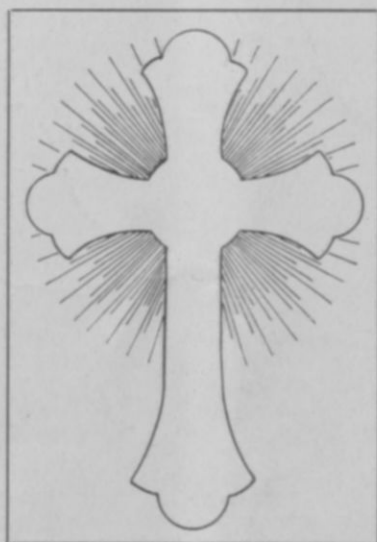


Lutheran Mission Worker



"THE FIELD IS THE WORLD"

The Extension Campaign of the Summer

By the Eastern Representative

If personal workers have demonstrated that the only effective way to push the Church Extension movement is by individual enthusiasts spreading the contagion, it surely sounds like a commonsense proposition to multiply these personal workers a hundred fold. The plan of enlisting as many volunteer pastors as possible, in every Conference district throughout the whole General Council, is rousing the Church to realize that this means business in dead earnest. The unprecedented missionary possibilities of our Church in America are to be made so real that our people will see them with their very eyes. The effect on the workers themselves, who go forth into a neighbor-parish to preach this campaign with something like the zeal of a Peter the Hermit in preaching the Crusade, will also prove factors to be reckoned with, among the permanent outcomes of the promising movement. He that watereth others, in their growing concern for Home Mission expansion, shall be watered also himself.

Heretofore the term Church Extension has been a sort of vague abstraction to the majority of our Lutheran people. They knew, in an indefinite way, something about a heavy recent tide of immigration from Lutheran countries setting in towards the region of the Dakotas, and beyond to the Pacific. They have understood that these sturdy settlers are such recent comers to America that their own homes are still heavily mortgaged, hence they need money from us to help build their Church-homes, which will hold them steadfast to the faith, and make them a power for its furtherance in the next generation. What our people need to realize is the strong stuff which Lutheran pioneer immigrants are made of. They will not always be of the same limited means as at present. Some day, and that ere long, they will be affluent. Even now, they ask not for gifts, but for LOANS. If we make them wait a few years, amid that atmosphere of frontier godlessness, by the time we are ready to lend our aid, they will be lost to us beyond recovery.

That vast stretch of territory in the great Northwest, where a dozen Pennsylvanias could be set, and still leave room for smaller States in the interspaces, is so far off that the force of the Church Extension appeal is apt to be governed by the geometric law, "inversely to the square of the distance." So much so that in some of the Conferences of our Synod, there have actually been centrifugal movements within the past two or three years to organize little LOCAL extension societies, limited to the narrow horizon of the Conference boundaries, and thus the General Council central reservoir, which is so pitifully low, even at its high-water mark, has these various streamlets diverted from each of these sections, which ought all to help feed the one common source of supply for the entire national work, on this account always inadequate to the great demand.

Does it not seem illogical, to say the least, that just at the time when the principle of UNIFICATION was being unanimously advocated among all our Synods, this counter-principle of separation made its first appearance, in the sphere of Extension loans, and is being stubbornly advocated to this day? Of course, it is far easier to interest people in planting a Church in a nearby village, though over-churched already, than in a distant city on the Western frontier, with a large population, spiritually destitute. But it is precisely this narrowness of our people's range of vision which is the chief hindrance to Lutheranism's general progress on this Continent. Hence, instead of commending and encouraging it, our supreme task is to patiently and steadfastly educate the Church out of it. When such stragetic centres as those from Milwaukee to Tacoma, to say nothing of those in Canada, have had to be kept on the waiting list for a long time, and are still there to this day (more than \$18,000 having been definitely promised them, and never sent, because our contributions were so meagre), is it wise to foster separatistic little loan-funds in diverse sections of the East, when the enormous contract of caring for the vast Northwest is on our hands? This very same Northwest, mark you, is to determine the destiny, not only of our nation, but also of those giant nations beyond the Pacific.

Lutheran Mission Worker

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Our Commissioners to India and their Rajahmundry Hosts

Reading from left to right—First row; Rev. Isaacson, Rev. Wolters, Mrs. Harpster, Dr. Harpster, Dr. Amy Rohrer, Rev. Neudoerffer. Second row; Miss Schade, Rev. Larson, Mrs. Neudoerffer, Dr. Nilsson, Mrs. Eckhardt, Miss Foss, Miss Weiskotten. Third row; Rev. Eckhardt, Miss Esbehrn, Rev. Benze, Dr. Woerner, Mrs. Foss, Prof. Foss. Fourth row; Rev. Kuder and the slain tiger.

C. Q. D. A Wireless Signal From India

BY REV. GEORGE DRACH

When the steamship "Florida" struck the death-blow of the "Republic" by a recent midnight collision in the dense fog off the Narragansett Shoals, the endangered lives of the many hundred passengers aboard were saved by a timely wireless message, which brought instant noble responses to their rescue from the impending dreadful fate. "C. Q. D." (Come quick! Deliver us!) was the signal of distress flashed out over the waste of dark waters in every direction, and the answer was so prompt and so manifold that not a person in that whole multitude perished, except the three or four who were struck in the collision.

Help! Help!! Help!!! This is the wireless signal which I should like to send out at this time in behalf of our foreign missions. I wish I could reach the ear and heart of every member of our women's missionary societies. Our situation in India is in dire need of help. Our commissioners insist that our Telugu mission is woefully undermanned. We ought to have thirty ordained and as many women missionaries in India. We *must* have at least two ordained and one woman missionary, to send out next fall. The woman missionary so sorely needed is to be the assistant of Miss Schade in the Girls' Central School. We have called, we

have implored, we have pleaded for this worker, but as yet we have not found her. She ought to be a graduate of a Normal School, with some experience as a teacher. We should also be able to send out a trained nurse, either this year or next year, to take charge of the department of nursing in our new Hospital, for which the plans have arrived. They call for an outlay of nearly \$22,000 including the maternity ward. Here is the estimate:

Hospital, Main Building,	Rs. 54,000	\$18,000
Porch	850	284
Compound Wall	1,600	534
Maternity Ward	7,700	2,587

We must have enough money to complete the new buildings and equip the Hospital at once. Then will come the question of maintenance. So let the stream of contributions flow as swollen rivers, full and deep and wide. We have begun, hence must continue and complete plans for an enlarged medical work.

On June 18th Miss Bessie Fenton of Germantown, will sail from Seattle for Japan, to meet her fiancé in Yokohama and there be married to our missionary, Rev. Frisby D. Smith. If we had the money we would send out a second missionary to Japan this fall. We ought not to leave Rev. Smith alone. Is it not a pity that the Lord's work must wait—perhaps be left only half done—because of a few thousand dollars? One man, one woman in affluent circumstances could support our Japan enterprise at this stage. Could you think of a more noble work

of benevolence?

Dr. and Mrs. J. H. Harpster sailed from India April 7th. They are returning by way of the Pacific and for a while their address will be Redlands, California.

We have now in India a Christian constituency of 15,000 souls, scattered in more than 400 villages. Of these 13,500 are baptized members and more than 7,000 are communicants. The accessions in two years were 1,857, of which 1,732 were by baptism. The number of pupils in the schools under Christian instruction increased in two years from 5,227 to 5,736. The number of communicants increased in two years from 5,836 to 7,000. Yet the Foreign Mission Board has been facing a deficit for months. It is terribly discouraging. May we not hope to get rid of it before the summer ends? Help! Help!! C. Q. D.

Given more missionaries, men and women, and more money for their work, we could soon have a Christian community, which would be the determining factor in the Godavery delta. Help! Help!! Help!!!

[On Sunday, Jan. 17th, 1909, about 3,000 Christians came from surrounding villages to the service at the Bhimawaram Church. Our commissioners, Rev. Mr. Benze and Professor Foss, were present. The Christians brought with them their Christmas offering which amounted to more than 700 rupees, or about \$235. This means that the native Christians in our India field, with their meagre resources, are learning the joy of making a thank-offering to the Lord. [Extract from Mrs. Harpster's letter to Miss S. E. Monroe.]

A Hindu Widow's True Story

By MRS. E. WHITING

My father was a Brahmin, very learned in the sacred books of the Hindoo religion. He was also rich and greatly honored. To him was given by the English Government the highest office an Asamese could hold. My mother was his first wife, and I his eldest child; but it was a sad day when I was born, for my father was so angry because my mother had borne a daughter instead of a son, that he reviled and abused her cruelly. All the household added their reproaches to my mother, saying that she had disgraced her husband and lord,

and was cursed of the gods. When my father came into the zenana, the old ayah told me that she was obliged to hide me from his sight, as if I were some hated thing. I was nearly two years old before he had cared to see my face. Then my mother had a son, and there was great feasting and rejoicing, and my father, proud and pleased, spoke kind words to my mother, and said that now she should be honored and respected, as she was the mother of a son.

My mother had always loved me, and would often caress and kiss me. After my

little brother came and grew older, I was allowed to play with him, and when my father saw that I amused his son, he even noticed me and spoke to me. I was left much in the care of an ayah who was very kind to me, and I was a happy, thoughtless child. When I was nearly six years old, dressed in robes of silk and costly jewels, I was married to a high-caste man whom my father had chosen to be my husband. I had never seen him; and during the marriage—the only time he had been in my presence—trembling with fear and timidity, I had not even dared look toward him. After the ceremony was over, my husband returned to his own home, leaving me, as was the custom, with my mother, to learn the duties of a Hindoo wife. I was taught, as I grew older, to cook, to spin and weave, and how to wait upon my husband when he ate. I was also taught that the highest duty of a woman was to be obedient to her husband; that the greatest calamity that could befall a wife was to be sonless; and that the greatest punishment the gods could inflict was to make a wife a widow, for that was torment here, and for ages upon ages it would be increasing anguish, changing from one hideous animal to another. I was now a wife; and if my husband should die, though I had never seen him nor spoken to him, I should be one of those suffering, despised outcasts. Young as I was, the thought would at times fill me with terror.

My husband was thirty years old, and I a child of only eleven, when he came and took me to his home, he riding on a gaily decorated elephant, and I carried in a closely covered palanquin, to the village outside the city where he lived. I must go alone among strangers; even the ayah was not allowed to go with me. My mother-in-law received me, as I entered the zenana, as a slave that was only to do her bidding. My apartment was bare and cheerless; the floor was only the ground beaten hard and smooth, its only furniture was a small straw mat to sit upon, the few brass dishes from which I was to eat my food alone, the water jar, and a small box containing my clothing and wedding jewels. Heartsick and lonely, I threw myself on the cold, bare floor with tears and sobs. It was the beginning of a sad, weary life of months, brightened only by the kind-

ness of my husband, who would often shield me from the cruel treatment and hardships inflicted by his tyrant mother and the other women of the zenana.

When I was twelve years old my son was born, and a new joy and love came to my heart. My husband praised me, saying that now I should be treated with respect—no longer as a slave to my mother-in-law. It was for me a happy year that followed, the soft, loving hands of my baby boy on my cheek, or his arms around my neck. Oh, if I could only have showed my mother my treasure! But she and I must remain secluded in our zenanas.

This one happy year closed in great sorrow; for one morning my husband was stricken with the cholera, and at noon he died. I was stunned and bewildered with grief. The women rushed upon me as soon as he was dead, tore off my ornaments, and shaved my head, cursing me as a widow whose sins in a previous state of existence had now killed her husband. They beat and reviled me; but I was dumb with sorrow and terror. Then they hissed in my ear that the only hope of appeasing the gods, and thus of suffering less in the future, was to burn now on the funeral pyre with my husband's dead body. It would add to his bliss and give me favor with the gods. I would have burned, as they said, but I could not leave my boy—my only son. No! No! I would not thus give up my life.

At night my husband's body was consumed on the pyre, and an outcast and disgraced, I was sent back with my child to my father's house. He would not see the daughter who had thus brought shame upon him, and said that he had spent hundreds of rupees upon my marriage feast, and in less than two years I was a widow. It was a great disgrace, and it would have given him the greatest satisfaction to have seen me burn on the funeral pyre with my dead husband. Not one of my relatives, not even my mother, dared come to me for fear the gods would curse *them*. I was put into a little low bamboo hut with my old ayah, who was a widow also, to watch over me and see that I violated no customs of fasting and seclusion which a widow must endure.

Oh, the bitter, bitter anguish of the days and months that followed! The loneliness

and wretchedness of my poor stricken heart! I did not care for the ornaments, the dress and honor that had been mine, nor did I mind the fasting and coarse food to which I was henceforth doomed; but my heart was overflowing with sorrow, hungry for words of sympathy and love. I had been faithful to my husband. I had endured patiently the treatment of the cruel mother-in-law, I had been devout in my worship of the gods; for had I not feared their anger, and trembled with terror from a child at the calamity they could send in making a wife a widow? There were many days when I, though so young, would have taken my life, but for dread of the terrible future that must be the portion of a widow in ages upon ages to come. Would that I had burned upon the funeral pyre! Then there would have been an hour of pain only—but I rejected the suttee, for I did not then know what anguish would be mine. It would have been better than these years of misery. Oh, why was I created thus to suffer!

Late one afternoon the old ayah came in from the tank, where the women gather to fill their jars with water for the evening meal. She had listened from behind a clump of bushes, and heard them tell that, a few days before, a white foreigner, a teacher of a new religion had come to the city, and with him came his wife. No white woman had ever been seen by them before, and they told of her strange dress and customs, and laughed as they said, "She wears no veil before her face, but covers her hands and her feet, and walks beside her husband. The queen has sent for the strange lady to come and see her, and she has been to the palace, and told the queen and ladies of rank of the far off country from which she came. It is a happy, beautiful country, and the customs are very different from ours. Women are treated as equals by the men, and the women and girls are taught to read. Their religion is one of joy and hope; and she has left her own country to bring the glad tidings to the women here, because she was told they had never heard the message. She said that there is only one God—the Creator kind and merciful, that He gave His Son, His only Son to die on the cross to redeem the world; that He is a God of comfort, and would comfort even a widow." I exclaimed, "Words of comfort

for a widow! What can comfort a widow? Oh that I could hear them too. I will go to her—no, I cannot go, my father would take my boy from me. You go, tell her of my sorrow."

So when the night was dark, the old ayah went softly behind the cactus hedge to the tent where the foreign lady stayed, and whispered in her ear, "The great Duroga's daughter is a young widow full of sorrow. To the Mem Sahib she sends her humble salaam. She has heard that you have been to Rudram's zenana, and spoke there words of comfort. She begs you will bring them to her." And the lady said, "I will go when the sun gets low on the morrow."

And so, through the long afternoon, I stood and watched with my little boy by my side, and she came with a look of pity and love on her face, and sitting on a low stool, she read from the Holy Book, the sweet story of Christ's love, and would have left it with me, but alas! I could not read. I was but a woman—a dog.

She came only once more, and then went away to tell in other towns the same sweet story. I have longed to hear again the words of comfort she brought, but no messenger has come to me with the glad tidings. Since then, many years have fled; my boy has left me, and despises his mother, the outcast widow. The ayah has died, and I sit here all alone. My eyes are growing dim with watching, and my ears dull with listening for the coming of the feet of the teacher, who would tell me more of Jesus. But no one has come, and I shall never hear the sweet words of comfort, for I shall soon pass away. I look back upon my long life of darkness and gloom with this one precious message, my one little star of hope, and I will pray till I die, "O God, our Creator, all love, all powerful, ever present, all willing to save! In the name of Jesus Christ Thy Son, who died to redeem, forgive, pity and save me."

