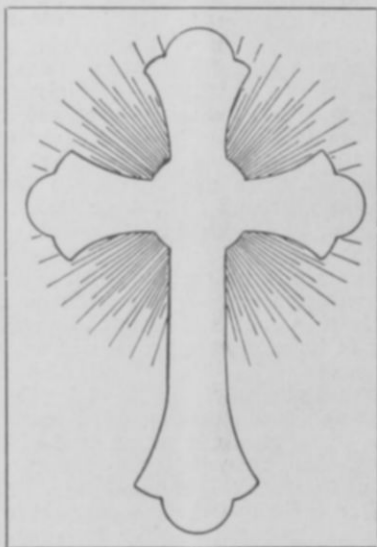


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Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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Beginnings of the India Hospital Project

MARY WELDEN, PHILADELPHIA

At our Philadelphia Convention in 1893, Mrs. Philip Pfatteicher, the delegate of the Allentown Conference, presented the treasurer with the sum of \$2.80, saying that during the intermission she had visited the Children's Surgical Ward of the German Hospital and had told some of the little patients about the work of the missionaries in far away countries, where the children knew nothing of a Saviour's love for them, and where, when they were sick and suffering, no kind hand eased their pain and comforted them. One of the little ones, resting on his clean, white cot, spoke up and said: "We have a mission box here." Another asked to have it opened, so that the pennies might be counted. So the mission box was brought, and as the counting proceeded, one and another called out: "I put one of mine in," "and I," "and I." Two hundred and eighty cents! It seemed to them a great sum, as they intrusted it to their friend, and they were happy in believing that it would reach and help little children less fortunate than they.

Sixteen years have passed since it was resolved: "With this \$2.80 for the foundation, we shall, in the near future, if God permits, erect a mission hospital in Rajahmundry, where soul and body may receive comfort and healing." Truly, God has directed the way, and in His own time is now bringing our hopes to fruition. None of us failed to realize the necessity of first establishing the medical work on a firm basis. Therefore, when a request came from the Board for a woman medical missionary, attention was directed to Miss Lydia Woerner, a student in the training school for nurses, who was willing to apply for her release from that institution and take a four years' medical course at the Woman's College of Pennsylvania. May, 1895, saw the Conference Societies united in a Synodical Society, and Miss Woerner pursuing her studies as its accepted ward. Thus, every woman of the Synod of Pennsylvania had an opportunity to further the medical mission work. The responses were so generous that, after Dr. Woerner had completed her course of study, there remained in the treasury a surplus of \$500.00 toward the education of a second medical student. The Society was then asked to raise the sum of \$500 for the purchase of surgical implements and appliances, and again, the spirit of generosity was manifest and the response to the appeal was \$723. The Hospital Fund had meanwhile quietly increased and now amounted to \$1,300. This was ten years ago. A work so blest in its very infancy, should have no doubts in the mind of any one as to its future progress.

Five years ago a hospital site was purchased by the women of the Augustana Synod and of the Pennsylvania Ministerium, at a cost of \$4,000. The hospital building is now in progress. The women of the Synod of Pennsylvania have already sent out for the work \$8,000. But now the funds are exhausted. \$25,000 should be on hand and ready for the call within the coming year. Will we permit the work to stop for lack of money? Nor can we close the account with the completion of the hospital building. As long as the necessity for its continuance exists, it must be well equipped and maintained, and this should be the woman's work; so that from year to year, contributions greater than heretofore must be added to the Hospital Fund.

There are now three noble, self-sacrificing women physicians waiting to see their ardent hopes and ours fulfilled. Dr. Woerner and Dr. Rohrer are well known among us. Dr. Betty Nilsson, of the Augustana Synod, is their beloved associate. All know the struggles of our brave pioneer, Dr. Lydia Woerner, who for more than seven years battled alone against superstition, prejudice, crime and vice of every description, going into the filthy huts of the native poor, preparing the way for those who would follow her in the work. God was with her, and her trust in Him made all things possible. And now let us consider these consecrated women. Let us not falter or fail in our efforts, by the grace of God, to bring to speedy completion the mission hospital, that they may have a fitting place to accomplish the great work committed to their hands. God has surely led the way, in opening the door of the hearts of so many of the women of India, through the instrumentality of this blessed medical mission work, preparing them to receive the comforts of the gospel of His dear Son.

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NUMBER 1

Christianity A Mighty Factor in India

REV. J. H. HARPSTER, D. D., MISSIONARY

From the earliest dawn of authentic history, the Hindus had some contact with European nations. There are traditions of voyages to India by the seafaring Phoenicians, those early Yankees in the history of commerce; and there are legends that the famous "Ophir," to which Solomon sent his ships for gold, was located in India. But it was not until the end of the fifteenth century that India began to feel the pressure and influence of European nations. The modern and permanent contact with the West began in 1498, when the Portuguese explorer, Vasco De Gama, worked his way round the Cape of Good Hope and landed at Calicut. True to the missionary character of the Roman Catholic Church, the priest followed hard upon the heels of the merchant adventurer. For, whatever else may be said of it, the Roman Catholic Church is a missionary church. Of the three millions of Christians in India to-day, considerably more than one-half are Roman Catholics. But this Church did not push her propaganda by moral suasion or by peaceable means. In 1560 the Archbishop of Goa tried to force the people to become Christians. Deeds were done in the name of Christ, the Merciful, which, to this day, are cast into the teeth of missionaries in India.

Hindus pride themselves in the fact that they were never religious persecutors. It is something to be proud of. In proof, they point out the fact that as early as the fourth century, Christians were found on the Malabar coast. Let me dwell for a few moments on the history of this ancient Syrian Church in India. It is a remarkable one. Through all the changes and vicissitudes of at least 1500 years, this ancient Church has held itself together under the Syrian liturgy and ceremonies, right in the heart of the overwhelming Hindu popula-

tion about them. Of course, we must believe that the inherent vitality of their Christian faith had much to do with their remarkable preservation, in the midst of the colossal heathenism about them; but, judging from the history of other similarly isolated religious faiths in India, it is altogether likely that, but for their liturgy and the tenacity with which they held to their ancient church forms, they would, centuries ago, have been absorbed by the Hindu religion. I do not believe that in all Christian history a similar instance can be cited, of the power of liturgical forms and a dignified church ceremonial to hold a church together. They were not absorbed. For 1,500 years, though surrounded by it on every side, Hinduism, which claims to be able to absorb any religion with which it comes in contact, and as a matter of fact, has so far proved it by doing it, could not do it. This old Christian community numbers to-day, according to the last census, nearly six hundred thousand souls, and forms one-fifth of the entire Christian population in India.

The Roman Catholic propaganda, I have said, no sooner set foot in India than the attempt was made to compel the people to become Christians; if impossible by reason, then by force. And this was a great missionary blunder. It made Christianity odious, and excited a hatred, both among Hindus and Mohammedans, the effects of which are felt to this day.

English travellers had now and then found their way to India at a very early day. In 1600 the "East India Company" was formed, and England's permanent contact with India began. The story of the East India Company is interesting in a sombre kind of way. In those days strange sights were seen in India—very humiliating sights to a Christian man. To the inextinguishable shame of the Christian name,

English officers could be seen riding at the head of idol processions, joining in the most heathenish rites, paying court to the devil to conciliate the people. The people did not need any conciliation. The mercenary soulless East India Company thought they did, and that the way to get control of the country was to identify the administration with the country's idolatry. That was the government that would not let Adoniram Judson set foot in India, and compelled William Carey to find refuge in the Danish Lutheran Territory at Serampore. That was the government whose official head said he "would sooner turn a thousand devils loose in India than so many missionaries." It was another governor of that same East India Company who said, "the man who would go to India to preach the Gospel is as mad as the man who would put a torch to a powder magazine." But they did go, and they preached the Gospel, too. And it was of that Gospel that Keshub Chunder Sen, head of the Brahmo Somaj, and never attached to the Christian Church, said that it ruled India, and not the British Government.

Upon the English the Christian religion sat lightly at best. They came to India to get what money they could out of it; not to convert the people to any faith. In 1857 the bloody Sepoy Mutiny occurred. The East India Company had clearly demonstrated its political incompetence. In 1858, by an act of Parliament, the Company was abolished, and the government of the country was transferred to the British Crown in the person of Queen Victoria. Since that time, through the contact of Indian thought with Christianity, presented directly by missionaries, and indirectly through Western literature and personal contact with European and American Christians, the Gospel has been making its way by a process of natural Christian development.

Contact with Christianity, in the Roman Catholic phase of it, I have said, began with the arrival of De Gama in 1498. The proselyting zeal of the Portuguese was admirable; their methods abominable. The first regularly equipped Roman Catholic missionaries arrived from Portugal in 1500—two years after the first arrival of De Gama; in fact just as soon as he could go

home and tell of his great discovery. In 1569 the Inquisition was established at Goa—a black deed, an accursed act, the great moral mistake of which is felt in Southern India to this day.

The first Protestant missionaries, as was to have been expected, were Lutherans—Ziegenbalg and Plutschau. They arrived in 1706, and found little of the Roman Catholic work left. The curse of the work of the Jesuits was that their whole principle and mode of action as missionaries was based on the Romish mechanical theory of the sacraments. They sought to secure in their converts not a radical inner change of nature, working out in the life, but a merely external work, which required the consent of neither heart nor understanding, but only the recital of certain memorized prayers, and baptism. The result of the system was that, when the converts were left to themselves, they gradually and inevitably fell away.

The Lutheran Ziegenbalg builded better. Although the Roman Catholic missionaries had been in India 200 years before him, he was the first missionary to begin the translation of the Bible into the vernacular of the country. The second year he was in India he translated Luther's Catechism. It has been said that "the man who translates the Bible into a new language is a greater benefactor than he who founds an empire." If that be so, Bartholomew Ziegenbalg was a greater benefactor to India than Lord Clive, or Warren Hastings, or Wellington, or Dalhousie. Personally, I think he was. They wrought for time; he for eternity. They for the seen; he for the unseen.

Ziegenbalg was followed by Schultze, Walther, Pressier, Fabricius, Gericke, Schwartz. They were all great men. We must allow something for the natural tendency of men to hero worship, but, making every allowance, it remains certain that not one of these was an ordinary man. They left their mark and influence, every one of them, indelibly upon Christian thought in Southern India. The Mission had thousands of converts by this time. In 1793 "the consecrated cobbler," Carey, came to India. The English government would not allow him to land. The Lutheran Commandant at

Serampore did. Even then, Carey had to register himself as an indigo planter, and went to work as superintendent of an indigo factory on \$25 a month, and worked at it for six years.

The first American missionaries arrived in India in 1813; the London Mission in 1804; the Church Missionary Society in 1814; the Wesleyan in 1816; the Society for the Propagation of the Gospel in 1826; the Church of Scotland in 1829; the Basel and American Presbyterian in 1834; the Lutheran General Synod in 1842; the North German Society in 1845; the Leipzig in 1845; the Gossner and the Dutch Reformed in 1846; the American Methodists in 1856. Thus it will be noticed that not a single Protestant missionary society in India to-day has been at work for a century—some of the strongest not more than half that time. In addition to these fourteen or fifteen leading missions, there are, at least, one hundred smaller organized missions working in India. By 1902 there were 3,095 foreign missionaries and 25,727 native workers, including 226 medical missionaries, working through 313 hospital and dispensaries, healing the sick and preaching the Gospel.

What is there to show as the result? According to the census of 1901, the latest taken (and there have been half a million more baptisms since then), there was a Christian community of 2,660,000 natives, of whom 1,123,000 were Roman Catholics, 571,000 Syrian Christians and 970,000 Protestants. Of the Christians in India, two-thirds are found in the Madras Presidency. In the Guntur district, the field of our Lutheran brethren of the General Synod, one in fourteen is a Christian; in Tinnevely, where the Lutherans, Schwartz, and Rhenius, toiled and are buried, one in twelve; in Travencore, where the Lutheran, Ringletaub, began the work, one in four. The rate of increase of the Christian population, in the last few decades, has been marvellous. In one year alone, in 1905, one hundred thousand were added.

Nevertheless, it has become quite the fashion to sneer at the work by certain persons who take a trip around the globe. They come to India in the cold season. Many of them hail from America. They are

usually in a big hurry. They land in Bombay, hurry off to Agra, to Delhi, to Benares; thence down to Allahabad, Calcutta and Madras, and off as fast as steam can carry them. When they come home, they say they have seen plenty of missionaries in India, but very few native Christians. So! They in all probability have not given two honest hours to any personal examination of what the missionaries are doing! They depend almost entirely, for the little information they pick up upon the flippant talk current at the clubs and the dinner tables of their English entertainers, who call all natives "niggers," live almost entirely apart from the native's life, and know little and care less about what the missionaries are doing! If instead of going to the Philistines and club men, for information concerning a subject on which they have none, these seekers after knowledge would go to the men who have, the missionaries themselves, they would cheerfully show them what they are doing. They might not be able to parade the Christian community before them with drum and fife, for they are not on show, but they would give them a few incontestable figures to prove that in but little more than one generation the Christian community has increased nearly one thousand per cent. They would show some other things about which there can be no controversy. That quite aside from the number of actual converts, the atmospheric influence of the Christian religion in India has been very great indeed; that it was largely through the agitation started by the Christian missionaries, and kept up year in and year out, that "*sati*," the ghastly custom of tying wives to the dead body of their husbands, and, often amid screams and shrieks, which could only be drowned by the beating of drums and the blare of trumpets, burning them to death, was done away with; that it was almost entirely by the persistent pressure put upon the Government by the missionaries, that infanticide, the inhuman practice of doing to death infant girls, was adjudged murder, and put an end to. They would point out other changes, effected largely through the influence of the missionaries, in domestic life, in the relief of sickness by medical missions, in the enlightenment and elevation of native women by

lady missionaries and teachers, in the reduction of children's sufferings, cruel social customs, oppression, and caste, in the purifying of the relations of the sexes in marriage and the community, in the uplifting of the down-trodden classes and transforming the outcasts of society, so that it has made Hinduism hang its head in shame, as it sees the regenerating power of the Christian religion in contrast with its own. They would show that, in the matter of education, no one has done more than the missionaries; and whilst it is true that, if you count noses, the Christians in India are still a feeble folk, only three millions out of three hundred millions—yet, in proportion to their number, they are by far the best educated class in India. They would get down, not a mission report, but a Government report, and show some verified statistics, that out of every one thousand males in the Madras Presidency twenty-six are Christians, but out of every thousand males who can read and write, forty-five are Christians; that, among Christians, one in fifteen knows English, whereas among Hindus it is one in a hundred and thirty-two. In other words, out of one hundred men who can read and write in the Madras Presidency twenty are Christians. They would show the remarkable pre-eminence of Christians, over other classes, in the returns on *female* education, in that same Government report; that, tak-

ing an average of ten thousand women, in any community, the number who can read and write is, for the Hindus, seventy; for Mahommedans, eighty-six; for Christians, nine hundred and thirteen. They would take down the Madras University Report, and show that no fewer than six hundred and eighty-six Indian Christian graduates are to be found in the Madras Presidency alone; that last year forty-eight took the B. A. degree, while the only two ladies who took the M. A. degree, are Christians. They would show that, according to those same Government Census Tables, one-tenth of the higher education in India is in the hands of Christians; that one matriculate in every ten, one F. A. in every five, and one graduate in every four, is from a Protestant mission institution; that out of the 400,000 girls in schools, one-third are in Mission Schools, and that there was not a school for girls in India until the missionaries started them. Above all and better than all they would point to the noble life of hundreds and thousands of men and women, scattered all over the land, who, born again by the spirit of God, reflect by their holy walk the image of the Master they follow.

This, my fellow workers in the vineyard of the Lord, is, all too briefly told, something of the history of the Christian Religion in India thus far.

Our Missionary Societies in Rajahmundry

AGNES I. SCHADE, INDIA

Of these there are two—the Woman's Missionary Society and the Girls' Junior Society—both organized in 1897.

The aim and object in both are the same, viz.: To study the Word of God with reference to missions; to gain information concerning mission work in different parts of the world, and to help to further the cause by regular contributions. Owing to the fact that there is so little suitable literature in the vernacular, it often requires considerable preparation on the part of the leader to arrange for interesting meetings. The objects toward which the contributions are made, are: First, Evangelistic work in Rampa District; second, the new hospital;

third, the Bible Society; fourth, the Leper Asylum; fifth, the National Missionary Society; sixth, Pandita Ramabai's work, seventh, orphan work.

India being such a vast mission country, and the number of Christians so small, their efforts may well, for the present, be directed toward the people of their own land. The Rampa District is a hill district north of Rajahmundry, where education is in a very backward state, and comparatively little work has been done. Efforts have been made to send laborers from the plains there, but owing to the different climate these have not been very successful. Some few men from the hills were then sent out to labor



WOMAN'S MISSIONARY SOCIETY—RAJAMUNDRY, INDIA

among their own people, and it is for the support of these men that the societies contribute.

The amount given for the new hospital is \$55, and they continue to contribute one monthly offering toward the running expenses of the medical work. A special effort is always made to send a large contribution to the Bible Society, as it is a very effective means of spreading the Gospel. Many read and believe the Word. The Leper Asylum is near our Samulkot Station, and there are generally from 90 to 100 Lepers there. The great majority of them come as heathen, but most of them become Christians while there. One of our Rajahmundry Christian women has been an inmate there for some time. She first taught the Gospel to the heathen women in the asylum, but of late she has been unable to use her voice. How glad the girls were one day, when they could vote some money to purchase a good warm blanket for her. The National Missionary Society of India, was organized in 1906, having for its object the Evangelization of unoccupied districts. Its call reads thus: "It is estimated that after fully allowing for the utmost increase in existing missionary agencies, there are more than one hundred millions of people in India who will not hear

the Gosepl message in *their* life time. They cannot hear it unless we, the sons of India, carry it to them in *our* life time." To do this work with Indian men and Indian money is the task the society has undertaken, thus bearing their part of the burden and responsibility resting upon the Indian Church. Thus far, three fields have been entered and the results are encouraging.

Pandita Ramabai's work for the Hindu widows and orphans, many of whom have been converted, has always appealed to the girls. Their Easter offering, including their Lenten sacrifice, is sent for this work. Orphan work in Rajahmundry has not yet been undertaken, but the case of a few Christian orphans being left in the hands of heathen relatives has shown the necessity of considering the matter. Efforts have been made to reclaim the children, and contributions laid by for some future institution.

I often feel that it is only a very little that is being accomplished, but if their interest can be aroused, their sense of responsibility deepened, their knowledge of the Word increased, a desire for obtaining information formed, a spirit of prayer developed, and a love of giving implanted, then I can hope that a right beginning is being made which shall in time bring forth much fruit. Similar

societies are sure to be organized throughout our mission field, wherever the girls of

this school shall find their future homes and spheres of labor.

Pity Those Poor Gosha Women

DR. LYDIA WOERNER, RAJAHMUNDRY

A few days ago I was called to see the wife of a native Rajah, or rather a Zemindar, which means a large land-owner. The English Government recognizes only Indian Princes of royal birth as "Rajahs;" but the natives still, as in former times, address their Zemindars as Rajahs. It was evening when I arrived. The residence was a large building, with a tower, but do not imagine a beautiful palace, though it could be made very beautiful, for it has ample ground around it, and is surrounded by a very high wall. A large gate opens at dawn and is closed at night. A native band plays at sunrise and sunset. But would you believe it? The veranda in front is used by the men watchers and servants as their residence, and is all littered up with their pots, kettles, cots, bundles of clothing, mats and bedding, making the place look like a second-hand junk shop! Calves were tied to the veranda pillars. Everything looked as if it needed a thorough house cleaning. And the ladies? Oh, they are strictly secluded "Gosha." The unkempt condition outside would not have troubled them in the least, however, for, indeed, it was not much better inside. Both "Ranees," mother and daughter, were fine looking women, dressed in spotless clothes, and decked with beautiful golden jewelry. They had about fifty maid servants, who, like their mistresses, have no conception of order or cleanliness. Everywhere pictures of

gods and goddesses hung in golden frames, but the usual wall decoration of the native houses, cob-webs, covered many of them, and the dust lay thick on the fine old pieces of furniture.

