

Lutheran Mission Worker

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I Love the West

EMMA L. MILLER

I love the West, the wide, wild West;

I love its snow-capped mountains;

Its canyons, valleys, sunny glens,

Its forests deep, and grassy fens,

Its streams and dashing fountains.

I love the West, the changed, new West;

Her veins new blood is flushing;

New homes, new towns, new cities rise;

From every land beneath the skies

New life to her is rushing.

I love the West, the Christless West;

My heart goes out in sorrow

To miners', loggers', ranchers' camp,

To thousand hearts without God's lamp—

Oh, dark must be their morrow!

I love the West, the Christian West;

God bless the sons and daughters

Who hasten there, God's Word to take;

Who spend their lives for His dear sake;

Who sow beside all waters.

I love the West, the coming West;

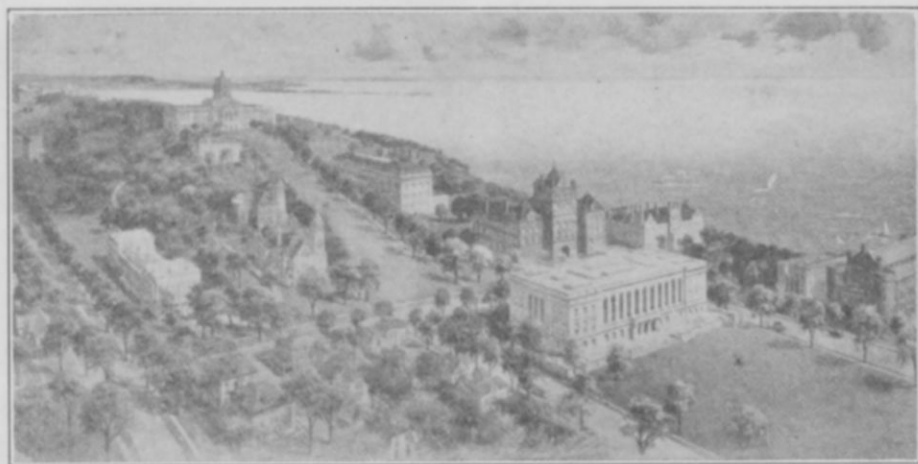
When, all our land adorning,

The Sun of Righteousness shall rise,

Illuminate the western skies;

And usher in that morning!

—Selected.



STATE UNIVERSITY AT MADISON, WISCONSIN

Our Young Women in Western State Universities

The fact that there are to-day at least one thousand young women among the students of the Madison University, and that many of these must be Lutherans, since in the State of Wisconsin our Lutheran people are the most numerous Protestant constituency, ought surely be a subject of serious con-

cern. This is intensified by the further fact that practically the same conditions prevail in every State of the Northwest all the way out to Seattle. Are you aware that the number of young women in State universities is more than twice that of the women in female seminaries? What does this mean, so far as

the vital question of religious influences is concerned? Some of the current popular magazines are insisting that even in the prominent female seminaries, the same frightful skepticism and agnosticism are being taught as in the most irresponsible male institutions, and the indictment is terrible enough to make one's very blood run cold.

If this be true of institutions nominally Christian, which call themselves the green tree, what shall be done in the dry? As Miss Theresa M. Wilbur forcefully says:

"The right of a State University to bear its name is by no means a nominal one. The University is not only supported from State funds, but its whole life is bound up with that of the State. It is what the people of the State demand that it shall be. In some States there has been so much fear that one sect would gain undue influence in the public schools, or that instruction which certain denominations believe should be given by the Church alone, should be attempted by the schools, that the people of the State have practically demanded that the State institutions should have no dealings in religious matters, because, in this way only, they felt they could insure there being no sectarian influence in the schools.

"What must this mean, from a spiritual point of view, in its subtle influence even upon strong natures? Surely the religious life of the student community makes a telling impression upon each individual student. We would doubtless be safe in saying that no student leaves the University on the completion of her course, with exactly the same religious attitude that she had upon entering. And as the students are destined to have places of leadership in the communities to which they go, there will be a tendency to reproduce the religious life of the student community in the communities throughout the State.