The Church Extension Fund of the General Synod has grown to the sum of \$720,000. The receipts during the last two years were \$175,492. One hundred and twenty-nine congregations were aided by loans not bearing interest.

The Unrest in India

Among the 300 millions of India there are more than a score of nationalities—nationalities divided one from another by sentiment, habits, and prejudices far more deep than any that exist between different European nations at the present day. What is true of one race is necessarily false of some, perhaps of all, of the others.

Putting aside the few and remote tribes whose faith is Buddhism, as having no great bearing upon the present unrest, we are left face to face with the two great divisions of India—the Hindus and the Mohammedans.

There are about 220 millions of Hindus and about 60 millions of Mohammedans. Between the two there is eternal antagonism. It is like a three-inch hemp hawser pulling against a seven-eighth-inch steel cable. The equilibrium is fairly well maintained, and the balance is easily explained. The Mohammedans, to a man, are a fighting race. The Hindus may be said emphatically not to be a fighting people, 90 per cent. live, love, and work out their lives contentedly, asking only that their homes and their religious prejudices be not interfered with, and that their sons may have the opportunity of living precisely the same life, dying the same death, and enjoying the same anticipation for their sons in turn. There are four great castes among them. Of these the first is the Brahmin caste. In the old days the Brahmins occupied a place similar, from a religious point of view, to that of the Levites under the Mosaic law, but politically they enjoyed vastly greater importance. Into this caste, entrance can only be obtained by birth. No qualification or money payment of any kind is sufficient to reduce by a hair's-breadth the yawning gulf that exists between the Brahmins and the rest of the world. The domestic occurrences of a native's life—birth, marriage, and death—have all been at their mercy for centuries; and this power over the superstitious natives grew into an iron tyranny from the mountains to the sea.

The Brahmin is not necessarily either a wealthy or a well-educated man. The mere fact of his unquestioned supremacy of blood has made him invaluable in a thousand different and often ingnomious ways.

The "loafer" who dispenses water to thirsty travelers at a railroad station in India, probably wears the sacred triple-thread of the Brahmin; otherwise it would be impossible for any Brahmin to accept water from his hands. The exaggerated respect still paid to the Brahmin is shown by the fact that, to this day, in out-of-the-way parts of Southern India, a member of the outcast Pulia tribe must actually leave the road and retreat 120 feet into the jungle whenever he hears the approach of a Nambutiri Brahmin—who, in turn, is looked down upon by his Bengali brethren. The Bengali, as he walks along the road, emits continually a curious buzzing snort, for no other purpose than to drive from his path such human vermin as the Pulia, whose low caste sullies around them for many yards the very air of heaven.

It is difficult to express the eternal and inevitable hatred and detestation which has always existed between the Mohammedan and the Hindu in India. It is often forgotten by critics that the difference between the Mohammedan's religion and the Englishman's are minute compared with those that divide Islam and Hinduism. They of the East take their religion much more seriously than we of the West; and, in the eyes of Islam, the dog of a Christian is far better than the swine of a Hindu.

The Pathans of the northwestern frontier—keen, hardy, and relentless fighters, without education and without the wish for it—may stand as a type of the Mohammedans. They are kept from the throat of Hindustan only by the presence of the British Government. If restraint were removed from the Mohammedan, the Hindus would go down like grain before the sickle, and the Pathans would turn India into one widespread hell. They have time and again seen the Indian Government postpone that battle of Armageddon which, in his heart of hearts, every Hindu fears—and which, in his heart of hearts, every Pathan knows must come some day. Meanwhile, the work of India goes steadily on. Notwithstanding the Western sense of justice and fairness with which the English are ruling this country of diverse nationalities, they are finding—exactly as the

Americans have found in the Philippines—that it is through their very virtues that they

are struck at.—PERCIVAL LONDON, in *The World's Work*.

The Milwaukee Home for Incurables

RECTOR H. L. FRITSCHER



LAYTON HOME—MILWAUKEE, WIS.

During the past year our Church received several generous, large donations for her educational and benevolent institutions, both by bequest and "with a warm hand." The largest gift for works of mercy was a Home for Invalids afflicted with chronic, incurable diseases, donated by Mr. and Mrs. Frederick Layton, of Milwaukee. At an expense of over \$61,000 they erected a stately building, completely furnished and equipped it with everything required for the care and comfort of the patients, and made it a present to the Institution of Protestant Deaconesses, or, what is nearly its equivalent, the Deaconess Motherhouse at Milwaukee, placing the property as well as the administration entirely into the hands of this association. Besides this, in order to relieve the management of financial cares and worries, Mr. Layton guaranteed an annual contribution of \$4,000 towards the support of the work during his lifetime; and thereafter the Home will be supported likewise by his generosity. Thus an institution, complete in every respect, fully equipped for its special work, and endowed to such an extent that it will not have to appeal to others for assist-

ance, has been donated by one man. It is a worthy sister institution to the Milwaukee Hospital, "The Pasavant," in whose next proximity it stands.

As to its special purpose, in every community there are persons afflicted with incurable diseases requiring more or less the attention of skilled nurses. Frequently there are no kinsfolk able to provide for them, and the sick themselves, having been unable to work for a long time, are left without means to provide for themselves in their long protracted illness. For more than one reason, the Hospital is not the proper place for such invalids. They require the cheerful surroundings of a home. Seeing the need of a home specially conducted for this class of invalids, in connection with a charitable hospital, such as the Milwaukee Hospital is, Mr. and Mrs. Layton concluded to establish a harbor of refuge for this class of needy and afflicted sufferers. Having learned to know, in the Hospital, the spirit in which the deaconesses labor, in their unselfish ministry of mercy, they desired to entrust their contemplated benefaction to this Deaconess organization.

Mr. and Mrs. Frederick Layton are natives of England, and members of the Protestant Episcopal Church. As a young man Mr. Layton came to Milwaukee, and became a successful business man. For some years he was associated as a partner with Mr. Armour of the well known packing company, and later on conducted a like business for himself. He is a type of a successful businessman of whom any city might feel proud. He was not carried away by the commercial spirit of the age, of making money for money's sake. In his prosperity he always remembered the less fortunate and unfortunate, and is the unpretentious benefactor of numbers no one knows. For educational purposes he founded and endowed a public Art Gallery in Milwaukee; for benevolent

institution of Protestant Deaconesses has been called "The Layton Home." Like the Hospital, this Home is situated on an elevated section of the park, one of the highest points in the city. It occupies a commanding position on the brow of the hill overlooking the adjoining residence districts. Only two squares off to the south is the fashionable Grand avenue, with its mansions of the wealthy. From the windows of the Home the patients have a fine view over the city, with its numerous church spires and prominent business buildings and Lake Michigan. Though near the center of the city the noise of the busy streets does not disturb this quiet and restful surrounding.

The building is constructed of brick and cement, and is 50 by 102 feet in dimensions.



DEACONESS MOTHERHOUSE—MILWAUKEE, WIS.

purposes he established in his native town in England, a number of cottages for aged laborers. Within recent years his interest in the Milwaukee Hospital increased, and was manifested in several ways. Five years ago the tract of land of eight acres, on whose center the Hospital is located, was transformed into a beautiful park by his generosity. Trees, ornamental shrubs were plentifully planted, pathways and macadamized roads laid out, and the park surrounded by an ornamental fence. The total cost of these improvements was about \$20,000 and was defrayed by himself.

All previous benefactions, however, were surpassed by the establishment of this institution for invalids, which by the recommendation of the Board of Managers of the

It has three stories and a basement, and will accommodate thirty-eight patients. The first floor contains the apartments for men, the second those for the women, the third is reserved for the Sisters and employees. In the light basement there is a spacious and well equipped kitchen, store rooms, refrigerator, laundry, and rooms for male help.

The patients have comfortably furnished private rooms. From these they can come at any time they wish to meet socially with others, to the large sun parlors or sitting rooms on each floor. On Sunday regular services are conducted in one of these. The Home has all the modern conveniences that can be desired, such as a passenger and a food elevator, electric light and gas, steam heating, a ventilating system, an intercom-

municating telephone system between all service rooms in the Home and with all the other buildings on the grounds. The plan to give the interior more the character of a home than of an institution has been carried out successfully.

The formal dedication by religious services took place last July. A large number of friends of the donors and of the Hospital assembled for that occasion. Mr. Layton formally presented the building to the institution of Protestant Deaconesses and expressed his joy "in having been enabled through God's providence to furnish the means to erect and equip this building for its merciful ministration." Twenty people have been admitted since. The first one was a helpless crippled girl, having no one to provide for her. For 12 years she had been kept in the Hospital. It is hardly necessary to say that the spirit in which the Home is conducted is distinctly Christian. Some of the inmates who for years had not seen the interior of a church, nor lived under the blessings of the gospel, are beginning to appreciate the blessed truths of the Christian faith and the works of love resulting therefrom. Sister Henrietta Fischer, of the Milwaukee Deaconess Motherhouse, is the Directing Sister, and is assisted by several younger probationers under training.

The grounds are beginning to show a complex of institutions. In the center of the park stands the first and largest building,

the Hospital, founded in 1863 by the great leader in works of mercy in our Church, the Rev. Wm. A. Passavant, D. D., and built in its present form twenty-five years ago. The work has outgrown the capacity of the building and a new annex is contemplated.

At the southwest corner of the grounds is the Deaconess Motherhouse. The building was erected under Rev. J. F. Ohl's rectorate, and was enlarged to twice its former size, four years ago, so as to offer accommodation for about fifty Sisters. In this building the Training School for Kindergarten Teachers was opened last fall.

At the southeast corner of the grounds the new rectory was built five years ago.

By the Layton Home a new branch has been added to the ministry of mercy in our Church, for hitherto no institution existed for this particular class of invalids in our midst. A deep interest in the works of inner missions is awakening everywhere.

As never before the Church needs her young women to offer their services out of love to Christ, and to choose the calling of a Deaconess in order to devote all their time and all their gifts to these works. The Motherhouses appeal to them to come and re-enforce the numbers of those already in active service. Would that many a one pondered the question: "Lord what wouldst Thou have me do?" and cheerfully replied: "Here am I, send me."

A Sunday School Missionary Society

By MRS. LAURA H. JACOBS

The subject of Junior Missionary Work has of late received much attention. Special secretaries and committees have been appointed to look after the work and solve, if possible, the problem of how to interest our children and young people in missions. I want to tell how one Sunday School met and overcame the difficulty.

Realizing the fact that if our children are to become intelligent mission workers in the future, their education up to it must begin in childhood; and fully aware of the objections urged against the multiplying of societies, against children being out at night, the impossibility of their attending mission-

ary meetings on school days, and the reluctance of the children to attend on Saturdays, after much deliberation the officers and teachers of the Sunday School of the Church of the Ascension, Mt. Airy, Philadelphia, decided to lay before the Sunday School the plan of organizing the whole school into a missionary society, the meetings to occur after the lesson study, one Sunday in each month. The plan was adopted with perfect unanimity, and on February 10, 1907, the society was regularly organized, with president, vice-president, secretary and treasurer, entirely separate from the regular officers of the school. It was decided to hold the meetings

on the third Sunday of every month, and to devote the offering of that day to missions, special envelopes being prepared for that purpose. The regular order of exercises of the Sunday School service is followed till after the lesson study (which is never omitted); then follows a Scripture lesson and hymn appropriate to a mission service, and an address on some phase of mission work, the offering and the closing service, the whole not occupying more, perhaps, than twenty minutes longer than the regular Sunday School session.

In February, 1909 the society celebrated its second anniversary, so that it is no longer an experiment but an accomplished and successful fact. Addresses have been made in that time on every department of mission work in which our Church is interested: India, Japan, Porto Rico, the Slavs, the

Hospice, the Settlement House, the Italian Mission, the Luther League in connection with Mission, Home Missions and Church Extension, and usually by persons actively engaged in the work of which they talked. Contributions have been made to India, Porto Rico, Home Missions, the Letts, the Slavs, the Settlement House and the Italian Mission. The contributions for the first year, no meetings having been held in July, August or September, amounted to \$105.55. The second year to \$128.40, and that in a school numbering not more than sixty-five in the main department. This solves the problem of Junior Missionary Work. Every pupil in the school is instructed and interested in every department of mission work done by the Church, and at the same time educated in the grace of giving.

Next Month's Summer Schools

Our missionary women in the Pittsburg Synod will have a prominent place at the head of the procession of Summer Schools this year. Thiel College will be the first among Lutheran institutions to open its doors to teachers and mission workers of all departments, from June 28th to July 4th. The course, as in each of the other schools, will make provision for the missionary sections as for the Sunday School workers enrolled, expecting that no less than half the attendants will be there to study Home, Foreign or Inner Missions. It needs no prophet to foresee that a Woman's Synodical Society in Western Pennsylvania is sure to result in the near future, as the result of organized congregational societies. This ought to have been done long ago. Here is the chance for the Thiel Summer School to immortalize itself by starting the movement which shall bring it to pass. If you live in Western Pennsylvania, engage your room, by writing at once to Principal O. F. Bert, Greenville. Only twenty-four hours after this first of the assemblies has begun, the second will start close upon it. This will be for the Lutherans of the Twin Cities, held in Minneapolis, June 29th, 30th and July 1st. Communicate with Rev. L. F. Gruber, 2910 Lyndale avenue, Minneapolis, concerning the de-

tails of the program. Their Winter's series of monthly institutes guarantees a good constituency in advance. Nowhere in the General Council have the women responded more enthusiastically to the dream project of ultimately making THE MISSION WORKER a periodical for all our English-speaking women, than in the energetic Synod of the Northwest. Keep your eye on Minneapolis when the General Council meets there next September, and see if the progressive women of Minnesota and Wisconsin will not take advantage of that opportunity to pave the way for an inter-Synodical federation of our women's societies in the near future?

At Chicago, the date will be the second week of July, 6 to 10, in the airy rooms of our Seminary, on Waveland avenue. The secretary is Rev. M. E. Haberland, 1470 North Francisco Ave.

Muhlenberg's date will be July 19th to 26th, following the "Pastor's Retreat" of the previous week. Address correspondence to Mr. Oscar F. Bernheim, Allentown, Pa. Here too, the three Departments of mission work will each have splendid leadership, and the additional features of the general program will be of real value, those in the evenings being chiefly of a recreative nature. Seven dollars a week for board, lodging and tuition

is quite an inexpensive Summer Resort rate, with any amount of genial comradeship thrown in the bargain without extra charge! The campus of an institution is the ideal spot for such vacation assemblies, as proved by experience.

The Summer School at Springfield, in

which the missionary women of Ohio will be especially interested, will be held in the halls of Wittenberg College from August 2d to 9th. Rev. W. K. Frick, D. D., as dean, in conjunction with the resourceful Dr. Bauslin, will put plenty of snap and tonic in the curriculum.

Six Neighboring Christian Kindergartens

By ADELAIDE P. RICHARDS

They are in the three cities of the Allentown Conference. The pastor deserves the credit for having made the first start. And we all know what a pull it takes to get some of our ultra-conservative vorstehers out of the wagon ruts as they travel the road to heaven. Two teachers are deaconesses, and three were trained by Sister Anna Marie and graduated from her training school, connected with our Motherhouse at Philadelphia. The greatest drawback to starting the work seems to be the everlasting question of finance. In most cases the kindergarten pays its own way, by the small charge asked of its patrons. The rates vary from fifteen cents to fifty cents a week. Each school seems to have fixed a different charge. The fifteen cents asked for the children of members of the church is made twenty-five for outsiders, while the fifty cent rate drops to thirty-five for members. So twenty-five cents a week is the average price. A dollar a month is not quite the same thing, you will agree, as in a season of mumps and measles many a month is broken into quarters. The highest rate is still considerably less than any "private kindergarten" I have heard of.