I entered through a double door, and after seeing my patient, was conducted to my room in the tower, on the second floor. After awhile a servant brought me my evening meal of curry and rice, and when he saw I did not like to eat with my fingers, he brought me a rusty old kitchen fork, with the god Vishnu's mark on it, and a spoon to match. The servant watched me with amazement use the fork, and when he saw I did not stick out my tongue, he ran downstairs, called the cook and some others to see me eat through the half open door. You can imagine with what a heavy heart I returned home, thinking of the great contrast between this life of the secluded idle "gosha" woman in India, who knows nothing of the outside world, nothing of God and the life hereafter, as compared with you American women, with all your privileges and spheres of usefulness. Ah, friends! there is, indeed, a great, great work for Christian women to do, before these many beautiful gosha women can hear and accept the Gospel. This alone can free them from the evil pastimes which prevail in so many stately secluded homes.

Miss Monroe's Return to India

MRS. WM. C. STOEVEY, MT. AIRY

One of the most hopeful signs of our times is the fact that there has been such wonderful growth in missionary activities in recent years. Missionary knowledge is increasing, missionary literature is furnished and read more generally than ever before. We are realizing that the work of taking the Gospel to all Christless people is the greatest in the world.

On the fly-leaf of the Bible of a devoted Christian woman was found these words: "When my heavenly Father calls me home from this world to higher service, there is just one word that I should like to have remembered in connection with my name, and that is *Missions*, the cause for which my Saviour lived and died."

All honor to our missionaries, who leav-

ing the home land and those dear to them, go to far distant countries to carry the message of Christ's love, where are darkness, ignorance, idolatry and superstition.

One of our devoted women, Miss S. E. Monroe, who faithfully labored for over five years in Rajahmundry, is now returning to her work in that Mission. She goes, as before, at her own expense, giving her means, her service, her life, her all to the cause she loves. Instead of resting during these eighteen months of her stay in America, she has visited many churches in different parts of the country and also in Canada. It was her heart-felt desire that some might be led to give themselves to the work of Foreign Missions, but she goes back alone.

At the Church of the Ascension, Mt. Airy, Philadelphia, on Sunday evening, October 31st, there was held in connection with the Reformation service, an informal

farewell meeting. Addresses were made by Dr. Fry, the pastor, and by Dr. Harpster, who gave three reasons why he is glad that Miss Monroe is going back to Rajahmundry. First, because of the people there to whom her services are so valuable; second, on account of the missionaries who enjoy her counsel and companionship; third, for the example she sets to himself and to us all, by her going. Dr. Fry spoke feelingly of her going out a second time, of the separation from friends, and of her devotion to the work so dear to her heart. In the name of the Sunday School teachers, officers and members of her Bible class, he presented her with a copy of the Scofield Reference Bible.

Miss Monroe, in her gentle, pleasing way, expressed her appreciation of the gift, and said, "The sweet memory of this Sunday evening will long linger with me."

A Plea for the India Hospital

WHEREAS, The hospital for women and children in connection with our mission in India, suggested, projected and urged upon the Board by our society and its members, and for which we have secured and provided for the medical training of medical missionaries, is at last, after many years of delay, for which neither we nor the Board are responsible, in progress of construction, and

WHEREAS, While a large part of the funds for its building have already been contributed by our society, and other synodical societies within the General Council, the time has now arrived when the entire amount of twenty-five thousand dollars will be called for, and assurances have been frequently given on behalf of this society and the

other societies co-operating with us, that the women of the General Council will furnish the funds as they are needed.

Resolved, That this information be communicated to the conference societies composing the Society of the Ministerium of Pennsylvania and an appeal be made to them to provide for prompt and liberal contributions to enable us to redeem our pledges, and to dedicate the hospital, upon its completion, free of debt.

Resolved, further, That we inform our sister synodical societies of this action, and ask that they co-operate with us in such manner, as their organization provides, toward the attainment of the same end.

By order of the Executive Committee.

Dr. Amy Rohrer writes that she is very happy working in Miss Schade's school, and finds the children bright and studious beyond her expectation. She also reports holding clinics regularly in the Dispensary.

Dr. Betty A. Nilsson tells of an impressive service in the Rajahmundry Church, when nine persons were baptized. She asks us to join in earnest prayer for these dark skinned brothers and sisters, that they may be enabled to walk worthy of their sacred

calling in the coming years.

Our Missionaries! We speak the words with thankfulness. They are ours because they represent us at the front; we cannot go; they have gone for us. They are ours because we pray for them; because we share our substance with them; because we joy with them and because their sorrows and disappointments are ours. Thus does "Our Missionaries," become a precious word of unusual tenderness.—*Selected*.

Our Second Field Among the Orientals

MRS. EMMA GERBERDING LIPPARD, SAGA, JAPAN

In entering Japan the General Council takes up a field not only new, but entirely different from those it has hitherto occupied. Japan is a land of progress, opening more and more each year to the civilization and culture of the West. Like the beautiful lotus flower that covers the muddy moats of the land, rising from the horrid black mire of superstition, exclusiveness and pride, the fragrant, beautiful new Japan is unfolding itself and opening day by day to the sunshine of the Christian religion. What a privilege then, to be among those who help this budding nation in its development and growth! To be among those whose care it is that the proper elements enter into its nurture, is the right of each of you who help in the new mission work for Japan.

Naturally you want to know what has been done by the Lutherans already on the field, with whom you are to co-operate. We hope your visions of our work are not large in statistics, for we are a very young and small mission, and even the largest and oldest missions in Japan do not count their converts by thousands, as they do in Korea and India. The conditions of the field make wholesale conversions an impossibility. A grand past history, a loyal patriotism, a wonderful clinging to tradition, make the Japanese wary of accepting anything new for which they must entirely give up the old. Any new thing that can go along with the old is gladly accepted. Every young man of Japan is eager to learn English, but ask him why they do not give up their unspeakable hieroglyphics and adopt the English script, and he is insulted! In the same way, to give up the sacred traditions of their fathers, to put out the fires of their ancestral shrines, and exchange their proud pagan gods for a lowly Saviour from an alien race, means a terrible sacrifice to a native of the "Celestial Isles." While the Christian convert in Japan does not suffer the gross persecution that must be endured in less progressive lands, yet a more refined cruelty of opposition must be encountered here than in any country on earth. Add to this the fact that the Emperor is, and has been for generations, worshipped as a god,

and that to become a Christian is to admit not only his Majesty's mortality, but his lost and hopeless condition, living as he does a worshipper of idols, and surrounded by thirteen wives. Is it any wonder the loyal Japanese is hard to win to Christ? Then, our men who become Christians here are intelligent. They have studied the philosophies of both the East and the West. They are men who must believe with the head before the Holy Spirit can touch their hearts. All this makes them far above the average Oriental convert in knowledge and understanding, when once they do accept Christ.

The mission of the Lutheran Church of the United Synod South has been in Japan since 1892. We have now on the field two families and two single men, with whom a family of the Danish Lutheran Church of America, and Rev. and Mrs. Frisby D. Smith, of the General Council, co-operate. It may be a pleasant secret for you to know that soon after this article appears in print, the list will read *one* single man and *three* families. We have three native pastors, one of whom is working under the Danes, and four unordained Evangelists, one Bible-woman or teacher, and three kindergarten and Sunday School workers. Our work up to this time has been purely evangelistic. That is, we have had no school work except two small kindergartens in Saga.

Our stations are: 1—*Kumamoto*, with Dr. and Mrs. C. L. Brown and Rev. A. J. Stirewalt; 2—*Hakata*, with Rev. L. S. G. Miller; 3—*Kurume*, with Rev. and Mrs. J. M. T. Winther (Danish); 4—*Omuta* (no missionary), and 5—*Saga*, with Dr. and Mrs. C. K. Lippard. Several outposts are worked from each of these main stations. I hope you will have a map of our island printed in your magazine soon, so you will learn to know and locate each station. Rev. and Mrs. Smith are still in Tokio attending a language school, but it is probable they, also, will eventually locate on our island (*Kinshin*).

There is not the same opening for mission school work in Japan that there is in other heathen lands. There is an excellent government school system, which they can



MRS. LIPPARD AND HER CHILDREN

With Japanese boy going to kindergarten in Saga, Japan

carry on much more economically than Europeans could do. Therefore, no money grants are made to mission schools. The support of all Christian educational work must come from the home lands. However, we all feel the vast difference between Christian and heathen schools, and the appalling need of the former in this land of young thinkers. Hence every large mission of course has its educational work in Japan, as well as elsewhere, and Christian schools have done wonders for the present generation of Japanese. We Lutherans, however, on account of lack of men and means, have not yet been able to enter into school work. Theological students have been taught privately by our missionaries from the beginning, though with very poor success. Other churches have their large schools, and naturally the ambitious Christian youth prefer to enter such. But this month, I am glad to say, the first Lutheran Theological Seminary in Japan was opened

in Kumamoto, with four students. Several others have applied for entrance. This is a forward step in which we all rejoice. The Danes are co-operating in this school. Another school of academic grade is also to be opened, as soon as funds are collected and land secured for buildings. Twenty-five thousand dollars is at hand as a beginning fund for this work.

Now just a word about our women's work. Our lady missionaries are also wives and mothers, and so have triple duties, and cannot give the time or strength to mission work which they desire. However, all do some Sunday School, kindergarten or class work, teaching English, music, sewing or cooking, as the case may be. All these things draw the native women, and at each class the Gospel is taught. In the future articles we hope to write for this magazine, we will take you with us to the homes of some of the women, then into our classes and meetings and churches, that you may learn to know and love these people you have come over to help.

Emma Gerberding Lippard was born in Jewett, Ohio. At the age of seven she moved with the family to Fargo, North Dakota. Here in her developing girlhood she gathered children and had her own Sunday School in the afternoon, independent of the school in the morning. Even at this early age, she showed herself to be a born teacher. In 1894 the family moved to Chicago, where Mrs. Lippard graduated at the Greeley Grammar School with honors. She then studied Greek, Latin and psychology privately. While in Chicago, she was always a very active worker in the Sunday School, Mission Band, Luther League, etc. She spent one year in Lima College, Ohio, and excelled in languages and literature. She married Dr. C. K. Lippard, Sept. 15, 1900, and sailed for Japan three weeks later. She readily learned the Japanese language, and soon had classes in cooking, singing and English. She started the first Lutheran Kindergarten in Japan, and is still conducting it. Besides caring for a family of six, she finds time aside from her duties as missionary and mother to write for the various Church papers, the "Luther League Review," "American Motherhood," "Scribner's," etc. For the second time she has just won the prize in "Young Folks'" story contest.

It was our intention to further illustrate this December number, but the contributed articles were so good that we were jealous of every inch of space, so the pictures will have to wait.

Our First Japanese Fellow Christians

A SKETCH COMPILED BY ANNIE L. SHEAFER, PITTSBURGH

Our new field, Japan, is a veritable fairy-land of flowers. There is something to charm the eye at almost every season of the year. In springtime the cherry and plum trees convert the mountains and valleys into a paradise of pure white blossoms. In summer, the iris waves its royal purple and snowy white plumes in the breeze, while the autumn days are made charming by 300 varieties of chrysanthemums. Quantities of azalea and peonies are seen in the parks and gardens, and the little brown people are never too busy to stop and admire them.

The country is about the size of the State of California, and slopes gradually from a range of mountains running north and south through the center, whose highest peaks send forth columns of volcanic smoke and fire. Because of the mountains, only about *one-tenth* of the soil is under cultivation, but from this tenth, 45,000,000 people, or half as many as the population of the United States, must dig a living. The arable land is dotted with cultivated valleys, crystal lakes, and blooming gardens, and produces splendid crops of grain and fruit. As we all know, rice is the main article of diet, and about one-half the land is used for its cultivation. With few exceptions, the products of Japan are inferior to those of America, but rapid progress is being made in modern agriculture, which will remedy this defect.

The climate of Japan is much like that of our own country, the summers being very hot and the winters, in the northern part, very cold. The thermometer rises to 96 degrees in the shade in the former, and sinks to 18 degrees below zero in the latter season. The people are **PATRIOTIC**, every Jap being ready to sacrifice his life or property for his country. They are **POLITE**, always having time to answer civilly any question you may ask. They are **SELF-CONTAINED**, thinking twice before speaking, and three times before acting. They are **SELF-CONFIDENT**, there being nothing they are afraid to try. They are **PRACTICAL**, having given up many of their old customs and forms of government for the more modern Western ideas. They are **RELIGIOUS**, and travellers through the country

may see temples, shrines, and idols, on the mountains and in the valleys. They adhere to three ancient religions, Shintoism, Buddhism and Confucianism. Practically all Japanese believe in one, often two, and sometimes all three of these. We do not see how this could be possible, but a Japanese finds no inconsistency in selecting choice articles of faith from each of his country's three religions. Yet how far short they all come from supplying the deepest needs of the human heart is seen in the hunger with which they have begun to inquire after Christ. A learned professor in the Imperial University in Japan, himself a non-Christian, has said: "Buddhism can never again control the thought of Japan. Christianity will rule the life of New Japan." And the Christianization of Japan will mean much more than any one can imagine toward the evangelization of other non-Christian countries. Whereas failures or delay in Japan must immensely retard our efforts elsewhere. As goes Japan, so goes the Far East, for Korea, China and India are eagerly following the course of Japan's intellectual, educational, industrial, commercial and military progress. Through JAPAN we may hope to reach these countries, for they are installing our Western methods, not through the Western countries, but through Japan. Some may demur against our entering Japan, because we have not Christianized India yet. Why not put all our energies there? For answer, let us turn to the Acts of the Apostles, where we will find that the Church of that period of most successful missionary activity was always ready to begin at new centers, as fast as Providence opened the way. And so, to-day, Japan cannot wait for the Gospel until every part of India, which has enjoyed missionary activity for 200 years, has been reached. Heretofore our foreign mission has been among a stationary, unprogressive race, but now a very different world opens to us. For the Japanese, above all other Oriental people, have caught the spirit of the West, and have appropriated the best fruits of its culture. They are an energetic, independent, versatile, resourceful, restless, ambitious, ag-

gressive people. They are always ready to adopt anything or any method they think better than they already have. They do not reject a custom or an idea because it is foreign, but will consider it, and if it may be of use to them, they care not what its origin may be. This attitude is true in regard to religious subjects, as well as material ones. They formerly thought that Christianity meant disloyalty to the Emperor, but results of Protestant missions in Japan have proved to them that it is possible to be faithful to Jesus Christ, and all the more loyal to the Emperor at the same time. And if the brilliant progress which Japan has made is to be preserved and extended, it needs all the resources that Christianity can bring, and the door is open wide. The missionary is not hindered in his work. He can go when and where he pleases. Japan even resents the charge of being anti-Christian, and claims to guarantee religious liberty.

Before the arrival of Christian missionaries there was not in Japan a single charitable institution, a condition found universally in heathen countries. Now there are two Old Folk's Homes, four homes for released prisoners, 17 hospitals, 31 orphan homes, and more than 20 other charitable institutions. While only one two hundred and fiftieth part of the population are as yet Christians, these already bear one-fourth the cost of these institutions. The first convert to Christianity was baptized in 1864, and after fourteen years of labor there were only fifteen Christians in Japan. To-day there are about 150,000. What a contrast! In 1892 the first Lutheran mission was opened. It was in charge of two missionaries, Dr. Scherer and Dr. Peery, sent by the United Synod of the South, and was located at Saga in South Japan, where the climate is semi-tropical. At that time, Japan was not yet open to free foreign travel, so Dr. Scherer went to Saga as a government school teacher, and Dr. Peery as an employee of Mr. Yamanouchi's English Night School. Soon after its founding, Mr. Yamanouchi and his wife entered the mission and assisted in evangelistic work. Two years later another native evangelist was employed, and after two more years Mr. Wasa was engaged as language teacher and lay preacher. About this time a young native was given private theological instruction, and placed in charge of an-

other chapel. Soon the work began to spread to the smaller towns around Saga, and all efforts brought good results. In the fall of 1898, the mission had a Sunday attendance of from 20 to 35 persons, and a new mission, in charge of a native Japanese, Mr. Naomaru, was established in the City of Kumamoto. Dr. Charles L. Brown, who had just come to Saga, began the study of the language at once, and after two years joined Mr. Naomaru in the work at this second mission center. In 1900 the little band was reinforced by Rev. and Mrs. Lippard. In 1902 the second step along the line of expansion was taken. This was the opening of a mission at Omuta, in charge of Mr. Wasa, who had formerly been at the mission in Saga. Three years later, a mission was opened in Hakata, a city of 70,000 inhabitants. In 1908 the enrolled number of baptized members in all these missions was 361. Of this number, many are scattered all over Japan. Last year, upon request from the United Synod of the South, that the General Council co-operate in Japan, Rev. Frisby D. Smith was commissioned as our first missionary to the Sunrise Kingdom.

At present, the great need of the mission is a school where native workers can be trained. A native church cannot be built up without native workers. Other denominations have these Christian schools, and they are full to overflowing. Many come to the mission schools for the education they so much desire, because the government schools are not large enough to accommodate nearly all who apply. Great numbers wanting special instruction in English come to the mission schools, as their English course is best. The United Synod of the South will soon build a school to supply this need. The sum of \$25,000 was raised by them, for this school in one year, \$5,000 being contributed by the Women's Missionary Societies. A very important feature of the work is the kindergartens and Sunday Schools for the children. Our churches at home do not grow when the young are not taught, and the same is true in heathen lands. The children can often be gathered into Christian schools and instructed, when the older people refuse to come. And as it requires several generations to Christianize a nation, we cannot do better than begin with the little ones.



A PICTURE OF THE STREET OF OUR CHURCH QUARTERS IN SAN JUAN
A Printing Office on the first floor. The first door leads to our Church-rooms on second floor

America's Garden Spot in the West Indies

MAY C. MELLANDER, SAN JUAN

A Protestant missionary here said that Porto Rico and Paradise commence with the same letter. And in fact Porto Rico could be made a heaven on earth. It is indeed true that this island is a garden spot "where every prospect pleaseth, and man alone is vile." While you are reading this effusion in your cold December, the roses and the poinsettia here will vie with each other in wishing you a blessed Christmas.

It is not only beautiful but keenly interesting as well. Here it has been possible, and in many respects still is possible, to see the Middle Ages and the twentieth century side by side, and sometimes it seems almost a pity to spoil the picture, and the sluggish contentedness which goes with it all, by bringing any new modern inventions. In the capitol we still see first the cart, then the automobile, while in the country the old crude

wooden plow has not been entirely discarded. On the roads people are sauntering slowly afoot from town to town, while others are sending swift electric messages on the wires overhead.

Porto Rico is but the size of Connecticut, being about one hundred miles long and forty miles wide. It is surrounded by the blue waters of the Atlantic and Carribean Sea, in which is reflected the tropical blue sky overhead, with its ever beautiful cloud formations. It is made up of a mass of mountains, which make the island look like one huge relief map. These are always green with verdure to the very tops, and wherever eye can reach can be seen the little huts, even on the very edge of the precipices. From these the women rarely, if ever, descend. Scattered all over this picture are the luxuriant tropical trees and plants, among them

the ever magnificent palm trees, which raise their heads heavenward so majestically.

