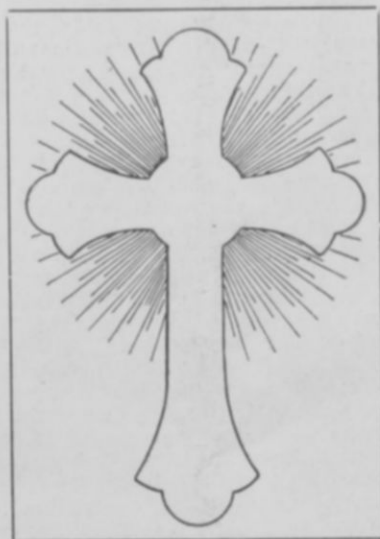


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# Lutheran Mission Worker



"THE FIELD IS THE WORLD"

Published Quarterly by the Woman's Home and Foreign Missionary  
Society of the Evangelical Lutheran Ministerium of Pennsylvania  
Publication Office, 2323 North Seventh Street, Philadelphia, Pa.

# A Mission-Study Class in Every Congregation



All in favor of the motion to make this our aim will please say aye. If it involved from twenty to fifty persons, to make up the requisite number for such a class, the proposition might be called unreasonable. There are some congregations too small, and others too indifferent, for any possible hope of securing more than six or eight earnest souls, who care enough about Mission Work to devote themselves, for eight successive Thursday evenings, in the home of one of their circle, to a serious thorough study of an interesting text-book, on whatever field they may select, India, Japan, or the great North West of our own land. But where is there a church you can name in all the General Council, which could not muster a little handful of its choicest spirits, for a purpose which means so much, not only for themselves, but for other similar classes in the future? Because each individual in such a study-circle becomes fitted, step by step, to be a leader of another Mission class following, and thus the movement progresses in geometrical ratio. Even if there should be only two or three enlistments for the initial class, therefore, it is eminently worth while to go ahead. Not only on account of the special promise of our omnipotent Lord, which particularly designates the "two or three gathered together in His name," but also because these three will be nine next year, and the influence of the study-work cannot but keep on spreading like leaven in the meal.

Of course, the first beginning of the movement will not start of itself. In fact, here is the only place where the rub comes. After the thing gets a good headway, it runs by its own momentum. The old German proverb that all beginnings are up-hill work, is nowhere more true than in the religious sphere. There is not a Mission Study Class in existence which is a case of spontaneous combustion. Somebody has lighted the fire, and in all probability has had to strike a match more than once in the process. The fuel is often green, and will not easily kindle into a fervent glow. YOU may be the very person to agitate the movement in your own congregation, and though the task may not be easy, your satisfaction and reward will be all the greater on that very account. The Reformation Season, viz. the autumn months of October and November (hence right NOW is the time to begin preparations) is when study-classes are occupied with Home Missions, the text-book being that fascinating little volume by Dr. Ward Platt, entitled "The Frontier." After the intermission of the Christmas holidays, during the Epiphany season of January and February, the subject is Foreign Missions. If India be the chosen country, the text-book is "The Christian Conquest of India," a masterly treatise of which our own General Council Board has had its own edition issued, bearing its own imprint on the title page. Write to 1522 Arch Street, Philadelphia, enclosing 58 cents for a cloth-bound copy, or 43 cents for paper-bound. If the theme be Japan the text-book is "Sunrise in the Sunrise Kingdom," which our publication house also handles at the same price.

All these books for Mission Study Classes, and others on China, Korea, Africa, Turkey, South America, etc., are issued by the Young People's Missionary Movement, which has succeeded in enrolling more than a hundred thousand students, and publishing 600,000 text-books. Each course has a forty-page pamphlet, entitled "Suggestions to Leaders," price five cents, which explains every detail of organizing a class, so that no one will be in any uncertainty as to just how to proceed.

An annual mid-Summer Conference is held at Silver Bay, on Lake George, on the last ten days of each July, which we had the pleasure of attending this year, after our Summer School, in company with twenty-one other Lutherans. Every delegate worked like a Trojan, to get all possible missionary intelligence and stimulus out of the nutritious program, but combined with the strenuous mental labor there was a great deal of delightful recreation, amid beauties of Nature which can hardly be surpassed on this continent. You will infer this from the photograph of the place, found on the middle pages of this number. Some day you may see Silver Bay for yourself.

# Lutheran Mission Worker

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NUMBER 4

## Our First Portable Chapel for the West

By MISS LUCY A. KRECH

Last February our Woman's Society in Warren, Pa., held its regular monthly meeting, which proved to be one of unusual interest. After the business had been transacted, the paper published in this same issue about our emigrant house in New York, was read. It was our privilege to have with us at this meeting Rev. F. S. Beistel, the Western representative of the Church Extension Society. In his remarks following the reading of the paper, he spoke of the close relationship of the Extension work to that being done by our missionaries at Ellis Island; how they stand at the entrance of the New World, greeting the new comer in the name of Christ and our dear Lutheran Church, while the Church Extension work is providing for their spiritual welfare and to furnish them with loans for building Church homes. Upon request he explained the benefit of Portable Chapels, and the privilege of helping in this noble work was offered the Society. Mrs. C. Schimmelfeng raised the question "Can we not build a Chapel?" If our missionary women would be willing to work, and ask the other Societies of the congregation to help, she felt certain we could raise the money. The women responded to this most enthusiastically, with all sorts of suggestions for getting to work immediately. Pastor Beistel said if this Society would undertake to provide for a Chapel, he would pay to our Secretary all the money he received in Warren for this cause, which was a great encouragement. But thinking it best to confer with the other Societies, each member was urged to consider the project prayerfully, and come to the next meeting ready for the decision.

On March 1st the unusually large attendance, in spite of most unfavorable weather, proved that the inspiration and zeal

manifested at our February meeting had not waned. With our pastor's encouragement, it was resolved that we provide for a Portable Chapel to cost \$1,500.00. A committee was then appointed to confer with the different Societies, and at a special meeting held ten days later the encouraging report was brought that each Society was willing to help most generously. In the Sunday School the superintendent, teachers and scholars zealously labored to make their Easter offering as large as possible, and they brought to be used for the Chapel \$300.42. The Ladies Aid Society, with their usual work of making quilts and rag carpets, gave \$50. The Luther League, by personal contributions and a generous gift from two of our benevolent members, was able to give \$200. The King's Daughters gave out coin collectors to their friends. With this and their dues, they were able to contribute \$100. The Junior League had a gift of \$57, \$50 being from one who had given the Luther League \$100. This, with their dues and a Portable Chapel Social, made \$100. Our own Woman's Society appointed a committee of twelve to visit our members in Warren and North Warren. The town was districted, two persons to each district, and the aim was to reach members who were not contributing through the Sunday School or making personal contribution to any of the other Societies. The amount received, with the dues from the April and May meetings, and a gift of \$50 from one who had given a like amount to the Luther League, and the sum of both combined to Pastor Beistel, enabled us to contribute to this fund \$227.66.

A meeting was called on Sunday evening, May 9th, under the auspices of the Church Council, to decide on a name for the Chapel, and to make final arrangements for



OUR FIRST PORTABLE CHAPEL FOR THE WEST  
NOW ERECTED IN ST. PAUL, MINNESOTA

the fund. It was decided to call it the Memorial Chapel of the First Evangelical Lutheran Church, of Warren, to be first used in the city of St. Paul, the full amount of \$1,500 to be sent by June fifth. At that date, our Secretary, Mrs. T. A. Stone, had received \$356.92, collected by Pastor Beistel, and with the sums contributed by the Sunday School, Ladies' Aid Society, Luther League, Junior League, King's Daughters, and our Woman's Society, all amounted to \$1,325. We went to the bank and had to borrow only \$175, the note being endorsed by a member of the Church Council. We have over \$50 promised toward this by October thirty-first, when we will celebrate our fifth anniversary with a thank offering, and we hope at that time to lessen our indebtedness considerably.

The personal interest shown by our members is most gratifying. A mite box offering of fifteen dollars was given by one woman of our Society, and another of three dollars. Another woman has been making dainty lawn and lace jabots, selling them for the small sum of fifteen cents; she has given five dollars, and intends doing this until the Chapel is paid for. Another is playing the organ for a lodge meeting, receiving one dollar an evening, and will give her yearly allowance for the Chapel. Another is sewing and contributing the money received. Still another has been making button holes and has been able to give five dollars. Another member, living in the country, brought two dollars from the sale of butter and eggs.

We all thoroughly enjoyed this work, and feel the Lord has blessed our efforts wonderfully, making it possible for us to raise this amount in so short a time, which was far beyond our expectations.

Dr. Kunzmann adds the following details about this Portable Chapel:

It was built in Milwaukee, Wis., under the personal supervision of Architect John Roth, Jr. During the automobile ride of the Synod of the Northwest, the Chapel, then in course of construction, was visited. Every one expressed joy at the new departure in our Home Mission work.

The St. Paul Mission bought a lot, and at this writing the Chapel is being set up in place. You will soon hear of its dedication. This movement has revived interest in the Portable Chapel project which a few faithful men in Philadelphia had agitated. Toward this object there is now more than \$600 on hand. Then the Brooklyn Society aided the Board in the purchase of the Yonker's Chapel, which is now being removed to Freeport, Long Island, where Field Missionary Loos has one of his successful missions. Then the Hon. Charles A. Schieren, encouraged by the success of the revived work in Brooklyn, agreed to build a Portable Chapel for the Ridgewood Mission in Brooklyn. So the work goes on.

But we need many more Portable Chapels. We need one for the city of Detroit, Michigan. One thousand five hundred dollars will erect a Chapel for them, and we promise you a vigorous mission if the amount is forthcoming.

The Chapel makes a neat appearance. It is 30 x 60, and seats 250 persons comfortably. By suitable curtains an infant and Bible class department can be screened off in the rear, which in turn can be thrown into one room by the simple drawing of the curtains. If the additional room is not needed the curtains may remain in place and thus give the room the appearance of being filled, even though the attendance be small. The building is fastened together with bolts. Because of the severe winds in that part of the country where this Chapel will be used, the roof has been constructed with a low pitch, yet it is not too low to prevent giving a handsome appearance to the structure. The in-

side will be covered with a heavy canvas which can either be painted or papered in suitable colors. With this on the inside of the studing, and the weatherboards on the outside, an air space will be created which will give warmth in the winter and coolness in the summer. This is an important factor in a frame building of this character. It will be heated either with coal or gas stoves, and lighted with acetylene gas.

Everything about the Chapel will be churchly. It will not be like a second or third story hall, illy located, used for all purposes and containing furnishings suggestive of that which is antagonistic to the Church, and

which cannot be secured at all times for services. This chapel will be at the command of the mission every day in the year. It can be located on the lot, so that it need not be removed until the mission has grown sufficiently large that it can build its permanent home, and is able to hold its services there. The exclusive use of such a building means much to a mission congregation, as the shifting from place to place, which is inevitable when a hall, is used tends to discourage the work. Here no change is made until the congregation is ready to remove to its permanent home.

## Two Portable Chapels in Brooklyn

By MRS. GEORGE C. LOOS

It cannot be emphasized too often that the progress of struggling missions is always sadly handicapped by the lack of a churchly home. To worship, as in the case of one Brooklyn mission, in a sordid, abandoned Opera Hall, surrounded by tawdry remnants of the former theatrical life, this is most depressing, and hardly conducive to spiritual development or speedy increase. Dr. Kunzmann has, therefore, been endeavoring to awaken you who are comfortably housed in your beautiful Churches, to the need of these Portable Chapels for the new-born missions. In Brooklyn the idea has been favorably received, and two Chapels will be the result. The one is that used by the Yonkers congregation, before the building of their new Church. When it was learned that this Chapel could be purchased, the Brooklyn Missionary Society pledged itself to raise the amount required for this purchase. To that end the Field Missionary approached Ex-Mayor Schieren in the matter and obtained from him a very liberal contribution. This, in connection with the gifts of others, enabled the Missionary Society to procure the Chapel, which will be for the use of the mission at Freeport, L. I., now worshipping in the abandoned Opera Hall. It may readily be conceived with what eagerness the faithful workers there are looking forward to a spiritual Home, that shall be both attractive and

churchly. Its heaven-pointing spire will proclaim without need of explanation, that here is a Church to the glory of God.