Salaries paid the teachers also vary. Several are paid whatever moneys may be brought in, after the supplies have been purchased and the janitor's salary deducted. The highest, to my knowledge, is forty-five dollars monthly, regardless of the enrollment; the lowest was fifteen, unless it has since been raised. Remember, dear brethren, your teacher must, as a rule, pay her own board and lodging and live respectably; also that the least the law allows to public school teachers is forty dollars monthly.

The Kindergarten in Zion's, Easton, was

started in October, 1903, with six pupils. Sister Augusta had been in touch with the work in Germany, and also had preceded Sister Anna Marie at the Mary J. Drexel Kindergarten. The enrollment has now reached thirty-six. They have an exceptionally fine room, with high ceilings and seven large windows, the best of lighting and ventilating facilities.

St. Michael's at Allentown followed their lead on October 1, 1905. When Miss Deifer opened her school a veritable mob of children met her eyes. Many of them she knew through her work in the Primary Department of the Sunday School, but many others came from sister churches and from other denominations. Most of them were accompanied by their anxious and loving parents. Think of it! Fifty restless little ones for the first time penned up within four walls with so many of their kind. One not accustomed to the sight would wonder how will they ever, like the Swabs of old, disentangle their intermingled arms and legs and know each his own again. But these same fifty little ones, away from these same anxious parents, will gradually pull smoothly together when guided by love and the gentle firmness of a tactful teacher. Children really like things to be done in an orderly manner. If you don't believe me, sew his pocket on the right side of his shirt (that's the wrong side, you know), or substitute the usual closing hymn by one not so familiar.

Since the other two kindergartens in Allentown have opened, the enrollment has gone down from fifty to thirty-seven, a far more comfortable number. A special feature at St. Michael's is a committee of five young ladies, each of whom gives her services one day a week. At Christmas time they help



GRACE CHURCH KINDERGARTEN—BETHLEHEM

that poor, hard-working Santa Claus in dressing the dollies, and at Easter they tell the rabbit the best places to hide the Easter nests. Several of the church organizations donate money to meet these extra holiday expenses. In 1907 I attended a Christmas entertainmen given by the children, in which they all took part in songs and recitations, individually, severally and collectively, with the ease and lack of self-consciousness that comes from the hard drill work of the teacher and her aids. And do let me tell you in strict confidence, I have heard one child give the whole entertainment at home from a to izzard. So, you see, each child that is at all clever has learned every other child's little stunt.

About the same time St. Mark's, at South Bethlehem was started, with sixteen children. The pastor having a boy and girl of kindergarten age, naturally saw the necessity for having a kindergarten for his children. One of my greatest pleasures was to feign drowsiness, while my small nephew would tell me the fairy story which the teacher, Miss Marion Graham, had last told them. But I heard lately one of the present

scholars had so delighted her grandfather with her version of the Bible story, that he reached in his thumb and pulled out a quarter.

At St. John's, Allentown, a committee of men joined with the pastor in this instance, exceptional as that may be. The services of Miss Emma Hess, who had taught at the Germantown Orphans' Home, were secured, and in October of 1907 the work began. Ten children the first week, seventeen the second, twenty-four the third; now, in that ratio of progression, will someone please reckon out by mental arithmetic just how many we should have at present? We really do have thirty in the morning and seven who attend a Primary Department in the afternoon from one to three, where they do first and second year work along the same lines as the public schools, but including Bible instruction as all-important, and German if desired.

Just here, let me say, if you want to see the value of the daily Bible story training, you can see it best in the session of the Sunday School. Our heartiest singers, the chil-

dren devoutest in prayer, the most interested listeners, and the quickest to answer questions are beyond comparison, these same little ones who attend the church school daily.

A few of the smallest children live at a distance, so a closed carry-all with a steady old driver and an exceedingly sedate old horse fetches them to and fro—a most fascinating way of going to school.

St. John's has also gone out into the highways and byways and established ten free scholarships. May the time come when she can welcome all the children within her radius free of charge. Those who most need the moral and religious training are, as a rule, unable or unwilling to pay, for neighboring half-streets are slowly filling up with a foreign element. Then, too, our self-respecting Pennsylvania Germans resent the offer to send their children free when others pay. Several children of a Catholic family applied for admission, and value the privilege, though the mother said it was hard to get winter coats for seven children, and four year old Julie had to stay home to mind the baby very often. The teacher observes that the poorer ones learn many things from those of better home surroundings, while she sees no contaminating influences "the other way around." Personally, I think the poorer children are so much more self-reliant and appreciative of simple things, that it is far more pleasant to deal with them. A set of picture charts was added to the equipment last year. They were "made in Germany," and are much loved by the children, not on that account alone, but because the chickens, the rabbits, the dogs and the fields are so realistic, and they do not know that they are being instructed.

At Grace Church, in Bethlehem, the work began also in October, 1907. They were favored in having Mrs. Martha Weiskotten Jaxheimer, who had had a goodly experience in St. Luke's, Philadelphia, as their first teacher. The enrollment is thirty-six, averaging a daily attendance of twenty-four or twenty-five. I give these figures that the unenlightened may note the difference between enrollment and attendance. There are free scholarships here also, whereby church societies or benevolent individuals provide for the teaching of the poor but worthy little

ones. In this way six children are now enjoying free tuition. The present teacher is a graduate of a training school in Boston.

In Christ Church, at Allentown, as the men didn't want to undertake it, the Ladies Aid Society came to the rescue, and pledged themselves to make good the funds for the initial expenses. They did what is also very necessary at first, canvassed that section thoroughly, with the result that Miss Alice Cooper started in with thirty-three on her roll, and now has fifty-three, with a prospect of some three-year-olds entering when they have reached that birthday. Those of five years or over attend also in the afternoons for "first year" lessons, so that from 1.30 to 3 there is an attendance of twenty-seven.

When I think of Miss Alice and her fifty odd children, their coats and caps, muffs and collars, veils and mittens, their overshoes (and oh! their interminable gaiters), I wonder how she ever finds time to instruct the children in their beautiful work, which she so carefully preserves. Then at the end of the term, neatly mounted in book form, it will be presented to each fond and admiring mamma.

At St. John's in Easton, there is a membership of twenty-nine, and an average attendance of twenty-two. Sister Edith writes me: "Like all church schools, the principal feature is religious instruction, consisting of hymns, verses and Bible stories. Various games, of course, are played and songs are sung, making the opening exercises last till 10.45. To the children the principal feature is the lunch time, which intervenes then and lasts about fifteen minutes. Next a little 'quiet time' follows, which is to pretend sleeping for five minutes by resting the head on folded arms on the table. The remainder of the morning is spent in writing, sewing on cards, weaving or peg work, etc., varying each day."

In most of the schools the lunch is omitted, and the birthday celebration gives the teacher an opportunity to train her pupils in polite table manners. The birthday treat is provided by the mother, and it differs in kind and degree. Sometimes it is crackers and fruit, sometimes cake and ice cream. Once it was moulded in cunning little shapes, to the children's great delight. But always the can-

dles are lighted, and when the table is ready all good little children may come to the party. The birthday child has the seat of honor, and the others sing the birthday song and extend the birthday greetings. When I see a half dozen little ones happier than usual on their homeward way, waving the Japanese napkins,

always treasured so highly, I know without telling it's a birthday. Then I wish that every little four or five-year-old, especially those whose only play place is the street and pavement, could be taken in charge by a church kindergarten.

Fresh News from the Home Mission Field

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

Sunday after Easter, Rev. M. J. Bieber completed the charter roll of the mission congregation in Hamilton, Ontario, with 105 communicants. To these are to be added the catechetical class to be confirmed on Pentecost, and a number more who have been regular attendants upon the services. Surely this is successful work, counting from the first of January.

On the first Sunday in May, Rev. John Joseph May was installed as missionary of the Church of the Redeemer, Montreal, by the Field Missionary of Canada. The new missions at Ridgeway, Welland and Ottawa are showing successful healthy development.

Rev. G. C. Loos, in his work in Brooklyn and Long Island, instead of being a single laborer, with simply assistance now and then, has been able to divide his field. J. Frederick Stolte, of the senior class of the Philadelphia Seminary, has been called to College Point and Corona, and this mission parish, with the help given by the Brooklyn Missionary Society, will require no further aid from the Board.

Rev. P. C. Wike, who for the last two months has labored at the above named places, has been sent over to New Jersey to labor in the Oranges and Mont Clair.

Rev. Pestke has finished his post-graduate course and will take full charge of Carroll Park, which has been placed in splendid shape through the labors of Rev. R. M. Zimmerman.

The latter will give his entire time to Ridgewood, where, through the loan of \$2500, a fine lot has been purchased at the corner of Harmon St. and St. Nicholas Ave., and where a church is to be erected in the near future. This is one of the most fruitful spots for a Lutheran Mission in Brooklyn.

Rev. G. C. Loos now gives his undivided attention to Flatbush, where he organized on Easter Sunday with twenty communicants, and also to Freeport on Long Island, where the field is even more promising.

The Flatbush Mission has this singular prerogative, there are 32 boys and 5 girls in its Sunday School. Among the boys 2 have the ministry in view.

This is surely commendable progress in the Brooklyn field during the last three months. It will, however, not only require labor on the part of the missionaries, but also sacrifice on the part of the men and women of our Church to support this extensive work.

Rev. J. C. Kunzmann has been appointed financial secretary of the Home Mission Board, and all Home Mission offerings are to be sent to him, in the same way as they were sent to E. Augustus Miller, Esq. As the treasury is empty, it will be necessary for liberal individuals, societies and Sunday Schools to send in their help, so as to prevent distress among the missionaries and hindrance of the promising work.

The Home Mission Board was gladdened by the gift of \$500 per year toward the salary of a Field Missionary for the Pacific Coast, and Rev. W. C. Drahn was called. Whilst this is a generous annual devotion, we would remind our friends that it still increases the outlay of our Board, as we must pay the rest of the salary, and necessary traveling expenses, of this servant of the Church.

Whilst we were cheered by an annual \$500 donation toward the support of our prosperous work in the West, we have been set on fire by a \$700 donation, on condition that we send a missionary to Brantford, Canada.

The brethren who are organizing the Central English Synod of Canada are in affiliation with the Toronto University, for the purpose of establishing a college and theological seminary. They propose to have a Lutheran Building, adjoining the college grounds, with a Lutheran pastor as house-father, and have the students take their collegiate course in the University, and at the same time take one study each day in a theological course, through the instructions of competent, neighboring pastors. They have offered to them a fine mansion, capable of housing 30 students, with ample grounds, for \$25,000. If some of our Lutheran people will come forward with help of \$100, \$500 and \$1,000 each, and do it speedily, we will be able to seize this opportunity, and Canada will supply us with many men for the ministry, so sorely needed.

On February 1st, the missions of the Ministerium of Pennsylvania were transferred to the Home Mission Board of the General Council. Since then the Church of the Atonement, Asbury Park, Rev. Hugo E. Meyer, pastor, has become self-sustaining; also Grace Church, East Bangor, Rev. John Henry Miller, pastor, and also New Ringgold Parish, Rev. J. F. Keller, pastor, and also the Church of the Redeemer, Schuylkill Falls, Rev. H. F. Hehl, pastor. Almost all the missions have accepted a reduction in the amount apportioned, thus enabling us to begin new work at other places. On May 5th, the Bethel Mission, San Jose, California, Rev. E. Meyer, pastor, became self-sustaining. St. Paul's Mission, Vancouver, Washington, has become self-sustaining and called

Rev. W. I. Eck, their former missionary. Rev. Paul W. Roth, serving Christ Mission in Detroit, has also started work in the east end of that city, as well as in Monroe, Mich.

On the 23rd of May the beautiful mission Church of the Reformation in Milwaukee is to be dedicated. It is expected that work will be begun on the east side of that city in the near future.

The western district superintendent, Rev. A. C. Anda, has completed the organization of the new mission in Racine, Wis. The mother church has not only given of its own material, but of its money to assist this enterprise.

Rev. Charles K. Hunton, of Salem, Va., has been called as the Field Missionary for the territory of the District Synod of Ohio. Rev. W. A. Deaton, of Hickory, N. C., has been called as the General Council Field Missionary for the South, in response to the petition of the Home Mission Board of the United Synod South.

The unification of Home Missions has placed very much new work upon the General Board. This has necessitated the calling of additional field missionaries in order that this work may be both efficiently and economically accomplished. This in turn has compelled the borrowing of money to meet the salaries, which the past income of the church did not supply. We will, therefore, be constrained to ask our people to give us the means by which to support these additional missionaries, in order that our Lutheran people may be gathered in and souls be saved.

A Mission Study Class and what may come of it

By MRS. LILLIAN W. CASSADAY

(Concluded)

If 1907 was our *Awakening* year and 1908 our *Beginning* year, 1909 has certainly been *Recognition* year.

For example: 1st, the Inner Mission Society of Philadelphia gave the work of the Mission Study Class official commendation, and requests us to report at the meetings of the Society. 2d, in view of this the Executive Committee of our Woman's Synodical

Society honored us with its approval. 3d, the MISSION WORKER, the *Lutheran* and other periodicals have given us favorable notice. 4th, at the Philadelphia Women's Inter-denominational Home Mission Council our Kindergarten children were awarded highest praise, and they won for our *Lutheran Church* a place of honor in this great Immigration Work, upon which Presbyterians,



The little boy was the first Italian who came to us. Since he came unsolicited, April, 1907, in answer to our prayers, we called him "God's Gift."

Baptists, Episcopalians and Methodists are spending many thousands of dollars. 5th, Recognition has been given by the Civic Club of Philadelphia, and also by its 26th Ward Branch. 6th, as a token of his interest and belief in the future of this work, Mr. Harry Hodges, (a member of the Mission Study Class), accepted the superintendency of St. Peter's Sunday School, January, '09. 7th Quite a number of our church societies, both in and out of Philadelphia, have invited me to address them on the subject. 8th, Requests for articles for various papers which I have not yet found time to write.

9th. The Philadelphia Conference recently donated \$100 to St. Peter's church, which needs financial help, on account of the removal of many of its members to other parts of the city. 10th; At the Convention of our Women's Conference Society, in Philadelphia, our Kindergarten was given a place on the program. 11th, The Reading Conference Society gave me a most cordial invitation to address its Spring Convention on the Italian work.

12th. At our Publication House, 1522 Arch street, Philadelphia, they sell choice post cards, appropriate to the respective seasons for the benefit of the work. Mail orders are given prompt attention. 13th, St. Peter's S. S. Teacher's Association, a year ago, resolved to give \$2.50 per month to the Mission Study Class, and has recently resolved to make a house-to-house canvass of the neighborhood.