The island was discovered by Columbus in 1493, and although other nations have repeatedly tried to take possession of it, as can be seen by trenches still in existence, it always remained a Spanish possession until 1898, when it became a part of the United States.

In 1908 the four hundredth anniversary of the landing of the first Governor, Ponce de Leon, was celebrated. His remains had been kept in the old San Jose Church, but on that day they were removed to the Cathedral. There was a large procession through the streets of San Juan. The casket was carried by four young men dressed in the costumes of the XVI century.

The island is densely populated, having a million souls, which makes about 266 for each square mile. This is more than in any other country on earth, except in Belgium. About two-thirds of the people belong to the white race, and are descended from the Spaniards. The rest are black and mixed, descended from the negro slaves and Indians. It became necessary to import negro slaves in the early history of the island, as the work was too hard for the Indians, who died from exhaustion. Slavery was not abolished until 1873.

There is a great difference between the rich and the poor, and unfortunately the latter are in the vast majority. It is possible here to see what real poverty means. The wretched, shiftless people have not been trained to plan for themselves. The greater number live for the day only, and do not worry about the morrow. As a rule they do not take to agriculture and there are not factories enough for all. The question is what to do with the innumerable young people who are now attending the schools? There cannot be room for all the doctors and lawyers who come back from the States every year. There is truly more need for industrial training. In this connection it might also be said that the Porto Rican is always courteous. If one visits in the lowliest hovel, where there may be nothing but a broken stool or a box on which to sit, you are received with as true hospitality as in the homes of the rich, and you never hear a complaint or an excuse. Of course the moral

conditions have been, and still are, unspeakably sad. The Church in the past was not one to elevate above the low elements of earth, but rather to drag down still further. Instead of helping them to be pure and good, it hindered them, and since money was the determining factor in receiving any of the rites of the Church, it is no wonder that these were neglected entirely by most people. Of Christ and the saving grace of His blood they knew nothing. The Protestant Church has placed the Bible in the hands of the people, and thus opened up a new world to them. It is no proselyting work either, which the Protestant Church is doing, since so few of the people are good Catholics at heart. It is not only working for those who come willingly into our fold, but is also helping to purify the Catholic Church itself. The priest in Catano, who comes from Holland as a missionary, said that the Catholics could thank the Protestants for helping them in many ways, especially educationally.

To this field the first denomination to come with the Gospel after the Spanish American war was our own beloved Lutheran Church. Rev. G. S. Swenson, then a student, came to San Juan in October, 1898, and on January 1, 1899 the first mission was organized. About fifty attended this first service. Soon the room became too small, and permission was granted for the use of the theatre, but only one service was held there. The Catholic Bishop heard of it, and frightened the City Council into recalling their grant. We then were compelled to return to our first location, but since the Catholics had meanwhile talked to the owner of the house, this was also taken away. Since then services have been held in various rented quarters. At present the place of worship is on the second floor of a store building, with the veranda shown in this photograph. Here also Rev. and Mrs. Ostrom have their home.

Surely the Lutheran Church as the pioneer ought to have a recognized standing in Porto Rico. It is composed of the natives of the surrounding English-speaking islands, as St. Thomas, St. Croix, St. Kitts, Antigua. They are black as to their faces, but as white as any as to their hearts. They have been under good religious influence since childhood in their island homes, where the Protestant mission work

was established years ago by the Moravians. They have been accustomed to keeping the Sabbath day holy. They reverence it and delight in coming to the house of God, giving freely of what they have. There are those who have contributed regularly to the Church one-fifth of their meagre income, instead of one-tenth. It is a joy and a pleasure to hear them sing our good old Lutheran hymns in their simple, hearty manner. These people have come here from their island homes because of the difficulty of securing work there. With the American flag in Porto Rico, they think all possibilities have come with it. But they have their hardships here also, as they are not welcome, for the natives consider them intruders.

Before our Lutheran work was commenced, those who had been brought up in our own faith, in the Danish Islands, had no house for worship to which they could go except the Episcopal Church in Ponce. The rector of that congregation came to San Juan to administer the Lord's Supper every three or four months, this being the only time that a Protestant service would be held in that city.

In San Juan we have also a Spanish congregation, and some of its members have been faithful to the Church since the beginning. Catano, which is often called the Brooklyn or Jersey City of Porto Rico, since all who come from that direction must change from the small train for a ferry, is a village across the bay from San Juan, having about five thousand inhabitants. It is indeed an interesting trip between the capitol and this village, whether taken in the old ferry, the many sail boats with their sateen sails, or in one of the new launches which are putting the old boatmen out of work, especially when the wind is not favorable to them. In Catano is really the only Church property our mission owns. It consists of a very neat Church, a schoolhouse, which formerly was a dwelling, and a small cottage for the teacher in charge of the school. These buildings occupy two lots on the beach, with a beautiful view of the harbor and San Juan. When the high spring tides come in, it is like living in a house-boat, for those who occupy the cottage. Our Catano congregation, organized in 1903, consists mostly of very poor people, but



MISS MAY C. MELLANDER

its Sunday School is wide-awake and there are a number of interesting young people in the seventh and eighth grades in public school, and two attending the high school in San Juan. Who can tell what influence these may exert in the years to come? Our parochial school here has fifty-five children enrolled, many having been turned away for lack of room. This year an assistant has been granted for the school, a young Porto Rican woman of good character and some ability. She takes charge of the Spanish classes, and as many others as she is able. The course of study in the public school is followed, but the aim is to give a thorough Christian education. The Bible and catechism are text-books for daily work. It is touching to see how the little ones apply the commandments to themselves, as taking God's name in vain, which is done so frequently here, and in regard to stealing, which, sad to say, is also fearfully common. All the children are lovable, whether white or black, but they do not know any of the home comforts and pleasures which American children enjoy. They are in school only a few hours a day, and in their wretched sin-saturated homes, it is easy to forget what has been taught, yet we cannot tell what little seed of God's saving truth planted in these hearts may yield a more far-reaching harvest than we realize.

A walk of a mile and a half along the beach from Catano, or a trip in a sail boat, brings one to Palo Seco, where we also have begun work. It is a fishing place, and while the men are at work on the sea, the women care for their families and make nets. The Catholics did very little for these people until Lutheran work was commenced. Then they told the children that the village would sink if they continued to attend the Protestant Sunday School. Since it did not sink the children all returned.

A two miles' walk, or horseback ride, brings one to Monacillo, where there is a preaching station. Also in two or three surrounding hamlets superstition has taken such a strong hold on these people that they have been dragged down into the deepest mires of sin.

Five miles to the west of Catano is Bayamon, which is really the county seat. To reach this city means a ride in a small train,

the engine of which looks like a good-sized toy. There are great possibilities in this thriving town, and excellent work has already been accomplished. The services are held in a rented house, in which Rev. Anderson lives. A pleasant drive on the military road from Bayamon brings the traveller to Toa Baja, and just on the other side of the river, which is crossed on a draw-bridge, is Dorado. Good work has been done in these villages by native workers under the supervision of the pastors. For in addition to the heavy work of Rev. Ostrom and Rev. Anderson, they are conducting classes for students preparing to enter into the work. At present there are two, and these are paid a small salary as assistants, then in connection with this pursue their studies. Our task is really not a foreign work. In many respects it resembles Inner Missions. Pray God's much-needed strength and grace for all of us.

What is Happening on Our Side of the Sea

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

The New England field is a peculiarly difficult one. First, because it is New England. The population has swung from the extreme of Pharisaic exactions to Sadducean indifference; from a rigorous Puritanism to a self-complacent Unitarianism. That is the atmosphere in which we must do our work. In the second place it is difficult, because the population of New England lives mostly in cities and towns where property is dear. And thirdly, it is difficult because we have a widely scattered people, at present poor and un-influential. They are the coming people, and the older settlements of Lutherans already show it, but in the newer ones, we are just making our difficult beginnings.

Rev. A. W. Rohrig, at New Britain, Conn., deserves help. He has been working hard and successfully. He needs a church home. Rev. C. E. Blethen has also been laboring incessantly at Hartford, the capitol of Connecticut, and he too needs help. Both of these men should have a Church Extension loan. The moral of this is, fill the Church Extension treasury.

Rev. G. C. Loos, who had been serving five missions in the city of Brooklyn, has es-

tablished a self-sustaining congregation at Long Island. We are accustomed to hearing of a pastor serving four or five congregations out in the rural districts of Pennsylvania, but we have never heard of a missionary who was looking after five different missions in a big city, except our own Field Missionary in Brooklyn. From the middle of March to the first of September he had been serving two places, Flatbush and Long Island. In that time the mission at Long Island has become self-sustaining. Thus, after a period of five and a half months, devoting only half of his time to the mission at Long Island, the entire cost to establish this self-sustaining congregation under Brother Loos, counting salary, expenses and all, was not more than \$325. During this period the mission paid into the mission treasury of the Church more than \$100. Isn't this quite a good return for the investment?

At Minneapolis, where Rev. L. B. Deck has been laboring for about a year and a half, and where Rev. J. A. Zundel had been caring for the field for about six months, Trinity Mission has become a self-sustaining congregation. The total amount that was expended

from the very beginning of the mission until it went off our funds was about \$925. During the last year Rev. Deck paid toward the mission and education work of the General Council, as the result of the offerings of that congregation, more than \$250. This, too, is surely quite a good dividend on the money which the Church has invested at Minneapolis. And the dividend will grow larger as the congregation increases. It already supports a mission of its own in addition.

Rev. P. E. Baisler has certainly put new life into Winnepeg. He has been working like a hero in order to repair the damages of the past. He deserves the lasting gratitude of the Church for his fidelity and self-sacrifice. By consent of the authorities, a new lot has been bought, costing more than the former lot, properly located as the former lot was not. In order to build a respectable church and secure a proper equipment for his work, the people of the mission have been subscribing most liberally, and hence they deserve to receive from the Church the help which they have asked for, not as a gift, but as a loan. We ask that 100 individuals give \$50 each, or 200 to give \$25 each to the Church Extension Society, in order that the loan may be made to this mission.

On Reformation Sunday when the assistant superintendent, Rev. F. A. Bowers, was presenting the cause at St. Michael's Lutheran Church, Rev. Dr. Ziegenfuss pastor, a woman belonging to another denomination was present. She was never known to have been in attendance at the church before. She was not known to either Dr. Ziegenfuss or Rev. Bowers. But Brother Bowers was presenting the necessity of a portable chapel for the city of Philadelphia, and asked that those specially interested in it might help to complete the fund which was being raised. The next day she sent a check for \$100, saying that it was for the portable chapel, to assist the mission work of the Lutheran Church in the city of Philadelphia.

Our mission in Superior, Wis., Rev. W. H. Gable, pastor, is about to dedicate its new building, churchly and well located. This mission has been driven from point to point to find a place of worship. They have wandered from halls to churches and from churches to halls. They were wanderers up and down the face of the earth. Since it

was possible for the Church Extension Society to make them a small non-interest-bearing loan, they have gone forward in the erection of a church. Their corner-stone has been laid, and they are looking forward to the dedication by the last Sunday in November. Then they are looking forward to an ingathering of the scattered Lutherans into their church home. The corner stone of the mission at Lafayette, Ind., a university town, has also been laid.

On Sunday, October 24th, the people of our Yonker's Mission, N. Y., were exceedingly happy in being permitted to consecrate their beautiful church edifice to the services of Almighty God. Rev. Dimpfl has certainly labored in season and out of season, and the people are confidently anticipating a prosperous era. They had worshipped in a portable chapel, which has now gone to the mission at Freeport, Long Island, which became self-sustaining after three and one-half months.

The brethren of our General Council congregations in Toledo, O., which had all at one time been missions, deserve a great deal of credit for their self-denying energy in the work of canvassing that city. They are Revs. G. A. Bierdemann, F. S. Beistel, Wm. Brenner, Luther Hogshead, E. J. K. Schmidt, G. Schmogrow and C. Wilker. They have sent for canvassing cards, and are going to canvass a number of districts, in order to learn their religious complexion, and if after full investigation it is warranted, they will open Sunday Schools and preaching stations at these points. Thus the local men will help the General Board in this work. We are glad that such a movement is on foot, and a number of our brethren are combining in it. We have had isolated cases, but this is the first general movement in any city.

The church building of Our Saviour, Philadelphia, Rev. C. M. Sandt, missionary, will likely be ready for occupancy by the first of December, and the mission, confident that it will gain rapidly in membership through the use of the new building, has agreed to become self-sustaining from the day of dedication. This is how a non-interest-bearing loan of \$3,000 helps us to save \$300 of mission money. Another reason why the Church Extension Fund should be increased.

What of the Next 25 Years in Deaconess Work?

PASTOR E. F. BACHMANN, HOUSE-FATHER

The quarto-centennial of the Deaconess work in Philadelphia, celebrated so successfully on September 29th, naturally suggests the query: "I wonder what progress the Motherhouse, yes, the Deaconess work, will make in the next twenty-five years?" The editor's request to write something along this line has prompted us to do some serious thinking. For various reasons we would not be guilty of an attempt to prophesy, and the matter is far too serious for playful fancy. The history of Motherhouses in this country and abroad shows such a varied development that even the most keen and experienced observer will be reluctant to make a positive forecast. Though the past blessings of the Lord encourage us to look forward with joyful confidence, we know that He "moves in a mysterious way," and often, for reasons unknown to us, withholds what He seemed about to grant. If we, nevertheless, permit some of our thoughts about the future development of our work to appear in print, it is with prayerful hope that some of them may suggest action along certain Inner Mission lines, in which our Motherhouse will be found ready to assist to the fullest extent of its ability.

We believe the following statements to be entirely within the sphere of reasonableness:

1. *It is possible*, that in another twenty-five years every pastor of the Pennsylvania Ministerium, and the majority in the General Council, will understand the female Diaconate, and appreciate it as a most valuable aid in the work of mercy of the Church at large, and of congregations in particular. Pastors in congested districts of large cities will consider themselves fortunate if they are able to secure a parish deaconess.

2. *It is possible*, that during this period the real character and purposes of the female Diaconate will become sufficiently impressed upon the hearts of our people, that young women without responsibility to aged parents, or to dependent brothers and sisters, will choose the Diaconate in preference to service in shops and stores, in offices and secular schools; and that the best members of the

Church will honor parents no less for giving a daughter to the Diaconate than for educating a son for the Gospel Ministry.

3. *It is possible*, that before two more decades are past, most of the congregations in Philadelphia and New York, in Pittsburg and Buffalo,—surely no less in Chicago and the Middle West—and perhaps even more so in some of the smaller manufacturing centers, where practically the same conditions prevail, will have put into practice the truth already-acknowledged, that their obligations extend beyond their pew-holders and regular communicants. That parish deaconesses, trained along broad lines, will be called in large numbers to assist the congregations and their various societies in a more systematic administration of charity, and by such service in Christ's name will prepare the way for the Ministry of the Word.

4. *It is possible*, that by 1934 our deaconesses in Philadelphia alone may be connected with four Settlement Houses, with as many day nurseries, with at least one shelter or temporary home for children more unfortunate than orphans, with two hospices for young women, and at one of them with a free employment bureau, and with a home for poor but worthy convalescents, located on some small farm just outside of the city limits, donated to the Motherhouse for that purpose.

5. *It is possible*, that at the golden jubilee of our work, the number of our sisters will exceed 150, of whom not more than 40 per cent. may be in hospital work, some of these, perhaps, in India; about 10 per cent. in the faculty of our then much enlarged School for Girls; about 20 per cent. in parishes, and an equal number in Inner Missions and institutional work. Of the remaining 10 per cent., who will be at the Motherhouse, some will be too old and feeble for active work, but their quiet and uplifting influence will be felt in the entire sisterhood, and their prayers will be a blessing to the Motherhouse and to the Church.

6. *It is not possible* to accomplish the above, unless the Church and the Motherhouse, our pastors and people, jointly and

separately, will apply Revelation 3:1-3 and John 15:1-8. Should all do this, however, the above mentioned possibilities will prove

to be but a fraction of what, twenty-five years hence, the Church will behold as actualities.

What Can Women do for Missions?

MRS. F. A. KAEHLER, BUFFALO

A very practical question for practical women, and pointed, too! Well, they can make a plain study of facts, then they will see a plain statement of duty, and they will be crowned with plain assurance of success.

For every five dollars we Christians send to tell our heathen brothers and sisters of our Christ, *they* give one dollar to pass on the glorious news. Can they be called "rice Christians?"

It is our purpose to lift the world with Christ's call and promises. And we ourselves rise while we do it.

Study the facts. They will thrill your very soul. Our own Northwest was saved to the United States by one sturdy home missionary. Read about Whitman's ride, and you will long to have a hand in Church Extension out in that country. Even the popular magazines now are touching upon the heroism of our missionaries, and giving them credit for opening the darkest parts of the world to commerce and trade. Christian missions have established in heathen lands 94 colleges and universities, 159 printing presses, 500 hospitals, 247 orphanages, 100 leper homes and close to 27,000 schools. These facts speak loud enough, surely! And women have done their full share of this work. They have been fearless, faithful and heroic with the best.

Duty? You know what that is—unite forces, pray, work and give to missions. We want no "liberal theology," but we do want liberal Christianity.

That woman's hospital in Rajahmundry, the crying need of more zenana workers to carry on Miss Swenson's loved work, Miss Schade's school, whose children must be calling upon her God to cure her eyes and let her come back to them, the pitiful need of purer home life in Porto Rico, where our missionaries are bravely struggling along, with insufficient funds, the new field opening in Japan,—all these call to our women of America for the help that women can give. They need two more ordained missionaries in Rajahmundry, two zenana workers, two more teachers, and soon they will need two more doctors. Shall we send them?

And when it comes to our own Home Mission field, our Inner Mission work, our home charities, the better question is, what can *not* women do, with firm purpose and prayerful, united effort? If Paul's "spirit was provoked within him as he beheld the city full of idols," how must we feel when we behold many so-called Christian women making idols of a thousand and one things unworthy of their worship? "Rise up ye women that are at ease. Hear His voice ye careless daughters."

If Only Our Women Would Understand!

MRS. N. W. WATERBURY

In an old volume of fairy tales, dear to the heart of childhood, may be found the following legend:

The usual beautiful princess was confined, by a fierce enemy, in a dark and dismal castle. There was no possibility of her escape, until the man appeared who could answer a certain question. If he failed, the terrible dragon who guarded the prison would slay him, but if successful he might carry away

the lovely princess as his bride. The question was so difficult that no one dared attempt the task, but at last the fairy prince arrived, gave the correct solution, claimed the bewitching golden-haired princess for his own, and lived happy ever after.