"Upon entering the institution, the religious doctrines and ideals which some students bring with them find practically no expression, because they take as an axiom of college life that an undergraduate must conform to the traditions of the University, whatever they may be. Then, too, those who are acquainted with our Universities know how the demands made by social activities

hinder the spiritual development of some of the most promising young women. It is also an evident fact that into the life of these institutions, which should be most truly democratic, there often comes a spirit of caste and a rivalry in display, which threatens to be a curse, not simply to that community, but to the States and towns in which these very young people will seek to reproduce the social life of their undergraduate days. Moreover, a forward girl, who feels that it is permissible as a student to do certain things which any well regulated society would question, makes her influence more keenly felt than does the girl who is holding to a more conservative course. And many a girl feels that it is practically impossible for her to live in accordance with her personal preference and her cherished ideals, because the social pressure is so great that unless she conforms she is painfully conspicuous.

"But worst of all, on the doctrinal side, the reckless, free spirit of the University, with its search into every aspect of the truth, introduces students into a universe which is strange to them. And a good number will find it difficult to adjust their religious ideals to this new situation. Some are bound to have serious doubts, and these will find expression. Who is to see to it that the positive religious life of the student body also finds expression? Otherwise an unnecessary confusion is brought about. The students in the lower classes, hearing that some of their brilliant upper class friends are uncertain in their religious thinking, will feel that a measure of doubt is an evidence of a splendid mentality, unless they also hear the expression of a sound faith on the part of other upper class women who have thought deeply and to a conclusion."

Was it a wise and timely move on the part of the General Council last September to appoint a special committee to look into the necessity of establishing "student pastorates" in all State Universities which have a large Lutheran percentage of the young men and women enrolled? Not that this means separate Churches for students alone, but it must certainly mean Churches near enough to the campus of the institution to make their influence felt. This is especially true where the dormitory system prevails.

A Lutheran Woman as Literary Prize Winner



Once in a while we hear a piece of surprising good news which makes us fairly bubble over with delight. If anybody had dared to prophesy that last year's Nobel prize in literature, involving a reward of \$40,000 in gold, and open to all the world, would be captured by a modest little Swedish wo-

man, whom few of us had ever heard of, many would have dubiously shaken their heads and smilingly replied, "Can any good thing come out of Nazareth?" It is a great pleasure, therefore, to publish the portrait of Miss Selma Lagerlof, and it ought to be an incentive to every Lutheran woman (and her name is legion) who distrusts her own abilities in the use of the pen. It was a Swedish Woman's Journal which succeeded in calling Selma Lagerlof out of her seclusion of nearly fifty years and starting her on a career as an authoress which has now been so conspicuously crowned with lasting fame. She had always been hoping in a vague way that some day she might write something for publication, but kept putting it off and putting it off, until at last the woman's magazine *Idun* offered a reward which crystallized her resolve. After that it was not long ere she gave up her work of teaching, and devoted herself entirely to a literary profession, which has greatly endeared her to the people of Sweden. Until some friend of means puts it in the power of THE MISSION WORKER to offer a similar reward to our American Lutheran women, which will coax some of our latent talent out of its hiding places, it will, alas, have to continue dormant. Unless this call, here issued, may in the good Providence of God strike some eye, and thereby some heart, leading to the consecration of abilities which the Master has given for the glory of His name, hence are a sacred trust.

Our Dispensary for Treating Tuberculosis

CORNER SUSQUEHANNA AVENUE AND HANCOCK STREET, PHILADELPHIA

The fundamental principle of the Kensington Dispensary is that, if tuberculosis is to be treated effectively, we must not only be content to treat the consumptive poor who present themselves at the Dispensary, with the disease in a more or less advanced stage, but we must also follow the patient to his dwelling. We must inspect his home and, as far as possible, inspect all members of the household, so as to detect cases at the earliest stage. This most important effort at preven-

tion is pursued by our doctors and nurses. It is frequently found that several members of a household are affected simultaneously. Such patients are in turn brought under the guidance of the Dispensary.