With this baker's dozen of references as



Of the 60 children on the Kindergarten roll 48 were present when this picture was taken on April 22, 1909. Nearly all attend our St. Peter's Sunday School.

to the character of the work done through my Mission Study Class, I now appeal to the Lutheran church in general and to the Missionary Societies in particular for financial aid to extend the work. Anyone can become a contributing member by sending \$1.00 per year to Mrs. L. W. Cassady, 1605 S. Broad St., Phila. The small room in St. Peter's church, where the Kindergarten is held, is crowded to overflowing. The great need is for a Lutheran Settlement House in the Italian Colony. All the other denominations are unanimous in saying that that is the only way to do effective work among these foreign people. There are 110,000 Italians in Philadelphia, of whom many are Roman Catholics, but many others are so in name only. They never go to church, and their children have no religious training. Such children will go to a Protestant Sunday School, if they are made welcome.

A prominent Episcopalian worker said recently that there are 40,000 Italians in South Philadelphia, who are not Roman Catholics. So, if there were 10 different religious denominations missionating among them (which there are *not*) each denomination would have 4,000 to look after. As proof that Italians can be reached, I take from the Civic Club Bulletin for April the following quotation, which I know to be true: "At 10th and Washington avenue, an Italian Presbyterian Mission was started five years ago. Today it has a church with a seating capacity of 1,200. It has 498 members, 425 in the Sunday School, 14 in the ministry and

other Christian work, and 15 studying for the ministry." Other denominations in beginning this mission work are obliged to buy a lot and secure a building in which to hold religious service, in addition to getting a settlement house, because the 15 Protestant congregations which left this section of Phil-

adelphia, within the past three years, all sold their church properties, and invested the money in sites and church buildings elsewhere. Our Lutheran church, therefore, has the advantage of having, at St. Peter's a church building free of debt, and an English congregation of about 100 members.

Is This One of Woman's Lost Arts?

By SISTER JULIA

(German Proverb: "Wer die Jugend hat, hat die Zukunft." "Hold the Young, and the Future is Yours.")

Nobody doubts so self-evident a truth, and yet how seldom do we work toward this end with unswerving purpose! What accounts for this fact? Are we not all filled with intense desire that our work shall endure, and not die with us? The higher our ideals, the greater our devotion to the objects supreme in our own souls, the more determinedly are we resolved that others must enter into our work, that it may be carried on into the future.

But it is not so easy to win the young. It requires an untiring, patient labor of love which is not discouraged by many fruitless efforts. Am I mistaken if I say it is particularly difficult to inspire American children with higher ideals? To win them for a work which does not pay in dollars and cents, or in those earthly honors and pleasures which are generally considered to be the good things of life? America is blessed with a material prosperity which is far greater than in many other countries. Children enjoy an amount of comfort and even luxuries, which would have made me and the friends of my childhood look at their sphere of life in astonishment as on a kind of wonderland—but how often have I thought I would not wish to have changed with any one of them! How few of them know anything of the keen enjoyment which we derived from our comparatively insignificant pleasures. How bored they often seem amid circumstances when you would think it natural that they should take the liveliest interest! Ennui has displaced the normal enthusiasm of childhood. It is the curse of prosperity that it tends to make people dissatisfied and continually longing for

more. It causes them "to mind earthly things," whilst it deadens their susceptibility to the spiritual world.

An American father once wrote to me: "I think you are getting very near to the core of the matter when you note the restlessness not only of the youth, but of the entire American-born population. Unrest, discontent, a transitory enjoyment of a new thing, and then an immediate desire for something else that is newer. We never take time to really enjoy a good that we have. We are seldom sufficiently in earnest to master a problem. We are constantly and terribly wasting time, strength, and resources in the present, for the visionary greater things of the future! And this spirit of the elders contaminates the children. Then mistaken theories of teaching have spoiled the children with the idea that steady and persistent application of mind, thorough mastery of each successive subject are less important than 'getting through' the course. And as to government, instead of 'children, obey your parents,' it has come to be 'parents, obey your children,' and few parents of my acquaintance seem to question this dictum, or attempt any resistance to the practice.

"In my travels over a great part of several countries, I find the almost universal complaint, 'Our school is so poor,' and in every case the reason is that the children are insubordinate, and in their rebellion are supported by their parents. When will the children, both great and small, learn that 'to obey is better than sacrifice, and to hearken than the fat of rams?' Without obedience there can be no discipline, and without discipline there can be no effective government, in the home, the school, or the nation."

Poor parents! if these statements are

correct, and still poorer children! They cannot have the wisdom which should have come to their elders as the result of a larger experience and greater knowledge. How can they judge for themselves? How queer it seems that it never occurred even to this intelligent and well-educated father, that he himself might at least be an exception to what he described as the baneful rule, that at least he could act according to his own bitter judgment.

I am addressing Christian women, since only such women would care to read this paper, and take an interest in the work of the Kingdom. Dear sisters, it is not easy to win the youth. The world with its carnal pleasures seems so much more attractive to the young than the service of Jesus Christ and the bliss of his fellowship. But is there anything which is really so worth while? The young must be won for His service, and we must, not some of us, but all of us, make this personal work on behalf of the juniors, the special object of our endeavors. None of us lack the possibility of lending our aid in this immensely wide sphere. And who has a better opportunity than you to whom the Lord has given children of your own?

Mothers, this is not meant to urge upon you over-many exhortations and admonitions. The children of our generation are even less willing to listen to them than we were in our youthful days. But let them see in your own daily life what peace and joy and strength fill the life of a true follower of Jesus.

Do not allow your love for them to make the great mistake of trying to gratify their every wish to its utmost possible limit. By doing this you teach them a disastrous error, namely that happiness means the gratification of our own selfish desires. Even if it would be feasible to gratify every whim, you would never succeed in making them happy thereby. For what a blessed thing it is for us that many of our desires never come to pass! The severest punishment which the Lord inflicted on his people in the wilderness, after He had brought them out of the land of Egypt, was the fulfillment of their own desires, and how often does the Lord still punish in this way! We need only open our eyes to see it. Not to him who makes his petty selfish desires the motive power of his

life, but to him who overcomes and denies himself are promised all the truly good things of this life and of the life to come. O, how much disappointment, pain, and distress you will be able to spare your children if you teach them by word and example these great eternal principles of the Gospel!

You must also begin early to waken their interest in the things which are really worth while. Do teach them that fine clothes, beautiful hats, costly jewelry, hairdressing, and pretty looks, are things of very transitory value. They are, according to the great teacher of wisdom of the Old Testament, "vanity of vanities." Fill them instead with holy enthusiasm for the work of the Kingdom. If they should become willing to devote their own lives to this Christ-like ministry of mercy, do not stand in their way but consider it your highest honor and glory to gladly give them up to the special service of the Lord. Many a great man in the Kingdom of God received his first impulse from his pious mother, and would not have become what he was without her.

Years ago I attended a service where a missionary was ordained at a farewell service before he departed to the distant country where he was to take up his chosen work. His mother was present and I congratulated her on what a proud and happy day this must be for her! I shall never forget her look of astonishment at what she evidently considered an entire lack of understanding of motherly feelings. "Happy?" she exclaimed, "Why should I be happy when he is going so far away?" I cannot say how I pitied this woman. Hannah's holy joy, the devout and rapturous gladness which filled her heart when she gave to the Lord the child of her longing, to be His special servant all his lifetime, might have been hers, but she felt only the pangs of the parting! What a striking contrast is seen in that other mother, who, when informed that her son in his work as a foreign missionary had been killed by hostile natives, replied: "I have another son who is willing to go out and take his brother's place." Unconditional, whole-hearted devotion produces such Christian heroism. And there is inexpressible joy in it, for what the Lord takes He will return a hundred fold. Oh that this spirit should again revive among the Christian womanhood of our days!

A Successful Mission Band

By ANNA E. ROHRER

Grace Mission Band, of Lancaster, Pa., being only one year old, is an infant needing much thought and work to help it reach maturity. All the officers are members of the senior society. Meetings are held every Sunday evening at 6.30 o'clock, with an average attendance of 35 to 40, out of a membership of 45. We follow the Junior Luther League Topic Program, varying it from time to time. One of the children reads the scripture lesson. Sometimes we read the topic in unison or by paragraphs. Then follow talks on mission work. We have had papers on India and Japan, written and read by the children. also missionary items and recitations. We prepare sentence prayers which the children use when we pray for missions.

Pictures are used and always enjoyed. We are fortunate in having a little supply direct from India. We secured the names of the girls in Miss Schade's school and had our

girls send each a post card. This brings our members into direct touch with mission work. On Easter Sunday a little girl of eight, gave me 35 cents for the mission collection. I questioned her, and she told me it had been given her as an Easter gift, and she had asked to be allowed to use it in that way. Isn't this a practical result?

Last year we contributed to the India box, and gave a neat sum of money to the senior society. The collections of the past winter will be donated to some phase of hospital work. Sixteen pretty scrap books made and donated by the band will be sent to India. The president is inexperienced and recently joined a mission study class. Junior work requires much prayerful thought and earnest labor, but we will be amply repaid if we have in any degree succeeded in making the children understand the great need and their responsibility.

Caring for the Slovak Lutherans in America

By REV. A. L. RAMER, Ph. D.

For a number of years the call to minister to Slovak Lutheran immigrants has made itself felt in different parts of the Church. Owing, however, to peculiar difficulties, this particular field of home mission work could not be cultivated until now. There is something quite unique both as to the origin and with respect to the mode of carrying on this phase of mission activity. Here we have a people of foreign speech and strange customs, widely scattered among the home church. In a measure it is a foreign field on the home territory. The methods that must be pursued differ widely from other home mission work.

The difference can best be presented by comparison. The immigrants that came to America during the latter decades of the nineteenth century differed widely from these Slovak arrivals. The language of the older immigrants was largely German or Scandinavian, and thus there was no obstacle in the way of communicating with the immigrant. Our racial traditions and religious usages

were closely allied, both coming from the same European countries. With these immigrants came also a large number of clergymen, who could and did minister to their religious needs. Both Germany and Scandinavia prepared and sent out missionaries to their own people in America. But with the Slav immigration during the last decade the situation is vastly different. The Slovak language is entirely different from the Anglo-Saxon. The number of Protestants among the Slav immigrants is proportionally small. They are thinly scattered and frequently lost sight of among the Catholic multitudes. Few Lutheran clergymen of their number have followed their brethren to our shores.

This new immigration, therefore, raises especially grave difficulties when we take into consideration the increased number and the diverse character of the immigrants. The recent wave hails from Southern and Eastern Europe, whose inhabitants are backward in culture and progress, whose language is an unknown tongue to us, and where the prevail-



REV. A. L. RAMER, PH. D., SUP'R.

ing religion is Catholic.

When we consider the vastness of the number of American immigrants of all nationalities in recent years it is something startling. The total number of immigrants since 1820 is estimated at twenty-six millions. The number of arrivals during the past twenty years amounts to eleven and a half millions. And since 1905 we have reached "a million a year." It is not my purpose to dwell at length upon the great problem of immigration in general—a subject that is of prime importance, when we consider the enormous responsibility which we as a Church owe to ourselves and to this invading army of strangers. But it is vitally necessary for us to have some conception of the conditions of living among these Slovak settlements. New factors of church work enter here which we must understand before we can intelligently prosecute Slovak missions.

Among the principal branches which constitute the Slav race we mention the Russians, Bohemians, Poles, Slovaks, Croatians, Servians, Wends, Bulgarians. These differ more or less in their present language, but originated certainly from the old Slavic stock. Adherents of the Lutheran faith are found among the Poles, Slovaks and Wends. The Russians are principally Greek Catholics,

and there are but few Protestants among the Slavs of Southern Europe. The Slovak people are found all over Hungary, but their principal homeland lies in the north along the Carpathian mountains. This is their beloved Nitra. Here they have had their abode for over a thousand years.

When the Bohemian Huss undertook his religious reformation the Slovaks took up the cause, and during the century following his martyrdom the leaven of the Gospel was silently working among them. Hence when Luther sounded the clarion notes of the permanent reformation, the Slovak people were among the first to respond to that call, and very early in the history of the movement, Slovak students sat at the feet of Luther in Wittenberg. The reformation spread rapidly in that land. It is estimated that by the middle of the sixteenth century there were three million Protestants in Hungary. The counter reformation by the Jesuits, beginning with the seventeenth century, won many of these back to Romanism, and the greater number of Slovaks at present are adherents either of the Roman or of the Greek Catholic Church. The Protestants were terribly persecuted in Hungary, and there are on record most glowing instances of fidelity and steadfastness manifested by the sturdy Slovaks in their zeal for the pure Gospel. Not only in the past but also in the present many obstacles are thrown about Slovak Lutherans which would utterly destroy the faith of souls who had not been exercised in the school of oppression. The Slovak people are inclined to be religious, and are faithful in their attendance upon divine worship. Whereas in the Catholic communities among them, many foolish superstitions tend to degrade them more and more, yet it is an undisputed fact that more enlightenment and less illiteracy are found among the Lutheran Slovaks. The Lutheran Church in Hungary has a system of parochial schools, and gives attention to the educational needs of her youth. During 1906 the regular attendance in the elementary schools was 130,000 children, under the instruction of 1,627 teachers, at a cost of over four hundred thousand dollars. Luther's catechism, Bible history, Church history, Scripture passages, and hymns constitute a prominent part of each child's education during his entire school life.

I wish to call your special attention, dear reader, to this fact, that you may not entertain the very prevalent opinion that all foreigners are strangers to the Word of God. Our Lutheran Slovaks are well indoctrinated in Gospel Truth.

Then again, it must be remembered that in Hungary the rural population live together in small villages, and not in isolated homes on their respective farms. The land is all cut up in small, narrow strips, hence the fields which belong to one man are not contiguous, but scattered, so that the inhabitants of a village have some of their ground near and some at a greater distance from the vil-

ner. The accompanying illustration presents a marriage scene. Among the humblest Slovaks a wedding feast continues a day and a night, and often as long as three days. There are many semi-religious customs, different in different localities, which date from time immemorial. Some of these customs, it is true, are founded on superstitious traditions, but they are practiced universally by all the peasants.

We cannot fail to ask ourselves the question, why do people of such a type leave their homes and kindred and come to America, where they must adapt themselves to new and strange language and modes of living?



SLOVAK WEDDING PARTY IN HUNGARY

lage. Under such an arrangement it is apparent that the social side of life must become strongly developed. And there is far less of moving about than is the case among us. Generation after generation the same families have lived as neighbors in the same village. Consequently people form very strong social ties. Much of their spare time is spent during the summer on the village commons. On holidays, of which there are many, and on Sundays, the villagers love to congregate, and the youths delight themselves in their national games and amusements. Even such religious functions as baptism, confirmation and marriage are observed in a festive man-

When it is remembered that these people are not by nature rovers and seekers after new and novel experiences, indeed quite the reverse, then there is a special significance attached to their expatriation. The answer can be found in their hopeless lot for any possible self-betterment in their homeland, and in the fact that America is the land of opportunity and plenty. To them America is the commercial Canaan of the world. In contrast to this, Hungary, together with the other European cities whose citizens are flocking by the hundred thousands to our shores, is the abode of want and a hopeless future for these children of toil. The crude conception

which many of these peasants have concerning the fabulous wealth in this country, and the ease of obtaining a share, are shattered only too soon upon their arrival; nevertheless, the enormous sums of money that are annually sent back to the homeland are irresistible arguments. In spite of hardships for a season, all newcomers will find conditions of living here beyond all comparison better than what they enjoyed before. As soon as fortune smiles upon them, many will send for wife and children, and we have a great multitude

as a rule our American people do not appreciate the seriousness of the situation.