Another question, of a very different nature, if once rightly answered would liberate and lead into happiness not one lone princess, but millions of King's daughters,

imprisoned by idolatry and heathenism. This important question is not a new one; it is discussed continually in our missionary meetings and conventions; it greets us in our missionary papers; it intrudes itself into every conversation on missionary subjects; it is suggested in missionary poems; it has been before us for years, and yet it shows no signs of age, but appears in the most lively and indefatigable manner. It is so utterly stale that we breathe a sigh of relief when it has been presented and taken away again, but we know it will be up next year and the next; we see it travelling down to posterity to confront our children and grandchildren, and yet we dare to bring this great unanswered question before you again. Will you give it one more trial, or will you leave the work for some braver woman? "*How shall we reach the uninterested women of our churches?*" They are not a small class, but the great majority; not more than one-third of our Christian women are interested in the work of our women's societies for missions. Why is this? Can it be possible that Christian women do not *care* whether the millions outside of the influence of the Gospel know the only truth that can make them free? They are Christian women, tender-hearted, kind, many of them eager to work for Christ. Ask them for food for the starving, or clothing for the destitute, and they will quickly respond. Their tears fall fast at stories of suffering, they are ready to give up personal feeling and cook or serve tables for various charities and church fairs; but they turn a deaf ear to the invitation to the missionary meeting, and refuse to help in this spiritual work of leading the women of the world to Christ. They have various excuses. They think charity begins at home, which trite aphorism seems more forcible than the last command of our Lord. Or they do not think it is right for missionaries to go abroad and leave their children in this country, forgetting that "He that loveth son or daughter more than Me is not worthy of Me." Or they do not believe the money ever gets to the heathen,—it takes ninety-nine cents of the dollar to get the other cent there—which fiction they could so easily dispose of by glancing at the annual report. All these excuses, however, show clearly why the average Christian woman does not love

the cause of foreign missions—*She does not understand it.*

One night, in a crowded sleeping car, a baby cried most piteously. At length a harsh voice called from a neighboring berth, "Won't that child's mother stop its noise, so the people in this car can get some sleep?" The baby ceased for a moment, and then a man's voice answered tremulously: "The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights; I will do my best to keep her quiet." There was a sudden rush from the other berth, and the rough voice, broken and tender, said, "I didn't understand, sir; I am sorry! I wouldn't have said it for the world, if I had understood! Let me take the baby and you get some rest"; and up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it until morning. As he carried the little one back to its father, he again apologized in the same words: "I hope you will excuse what I said; I didn't understand how it was." Ah, if only they *understood*, those dear Christian women! If they understood what it means to be a heathen woman in China, India, or Africa! If they had any idea of the frightful sin and consequent suffering of *five hundred millions* of these sisters of ours; if they understood what it costs our missionaries to give up home and parents and children and health, to do this necessary work; if they dreamed of the agony of leaving lonely graves in these far-off lands; if they knew how the unkind criticisms and indifferences of the home workers grieve those who have given their lives to this work; if they understood that it is for this Christ came; that He instituted and commanded this work, and taught us to pray, "Thy Kingdom come," it would all seem so different. But they do not understand, and so they refuse to obey the last command of our Lord. They *will* not know the condition of the world to-day; they turn away from those multitudes of women with their exceeding bitter cry—a flippant jest or a shallow excuse their only answer!

Do you say they *might* understand, they have every means of knowing? That may be true; they have heard, but it certainly is not

a reality to them. Are *you* interested? Do *you* understand the imperative needs of this work? Are you willing to make it clear to these other women who ought to know?

THE VERDICT OF THE MEN.

It is to be hoped that every missionary

society in our congregations will enter heartily into the movement for the federation of the Women's Missionary Societies of the General Council. For much of the future success of our mission work will depend upon the organization of our women.—*Rev. J. C. Kunzmann, D. D., in the Nov. Home Missionary.*

The Minnesota Meeting

About forty women, representing six Synods, responded to the official call of the Pennsylvania Ministerium Society and the invitation of our progressive sisters in St. Paul, to meet in the Twin Cities and formulate the principles and plan of federation, on September 10th and 11th, during the Convention of the General Council in Minneapolis. Having hitherto carried on our missionary efforts in most cases independent of each other, separated by synodical boundary lines, even unacquainted personally, we hardly knew what to expect as to the degree of unanimity which would prevail in our mutual councils. Judge of our delight, therefore, to find ourselves without a single exception in fullest harmony of sentiment on every point discussed! It is a curious coincidence, too, that when the drafted articles came to be officially signed for promulgation in printed form, exactly the same number of signatures were appended at the meeting as were affixed to the Augsburg Confession. Nor is it any disparagement to the cause that there were not a great host of signers present then and there. Many who were with us in spirit could not be with us in body, for the same reason which prevented yourself. But all women who are true Americans, from that very fact cannot but believe in federation, for without federation there would not be any United States of America. All women who are true Lutherans also must desire the vast mission work of our historic, glorious Church of the Reformation to be vigorously prosecuted, and this cannot be done unless we unite our scattered regiments into one General Council army, animated by one common aim, and co-operating in every forward movement. It is not so much an invidious question as to how much advantage each synodical society will get out of the federation for its own self-aggrandizement, and

there is no question at all that our Church's mission work as a whole cannot possibly be accomplished by individual synods, by themselves apart from the rest.

Two morning conferences were held in St. Paul, and a public meeting for Lutheran women was held in Minneapolis on one of the afternoons. Mrs. Harpster and Miss Schade represented our foreign field, and plead for the multitudes of forlorn dark-skinned sisters in far-off India. Pastor Anderson was there from Bayamon, Porto Rico, to urge the claims of that destitute, long-suffering island. Mrs. Bieber told of Canada's need of a federation movement at this initial stage of its missionary development, particularly in the matter of helpful literature for widespread distribution, which such an Organization will foster. She said in part:

"Women's Missionary Societies were not everywhere wanted at first. They seemed intruders in many a parish. Not every parish advocated such a 'usurpation' of authority. Many simply tolerated them, while others forbade them altogether. Nevertheless, the number of individual societies slowly increased. Then some individual woman or women, at first timidly, perhaps, but gradually with more boldness, asked herself and others the question, 'Why not have a Conference Society?' Everybody knows how the next step was taken in beginning the Synodical societies, and now we are here to ask, Why not consummate the movement by a General Council Society? We need this most of all for missionary literature. This is our greatest need in Canada. We should have tracts for distribution when we visit the homes, telling of the needs, the opportunities, etc., of our Church, not only in the foreign but also in the home field. Other denominations fill our Lutheran homes in the Do-

minion with missionary leaflets. Why not we?"

The question, what has been accomplished by the Swedish Augustana Women was thus answered by Miss Hilvine A. Franzen, of the Minnesota Conference:

"Our first synodical president, Mrs. Emmy Evald, has held that office for eighteen years, and still serves in the same capacity. Her enthusiasm and sincere Christianity inspires every one with more love and more strength to do the work allotted to us by our dear Master. The Synodical Society was organized before the Conference Societies. Then a representative was chosen for each conference within the Synod, to organize the Conference Societies.

"At the first meeting, 1892, fifty women enrolled themselves. To-day there are several thousand, and when we look over the field, what impetus has been given by them to each of the different departments of the Church's work! Twenty-five thousand dollars has been contributed for home and foreign missions, and a lot in India valued at \$2,000 bought, whereon to erect a hospital. In the year 1906 our mission paper, the official organ of the society, was published, and there are now about three thousand subscribers. Among immigrants at the New York port, Sister Hulda Hultqvist, as missionary and deaconess, is supported by fifteen Ladies' Aid Societies. In Chicago last year, Miss May Mellander spoke so enthusiastically about the work in Porto Rico that it was decided to raise funds for two chapels. Every man, woman and child seemed to be imbued with the missionary spirit, so that within a short time over \$1,300 was raised

for these chapels.

"In commemoration of the Synod's fiftieth anniversary next June our Augustana women hope to give a thank offering of \$10,000 to the Home Mission or Jubilee Fund. This fund is to be raised by sending out 10,000 thank offering mite boxes, and several thousand have already come into the treasury.

"There are to-day over 200 women's societies and seventy-five Sunday Schools members of the National Society. By the end of this year there will be an enormous increase, both in the number of societies and of life members. For the hospital in India \$9,600 has already been raised. The funds for the children's ward have been contributed by Sunday School children. Our Augustana women will also contribute \$500 yearly to Dr. Betty Nilsson's salary.

"May our Heavenly Father bestow His abundant blessing on the Woman's Missionary Society of the whole Lutheran Church, and we are sure that next year a greater number than ever before may through the Gospel be brought from darkness to His glorious light."

Dr. Kaehler's inspiring theme was a world-survey of the General Council's mission work from the viewpoint of "What the Women Can Do." Every Lutheran woman in the United States and Canada who is interested in this movement, has had a printed outline of the adopted theses sent to her by mail for her careful personal study. If your copy has somehow failed to reach you, kindly drop a line to the editorial office of this magazine, and another will be promptly dispatched.

For Your Junior Society

Ten programs for ten meetings. A series of lessons "to show children the victories that have been won by Christianity in every land to which missionaries have been sent." The lessons are: 1. The Word of God and How it Came. 2. The Missionary Doctor. 3. New Schools and New Lessons. 4. Trained Fingers. 5. The Open Hand. 6. Homes Without Windows. 7. Orphans and Orphanages. 8. Miracles in the Island

World. 9. A Sunshine Trip. 10. The Christmas Star and Song. We earnestly recommend the use of letters and papers direct from missionaries on the field to give each meeting the personal touch. A little correspondence with the Boards will aid the leader in securing suitable material. Each lesson may be enlivened with a picture. See outside cover as to price of book and pictures.

Synodical Literature Committee's Topics

For Study at Monthly Missionary Meetings

MEDIEVAL MISSIONS

PREPARED BY E. A. ENDLICH

REQUIRED READINGS:

MACLEAR: "Missions and Apostles of Medieval Europe," Macmillan Co., N. Y. Price, 30 cents, per dozen \$3.00.

HODGKINS: "Via Christi," Macmillan Co., N. Y. Price, 35 cents. Per dozen, 25 % discount.

DECEMBER.

GREAT BRITAIN.

1. IRELAND, SCOTLAND:

- a. Ancient religion, bards and druids.
- b. Faith and worship, superstitions and ceremonies.

2. ST. PATRICK:

- a. Birth, parentage, early history, travels.
- b. Return to Ireland, missionary tours and converts.
- c. Establishes native ministry, founds churches and monasteries. Death.

3. ST. COLUMBA (A. D. 520-596):

- a. Birth and character. Goes as missionary to Scotland.
- b. Iona made headquarters of mission.
- c. Spread of the Christian faith. Death of Columba.

4. SAINTS COLUMBANUS AND GALLUS (A. D. 550-627):

- a. Appearance and character of Celtic missionaries.
- b. Columbanus' birth and education.
- c. Becomes a monk. Goes to France.
- d. Establishes a monastery at Agray.
- e. Persecutions; journeys; death A. D. 615.
- f. St. Gallus; history, death, character.

5. ENGLAND:

- a. Pope Gregory and the Anglo-Saxon boys
- b. King Ethelbert and Queen Bertha.
- c. Augustine is sent to England with 40 monks.
- d. Friendly reception, enters Canterbury, king is baptized.
- e. Letters of instruction from Pope; dissensions; death A. D. 605.

FRANCE.

1. IRENAEUS IN SOUTHEASTERN FRANCE:

2. MARTIN OF TOURS (396).

3. KING CLOVIS (A. D. 466-511).

JANUARY.

GERMANY AND SCANDINAVIA.

1. GERMANY; geographical position.

2. ANCIENT RELIGION:

- a. Mythology, nature-worship, superstitions.
- b. Temples, altars, idols, sacrifices.

3. ST. BONIFACE, the Apostle of the Germans:

- a. Birth of Wintrid, A. D. 680; early history.
- b. Becomes a monk; takes name of Boniface.
- c. Goes as missionary to heathen tribes of Frisia; is driven back.
- d. Receives authority from Pope, makes many converts, builds churches.

e. Goes to Germany; Thor's Oak; success.

f. Helpers arrive from England, also women.

g. Walpurga brings 30 nuns, founds convents.

h. Advice of Bishop of Winchester; Boniface organizes the church in Bavaria.

i. Becomes Metropolitan of Mayence; care for his clergy.

j. Returns to Frisia; massacre of Boniface and his followers, A. D. 755.

k. Character and achievements of Boniface.

4. SCANDINAVIA:

a. Ancient religion; the "Edda."

b. Willibrord first missionary to Danes.

c. Ansgar, "the ideal missionary," goes to Denmark and Sweden.

d. Destruction of churches and schools by heathen vikings.

e. Ansgar again goes to Sweden; success; death A. D. 865.

f. Colonization of Iceland.

g. Christianity becomes the State religion, FEBRUARY.

SLAVONIANS.

1. TERRITORY OCCUPIED BY SLAVONIANS.

2. HISTORY.

3. RELIGION:

a. "Maker of Thunder," rivers, nymphs, etc., worshipped, A. D. 1230.

b. Idol Swantowi, ceremonies.

4. BULGARIA:

a. Prince Bogoris' sister, captive in Constantinople, becomes a Christian.

b. Bogoris is baptized; difficulties; advice from Pope.

c. Organization of church in Bulgaria; effect on surrounding nations.

5. MORAVIA:

a. King Rostistav appeals to Emperor Michael for teachers, A. D. 863.

b. Methodius and Cyril, of Thessalonica, are sent.

c. They compose a Slavonic alphabet; translate parts of the Bible.

d. Opposition; summoned to Rome.

e. Death of Methodius; wars.

6. RUSSIA:

a. King Ruric, A. D. 862.

b. Princess Olga becomes a Christian.

c. Her grandson Vladimir embraces Christianity.

d. Missionaries arrive from all quarters.

e. Nobles sent to visit foreign churches; report in favor of Constantinople.

f. Vladimir is baptized; marries Anna, sister of Emperor Basil.

g. Organization of the Russian Church.

h. Greek liturgy and Greek canon law adopted.

The Mission Study Class Again

What is it? A small group of individuals, meeting weekly from six to eight weeks, studying under a leader a text-book on missions, either home or foreign. Its purpose? Through intelligent interest to secure permanent missionary enthusiasm. The leader? A strong believer in the Word, prayer and in missions. Willing to give the time to necessary preparation for the class. Equipment? A text-book for each member, and a reference library of nine to ten volumes. For the leader, a little pamphlet giving an outline of the questions and other detailed suggestions. Price five cents.

Will you choose Japan, or India, or The Why and How of Foreign Missions, or Home Missions? Which will evoke most response in your society, to begin with? Send to 1522 Arch Street, Philadelphia, for the book.

Why not you be the leader? No matter if inexperienced. First read the text-book through, to get a general survey of the subject, then read it again with pencil and paper. Try your hand at making maps and diagrams, to give the eye a clean-cut survey—no matter how crude. Send to the Boards for reports. Look up the latest mission items of our Lutheran work. Do this now, and prepare to conduct a class after New Year.

Who will be in the class? Two or three

of the best teachers, men or women, in your Sunday School. Teachers whose missionary interest will keep continually cropping out in teaching their classes. A couple of enthusiastic Luther Leaguers, too, who will organize a circle among their own young people. Then women of the missionary society, perhaps several. Do not look for large numbers. Look for quality and for stick-to-it-iveness. It will not appeal to persons who are seeking entertainment or a social good time. No, it will mean serious study and downright earnest effort; but for this very reason yourself and everybody in the class will get abundant permanent good. To be persuaded of this read the excellent little paper-covered "Manual," by that prince of mission study class leaders, Dr. T. H. P. Sailer. This will tell you how to take the first step. Go to work right now; will you?

MISSION STUDY TEXT-BOOKS.

Foreign Missions: The Christian Conquest of India; Sunrise in the Sunrise Kingdom (Japan); The Why and How of Foreign Missions. *Home Missions:* The Frontier; Aliens or Americans. Price, cloth 58c; paper 43c each.

Reference Libraries, India, nine volumes, \$3.50. Japan, nine volumes, \$5. Why and How, ten volumes, \$5. Frontier, eight volumes, \$5. *Helps for Leaders,* for each course, 5c.

India Boxes 1910

New regulations for the Boxes! All contributors please read this article through.

For two years we have been told that the Christmas presents sent to our children in India, were no longer serving the purpose they once had done. The people are not quite so poor as they were in the early years of our mission, and in many districts are learning to provide for their own Christmas celebrations. This spirit is in every way commendable and desirable, and to be encouraged as a step toward self-support in other directions.

For the last two years the contributions have been largely in money. In 1909

eight hundred dollars were collected for this purpose. A large sum of money, too large to be spent in unnecessary trifles. To this we will all agree, particularly as the Board is lacking funds to pay the salaries of our missionaries, and to support the hospital, schools, etc. We are now asked to entirely discontinue the Christmas presents. All agree that the hospital and lace work supplies *must be continued*. So our Boxes will still be continued, and our societies are still asked to make sheets, pillow cases, night gowns, babies' slips and sacques, and other hospital necessities. If we do not make these things here, they will have to be made

in India by paid hands. For the lace work we will still need cotton, linen, silk, scissors, etc. All these things are needed, and must be had; but please do not make any more jackets and skirts for the boys and girls, nor send other articles than here mentioned above.

To provide medicines, etc., that are needed, our doctors send us a list of articles that they will require during the year, and cannot buy in India; this we have supplied from the money sent for the Boxes. These drugs, etc., must be continued, so we would suggest and earnestly urge that the money that has been contributed toward the Boxes be not lost to the cause, through neglect of collection, but be collected as in former years, allowing the chairman to expend as much as the doctors require in drugs, etc., and then passing the rest into the treasury of the Board for hospital supplies and support.

We were fortunate enough to present this matter at the Norristown and Philadelphia Conference conventions. Both of these societies acted on this suggestion and agreed to it. We all hope some day to have our hospital entirely supported by our women. This would be a good start, and we sincerely hope that all our societies will agree to it and act upon it.

These Boxes will be packed the last week in May, as heretofore. All conference societies not having sufficient goods to fill a box can send them to St. John's Church, on Race Street below Sixth, Philadelphia, on May 24th and 25th, where they will be packed and sent with the Philadelphia shipment.

For any further information on this subject apply to Miss Mary A. Miller, 3639 Spring Garden Street, Philadelphia.

M. A. M.

What do Our Older Churches Think of This?

St. James' Church, Portland, Oregon, itself a recent home mission enterprise, recently surprised itself by becoming the supporter of a real live foreign missionary, Miss Emily Weiskotten. All that is asked in turn is a personal letter several times a year from the missionary, in order to keep up the interest.

The original purpose was to send a new missionary, but none being available at once, the next best thing was to support one personally known and on the field. The pastor and his wife having met Miss Weiskotten at the General Council at Buffalo, they recommended that this bright little woman be accepted as the charge of the congregation. Personal touch always lends interest, and especially in foreign missionary work. The fund required is five hundred dollars annually, and this support is promised not for this year only, but indefinitely.

How did it happen? Well, it did not happen; it was the result of deliberate planning and systematic effort. This may seem strange, since the ladies of the church have been busy for a number of years in raising funds for local purposes, and are at present making an effort to finish the payment on the purchase price of the pews, installed in

the new church at the cost of something over thirteen hundred dollars. Many of them felt that they had no means left for foreign work, although some of them regularly tithe their income for the work of the Lord, the foreign work included. But there was a missionary leaven at work, and that leaven began manifesting itself in a public missionary meeting, arranged by the Luther League, which was addressed by a son of a former Norwegian Lutheran missionary to Madagascar. A gentleman was present who is interested in missions, and who is prosperous "because he tithes his income." He furnished incentive number two, by offering to furnish one-half to two-thirds of the required amount annually for this purpose. Even two hundred dollars, however, was a great deal to contribute to foreign missions, thought some, and to do this annually! But when the Lord calls us to a certain duty, He also gives us the resources that are necessary.

It did not take long to plan the method of procedure. The very next Sunday morning, as a bolt from the clear sky, came the request from the pastor for something more than two hundred dollars for foreign missions. In ten minutes the sum was pledged.

Then, to show that foreign mission work better prepares for the work at home, the pastor asked that fifteen hundred dollars more be raised, to meet the floating indebtedness on the property, furnishings, organ, etc. Fifteen minutes were required to meet this demand, with the exception of a small

sum, which was pledged immediately after the services or during the following week. The funds are not as hard to raise as the enthusiasm. When we really mean to obey the Saviour's injunction, "Go ye into all the world," mission work is a pleasure and not a burden.
J. ALLEN LEAS, *Pastor.*

A Happy New Year Greeting

Now that we have entered upon a new church year, please accept the greetings and kindest good wishes for a blessed Advent Season. And may each succeeding season be full of its own special promptings to missionary devotion. There is an Advent reason why we should serve the King as His herald forerunners, a Christmas reason why the good tidings of great joy should be given to all people, an Epiphany reason why the Light should lighten the Gentiles, a Lenten reason

why sinners' eyes should be pointed to the Lamb of God, an Easter reason why the risen Lord should be made known as the Conqueror of death, an Ascension reason why despairing souls should catch a vision of the many mansions. Go tell the message! is the urgent injunction of every season alike. May you find the happiness of this new year in so doing. Don't fail to put the getting of new subscribers among your "good resolutions."