The interest of Mr. Schieren did not cease with this one contribution. Impelled by the enthusiasm of the President of Synod, he has still further responded to the appeal. With that unflinching generosity which has already helped the Brooklyn mission work incalculably, he has made the gift of a complete Chapel, which will be placed in one of the populous sections of Brooklyn, where it will prove an inestimable boon. The field is immense, and these two Chapels are by no means adequate to meet the urgent demand of the present. Two more are needed and at once, for the housing of missions already in existence. It is hoped that this present consummation is only the beginning.

One woman said, "Why is it necessary to carry the gospel to the heathen? They are happy in their religion, why disturb them?" Here is apparent the need of missionary literature. Our excellent MISSION WORKER and the great host of books on missions will soon convince the most skeptical among us, that we must give to other women the same beautiful, emancipated life which we, as Christian women, enjoy in a land enlightened by the gospel.

MRS. T. W. KRETSCHMANN.

# Forging Ahead in the Home Mission Field

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

In Central Canada, Field Missionary Bieber does not rest content with organizing self-sustaining congregations like the one at Hamilton, Ontario, which sprang into existence with 105 charter members, nor yet with having brought about the creation of a Canadian Luther League, and thus making this organization international; but he has lately added to his achievements the organization of the Synod of Central Canada, as the direct outcome of the congregations which have been brought into existence through his labors. If the General Board had not gone into Canada with its well-organized forces, many years would have passed before enough congregations would have been gathered to create a new Synod, and most likely in the meantime other bodies would have entered and possessed our heritage.

Rev. G. C. Loo, Field Missionary for Brooklyn, has remained at his post all Summer long, and while others have spent their vacation in pleasant places, he has toiled on, despite the heat, and brought order out of chaos. The work at Flatbush has been put on a solid footing, and new work opened up at Freeport.

Field Missionary Wike having completed his work in Brooklyn, and turned over his parish to the Rev. J. Frederick Stolte, removed to Orange, New Jersey, where he has found many Lutherans, and has succeeded in organizing a sturdy congregation, which promises to develop rapidly into a self-sustaining parish.

For Philadelphia and as Eastern District Superintendent, Rev. F. A. Bowers, formerly of Rochester, Pa., took up his work on May 1st. He has been over the field, and found much that is encouraging. Aggressive work will be commenced in Philadelphia this fall. In the meantime he is visiting the missions of the Ministerium of Pennsylvania, encouraging the missionaries, and doing much to make unification understood and appreciated.

We need a Field Missionary for Ohio. The Board has endeavored to secure a man, but in every case the call has been declined.

The field here is great, and the need of immediate cultivation most urgent. We hope to soon find a man of faith and courage, who will enter in and gather the golden harvest that will come to the Church which is wise enough to seize the present opportunity.

In the Chicago Synod, we find Field Missionary Paul W. Roth enthusiastically gathering together the scattered members of Christ Mission, and welding them into an active congregation which is not afraid to undertake great things. A new location has been secured, plans are under way for a combination Chapel, parsonage and assembly room, which will not only be well adapted for the needs of this mission, but which will combine such excellent features as will commend it to other Churches, and this new departure in Church architecture is bound to become very popular.

On the same territory the Western District Superintendent resides. Brother Anda is the pioneer of the Field Missionary system, and has done some telling work. His last achievement was the organization of a second congregation at Racine, Wis., with a charter membership of 130, breaking all former records. This Church is an outgrowth of Holy Communion where the energetic pastor, Rev. Wm. Eckert, has met with such success. This Church has borne all the expenses of the movement, and the new organization starts out self-supporting, with a student in charge. Holy Communion itself was organized as a mission just a few years ago by Rev. Mr. Anda. Thus the work grows, and the former missions, which have just entered the age of self-support, in turn organize other self-supporting congregations.

Up in the Twin Cities, Field Missionary J. A. Zundel rejoices in the possession of the Portable Chapel which the generous women of the Warren congregation gave them. His work at Arlington Hills, Seven Oaks, and a new field just opened, shows how a well-trained missionary can bring about quick results.

Rev. Wm. C. Brahn, who has just entered upon his duties as Field Missionary

for the Coast, is proving himself the man for the place. In the short time he has been at work a great deal has been accomplished. A new field has been opened to the General Council through his efforts, and we have now entered Western Canada, where most wonderful opportunities are offered for the planting of our standards. Brother Drahm is now in Victoria, British Columbia, where his earnest perseverance is overcoming difficulties, and in a short time we will hear of another congregation applying to the Pacific Synod for admission.

#### WINNIPEG.

In that magic city of the Canadian Northwest, where every seventh man, woman, and child is a Lutheran, of a strange tongue, —where the children are going to the common schools and learning English, our English Mission has had strange experiences. At first they worshipped in a tent, and the wind blew it into shreds over night. Secondly, they bought a lot, paid \$100 on account, then the owner refused to make the deed. Then they bought the present lot for \$1,891, which is worth now \$5,000 at the lowest calculation. But it was not properly located. Because of the floating character of the population in that vicinity, the first set of missionaries became discouraged, and the frequent changes discouraged the people. But the Board was unwilling to give up the work. It searched for a man who did not have the word "fail" in his vocabulary, one who had been tried and proved. It found him in the person of the Rev. P. E. Baisler. He is there now. We have all studied the situation, and the unanimous conclusion is that we must have a more prominent location.

Instead of trying to work the city from three points, as originally contemplated, it is agreed to try to build up first one strong congregation, in a location accessible to all. We do not have either the men or the money to support three places now. So we are going to do what we can now, and not attempt the impossible.

Well, that lot will cost \$10,000. What is proposed? A layman who feels deeply interested, a member of one of the congregations formerly served by the lamented Dr. Schantz, agrees to give to the Church Extension Society \$50, in order to secure a fund of \$5,000 to be loaned to Winnipeg for five years. He asks that 99 other good Lutherans join in this enterprise. We commend it to you. The congregation will then raise money to pay off its present indebtedness, move its Chapel, sell its lot, and put itself in fine condition for growth. The faithful missionary who has rallied that discouraged band, and put new zeal and devotion into them, surely deserves your help. If ever we had a strategic section, it is Western Canada, and its city is Winnipeg. The enterprise ought to commend itself to the women and men of our congregations and to their Societies. Let there be found the ninety and nine, and Brother Baisler and the Winnipeg Mission will show you their gratitude by gathering a strong congregation of English Lutherans in that city. Help Winnipeg!

[The above proposition has come through THE MISSION WORKER, and we ask our readers to respond promptly and generously, addressing Rev. J. C. Kunzmann, D.D., 146 E. Washington Lane, Germantown, Phila.]

## The Reformation Season for Home Missions

The epoch-making itinerary which is planned to reach every English-speaking congregation in all the Synods of the General Council, to further the forward movement in Church Extension, could not be begun during the Summer, as was hoped, in the rural communities, since the farmers were then in their busiest season. The whole project, therefore, had to be postponed until

after the General Council's convention in Minneapolis, which will close about the middle of this month. Every Conference, in its September or October meeting, will do all in its power to enlist the co-operation of each pastor in this mutual exchange of pulpits and parishes, for quickening the Churches by a realization of our incomparable Home Mission opportunities. The month before

and after the Reformation Festival will be an appropriate time for such a clarion call, and the subject matter, viz.: the present phenomenal development of the mighty Northwest, will prove of absorbing interest to every campaigning preacher and every congregation visited. The itinerary cannot fail to radically transform the temper of English General Council Lutheranism toward its future destiny in North America. Irrigation and immigration are the giant twin forces which are gridironing those vast new States with railroads, each dotted all along the line with incipient towns, not one of which is named on the latest map. It is im-

peratively necessary that we meet the incoming Lutheran settlers with the open door of the Church, with its Word and Sacraments, if these, our brothers, are to be held true to the faith, and not drift to their spiritual death, as so many thousands upon thousands have already drifted, through our previous neglect. An honor-roll of the men who will lend a hand in this widespread effort to arouse our whole Church to heroically face its stupendous problem of the Frontier, ought by all means be published. Here is a theme for Reformation Festival sermons, which will make whatever red blood we have tingle in our every vein.

## The Experience of a Field Missionary's Wife

By MRS. M. J. BIEBER, CANADA

I have been asked to tell what I do to help my husband in his work? Of course in the first place when we enter a city, we look for a home. This takes but a day or two, because the requirements are simple enough: plenty of heat, hot water, fresh air, sunshine, and cleanliness. Then my next work is to make that room or two which we call "home" as cozy and comfortable as I possibly can, so that when the missionary returns, after a hard day's tramp, he may find something homelike and cheerful to welcome him. With a few books and a writing tablet on his knee, he can then imagine himself back in his former fine study, surrounded with all the conveniences a pastor delights in. The first few weeks, or until services are started, I go with the missionary to "hunt" Lutherans. In some homes we are welcome visitors, in others not. Many claim they have now transferred themselves to *English-speaking Churches*, and hence do not care to be *Lutherans* any longer. When we explain that our Church is to be English, they do not all understand. It is just about as easy to convince some Germans and Scandinavians that they are Englishmen, as to convince them that the Lutheran Church can be Lutheran though using the English language.

After organization, the missionary is kept busy in looking up new families, and then it falls to my duty and pleasure to look

after the Sunday School children, the cradle roll, to interest the mothers to have their children baptized and brought up in the Lutheran Church, look after the absentees from Church and Sunday School services each week, and when I find sickness, sorrow or distress of any kind, to send the missionary to visit them. In this way we keep in close touch with our people, and we soon gain their confidence. My one regret is that I have not had the training of a Deaconess.

In Sunday School I usually take the primary work, including the cradle roll. Classes are formed to include the three earliest grades, as soon as we have pupils of the required age for each grade.

Teachers are procured for each class, but as our place of meeting is usually in *halls*, we are all together, and thus can have no special exercises of our own primary grade. I may later take a class in the main school. My position in Sunday School work is to fill in wherever I am most needed. Our aim always is to supply the different classes with the very best teachers available, as soon as possible. Our children know nothing of Lutheran Sunday Schools and I often wonder why they stay with us, after being accustomed to fine Sunday School buildings, with all the attractions that are offered by other denominations. But strange as it may seem, they never ask to go back, after their first



ST. PAUL'S CHURCH—GUELPH

Has 115 members. First Church owned by a congregation organized by us.

visit to our school. The graded system is always used, and I think that helps a very great deal. Through the cradle roll I keep in touch with the young mothers especially, and in this way I have an opportunity to talk Missionary Society. I tell them what the women in other English Lutheran Churches are doing, and in a little while I have a number interested enough to say "let us do something." Then the question comes, "where do we get our literature to learn how?" The missionary puts a copy of the *Home* and the *Foreign Missionary* into all the homes, and thus starts the work. Here comes one of the weak links in the chain. We do not have sufficient literature on Mission subjects, in tracts and leaflets, that can be easily distributed. We know of the list of books given for Mission study classes, but these will not do to start with. Why does not our Church rank with other denominations in this line? I am sure we have plenty of women who could prepare tracts and missionary stories for us, if they would just take the time. This would mean so much to those actively engaged in the work, and the missions would grow faster. Who will be the first to help?