Where are these Protestant Slovaks, for whom our Church must stand sponsor, living? And how shall we find them in order that we may minister to their religious wants? You will find them scattered from Connecticut to California. It is true in many places they are only few in number, but there are close on to two hundred separate organizations belonging to their Benevolent Societies, all of which are Lutherans. The task to find the



SLOVAK WEDDING IN AMERICA

in the process of becoming American citizens.

Now for the chief point of this presentation. What share of influence does our Church contribute to the formative development of these future American citizens? What concern do we as Lutherans feel for the religious wants of these Slovaks who are our brethren in the faith with us? Dear friends, for us to stand idly by while the invading wage-army is so rapidly marching in and taking possession of the industrial fields of labor is both unwise and unpatriotic. I find that

individuals in their homes is a serious one. In the older communities where a sufficient number are living, they have tried to have an occasional church service, if it is only once a year to receive the Lord's Supper. In a number of cities there are well organized congregations served by self-sacrificing pastors. Thus it is manifest that there is a desire and a will to further the Gospel influence among them in their new home. Parents sadly deplore the deprivation of religious instruction for their children. In many places

where there is an opportunity, the children go to our Lutheran Sunday Schools, but often they are drawn into schools not of our Church.

The need for more ministers is urgent on all sides. This demand we believe can only be supplied by educating young men in our American institutions. The Missouri Synod has been active in this field for years, and a number of the present Slovak ministers are graduates from the Theological Seminary at Springfield, Ill. Efforts have been made at different times by the General Council to further this work, but the first aggressive action was taken by the Ministerium of Pennsylvania in 1904. Since then the matter of educating young men has been pushed. Attempts have been made to secure ordained ministers from the home Church in Hungary, but hitherto without any results. The writer spent two years in Hungary, under the auspices of the Slav Mission Board of the General Council, to study the Slovak language and the religious usages, preparatory to taking the superintendency of this missionary sphere. Since last October I have been actively occupied in canvassing industrial centres in Eastern Pennsylvania and New Jersey. Within six months I have conducted regular services in ten new places. A second worker, in the person of Rev. L. Havel, is now on the field under the auspices of the Slav Board. Dr. Samuel Lichner will finish his theological course at Mt. Airy in June, and will then begin his ministry. There are three more students receiving support from the Board. It may be said this is a small

working force, indeed, for so large a field, and this is true, only too sadly true. We need also substantial means to carry on the work, and hitherto there has been often a shortage to care for even the feeble force in hand.

Among our devoted women not a few are interested, but feel themselves unable to help, on account of the language difficulty. On the other hand, I have become acquainted with ladies who have begun to visit the homes of our Slovak friends, either under the home department or cradle roll of the Sunday School, and although they could not speak a word with these mothers, the children were ready interpreters, and the presence of these sisters were as angel visits to those isolated and often homesick mothers. We need to create a spirit of fellowship, helpfulness and sympathy for these strangers among us. Too often their ignorance of our language and customs make them a target for the jeers or taunts of the vulgar, the spoil of the unscrupulous, the game of the shark and briber, and the victim of the saloon. There are snares and pitfalls awaiting them on all sides, into which the unwary are easily led. The influences that are at work operating for their ruin can be counted by the score. Against this diabolic effort for the spoliation of these strangers, our Church must bring the rescue and uplift of the Gospel. We are our brothers' keepers. As we have, therefore, here the opportunity, let us do good unto all men, especially unto those who are of our own household of faith.

Editorial Notes

A New Member of the Family.—We are glad to welcome to our columns in this issue a report from one of our sister societies in New York state, with the arrangement that a copy of THE MISSION WORKER is to be put into the hands of every woman in its membership. Not only is this the best means of disseminating among their own people information of their doings, but at the same time it acquaints the whole church with these same facts, and such facts are always suggestive to other societies in different sections.

If each society within the territory of the General Council will follow this example, the effect will be stimulative all around, and the way for a federated movement in our practical activities will literally pave itself.



How One Society Does It.—Greenville, Pa., must have an ideal society, and Mrs. Rehrig reports it, hoping it will prove an incentive to our own societies. After two years of hard work, the pastor, Rev. Frank C.

Oberly, persuaded the women to join a study class in the fall of 1906. Two years were devoted to studying Thoburn's "Conquest of India." By fall of 1908, the women assumed all the responsibility, taking up the study of Japan, De Forrest's "Sunrise in the Sunrise Kingdom." The earnest leader and president was assisted by the different members of the society, to whom were assigned the lesson to be given for the evening. It looks as if this society would develop a group of leaders, to take charge of Mission Study Classes. Every congregation should foster this phase of missionary training if the future Church is to develop a strong missionary zeal.



A Mission Supplement to the Graded System.—It is a hopeful sign of the wider interest in Missions that there should emanate from two different Conferences at almost the same time, a desire for missionary intelligence in the Sunday School. The Wilkes Barre Conference asks the Sunday School Literature Committee for quarterly missionary programs, and the Junior Work Committee of the Philadelphia Conference petitions that Missionary Topics be presented to our Sunday Schools. If this desire spreads through all our Conferences, our young people will soon be instructed along missionary lines. If this policy had been begun ten years ago, would our Foreign Mission Board be pleading for workers and funds? Would not our Home Mission fields be better manned and financially equipped? Without information there can be no understanding of conditions, and no quickening of active zeal. Such information dare not be spasmodic, or at long irregular intervals, but must sooner or later be incorporated as an integral part of our Sunday School curriculum. The best feature of this is that the missionary spirit is inculcated in the susceptible period of youth, instead of our present disastrous delay until adult maturity.



Endorsement of Conferences.—So far as we have heard reports of the Spring meetings, all the Conferences of our Pastors made special mention of our women's activities in general, and of THE MISSION WORKER in particular. If our individual congregations will regard this action seriously, it ought to mean

an easy doubling of the number of our subscribers. But this wholesome result will not come to pass without personal effort of those women who are already our staunch friends and supporters.



Reading "The Mission Worker" Aloud in Meetings.—A number of our women have been asking for more missionary literature, material for meetings, etc. We are endeavoring to supply this felt need, and we have this specific end in view in the selection of the various subjects here presented. There is more than one society, as we have recently learned, which assigns every article in these columns to be read aloud by different members during the three months interval between our issues. Thus every subject presented in this publication is discussed in a free, conversational way. If this same plan would be the answer to your inquiry, how to lend variety to your regular meetings and get every woman to take part, it will subserve a useful purpose and avoid all dullness. In the September issue we expect to add two departments—Monthly Topics for Missionary Meetings and Junior Work. The Literature Committee will have charge of the former and will present outlines and suggestive helps to leaders.



A Woman's Federation.—The cordial invitation from the women of St. James' Church, in the city of St. Paul, Minn., Mrs. George H. Schnur, chairman, to hold in their midst an informal session during the General Council's convention in Minneapolis, *i. e.*, any time between September 9th and 15th, for considering federation plans, was favorably acted upon by the executive committee of our Synodical Society. This federation plan looks toward a more sympathetic and united work of all our women's missionary societies in this country. The women of St. Paul kindly offer free entertainment to whatever delegates may be appointed for this object, and the editor of THE MISSION WORKER was made the official correspondent to whom letters on the subject may be addressed. It is hoped that this movement will wake a wide-spread interest in all our Synodical districts, for it surely may mean large things for the future of our Church.

From our India Staff Correspondents

On the seventh of April, Dr. and Mrs. Harpster, left Rajahmundry. A note from them begins "Thus far hath the Lord prospered us." They have reached Penang. How very much one misses them everywhere.

E. Jemima, one of our teachers was married in May. This takes from our schools one of the good teachers we would like to have retained.

April 28th, our Hindu Girls' School closed for the hot season.

On May third, the baby daughter of Rev. and Mrs. Neudoerffer was baptized in the church at Tadepallegudem.

—MISS WEISKOTTEN

Mallama is a poor ignorant village woman, who was cast off by her husband and friends, because she had developed a large tumor which her relatives declared came from the evil one. But the tumor was due to Elephantiasis, which is the cause of much distress and suffering in the tropics. Homeless and friendless, Mallama wandered about for a long time. At the Government Hospital they declined to help her. Finally she came to us and besought us to operate without delay. She had never heard of Christ. The operation proved successful, and she made a good recovery. During the time she lay in bed, day after day, little by little, she learned about the true God and His salvation in Jesus. As she returns to her far away village cured, she takes with her the knowledge she had gained, with the christian love and charity that she received while in the hospital.

At present the Christian women are a good example to the non-Christians, by coming to the hospital of their own accord, to avail themselves of the medical aid in the time of their greatest trials and sufferings. The last few weeks we were able, with the Lord's blessing, to save the lives of four of our Christian mothers. This morning the husband of one, came with the older children to take mother home. It was a touching picture. Their faces expressed more than words, their joy and gratefulness.—DR. LYDIA WOERNER

During the Spring session of the Central Girls' School, Rajahmundry, there were 128 boarders and 24 day pupils enrolled, a total of 152. Of these 50 are in the Lower Secondary Department, or above the Primary classes. This is indeed gratifying when compared with that department when the school was organized in 1895. It then contained only four. And the girls themselves are beginning to appreciate their advantages more and more. Sometimes they are asked to compare their condition with that of those heathen girls who were their former playmates, when they cannot help but feel grateful for their Christian education and training. The Normal Class numbers nine this year. There is much work connected with this class and it is in some respects the most difficult one to teach; but then, it is also in some ways the most interesting class.

February second, was Commissioners' Day for the School. The forenoon was spent in inspecting the different classes, inquiring into the modes of teaching, the curriculum; etc., and in testing Bible knowledge, as well as some of the secular work. The afternoon was given to a joint meeting of the two missionary societies, when a suitable program was rendered by the girls, and a helpful talk was given by each member of the commission.

In Zenana Work, since the death of Miss Swenson, all that could be done was to maintain the work as she had left it. It has not in anyway been extended. Although there are new openings, and another worker or two might be available, it has not seemed advisable to increase the number of workers, since no one could give the required time to the supervision of the workers, and means were not forthcoming to employ additional Bible women. The present number of Bible women is six, and every one has her forty homes in which she teaches weekly. The weekly Bible lesson for their benefit is continued.

About a month ago, one of the zenana pupils, a young widow and her little daughter were baptized in the church. Remember them in prayer.—MISS SCHADE

CONFERENCES SUPPLEMENT LUTHERAN MISSION WORKER

VOLUME XII

PHILADELPHIA, PA., JUNE, 1909

No. 3

Wilkes-Barre Conference

The Fourteenth Annual Convention was held in Trinity Church, Scranton, on March 11th. All the societies responding to the roll call except one. Greetings were received from the Philadelphia, Norristown, Allentown and Lancaster Conferences. The President's report was then read as follows:

Each year finds a few more societies added to our number, and while there are still many churches that have not as yet organized a Missionary Society, we feel confident these conditions will not continue long.

We are especially pleased to note the increased interest that is being taken in our LUTHERAN MISSION WORKER. Let us read more, and our interest will grow in proportion as we learn of the work being done in our home and foreign fields. Was the need for activity great last year? It is greater now. Our Foreign work has been extended to the Sunrise Kingdom of Japan, at the earnest appeal of the United Synod of the South. This same Synod has asked us to help them to send a Field Missionary to the work in Alabama, that large State without a single English Lutheran mission. Last year strong pleas were made throughout the Church for the Woman's Memorial Church in Salt Lake City, and we are glad to say that much has been done to relieve the crisis conditions there, but the good work must be continued for sometime to come. From Porto Rico come interesting reports that show our little band of missionaries there have not been slow to advance the work as opportunity permits, but these efforts are so feebly sustained by us at home. Hence the Board has recently appointed Rev. Charles H. Hemsath, who personally visited the island, and saw the spiritual destitution with his own eyes, to go about and tell our churches the plain facts as he beheld them. The past year has also witnessed the work among the Slovaks taken up with a determined will by Dr. A. L.

Ramer, who spent over two years, full of hard privations, in the study of the language and customs of those people, amid their depressed condition in their own native land. The good being done in those American cities, east and west, where our Church has commenced Inner Mission work, is felt more and more, and other cities are beginning to feel the need of similar institutions.

At our convention last year we decided to raise \$100 toward the support of a school in India, and I earnestly hope to hear to-day that the full amount has been sent in from each society for this object. In the removal of my home out to Minnesota, I hope to be able to continue to work in another part of the Master's vineyard, and I assure you, one of my greatest pleasures will be to hear of your continued and increasing faithfulness in the cause of Christ, through our LUTHERAN MISSION WORKER.

MRS. JAS. F. BATES, *President*.

The report was referred to a committee, Mrs. Ritter, Mrs. Gerlach and Mrs. Heist.

The report of the India box was made by Mrs. W. M. Rehrig, and it was decided that the expense of sending the box to India should be divided among all the societies of the Conference. The report of the Porto Rico Box followed. The Organizing Com., Mrs. Kuntz, Chairman, reported the accession of three new societies, in Packerton, Freeland and Christus German Church, of Scranton. The Memorial Committee noted the death of Mrs. Charles Gresh and Mrs. Fenne. Miss Eva Roth reported a new consignment of lace from India for sale, and Mrs. Rehrig, some lace and drawn work from Porto Rico.

Election of officers resulted as follows: President, Mrs. M. B. Schmoyer; 1st Vice-President, Mrs. W. M. Rehrig; 2d Vice-President, Mrs. M. Gettman; Recording Secretary, Mrs. W. H. Frey; Corresponding Secretary, Miss Freda Rohrig; Statistical Secre-

	India	Porto Rico	Medical	School	Conf.	Synod	District	Slovak	Ch. Ex.	German	Home M	Misc.	Total
Trinity, Scranton	\$10 00	\$3 00			\$1 50								\$ 15 00
St. Paul's, Scranton													1 50
St. John's, Wilkes-Barre	19 58	8 18	\$24 80	\$10 00	3 00		\$10 00		\$25 00				97 56
Christ, Wilkes-Barre		7 00											10 00
St. Paul's, White Haven	5 00				3 00				5 00	\$ 5 00			5 00
Trinity, W. Hazleton	11 85	6 50	12 15	10 00	3 00		15 00						53 50
Christ,		5 00		10 00	3 00				5 00				34 00
St. John's, Mauch Chunk	14 25	9 00		15 00	3 00	1 00							47 25
" East Mauch Chunk			6 48										6 48
Trinity, Landsford	15 00				3 00								18 00
Zions, Weatherly			4 50		3 00								7 50
Trinity, Lehigh	18 36	14 38			3 00	1 00		11 08		11 83	50 00		109 65
Grace	1 00	2 00			3 00			2 00					8 00
Mrs. J. J. Kuntz					1 00								1 00
Mrs. Stehling					1 00								1 00
Mrs. W. M. Rehrig					1 00								1 00
Miss Cora M. Heinzelman					1 00							\$3 00	3 00
												21	21
Offerings at 1908 Convention—Morning, \$4 80; Afternoon, \$5 64; Evening, \$12 60.	\$95 04	\$63 76	\$47 93	\$45 00	\$27 50	\$3 00	\$25 00	\$13 08	\$35 00	\$11 83	\$55 00	\$3 21	\$416 65
Balance in Treasury, March 12, 1908													23 04
Signed: MRS. REBECCA F. KUDER, Lehigh, Pa.													61 90
Total													\$501 59

\$18 72

Balance in Treasury, March 12, 1908

Signed: MRS. REBECCA F. KUDER, Lehigh, Pa.

Rico box will be sent as usual, but will be shipped with the Philadelphia consignment, unless the box is too large.

A separate fund will be raised towards defraying the traveling expenses of the President.