Resolved That we Co-operate

UNANIMOUSLY ADOPTED BY OUR PHILADELPHIA PASTORS

WHEREAS, The Laymen's Missionary Movement now in the midst of a national campaign, which began in Buffalo, October 16-19, and which is to end in Chicago, May 3-6, 1910, defines its object to be to assist the churches, in enlarging their missionary work to meet the spiritual needs of mankind, and appeals to the manhood of America to discover and discharge its full measure of Christian responsibility, and is wholly educational and spiritual along missionary lines, therefore be it

(1) *Resolved*, That we the Lutheran Pastoral Association of Philadelphia call upon all our General Council Lutheran pastors in the city, to utilize this movement which will reach this city November 18-21, for the missionary education and inspiration of the laymen of our church, that they also may take their full share in the effort to bring the impact of Christianity to bear upon the non-Christian world, at home and abroad.

(2) *Resolved*, That this association requests its members, and all Lutheran pastors in Philadelphia, to appoint as desired three laymen in each congregation, as special delegates to the convention in this city, and that these men become in each congregation a standing Committee on Missions.

(3) *Resolved*, That these special delegates be requested to hold a meeting some time before or during the convention in this city, and arrange for a general conference of Lutheran laymen, to consider the special missionary needs of our church, and to take such action to meet these needs as may be deemed advisable.

(4) *Resolved*, That after this general convention of Lutheran laymen, the pastors of our General Council churches be requested, in consultation and conjunction with their respective congregations, to consider the adoption of an adequate and worthy missionary policy for their local congregations.

A PRAYER FOR OUR MISSIONARIES.

Lucy Ryder Meyer.

Lord, bless the missionaries in faraway lands, as they labor for Thee. Are they staggering under heavy burdens? Lord, be Thou their burden bearer. Teach them the wonderful secret of such supreme trust in Thee, such a recognition of the Father's love and care, as shall lift all burdens, and relieve from all anxiety. Are they lonely and isolated? Give them a vivid sense of Thy presence. If any are sick or in danger, be Thou to them a strong tower of refuge and defense. Grant them the desire of their hearts in bringing many souls to the blessed light. And, O Lord of the Harvest, multiply their numbers. Send forth more laborers into Thy Harvest, for Thy name's sake.

Our Lace Industry in India

MRS. J. H. HARPSTER

In February, 1904, we sent two small sample boxes of lace to America, to show the kinds of work a few women were able to do. The lace met with great favor, and orders for more were at once received. From that time on the industry has gradually grown, until to-day employment is given to 240 women.

For several years the industry was carried on with private funds which we ourselves advanced; and no assistance has ever been received from any outside source. In March, 1906, all indebtedness was paid and the industry became self-supporting, and ever since then has been well supported by the sales of lace in America. In addition we have been able to undertake some work, beside that of the direct work of the industry. In 1907 three women from the Bhimavaram district were sent to the Lace School of the Church of Scotland mission, in Madras, for a number of months to learn better and more advanced patterns.

Our object in sending these district women was that they might afterwards organize classes and teach in certain centers in the district—for our plan has always been that the advantages of this industry should be especially for our Christian village women. As the work progressed and the receipts increased, we found that there was money to contribute to some other object of mission work, and after consultation with the Lace Committee in America, we offered Rs. 1000 towards the erection of a new building for the Bethlehem Hindu Girls' School. Our offer was accepted and Rs. 1000 were handed to the Mission Treasurer for this object. Some months ago we again found a handsome surplus in hand, and that some object could be regularly supported. In considering the needs of the woman's work, and where our help would likely bring about the best results, we concluded that no better thing could be done than to educate two young girls, who will, in after years, engage in the work of the mission. A felt need in this mission is for just such trained workers, and the only way that this need can be satisfac-

torily supplied is when the mission has its own young women trained. Our offer to educate two young girls was accepted by the Mission Council. We selected two girls from our best families—children who had been well trained in their homes, healthy, bright and promising. One is J. Katie, the third daughter of Rev. J. William; the other is Suvanama McGiel, the daughter of Ch. McGiel, a former catechist and valued mission worker, who died a year ago. Both of these girls are ten years of age. In order that they shall be well trained, to fill any positions where they may be needed in the mission, a course in English is necessary, and so they have been sent to Madras to the United Free Church of Scotland Mission School—an excellent school, where girls from various missions in the Presidency are sent for training.

A number of women have received help from the funds of the industry. Sometimes it has been a lone widow, with no means whatever of support; sometimes a widow with a family of children, whose monthly earnings for lace-making will not support the family; sometimes it has been the old widowed mother who feels she is a burden to those with whom she lives. To many aid has been given—now and then a rupee or two or three.

Whatever the future of the industry may be, it has at least been demonstrated that industrial work can be carried on, supporting itself and giving employment to hundreds of our Christian women.

A CHRISTMASTIDE SUGGESTION.

Use Red Cross stamps on your Christmas packages and personal mail. Thus help to raise funds for the treatment of poor consumptives and the prevention of tuberculosis. Those purchased through the Kensington Dispensary, northeast corner Hancock Street and Susquehanna Avenue, Philadelphia, will benefit our own Lutheran work.

A. S. WOLL.

Synodical and Conference Reports

Central Conference of the Northwest

The fourth annual convention, held October 5 and 6, in Duluth, Minn., was opened by the president, Mrs. George H. Schnur, of St. Paul, who responded to the hearty welcome extended by the pastor's wife, Mrs. J. L. Murphy. Forty-five delegates responded to roll call. Considering the immense distance, this was a splendid showing. In her report the president urged the great need of more systematic giving and consecrated life. The importance of the federation movement was emphasized, also mission study classes, and the circulation of *THE MISSION WORKER*. Our official report is to be printed in this journal regularly.

The treasurer reported \$245.76 contributed, with a balance of \$44.21. On motion the balance was increased to \$50 from the collections, for a life membership in the Church Extension Society. Four executive meetings had been held during the year.

An animated discussion followed the reading of three papers at the afternoon session: 1. Japan, by Mrs. W. F. Bacher, of St. Paul; 2. India, by Mrs. A. Dreidell, of Superior; 3. Porto Rico, by Mrs. R. F. Johnson, of Red Wing.

It was decided to send money to India instead of the usual Christmas boxes. Further support of the lace industry was urged, which is giving employment to so many Christian women in India, and \$80 was pledged for medical work. The afternoon collection was devoted to foreign missions. Rev. J. L. Murphy, at the close of his stirring address, asked individual pledges for a special mission cause, to which many responded.

On Wednesday morning the great need of more work for Porto Rico was presented. Last year only four societies contributed. All were urged to lend a hand in the coming year.

It was decided that we continue the \$75 appropriation toward the support of the

field missionary and that we increase our offerings to home missions.

Rev. P. E. Baisler, presented the Winnipeg crisis and asked for speedy help. The society decided to give \$50 toward the new church.

On motion it was resolved that hereafter the travelling expenses to conventions of the president and secretary be paid.

Statistical report was as follows: One new society (Superior) admitted; number of societies 21, with a total membership of 740; contributed to Home Missions, \$113.18; India, \$96.27; Porto Rico, \$41.58; medical missions, \$7.00; other benevolences, \$20.15; total, \$278.18.

The following officers were elected: President, Mrs. George H. Schnur, St. Paul; Vice-President, Mrs. R. F. Johnson, Red Wing; Recording Secretary, Mrs. L. F. Gruber, Minneapolis; Corresponding Secretary, Mrs. A. J. Reichert, Red Wing; Treasurer, Mrs. Ida H. Helle, St. Paul.

At the Wednesday afternoon session, held in Superior, three papers were read on "Our Home Mission Fields": "Of the General Council," by Mrs. Willis M. Beck, Zumbrota; "Of Our Own Conference," by Mrs. G. H. Trabert, Minneapolis, and "What Other Societies are Doing," by Mrs. James F. Beates, St. Paul. The offerings were devoted to home missions. In the evening an illustrated lecture on India was given by the Conference President, Rev. A. J. Reichert.

MRS. JAMES F. BEATES, *Sec'y.*

Women of St. Paul have organized a Mission Study Class, composed of members from our various churches. They will study "The Christian Conquest of India."

The three Synodical Societies, which met this Fall, have ardently endorsed the Federation Movement,—Northwest, Ohio, and New York and New England.

Pottsville Conference

The fifth annual convention was held in Minersville, October 14, 1909, and pastor Karsch gave a cordial welcome to delegates and visitors from the Reading, Philadelphia and Norristown Conferences.

In her report Miss Florence Weller, the president, lamented that only a small minority of the congregations have organized women's societies, and she warmly commended each effort now being made in behalf of Slovak and Porto Rico work, as well as educating native pupils in India, and recommended the support of the lace industry.

The society endorsed her sentiment that the time is happily past when our women's missionary organizations are limited in their scope and outlook. The federation movement means that at least some of the women in all our Synods have awakened to the fact that it will require the united effort of all our women to solve our mighty problems.

The Treasurer, Mrs. Geo. Gebert, received \$3 dues from Girardville, Orwigsburg, Auburn, Pottsville, Minersville, Red Church, Zion's and St. John's, Tamaqua, Rev. Schofer and wife. For India Box, Tower City \$11.80, Orwigsburg \$5, Frackville \$1, Zion's, Tamaqua, \$10, Orwigsburg S. S. \$8, Pottsville \$1.50. For India, Zion's, Tamaqua, \$5. For scholarship in India, Auburn \$15, Orwigsburg \$15. For Hospital Fund, Auburn \$10. Cotton for lace industry, Auburn \$5. Sale of laces, Orwigsburg \$22.75. Porto Rico, Zion's, Tamaqua, \$5. Salt Lake City, Zion's, Tamaqua, \$5. Balance of \$22.86 from last year. Convention offering, \$14.76. Aggregate, \$193.35.

Disbursements beside the above were Synodical dues \$10, printing report in "Mission Worker" \$7, program \$4, delegate's and speaker's expenses \$14.70, freight on India box \$2, total \$162.75. Balance in hand \$30.60.

Reports of the India Box, Organizing and Literature Committees were read and approved. Two new societies were received from Friedensburg and Tower City. Ten delegates were elected to the Synodical Convention. Appeals were read for greater interest in the Slovak and Porto Rico work. A committee of three was appointed to confer with the latter as to how best to further activity in this field.

Greetings from the Wilkes-Barre Conference were read and delegates appointed to at-

tend the Lancaster, Danville, Norristown and Philadelphia meetings.

The result of the election of officers was as follows: President, Mrs. H. M. Schofer, Llewellyn; Vice-president, Mrs. Martin Henry, Tamaqua; Recording Secretary, Miss Sadie Roller, Minersville; Corresponding Secretary, Mrs. Gertrude Steidel, Minersville; Treasurer, Mrs. Geo. Gebert, Tamaqua.

"The Christian View of Foreign Missions," was presented by Miss Sadie Roller, and "Our Foreign Field, its Opportunities and Possibilities," was the subject of an interesting address by Rev. J. H. Kern. Mrs. Lillian Cassady, of Philadelphia, told about Philadelphia's work in "Little Italy." She asked for the support of her Mission Study Class, that funds might be raised to provide a Settlement House for the Italian children after they leave the kindergarten. Rev. E. F. Bachman answered a number of questions bearing on the most common misconceptions concerning the work and spirit of the Mary J. Drexel Motherhouse, which gave him an opportunity to counteract popular prejudices. At the evening session he spoke on "Our Deaconess" from the text I John 5:12. From the history of the diaconate, especially in modern times, he forcefully proved that none but those who possess Christ and therefore spiritual life, are qualified for the work, showing that the proper motive for the work is gratitude for the life in Christ and sympathy for those who are yet without Christ, and therefore without life and hope.

The closing address was delivered by Rev. F. A. Bowers, of Philadelphia, whose showing of the special relation of women to the portable chapel project was so seasoned and spiced with wit, as to make it the more easily digestible.

We have noticed that wherever the portable chapel is mentioned, the women of our Church are at once interested. There's a reason! The normal woman is a home-maker. The average woman sings "There's no place like home." Living in a couple of rooms, light lunches cooked in the bath-room, bookcase beds, and other make-shifts of the day, do not appeal to the kind of woman that make

up the bone and sinew of our Home and Foreign Missionary Societies. These women are wise in their day. The average man is a home-worshipper. He may fail to give voice to his feelings on every day of the week, but he surprises his wife by the question "Mary, where is that little print you had hanging behind the door?" When Mary is possessed with the little housecleaning demons that drive her, at least once a year, to tear up the home from top to bottom, then notice John! For a picture of woe "a cat in a strange garret" is not in it with poor John! Now, this is the reason that our women are interested in the portable chapel. They are interested in the home. The hall or rented room does not appeal to them, and even in church matters they want to make a *home* for John. Again, man to the contrary notwithstanding, woman is far more practical than man. Her intuitive sense of results tells her that the mission must have a home. Just as she dislikes the idea of the paper-rack which, by turning a lever, will turn into a cradle, so she dislikes the idea of turning the dance hall into a church. If the mission is meeting in a former store room, she finds it hard to take her mind off the shelves where once soda crackers mingled in happy fellowship with

pickles and limburger cheese. No, bless her good heart, the woman wants a church-home. She can see this a week before the idea begins to get on the outskirts of the grey matter of mere man's brain. He will see it, too, if you give him another month to think about it! The portable chapel must be explained to man in all its details, but the woman, after she hears the first word, ceases to follow the arguments of the speaker, and, while he is working the matter into the mind of man, she is furnishing the chancel, fixing the corner for the infants, and by the time the "amen" is said, she is arranging for the first meeting of the Woman's Home and Foreign Missionary Society in the new portable chapel.

To this speech was added the following appendix: "*Resolved*, That our Synodical Societies, in the Ministerium of Pennsylvania, should raise the money for a portable chapel." Then, in brackets came this warning to THE MISSION WORKER, about printing the speech in the report. The editor is hereby permitted to prescribe for the above address, for any of its many diseases, but if any attempt be made to operate upon it to remove its "appendix," there will be trouble.

Mrs. F. H. SCHULTZ, *Sec'y.*

Danville Conference

The sixth annual convention was held in St. Paul's Church, Numidia, October 20th and 21st. Fourteen churches were represented, and delegates were present from the Wilkes-Barre and Norristown Conferences. Greetings were read from the Philadelphia and Pottsville Societies. Also a letter from Mrs. E. R. Cassaday, of Philadelphia, asking the society to allow the sale of post cards to help support St. Peter's Italian Mission work. The request was granted, and the post cards were placed on sale.

The president's report was received and referred to a committee: Mrs. W. B. Hartman, Mrs. R. L. Ulrich and Mrs. H. H. Hassinger.

The treasurer reported receipts, \$218.24; disbursements, \$199.38; balance on hand, \$18.86.

Report was audited and found correct by Mrs. C. J. Streich, Mrs. O. Henning and

Miss Ella Snyder. Election of officers resulted as follows: President, Mrs. C. D. Zweier, Jersey Shore; First Vice-President, Mrs. W. B. Hartman, Williamsport; Second Vice-President, Mrs. C. J. Streich, Shamokin; Recording Secretary, Miss Lillian Herman, Kratzerville; Corresponding Secretary, Miss Mabel Grittner, Turbotville.

The Organizing Committee reported one new society—Ladies' Guild at Oak Grove. Also a second Mission Band at Danville.

The literature chairman, Mrs. G. W. Genszler, distributed copies of THE MISSION WORKER and sold the Manual of Prayer.

Chairmen of standing committees are as follows: *Organization*, Mrs. Artz, Turbotville; *Literature*, Mrs. Streich, Shamokin; *India Box*, Mrs. R. L. Ulrich, Selinsgrove; *Lace*, Miss Ella Snyder, Danville; *Post Cards*, Miss Mabel Grittner, Turbotville.

Delegates appointed to attend the Synodical Convention are: Mrs. W. B. Hartman and Mrs. R. S. Ulrich.

Mrs. Ulrich, chairman of the India Box Committee, reported contributions amounting to \$68.30.

Mrs. J. Streich was appointed delegate to attend the Norristown Conference convention.

A motion carried that each society pay a dollar to start a "Contingent Fund," for the purpose of starting a fund to defray half the expenses of delegates attending conference meetings.

Rev. Bowers, of Philadelphia, delivered an interesting address on Home Missions

at the Wednesday evening session. He plead for men and money, and said that the Home Mission treasuries should be in the possession of every member.

Mrs. Bradford, of Pottstown, gave several interesting talks on Mission Bands.

An invitation was extended by Rev. Heilman to hold our next convention at Elizabethtown.

A motion carried that the convention offerings be given to the fund to help pay a field secretary in Alabama.

A vote of thanks was tendered the people of Numidia for their hospitality.

LILLIAN HANNAN, *Rec. Sec'y.*

Lancaster Conference

The Fourteenth Convention was held in Mt. Joy, October 21st. Nineteen societies were represented. Delegates were present from the Philadelphia, Allentown, Norristown, Reading, and Wilkes-Barre Conferences. One new society from St. James, Lebanon, was received.

The President's report was as follows: We are met to-day in Mt. Joy. The name is prophetic of that hill of exultation which we soon will reach, when our Woman's Hospital in India is builded, and our dusky sisters will be blessed with visions of the heavenly mount of joy.

Our Women's Synodical Society has pledged itself to raise \$10,000—\$4,500 of which we have already paid. We have in our medical mission fund an amount that may bring the sum near the \$8,000 mark, so that one good effort all along the line will fulfil our obligations. Let us rise to the occasion. Our love for the Lord Jesus, pity for lost souls, and gratitude for our own mercies ought to spur us on.

I know of no better way than that we who are here to-day see to it that the mite boxes be distributed widely in our congregations. Don't ask for much, but insist that a penny a week be put in for this particular cause. In this simple way we can raise large sums. Ten thousand members communed within the year in our Conference. Does anyone doubt that half of these were women? Fifty cents a piece from each of these would

be \$2,500, which would make up the amount apportioned to the whole Synodical Society for the building. (This does not include equipment.) My dear friends, it rests upon us to put these boxes into circulation. My experience has proved that the women will put in the pennies. This was the plan of the great and good John Wesley, whose rule was "A penny a week and a shilling each quarter." And speaking of the shilling, reminds me that THE MISSION WORKER will once more be brought to your attention to-day by the editor. Let me say only this, THE MISSION WORKER is an excellent paper; more of you ought to take it. And let me whisper that our Conference lags in the rear, among its list of subscribers. We ought also to renew our interest in the Porto Rico movement. I wish it were possible for the societies of this Conference to fill a Christmas box. Dolls, toys, good picture books, tops, pure candies, muslin and thin, white goods, shoes, stockings, school materials, and clothing, are acceptable. Our work among the Slovaks is of equal importance, as is certainly our opportunity in Japan. Who is sufficient for all these things? Our God is sufficient. Who also hath made us able or sufficient ministers or servants, of the New Testament and its good works.

MRS. J. W. RICHARDS.

The Executive Committee held three well-attended meetings during the year in Trinity Chapel, Lancaster.

MEMBERSHIP.

CONTRIBUTIONS.