The plan for "Monthly Topics" for missionary meetings will meet a long-felt want in the organizing of new societies, and with the assistance of the many readable articles published in *THE MISSION WORKER*, I feel that at last our prayers for help are being answered. Lutheran mission work is entirely

new to the women of this Dominion, hence we cannot do as people who have been brought up in an atmosphere of Lutheranism. We are attempting great things, however, and in five years from now, we hope to have a different story to tell. The missionary plans all the work, and I see that these plans are carried out, and assist in procuring the proper persons to do this. In the beginning of a new organization our people usually are strangers to each other, hence do not know each other's abilities. We must judge from our visits to their homes.

Let me give you a brief history of the Guelph congregation. Services were started on December 15, 1907. Our place of meeting was a lodge room on a third floor, up a straight flight of 52 steps! Nevertheless here we had the largest Sunday School in our work in the Dominion, 108 members. We remained in this building until April, when we moved to a hall in the Carnegie Library. Here the congregation was housed until September, when it moved to its permanent "home," shown on this picture. It was formerly a Baptist Church, purchased for \$9,500 with the promise of a \$2,000 Church Extension loan, to be paid in one year. This congregation was never a mission. The one at Galt, too, was organized self-sustaining, in five weeks, with a hundred charter members. They are now worshipping in a hall, hoping to be able to build a Church in a year or two, and already they have bought a parsonage for their pastor. The Toronto congregation, organized three years ago, has a fine corner lot and is erecting a churchly Chapel upon it, with the assistance of a Church Extension loan. This congregation likewise was never on the funds of the Mission Board. The Montreal congregation, organized less than five years ago, numbers about four hundred souls and has secured a property worth \$17,500, through a Church Extension loan. In Hamilton we must pay \$7.50 per Sunday for hall rent. If only our Church Extension Society had the money to loan us for erecting suitable, modest sanctuaries, what a help it would be!

Last Sunday, at our first confirmation in Hamilton, I noticed a father, mother and children much impressed by the service. Big tears ran down the man's face during the

whole service, and as they were strangers, many thoughts ran through my own mind as to the cause. Afterwards in speaking to them I found the man was a Lutheran, who had married a Methodist wife, and his family had been brought up in that Church, because there was no English Lutheran

Church. He felt the difference, and his exclamation was pathetic: "Oh why did you people of the English Lutheran Church not come years ago?" Will the Church please answer why? Let us pray and work and give, so that the next generation will not have to ask the same question.

## New Hospices for Women in Chicago

By MRS. FRANK E. JENSEN

Wichern said, "The time has come when the entire Protestant Church must make the Inner Mission her work, and demonstrate her faith by love. This love must burn as the torch lighted by God, to show that Christ lives in His people. As the whole Christ reveals Himself in the living Word of God, so must He also manifest Himself in divine acts through His people. And the highest, purest, and most efficacious of these is saving love. If the Inner Mission be viewed in this light, the Church will have a new future before her."

The Lutheran Church in America has made a good beginning in Inner Mission work. City missions have been established. Hospices for young men and women are in operation, Immigrant Houses, Seamen's Missions, Orphanages, Old People's Homes, and Settlement Houses are multiplying, and the work is growing in ever-widening influence and efficiency. In Chicago, the Swedish Lutheran women have made excellent progress in the Hospice branch of Inner Mission work. A home for young women was long talked of and greatly desired, but it was not until the young Ladies' Society of Immanuel Swedish Church, the late Rev. C. A. Evald, pastor, became imbued with the idea that the object prayed for could be made a reality. This Society of fifty young women had accumulated a small nest-egg from its 25 cents monthly dues. God's leading became very evident when a suitable house was found that could be purchased at a reasonable price. A young lady agreed to loan the Society sufficient to make up the amount needed for the first payment on the property at 577 1/2 La Salle Ave., which was pur-

chased for \$7,500. The premises had been put into first-class condition for a prospective tenant, who had not yet gone through the formality of signing the lease. It has eleven beautiful rooms, with hardwood floors and finish, steam heat, large trunk and store-room. It is situated in the most central and beautiful section of the north side, near Lincoln Park, ten minutes ride and twenty-five minutes walk from the business section. This three-story house, with its light and airy rooms, fronting a street that is lined on either side with large and beautiful trees, that grow out of a well-kept boulevard of green, accommodates comfortably twenty-four guests.

The Young Ladies' Society became incorporated under the laws of Illinois as the "Immanuel Women's Home Association," and opened the Home on August 7, 1907, and dedicated it September 15th, of the same year. Sister Frida Hoff is in charge, and an average of fifty young women come to the Home every month. It has been a financial success from the start, and no doubt will be enlarged in the near future. In addition to this institution there is another Home in Hyde Park, Chicago, established by the Luther League of Salem Swedish Church. The League secured a frame building and had it removed to the rear of the Church lot. A benevolent widow furnished it complete, with the understanding that she is to have the privilege of living in the Home for the remaining days of her life. This Home was dedicated November 27, 1907. So the blessed work goes on. By such fruits the Church is giving evidence that she possesses the living faith which works by love.

# The Woman's Auxiliary of the Luther Hospice

By MISS KATHARINE B. MILLER



THE LUTHER HOSPICE FOR YOUNG MEN  
157 North Twentieth Street, Philadelphia

Philadelphia Lutherans have every reason to be proud of the Luther Hospice, for it is one of their successful enterprises, the first institution of its kind in America. It has a large, airy dining room; large and neatly furnished parlor and reception room; reading and social room, with piano; gymnasium and roof garden among its attractive features. An Association composed of the men in the House, subscribes to some of the best magazines and papers published. These may be used by all staying in the House. Family worship, lasting from five to ten minutes, is conducted daily after the dinner hour in the evening.

The work was started under the auspices of the Inner Mission Society by Rev. F. N. D. Buchmann, who was greatly interested in the welfare of young men coming to Philadelphia as strangers, not knowing the many dangers of city life. Later it was taken in charge by Rev. Jos. F. Schantz, to whom much of the success of the undertaking is due. The building was formerly used for the same purpose by the "Brotherhood of St. Andrew," of the Episcopal Church. Not succeeding as they expected, they were glad to

have it taken off their hands by the Lutherans. Now, seeing how great a success has been made of the work, they would like to have it again. There are accommodations for forty-two Hospitants, and there have been so many additional applications for admission that Rev. Schantz has been obliged to procure rooms in the neighborhood for about twenty young men, giving them their meals and all privileges of the Hospice. Many others have been refused admission, for the seating capacity of the dining room is but sixty-two. What we need is a building accommodating one hundred at least.

The Hospice is intended chiefly for young Lutherans, and what a pity more of these do not take advantage of it! At present only one-third of its occupants belong to Lutheran families.

A Hospice is not a reformatory, neither is it an institution conducted on charitable lines. It is a Christian Home for young men, where they pay a regular board of \$5 a week, some few paying \$6, and others whose salaries will not permit the regular charge, receiving it for less. They are surrounded by Christian refinements and safeguards, and its popularity has been demonstrated by the fact that our young men moving to other cities inquire, before leaving, if there is a Hospice in the city to which they are going?

The Woman's Auxiliary of the Inner Mission Society is interesting itself to make the Hospice as comfortable and homelike as possible. This Auxiliary was called into existence in March, 1908, the Lutheran pastors of Philadelphia being requested to appoint two of their ladies to represent their respective Churches, twenty responses being received. The object of the Auxiliary is to create a greater interest in Inner Mission work, secure a large membership, and do that part of the work essentially womanly. Its first effort was to secure a large refrigerator for the Hospice, \$95 being collected for this purpose. The parlor was then renovated, and a set of new furniture costing \$129 substituted for the old set. Table

linen, bed linen, and towels have also been supplied. The membership has been increased by the addition of one hundred and ten women, and contributions amounting to over \$300 have been secured.

The Settlement work comes also within its province. Here, too, efforts have been made to give the House a more homelike appearance, and materials for the classes, books, games, and many useful articles supplied. The great need here is workers, permanent

workers. So many of our young people take up the work for a time, then drop it, never considering that the class often has to be abandoned and the children lost to the work. But in spite of all hindrances we are looking forward hopefully. The Hospice is succeeding almost beyond our expectations, and the Settlement work will, we hope, inspire an equal interest, for it is the only Christian Settlement House of its kind in the city of Philadelphia.

## Our Lutheran Immigrants' Welcome at the Gate

By MISS NETTIE SEAFERT, WARREN, PA.

Time was when the missionary at Ellis Island had a hard task, with all sorts of dishonesty leagued against the unsophisticated incomers whom he sought to serve. There were unscrupulous inspectors and other officials. They were cheated in the immigrant restaurant, in the money changing, in the steamship and railroad agencies, in the boarding houses, and by worse than dishonesty in the infamous efforts of the white-slave merchants. Long before religion awoke to anything like an adequate conception of the opportunities presented at Ellis Island the forces of evil were reaping a rich harvest there. The years during which these harpies, almost unmolested, plucked the stranger at the gate, do not make an attractive chapter of American history. From such accounts as these we can readily see the need of harbor missionaries, and such Homes as the Lutheran Immigrant Houses to care for the poor unfortunates.

There are six Lutheran missionaries working on Ellis Island. Two from the General Council (one German and one Swedish), one Missouri, two Danish and one Norwegian. They labor harmoniously, consequently are doing a grand work. There they stand at the entrance to the new world, greeting our foreign brothers and sisters in the name of Christ and our dear Lutheran Church, telling them where they can find a Lutheran pastor, being in that way the connecting link between their former and their future Church-home.

At a meeting of the New York Minister-

ium in 1861, a conference was held, at which the protection of the Lutheran immigrants, especially at the port of New York, was considered, and in 1862 the subject was brought to the attention of the Ministerium of Pennsylvania. A committee was appointed which called Rev. Robt. Neuman, formerly missionary in China, to undertake the work. Rev. Neuman began his labors in 1865. The work proved too extensive for one man, and in 1866 Rev. W. Berkemeier was called. After the organization of the General Council, the work for the immigrant was intrusted to it.

Rev. Berkemeier became zealously engaged in the establishment of an Institution in which the immigrants could lodge, and thus be protected against robbery and fraud, to which the helpless foreigner was an easy victim. A building on State Street was purchased in 1873, and occupied for many years. It was enlarged but finally proved too small for the growing work, and in 1904 the old building was torn down and a fine, new structure put in its place. Into these quarters they moved on May 1st 1905. The building is six stories high, exclusive of basement, strictly fire-proof, and accommodates one hundred and twenty guests. The basement contains dining-room, kitchen, commissary department and baggage room. The first floor contains the office, the reception, conference and reading room. The third floor, the Chapel, where religious services are held every morning and evening; the fifth floor, rooms for unmarried women; sixth floor for unmarried men. On four of



GERMAN IMMIGRANT HOUSE IN NEW YORK

the floors there are suites of rooms to accommodate families. Fifteen rooms have been furnished by one of the New York congregations, for guests who are used to finer accommodations and can afford to pay for such. All of the rooms are light, well ventilated, steam-heated, and contain clean, soft beds. The building is lighted by gas and electricity, contains modern bath-rooms and has broad staircases, which make it one of the

most desirable lodging houses of the kind in New York city. This Home is not only for immigrants but for any Lutherans going or coming from abroad. Some people who do not know anything about New York city prefer to stop here. The house is managed by Rev. Gustav Doering, missionary. It is he who does its work at Ellis Island, conducting the services in the Chapel, acts as host, banker, spiritual advisor, servant and poor-master.

In the yearly report of 1908, I find the total number of guests 5,842. Of these the majority were able to pay. This does not include the free meals that are given to many of the poor of the city of New York. No one is turned away who is really deserving. Over 5,000 letters and postals were written, and more than half that number of dispatches, circulars and reports sent out, so we can readily see that the secretary, too, is kept very busy. He not only meets and greets the foreigner, but sees that no injustice is done him, looks after his baggage, exchanges his foreign money for American, purchases his ticket, advises his friends of his starting on his new journey, and provides food, lodging, clothing and money for many.

