was not thoroughly qualified, she hesitated to confide her heart's secret hope. Great was her joy therefore, when the Board sent her a formal call during the month of May, 1895. The middle of July found her in Philadelphia, a few days later she was formally commissioned, in St. James' German Church, and sailed soon after in company with Rev. and Mrs. H. C. Schmidt and their daughter Dagmar, en route for Rajahmundry. There the first hot season proved an unusually severe one. The sweltering air seemed as if from a furnace. Nothing deterred her, however, and in less than two years she had passed the second examination in Telugu and was ready for the work into which she threw her energies with that passionate devotion so well known to all who were brought in contact with her.

Her strength proved insufficient for her

strenuous life, and after several years Miss Swenson returned to the United States in 1900, via the Pacific Ocean. At one time she became extremely ill, and was removed to a hospital in Los Angeles, with a severe attack of pneumonia. From this she recovered, and after spending several years in Los Angeles, two physicians gave her certificates of complete restoration to health.

Because of her intense desire and the great need, she was again commissioned by the Board to resume her work in India. She arrived in Rajahmundry in the month of February, 1905, quickly revived her knowledge of the language, and was soon chatting away and as much at home as if she had not been absent. For nearly two years she now pursued her work with the same unflagging zeal as before, though at night, when she rested on her couch after her hard day's toil, it was not difficult to realize that she was expending her energies to their utmost limit. Her day began with a lesson to the Bible women, then at twelve o'clock she started out for the teaching in the houses,



MISS SWENSON TEACHING HER CLASS OF BIBLE WOMEN

accompanying each woman throughout her round of classes, until she had visited all the houses in Rajahmundry and Dowlaishwaram, where classees were held. The numbers increased with each year. No time was expended in fancy work as a bait to induce listeners. More houses were open to her than she had time or women to send as teachers of the Bible. There were applications to teach English and knitting, but to these she could but say "I have only time to teach the Bible." She was very fond of studying the types of Christ prefigured in the ceremonial law, and their fulfillment in our Lord. Though so tired at night, she would work out the lesson to be taught the next morning to her women. This class met either in her study, or on the front veranda of the Zenana Home.

Every day at noon, before going out to her work, she conducted prayers with our servants, giving a running commentary on the portion read. This continued until her health failed. Even then also, in these latter months, when too ill to have them at noon, they would come to her early, after the

morning meal.

During the summer of 1906, when the cholera proved so fatal in the Girls' Central School, Miss Swenson bravely took part in the nursing of the girls, staying up at night with the hope that if two were on duty, Miss Wahlberg, being the chief nurse, Miss Schade would take some rest.

At one time, while in Kansas, when an epidemic of scarlet fever was prevailing, a family with several sick children was left without aid. Miss Swenson hearing of their need, went to them and offered her services. She remained until all were convalescent and there was no further need. Though not a nurse by training, she had good judgment, a steady hand and a willing heart,—all actuated by the love of Christ.

On the 31st of October, 1906 (having been overtaken by a shower a few days previous while at her work) the cold which she contracted culminated in an attack of pleurisy, which continued some weeks and left her much prostrated.

Gradually she gathered a little strength, which she always used to its extreme limit.

She decided that she was not strong enough to go away for a sea voyage, hence determined to spend the hot season in Rajahmundry, feeling that it would be a risk to change to a cooler atmosphere. Many times that summer it seemed as if she might slip away from us almost without our knowing it. How much she suffered, no one can ever know.

For a number of months she had been unable to hold her morning class daily, and was obliged to be content with the weekly lesson on Tuesday mornings, usually for two hours and a half.

When some tried to dissuade her from the afternoon work in the houses, she replied: "O do not take from me my one joy!" On her return from the United States she had organized three Sunday-schools, one of which was held in the veranda of an old temple, and a Hindoo man gathered the children together. The two others were held in Hindoo houses which were proffered for this purpose. Without her presence it was difficult to keep up the schools, so that but one was in operation for about a year prior to her death. Think of the anomaly of holding a Christian Sunday-school in the house of a Hindoo and his own children among the scholars!

When the failure of Arbuthnot & Co. occurred, in the autumn of 1906, all her earthly means were swept away. This included a parting gift from her mother; yet she bore it without a murmur, her only regret being that she had not given more to the Lord's work, instead of putting it in bank.

Her last desire of earth in the final moments was to have us read to her again and again the Nunc Dimittis, "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word."

In closing this sketch, a letter written

by student C. F. W. McCready, who became acquainted with Miss Swenson during her early days in Rajahmundry, is appended to show the deep and permanent influence which she exerted on all around her. Her conversational powers were excellent and her fund of stories inexhaustible.

"It was in 1898 that I first met Miss Swenson and on account of her great kindness and other invaluable qualities, I became deeply attached to her. I used to call her 'Aunt Lottie.'

"When I came back from college in 1900, owing to ill health, I found to my great sorrow that 'Aunt Lottie' had sailed for America, on account of serious illness. I certainly did miss my dear friend.

"As time passed on I went back to college, and the year 1905 found me fairly well advanced. On going home to spend my vacation, I was surprised to find Aunt Lottie back, and it was like sunshine after rain to see her dear face once more.

"One day while taking a short cut through one of the by-lanes—one of the dirtiest holes in creation—I spied a Rickshaw in front of a tumbled-down shack made of mud. Thinking this a strange place to find a Rickshaw, I inquired who may be the owner. One of the company standing by, said it was Miss Swenson's, and that both Rickshaw and owner were very frequent visitors to this dungeon.