	Woman's Missionary Society.	Young People's Society.	Children's Society.	Home Missions.	Church Extension	Porto Rico.	Foreign Missions.	Medical Missions.	Slovak.	Other Charitable Purposes.	Value of Boxes.	Total.
Centre		50								50.00		50.00
Columbia	42		77	9.50			15.00				5.00	29.50
Elizabethtown	38			29.99		7.03	15.00		4.68			56.70
Ephrata	25			5.60			5.75	5.60				16.95
Harrisburg	26			3.00		1.50		1.50			9.00	15.00
Jonestown	19			8.50		5.00	5.00			1.00		19.50
Lancaster, Advent	30			97.75			15.00			30.00	6.65	149.40
" Christ	39	25	50	11.50			10.00	23.19		5.00		49.69
" Emmanuel			75	7.00	4.85		3.00			38.07	5.60	58.02
" Grace	23		45	6.10		3.00	30.00	39.00			18.90	97.00
" St. Marks	26			9.00	1.00	1.00	4.00	1.00				16.00
" Trinity	115			52.00	10.00		37.60	25.00			88.26	212.86
" Zion's	33			49.50	10.00		39.80		15.15			114.45
Lebanon, Salem	84		63	25.00	29.92	5.00	35.00	29.92		34.23	20.00	179.07
" St. James	20											
Marletta	29									1.50		1.50
Millersville	26		15	8.50			5.00	3.50			8.00	25.00
Mt. Joy	24			10.13			21.00				20.00	51.13
Myerstown	52						10.00				10.92	30.17
New Holland	19			3.50	5.00			20.00			2.40	30.90
Palmyra												
Reamstown			40							10.00		10.00
Rohrerstown	20			2.50				3.00			7.25	12.75
Strasburg	32			5.50	5.00	3.00	4.00		2.00		5.50	25.00
	722	75	365	344.57	65.77	25.53	255.15	151.71	21.83	179.05	207.49	1,251.09

At the first the President announced the committees for the year with the following chairmen: Literature, Mrs. Geo. Daniels; Organizing, Mrs. A. M. Mehrkam; Nominating, Mrs. W. A. Heinitsh; Lace, Mrs. O. W. Weidner; Memorial, Miss Lillie Perritt; Mission Box, Mrs. Emma Barr; Mite Box, Mrs. Sarah Halbach. The treasurer's report named these items of receipts:

Receipts, Oct. 23, 1908, \$105.20; dues, \$63; interest on Lititz note, \$22; Salary of Field Missionary, \$54.50; India Hospital, \$88.29; Medical Missions, \$66.46; G. C. Home Missions, \$132.62; Foreign Missions, \$57.80; Porto Rico, \$25.53; Church Extension, \$59.92; Education in India, \$125; Slovak Mission, \$29.33; India box, \$118.90; for Mrs. Runge Fund, \$5; including balance, \$114.43; total, \$1,067.98. **Disbursements, bills rendered, \$19.88; publishing report of Convention, \$20.75; dues to Synodical Society, \$22; to various mission purposes, \$922.04; balance in hand, \$83.31; total, \$1,067.98.**

Ella L. Beates, Treasurer.

The reports of the Literature and Organizing committees were received.

Mrs. Emma Barr, Chairman of India Box Committee, reported \$117 contributed in money, and goods valued at \$17.50. Mrs. Sarah Halbach reported that contributions through the mite boxes amounted to \$305.97. Mrs. O. W. Weidner reported sales of laces amounting to \$18.50. The report of THE MISSION WORKER showed that there were 139

subscribers in the society, a gain of only 49 during the year.

Mrs. J. H. Harpster then addressed us on India. She also spoke briefly on the Lace Work, mentioning that cotton is very acceptable,—color, white—numbers, 60 to 110.

The election of officers resulted as follows: Pres., Mrs. J. W. Richards; Vice-pres., Mrs. J. H. Strenge, Mrs. W. F. Rex, Mrs. F. P. Mayser; Rec. Sec., Miss Anna Ludwig; Cor. Sec., Mrs. G. H. Grim; Treas., Miss Ella Beates; Executive Committee, Mrs. E. J. Wackernagel, Mrs. Minnie Brennehan, Miss Anna M. Swarthzwelder, Miss Minnie Pott, Miss C. Elizabeth Heibeck, Miss Alta Diller, Mrs. R. D. McCaskey.

A letter from Rev. A. L. Ramer, of the Slovak Board was then read, after which the offering for that cause was taken, amounting to \$12.30.

Mrs. E. R. Cassady, of Philadelphia, then spoke earnestly on mission work among the Italians in that city.

At the afternoon session the Committee on President's Report made the following recommendations which ever adopted:

1. We ask that prompt and liberal contributions be made for the India Hospital, to enable it to be dedicated at its completion free of debt. 2. We urge a deeper interest in the Home Mission cause. 3. We heartily

endorse the Federation Movement. 4. We again recommend THE MISSION WORKER, and urge each member to become a committee of one to further its interests. 5. We urge that a Christmas box be sent to Porto Rico this year. 6. We plead for greater interest in the Slovak work.

Rev. J. H. Harpster, D. D., then addressed the convention in soul-stirring words on conditions across the sea, and the offering taken at this time for the India Hospital amounted to \$21.56. Reports of the congregational societies were next received, and a vote passed to continue paying the interest on the Lititz note of \$500 as heretofore. Also to renew the pledge of \$50 towards the salary of a field missionary. The constitution was revised as follows:

The Executive Committee shall consist of the officers of the Society, together with a representative from each congregational society, who shall be elected by the Society which she represents.

Mrs. C. L. Fry spoke on the Federation leaflet, article by article, and at the evening service the Rev. C. L. Fry, D. D., spoke on "The Western Transformation." He said: "That Northwest section which is called 'the zone of power,' extends from Minnesota to Oregon and Washington." The American people living between Minneapolis and Seattle will ultimately determine the destiny of this nation, and therefore also of those giant nations beyond the Pacific.

"The Scandinavians are doing their full share to develop and transform that Great American Desert into the most fruitful country on earth, by the new processes of irrigation. The old Prophet Isaiah spoke of 'the wilderness being made to bloom and blossom as the rose,' and that prophecy is being literally fulfilled in an agricultural sense.

"A soil which has always been arid, means a soil on which rain does not fall, hence all its mineral properties are there in pristine strength, unwashed by showers. If water can be brought in contact with arid soil, by artificial processes like irrigation dams and artesian wells, the crops grow like magic, as was the case in Egypt when the Nile River overflowed.

"This is the marvel which is now taking place throughout the great Northwest,

through the recent science of placing the moisture of the soil just where it is needed and when it is needed, with perpetual sunshine to help things grow. And what a climate, without trace of humidity or dampness, for those Scandinavian farmers to rear their posterity in. Talk about red blood and strenuous vitality!

"One of their professors in a little college of South Dakota (and they are a wonderful people for building efficient little academies and colleges) is Niels E. Hansen. This man has acclimated the strawberry plant so that it will not freeze in those Northwestern winters at forty below zero. He is now working to accomplish the same thing with the raspberry and the cherry. He has been sent three times by the Federal Government to Northern Asia, and has at last found a species of yellow-flowered alfalfa which will grow on the snow line. What must such a discovery mean to Montana and Idaho for cattle grazing?

"It is no disgrace that these sturdy Lutheran immigrants are in humble financial circumstances. Many of them did not have money enough to pay their steerage passage, and to this day their barns and farms are mortgaged. This is why they are unable to build their churches, without a LOAN from us. But they will not remain poor. Some day, and that ere long, they will be affluent. And if we can hold them steadfast to the pure faith of the Augsburg Confession, in which they are all baptized, they will be a mighty influence in that frontier development.

"But whatever we do, to meet them with the open church door when they arrive, must be done immediately. If we wait ten years they will have drifted amid that atmosphere of frontier godlessness, hopelessly beyond our reach, and will be lost forever.

"Lutherans numbering 3,430,000 are scattered throughout the cities of this continent, without a pastor, without an altar, without a sanctuary! What a tremendous power we would be amid the Christian forces of America, if we were in possession of our own!"

The following committees have been appointed by the President:

Home and Foreign Mission Box, Mrs. Emma A. Barr; *Mite Box*, Mrs. Sarah Halbach; *Lace*, Mrs. O. P. Weidner; *Literature*, Mrs. George Daniels, Mrs. E. L. Wesinger, Mrs. B. G. Welder; *Organizing*, Mrs.

P. George Sieger, Miss Alta Diller, Miss Caldron; *Nominating*, Mrs. Walter Heinitsh, Mrs. R. C. Reisner, Mrs. George Deisher; *Memorial*, Miss Lillie Perritt.

MARY E. LEIBENSBERGER, *Sec'y*.

Synod of New York and New England

The first Biennial Convention was held October 21st, at Holy Trinity Church, Buffalo. Eleven societies were represented with an attendance of 25 delegates and 16 visitors. Mrs. Schurst, of Toronto, brought words of cordial greeting from the Synod of Central Canada, and Mrs. Charles Homan sent greetings and best wishes in the name of the Pennsylvania Ministerium Synodical Society.

President's report condensed.—This is our first convention in bi-ennial session, and well may we exclaim "What hath God wrought!" Many changes have taken place since our organization in 1898. When we organized in New York City eleven years ago, we numbered 11 societies, known as the English Conference of the New York Ministerium. When the men's conference organized itself into the N. Y. and N. E. Synod at Utica in 1902, we women followed suit, and also became a Synodical body. Our work increased from year to year, until in 1907 at Albany, it was deemed wise to form the Eastern and Western Conference Societies. These Conferences are now larger than our Synodical body at its organization. Our Canadian societies belonging to this Synodical body, asked for dismissal at the convention of the Western Conference held in Binghamton last May. Seven societies were dismissed, and at a convention held in Toronto on the 25th of May, 1909, these seven societies, together with six others, formed what is now known as the Woman's Missionary Society of Central Canada.

This Synodical society has been paying \$125 a year toward the medical work and we have been asked to double the sum. Do you think we can? The Western Conference has assumed the payment of the maternity ward, which will cost \$2,587.

No doubt all have read the Federation leaflet sent out by the official correspondent,

Mrs. C. L. Fry, calling attention to the results of the meeting held in St. Paul and Minneapolis, during the meeting of the General Council. The reasons for Federation are so well prepared, that I feel no word of mine can emphasize the fact that federation is necessary to further the best interests of our Church along mission lines. I trust action will be taken by this body to-day looking toward a union of our forces.

BERTHA M. BIEBER.

TREASURER'S REPORT.

Receipts.—Home Mis., \$989.03; For., \$2,243.50; Porto Rico, \$420.13; dues, \$100; offerings, \$13.62; interest, \$38.86; cash in hand, 1907, Hospital Building Fund \$224.01 and General Fund, \$78.46. Total, \$4,107.61.

Disbursements.—Home Mis., \$989.03; For., \$1,583.50; Porto Rico, \$420.13; Maternity Hospital, \$500; travelling expenses, \$28; dues, \$20; Treas. book, \$1.50; postage, \$5; printing, \$37. Total, \$3,584.16. Oct. 15, 1909, cash in hand for Maternity Hospital, \$384.01; General Fund, \$139.44. Total, \$523.45.

Mary W. Becker, Treasurer.

India Boxes: Seven sent in two years; six in 1908, only one in 1909, owing to the resolution sent by the missionaries asking for money instead of goods. Box value, \$413.67. Cash, \$340.05. Mrs. S. G. Weiskotten, Chairman.

Medical Missions: Western Conf. for 1908, \$99; for 1909, \$110.32. Eastern Conf. for 1909, \$134.33. Total, \$343.65. Miss Mary Binder Chairman.

Porto Rico: An appeal was sent to all our societies asking that every woman in the Synod, whether a member of a missionary society or not, contribute 10 cents to a building fund for the erection of a church in Porto Rico. The result was not gratifying. We hope for a more generous response this year. Christmas boxes are very much needed, and may we continue sending them every year.

Etta Tackeiner, Chairman; Mrs. G. W. Weiskotten, pres. of Eastern Conf., and Mrs.

J. L. Sibole, pres. of Western Conf., presented reports of their respective bodies. The Federation Movement was endorsed.

Miss Quadlander delivered an address that we wish all not interested in missions could have heard, she would have touched their hearts. Dr. Benze took as his theme the old familiar hymn "From Greenland's Icy Mountains." As an evidence of the inter-

est aroused by these two speakers, \$485.15 was collected in a few hours for the Maternity Hospital. Minnie D. Telmann, Rec. Sec'y.

Officers: Pres., Mrs. J. L. Sibole, Buffalo; Vice-pres., Mrs. S. G. Weiskotten, Brooklyn; Rec. Sec'y, Miss Minnie D. Telmann, Albany; Cor. Sec'y, Mrs. F. A. Kahler, Buffalo; Treas., F. W. Becker, Buffalo.

Norristown Conference

The Sixteenth Annual Convention was held in Grace Church, Royersford, Oct. 28th. Thirty-one societies were represented, and delegates were present from the Reading, Philadelphia and Allentown Conferences. Greetings were received from the Lancaster Conference.

PRESIDENT'S REPORT.

This is the first time your president has presided at three consecutive convention meetings, and this extra demand has brought extra work. Hence she feels justified in putting on each delegate extra responsibilities, and to ask her to note carefully this day's proceedings, and present them, item by item, to her Society. This is very important, and will mean much in the furtherance of our work for this coming year.

The history of our Conference has been a record of constant growth and increasing membership. Thirty-one congregations have missionary societies. We need a Conference organizer, and a special fund to develop successful work in the 26 congregations without a woman's missionary organization.

The brief statistical reports give no hint of the prayerful thought and patient, loving labor expended. Our organization work these past 16 years has helped us realize that we, too, have a special work in the great cause of missions.

India, with its population of nearly 300,000,000, presents a problem which has hardly, as yet, approached solution. More than 68 years ago, our first missionary went to India. The work has grown to such an extent that thirty ordained, and as many women missionaries are needed. A woman to assist Miss Schade. She should be a Normal School graduate, with some experience as a teacher. A trained nurse to help in the hos-

pital. Cannot we find a young woman in our Conference who will give her time and talent for the Master's use in the foreign field? Plans for the new hospital to cost \$25,000, have been submitted and accepted. Building has begun, and liberal contributions should be made. Delay means added expense. Printed resolutions in behalf of this work have been drawn up by the Synodical Executive Committee, and are here for distribution. Why cannot our Conference act today? Who will pledge a certain amount for her Society? Or who will give individually?

Our home land has wonderful opportunities. Home Missions includes many kinds of work. Preaching and planting churches amongst the growing population of the Northwest, and on the Pacific coast, as well as in the isolated districts of our Eastern States. For these we emphasize the importance of a large Church Extension fund. Dr. Ramer's successful work among the Slovaks also needs our encouragement and support.

Inner Missions, which seeks to save the soul, in helping and caring for the body, orphanages, deaconess and hospital work, Christian settlement, and hospice work, should be given our attention and interest. We should inform ourselves about these various phases of activity. A new tract on Inner Missions, by Mrs. Warren Nickel, has just been published by our Conference.

Our earnest and devout missionaries in Porto Rico must have money to build houses of worship to carry on their work successfully. We hope there was a liberal response to the letter sent out by our chairman, reminding us of our duty to this field and its needs.

The India lace and Porto Rican drawn work has grown to such proportions that the committee was enlarged from three to five

members.

The Cradle Roll continues to hold a tender place in the heart of baby's mother, and we trust that through its influence the child will grow up with sympathies so large as to become one of our much-needed missionaries. If I could report a Junior Mission Band in every congregation, I would feel perfectly satisfied with our year's work. As well try to run our public school without the primary, intermediate and grammar grades, as to expect our woman's work to succeed in the future, while we neglect the training of the rising generation. We are grateful for what we have achieved; for the future we are hopeful, in spite of aims unrealized. I would like to ask one woman from each Society to go home resolved to start a Mission Band, or at least see to it that some one does the work in her congregation.

There is only one effective way to spread missionary intelligence, and that is by a good missionary paper. It is a pleasure to receive our *Lutheran Mission Worker* in its pleasing new form. It brings Lutheran news of Lutheran work to Lutheran women. Can a woman regularly and prayerfully read the magazine and not develop a feeling of personal responsibility and a cheerful willingness to do her share?

Though the subscription list has increased, several thousand more must be added if the periodical is to be kept up to its present standard. Will every subscriber secure at least one new subscription? If that were done all along the line the editor and business manager would have less financial worry.

Bear in mind the Summer School next July. This ought to be a great help in training leaders to conduct "Mission Study Classes," a work thus far in which we have not been successful.

May the Federation movement now being discussed, result in the organization of all our Synodical societies into the Woman's Home and Foreign Missionary Society of the General Council. May we realize the opportunities presented to Christian, consecrated womanhood, "For God and the world's salvation."

LAURA R. SWOPE.

The report was received and referred to a committee: Mrs. Bradford, Mrs. Kuenhle, and Mrs. Vanderslice.

The Executive Committee held two well-attended meetings during the year. It was decided at the first meeting, Jan. 19, 1909, to make a special attempt to increase our number of subscriptions to *THE MISSION WORKER*. The resignation of Mrs. Bradford as chairman of the Church Extension Committee was accepted, and Miss Hallie Vanderslice was appointed her successor. Mrs. Knipe, Mrs. Schmidt and Mrs. Bradford were appointed on the subject cards committee, and Mrs. Heavner, Mrs. Bradford and Miss Bendawald on the program committee.

At the second meeting held Sept. 16, 1909, the Lace Work Committee was enlarged by the appointment of two more members, Mrs. Jeffries and Mrs. Shaw. Mrs. O. P. Smith was asked to prepare and have printed a leaflet entitled "Mother's Day," in the interest of our Cradle Roll; to be ready for our fall convention.

The Educational Committee was instructed to prepare a pamphlet giving a brief outline of our missionaries and the localities in which they are working. Five dollars was granted the committee to cover expense of publication.

Cor. Sec'y Mrs. S. C. Finkbinner, sent out 75 postals, 76 letters, and 45 programs. Also notice to *The Lutheran*.

Home Mis. Box Com., Mrs. G. F. Clamer, Chairman, reported 31 letters sent out. The following societies responded: St. Peter's Mission Band, Hilltown, \$2 sent to S. Dak. Pastor's Aid Society, Augustus, Trappe, \$6 to S. Dak., and a box valued at \$15, and \$1 to Minn. St. John's Phoenixville, \$5 to Canada. St. John's, Quakertown, \$10 to Canada. Total in cash, \$24. Box value, \$15.

For. Mis. Box Com., Mrs. G. N. Heavner, Chairman. Value of goods sent \$54.56. Expenses of box and freight, \$4.55.

On motion it was decided that in the future moneys given for this purpose be turned into the Hospital Fund.

Literature Com., Mrs. L. K. Weber, Chairman. MISSION WORKERS and Topic cards were sent to congregational societies.

Educational Com., Mrs. J. H. Waidelich, Chairman, reported the publication of a new tract on "Inner Missions" by Mrs. Nickels. Also procured a tract on Slovak work for free distribution. The committee strongly urges

the formation of Mission Study Classes.

Organization Com., Mrs. C. R. Fetter, Chairman. Two new societies organized, St. John's, Spinnerstown, and St. John's Ogontz. This leaves 11 societies not connected with the Conference Society.

Church Extension Com., Miss Hallie Vanderslice, Chairman. Thirty-one postals were sent out urging special effort for this cause.

Porto Rico, Mrs. C. C. Snyder, Chairman. Fifty appeals were sent out asking each Society for not less than \$5 by May 1, 1909. The response was very gratifying.

Also a cabinet organ promised for one of the Porto Rico chapels, to be shipped in November.