## Women Immigrants at Ellis Island

By SISTER HULDA HULTQVIST, SWEDISH DEACONESS

Our Swedish Immigrant Home in New York is now in its fifteenth year, at No. 5 Water Street. Beside the efficient pastor, Rev. A. B. Lilja, it seemed good to the Woman's Missionary Society of the Augustana Synod, to place a deaconess here also, for such ministrations to the female arrivals as a woman's hand is fittest to render. Of course, in the very nature of the case, not much real missionary work, in the spiritual sense of the term, can be done among them during their brief stay at Ellis Island. They are tired after their long journey, and all excited by the event of their arrival in the new world. Therefore, to the majority we can only speak a cheery word of welcome, and put a tract in their hands. With some we may have a little longer conversation

to remind them that their Spiritual Home, their mother Church, is unchanged, and that she stands with open arms, ready to receive her Scandinavian sons and daughters into her bosom, here in this land. While we are thus engaged, we notice a care-worn mother trying to quiet her restless baby, and her other two little children. We ask her if we can do anything for her? "Yes," she says, "if you would please get some milk for my baby—she has not had anything since early this morning." We bring her some milk, and sandwiches for her children, assist her with her ticket and baggage, and then if there be time she gladly listens to some spiritual advice, and is thankful for the tract or Testament we put in her hand. Coming back, we meet a girl in her teens,

whom we greet with the same encouraging welcome, and present a tract. She shakes her head and says: "I don't care for anything that is religious." This affords a chance for a serious kindly talk. After awhile we find her again, looking for a young man who had some baggage of hers. After asking her a few questions, I learn that he is going East and she is going West. They are therefore about to be parted, not to see each other again. I then start off to find him, in the midst of his dilemma, and he is immensely relieved by a little skilled assist-

with him and had not a friend in America to go to. They each had to have \$25. I turned to the one who had no friends, and asked him, "Who will send you money?" "Oh, we will get along all right. You don't need to meddle," said the first one, with an assumed air of bravado. "Very well," I answered, then returned to the girl and asked her if she wished to go with me to our Swedish Immigrant Home, so that she would not have to stay there over night? The young man looked suspicious, and said to the girl, "Don't go with her," and she hesitated,



"SCANDINAVIANS STARTING FOR THE NORTH WEST"

ance. She is of course delighted to get her baggage safely, hence when I again present my tract her response is very different and she says, "thank you very much."

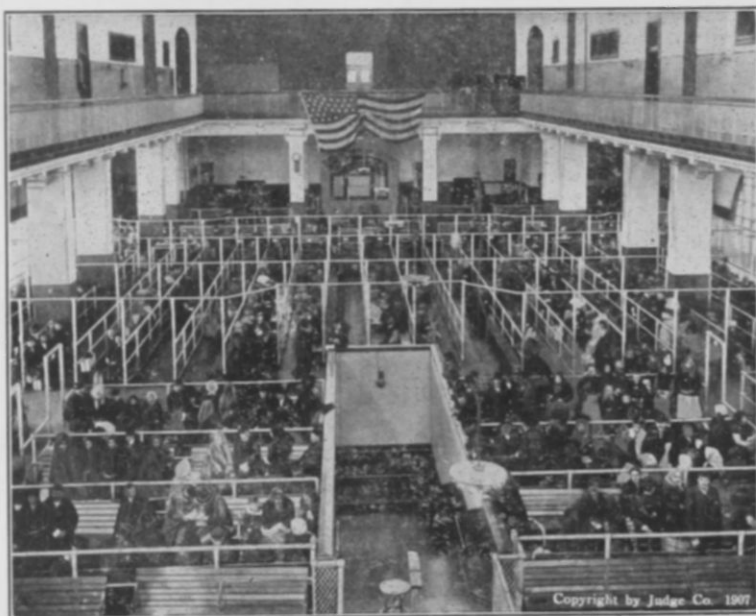
Another day I found a young girl and two young men in the temporary detention room. I asked them why they were held there? "There is nothing the matter with us," was the blunt, surly reply. "Well there is," I said with a smile. "Let me see your card. Yes, you have to stay here until you get money from your brother." He had a brother in Canada. The other young man was going

while she examined me from head to foot. Then turning to him, she said, "But she is a Deaconess, so there cannot be any danger." She was discharged to me, and we left the Island. The next day I asked the young man if his brother would send money to his friend also? "No, I don't think he will, for he does not know him." Then I asked the friendless one whether he would be willing to take any kind of work, if I could get him admitted and get him work? "Indeed," he answered, with face all radiant with gratitude, "I would be so glad to get out of this

prison and get something to do." Upon this I requested one of the officials to bring him before the Board of Special Inquiry, where I appeared in his behalf, and he was admitted and got work the next day through our Home. After that the one left at the Island to await his money, changed his tone of bravado and pitifully begged us to take him out, but we let him stay there eight days, as a little wholesome discipline, and then took him out also, and got him work. I don't believe he ever heard from his brother.

Just one more sample case, and I will have consumed my space. This time it is

should do, for after a long conversation with her I learned that she was from a poor home in Stockholm, Sweden. There were seven sisters and brothers, and she had to earn her own living. Now she was here, and she probably had a better chance in America than in the old country. I wrote to her friend in Chicago, asking her if she had any relatives who would be willing to help the girl? If so, such party should send an affidavit immediately, in order that we might get the girl admitted. A few days later an affidavit arrived from the employer of the girl in Chicago. I presented the affidavit to the au-

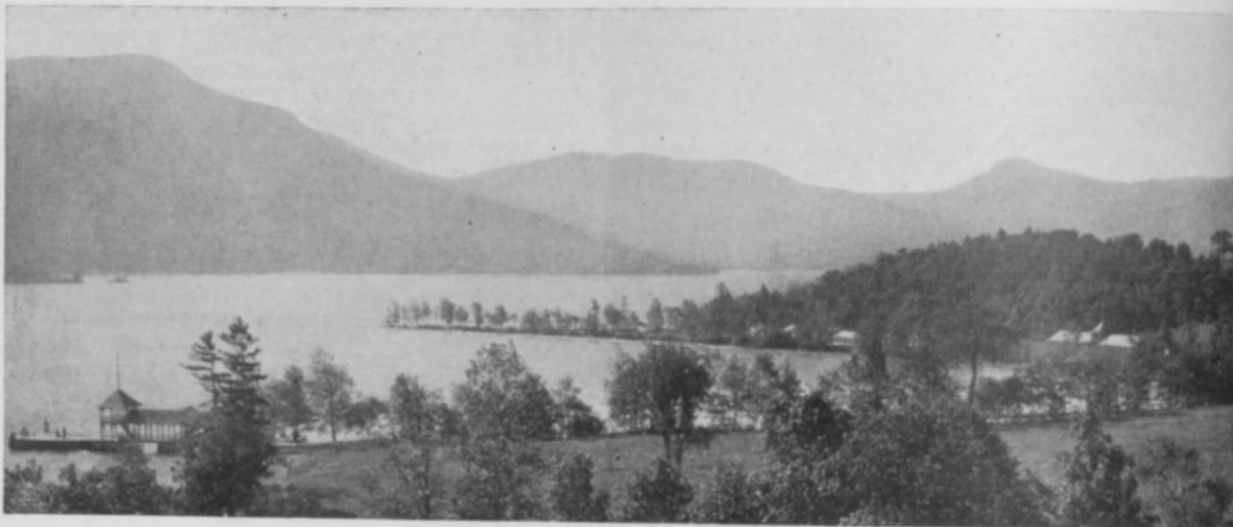


"HOW THE IMMIGRANTS ARE CLASSIFIED AT ELLIS ISLAND"

a fourteen-year-old girl. You know that a person under sixteen years is not admitted, unless such person has some relatives who will guarantee that they will support the alien until of age. Still there are some who will come in spite of this law, or in ignorance of the same. Ruth came about two weeks ago, in ignorance of such a law. When I first saw her, I said, "My dear girl, why did you come? You will certainly have to go back." The only acquaintance she had in this country was a girl friend in Chicago, who had been in America two years only. Well, I was utterly perplexed as to what I

thought, and the young girl was again brought before the Board, but was re-excluded, the reason being that the affidavit did not state what the sender would do for the alien. I then sent a telegram requesting another affidavit stipulating that Ruth would be sent to school for two years, with the aid of the employer. Such affidavit promptly came, and I appealed the case to Washington. The appeal was granted, and Ruth was delighted indeed when she left Ellis Island for Chicago.

During the time the aliens have to stay at the Island, which in some cases may



LAKE GEORGE

PIER

BATHING BEACH

BOAT HOUSE

## THE SUMMER HOME OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT, AT SILVER BAY, ON LAKE GEORGE

be as long as several months, we bring them reading matter, with a little fruit occasionally, and try to cheer them up the best way we can. We also have to clothe many of them, and for this purpose we would thank-

fully receive laid-off clothing and shoes for men, women and children, from any one who might have some to send us. Could your Missionary Society make up a box or barrel? Kindly drop me a line.

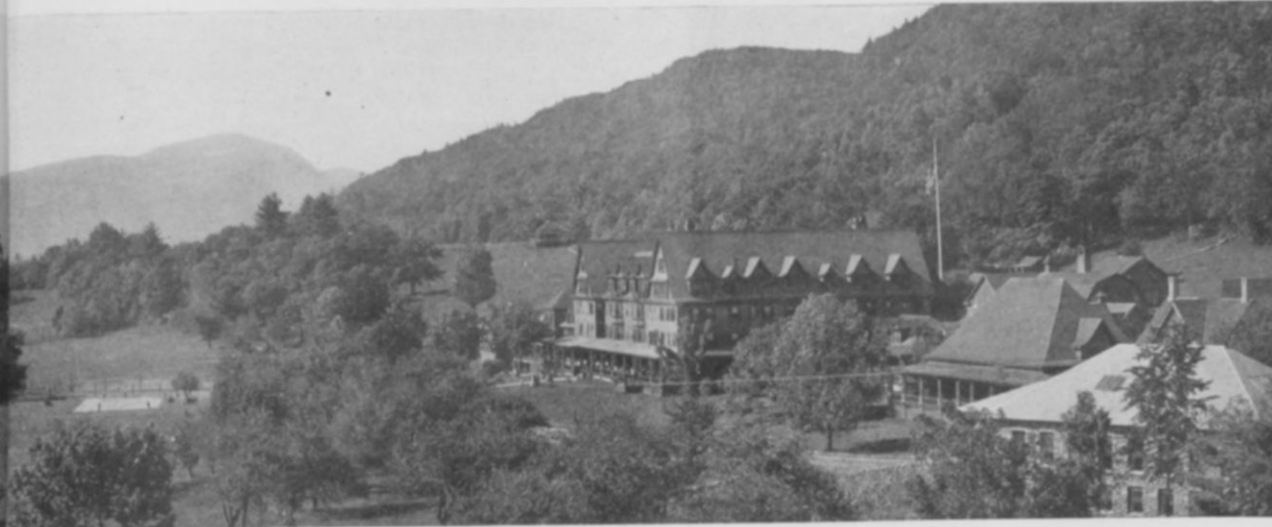
### Our Slovak Immigrants

By REV. A. L. RAMER, PH. D., SUPT., ALLENTOWN, PA.