"From that time, whenever I came home to spend my vacation, it was a common sight to see the Rickshaw and its owner visiting the poor and wretched heathen. She will never be forgotten in the memories of the Lutheran Church in India. Her sweet nature, and her undaunted perseverance in her Father's work, have won for her the high esteem of the poor heathen and also won for her the crown of life."



The Season of Lent

It is with deep feeling of real heart-felt relief that we willingly turn from worldly vanities and distractions, to enjoy a blessed season of soul-quiet, occupied with the things of heaven rather than of earth.

Lent is thrice welcome to souls hungering and thirsting after righteousness.

In this fearfully unspiritual age, we feel the need and the value of its earnest admonition to take time as much as possible,

for personal fellowship with God. "Set your affections on things above, not on the things on the earth." "Be not conformed to this world, but be ye transformed." "For where your treasure is, there will your heart be also." Since God is our Father, let us realize this blessed relationship during these Lenten days, by cultivating that loving intimacy of frequent prayer.

Since Jesus, the Son of God, is our Sav-

iour, let us spend these hallowed days in very close and tender sympathy with Him as our Sacrifice and Substitute, wounded for our transgressions, and bruised for our iniquities.

Since the Holy Ghost, the Spirit of God, is our Comforter, let us, each day in this sacred season, make special use of that Divine Word through which the Holy Spirit imparts Himself to the receptive soul.



Foreign News Condensed

By REV. GEORGE DRACH

OUR MEDICAL MISSIONARIES in India have abundant reason for their requesting an increase of appropriation for the rapidly expanding medical work. Hitherto \$500 a year was granted; now \$1,000 a year is asked. The Pennsylvania Ministerium's Society will gladly increase its appropriation, and there is every reason to believe that all the other synodical societies will do likewise.

REV. R. ARPS, Rev. Karl L. Walters and Dr. Lydia Woerner, the committee appointed by the Mission Council in India to prepare plans for the new hospital, are busily engaged in their preparation, and we are looking forward to the arrival of the finished plans with eager interest.

DR. AMY B. ROHRER, after only nine months of study, succeeded in passing the first Telugu examination within one mark of "distinction," which, the report states, "established a record. The like has not been done in the history of the South India Mission Association in the northern circars."

BECAUSE OF THE LACK OF FUNDS, Rev. Kuder was obliged to close the Boys' Central School for several weeks in advance of the regular Christmas holidays. The funds in the Board's treasury have been so low that only one-half of the salaries of missionaries and one-half of the amount needed for general expenses in India could be sent. Un-

less the Epiphany offerings are unusually liberal, the Board will be forced to face a very serious financial situation.

MISS SCHADE wrote, under date of December 8th: "I have been so sadly disappointed in my head-mistress, and have had to dispense with her services after three months. I have been doing her work since the first of October, and have, therefore, been more than busy. And now, since no one is coming out from home this year, I must attempt to make some other arrangement for carrying on the school with the least possible care and worry for the one to be in charge, for whoever is to take charge, will have either little time or little Telugu. Apparently the best thing to do will be to employ an Eurasian woman, a trained teacher. I am making an effort to procure one and must hope for the best."

PROF. C. W. FOSS reached Colombo, December 7th, Rev. C. T. Benze having arrived at that place two weeks earlier. The commissioners hoped to be in Rajahmundry about January 1st, and spend six weeks or more on our field.

THE LAYMEN'S MOVEMENT is something prospective, but the Woman's Society something that is established and tangible. We must, therefore, rely a good deal on what our women do. Sisters, do not let the toilers in the vineyard abroad suffer, when a

little extra effort on your part will cause them to rejoice and work harder!

REV. FRISBY D. SMITH is living in Tokio, Japan, studying the language. If

we have enough money, we will send a second missionary to Japan next fall. Our Lord sent out His disciples two by two, and experience, also, has shown that a man ought not to be left alone on a mission field.



Monica

When I first came to India, in 1891, she was a little girl of about ten years, fairer than most of the people of her class and of a winning appearance. Her father was James, formerly headmaster of the boarding school. Her mother, a daughter of the lamented pastor Paulus, and a true daughter in Israel. A very shy lassie was Monica. The school was co-educational then, and she used to attend my wife's sewing class. If Mrs. Kuder or I spoke to her, she would be overcome with embarrassment, interlock her fingers and twist herself into all sorts of shapes, with the purpose of getting her face out of sight; for etiquette required her to stand in front of us without moving her feet, hence the twisting of the body. As the years sped by, she grew in wisdom and stature, and when I went home in 1898, she was a fine-looking young woman of seventeen or eighteen years. Soon after she was married to P. Paradesy, one of our matriculates, until recently headmaster of Miss Schade's school, and now of one of mine. On my return in January, I easily recognized her and found her still as shy and modest as a violet. I heard that she had passed through deep waters, which, alas! so few escape in this evil world. Her only child had died early and she herself had been under the surgeon's knife. During mid-summer I erected a house for her and her husband on the Luthergiri property, and a few months ago they moved in. We gave them a little house-warming—it seems odd to use that word in this country where houses never need warming—and she waited on husband and guests with the singular shyness that always characterized her. After a short period of great happiness, she fell desperately ill and was taken to the Guntur Mission Hospital for a difficult operation by our own beloved and skillful Dr. Woer-

ner. A day after the operation her husband wrote: "It was a very serious operation, lasting for three full hours. Five doctors were present. I trust that our heavenly Father will not make me miserable. Please pray for me. I committed everything into His hands. Let His will be done."

A few days later the following came:

"My poor wife is lying between life and death. No one can say whether there is hope for her life, which is more precious to me than my own. We have been spending our time under the trees outside the hospital in prayer and tears. We are not allowed to go in. Please pray for your poor Paradesy, who will be inconsolable and almost dead without his mate."