Lace Work, Miss Bertha Bendawald, Chairman. Sale of India laces, \$51.20; Porto Rico drawn work, \$8.50. Total \$59.70.

Cradle Roll, Mrs. O. P. Smith, Chairman. One new branch was formed at Phoenixville, Rev. A. E. Miller, pastor, with 33 enrolled. There are now 20 branches with an enrollment of 945 children, 156 having been added during the year. Amount contributed, \$161.65.

Junior Sec'y, Mrs. H. M. Lessig, Chairman. Owing to serious illness in the family, the chairman was not present. Mrs. Bradford reported that letters of inquiry had been sent out in an effort to find out how many Mission Bands had been organized, but no replies had been received.

Memorial Com., reported the death of two members.

Treasurer's report for year ending Oct. 28, 1909:

Receipts.—Balance in treasury, \$15.46; annual dues, \$60; Med. Mis., \$184; Hospital Fund, \$232.95; For. Mis., \$207.29; Home Mis., \$253.40; Slovak Mis., \$43; Ch. Ex., \$355.92; Porto Rico, \$162; Xmas India Box, \$150.07; Convention collections, \$22.02; interest, \$5.31; Contingent Fund, \$19. Total received, \$1,710.42.

Disbursed.—To various Mission Boards, \$1,588.62; expenses of speaker, \$1; Cor. Sec'y, \$3.07; printing report, \$23; delegates to Conf., \$2.83; subject leaflets, \$4; Educational Com., \$5; Synod dues, \$20. Total, \$1,658.53. Balance, \$52.89. Clara P. Knipe, Treasurer.

The report was audited by Mrs. N. F. Schmidt, Mrs. I. S. Richard, and Mrs. N. S. Worman, and found correct.

Contributions (* Congregational Societies: St. John's Centre Square, \$26.62; St.

Paul's, Doylestown, \$27; St. Peter's, Hilltown, \$18; St. Andrew's, S. Perkasié, \$28.19; Trinity, Lansdale, \$47; Christ's, Tinicum, \$194.86; St. Luke's, Dublin, \$61; Grace, Norristown, \$98.35; Trinity, Norristown, \$75.50; St. Peter's, North Wales, \$75.75; St. Paul's, Telford, \$31.15; Trinity, Perkasié, \$40; St. John's, Phoenixville, \$58; Immanuel, Pottstown, \$210.20; St. James, Pottstown, \$8; St. Peter's, Stowe, \$15.25; Transfiguration, Pottstown, \$188; St. John's, Quakertown, \$63; St. Paul's, Pennsburg, \$80.36; St. John's, Richlandtown, \$8; Trinity (Dorcas), Quakertown, \$20; Trinity, same, \$43.85; Grace, Royersford, \$65; Jerusalem, Schwenksville, \$22; St. Michael's, Sellersville, \$130; St. John's, Ridge Valley, \$47; Spring City, \$9.50; Augustus, Trappe, \$53.75; St. Peter's, W. Pikeland, \$81.45; Emmanuel, Souderton, \$15; Limerick, \$22.11; Christ's, Towamencin, \$10.

Mrs. Charles L. Fry read over the statements of the Federation leaflet, explaining each with a few running comments. She urged the importance of every Society discussing these fundamental missionary principles so that every woman may understand the significance of the movement. It is only intelligent co-operation that will ensure success. She asked all to rise, who would be willing to promise that this should be done in their own Society. There was a willing response, and Mrs. Fry closed her remarks with the request that any action for or against the movement should be sent to her.

The Committee on President's report recommended the following: 1st, that each delegate take careful note of the proceedings, and present each item to her local Society. 2nd, that we need a Conference organizer and a fund for this work. 3rd, that each Society represented be asked to pledge a sum for our hospital. 4th, that the importance of a large Church Extension fund be emphasized. 5th, that one woman from each Society undertake the organization of a Mission Band. 6th, that the Federation movement may result in the organization of women's Synodical societies into one united body.

Election of officers resulted as follows: Pres., Mrs. C. R. Fetter, Telford; First Vice-pres., Mrs. G. N. Heavner, Norristown; Second Vice-pres., Mrs. Chas. Speiker, Ogontz;

Rec. Sec'y, Mrs. Sydney Kepner, Pottstown; Cor. Sec'y, Mrs. U. S. G. Finkbinner, Royersford; Treas., Mrs. J. O. Knipe, Norristown; Executive Committee, Mrs. G. W. Bradford, Pottstown; Miss Laura Swope, Erwinna; Mrs. H. T. Johnson, Norristown.

Three hundred and twenty-five dollars was pledged for the new hospital.

The afternoon collection of \$22.55 was given to immigration work and the morning and evening collections to the general fund. Mrs. E. R. Cassaday told how the Italian immigration problem in Philadelphia should be met. A demonstration of the work done in the Italian kindergarten of St. Peter's Phila., was given by 12 little Italians under the direction of their teacher, Miss Anna Hess. Both address and exercises were very interesting. After the singing of the immigration hymn, written by Mrs. Cassaday, 15 Societies pledged \$1 each for the support of the Lutheran Italian work at St. Peter's, Phila. Dr. Ramer made a strong plea for the Slovak work, and asked the Conference to undertake the education of a Slovak stu-

dent. Sixty-five dollars was pledged toward this fund.

An invitation to hold the next convention at St. John's Church, Quakertown, was accepted.

At the evening session an excellent address was delivered on "Our India Work," by Dr. E. T. Horn.

MRS. SYDNEY R. KEPNER, *Rec. Sec'y.*

Chairmen of Standing Committees are as follows: Home Mission Box, Mrs. J. G. Clamer, Collegeville; Foreign Mission Box, Mrs. G. A. Kercher, Norristown; Medical, Mrs. C. J. Custer, Pottstown; Educational, Mrs. J. H. Waidelich, Sellersville; Porto Rico, Mrs. C. C. Snyder, Dublin; Cradle Roll, Mrs. O. P. Smith, Pottstown; Lace, Miss Bertha Bendawald, Royersford; Organizing, Mrs. I. S. Richards, Pottstown; Nominating, Mrs. J. K. Weaver, Norristown; Church Extension, Miss Hallie Vanderslice, Collegeville; Junior Sec'y, Mrs. H. M. Lessig, Pottstown; Literature, Miss Mary Hunsicker, Lansdale.

New Pittsburgh Synodical Society Organized

ZOE I. HIRT, ERIE, PRESIDENT

It is not because they lacked missionary zeal, that the women of the Pittsburgh Synod were without a missionary organization until within the last six weeks. This was already manifest to the committee appointed at Thiel Summer School last June, to arrange for a general meeting in October. We at once met with such hearty response from all the pastors and women that we were optimistic as to the success of the convention. But no one anticipated such a splendid manifestation of enthusiasm as we found in the chapel of the First Church, Pittsburgh, all day on October 29th. Pastor Gongaware had announced to his congregation that as many as fifty delegates might be expected. Imagine our pleasant surprise when we entered the chapel and found it crowded. The actual number of delegates and visitors enrolled was 315. Forty pastors also attended, and we were touched by the presence of many of the venerable fathers of the Synod, men whose shoulders have been bent and hair whitened by long years of service. It was an

inspiration to have these veteran pastors present, to sanction the new movement on the part of the women of the Church.

After Dr. Edmund Belfour conducted the devotional service, Rev. G. J. Gongaware alluded, in his address of welcome, to the fact that this had been the scene of many "first meetings" in the history of the Synod, and of the Lutheran Church at large. In responding the chairman gave some reasons why the women of the Church should have a strong missionary organization. But two arguments had been urged against the movement. First, that the women of the Synod were not ready for such an organization. The attendance at Pittsburgh left no further answer needed. In the second place, it was urged that missionary work should be done by the Church as a whole. Certainly! But is it possible that there will be less missionary zeal manifested throughout the Church as a whole if the women organize especially to kindle such zeal? Women, moreover, as mothers and teachers, have in their hands

the training of the vast army of children who will soon be the men and women in control of all the Church's interests and operations. And because there is a multitude of American women whose interests are centered in the frivolities and luxuries of earth, Christian women must do double duty in solving the problems of the extension of Christ's Kingdom.

Congratulations and greetings were received from the Buffalo Society and from the Synodical Society of New York and New England. Mrs. Chas Schimmelfeng, of Warren, gave an interesting report of the Women's National Convention held in St. Paul, at the time of the General Council meeting. Mrs. Chas. L. Fry, of the Pennsylvania Ministerium, gave the closing address at the morning session. This Pittsburgh convention was the direct result of the movement started in Mrs. Fry's Mission Workers' Class at Thiel Summer School. In her address she emphasized the principles and explained the plan of the proposed Federation movement to include all our Women's Missionary Societies in the United States and Canada.

Rev. Dr. C. T. Benze, President of the Pittsburgh Synod, spoke on "The Need of Organized Effort in Mission Work." He said that the evangelization of the world is possible within this generation. One missionary out of every 800 communicants at Christian altars could accomplish the work. Is there any question whether the 799 who remain at home could support the one who goes?

Miss E. S. N. Brown read an intensely interesting history of the first Mission League in the General Council:

This was started before the Luther League was ever dreamed of. It stands near the beginning of the renewed activity in mission work, and has had much to do in stimulating that work. Rev. W. A. Passavant, Jr., zealous for the upbuilding of the Church, and seeing the importance of enlisting the young people in this work, organized a Mission League, March 5, 1884, in Monaca, Pa.

There have been no "social" meetings for mere fun and refreshments, but the extension of the Kingdom of Christ to the ends of the earth was its one absorbing object from the first. It holds one meeting each month, on a week-day evening, preferably at

a private house. Three mission questions are answered, three mission selections are read, and at times original papers on Mission Heroes or new work. Letters from missionaries are brought. Clippings of missionary news from secular and church papers are welcomed and informal remarks on any branch of Gospel work are invited. The meetings are always orderly and serious, but never stiff or cold. Each member contributes ten cents monthly. One member, known as collector, sees that ten other members fail not to have the dime ready each month. Other sources of income are the collections at the anniversary celebrations, and the memorial service held in October. Annually the League contributes \$50 to the zenana workers' salaries, \$60 to educate two boys in India; \$5 membership in the Church Extension Society. It keeps a room furnished in Eliza Hall of the Lutheran Theological Seminary at Chicago, it means to contribute regularly to the Japan work. It has contributed over \$7,600 to various works, and given one of its members to the Telugu Mission field. When Miss Schade went out, the League contributed \$114 to help build a zenana house. In response to the calls for a hospital years ago, we raised and sent to the Board for that purpose \$235—\$100 was contributed to the Pittsburgh Synod's Jubilee Fund, \$100 to the Bhimawaram Church in India, and a church bell to call its worshippers. Almost the first money for the erection of a new building for the Home for Epileptics was \$225 from this League. In reply to Miss Schade's call for an Epidemic Ward for her School, the League agreed to pay for the building, and its two anniversary offerings, with one memorial service collection, put more than the \$600 needed in the Board's hands. While the mission boxes were popular, the League gathered, packed and shipped its regular box to India, and only ceased when informed that it could do better in other works.

Through *The Workman*, Mr. Passavant made known the interest and good work of this League, published its constitution, and hundreds of other Leagues were started throughout the Church. With no congregation back of it, with a very few people to assist in its work, in a town filling up with a transient population of glass blowers, how

has this League been able to keep together for a quarter of a century? How could it be first in responding to new and needy calls? How could it be an example and stimulus to other organizations in our Church in America?

One modest woman has belonged to this League from the first. She has attended every meeting, pondered over every letter read, gathered many mission facts. She urged every member to be present at the meetings and do faithfully the duty assigned. She encouraged the collectors, and was the best of them all. The League was a chief topic of her conversation, and doubtless of her prayers. She talked up the anniversaries and the offerings. She had questions and answers. She was ready with items and volunteer selections to fill out a weak program. She was interested and compelled others to be interested. Miss Mary Wagner is back of all that this first Mission League of the General Council has done.

May God raise up for our new organization in Pittsburgh a good woman who will give her heart and her life to make this Synodical Society and its daughters abundant in years and good works.

Miss Agnes I. Schade expressed deep regret at not being able, to be present at the convention. Long had Miss Schade been looking forward to this day.

After the adoption of the constitution, the following officers were elected: Pres., Miss Zoe I. Hirt, Erie Conference; Vice-pres., Mrs. Anna K. Shanor, Pittsburgh, Mrs. C. K. McCreary, Greensburg, Mrs. S. E. Lohr, Greenville, Miss A. Lindeman, Kittanning, Mrs. C. Schimmelfeng, Warren, Mrs. A. L. Benze, Wheeling, W. Va.; Rec. Sec., Miss Emma V. Passavant, Zelenople; Sec., Miss Annie L. Sheaffer, Pittsburgh; Treas., Miss Julia S. Wattles, Pittsburgh.

Mrs. Jas K. Scott told of the work accomplished by the Missionary Society of Baden, Penna., and "Our New Field—

Japan," was described by Miss Annie L. Sheaffer, of Pittsburgh. The readers of THE MISSION WORKER will have an opportunity to read this excellent paper. "Our Home Field" was the subject of a paper by Mrs. Geo. Beaver, of Greenville, Dr. A. L. Yount's address was full of interesting statistics, and Mrs. E. A. Trabert spoke on Slovak work. Mrs. A. J. D. Haupt's paper on "The Master's Call to the Inner Mission" will probably be printed in pamphlet form. At the evening session Mrs. J. H. Harpster described most graphically and beautifully "Our Portion in India." A unanimous request was made that this paper be published in its entirety, if possible, in *The Foreign Missionary* and in *THE MISSION WORKER*. Rev. John Legum made very plain "Our Mission to the Jews," and Dr. J. L. Smith's address on "Porto Rico—the Island of Promise," showed that ours is the opportunity and duty to go in and possess our share of this island, whose population lives in darkness almost as dense as that of any heathen nation on the globe.

Mrs. Fry's farewell words to the convention must be our aim during the first year of our existence, viz.: that we do all in our power by our prayers and our personal efforts, to create a "missionary atmosphere" throughout the congregations of the Synod. This is absolutely necessary if we would accomplish our ultimate aim—a missionary society in every Conference and every Church. The organizing committee is composed of one member from each Conference as follows: Erie Conference, Mrs. N. Scheffer; Ridgway, Miss Lucy Krech; Western, Miss Scheele; Pittsburgh, Mrs. Paul G. Klingler; Greensburg, Mrs. I. M. Wallace; Kittanning, Mrs. G. U. Preuss. The literature committee, Mrs. A. M. Mehrkam, Miss Daisy E. Worth, and Miss E. S. N. Brown, will do all in their power to distribute such literature as will help to create the needed "missionary atmosphere."

Eastern Conference of New York and New England

The third annual convention was held Nov. 5, 1909, in Holy Trinity Church, New York City, Rev. C. J. Smith, pastor.

There were present 80 delegates and

many visitors and pastors. At the afternoon session the usual business was transacted. The treasurer's report showed that during the year the following amounts were contributed:

Home Missions, \$262.10; Foreign Missions, \$444.83; Porto Rico, \$171.85; Lace Industry, \$219.15; other causes, \$192.24; making a total of \$1,290.17. Also boxes sent to Porto Rico valued at \$67.55, and a box to India containing articles for the hospital and the lace industry, valued at \$112.85. It was decided to raise the pledge for the support of the field missionary from \$100 to \$200. Five new Societies were admitted into the organization, making a total of 28 congregational societies. Favorable action was taken endorsing the Federation of Women's Societies. Rev. C. H. Hemsatt presented the work of Porto Rico. Rev. C. L. Fry, D. D., gave an interesting talk on the great possibilities of the Home Mission work in the Northwest, and Mrs. J. H. Harpster, superintendent of

the lace industry in India, told how much good was accomplished in assisting the Hindoo women to help themselves.

In the evening Rev. J. H. Harpster, D. D., delivered a most interesting and helpful address on Foreign Missions to a large audience.

The officers elected for the ensuing year, are: Pres., Mrs. S. G. Weiskotten; Vice-pres., Mrs. J. A. Steurer; Rec. Sec'y, Mrs. J. Leckner; Cor. Sec'y, Mrs. A. Eckel; Treas., Miss A. Hunken.

The convention again demonstrated how rapidly the interest in the work of the Society is growing among the women of our churches and is prophetic of greater things which will be accomplished in the future.

Philadelphia Conferences

The nineteenth annual convention of the Philadelphia Conference was held Thursday, November 11, 1909, in St. John's Church, Sixth and Race Streets. The morning session was opened with devotional exercises conducted by the pastor, Rev. E. E. Sibole, D. D. He warmly welcomed the society, which was beautifully and fittingly responded to by the president. Delegates responded from the Allentown, Reading, Lancaster, Norristown, Pottsville and Wilkes-Barre Conferences. The president welcomed the delegates and granted them the privilege of the floor.

PRESIDENT'S REPORT.

In this year of wonderful achievements in the aerial and geographical worlds, it behooves us to look to our laurels in the material and spiritual world of missions: to see what has been and what might have been accomplished. Have we been alive to our privileges and responsibilities to forge ahead in the name of Christ and plant His name in the hearts of the children of men? An undertaking of far greater value than planting the flag of our country on an imaginary axis of the earth, or speeding through the air on the wings of the wind.

What progress we have made as a society will be reviewed in the various reports. It is not only a backward look that we need, but a progressive forward determina-

tion to individually accomplish greater things in all our lines of work, which are so varied that each may select what appeals most strongly to the heart.

In our foreign work we urge all our members to make the completion of the hospital at Rajahmundry and its full furnishing a special work for the coming year; and may our hearts and purses be opened the wider that this may be speedily accomplished, now that it has at least been begun after all these years of expectancy. The need of our sisters in India is so great, and if in sympathetic spirit we put ourselves in their place, in their dire need, in illness, it will not take long to see the hospital a memorial of our work. So, then, let each society give liberally and solicit funds from non-members that our work may go forward, and that we may raise sufficient money to build, equip and sustain the India hospital.

To those who feel and see the need of engaging in the foreign mission work, lying at our very doors, in this great city with its incoming thousands of immigrants, no nobler work can be done than that already started for the spiritual uplift of the Italian masses of Philadelphia. This will be of most vital importance in the years to come, and our hearts should be stirred with civic pride that these people can be trained by us to become

good Lutheran citizens and their children grow to be bulwarks of our nation.

The Chair suggests that the Synodical Society be asked to recognize this distinctively mission work of our city and favor plans which would aid it financially. It should be one of the aims of our society, that we eventually may have a settlement house in South Philadelphia for the spiritual betterment of foreigners of whatever nationality.

This will in no way interfere with the noble work of our settlement houses in connection with the Inner Mission Society, located at 338 N. Fourth Street, where the sister in charge is leading many young people into better ways and teaching them useful handicrafts. Here, too, we have a call for financial aid. Teachers and helpers are also desired for needlework of all kinds. Visit the house any evening and see the work progressing.

From the foreigners of our own city we turn to those of the State, where we have multitudes of our own faith. Rev. Dr. Ramer in his excellent article on the Slovaks in the June issue of the LUTHERAN MISSION WORKER gives us a clear view of our duty in caring financially for the training of those who shall become their spiritual fathers.

The foreign, or as it has been designated, the half-foreign field at home, grows still broader, and we have ringing in our ears the calls from the Porto Rican field for funds for a church building in San Juan. Please remember this great need in making donations at Christmas-tide and gladden the hearts of the missionaries with generous gifts.

The circulation of the LUTHERAN MISSION WORKER has increased to 2,400 in the past year, and yet every member of our conferences has not been reached. The cost is so small, twenty-five cents per year, and the benefit derived so very great, that we plead for each member of our thirty-six congregational societies, not a subscriber, to become one to-day at the Literature Table.