The mission forces at work among them may be arranged under three divisions. First, the Slovak Lutheran Synod, to which body about fourteen pastors belong, affiliated with the Missouri Synod. Ten young Slovaks are now studying for the ministry in the Practical Seminary at Springfield, Ill. These pastors are doing a noble work in the interest of their Slovak brethren. In the second division we would classify the work done by Slovak Lutheran ministers who have no connection with any ecclesiastical body. As far as the writer knows, there are six independent ministers caring for large and flourishing congregations in their own parishes, and often supplying congregations at a distance which are without the ministration of regular pastors. The third of these forces is the Slav Mission Board of the General Council.

During the Superintendent's first year on the field, a great deal of time and energy were spent in becoming acquainted with the territory, and locating our people. Thus during the six months ending with March, 1909, twenty-three towns had been canvassed on the territory of the Ministerium of Pennsylvania, and Slovak services conducted in ten different places. After Easter we spent considerable time on the territory of the Pittsburg Synod, canvassing twelve different places. Besides this field-canvass, we had frequent opportunities to present our work before congregations, missionary societies and conferences, to arouse them to co-operate with their gifts.

There are a few important matters that our people should bear in mind, in considering this unique mission problem. In the



LAWN

AUDITORIUM

HOTEL

CLASS ROOMS

first place, it is not commonly known that nearly all our immigrants are drawn together, here in America, along national and linguistic lines, and are thoroughly organized into beneficial and social organizations, under whose auspices weekly and daily papers are issued, and large annual conventions are regularly held. As we Americans do not understand and appreciate many of their foreign customs, so *our* manner of life and Church work is not above misunderstanding

among immigrants, and we must proceed kindly and with a forbearing spirit. It is a fact that the foreign population is still in an unsettled state, but it is evident that they are more and more becoming permanently established in certain localities. I have noticed among the Slovak people a tendency to leave the mining and manufacturing centres, and return to their beloved agricultural pursuits.

### Our Recent Summer Schools

Every prophecy in our last issue, concerning the inevitable results of the five Summer Schools of 1909, has been fulfilled to the last jot and tittle. At Thiel College, the progressive women of the Pittsburg Synod took vigorous hold of the project to organize a Woman's Synodical Society, and a public meeting for that purpose is called for October in the First Church of Pittsburg. Never have we enjoyed a more enthusiastically responsive audience than during the four happy days at Thiel, where woman's missionary work was the topic, and every pastor who was there brought his full

quota of fuel for the glowing flame.

At Minneapolis,—well, if you want to know about the women of the Twin Cities, and that whole Northwest Synod, accept the cordial invitation for next week, whilst the General Council is in session, and learn their fervency of spirit by personal contact. Every missionary interest was kept constantly to the forefront in this Summer School program, and the same zeal which established the first Woman's Hospice in the United States, was in evidence everywhere in the curriculum.

At Chicago and Springfield it was the

unanimous desire that the experiment shall become a permanent establishment, so heartily was it appreciated in every feature. At Allentown an offer was announced that a site will be donated for a Lutheran Chautauqua in the Pocono Mountains, with ample room for an auditorium, a hotel and any number of private bungalows, if a few men of means will finance the enterprise. The place has good boating facilities, an abundant supply of excellent drinking water, a super-abundance of ice for refrigerators free of charge, and all the power needed for electric lighting. It is suggested that before sending a final acceptance of this valued

offer, it might be well to test our people's attitude toward such a project, by renting one of the Chautauqua plants in Eastern Pennsylvania for a week next Summer. The large or small response, if a vacation week be announced at such a place, would doubtless be a fair gauge of general interest in having a Chautauqua of our own. Meanwhile agitate the question, and report your findings to any member of the Muhlenberg Committee. Every woman's society in the Pennsylvania Ministerium has much at stake in this enterprise, because missionary matters would be given first place, co-ordinate with teacher training.

## Mission Studies in Our Sunday Schools

The combination of mission studies and lectures on Christian pedagogy, which made up the curriculum at each of the five Summer Schools, suggests that missions ought to have a recognized and prominent place in our Sunday Schools, all the year round. If the graded system precludes the teaching of mission facts and principles in the classes, except incidentally by way of illustration, why could not these facts and principles be taught from the desk, to the School as a whole? You will recall an article on this subject in our last issue, showing that in some Schools there is a welcome monthly program of this sort, for twenty minutes after the regular lesson, the closing exercises being modified to make room for it, and the whole School being turned into a missionary society. Other Schools are trying the experiment of

five minutes every Sunday, instead of twenty minutes once a month. This tends to create a constant missionary atmosphere, which is intensified by hanging on the walls missionary maps, charts, posters and pictures. Then, too, definite prayer for missions is offered among the closing collects. A missionary committee, with the superintendent included *ex-officio*, is appointed to gather material, secure a missionary library, and foster mission-study classes. Every teacher is urged to secure a weekly contribution for missions, however small, supplemental to the regular offering for the School. What place does the vital cause of mission efforts, which is the very life-blood of the Kingdom, have in your School? If no place at all, will YOU make the first move to right this grievous wrong?

## A New Synodical Society in Pittsburgh

BY MISS ZOE I. HIRT, ERIE

The very evident interest taken in the subject of Missions, by the women who attended the first Thiel Summer School in 1908, led the committee to introduce a new feature into this year's program. This was a class conducted by Mrs. Charles L. Fry, for workers in Women's Missionary Soci-

ties,—a class so popular that it had to be arranged at a time when no other class-work was going on, for everyone wished to attend the Mission Workers' Training Class.

Almost the first question that arose was, why is the Pittsburgh Synod,—known as the "Missionary Synod"—without a Woman's

Synodical Missionary Society? The Synod, by repeated action, has not only shown itself favorable to women's missionary organizations, but it has even gone so far as to spread upon its minutes constitutions which it commends for congregational and conference societies. The following resolution was adopted at its meeting in Greenville, 1908: "*Resolved*, That the Pittsburg Synod recommend and urge the Woman's Home and Foreign Missionary Societies of the various congregations of the Synod to organize a Woman's Missionary Conference."

Since this official action put the matter squarely up to the women themselves, the members of Thiel Summer School were delighted to start the movement which they hope will soon lead to the organization of a Synodical Society. A committee of seven women was authorized to designate the time and place for a general meeting, and secure delegates from all the women's organiza-

tions within the boundaries of the Pittsburg Synod. The committee was composed of Miss Zoe I. Hirt, Erie; Mrs. N. Scheffer, Meadville; Mrs. Anna M. Landis, Jeanette; Mrs. Ira M. Wallace, Youngstown; Mrs. S. E. Lohr, Greenville, Mrs. Geo. Beaver, Greenville, and Mrs. C. J. Frantz, Warren. They decided to accept the very kind invitation of Rev. G. J. Gongaware to hold the general meeting in the First Church, Pittsburg, in the latter part of October. It is hoped that every Woman's Missionary Society in Western Pennsylvania will be represented, and where no such society exists, Ladies' Aid Societies are urged to send delegates. The unanimous action of Synod, and the keen interest shown by the pastors at the Summer School, insure the signal success of the movement from the very outstart, if only we have the zealous co-operation of all our women interested in Missions.

## The Minnesota Meeting for Federation

The expensive carfare from Pennsylvania, New York, and Ohio to far remote Minnesota, is the chief hindrance to a large delegation. But even if the Twin Cities were a thousand miles nearer, it was never intended that this meeting, to consider plans for federating all the Woman's Synodical Societies in the General Council, and draft some proposition to be sent to every Conference Society for its consideration, should be more than a PARLOR CIRCLE in the city of St. Paul, of one or two dozen women, representing the Synodical Societies interested in the movement. In fact a large promiscuous gathering would utterly defeat its real purpose, by preventing such minute and careful digest of the weighty matter in hand as it eminently deserves. Of course, there will be a women's mass meeting Friday afternoon in one of the large Swedish Churches of Minneapolis, as an adjunct of the Conference, though not an integral part of it. In the addresses at this public gathering, which will be intended for all our women in the United States, as well as for those assembled

to hear them, and which will therefore be published in full on these pages, every effort will be made to clearly and forcibly show to the whole Church the immense advantages of federation, in this age of federated movements in every sphere of action. The three woman speakers will represent the East and West and North of our country (including Canada), and the one masculine orator will voice the sentiment of the General Council, in session in the adjoining Salem Church of the same city. If you have been waiting until the last minute, to see whether circumstances in September will permit your going, before writing to Mrs. George H. Schnur, 730 Marshall Ave., St. Paul, Minn., be sure to send her word by the first mail that she may expect your coming. If you cannot be present in person, do not forget to make this forward step, which may be fraught with consequences larger than any of us dream of, the subject of earnest, personal prayer for the Holy Spirit's gracious inspiration and guidance.

# Greetings to the General Synod Women

## Presented at Their Sixteenth Biennial Convention at Dixon, Ill.

BY MRS. EMMY EVALD, OF CHICAGO

At the annual meeting last year of the Woman's Home and Foreign Missionary Society of the Augustana Synod, I was entrusted to personally convey to you at this convention our women's sincere regard and love. It is a privilege, yea an honor, to convey their greeting to this large gathering of representative Lutheran women, and to tell you of our high esteem for you. Perhaps we do not know you personally, but we do know of you, your works; we do know of your love to the Master and His cause; we do know of your devotion and self-sacrifices in order to alleviate the sufferings of women and children in India, Africa, China, and Japan. For twenty years have I longed for the opportunity and pleasure of attending one of your conventions. I gratefully acknowledge the debt I owe to the consecrated women of your Society for their influence through your reports, mission tracts and *Lutheran Woman's Work*. They inspire and aid us in our missionary work.

For the first time in the history of the world, the Lutheran womanhood of the world was gathered at the Lutheran Woman's Congress, 1893, in Chicago. How well I remember the many good suggestions you gave us, and without your aid we would not have been able to hold that Lutheran Congress. Never will I forget the sainted Mrs. A. V. Hamma and her interest in the Congress. May God speed the day that we may live to see the split forces and divisions of our Lutheran Church united. But if the door of unity ever shall be opened, it is given to our Lutheran women to open it.

May we not, you representing the women of the General Synod, and we representing the Augustana Synod, unite with the joint Woman's Missionary Societies of Sweden, Denmark, Norway and Germany in observing the first Sunday of Advent as a day of prayer appointed by the Woman's Missionary Society of Sweden, which this year will be on the 28th of November. Let us join and make it a Lutheran International Mission Day of Prayer. It is a beautiful move-

ment, and will be a step towards extending the loving bonds of union around all the Lutheran women of the world. I would be so happy to write to Miss Indda Hammar, Stockholm, Sweden, of your joining them in this chain of prayer. The Lord has given us this grand opportunity that we may, by woman's simple faith and loving heart, join in *one united prayer*, that as the seventy millions of Lutherans throughout the world are one in faith, one in history, they may also be one in heart, one in effort and one undivided army of the living God.

Perhaps it would interest you to know something about our Society. We were organized in Lindsborg, Kansas, 1892. I feel as if we are as babes in our growth, in comparison to your grand, marvelous and magnificent work. We meet in June every year, at the time and place where the Augustana Synod meets. Our General Society is composed of six Synodical Societies, namely: Illinois Conference, Minnesota Conference, Iowa Conference, Kansas Conference, Nebraska Conference, New York Conference, which meet respectively in convention every year. The roll consists of 200 Societies, 74 Sunday School Mission Bands and 200 individual members outside the 200 Societies. We have 300 life members. The main object of the Society has been to aid our Synod's Home Mission Board; the other objects we work for are the mission field in India, Porto Rico, China and Japan.

For five years we have educated and fitted out a medical missionary, Dr. Betty Nilsson, who sailed for India last fall, and whom we are now supporting.

For four years we have had a beautiful hospital site in Rajahmundry, India. We intend to now build a fine well-equipped hospital for the sum of \$20,000.00. In this work we co-operate with the women of the Ministerium of Pennsylvania and other Synods of the General Council.