After lingering a week on the brink of the dark valley, she descended into it, to return no more, to the distress and grief of all who knew her. What can be said of very few in this land of caste and prejudice can be said of her: she had no enemies and was loved by all who knew her. Her poor husband is heartbroken, but finds comfort in the hope of the resurrection to eternal life, and in the sympathy of many friends. An unusual circumstance in connection with the sad occurrence was that a Brahmin professor of high standing in the Government college here, under whom Paradesy studied some years ago, came to pay a visit of condolence to his bereaved pupil. If several generations ago the shadow of Paradesy's grandfather had fallen on the professor's grandfather, the former would have been roundly cursed, and the latter obliged to undergo many purifications to rid himself from *such* a defilement. But so great is the elevating—and I may add, the enlightening and leveling—power of Christianity that nowadays Brahmin and Christian mutually

share each other's joys and sorrows. The day of the fulfillment of Isaiah 60:8, even in this caste-cursed land is coming—slowly, slowly; but it *is coming*.

Since Paradesy's return, letters of condolence have been pouring in from his and his wife's friends. It will give the people at home an idea to what extent these Indian Christians have succeeded in appropriating the gospel promises if I subjoin a few:

One writes: "I was extremely sorry to hear that your beloved wife was called away. It came to me as a great shock at a time when I was thinking of the happy memories of you and your family. It has pleased God to call her into His rest, where I believe, she is safe in the arms of Jesus. In her I have lost a kind and sympathetic sister, and I firmly believe that earth has lost a talented Indian Christian lady, and heaven gained one such. How I have thanked God for her kind treatment of me when my life hung in the balance. I cannot forget her willing readiness to help others. May the Lord, the Author and Giver of all good things, grant to her the crown of life that fadeth not away.... Trust in the Lord and look up to him, and He will grant you a life on this earth that will prepare you for the next, where you and your dear wife will meet before the Redeemer and Saviour."

Another thus: "I have just now been informed of the great loss that has befallen you. It is a great shock to all your friends,

—especially to me—who received much hospitality from you both in 1904. That year would have been the bitterest in my life, had it not been for the generous and hospitable treatment I received in your house. There seemed to be a keen competition between you and the departed, in the matter of showing me kindness. I often thought that your worthy companion's kindest care for me was rather more than yours; she was so kind to me and showed her sisterly love so often to me." (Then follow many quotations from appropriate Scripture passages, and from the finest of our English hymns.)

It was my privilege, let me yet add, to minister to Monica in the Word and in prayer just before she was taken to the train for the fateful journey. With shining eyes, she assured me that she would rather "depart and be with Jesus, which is far better." And when a little later our lady doctors (bless them!) came to take her to the train, the various members offered their petitions to the Father of all mercy in the language of unmistakable faith, and I think the tears of the doctors mingled with those of the patient and her relatives."

From all of which you will probably agree with me that our labor in the Lord is not in vain.

C. F. KUDER.

Rajahmundry, India.



India Boxes for 1909

In a recent letter from Dr. Woerner, in speaking of the boxes sent last year, she says: "There was a good supply of hospital clothing for the women and children, which is much appreciated. It shows that many are interested in the sick and suffering, and are willing to show this interest by the work of their hands. I thank all the kind donors. The dhobi is the bane of our life, with our private washes, as well as the Hospital wash. They promise to bring it back in eight days sure, and if they do not I can take away their legs, etc. Yet, fourteen days, even three weeks, often pass. Our sending daily

to urge them to hurry, whether coaxings or threatenings, leave no impression on the dhobi. To be agreeable he will promise faithfully to bring the clothes next day at two o'clock. By 'next day,' he means when he is ready. If you dismiss one, the next is sure to be worse. The only remedy is to have plenty of clothing for the dhobi to keep in his miserable hut, and still have enough to wear and look respectable. If there was not a good supply at the Hospital, we could never manage, as we often have emergency cases, and like to have things look clean and neat."

This shows that bedding and clothing for our Hospital are both needed and appreciated. But please mark *each piece* "Hospital," if it is intended to go there. In packing the boxes, some packages must be opened, so that the corner may be filled and made tighter. Hence it is not enough to mark simply the packages.

Cotton, linen, etc., are also desired for our lace work. See that these are well marked also. All made garments can be used, but we would ask that no money be spent for the usual assortment of goods.

These boxes must be ready to leave Bal-

timore on June 2d. All money for this purpose must be sent to me not later than June 5th. For the sending of this money we must go to a banker here, and get a draught on the Bank of India. This we do but once a year, and there is no other way in which we can send this money. So that any money coming later than June 5th, must be held over for next year.

Any further information can be had by applying to Miss Mary A. Miller, 3639 Spring Garden Street, Philadelphia.

M. A. M.



A Word on the Lace Industry

By MRS. ANNETTE WOLL

In November, 1903, word came from Mrs. Harpster that she was preparing a "pattern book," showing some of the fine lace-work which our Christian women in India were making, and asking that the mission friends on this side of the ocean become interested in this work for the betterment of India's women. As there were no funds in our Mission Treasury available for such purposes, Mrs. Harpster declared herself willing to carry on the work from her private funds,—reimbursing herself when the laces were disposed of.

Friends in America were glad to take up the work, and when the "pattern book" arrived, it traveled far and wide soliciting orders for this new undertaking, afterwards

officially recognized as our "India Lace Industry."

The first box, brought over in May, 1904, found ready purchasers. From time to time other boxes arrived, and now, though the importations are much more frequent, each one is just as welcome as the first.