On motion, a resolution was passed, asking the Synodical Society to petition the Sunday School Literature Committee to prepare quarterly Missionary Programs, to be used in our Sunday Schools for the education of the children on missionary subjects.

Committees for 1909-1910: *India Box*—Mrs. W. M. Rehrig, Mrs. A. Miller, Mrs. H. Melber. *Porto Rico Box*—Mrs. J. H. Kuder, Mrs. W. K. Kistler, Miss Cora Heinzelman. *Organizing*—Mrs. E. F. Ritter, Mrs. Geo. Weigand, Mrs. Mary Sauers, Mrs. Amos Drickman, Miss Helen Xander. *Memoirs*—Mrs. C. J. Gable, Miss Lottie Lauer, Miss Kate B. Mandeville. *Nominating*—Mrs. E. Croman, Mrs. J. J. Kuntz, Miss Eva Roth, Mrs. W. G. Esch, Mrs. Wm. Raeder. *Literature*—Mrs. P. H. Gerlock, Mrs. Wm. Penn Barr, Mrs. Minnie Gettman. *India Lace*—Miss Eva Roth. *Porto Rico Lace*—Mrs. W. M. Rehrig.

Next year's convention will be held at Lansford. The three speakers who addressed the convention were: Miss Susan E. Monroe, who depicted the abject spiritual bondage of the Hindu woman; Rev. Charles L. Fry, who showed by charts and diagrams, the marvelous transformation which has been going on since 1900 in the great Northwest, on account of the two tremendous forces of irrigation and immigration; and Dr. A. L. Ramer, who disclosed the heavy burden on his heart in the responsibility of shepherding the scattered Slovaks of Pennsylvania.

MRS. W. H. FREY,
Rec. Sec.

tary, Mrs. W. S. Heist; Treasurer, Mrs. J. H. Kuder. Twenty-five dollars was voted to Foreign Missions, and the \$100 for the support of the school in India was raised.

The Foreign Mission box and Porto

The Lansford Missionary Society reports 36 members, and 25 are subscribers to the MISSION WORKER. If this ratio would be contagious throughout our Conference, it would mean at least 400. Can't we reach that before the September issue is out? We have now about 150 subscribers.

A Junior Society of 45 children and 8 adult helpers was organized in Rev. Schmoyer's congregation in W. Hazelton.

Allentown Conference

The twenty-fourth annual convention was held in St. Mark's Church, S. Bethlehem, April 1, 1909. Delegates were present from the Norristown, Lancaster, Wilkes-Barre and Philadelphia Conferences, who presented greetings. The President then read this, her annual report:

The horizon of our Church's outlook is expanding at a marvelous rate in these days. The Home Mission and Church Extension fields, with their new opportunities and constantly increasing needs, the noble effort in India and in our new foreign fields of Japan, from which we shall welcome reports, the work nearer home in Porto Rico, and among the unchurched thousands of our Slovak brethren, to whom we should give the means of grace in their own tongue, not forgetting the open doors of Inner Missions, all of these must constantly be kept before our societies, and receive their full proportionate measure of support. The missionary training of our children and young people is sadly neglected. When we lament the lack of large results and marked gains, the real reason is our half-hearted, unsystematic efforts to interest and organize our boys and girls in junior missionary societies. The stimulus received at our convention must be imparted to each individual society, and this in turn, to every separate member, who should then carry the sacred fire to her home and family, making her own children little heralds of the Cross. Cannot we in our Conference Society urge and agitate the work among children, such as was exemplified by St. Michael's Mission Band at our convention last year; infuse more of the missionary spirit into our Luther Leagues, in which the educational element is so prominent a feature, by reason of its admirable reading courses? Here is a rich and fruitful field for our organizing committee. In my last report I urged the adoption of a missionary reading course to be recommended to our societies. A committee was appointed and various books suggested, which will be found to be most helpful and inspiring. Greater care in the preparation of the programs of our monthly meetings, and the broadening of our missionary outlook, may be secured

by the introduction of missionary reading courses and mission study classes in our societies. The topics presented by THE MISSION WORKER and the Norristown Conference Society, are excellent, and we take great pleasure in recommending them to you. As a helpful adjunct to our work, the Summer School, to be held at Muhlenberg College, July 19th to 26th, offers a complete and most interesting missionary department, co-equal in importance with its teacher training. Let the women of the Allentown Conference have the best, not the least, representation of all the Conferences. Why might not every society make a strenuous effort to secure at least two delegates to attend this School. Day visitors will be comfortably cared for this year, by all meals being served in the College building.

Again let me urge upon our women the claims and the value of THE MISSION WORKER in its attractive new form. A practical plan for increasing the subscription list and circulating it freely among our people, would be the appointment by each society of one active member to personally solicit subscriptions, at the small cost of 25 cents a year.

It is again my painful duty to refer to the withdrawal of societies from our Conference Society. By sending your President a so-called letter of resignation, certain congregational societies consider themselves thereby immediately released from all further connection with and obligation to the Conference Society. Your President has sought, by letter and personal interviews, to show such societies the unwisdom of such a position. Usually no reasons whatever are assigned in the resignation, and though the withdrawing society itself, is the chief sufferer, nevertheless the effect of such procedure is always keenly discouraging to the larger body. In my judgment, this matter should be referred to the pastors of the Conference, to formulate proper action.

We are privileged to-day in having with us our returned missionary, Miss S. E. Monroe, who can speak with authority and with unction of the great work among our Telugu sisters. Now that our commissioners have returned, we shall read with eager interest

their recommendations, and obtain new views and quickened zeal in our endeavors to evangelize that distant field. The Board assures us that work on the hospital will soon be begun, and Dr. Woerner urges us to continue our generous gifts for that purpose.

At this convention we are anticipating, with pleasure, the quarter-centennial of our society, to be celebrated next year in St. Peter's Church, S. Bethlehem, the church in which the organization was effected, and to be addressed by the Rev. C. J. Cooper, D.D., the founder of the society. Let us make a special effort in the coming twelve months to make this twenty-fifth year the banner year in our history. To do this, let us endeavor to increase the membership in our societies, give with a liberality hitherto unknown, and marking a new interest in the things of the Kingdom. It is said that there are 22,000 women in the churches of our Conference, and we cannot report 1,600 members in our combined societies! Is it any wonder, then, that interest is wanting, that gifts are so few and so poor, and prayers so rarely offered for missions? Think of our missionaries at home and abroad having to wait so often for long overdue salaries! Then think of our own selfishness and unwillingness to make sacrifices for the work of the Lord!

Dear Lord, and shall we ever live

At this poor, dying rate?

Our love so cold, so faint to Thee,

And Thine to us so great?

Come, Holy Spirit, heavenly Dove,

With all Thy quickening powers.

Come, shed abroad a Saviour's Love,

And that shall kindle ours.

ELLA E. M. STOPP, *President.*

On motion this report was referred to a committee: Mrs. W. D. Keiter, Miss Laura V. Keck and Mrs. J. F. Johnston. They offered urgent resolutions on all the emphasized items, viz.: junior societies, mission study classes and reading courses, the Summer School, appointing an energetic solicitor for THE MISSION WORKER in each congregation, and a fitting celebration of the quarto-centennial, not by mere words, but by actions, which speak much more effectively.

The Treasurer reported receipts from Al-

lertown, Christ Church, \$5; St. John's, \$139.44; Grace, \$3; St. Michael's, \$116.31; St. Luke's, \$68; St. Stephen's, \$1; Bangor, 63; East Bangor, \$39.55; Bath, \$9.65; Bethlehem, Grace, \$113.00; Salem \$57; St. Peter's, \$102.00; ditto, Willing Workers, \$2.92; St. Mark's \$11.25; Trinity, \$58.79; Easton, St. John's \$180.00; Christ, \$55.00; St. Luke's, \$52; Howertown, \$39.35; Nazareth, \$14.30; Pen Argyl, \$1; Siegfried's, \$2; Slatington, \$57.75; Stroudsburg, \$41.40; Membership fees, \$4; convention offering, \$46.08; Mrs. Diehl, \$2; balance from last year, \$62.66; total, \$1,347.45.

The disbursements were, for India box, \$28.50; Pacific Coast Missionary, \$49; Synodical Society, dues, \$18.75; Zenana work, \$126.25; English Home Missions, \$85.25; German, \$14.50; Foreign Missions, \$193.00; Medical Missions, \$133.66; Hospital, \$61.92; Porto Rico, \$83; Salt Lake City, \$53.42; Slovaks, \$65; Colporteur, \$24; Church Extension, \$88.29; incidentals, \$87.31; special fund, \$176.94; total, \$1,311.33; balance on hand \$36.12.

Hattie M. Gerspach, Treasurer.

The Executive Committee held three meetings during the year, arrangements being made by Mrs. W. E. Schoch, Corresponding Secretary. Mrs. J. F. Johnston reported the withdrawal of St. Paul's Society, S. Easton, on account of a difference of opinion in regard to the funds of the Society. The action on the withdrawal was left to the Conference Society, as also on the resignation of Christ Church Society, Easton, and of Miss Emma Seitz, Chairman of Memorial Committee. The Treasurer presented a bill of \$50 for one year's salary, but the majority were not in favor of paying a salary. Miss Laura V. Keck was appointed Chairman of THE MISSION WORKER Committee. Mrs. C. L. Fry spoke of organizing classes for the study of missions, to be taught by Rev. G. Drach, in a central place. On motion, it was decided to have 125 congregational blanks printed. The officers of the society, together with Mrs. L. D. Lazarus, Mrs. Kachline and Mrs. A. Cope, were appointed on the Program Committee.

Delegates to the various conference conventions were appointed as follows: Philadelphia, Mrs. J. O. Leibensperger; Reading, Mrs. J. A. Scheffer; Danville, Mrs. J. Ritter; Norristown, Mrs. John Stopp; Wilkes-Barre, Miss Ella A. Hiskey. On motion, it was decided to have Porto Rico laces at the convention, and Mrs. A. Cope was appointed to procure them. Rev. Dr. Edward T. Horn and Miss Susan Monroe were

Name of Congregation	Cont. Mem.	Incidental Fund	Synodical S. dues	English Home Mis.	Church Extension	Foreign Missions	Cash for India Box	Value of Box	Zenana Work	Calport. Fund	Hospital	Medical Mission	Porto Rico	Orphans' Home	Value of Boxes	Total
Allen, St. John.....	71	5 00	1 00	53 00	5 00	30 00		\$ 14 00	\$18 25	\$ 5 00		\$ 29 19	\$ 25 00		\$ 73 34	\$ 166 44
" St. Michael.....	128	5 00	1 00	22 17	22 00	15 00	50	11 25	10 00	2 00	\$10 00	25 31	10 00	\$ 30 00		205 90
" Same, Jr.....	67				10 00	20 00										68 27
" St. Luke.....	125	10 00	1 00	12 00	10 00	1 65	3 10	8 18	5 00				5 00			53 00
Bath, St. John's.....	15	1 00	1 00	33 00	10 00	50 00										20 93
Bethlehem, Grace.....	73	3 50	1 00	8 00	10 00	35 00	16 30	29 61	5 00	2 00	25 00	5 00		74 00	7 58	184 49
" Salem.....	72	4 00	1 00	10 00	5 00	15 00	33 21	33 21	5 00	2 00	3 00	3 00	5 00	9 29	38 15	130 15
W. Beth., Trinity.....	45	2 50	1 00	10 00	5 00	25 00	3 00	9 88			5 00	18 00	4 00	11 00	16 63	108 57
S. Beth., St. Peter's.....	87	3 00	1 00	6 00	5 00	4 00		12 38		2 00	1 00		2 00		5 90	38 28
" Willing W.....	90			75	4 00	30 00	7 75	7 25								50 50
" St. Mark's.....	21	5 00	1 00	20 00	25 00		5 00	28 44	5 00	2 00	10 00	15 00	20 00	12 00	175 61	324 05
Bangor, Trinity.....	92					30 00										40 00
" Juniors.....	140															38 55
E. Bangor, Grace.....	35	1 75	1 00	6 00	3 29							21 51	5 00			204 56
Easton, St. John.....	132	5 00	1 00	50 00	10 00	51 00		29 56	3 00	3 00		10 00	15 00			77 20
" St. Luke.....	103	3 00	1 00	9 00	5 00	12 00	5 00	5 41	15 00	2 00	5 00		5 00	2 50	12 29	125 68
Howtown.....	27	1 35	1 00	10 00	5 00	10 00		35 48					10 00	6 75	4 50	83 70
Stone Church.....	26		1 00	20 00		50 00		3 20	6 00	2 00	2 00	2 00		5 00		30 00
Slatington.....	61	2 00	1 00	4 00					5 00	2 00		6 65	6 00			38 15
Stroudsburg.....	57	3 00	1 00		5 00	4 50		5 00	5 00		5 00	3 00				21 35
Nazareth.....	27				5 00			6 00								\$2139 27
Totals.....	1496	\$57 20	\$17 75	\$297 17	\$93 29	\$383 15	\$40 65	\$238 85	\$79 25	\$24 00	\$66 00	\$138 72	\$131 00	\$151 52	\$280 10	

nominated to address the convention. The Chairman of Organizing Committee was instructed to send out postals of inquiry. Money, instead of garments, is to be asked for this year for the India Box. Miss Laura V. Keck read an interesting letter from Dr. Amy Rohrer. Mrs. J. Steinhauser was appointed Chairman of the Memorial Committee.

The Literature Committee received 1,088 copies of THE MISSION WORKER containing proceedings of the last convention, and appointed them to the various local societies.

LAURA A. RATH, *Chairman*.

[Such gratuitous copies are not meant to be a substitute for full annual subscriptions, but on the contrary to prove an incentive to all our intelligent women to become regular subscribers.—Editor.]

The Organizing Committee reported that reply postal cards were sent to all the societies, but only fifteen replies have been received. Organizing Committees have been appointed in eight of these societies. Grace Church, Bethlehem, reports having been instrumental in organizing a society in St. Stephen's Church, N. Bethlehem, which society herewith makes application for membership. It starts with an enrollment of 29. The Girls' Missionary Society of Trinity Church, Catasauqua, also makes application to-day.

MRS. W. HOPPE, *Chairman*.

The Committee on the India Boxes reported that boxes were sent by 16 societies. The cost of shipment, \$24.15, was distributed among the societies in ratio. The value of the package, with the freight charge in brackets, is as follows:

Allentown, St. John's, \$14 (\$1.25); St. Michael's, \$10 (1.25); Bangor, \$23.74 (\$3.75); Bath, \$8.18 (\$1.00); Bethlehem, Salem, \$29.61 (\$1.75); Trinity, \$29.38 (\$2.75); Easton, St. John's, \$8.51 (2.75); Christ, \$7 (\$1.00); St. Luke's \$8.41 (\$1.20); Nazareth, \$7 (.90); Siegfried's \$10.50 (.95); S. Bethlehem, St. Peter's, \$22.34 (\$1.75); St. Mark's, \$7.25 (.75); Stone Church, \$3.20 (.50); Stroudsburg, \$4.83; Weaversville, \$35.48 (\$2.60); personal gifts, \$3.50. Total value, \$252.93. The packing was in charge of Salem Society, Bethlehem.

The Home Mission Committee reported that no requests from missionaries were received, consequently no boxes were sent. But two calls are now under consideration.

MRS. J. J. JOHNSTON, *Chairman*.