We have cash on hand for a widow's home to be built in India. In the interest of our Mission and our Society we issue a

monthly twelve-page missionary paper called *Mission-Tidings*.

We are supporting a deaconess for the immigrant work in New York on Ellis Island, and a deaconess for the inner-mission work in Chicago.

In Porto Rico we will erect this year two missionary chapels.

Our "Thank-offering Boxes" we hope and pray will give us next year the sum of \$10,000.00 for our Jubilee Fund, to pay our Synod's mission debt.

May the Lord help us to work faithfully and prayerfully for the honor of our precious Saviour's Name, and work loyally

and zealously for extending the glorious kingdom of our Redeemer. How happy we shall be then at the end of our life to receive with you the heavenly reward of all missionary workers.

[At the close of Mrs. Evald's paper it was decided by a rising vote to accede to her request to unite with the women of Augustana Synodical Society and the woman's societies of Sweden, Denmark, Finland, Norway and Germany, in observing the first Sunday in Advent (November 28th) as a day of prayer, appointed by the Woman's Missionary Society of Sweden.]

## Letter from Porto Rico

DEAR MISSION WORKER:—

Another half year's work has been added to the history of our Lutheran Mission in Porto Rico. It has been a very busy half-year for all the missionaries. The Catano parochial and mission school, with over 50 enrolled, begun last September, closed June 25th, Miss May C. Mellander has charge of this school. Two native students or helpers have received two days' instruction a week by the ordained pastors. Several catechetical classes have been given a course in our Christian doctrine and confirmed. Since January 1st, the net communicant membership has been increased by 44. The last class confirmed was that in Toa Baja, whereby a new congregation has been added to our mission. We have therefore at present five congregations and four other missions. Sunday Schools are held in each of the organized congregations and in three of the mission stations.

Our trip to Toa Baja, in connection with the first confirmation at that place, was a very interesting one. We had arranged that all the missionaries should be present and thus encourage the mission. The undersigned left for Toa Baja on the early train, June 29th, and Mrs. Ostrom, Miss May C. Mellander and Senorita Gabriela Cuervos came in a coach in the forenoon, bringing with them the "baby organ." Our native helper, Demetrio Texidor, had left the day before and preached in Dorado in the eve-

ning. Toa Baja and Dorado are in charge of our other native worker, Lorenzo Hurtado. On Tuesday, June 29th, we were all assembled in Toa Baja, but we all felt that we had chosen a wrong day, because the town was celebrating the festival of its patron saint, St. Peter. The town was decorated in white and red, the colors of the Unionist political party, and the Spanish and Unionist flags fluttered to the wind from the house-tops. There is a strong anti-American feeling in the town, and this accounts for the fact that only two American flags were visible, one on the Schoolhouse and the other on the City Hall. The streets were filled with people from near and far, dressed in their best, and it seemed that we had come to take part in the festivities, of the patron Saint, St. Peter. We all felt downhearted, and sure that our services would be a failure, because no people would come. In the afternoon and evening several attractions took place. Two merry-go-rounds, with powerful grind organs, amused young and old, and on the principal street, horse races took place. At 7 P. M. the image of the patron saint, "San Pedro," was taken from the Catholic Church and carried in procession through the streets, passing our place of worship at half past seven. In the evening there were fireworks on the "plaza," only one square away. Everything seemed against us. Seeing the vanity and the superstition of the people, it filled our hearts with dis-

may and sadness. But we had to make the best of it.

Shortly after seven o'clock, took place the preparatory service for Communion for those who were to be confirmed and for the missionaries that were to commune. A quarter of an hour after the procession had passed our place, we opened our doors and people began to enter. The service began with the full morning service. After the sermon, an address to the catechumens, the confirmation took place. Two weeks before, the undersigned had had private conversation with each one of the class, which numbered thirteen. Of these only four young men could be confirmed, as the others lived immoral lives. After the confirmation of these four young men, a certificate of confirmation and a Bible were handed to each one, and words of encouragement in the true faith were spoken by the two native workers. Thereupon the Holy Communion was administered to the four confirmed and to four missionaries. To our astonishment and gladness of heart, the place of worship was filled, with over 50 people, and mostly men, in spite of the fireworks on the plaza, a short block away, and dances nearby, and the noise of the merry-go-rounds not far away. Being in a quandary as to what to name the new congregation, the whole situation suggested the name of St. Peter, in firm protestation to what we had seen, emphasizing the fact, that instead of adoring him and his image, we preach, live and follow the holy doctrine that he proclaimed, and for whose cause he died. Do pray for the first four young men of

"la Iglesia evangelica luterana de San Pedro," that they may prove faithful unto the end.

Your humble servant,

ALFRED OSTROM.

San Juan, Porto Rico, July 7, 1909.

#### POSTSCRIPT ON CHRISTMAS DONATIONS.

—All friends of our mission who intend to send Christmas Boxes, should send them to New York by *express*, and get them there by December 1st, so as to reach their destination in Porto Rico in time for distribution at Christmas. In making up boxes for the mission, send more things for the *children* of the Sunday Schools, to be used as presents to them at Christmas. Send dolls, toys, good picture-books, tops and *good* (not expensive, but pure) candies, muslin and cheap thin white goods, shoes, stockings, school material, etc., etc. Thin black goods and worn clothing are also acceptable. Unused "Sun Rays" are always needed in our Sunday Schools.

Pack in boxes and good barrels as closely as possible, so as to take up the least room in the ship. Mark in a plain and conspicuous manner every box—*Christmas Box for Mission*, and then the steamship companies may again transport them to our mission free of charge. Prepay the express charges to the pier in Brooklyn, and you will save money. Address each box to *Rev. Alfred Ostrom, San Juan, Porto Rico*, via "*The New York and Porto Rico Steamship Co.*" Pier No. 35, Brooklyn, or via "*The Red D Line of Steamship*," Pier 11, Brooklyn, N. Y.

## Vacation Days in India

By DR. BETTY A. NILSSON

About the middle of May a company of your Rajahmundry missionaries left for a trip to the hills. We were tired, listless, with no ambition except to find a cool place if possible. Those of us who are studying Telugu had to invent all sorts of schemes to keep us from going to sleep over our books, even when the munshi was present. We were indeed very glad when the day came when we might put our books into our trunks and depart. After a somewhat troublesome

but very interesting journey, we arrived at Kotagiri, where we lived, 6,000 feet above the hot plains in a new little cottage, built by Dr. Schmidt. Here we spent our time profitably and agreeably, studying Telugu, taking long walks, eating as though our life depended upon it, sleeping as though we had earned the time for sleep, gaining strength, vigor, ambition and rosy cheeks.

But our physical welfare was not our only gain. The services held in the churches

there were very helpful, and the missionary convention was an inspiration.

The Bible-readings by Mr. Walker, held each morning of the convention, were specially helpful, and gave us new hopes, enlarged outlook and a clearer understanding of the life-giving Word.

Missionaries cannot always be giving God's message to others, unless they also receive its strength and uplift for themselves. A trip to the hills for recreation is splendid for spiritual help. We are then given the opportunity to receive from God, an opportunity which is sometimes neglected in the haste and work and worry of looking after the needs of others. I am thankful to God and to the dear friends who have

made it possible for us to go away from the heat a while, and to be refreshed in both soul and body by the breezes of the Nilgiris Hills.

(After our delightful six weeks' stay in the Nilgiris, we are now back again in the heat, looking for the monsoon to come and give new life to the vegetation, which everywhere seems to be pleading for water. Our bungalow is situated right on the bank of the beautiful blue Godavery River. Hence we are favored not only by the pleasant sight of the fresh blue waters, but generally also by a nice breeze in the evening. In the hot season the whole channel dries up so you can almost walk across, but as soon as the monsoon sets in on the hills the river begins to rise, and it is now coming with great force, every day getting nearer and nearer to our bungalow, the whole river looks like a foaming ocean.—Miss Sigfrid Esbehrn.)

## Miss Schade's Home-Coming

By DR. AMY B. ROHRER

Little did I dream, when I wrote you last, that I would ever again take up the work of a "school marm." The cause for my so doing is well known to you, as is also the school itself, its manager, and her excellent work. It is in many respects a privilege to take a hand in such a well conducted school, and learn something of the energy, perseverance, patience, love and devotion which have made it so successful.

When a missionary goes home on furlough, it is customary in this country to hold a grand "tamasha." Miss Schade's dislike for such affairs being well known, the teachers and myself planned to arrange a good-bye secretly. Invitations were privately sent out to missionaries and personal friends, and the girls were working busily at the decorations. But unfortunately the secret somehow leaked out and a storm of loving wrath descended on my head, which I respected more than feared. Instantly I had to sit down and recall every invitation. However a service on a smaller scale was held by the girls, at which Miss Schade was presented with a beautiful gold cross, showing the love and esteem in which she is held.

By the time you read this, Miss Schade will be in America. At so safe a distance, I do not fear her words of censure, so I am going to write rather freely about her depart-

ure. You can hardly imagine the deep sorrow with which all, even down to the youngest child, received the news. It is indeed marvelous to what extent her influence reaches to the remotest part of our mission field. The old heathen water man burst into tears upon hearing that she was going away, and only last night a high-caste man told me what a debt his home owed to her.

After the girls' prayer service was over and the farewell salaams were said, such a wailing as spontaneously burst forth I hope I shall never have to hear again. It was literally heart-rending. I had to make an impromptu address to quiet them down, and then their silence seemed almost as hard to bear as their lamentations. The next day was Sunday, and for the first time the children did not sing heartily in church. "Our hearts were so full of sadness that our voices would not come." Therefore at the vespers I purposely chose hymns of joy and gladness in God's protecting care, and how happy I was to hear them sing again with their usual heartiness.

Miss Schade is gone and I am trying to take her place as a teacher, which takes me back in thought to my school work in the Orphans' Home at Germantown, which was an unconscious preparation for this. But I am still in the medical work too, holding a

clinic every morning at 7 o'clock. It has been well attended so far. Yesterday a girl asked me to remove some warts on her arm, and I found more than twenty-five. This morning five more girls were on hand with the same request. Judging by the multitude of warts, this clinic promises to continue for some time.

The supreme desire of my heart is to keep the work of the mission in all its phases up to the high standard which has been attained. This means patience, firmness, love and eternal vigilance, but more than all a firm faith in the ever present power and grace of God. For this I ask your earnest prayers.

**Postscript.**—Miss Schade arrived in New York Aug. 3 on furlough on account of ill health. The Board therefore wishes to protect her from appeals and calls for addresses, and at its July Meeting the following resolution was passed:

"Inasmuch as the surgeon in charge orders eighteen months absolute rest, she be protect-

ed from the appeals of congregations and societies to deliver addresses, until the Board takes further action."

#### FOREIGN NEWS ITEMS.

REV. GEORGE DRACH.

Dr. and Mrs. J. H. Harpster, after having spent about two months in California, will come East this month in time for the General Council.

In June Miss Bessie P. Fenton of Germantown, left the United States for Japan, to be married to Rev. Frisby D. Smith, in Yokohama, early in July. They will live in Tokyo for at least a year.

Building material for the new Hospital for women and children in Rajahmundry is being gathered, and building operations will begin in October. Let everybody make a special effort this year for the Hospital. About \$25,000 will be needed to complete the buildings.

## "Lest we Forget"

By MRS. SAMUEL LAIRD, PHILADELPHIA

Although this September issue is a Home Mission number, yet by request of the editor, this urgent reminder is written in regard to our Hospital in India, for which we have worked and hoped and prayed for so many years. The new plans have been completed and approved. In May, the General Secretary wrote "We have sent \$1,000 to India to gather material and will send several thousand more as soon as called for." Should not this stirring piece of news revive the interest which long delay has caused to flag? The

women of the Pennsylvania, the Augustana, the New York and New England, even the new Canada Synod, have promised the Board their active co-operation. May we not count upon all the women of the General Council uniting in this "together campaign?" We shall then, with God's blessing, have no difficulty in carrying so blessed an undertaking to a successful issue, and meeting the additional responsibility now laid upon us, of caring for the souls and bodies of our dark-skinned sisters in far-off India.