The lace industry is, therefore, five years old. During that time the sum of \$3,902.32 has been sent to India. It might be of interest to know how the sales have increased. From May, 1904, to May, 1905, the sum sent was \$142.14, while during 1908 we sent \$1,464.18. Then let us not forget the lace industry when the boxes are sent next June. Clark's cotton, Nos. 60, 70 and 80, all grades of linen and silk, also scissors and steel pins, are most acceptable.



In the District Synod of Ohio

The Woman's Society was organized in 1901. Since there were no other than so-called "Ladies' Aid Societies" among the women, none of them being "missionary" in the full sense, the term "Aid Society" had to be incorporated in the synodical title, to let existing societies know they were eligible and were wanted. Since the churches are so widely scattered throughout the State, the annual conventions of the Synodical Society were not well attended at first, but a genuine missionary spirit was fostered,

pointing the women's eyes beyond their own individual parishes, and with such willing response, that now the delegates cheerfully come the long distances to gain fresh inspiration. We pay \$400 per annum toward St. Luke's Mission in Toledo, and contribute to the Chicago Seminary, the Utah Memorial and to Church Extension. This year we are making a special effort in behalf of the foreign work.

MRS. H. N. MILLER,
President.

Our Coming Summer Schools

Women's missionary societies have exerted such a marked influence upon the summer schools, during the past year, as to make the departments of Home and Foreign and Inner Missions co-ordinate in importance with teacher-training in the graded system. More than fifty per cent. of the persons who shall come to share the delightful week's outing on the campus of our colleges next July, with the fine combination of study and recreation there offered, will probably be the progressive members of our missionary societies. And they certainly will be a congenial set, to spend seven happy days together, for enjoyment, instruction and stimulus. In the June issue of this journal we will be able to publish the details of the program at each summer school, but our

readers will have arranged their vacation week plans before that time, hence this announcement of the mid-summer outing in good season ahead. Those of us who were able to attend last year, will need no urging to send in their applications for rooms promptly, whilst those who will be present for the first time this year, may confidently count on a pleasant experience which they will want to repeat. What a splendid impetus will every forward movement in mission work receive, during the heated term when such work is supposed to have shrivelled to lifeless inaction, if our individual societies and our Conference Societies, shall enter into friendly competition as to which will have the fullest representation at the coming summer schools!



Porto Rico Letter

DEAR CHRISTIAN FRIENDS:

Christmas seems a long time past, yet my first opportunity of telling you about it is in this March issue.

With us it meant a very busy week for the unpacking of your kind boxes, and the arranging of the gifts for the children. Candy boxes had to be filled the last minute, so that the heat and ants together might not carry away the much-prized sweets, before the recipients could enjoy them.

According to a long-standing custom, the festivities began in Catano on Christmas Eve, when the Sunday School program was given. Although there was a heavy downpour of rain, the children all came, and the church was filled, even standing room being at a premium. "Good News From Heaven the Angels Bring" was sung for the first time in Porto Rico, the words having been sent for to Spain.

Long before sunrise on Christmas morning, the girls of the Missionary family, who had remained in Catano for the night, left for San Juan, to attend the five o'clock matin service of the English congregation.

The trip was made in a row boat, and it was, in truth, inspiring. In the beautiful, starlight morning, it seemed that we must be following the "Star." Singing all the Christmas hymns we knew, the thirty-five minutes spent on the water seemed all too short. This early service is always a blessed one, wherever it may be held, and fills one with joy and thankfulness.

Second-day Christmas, or Saturday, was devoted to Bayamon. In the evening another successful program was listened to. The room, used as a place of worship, was taxed to its utmost.

In each of these Sunday Schools was a beautiful Christmas tree, sent by our three Sunday Schools in New York City.

On Monday and Tuesday after Christmas, services were held in Toa Baja, Dorado and Palo Seco. These were in charge of the students, Demetrio Texedor and Jacine Mas, and they proved to be a happy surprise to the visiting missionaries. There was a great deal of rain during these days, but a long, wet ride in an open coach, for three of the missionaries, and a long walk

through the mud and rain for the other three, did not dampen the ardor of anyone!

Watch services in San Juan, on New Year's Eve, for the English congregation, and another Christmas program in the new chapel, outside of Bayamon, closed another week of festivities.

Epiphany is a happy time for the children here, when they await the visit of the Wise Men. The little ones believe that the three bright stars in the constellation Orion are the wise men, and when this is directly overhead they come to find the Christ Child and have a gift in the boxes of the children who have put out grass for the camels. It was touching to have some wistful little tots come to the house the following morning and say, "Did the kings," as they call them, "come here last night and leave anything for me? They did not find my house." It was a delight to see these sad faces light up when told that they had. On this day, at the evening service, the trees were lit for the last time. When the candles had burned out, pieces of the trees were given to the people assembled, who were as eager to get

them as if they had received something valuable.

During these days, also, children from the Catholic churches, accompanied by some older persons, carried the image of the Christ Child from house to house, to beg for it! This seems to have amused some of our younger children not accustomed to such performances. One of them said, "We Protestants do not have images. We do not need that."

So our festive time has passed, and now each one is back at his or her regular work. The parochial school has opened again, with ten children more than there are seats in the school room for, and with practically five grades. Any teacher knows what this means. But each little, restless, nervous being is to make the man and woman of the future. And by the grace of Him who knows our every weakness and shortcoming, may they receive some influence for good, which shall help them in the days to come.

Yours in His service,

MAY C. MELLANDER.

Catano, Puerto Rico, Jan. 20th, 1909.