The Committee on Memoirs, through Mrs. Rath, reported that the Endress Missionary Society of St. John's, Easton, sustained the loss of three of its members by death during the year—Mrs. Abram Bercau, Mrs. Eliza Flemming and Mrs. Wm. P. Horn. Grace Society, of Bethlehem, also mourns the death of three of its members—Mrs. Mary Anne Kidd, Mrs. Amelia Stahr and Mrs. Lucretia Harner. St. Peter's, S. Bethlehem, reports one death—Mrs. Wm. Witmeyer. Mrs. L. A. Shimer was translated from Trinity, W. Bethlehem, and Mrs. Anna Hoch, from St. Luke's, Allentown. Suitable resolutions of respect and condolence were adopted by a rising vote.

Seventy-eight dollars were the receipts for lace sold in Bethlehem by Miss Lucy Opp, and \$64 for lace sold in Allentown by Miss Addie Seiberling. For Medical work \$133.66, which is \$38.68 less than last year. Mrs. Erdman regretted very much to report this deficit, especially at a time when increased funds are needed so urgently. We should not forget the fact that our force has been increased by the addition of another physician. And while we should feel much encouraged at this, and can expect great results, yet it will mean more work, and more prayer, and more sacrifices.

Reports of delegates to the various conventions were read: Synodical, Mrs. W. D. C. Keiter; Pottsville, Mrs. J. O. Leiben-sperger; Reading, Mrs. J. A. Scheffer; Wilkes-Barre, Miss Ella Hiskey; Lancaster, Miss Laura V. Keck; Norristown, Mrs. Stopp.

The reports of congregational societies and mission bands were read by their secretaries.

The result of the election was:

President, Miss Laura V. Keck; 1st Vice-President, Mrs. John Stopp; 2d Vice-President, Mrs. J. F. Johnston; Recording Secretary, Miss Ella A. Hiskey; Corresponding Secretary, Mrs. W. R. Schoch; Treasurer, Miss Hattie Gerspach.

Able and inspiring addresses were given by Miss Susan Monroe, on "Our Growing Work in India"; Rev. Dr. Edward T. Horn, on "Our New Field in Japan"; Rev. A. Steimle, on Porto Rico, and Rev. A. L. Ramer, on the Slovaks.

The minutes are to be printed in THE

MISSION WORKER at the same outlay as heretofore. It was resolved that the Home Mission Boxes be continued, if the call for same be within reasonable distance. Also that the mite-boxes be again devoted to the India Hospital. The open question, "What Have I Gained by This Convention?" was answered by Mrs. H. F. J. Seneker; "Why Should I Belong to a Missionary Society?" by Mrs. William Hoppe; "Why Should a Local Society Belong to the Conference Society?" by Mrs. C. L. Fry. At the evening service an earnest and instructive address on "The Principles and Methods of Inner Missions" was delivered by the Rev. E. F. Bachman, of Philadelphia. ELLA A. HISKEY, *Rec. Sec.*

The Conference Committee of Pastors, to whom was referred the question of the withdrawing societies in Easton, recommended no action, in view of the possibility that the societies concerned may be induced to reconsider their determination to withdraw, and directing the pastors of the congregations in which these societies exist, to use their utmost endeavors to prevent their withdrawal.

RECEIPTS

LANCASTER CONFERENCE

The Treasurer reports:

St. Mark's, Lancaster, Foreign Missions, \$4; Porto Rico, \$1; Slovak, \$1; Medical \$1. Grace, Porto Rico, \$3; Medical Missions, \$24; Teacher's Salary, \$15; G. C. H. M., \$1.53. Trinity, Home Missions, \$25; Church Extension, \$10; Medical Missions, \$25; Sunday School Field Missionary, \$25; Foreign Mission, to educate boy, \$35. Christ, Mrs. Runge, \$5. Harrisburg, Porto Rico, \$1.50; German Home Missions, \$1.50. Shiremanstown, Foreign Missions, \$5; Centre Church, Luther League, Foreign Mis., \$5. Columbia, girl in India, \$15. Johnstown, Slovak, \$6.50; W. M. Soc., \$5. April 31st. Ella Beates.

POTTSVILLE CONFERENCE

The Treasurer reports since January 1st, Orwigsburg, for lace industry, \$22.75; girl in India, \$15; Auburn, scholarship, \$15. Mrs. George Gebert.

May 1st 1909.

PHILADELPHIA CONFERENCE

Miss Mary Welden, Treasurer, received January 11th to May 5th from

Ascension, Foreign Missions, \$25; Church Extension, \$5; Philadelphia Field Secretary, \$2.

Christ, annual fee, \$3; Tuberculosis Dispensary, \$10; Zenana work, \$5; Field Sec., \$2.

Holy Communion, annual fee, \$3; girl in India, \$15; Slovaks, \$5; Field Secretary, \$5; Church Extension, \$5.

Resurrection, annual fee, \$3; Church Extension, \$5; Field Secretary, \$2.

St. John's, annual fee, \$3; Foreign Missions, \$55; Field Secretary, Alabama, \$25; Portable Chapel fund, \$50; Church Extension, \$10; Same, Mission Workers, Foreign Mis., \$10.

St. Luke's, Church Extension, \$10.

St. Mark's, annual fee, \$3; Home Missions, \$38; Foreign Missions, \$80; Field Secretary, \$5; Same, Young Ladies' Society, girl in India, \$15; Same, I'll Try Band, Home Missions, \$45; Foreign Missions, \$10.

St. Michael's (Eng.) Slovak, \$5; Field Secretary, \$2; Same, Juniors, Min. of Pa., \$5.

St. Paul's, Field Secretary, \$2.

St. Stephen's, Home Missions, \$14.84; Same, Juniors, Porto Rico, \$9.82; India Hos., \$3.

Trinity, annual fee, \$3; Slovak, \$10; Field Secretary, \$2.

Interest on balance of deposits to January 1, \$1.16; Total, \$511.82.

Reading Conference

The thirteenth annual convention was held in Old Trinity Church, Reading, on May 12th, with 100 delegates. Greetings were received from the Allentown, Lancaster, Wilkes-Barre and Pottsville Conferences. Also from Columbus, Ohio, and Rajahmundry, India. The President said in her report: To-day we have gathered in historic "Old Trinity" to pursue the theme of God's salvation, to assist one another in the work of missions, and to kindle the true missionary fire. I feel confident that every one assembled here to-day feels grateful that they have had a share, however humble, in the work. Our real measure of ability and willingness is in our doing the little we can do, and not the great deal that we would like to do.

Christian missions commence with the outpouring of the Holy Ghost after our Lord's Ascension. Up to that time the one thought dominant in their minds had been expressed in the question of that last interview, "Lord, dost Thou at this time restore the kingdom to Israel?" The answer was "Go ye and make disciples of all the nations," and in the prophecy, "Ye shall be my witnesses both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth."

The question of the equipment of missionaries has given rise to much discussion. Christ sent forth his disciples two and two, and instructed them to depend for their living on those believers whom they should find where they went. Paul worked at his trade, and would be chargeable to none. With the development of the Church, the

missionaries looked to those who sent them, for support. The early missions were largely in response to a sense of duty to those in degradation and sin. They were to preach the gospel and disciple the nations, and establish that kingdom of God that knows no bounds of race or language.

One of the marked features of modern missions is, that they have recognized so fully the ministry of women. The early Church honored them in the home-life, and to a degree in the Church and community, but never thought of sending them as missionaries. With few exceptions, every section of the world is open to Christian missionaries. Whichever way we look, mountain ranges, broad rivers, inland seas, no longer prove barriers to the messengers of the Cross. For reaching large numbers of people and bringing them within the influence of the gospel message, Medical Missions have done an excellent work. They have had a large share in the opening of new fields, and especially in work among the women. The female physician has unlocked many a door closed to all others.

Two classes of people call for Home missionary effort. Professed Christians in need of the Church, and the unchurched masses. It is immigration that enlarges the task. It is bringing thousands to our shores who are in need of the ministry of the Church. We are commanded, "Lift up your eyes and look on the fields." If you do lift them up, how far will your sight carry? The trouble is, too many of us are nearsighted. Could we look upon the beautiful island of Porto Rico, it would show in our field a

little handful of earnest workers, but it would also show that while we Lutherans were the first to enter the field, we are the last to see that our laborers are adequately equipped. Will not we, as a Conference, take this field into special consideration to-day, and decide upon some definite plan of action for the coming year, urging all pastors to encourage the women in the great work they have undertaken for their Lord?

Woman's Memorial Church, of Salt Lake City, will likewise grow only as we increase our offerings to the Church Extension Fund. For a number of years we have been looking forward to the time when our hospital in India would be built, and now at last, the plans have been submitted.

In order to make ourselves capable to aid every phase of our mission work, we must add to our faith, knowledge. Since THE MISSION WORKER is the official organ of our Synodical Society, and the most efficient means of informing our members, I would recommend that we make an earnest effort to increase its circulation. The more we read and study mission problems, the more we will see how much of that work lies in our hands.

The Foreign Missionary gives us the latest information concerning our Telegu mission in India, and our mission in Japan, and *The Home Missionary* deals vigorously with our problems in America.

A few years ago we started a circulating library. The books have been read by the different societies, and have now been laid aside. I think a better plan to foster missionary life in a congregation would be to have a missionary library for the use of both pastor and people. Every year some helpful new books could be added at a very little expense, and I am positive that the educational value of the study of missions would be of great advantage to all.

And now, dear friends, what about our own Conference work? Are we ready to pledge ourselves to greater activity during the coming year? We must make our own the noble device of the Moravian Missionary; an ox between a plough and an altar with the words underneath, "Ready for either." Ready for service; ready for sacrifice. Service in working and praying; sac-

rifice in going or sending. For the great majority of us, it will be the sending. Giving seems to be the one thing needful, for when Christians the world over, give as the Master would have them give, then the problem of missions will be solved.

"Give as you would if angels waited at your door;

Give as you would, if the morrow found you where all giving is o'er;

Give as you would to the Master, if you met His searching look;

Give as you would of your substance if His hand your offering took."

MRS. C. A. HOMAN.

The Treasurer received membership dues of \$3 each from Hamburg (two), Boyertown (two), Shillington (two), Trinity, Kutztown (two), Sinking Springs, Grace, Reading (two), Hope, Trinity, St. Paul's and St. James' (two), total \$48. Individual membership at \$1 each from Mrs. Shofer (two), Mrs. Heinly (two), Mrs. Jones, Mrs. Yocum, Mrs. Geiger, Mrs. Wertz, total, \$8. For *India Hospital*, Boyertown, \$33.25; Trinity Kutztown, \$7; Trinity, Reading (mite boxes), \$100.00; St. James, \$61.93; St. Luke's, \$5; St. Johannes', \$10; total, \$232.18. For *Medical Missions* from Reading, Trinity, (mite boxes), \$62.50; St. James', \$47.50; Grace, \$10; John J. Kutz, Esq., \$25; Dr. Muhlenberg, \$1; Miss Fisher, \$1; total, \$147. For *Porto Rico*, Boyertown, \$20; Sinking Springs, \$16.75; Shillington, \$5.20; Birdsboro, \$23.75; Trinity, Kutztown, \$3; convention offering, \$16.32; City of Reading, Trinity, \$30; St. James', \$14; Grace, \$10; Hope, \$5; St. Paul's, \$5; the Misses Moser, \$5; individuals, \$3.75; total, \$157.77. For *Salt Lake City*, Birdsboro, \$50.11; Sinking Springs, \$3; convention offering, \$12; Grace Reading, \$10; the Misses Moser, \$5; John J. Kutz, Esq., \$5; total, \$85.11. For *India Education Fund*, St. James' and Grace, each, \$30. For *Church Extension*, Birdsboro, \$24.75; convention offering, \$28.31; Grace, Reading, \$15; the Misses Moser, \$25; total, \$93.06. For *Contingent Fund*, Trinity, Reading, \$10; St. James, \$6; Kutztown, 50c. For literature sold, \$1.64. For cradle roll, support of cot in Hospital, Grace, Reading, \$42; Hope, \$4.70. Total for all purposes, \$895.96.

E. A. Endlich, Treasurer.

Miss Nora Jaeger reported \$902 sales since the lace industry began in 1905. The convention speakers were: Miss S. E. Monroe and Rev. Dr. E. T. Horn, on Foreign Missions; Rev. C. H. Hemsath, on Porto Rico; Mrs. Lillian W. Cassaday, on Christian Work among the Italians of South Philadelphia. Several voluntary contributions were made towards the proposed new

Members	Dues	Home	Foreign	Medical	Hospital	Educational	Porto Rico	Church Extension	Boxes
Trinity, Reading	452	\$3 00	\$25 00	\$62 50	\$100 00		\$30 00		\$20 00
St. James, Reading	60	3 00		47 50	61 93	\$15 00	14 00		5 00
" Jrs., Reading	75	3 00	10 00			15 00	5 00		
Grace, Reading	60	3 00	\$10 00	10 00	15 00	15 00	10 00	\$40 00	10 00
" Jrs., Reading	45	3 00			42 00	15 00			
St. Paul's, Reading	30	3 00	5 00				5 00		1 00
Hope, Reading	106	3 00	2 00		4 75		5 00		
Trinity, Kutztown	50	6 00			7 00		3 00		
Birdsboro	81	50 11					23 75	25 00	
Hamburg	90	6 00							
Sinking Spring	75	3 00					16 75		
Shillington	26	6 00	2 00				5 20		
Boyetown	53	6 00	33 25		33 25		20 00		10 00

Settlement House in the Italian section, and towards buying a lot for a chapel in Porto

Rico. Letters were read from Doctors Lydia Woerner and Amy Rohrer, in Rajahmundry. The offerings of the day were equally divided between Church Extension and Porto Rico.

The result of the election of officers was—President, Mrs. Geo. Fasig; 1st Vice-President, Mrs. C. A. Homan; 2d Vice-President, Mrs. H. W. Warmkessel; 3rd Vice-President, Mrs. W. C. Merkle; Recording Secretary, Mrs. Samuel Knabb; Corresponding Secretary, Mrs. Walter Wells; Treasurer, Miss E. A. Endlich.

Chairmen of Standing Committees are—Home Missions, Mrs. Wm. Benbow; Foreign Missions, Mrs. Walter M. Tyson; Medical Missions, Mrs. Wm. Murphy; Literature, Mrs. F. K. Bernd; Porto Rico, Mrs. H. W. Warmkessel; Cradle Roll, Miss Emma Moser; Lace Work, Miss Nora Jaeger; Memorials, Mrs. E. T. Horn; Organizing, Miss Amanda Moser; Nominating, Presidents of Local Societies; Church Extension, Mrs. M. L. Zweizig.

Miss A. Moser and Miss Herbein, the Committee on the President's Report, presented the following recommendations which were adopted: 1st. That the Reading Conference purchase a church lot in Bayamon, Porto Rico; 2d. That each local society select an earnest, energetic woman to canvass among the congregation for subscribers to THE MISSION WORKER; 3rd. That we take increased interest in Home Missions and Church Extension work.