## A New Project in the Lace Industry

By MRS. ANNETTE WOLL

The lace industry has pledged itself to educate two native girls who shall be trained for Mission work in India, such workers being sadly needed. Miss Schade should by all means, have a thoroughly trained assistant. If Miss Swensson had had such a helper, how her strength would have been saved! Dr. Woerner must have a number of these trained native workers when the Hospital is com-

pleted. Miss Weiskotten is greatly in need of such helpers, to work in all her schools under her direction. In other Missions there are many such assistants in every department of woman's work. We have none, and the only satisfactory way to get them is to have our own girls trained. Mrs. Harpster writes: "We have two bright girls eight years of age, one is Yereprolu Katie (Miss Sadtler's name-

sake) the third daughter of Rev. J. William; the other is Suvarnam McGiel, an orphan. Her father, who died a few months ago, was Ch. McGiel Garu, for many years actively engaged in Mission work. The plan for the education of these girls was approved by all the zenana ladies before formal proposition was made, and now the Mission Council has accepted the offer. As there is no English taught in any of our girl's schools, these girls must go to Madras to begin the study of English at once.

The headmistress in the school for Mohammedan women and children in Guntur, of which I formerly had charge, was educated in this school. A more devoted, conscientious Hindu woman it would be hard to find. Beside doing her own work faithfully and

well, she tried to relieve me wherever it was possible. What I gave into her hands I knew would be carefully looked after. She never failed me. And so I think we can entrust the education of these two girls to the Scotch school in Madras. I hope this plan will please the friends who are taking interest in the Lace industry. For the present it will cost about thirty dollars a year for each girl. This will include tuition, boarding, books, clothes and railway fares to and from Madras. Sixty dollars a year does not seem much, and I feel sure the Industry can meet the bills from time to time. Of course, as the girls advance, the fees will be higher, as will also the cost of books. But we can do it, and I assure you it will be a splendid work."

## Monthly Topics for Missionary Meetings

PREPARED BY THE LITERATURE COMMITTEE, MISS E. A. ENDLICH, CHAIRMAN

### MISSIONS IN THE EARLY CHURCH.

*For Sept., Oct. and Nov.*

Reading: Acts of the Apostles. "Christian Missions in Early Times," by Dr. E. T. Horn, price, 10 cents. "Mission Studies," by Professor Pfeiffer, price, 85 cents.

### THE APOSTLES.

*Subject for September:*

(A) Spreading the gospel among the Jews. Scene of action—Palestine.

Leading personages—Peter with John and James and Philip as helpers.

(I.) At Jerusalem (ch. 2-7) From Pentecost to the martyrdom of Stephen (A.D. 37).

First miracle. First persecution. First apostasy. First officers, First martyr.

(II.) In Judea and Samaria (ch. 8-12). Saul converted. Church of Joppa. Cornelius converted. Mission in Samaria.

(B) Spreading the Gospel among the Gentiles, through St. Paul, "unto the uttermost part." Fields: Syria, Asia Minor, Greece, Rome. Leading Personages: Paul, with Barnabas, Silas, Mark, Luke, Timothy and Titus as helpers.

I. Paul's active ministry (ch. 13-21:16). Zealous Church of Antioch. Paul's first tour (A. D. 48-50). Paul's second tour (52-55). Paul's third tour (56-59).

II. Paul's captivity (ch. 21:17-28:31).

His hostile reception at Jerusalem. Mobbed in the Temple. Paul at Caesarea and Rome.

### DETAILED STUDY FOR OCTOBER.

*Spreading the Gospel Among the Jews.*

1. Pentecostal miracle (ch. II. 1-13). 2. Healing of a lame man (ch. III). 3. First trial of the apostles. (Trial comes in the path of duty.) 4. Lessons from the first sad and dark chapter of the Apostolic Church (ch. V). 5. Appointment of the first Apostolic helpers (ch. VI).

Qualifications—(1) Good reputation. (2) Spirit-filled. (3) Men of wisdom and tact.

Wonderful gifts and powers of Stephen.

Lesson: (1) God's distribution of gifts. (2) Those who are faithful in lower stations may be advanced to higher. (3) Spiritual preparation the main requisite.

Lay mission work and its results (XI: 19-21). 1. Jewish Christians preaching and testifying to Jews; 2. Gentile Christians speaking to Greeks or Grecian Jews.

Herod Agrippa I (ch. XII); His persecutions of the Apostles. His ignominious end.

### MISSION TOPIC FOR NOVEMBER.

*Spreading the Gospel Among the Gentiles.*

First Missionary tour (ch. XIII: 2—XIV: 28). Time, a little more than a year.

Second Missionary tour (ch. XV: 36—XVIII: 22). Duration, a little less than three years. Training of helpers and fellow workers (ch. XVI: 1-3). The Macedonian cry (v. 9). Beginning of European Missions (v. 11-15). First Mission station, Philippi. First Christian, Lydia. Paul's labors at Athens (ch. XVII). Paul's masterly address (v. 22-31). Third Missionary tour. Duration, four years (ch. XVIII: 23—XXI: 14). (1) His labors in Ephesus (ch. XIX). (2) His farewell address. (Glimpses into the personal life and faith of the apostle, as well as his missionary principles and methods.) (3) Close of Paul's third itin-

erary (ch. XXI). The account closes with a word that is full of significance in the Christian life and in mission work. Paul's last journey to Jerusalem and his imprisonment (ch. XXI: 15-40). (5) Paul a prisoner in Jerusalem. His address to the people and his defense (XXII-XXIII). Before Felix (XXIV). (7) Before Festus (XXV). (8) Before Agrippa (XXVI). (9) Paul's journey to Rome (XXVII-XXVIII). Tradition adds that St. Bartholomew preached in India and Arabia; St. Andrew in Scythia, St. Matthew in Ethiopia, St. Mark in Alexandria, St. Thaddeus founded the Church at Edessa.

## The Home Mission Book for Juniors

"What shall we teach our Junior Societies on Home Missions? Tell us the most suitable text-book?" is the plea from many quarters. We as a Church have been slow, compared with other denominations, to realize the importance of training our children and young people in mission intelligence and spirit. Signs of awakening however, are now seen and heard in various parts of our Church, and this article is meant to tell junior leaders what publications and helps can be had. We cannot wait for a published series of Lutheran text-books for juniors, before commencing our mission studies for young people. Time is too precious. The opportunity will not wait. But until such

new ones.

The Autumn season each year is the Home Mission quarter, and your program material from September to December should be in the Home Mission sphere. In this way we will be preparing our young people to take an intelligent interest in the causes before the Church at large.

"Coming Americans" is a fascinating book for juniors, by Katharine R. Crowell, telling the story of little immigrants, their reasons for leaving home and coming to our land, their Ellis Island experience, where they go in this country, and what influences develop them into Americans. The aim is to interest "born" Americans in Americans "to be made." Each child in the class should own a copy of this book if possible. Leaders should read "Aliens or Americans?" and "Our People of Foreign Speech," as supplementing the text-book (see page 29). And of course they should be ever on the alert for distinctively Lutheran material, such mission articles as constantly appear in our own Church papers, including THE MISSION WORKER, which is trying to make a specialty of this sort of material. Pictures, post-cards, photographs will make the work intensely real. Send to the Bible House, New York, for a pamphlet which prints the verse John 3:16 in the various languages. This can be had free on application. Buy a map of the United States, pocket size, for 15 cents, to



"COMING AMERICANS"

Lutheran text-books are developed, which we hope will be ere long, THE MISSION WORKER will assist junior societies already organized, and stimulate the immediate organization of

mount on a card-board, and use in every lesson. Trace the tides of immigration. Use gummed stars to mark our Lutheran Home Missions and Church Extension locations. Study our Lutheran needs in Canada, the

East, the South, the Northwest and the Pacific Coast. Point out our Church's unique opportunities. Ask what is the local Church doing to meet them? Get each boy and girl to ask, "How can I help?"

## A Specimen Girls' Auxiliary Society

By MRS. O. P. SMITH

The Girls' Mission Band of the Church of the Transfiguration, Pottstown, Pa., was organized February 16, 1901, with thirty-two members, and was in charge of four members of the Women's Missionary Society. The object of the Society is "to instil into the young the importance of mission work, the needs of the same, and to have the members in time, enter the Women's Missionary Society." In order that the larger girls might be trained to assume more responsibility, the Band was divided into Circles, after the plan of our Women's Missionary Society, each Circle being in charge of one of the older girls, whose duty it is to look after those in her Circle, and try and increase their numbers and usefulness. The heads of the Circles are also expected to take turns in leading the meetings. The offices are nearly all filled by the girls, although the ladies have a supervision of all the work done. The order of service is singing, reciting creed, prayer by the leader (but written out by one of the ladies), roll call, with Scripture verse response. Sometimes special verses are written out and handed to the girls, to be committed by the next meeting. Another plan has been to have them hunt verses at home, beginning with a certain letter of the alphabet for each meeting.

Then come reports of the Circles, each one reporting names of all present in Circle, or giving excuse for those absent. A program committee secures a few girls to read or recite something bearing on missions, most of which the ladies procure from our Church papers. The girls are thus kept informed about our missionaries and their work in the home and foreign field. The special obligation assumed by our Mission Band is the support of a girls' scholarship in India, although they also contribute liberally to all

lines of mission work. The Missionary Catechism, published a few years ago by our Synodical Society, has been used with good results. The girls always enjoy a short march at the conclusion of the meeting, which closes with the Lord's Prayer.

The meetings are held twice a month immediately after public school. There are no dues, though a collection is taken at each meeting, but as this does not bring in a large amount, there are special efforts made to raise funds. Two entertainments, usually of a missionary nature, are given each year, and various plans adopted to raise money, among them being the use of the star cards, and the coin collectors. More than five hundred dollars has been raised by the Band during its eight years of work. Various plans have also been used to acquaint the girls better with the Bible, such as studying prominent characters, also the Books of the Bible, in regular order. The object of our work is to instruct, not merely to entertain.

As the girls, however, grew into womanhood and became confirmed members of the congregation, we felt it would be better to have the larger girls promoted, as it was hard to interest all at the same time, so sixteen of the older ones formed themselves into a Circle and entered the Women's Missionary Society, where they have done good work. New heads were then appointed for the Circles in the Mission Band, and thus the interest was renewed.

The one thing which is necessary to the success of a Mission Band is to have one or two women at its head, who *love* the work, and are willing to devote considerable time and patience to it. With a Mission Band in every congregation, what a factor for good they might become for the extending of Christ's Kingdom.

## Editorial Notes

**First Appearance of Our Monthly Topics.**—All our readers will welcome the long-looked-for publication in this issue of what cannot fail to prove a feature of this journal. The three Monthly Topics for the present quarter are intended to be foundational for the structure which is afterwards to be reared, storey upon storey, as the seasons go by. The literature committee has appointed Mrs. C. A. Homan, of Reading, to formulate this initial outline. You will readily understand that the scope of all such outlines has to be comprehensive enough to allow each leader to select whatever special lines of development she may prefer. In the short time allowed for this part of your monthly program, it would be impossible to fully expand every point named, but the unity of the subject as a whole ought always be made clear on the blackboard, which is a necessary adjunct for mission studies. As Miss Endlich expresses it: "The course will acquaint our women with the history of missions from the earliest beginning, to the time when our own land became the mission field of the Lutheran Church in Germany and Scandinavia. Then it will follow up the activities of our people in the United States, for missionary help of India, Japan, Porto Rico, and the Western States."