Pastor von Bodelschwingh

By REV. F. N. D. BUCHMANN

Every great institution is the shadow of a great personality. The secret of the programme of Christianity realized at Bethel, in Bielefeld, known as "The Colony of Mercy," lies in that great-heart, Pastor von Bodelschwingh. We are all keenly interested to know the secret of such a towering personality and I shall endeavor to tell you something of this man as I saw him during my month's visit with him, then some-time later of his marvelous work.

"Der Alte Bodelschwingh," as he likes to call himself, has reached almost four-score years, but is still remarkably active and young in spirit. He rises at four in the morning, and uses the time while dressing in dictating. His correspondence is large and varied, and more than two hours are spent with his letters every day, only the most important reaching him. Anxious

as he was that I should see all phases of the work, he asked me one morning to join him in looking over his mail. Here we gain a good idea of the hold this man has upon the people. One moment he is engaged in answering a letter of one who lives in the glamour of the brilliant court-life of Germany, who has written to the pastor for spiritual help. Then, again, he is attending to the request of a soldier in far-away Berlin, who has asked counsel. Three murderers claimed his attention that morning. One in prison for twenty-eight years, for whom he asked liberty from an arch-duchess. Tactfully he reviews the case, and asks for her Grace's clemency, taking the responsibility upon himself for this man. Although it had meant a long railway journey to the South of Germany, he had gone and visited the man, and now he lovingly



pleads for his release. Before leaving, I saw this man wan and emaciated, recuperating in the Senna, preparatory to taking up his work in the common cause.

He works incessantly, but there is nothing of slavishness about it. Everything is prompted by love, and no one seems overburdened. Many come to him every day, and he has this characteristic sign on his door—"Come in. Don't knock." Some affectionate greeting, colored by the circumstances of the visit or visitor awaits one, yet if it is the Sister-Superior, it is "Mütterchen." A favorite form of greeting is, "Mein Herzlein." He draws you closely to him till you feel the throb of his big heart. He is so like the Good Shepherd. He calls his sheep by name. Kind word for each, and the servant of all. Nobody is dismissed briefly, and one gets the idea that time is quite abundant. The pastor's temperament is an ardent one, tempered with good judgment. He enters intensely into all he does. While astonishingly responsive, he answers with almost equal readiness, the call of a bird or of a human soul; he is, for the moment, absorbed in each. His caller may hail from Russia, Turkey, Africa, Australia, or America. He may be a count, a missionary, a highway brother, a deacon, or deacon-

ess from an out station, or some crazy schemer who wishes to "hitch his wagon to this auspicious star."

Bodelschwingh is a man who thinks in continents and whose influence girdles the earth. He is a man built on the broadest lines, and conversant with every phase of social and religious life;—be it the model colony at Bournville, England—a monument to the Cadburys, who have done such a marking work for the housing and caring for their employees; or his interest in the marvelous growth of the student Christian work in America, and its leader, John R. Mott.

Born in a Berlin mansion, his father Minister of Finance, and later Prime Minister of Prussia, he was the playfellow and the schoolroom companion of the Emperor Frederick, and is on "du" relations with the present Kaiser. There is a frequent interchange of visits, and their majesties and the princes are the protectors of his work and give liberally. During my stay, their majesties gave a musicale under their patronage in the Dom, in Berlin, for the work. The Kaiser has frequently decorated Baron von Bodelschwingh, but the pastor accepts under protest, and when the last one was presented to him, he is said to have walked up to the Kaiser, shaking his forefinger, saying: "Do you wish to spoil me by making me vain in my old days." No one without his naturalness, unaffectedness and genuine humility, would thus dare to address the Kaiser without mortally offending him, and bringing lasting disfavor upon himself. Next to the royal family, he is the best-known man in Europe.

My first meeting with him was at dinner in his own home. His son introduced me. It was not like ordinary meetings, but like the home-coming of a son. He leaves us in no doubt in his warm, hospitable reception, and one is instantly aware of a magnetic, unanalyzable power. His face draws instant attention. All eyes are turned on him. He has a compelling personality, a strangely quickening quality. The tendency to draw forth, as by kind of magic, the best powers of whomever he comes near. Immediately one is held by the sense of nobility, the abounding life, and searching personal appeal. He inspires con-

fidence. This gives him that subtle, yet lasting, hold on a large number of people, and gives him that power to speak to people concerning the most important things. He stirs their imitative will. He is a skilled diagnostician. He grasps the situation in an instant. He reads men. Bodelschwingh is not a bookish person, but primarily a man of affairs who feeds himself by direct observation of men and affairs. A man of action, ideals and practical adjustment. Men are wiser and happier for such a friend. Books don't count much toward that. You want to pour yourself into people. They touch other people. These others still, and your influence goes on forever. Personal influence is a commanding factor everywhere. Through this direct contact he has recreated many a human soul. To consider and spare himself never enters his mind. A letter from Miss Bodelschwingh has just reached me, saying: "Father is busy night and day, to alleviate the needs of the homeless and those without work, and seeks to warm many hearts for the cause." He made forty-seven trips to Berlin in a single winter, to have a certain measure passed in the interests of the working man. When it was accomplished he resigned his seat in the house. Swift responsiveness and a kind of spend-thrift generosity are beautiful faults of this admirable man. Even Providence seems fairly indulgent to self-forgetting souls, and unaccountably wards off from them appropriate harm. To me, the distinguishing mark of his mind, in all its forms of outgo, is its speed, ease and sanity.

He has marked creative powers. Those who know him best say that they do not know what he will do next. The following is a typical incident. He decided to erect a new building at twelve o'clock at night, and the next day, at three, the Bethel host were going out, with the trombone choir in the lead, to lay the cornerstone. He has distinct lines of policy, but in working with others it is his habit to inspire rather than to dictate. Having inspired, he knows how to deputize, a peculiar power to harness the right work to the right man.