EMMA MOSER, *Sec. pro tem.*

New York and New England (WESTERN CONFERENCE)

The third annual convention was held in Binghamton, on May 6th, with 22 delegates, representing 7 of our 11 churches. After Pastor Ritchie's opening address, Mrs. J. L. Sibole read this report as President:

Though we are a much smaller body in respect to members than when we met last year, in Buffalo, by the necessary withdrawal of the Canadian societies, which have advanced far enough to have their own Synodical Society, yet we need not feel discour-

aged. Our temporary loss in this severance cannot but redound to the permanent furtherance of the missionary cause. And this is what all are striving for. Let each delegate take back to her local society as clear an account of the work done here to-day, as we possibly can. It was decided to have a fixed date for each of our annual missionary offerings, so there would be united action on the part of all societies. The Porto Rico offering is made November 1st. After

the Chairman of this Committee sent out her appeal, it was followed up by a postal card a month before the offering was due. On January 1st, comes the gift for Medical Missions. When we remember the blessed work our dear Dr. Woerner has done and is doing for those poor, little child-mothers of India, let us think of the few doctors, and the millions of India needing help. Dr. Woerner is only one; Dr. Rohrer is only our second, and she studying the language; Dr. Nilson only three. Truly the call can be repeated in the ears of our American women, "Come over and help us."

The date for the Church Extension offering is April 1st. In a few months all the 150 missions of the General Council will be under the control of the one General Board. Our Lutheran Church in America is growing wonderfully. May the work of its women help at all points. Our Church Extension Fund in the year 1888, was \$2,000; in 1900, it was \$56,000; to-day it is \$180,000, but we should, by all means, have half a million.

Now, as to our projected Maternity Hospital in India. Our speaker on this work will so present its urgent need as to touch the heart of every woman here. May the new hospital annex stand completed as a memorial in our distant Rajahmundry field of the love and self-sacrifice of the women of this Western Conference.

The Treasurer's annual report follows:

For Home Missions and Church Extension, the Buffalo Society gave \$128.35 (including \$50 towards Field Missionary Anda's salary); Reformation, Rochester, \$55 (including \$15 for New Britain); Holy Communion, Utica, \$5. The Slav work received \$5 from Dunkirk and a convention offering of \$27.75, total, \$221.10.

For Porto Rico, Binghamton gave \$5; Galt, \$2; Guelph, \$5; Jamestown, \$2; Reformation, Rochester, \$15; South Buffalo, \$3; Holy Communion, Utica, \$5; total, \$37. For the Christmas Box fund, Montreal gave \$3; Binghamton, \$3; Redeemer, Utica, \$10. For the Building Fund (10 cents per capita), Buffalo gave \$33.90; Redeemer, Utica, \$15.25; Reformation Rochester, \$20; Dunkirk, \$8.75; Binghamton, \$6.50; Morrisburg, \$2.10; Holy Communion, Utica, \$4.40; Drawn Work, \$15.50. Total for Porto Rico, \$156.40.

For Medical Missions, Reformation, Rochester, gave \$25; Redeemer, Utica, \$20; Binghamton, \$5; Holy Communion, Utica, \$3.

For the India Box, Reformation, Rochester, gave \$27; Redeemer, Utica, \$10; Holy

Communion, Utica, \$10. For the Hospital, Humberstone gave \$5; Redeemer, Utica, \$27.32. For the General Fund for India, Buffalo gave \$10.88; Reformation, Rochester, \$35; Binghamton, \$5. For Scholarships, at \$15 each, Binghamton gave one, Mrs. Heller, one; Reformation, Rochester, two; Mrs. Dinkey's Bible class, one. For the Lace Industry, Buffalo gave \$50.92; Reformation, Rochester, \$54.83. For the Maternity Hospital building fund, the Buffalo Society gave \$28.70; St. John's German Church, \$15; Reformation, Rochester, \$38.55; Holy Communion, Utica, \$20; Redeemer, Utica, \$11.50; Chas. E. Martzloff (tithe), \$25; \$10 each from Mrs. Reeb, Mrs. Kaehler, Miss Emma Kaehler, Mrs. Wendt, Mrs. Henrich, Mrs. Bergtold, Mrs. Zipp, Miss Quadlander; \$5 each from a friend and Mrs. Masman, and \$9 in smaller sums. Balance on hand, \$15.41. Total for India, \$607.11.

Annual dues of \$2 each from Dunbar, Morrisburg, N. Williamsburg, Elmira, Binghamton, Buffalo (three), Utica (two); \$3 each from Guelph Dunkirk (two), Jamestown, Reformation Rochester, Utica (two), total, \$41.

These sums with the convention offerings, aggregate \$1,041.56, of which \$1,007.81 was expended during the year, leaving a balance of \$33.75.

MARIE C. MANZ, *Treasurer*.

Offerings are to be made for Porto Rico, Nov. 1st; Medical Missions, Jan. 1st; Home Missions, April 1st; Christmas Box Fund, May 1st, and the Maternity Hospital, at any time.

Committees were appointed as follows:

On President's Report, Mrs. H. K. Weiskotten, Mrs. F. C. Lauer, Mrs. J. M. Jewell; on Treasurer's Report, Mrs. O. S. Heller, Mrs. M. J. Bieber; on Nominations, Miss A. C. Hoehn, Mrs. H. A. Klages, Miss M. M. Binder; on Home Mission Work, Mrs. C. W. Schaefer, Mrs. Van Alstyne, Miss Marie Manz; on Foreign Mission Work, Mrs. H. K. Weiskotten, Mrs. O. S. Heller, Mrs. L. Bergtold; on Porto Rico Work, Mrs. O. S. Heller, Mrs. C. Menge, Miss L. Nilson; Tellers, Mrs. C. Menge, Mrs. P. Bush.

These ladies reported the election:

President, Mrs. J. L. Sibole, Buffalo; Vice-President, Mrs. J. W. Smith, Utica; Recording Secretary, Mrs. L. H. Greenlund, Jamestown; Corresponding Secretary, Mrs. F. F. Fry, Rochester; Treasurer, Miss Marie Manz, Rochester.

By unanimous rising vote, it was decided that this Conference assume the payment of the Maternity Ward, to be built as an adjunct to the proposed Hospital in India.

Miss M. J. Quadlander's excellent paper, which contributed much to the unanimity of sentiment on this subject, was as follows:

"Not only in our creation, but also in our redemption, God had a very definite purpose in mind. Sin comes in and interrupts God's plan, but even that cannot thwart Him in His purpose. So great is His love, so rich His mercy, so unalterable His decree, that the Holy One Himself, in the Person of the Lord Jesus Christ, steps upon the scene of action and buys us back. We were in the devil's grasp, but the Stronger than the strong delivered us from his clutches and made us free, as His purchased possession. Would God pay such a price for naught? Why does our Saviour not take us to glory the moment we believe? His heart of love yearns for us. He is longingly waiting for that hour when He shall have us with Himself, when He shall look into our faces and be forever satisfied. Wondrous thought,—Jesus not satisfied until He has us with Himself! But why not now? If He thus loves us, why allow us to linger in this sin-cursed earth? There is only one answer—He has a work for us to do here below. He saved us not alone that we might spend an eternity of bliss with Him, but that now, in this needy, sin-stained earth, we might show forth His likeness. We are "saved to serve." We are to live over again the life of the Son of God. Does Christ so dwell in us by faith, that He can speak through our lips, and work with our hands, and walk with our feet, and love with our hearts? Are you a true representative of your absent Lord? Does the world, looking on you, behold Him?

"Saved to serve." Left here to continue the work that Jesus began! Every believer is called to "go." Our marching orders are clear. How sad to see that after so many centuries since Christ first gave the command, the regions beyond have been but barely touched! You and I are here at home,—God only knows why. It is possible that your way to go to the heathen has been providentially closed. Possibly God has revealed to you that your duty is here at home. Yet, shall we to whom has been denied the gracious privilege of witnessing for Christ among the heathen, shall we who have not

the opportunity of engaging in the most exalted work that God ever entrusted to human beings, shall we have no share in the blessing and in the reward of that glorious work? Eternity alone will reveal how much your prayers and your gifts have had to do with the success of the work in distant lands. You can pray. You can give. You can let some one go. And right here the Spirit of God prompts me to make a plea for the sons and daughters of the Christian people at home. What a tremendous responsibility rests upon fathers and mothers! How many of our young people are just entering life without a fixed purpose! Why not turn their thoughts to the most needy parts of this world? How few Christian parents dedicate their children unto God in infancy to this blessed service! You say "the dangers are so great, the trials so many." True; but the *glory* of that service far outweighs the *suffering*. The things worth doing in this life always call for sacrifice. There is no church at home, there is no Sunday School in Christian lands, that should not have its own representative among the heathen. Are you praying for this?

I would make a plea not only for missionaries in general, but for medical missionaries in particular. Would to God I could paint a picture of the intense physical suffering among women in heathen lands! Those poor women, who in the seclusion of their homes, are exposed to nameless barbarities, especially in the hour of the great pain and peril of childbirth, and often perish miserably from barbarous maltreatment. In some parts of India, in cases of delayed delivery, a stout bamboo is laid across the body, and manipulated by two persons so as to produce expulsion. In all cases, the mother has no food for four days, and is then compelled to walk over cold stones and given a bath. A medical missionary in India writes: "I found a poor woman tossing and muttering in delirium that ran into stupor and then death. I did what I could to make her comfortable, bathing the hot skin and moistening the parched lips, then inquired if the child, born seven days before, were living? One of the women answered indifferently, 'Yes, it's alive.' I asked where it was, and she replied, 'Oh, it is in there,'

pointing to another room, 'but never mind the baby, it is only a girl.' I went in at once and found the poor little thing lying on a rough cord bedstead, with only one flimsy thin cloth beneath it. It had never been washed, and for four days had not been fed and every tiny bone was visible through the drawn skin. No sooner did they learn that death was near the mother, than neighbors began to swarm in, until the miserable hut had twenty or thirty in it, all vying with each other in groaning, shrieking, smiting the chests and screaming. I could not keep them even from throwing themselves, full weight, on to her poor chest, laboring harder and harder to get her breath. And when I wanted to give a few drops of medicine, but failed because her jaws were already set, I turned cold and faint to see her own mother strike her to make her swallow."

Here is another case, reported by an eye-witness. "The woman's first-born child was two weeks old. She had been lying by a fire of hard wood coals. I found her burnt to blisters, and one of the blisters was as large as your two hands. Many of the blisters had broken, and she had rubbed them full of dry lime. With the first child the woman must lie by the fire thirty days. The result is severe burns, which always cause acute suffering, and sometimes death. Sickness means to us tenderness from all about us, a hushed foot-fall in the house, everything sacrificed for the patient's welfare; but what does sickness mean to millions of our fellow-creatures in heathen lands? Throughout the East, sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, poorly fed and rarely visited. They beat the sick person with clubs to drive out the demon."

This is only a glimpse of the sorrows of the heathen world. Shall we not labor and pray that hospitals be established in these needy lands, and that medical missionaries may go out from our circles for the healing of body and soul?

The fact ever remains, God wants our lives above all else, for missionary service. Gifts can never take their place. But what a comfort to know that gifts also are acceptable unto God, if your way for actual

service has been providentially closed. "We are laborers together with God," those in the foreign fields and those in the home-lands, all engaged in the one work, and all serving the same Master. We cannot do Dr. Woerner's work, but you and I can share in the blessing and reward of that work. You and I cannot healingly touch the women in India, but you and I can relieve their suffering by opening our hearts and our hands. It does not need an angel from heaven to tell us that God wants us to build a Maternity Hospital for the suffering women in India. The call is distinct, the message clear. How will you respond?

Pledges toward the building of the Maternity Hospital were made, by Buffalo, \$420; Rochester, \$330; Canada, \$152; Utica, \$20. All societies will report their pledges in full at the Synodical convention in Buffalo, on October 21st.

Pastor Ritchie presented a communication from Dr. Kunzmann, Superintendent of General Council Home Missions, asking this Conference to support a Western field missionary. This appeal is to be taken to our Women's Societies, Bible Classes and Sunday Schools, to pledge themselves for five cents per capita, each society to report through its secretary to our Treasurer. The afternoon collection of \$8.60 is to be given as a nucleus for this fund.

Rev. Charles L. Fry dwelt further on the urgency of this cause in his address at the evening session, which was entitled "A New State of Affairs, for Sure!" He showed the Western situation to be a crisis which will not wait.

MRS. L. H. GREENLUND, *Rec. Sec.*

DANVILLE CONFERENCE

Miss Carpenter, of Jersey Shore, has been appointed chairman of India Post Cards and Miss Ella Snyder, of Danville, of the India laces. Both lines of work are new in the Conference, and we bespeak for those ladies, interest and co-operation.

The Treasurer reports:

Kratzerville, Porto Rico Building Fund, \$5; Church Extension, \$5. Selinsgrove, Porto Rico Building Fund, \$15.

May 3, 1909. MRS. G. W. GENSZLER.

PAYABLE IN ADVANCE.

Bills were sent out recently to our delinquent subscribers. We believe that simply calling their attention to the fact that their subscription is overdue will be sufficient. A prompt response will be appreciated and will mean much to the management. We want to run this periodical on a strictly business basis, hence in the future, notices will be sent out as subscriptions fall due. Our policy must be, **All subscriptions payable in advance.** We want to pay our own bills promptly. To do this our subscribers must help us, and we believe they will. It is most important to facilitate correct bookkeeping that full payment and a **complete, correct** list of the names be sent at one time to the business manager, and not in parts. If our subscribers will be particular about what seems to them insignificant details, it will greatly help our business manager.

THE QUESTION OF CLUB RATES.

Please understand it is not whether they should be abolished? We are agreed that the time has not come for that. Perhaps it will always be the case that, in order to win the interest of those women who are not acquainted with the paper, the inducement of club-rates must be offered, and continued until they catch the spirit of the periodical, and become its staunch supporters. But for the many who have already reached this plane, the only thing it will be necessary to explain is the fact that "The Mission Worker" in its new form, is not meeting the actual cost of publication, whenever it is mailed at less than 25 cents a year. No one would desire to ask the Synodical Society to make up any deficit on her subscription out of its hard-drained treasury. When ever you get a chance, therefore, please talk up individual subscriptions, at a straight 25 cent rate, leaving the clubs for introductory purposes, to last only until a firm foothold is gained. Every suggestion to lessen expenses by reducing the number of pages, or cut out

the illustrations, has been met by a unanimous preference to continue the magazine at its present standard. Not one of us, connected in any way with the periodical, receives one penny of salary. Neither is it the aim of the Society to make any profits out of its publication. This is why the Society prints everything at the lowest possible cost. Its highest hopes will be realized if the expenses be barely met, and the missionary intelligence and stimulus be diffused as far and wide as we can reach through your help. Why might we not increase our list of subscribers to 5,000 in a Lutheran constituency numbering over 100,000, if the women who are devoted friends of "The Mission Worker" will exert themselves in downright earnest for this object?

SUMMER CONFERENCES FOR 1909.

Under the direction of the Young People's Missionary Movement of the United States and Canada.

The training of leaders who can take the initiative in missionary education in Sunday-schools, young people's societies, and other church organizations, is occupying the attention of the mission boards of the United States and Canada. One of the chief means to secure and train these leaders is the summer conference. Five of these gatherings will be held in 1909:

Whitby, Ontario, Canada, July 2-9.

Lake Geneva, Wisconsin, July 2-11.

Asheville, North Carolina, July 2-11.

Silver Bay, Lake George, New York,

July 23-August 1.

Sunday School and Missions, Silver

Bay, Lake George, New York, July 15-22.

The special features to be noted are as follows:

1. Mission study, in small groups under experienced leaders.

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3. Platform meetings, on devotional themes, for the deepening of the spiritual life.

4. A survey of world-wide missions, in a series of addresses by missionaries fresh from their fields of labor.

5. Rest and recreation during each afternoon, with ample provisions for every form of outdoor exercise.—Reprinted from the Lutheran Missionary.

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