**The Warren Society's Splendid Example.**—When a Society reaches such stage of its development that it can print a list of 188 names in its active membership, all lending cheerful co-operation in its undertakings, no wonder a movement as big as a Portable Chapel is accomplished so buoyantly! Why are many Societies satisfied to remain a little handful, as compared with the vigorous strength they might have, by a united determined effort? And why are our large Societies satisfied with puny efforts, when they might do such worthy achievements as would quicken the pulse of the whole Church?

**A Generous Woman Takes the Lead.**—We are proud to note the noble gift of five hundred dollars for Church Extension, by Mrs. Emily K. Dietz, of Philadelphia, in

memory of her deceased husband. If she were a woman of wealth, the contribution might seem a matter of course, though never once in its history of forty years has the Church Extension Society received an equally generous gift from a wealthy layman. The fact that Mrs. Dietz is a widow of modest means makes the liberality more exemplary, especially since the time has now come when our Church's inadequate little Extension Fund must be speedily quadrupled, if we are to seize the present never-to-be-repeated opportunity on this Continent. Without a large LOAN FUND, our Home Mission advance must be crippled to the verge of paralysis. In other denominations it amounts to millions, though they have not a tithe of our foreign-speaking constituency, and this means incalculably much for the future. Five dollar gifts must therefore be enlarged to fifty, and five hundred, if Lutheranism is to be reckoned among the leading religious forces of America. A thousand dollars is the sum set for a Perpetual Memorial.

**Every Member a Subscriber.**—Our Society at Lansford, Pa., has earned the honor of heading the list of those in which every member is a subscriber to THE MISSION WORKER. How many others will rank in this A class? Be sure to report your own Society as soon as it has attained this standard, and surely it is not beyond your reach, if only your mind is firmly made up. All the labor involved will be amply repaid.

**The Healthy Infant in Our Synodical Family.**—The new-born Synod of Central Canada has a twin sister, both born in Toronto about three months ago, and both are equally interested in each other's growth and welfare. The Woman's Canadian Society, at its very birth, proved a model for its mother and grandmother, in that striking feature mentioned in the report on the next page. Bravo!

**Junior Work in Philadelphia.**—The Junior Missionary Committee of the Philadelphia Conference reports well attended meetings, the last Monday of every month,

at the home of the Chairman, Mrs. Cassaday. Literature for Junior Societies is frequently discussed. Books especially recommended are "Coming Americans," "Missionary Methods for Sunday School Workers," by George H. Trull; "Peeps into Many Lands," and "Fifty Missionary Stories," by Belle M. Brain. Twenty-six inquiries were sent to Churches having no Junior Societies, asking what prospects there were for the or-

ganization of mission work among the children? Six new Societies were organized last winter, and one Sunday School has introduced five-minute missionary readings on the last Sunday of each month. The number of Junior Societies reported is thirteen. There are also nine societies for young ladies, and two for boys, making twenty-four in all. In three Churches missionary topics are presented once a month to the Sunday School.

#### PHILADELPHIA CONFERENCE.

Miss Mary A. Welden, treasurer, received to August 1st, from:

Advent, New York, annual fee, \$3.

Ascension, Synodical Missions, \$25.

Bethlehem, Boys' League, Catechist in India, \$50; Ground for Girls' School, \$25; Church Extension, \$2.50. Same, Girls' League, Bethlehem School, India, \$75. Same, L. A. S., Bethlehem School, India, \$10.

Holy Communion, Mission League, Inner Mission, \$15.

Incarnation, Parish Society, Foreign Mission Fund, \$4.50.

St. Johanna's, Young Frauen Verein, Foreign Mission Fund, \$5.

St. Johns, W. M. S., Riverdale School, \$25. Settlement House, Inner Mission, \$5. India Box, \$15.50. Proceeds of sale at Orphans' Home, \$52. For Church at Parkersburg, W. Va. (Mrs. Fleek), \$15. Same, Mission Workers, Field Missionary, Philadelphia, \$10; Porto Rico, \$10; Church Extension, \$5

St. Luke's, "Class 52," Medical \$5.

St. Mark's, W. M. S., India Box, \$54.10; Hospital Fund, \$25. Same, Y. L. S., Field Missionary, Philadelphia, \$5. Same, I'll Try Mission Board, India Box, \$1.

St. Michael, German, India Box, \$37.50.

St. Michael, English, annual fee, \$3; Church Extension, \$5.

St. Stephen's, Mrs. W. J. Mann, Foreign Mission, \$5; Miss Emma T. Mann, Foreign Mission, \$5; Membership fees, Inner Mission, \$8; Slovák, \$7.48.

Spring Convention, Offering for Foreign Missions, \$14.16.

Total, \$529.74.

#### WILKES-BARRE CONFERENCE.

Received since June 1st as follows:

St. John's, E. Mauch Chunk, India School, \$5; dues, \$1; Dorcas Society, Mauch Chunk, Eng. Home Mission, \$5; McCready Society, Lehigh, Porto Rico, \$15.74. Total, \$26.74.

Mrs. J. H. Kuder, Treasurer.

## Woman's Synodical Society of Central Canada

This new body was organized in Toronto on May 25, 1909, which will be a day long to be remembered by the English Lutherans of Central Canada. At a meeting held in Guelph, November 10, 1908, a committee was appointed to make arrangements for this meeting, under the chairmanship of Mrs. H. A. Kunkle, comprising one delegate from each of the 13 congregations in the Synod, Montreal, North Williamsburg, Dunbar, Morrisburg, Riverside, Toronto, Unionville, Buttonville, Galt, Guelph, Brantford, Port Colborne, and Hamilton.

The proposed constitution was carefully

considered, the Maternity Hospital discussed, and plans for the coming year's work outlined.

Mrs. H. F. Schust, President of St. Paul's Missionary Society of Toronto, warmly welcomed the delegates and visitors in a fine address, stating that their only regret was not being able to entertain us in their new Church, which they expected to have ready for use, but for reasons not under their control they were compelled to entertain us in College Hall. The response was given by Mrs. Bieber, of Hamilton. The Chairman, Mrs. J. C. Casselman, of Montreal,

then welcomed the visiting delegates. Two pastors from the Canada Synod (German) sent letters of greeting. Mrs. J. L. Sibole, President of the Western Conference Missionary Society of the Synod of N. Y. and N. E., to which *seven* of our Societies had belonged, brought greetings from that Body, expressing their sorrow at our leaving, but congratulating us on feeling that we were strong enough to form an organization of our own. She also gave us a very helpful and inspiring talk on missions in general. Mrs. F. A. Kaehler, the other visitor from Buffalo, read a paper on "Our Maternity Hospital," prepared by Miss Quadlander, and also spoke on "Medical Missions."

How these papers impressed our women will be seen by the following: The women of the Western Conference asked the co-operation of the women of Canada to help in the building of the Maternity Hospital annex in India. Mrs. Bieber in Binghamton had pledged the Canada Society for the flooring of the annex, which was there stated to cost \$152. At our meeting in Toronto we found a mistake had been made in the printing of the figures. It should have read \$250, instead of \$152. Nevertheless when the motion was presented to appropriate the larger sum, \$250, it was carried unanimously.

The Credential Committee through its chairman, Mrs. Keil, of Guelph, reported the 13 Societies, comprising 244 members, were represented by 36 delegates and 21 visitors. What was especially noteworthy at this organization is the fact that every congregation in the Synod has a Missionary Society, and every congregational society is a member of the Synodical Body. I don't believe this can be said of another Synod in the General Council.

A constitution was adopted, and the following officers were elected: President, Mrs. J. C. Casselman, of Montreal; Vice-President, Mrs. W. C. Miller, of Toronto; Recording Secretary, Mrs. M. J. Bieber, of Hamilton;

Cor. Secretary, Mrs. J. McMartin, of Morrisburg; Treasurer, Mrs. F. Frisby, of Unionville. A delegate appointed from each Society was instructed to canvass among its members to procure subscribers for THE MISSION WORKER, at a cost of 25 cents a copy per year.

Laces from India and drawn work from Porto Rico, were sold, also some literature. Our supply of printed matter, however, was not what it should have been. We hope we may be able to procure more literature for the next convention, which will be held in Morrisburg on May 25, 1910. Rev. George Drach, General Secretary of Foreign Missions, gave us a very interesting talk on the Women's and Children's Hospital in India; and also made a strong plea for additional workers in the foreign fields. It is the wish and purpose of this new Society to be soon represented by a worker. All the pastors without a single exception, were present, and showed much interest in our plans, promising their support in carrying them out. Much interest was also shown in the Home Mission field, to assist in extending English Lutheranism in the Dominion. The following committees were appointed:

Literature and Organizing.—Mrs. Johnson, Mrs. Dalton and Mrs. May, of Hamilton.

Home Missions.—Mrs. Schust, Mrs. Frierheller, and Mrs. Reddick, of Toronto.

Foreign Missions and Maternity Hospital.—Mrs. Bieber, Hamilton; Mrs. Sherman, Montreal, and Mrs. Becksted, Morrisburg.

Porto Rico.—Mrs. Scrivern, Guelph; Mrs. Sheppard, Galt, and Mrs. Nichols, Brantford.

The Executive Committee consists of the officers with Mrs. Lang, Port Colborne, Mrs. Kaempf, Guelph, and Mrs. Fachner, North Williamsburg.

BERTHA M. BIEBER,  
Recording Secretary.

Keep in mind that the strength and resources to enable us to be successful in our mission work are always available, and that the source and supply are infinite.

MRS. G. W. BRADFORD.

"Lopping off the non-essentials of life, and devoting all our time to the essentials, we may let go all things which we cannot carry with us into Eternity."—*Selected*

EMMA M. MOSSER.

## MODEL ORDER FOR CONDUCTING MISSIONARY MEETINGS

1. Devotional Exercises.
2. Roll call. (Respond with a Bible verse or a missionary thought.)
3. Reading and approval of minutes.
4. Report of Treasurer.
5. Report of chairmen of standing committees—Medical Missions, India Box, Laces, Porto Rico, Home Missions, Literature (Mission Worker: New Publication).
6. Unfinished business.
7. New business.

8. Offering.
9. Program on the Topic of the Month.
10. Current events, letters, news items, clippings, etc.
11. Singing and closing prayer.
12. Adjournment.

A neat little booklet setting forth the simple parliamentary rules for conducting a woman's missionary meeting, by Mrs. M. A. Laird, is published at 5 cents, and can be had by addressing 1522 Arch Street, Philadelphia.

## MISSION STUDY TEXT BOOKS AND LEADERS' HELPS

### FOREIGN MISSION STUDY TEXT BOOKS.

The Christian Conquest of India, postpaid, cloth, 58c.; paper, 43c.

Sunrise in the Sunrise Kingdom (Japan), postpaid, cloth, 58c.; paper, 43c.

The Why and How of Foreign Missions, postpaid, cloth, 58c.; paper, 43c.

Japan for Christ, by Rev. Chas. L. Brown, D.D., paper, 25c.

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Mission Study Reference Library, No. V. (India), 9 Vols., \$3.50.

Nine Volumes Reference Library, No. XV. (Japan), \$5.00.

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Life of Luther, Melancthon, Gustavus Adolphus, Spener, Francke, Muhlenberg, Pas-savant.

### CONFERENCE CONVENTIONS

Pottsville, October 14, 1909.  
Danville, October 20, 1909, at Numidia.  
Lancaster, October 21, 1909, Royersford.

Norristown, October 28, 1909, Royersford.  
Philadelphia, November 11, 1909, St. Mark's.

Wilkes-Barre, March 10, 1910, Lansford.  
Allentown, April 7, S. Bethlehem.  
Reading, May 11, Sinking Springs.  
Synodical Convention in May.

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