Bodelschwingh is engaged in a vast constructive work, sanguine of good in all, whether of persons or events. Persistent

buoyancy is a marked characteristic. Pastor Kuhlo said: "Oftentimes when all seems dark, everyone discouraged and wondering what will come next, our good optimist is in the seventh heaven, praising God for all that He has done."

While we associate peace, good-will, mildness, and gentleness with our dear pastor and friend, we must also know that he can flame up with righteous indignation. The practical side of his nature is ever uppermost in his mind. It is always the concrete thing, the peculiar individual, the single institution with its special problems, which engages him. His sure observation, grasp, constructive power, ingenuity, fair-mindedness, and estimate of values—are all qualities implying intellect of a very high order.

Great causes and great institutions are best founded or guided by a single individual. They are embodiments of him. His is their inspiration, and his their wisdom. Fortunately, "The Colony of Mercy" will remain for years to come in the family. The question asked by the German Emperor, sometime since, we may voice: "Who will succeed 'Der Alte Vater'?" There are three sons and a daughter—all loyally devoted to the work with their father's gifts and spirit; and the one who bears the father's name, and who is now working at high pressure to relieve the father, will be at the head of the work. The other son has charge of the deaconess cause. Another son has a parish, and the daughter gives her time to her father, who needs her so much. It is beautiful to see in one, who leads so many, to be led by his daughter, who cares so tenderly for him. He often thinks they are too solicitous, but still he follows their advice. Only lately will he consent to an hour's rest at noon, and even then he goes reluctantly, saying to them: "You tease me; you tease me." His day begins at four and ends at ten. He has coffee and rolls immediately after rising, and has a second breakfast at ten, after which he has his morning conference with the sisters. He then receives people until noon—the tramp, or his "highway brother," as he calls him, will often see him before the honored guest. His law is "the neediest first." He has dinner in the

middle of the day. Callers again take his time until three, when every one in the colony has coffee and cake. Pastor von Bodelschwingh takes this with his sister, daughter, niece, sons, and occasionally an invited guest, in a vine-covered summer-house adjoining the manse. Cares forgotten for a brief half-hour, one sees him with his family, giving them a share of that rich social nature with which he is endowed. Even this family hour is often interrupted by some pressing call of service. That unquenchable desire for service has so gripped him that restraining hands cannot hold him back. He simply says: "I must; I must." While drinking coffee with him one day, two women were announced, and they were asked to come up at once, as they had been sent for by the pastor to tell him about the dying Italian in the hospital. A young Italian had been working faithfully in this German village, but now he was laid aside, and his life was fast ebbing away with that dread disease—tuberculosis. The doctor said he could live but a few weeks longer. The pastor had come every night to see him at sundown, to cheer him and bring him the healing balm of the great Physician. An intense longing for his own sunny Italy and home came to this sick one, and his wish was that he might be taken home. It seemed almost hopeless to attempt the long journey in his weakened condition, and the doctors thought it doubtful that he could go, but our sympathetic friend said: "We shall do all in our power to have him die in his own home, surrounded by his own folk." That man became his absorbing theme. Plans were made. He can give him an overcoat, the sister has a pillow and some traveling necessities, the daughter has other needful things, a friend slips a gold piece into his hand, a young nobleman, who lives in the colony, to help out, offers his services, and will pay his own traveling expenses. The pastor was in and out attending to all the necessary details. The Italian, buoyed by his fondest hope realized, surprises the physician with his vitality and a successful journey is begun. How easy for him to say, "I cannot; I am already overburdened. He is a Romanist. If he were a Lutheran it were a different matter;" but no, this is

Bodelschwingh and the secret of his wonderful influence.

After coffee he likes to visit the men who are working on his stone-pile. This is his way of testing the men who come to him. He sends them to the stone-pile for two days. He often takes his hammer and helps himself. They are mostly young men who have the wandering spirit (we would call them tramps or bums). He greets each one heartily, but with infinite tenderness. I have seen him give what the Germans call the broad kiss—drawing his cheek alongside of theirs and drawing them closely to himself, would say to them—"where is mother, my boy? Why are you here? Have you saved any money?" With a few searching questions he has the story of his life, and then in the pastor's own inimitable way he inspires them to do better by leading them so naturally to the sinner's Friend, and often under the open sky, he prays with them. All have unbounded respect for him and come, as they know he loves them, cares for them and will do for them. Men who, for years, have tramped Germany and were considered hopeless, are to-day seen busily at work, caring for large orchards, or working with pride, land that has been made fertile by their labors. This is the hold that he has on all sorts and conditions of men.

There is an interesting character—a shepherd who cares for a large flock of sheep, each one of these sheep the gift of a friend of the pastor—that you must know. He has been a shepherd for many years, and has laid by a comfortable competence, and had retired to enjoy it. Hearing of the pastor's plan, he said: "I shall go and take care of those sheep, so that this venture may be successful." Although it meant the cold of a German winter, the isolation which is the shepherd's lot, and the tax on a body weakened by age and exposure, he did not hesitate. It is a beautiful sight to see him going in and out among his sheep, knowing them by name, and having the sheep come and rub their noses against him affectionately, acknowledging their love for him. Bodelschwingh and this shepherd are willing to give up their lives for their sheep. Bodelschwingh inspires men to do things because he believes in them, and they have