A movement to federate into one general body all the Women's Synodical Societies of the General Council Lutheran Church in the United States and Canada

was instituted at St. Paul, Minn., September 10, 1909, at which time the principles and plan were set forth for the consummation of this important step. Since this preliminary meeting the Synod of Ohio and the New York and New England Synod have officially endorsed the movement, realizing that in union there is strength.

The Chair suggests that our delegates to the meeting of the Synodical Society in May, 1910, be instructed to urge that the Women's Home and Foreign Missionary Society of the Ministerium of Pennsylvania take the initiative in this important matter, and call a joint meeting of representatives from all the women's synodical bodies in the United States and Canada for unification.

One of the principles set forth by the federaton movement is, "That every organization within the Church must be missionary in its ultimate object. This includes the Sunday School, the Luther League and all other societies for the training of our young people, who are the Church of the future." This is also the foundation rock on which our Junior Missionary Committee has planted itself. Through this committee an address will be given at the annual Sunday School convention on "Missionary Topics in the Sunday School."

There is a wealth of missionary literature, and all information in regard to securing books on missionary topics may be obtained from the committee.

To-day we miss the face of Miss S. E. Monroe. Last year she was present and addressed the meeting on the work in India. The work called her again, and on Saturday, November 6th, she left our shores, hastening to her chosen field of labor in Rajahmundry, India. Carlyle has said: "Blessed is the man who has found his work; let him ask no other blessedness. Know thy work and do it, work at it like Hercules."

MARY BROOKE.

The Executive Committee held four quarterly and one special meetings. Fifty-four members are entitled to enrollment: eight officers, the chairmen of nine standing committees and one representative from each of the thirty-six congregational societies and the newly-appointed chairman for the MISSION WORKER.

Chairmen of standing committees for the past year were: Organizing, Mrs. Rommel; Foreign Mission Boxes, Miss Mary Miller; Home and Porto Rico Boxes, Mrs. M. F. Trexler; Medical, Mrs. Jacobs; Memorial, Mrs. Zinser; Lace, Mrs. Woll; India Post Cards, Mrs. Braun; Junior Missionary Society, Mrs. E. R. Cassaday; Nominating, Miss Mary Fry.

Delegates to conference conventions: Allentown, Mrs. Trexler; Wilkes-Barre, Miss Monroe; Reading, Mrs. Cassaday; Pottsville, Mrs. Hildwick; Lancaster, Mrs. Cassaday; Norristown, Miss Mary Miller. A letter of greeting was sent to the Danville Conference.

Actions of the Executive Committee that should be brought to the notice of the convention were as follows: To guard the convention against the presentation of objects at our conventions to raise money for causes in which local organizations or congregations and individuals are interested, it was decided that "We permit only such general Church mission work that we as a body are interested in, and that is authorized by the Synodical Society to be presented at our conventions." Upon the suggestion of the editor to appoint a MISSION WORKER Chairman in each conference, Mrs. Fretz was appointed from our conference.

Upon information from Mrs. Jacobs of the urgent need of more funds for the India hospital, it was decided to make a special plea for this purpose at the fall convention; also that the offering of the morning session be given to Church Extension and the afternoon to the Hospital Fund. The spring meeting was held in the Church of the Transfiguration. The offering of \$14.16 was given to Foreign Missions. In addition to the news from the foreign field by correspondence, we had Miss S. E. Monroe, representative from the Church of the Ascension, Mt. Airy, whose ready information was always appreciated. We rejoice that she has again returned to India to engage in blessed and consecrated work in her Master's vineyard.

IDA J. BERTOLET, *Secretary*.

Treasurer's report from Nov. 1, 1908, to Oct. 31, 1909: By balance, Nov. 1, 1908 \$33.51; by receipts to Oct. 31, 1909, \$2,451.71; to balance, \$2,485.22.

Disbursements.

Eng. Home Mis. Fund, \$491.50. Special Home Mis. Work: St. John's, Parksburg, Va., \$15; St. Andrews, Atlantic City, \$10; Wom. Mem. S. S. C., \$10; Rev. L. B. Deck, \$5; Field Sec'y, N. W., \$50; Field Sec'y, Phila., \$42.50; Field Sec'y, Alabama, \$25; Inner Mis., Phila., \$86.11; Missions among Persians, \$15; Portable Chapel, \$50; Slovak Mis., \$97.46; Porto Rico, \$114.82; Ch. Ex. Soc'y fees, \$55; Ch. Ex. special, \$12.50; Ch. Ex. Life Membership, \$50; Ger. Home Mis., \$10; For. Mis. India, \$708.82; India Hospital, \$219.08; Medical, \$69.05; Japan \$10; India Box, \$108.10; Synodical Soc'y fees, \$35; bills rendered, \$77.92; proceeds of a table at Orphan's Home, \$52. Balance in treasury, \$65.35. Mary Weldon, Treasurer.

Audited and found correct by the committee, Mrs. Livingston and Mrs. Dillon.

The English and German Corresponding Secretaries read their reports.

Mrs. M. F. Trexler reported two boxes, valued at \$100.25, had been sent to Porto Rico by St. Mark's.

Miss Mary Miller reported three India boxes, valued at \$153.15, with contributions from the Pottsville and Lancaster Conferences. Money contributions amounted to \$166.72. She asked that the sending of jackets, skirts, etc., be discontinued, but that the donations of hospital supplies, clothing, bedding, drugs, etc., be continued. In view of this, Miss Miller presented the following motion: That the money for the India Box be collected as heretofore, and from it the chairman be allowed to buy such articles for the hospital as are requested by the doctors, the remainder to be sent to the Board for hospital supplies and work.

The Organizing Committee reported that the object for which they had been appointed had, as far as possible, been accomplished and they asked to be dismissed.

Inasmuch as there is an urgent call for more funds for the completion of the India Hospital, Mrs. Jacobs, Chairman of the Medical Committee, recommended that some definite plan be adopted for securing all the money possible for this purpose in the Philadelphia Conference.

The Literature Committee received \$45.20 for subscriptions and the sale of literature. Expenses, which included subscriptions and bills for new literature, \$43.45; leaving a balance of \$1.75.

Mrs. Woll reported that Mrs. Harpster

would speak on lace work at the afternoon session, and would give all information. Mrs. Cassaday, the Chairman of the Junior Work, reports the formation of six new Societies.

MEMORIAL COMMITTEE REPORT.

We record a number of the active members of this Society who, in the past year, have been called to join the great throng of the redeemed.

Bethlehem, Mrs. Edward Bruder, Mrs. I. N. Gaumer, Mrs. E. L. Heilburger, Mrs. A. H. Petri; Nativity, Mrs. Rickert; Dreinigkeits Church, Maria Felmeden, Maria Bauhof; St. Marks, Mrs. C. E. Enkler, Miss Mary Ruehman; Holy Communion, Mrs. Richard Greiner; Transfiguration, Mrs. Van Holt; St. Johannes, Mrs. Geo. Zorn; St. John's, Miss Effie Miller. In the death of Miss Miller, who was associated with this Conference Society from the time of its organization, this Society has lost a faithful co-worker, she was always ready and willing for the Master's service.

MRS. H. B. ZINSER.

Mrs. Braun made a brief report for the post cards, which was supplemented by Mrs. Harpster, who stated that support of the post cards helped to defray the expenses of the Book Store in Rajahmundry.

Congregational Societies made their reports and the mite box offering amounted to \$339.15.

The following delegates to the Conference Societies made their reports: Allentown, Mrs. Trexler; Reading, Mrs. Cassaday; Pottsville, Mrs. Hildrick; Lancaster, Mrs. Cassaday; Norristown, Miss Mary Miller.

The morning offering of \$36.40 was given to Church Extension.

Before the business of the afternoon session was taken up, Rev. Beiber gave a very forcible and inspiring address on his work as field missionary in Canada. Moved that the resolutions and suggestions of the Committee on the President's report be accepted as a whole.

Inasmuch as the work of the Organizing Committee is considered completed for the present time, it was moved that that committee be discharged.

In response to the plea for some plan for raising special funds for the hospital

work, it was suggested that each one feel a personal responsibility, and make some personal effort in her Society for the hospital.

The following were elected delegates to the Synodical Convention: Mrs. Jacobs, Mrs. Laird, Mrs. Braun, Miss K. Miller, Mrs. Woll, Miss Mary Fry, Miss Mary Miller, Miss Mary Welden, Mrs. Binder and Mrs. Shupe.

Alternates: Mrs. Hildrick, Mrs. Bertollet, Mrs. Rommel, Mrs. Livingston and Miss Hutzle.

Miss Agnes Schade read an interesting paper on the progress of women in India through Christian education.

Mrs. Harpster spoke of the industrial work in India, especially the lace work, among the girls and women that has been so successfully carried on for the past year.

REPORTS OF CONGREGATIONAL SOCIETIES.

	Members.	Home.	For.	Porto Rico.	Boxes.
Advent, Phila.....	50	\$15.00	\$5.00		
Apostles	48		15.00		\$5.50
Ascension	32	70.35	58.00	\$25.00	13.50
Atonement	36	2.00	2.50		
Bethlehem Mis. Soc.	93	11.00	22.00		
Bethlehem Y. L. A. .	8		8.75		
Bethlehem G. M. L. .	12		75.00		
Bethlehem Boys' Lea.	11	2.50	75.00		
Bethlehem J. Mis. So.	25		6.25		
Christ Church	42	55.10	5.00	15.00	
Epiphany, Camden..	25				
Epiphany, Manayunk	25	6.00	10.00	2.00	
Holy Communion....	32	54.43	15.00		
" Trinity, Chester..	45	27.37	15.00		
" " Wildwood, N.J.					
Incarnation		19.25	9.50		
Prichard Memorial..	27				
Nativity	65	50.00	25.00	10.00	
Our Saviour		2.00			
Redeemer					
Resurrection	25	18.00	11.25	43.00	19.55
Salem					
St. Andrew, Atl'ieCity					
St. John's W. M. S. .	44	378.60	186.50	25.00	28.85
St. John's Y. P. S. .	25	90.79	40.00	12.94	
St. Luke's W. M. S. .	92	118.00	147.00	15.00	10.00
St. Luke's Y. P. S. .	14	6.00			5.00
Parish Helper.....		7.00	21.20		
St. Mark's		184.20	220.10	18.00	100.25
St. Michael's W.M.S.	50	108.27			
St. Michael's Jr. Soc.		15.00	10.00		
St. Michael's Mis. B.		5.00	8.00	2.00	
St. Paul's	27	25.80	10.23		
St. Stephen's, Wilm'n.		21.00			
St. Stephen's, Phila..		60.77	23.75		
St. Peter's					
Transfiguration	35		15.40		
Trinity (English)....	40	45.63	21.21		
Zion, Olney					
Trinity (German)....	75	32.00	10.00		
St. Johannes	50	10.00	22.00		
St. Michael's (G'n)..	198	33.27	12.50		37.50

Mrs. Charles L. Fry urged the discussion of the Federation leaflet in all the congregational societies and spoke of the value of a centralized board, and what it would mean. Whereupon it was moved that our

delegates to the Synodical Society be recommended to vote for the unification of Synodical societies into a national body.

Dr. Ramer made a plea for the Slovaks.

The result of the election of officers was as follows: Pres., Mrs. H. E. Jacobs; 1st Vice-pres., Miss Mary Brooke; 2nd Vice-pres., Mrs. Ernst Cassaday; 3rd Vice-pres., Mrs. T. W. Kretschman; Rec. Sec., Mrs. U. S. G. Bertolet; Eng. Cor. Sec., Mrs. Thomas Reese; Ger. Cor. Sec., Miss L. Kate Diehl; Treas., Miss Mary Welden.

Acknowledgments made and a vote of thanks extended to the ladies of St. John's Church for the cordial and hospitable entertainment. To Miss Mary Miller for her efficient work as Chairman of the India Box Committee. To Mrs. Chas L. Fry for her excellent work as editor of THE MISSION WORKER.

Invitations were received from St. Peter's for the spring meeting of 1910, and from St. Mark's for the fall convention of 1910.

IDA J. BERTOLET, *Rec. Sec'y.*

What Can a Little Society Do?

Says Mrs. J. K. Scott: Our Mission League in Baden, Penna., was organized in 1891 with but a dozen members. The central idea was to keep in living touch with all missionary movements in both our home and foreign field. Our little circle first met at private homes, but ere long the meetings were transferred to the Church on the last Sunday evening of each month, and became a prominent feature of the Church life. The League became the chief source of educating our people in regard to their duty to

the heathen, the friendless, the orphan, the sick.

Few as we were, notice the result as shown in the contributions made thus far: Miss Schade's salary, \$270; annual dues, \$33; Home Mission purposes, \$168.34; Foreign Missions, \$90.25; Passavant Institutions, \$69; personal contributions \$20, total \$650.60. These funds were not the proceeds of fairs and bazaars, but "free-will contributions" in every sense of the word.

Another Summer School Echo

Mrs. Ira M. Wallace writes: A number of our energetic and earnest women in Youngstown, Pa., met shortly after the Summer School at Thiel College and organized themselves into a missionary society. While there is an active Ladies' Aid Society in the congregation, we found no difficulty in organizing this mission society, for their objects do not conflict. We are making commendable progress in the study of "Aliens or Americans," holding our meetings at

private houses, on the second and fourth Fridays of the month. Several of our young men are taking an interest in the study, who are public school teachers, and are daily coming in contact with the "Alien," in the coal works and mills, as well as public schools. Some of our teachers have almost entirely alien scholars in their schools, so that they have information first-hand, which they give at the meetings.

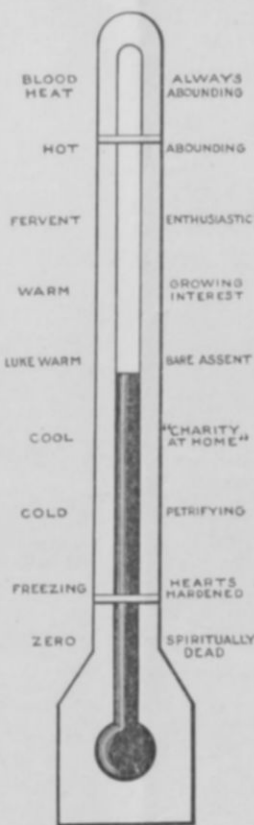
A message from Mrs. Casselman, of Canada, states: "At the October meeting of our society in Montreal *each clause* of the federation leaflet was carefully discussed. It was an ideal missionary meeting." This is the verdict of all societies which have done the same. The danger is not that any objection will be found to the principles or the plan enunciated, but that they will be hastily adopted by a mere perfunctory vote, with-

out any thorough study of their deep and wide significance. When your society has considered the recommended articles *one by one*, please report this fact to THE MISSION WORKER. We want to publish an Honor Roll of these names, which will be an incentive to other societies to do likewise. It is imperative that we **MUST** get our women to study.

What Says the Missionary Thermometer in Your Congregation and Society?

No one need be told that unless the dynamo is in motion, the lights are not burning, and the dynamo is surely not in motion where the thermometer stands as shown on this page. Whether we mean our whole church of the General Council, or any individual congregation, the application is the same. Lutheranism is justly proud of its "conservative" position, in the sphere of christian doctrine, but in respect to missionary activities "The golden mean" is the meanest possible attitude. How did the Master express His verdict, in that message direct from His throne in heaven? "Unto the angel of the Church of the Laodiceans write: I know thy works, that thou art neither cold nor hot, but lukewarm, therefore will I spew thee out of my mouth." He that hath an ear, let him hear what the Spirit saith unto the churches. Down-right frigid condemnation of the whole missionary business (if such a thing can be conceived as possible for a christian soul) would be less painful to the Master's heart than the callous indifference which oftentimes goes with a theoretical acknowledgement of our duty and privilege. These are the days of glorious Forward Movements which are all aglow with zealous ardor, and our church is beginning to catch something of the blood-earnest spirit. The city of Buffalo was set on fire, as it were, about the middle of October, and the beneficent flames have been spreading ever since, as Phila-

Missionary effort, the living vitalizing Spirit, without which every limb and muscle of the body is dead, is the Holy Ghost, and himself kindles and energizes every devoted heart. Therefore the source of supply is both inexhaustible and unintermittent. For us to be alternately hot and cold at intervals is a case of ecclesiastical malaria, a species of spiritual chills and fever, with which so many are afflicted. What the church needs is a missionary interest which is as constant as it is intense, whose thermometer registers a genial, life-giving summer warmth all the year round. In a word, as the Apostle so tersely expresses it, "Be ye steadfast, unfluctuating, ALWAYS abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."



delphia can testify. May they continue to do so until the whole land is enveloped in the blessed conflagration!

We certainly need a raising of the temperature, if the scarcity of applicants for the noble Deaconess work be any criterion of the wintry cold now prevalent in our land. We need more young men for the ministry, more volunteers for the office of teachers in our Sunday Schools, more leaders for Mission Study Classes, more helpers in our Junior Societies, more missionaries for the foreign field, more pioneers for frontier posts in America, more house-to-house canvassing in our own home towns. Organization is a splendid thing; federation will prove of immense value, the machinery must always be regarded of importance far greater than we have hitherto understood, but when that phase of the question is fully emphasized as it ought to be, let it never be forgotten that the Soul of

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CONVENTIONS

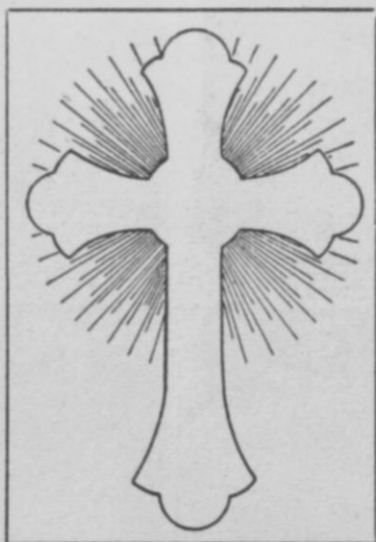
Wilkes-Barre Conf., March 10, Lansford.
Allentown Conf., April 7, S. Bethlehem.
Reading Conf., May 11, Sinking Springs.
Penna. Min., May 18, St. James, Reading.
Canada, May 25, Morrisburg, Ontario.
Chicago, June, Mulberry, Indiana.
Swedish Augustana, Jubilee, June.

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"THE FIELD IS THE WORLD"

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OUR REAL PROBLEM
OF EVANGELIZING THE WORLD

LIES NOT IN INDIA
NOR IN JAPAN
NOR IN PORTO RICO

BUT IN AMERICA

THIS IS GOOD
“WE CAN DO IT IF
WE WILL”

THIS IS BETTER
“HE CAN DO IT
IF WE WILL”

YOU MAY GIVE WITHOUT LOVING
BUT YOU CAN'T LOVE WITHOUT GIVING

FOR GOD'S GREAT PLAN
DEPENDS ON MAN

NO ONE EVER BECOMES
GREAT

EXCEPT BY HAVING
PART IN A

GREAT CAUSE

3,430,000 UNGATHERED
Lutherans in America

A WIDE-SPREAD FIELD FOR
HOME MISSION ACTIVITY

A POTENT FORCE FOR FOREIGN
MISSION CONQUEST

**OUR NORTH PACIFIC
COAST**

IS A BATTLE-FIELD OF

TITANIC FORCES

THE DOMINANT SPIRITUAL FORCES
THERE WILL DOMINATE THE WIDEST
SEA ON THE GLOBE, AND CONTROL
THE DESTINY OF

TWO CONTINENTS

THE MORE RELIGION
WE EXPORT
THE MORE WE POSSESS

NOT HOW MUCH OF
MY MONEY
WILL I GIVE TO GOD?
BUT HOW MUCH OF
GOD'S MONEY
WILL I KEEP FOR MYSELF