unquestioned confidence in him. He gains men and means, because he is giving himself and all that he has. An organ now in the Deaconess home has an interesting history. It was purchased with the money given to his wife at the time of their marriage. She did not use it for herself, but willingly gave it for their mission in Paris. Such has been their self-forgetting plan ever since. Long ago he gave away all his money for the work, and his allowance of twelve hundred dollars a year is his only income, and much of this finds its way back to the common cause. Herein lies the secret of his power to raise money and to carry on this vast undertaking. Men of ability work for him for almost nothing, of course, with this assurance that they will be cared for during their life, in the colony which is a home for for so many homeless ones. They have a friend, a trusted counsellor, and are happy in the atmosphere of love created by so many yielded lives. Who would think of finding a place for a man who had been a murderer and spent almost a life-time in prison? Such a one has room in Bethel and a trusted position. Seldom do they fail him in this trust. Men err, and even though in an unguarded moment, a weak one be conquered by his appetite for liquor, he does not have to leave. To save the reputation of the others, he wears a red and white apron instead of a blue and white one. There is nothing the pastor enjoys so keenly as to have the young men from the rather exclusive set of theologues connected with the Dom, in Berlin, to come down and put them to work each morning, wearing the blue and white apron which is "the decoration" each Bethel server receives. Some feel this beneath their dignity, and the pastor to test them sends them to Zoar, where the helpless epileptic children are quartered. The work to a newcomer is trying—especially to one unaccustomed to suffering and helplessness, and the bravest may at first, think of turning back when asked to nurse the mentally and physically sick ones. They often return and say to him: "I cannot do this." He says: "Oh, my son, the angels in heaven are envying you because they cannot share in this work." Having seen Bodelschwingh, he goes back to self-forgetful service. Many who move in

the higher circles, and titled ones, are numbered among his permanent helpers, and are doing an invaluable service.

Particularly happy is he when in a reminiscent mood, either on Bethel Day or at a deacon and deaconess evening, he tells you of the war of '70, his interesting experience as chaplain at Metz or Leipsic, his meetings with and sayings of the Kaiser, the tricks of his favorite horse, or his work among the street arabs of Paris. Every one follows him with the intensest interest, and he would go on for hours and hold the attention of all, but the restraining hand of his daughter keeps him from tiring himself too much. Afterwards they gather around the tables and drink pop together and eat cake. Each one opens his own bottle—the pastor enjoying the sizzle of the opened pop bottle as much as the young men. The deaconesses have Wednesday evening with him. It is an interesting sight to see several hundred of them, with their faces aglow with love and devotion for the Master's cause, busily plying their needles, making some useful article. The click of so many needles is a music all its own. A hearty greeting awaits all as the pastor enters, and he takes his big arm-chair at the head of the table. The sisters always have a glass of water with three lumps of sugar and a spoon at his place, which the pastor always drinks at the close of the hour, and of which he is exceedingly fond. They sing a hymn, a word of prayer, a Bible reading—practical and intended to refresh them for their taxing work, reminiscences by the pastor, or an interesting account of the work of some one visiting the colony. He has the gift of weaving into his talk the incidents of self-sacrifice during the week just closed. A Sister may have died, who was an example of self-forgetfulness, with her fainting charges and their devotion to her, or he will be almost heart-broken when he speaks of one who has been unfaithful to her sacred charge. The charm of these evenings will linger long in the mind of one who is fortunate to have an invitation; what it means to the sisters can be best expressed in the words of one of them: "We feel, after the talk by the pastor (for humility is one of his outstanding graces) that we are ready

for and willing to take the lowliest and humblest place."

Fortunate is the man who hears him preach. He does so only occasionally, as there are now more than twelve ordained men in connection with the colony. He; however, goes each Sunday to speak to the inmates of an insane asylum. He says: "This is one place I can still go and carry comfort, and I want to be with my children, (as he calls them) as long as I can." When he preaches in Zion Church he always insists that the "children" shall sit on the front seats, and he preaches so simply that they understand every word. He does not hesitate to stop in his sermons to ask them questions. The sincerity of his manner carries conviction. He will close his eyes to gain a vivid picture, so that he can more truly tell his people of the wonders of divine grace. The church is always crowded, and many are turned away when it is known that "Der Alte Vater" preaches. Often he says to his epileptics: "We are a poor, dying people; we are despised and rejected of men like our Lord." He then reads the name of those who died during the week, and oftentimes there are as many as a dozen. The epileptic is naturally sensitive, and one might feel that they would resent this constant reminder of their condition, but no, they hang on every word he says. He has that extraordinary ability of stuffing kindness with truth, and into the resisting mind, carry, without irritation, a larger bulk of unwelcome fact than any one I have ever known.

He opened every door to me: "I want you to know this work intimately—all its shadows and its successes. Mother Fliedner thus took me in as a son, to know the Kaiserwerth work and I learned much, and so I want to receive you." This meant the presence in meetings and conferences where the outsider never enters—special visits to other stations with son or daughter as guide. When I was about to leave he drew me closely to himself and said: "Mein Sohn, Mein Herzlein, does it work?" In his childlike simplicity, he is unconscious of the great work done. I could truthfully tell him that in all these days I had not seen a single thing that I should like to see otherwise. The

harmony, the loyalty passes man's understanding. I was amazed at every turn; ventured to suggest that a conference for Christian workers would be stimulated in such an atmosphere. "Yes," he said very modestly, "hundreds come for such a meeting in September."

Before my visit with Bodelschwingh, I visited Schaeffer, who is so well able to give one an estimate of the Inner-Mission leaders, as he has known them all intimately. He characterized the men for me—their successes and their failures, and when he came to Bodelschwingh, he said: "I hesitate; he is such a wonderful man. Even his enemies love him."

They are very busy at Bethel. One is reminded of a Wall Street office, only their hours are longer and they work seven days in a week. One Sunday morning "Der Alte Vater" and I went to hear the son preach. This was the second time he had heard him preach, although he had been ordained for several years and lives in the same house, but so manifold is the work at Bethel. Proud he could be, if such were his nature, to have such a son, and he was deeply moved during the service. He portrayed the dying Christ upon the cross in a very vivid and remarkable way, and in the next instant caught a vision of that same dear Christ—clothed with flesh and blood—animated and in the full vigor of His manhood, helping men as naturally as they do here at Bethel. That vision of the Christ, the great Physician, the Man among men, the Helper of men, was never so real before, and can never fade from my memory after having seen this living commentary—"The Colony of Mercy."

Such is this man Bodelschwingh—such, but, oh, how different! I am painfully conscious of revitalizing so abounding a being. The life-blood is missing. He is built for bounty. A fainting multitude flock around to share his wisdom, peace, hardihood, devoutness and merriment, and more easily afterward accommodate themselves to their lot. Long may he live to show a self-centered world the power of a Christ-centered life—the wonder-working power of the gospel of love. Bodelschwingh is the greatest human I have known, and venture to say, he is the greatest human of his day and age.

[The "Colony of Mercy" is a book in which truth is more fascinating than fiction, as it gives a vivid picture of Pastor Von Bodelschwingh's marvellous work at Bielefeld in all

its phases. A new edition has been issued by our General Council Publication House, 1522 Arch St., Philadelphia. Price, 35c. in paper, 50c. in cloth; postage, 7c. extra. Get this book. —Editor.]



The Supreme Religion

ROBERT E. SPEER

Every great truth in the non-Christian religions is found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Buddhism teaches the sovereignty of God; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian re-

ligions. Hinduism teaches that God is near, but it forgets that He is holy. Mohammedanism teaches that God is great, but forgets that He is loving. Buddhism teaches that this earthly life of ours is transitory, but it forgets that we have immortal souls. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and personal fellowship with the eternal God, in whose lasting presence is our home.



Judge Taft, the President-elect, recently made an address before a missionary conference at Cincinnati. He touched up the old heresy that we have enough missionary work to do at home. In the course of his address, he said: "The Christian missionaries are the most effective agency in making useful and strong the spread of that kind of responsibility which is necessary to the extension of popular government among other peoples. It does not at all meet the

situation to say, 'We have enough going on at home.' It is no argument at all, but rather an argument of laziness to make any such statement. It is a form of smug provincialism, which I used to share myself. We have our important matters at home, to be sure. These are large and pressing, but they will never be finished. While we go on making progress in them, we must, too, take in the other and larger problems as well."



Our Immigration Problem

"Each ship doth bring them; see where lost
they stand
In huddled groups, and stare from side to side
Upon the curious crowds whose looks deride
Their peasant faces, garments strange that
brand
Them aliens; in their far-off native land
Each had his place, though humble; here the
tide

Sweeps him along, an animal dull-eyed,
Patient, submissive. What mysterious hand
Has thus uprooted from their ancient place
These myriad exiles, cast them on our shore,
And for what purpose? Shall our country be
The crucible of nations whence a race
Shall issue in dim ages to restore
God's image to mankind, and make men free?"
—Wm. A. Bradley.

Lutheran Mission Worker

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THE ORNAMENTAL FEATURE OF OUR COVER.

The original intention, when this periodical was put in magazine form, included a new design on the cover of every issue, especially appropriate to the different Seasons of the Church Year, and to the particular work in hand at the time. The flags, our initial frontispiece, were not meant to be a permanent emblem, but simply to enthrone us on Home Mission work.

A copy of one of the master pieces of sacred art on our Lord's passion, as befitting the Lenten Season, or possibly some striking object-lesson in Church Extension, would have graced our cover in this March number. But the preference of a number of our readers was for a uniform emblem, to endear itself as inseparably associated with your "Mission Worker," whenever it comes to hand. This present issue bears on its title-page the glorious emblem of our Christian faith, which is the inspiration and the soul of all missionary effort. Unless you choose otherwise, this figure of The Cross is adopted as our cherished ensign from

henceforth, and you may look for its familiar form in removing the wrapper from each issue of the publication.

THANKS FOR CHEERFUL RESPONSES

We are grateful to those subscribers who so promptly and willingly sent to our business manager the payment of arrearages in answer to the recent appeal. Who knows but some day we may reach that point of vantage, on which every successful journal stands, the plan of making all subscriptions payable in advance? It amounts to precisely the same thing in the end to you, costing you not one penny more. On these little drops of small coins (all the more necessary because so small) depends the maintenance of this periodical. It is the life blood, and the neglect of the trifling amounts means embarrassment. Are you in favor of firmly establishing ourselves on the only substantial basis of advance payments? This means simply 25 cents to you, but when this is multiplied by hundreds or by thousands, what must it mean to us?

CONFERENCE CONVENTIONS.

Wilkes-Barre, March 11, 1909, Trinity Church, Scranton.

Allentown, April 1, 1909, St. Mark's, S. Bethlehem.

Reading, May 12, 1909, Trinity, Reading.

Pottsville, October 14, 1909.

Danville, October 20th, 1909, at Numidia.

Lancaster, October 21, 1909, at Mt. Joy.

Norristown, October 28, Royersford.

Philadelphia, November 11, 1909, St. Mark's, Philadelphia.

The following three books are recommended for mission study: 1. "The Christian Conquest of India," by James M. Thoburn. 2. "Sunrise in the Sunrise Kingdom," by John H. DeForrest. 3. "The Why and How of Foreign Missions," by Arthur J. Brown. Prices: 50 cents, cloth; 35 cents, paper; postage, eight cents.

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