The significance of such an institution as a great "receiving house" and "clearing house" is now widely recognized. It deals with every type of tuberculous patient among the poorer classes, and with every inquiry regarding the treatment and prevention of the



dreaded disease. It sifts and groups the cases, and recommends the suitable line of treatment. Many cases continue as visitant patients to the Dispensary. Others, too ill to come, are attended at their homes by the doctors and nurses. Milk and other necessities are supplied free of charge to those unable to pay for them. Early cases are sent to Sanatoria, with a view to cure. Advanced and dying cases are recommended for admission to city hospitals. In this matter close co-operation exists between our Dispensary and such hospitals as care for tuberculous patients.

During the year 468 patients applied for treatment. From 25 to 30 children come weekly, and they are usually very hopeful cases, always cheerful, happy and respond quickly to treatment, for youth is in their

favor. It is readily to be seen that these saved children of the working classes will be a wonderful factor in the education of future generations. It is through the children that we must hope to eventually stamp out tuberculosis. We are anxious to secure suitable quarters for the efficient handling of our large clientele, and conducting the various departments of our work. If we had the necessary funds at hand, the factory building on our premises could be adequately remodelled to suit our needs, and we could personally care for such poor patients as the one shown in the picture. He was afflicted with tuberculous abscesses. His wife was obliged to go and work for the daily sustenance. Two little boys, his only caretakers, did what they in their childish ways could do after school hours. Finally he became

so ill that his wife was compelled to stay at home and care for him. Thus the income ceased. Our nurse made daily visits, and her treatments were a great relief to the sufferer. From our special relief fund this family was pensioned until death claimed the father, after which the mother could again earn sufficient to support her children.

Many other cases could be cited. The Dispensary is too young in the work to report any permanent cures, but some of our patients improve wonderfully. By this constant supervision in the homes, much suffering can be alleviated and the chief object of the crusade, the prevention of tuberculosis, accomplished.

A. S. W.

Church Extension in Brooklyn

REV. GEORGE C. LOOS, FIELD MISSIONARY

If we may in any degree judge the future from the past and the present, the work of the Lutheran Church, and especially of the General Council, in the City of Brooklyn, is full of promise. Neither her past record nor her present condition are all that they might have been, it is true, but the showing is sufficiently remarkable to justify the aggressive and far-reaching plans now being put into execution for the development of the field.

Our first English congregation, the Church of the Redeemer, was organized less than sixteen years ago, and its first pastor, Rev. S. G. Weiskotten, D.D., is still at his post. Since then fourteen General Council English congregations have been founded, in the following order:

Christ Church, 1895, with its 1,500 members a perfect marvel of organization and growth; Holy Trinity, 1895; Church of the Reformation, 1898; St. Stephen's, 1898; Church of the Messiah, 1899; Church of the Resurrection, 1900; Grace Church, 1902; Church of the Incarnation, 1902; Church of the Good Shepherd, 1906; St. Andrew's, 1906; Church of the Ascension, 1907; St. Barnabas', 1908; Church of the Covenant, 1909. Besides these, and belonging to the same list, although they lie outside the borough, there are congregations at College Point, Corona, Richmond Hill, Union Course and Freeport—nineteen churches in sixteen years! This fine record, in the midst of such tremendously worldly and unchurchly conditions as exist in Greater New York, was made possible by three essential and happy circumstances, namely, the missionary zeal of the pioneer pastors, Revs. Weiskotten, Knabenschuh and Steimle; the cordial co-

operation of that generous patron of missions, Hon. Charles A. Schieren, and the kindling of the missionary flame in the heart of each successive pastor in the field. It is a tribute, by the way, to the devotion of both the pastors and the congregations, that in most cases the original pastors of these nineteen congregations are still in charge, and that the majority of the number are worshipping in their permanent and imposing sanctuaries.

The result of the aggressiveness on the part of the missionaries and congregations of all Synods in the past is shown by the present condition of the Lutheran Church in this community. It is a fact not generally known and hard to believe—but a fact, nevertheless—that the Lutheran Church in Brooklyn is numerically the *largest* Protestant body, numbering in its sixty congregations 31,500 members, moving up from second place to first since last year! This does not mean that it has the largest individual congregations, nor the largest buildings, nor the biggest name among the denominations, nor the richest people, nor the most sensational preachers, nor the largest number of merely nominal followers. It means that the communicant membership is 31,500, making it, as in some predominantly Lutheran cities of the Northwest, the largest religious body in the community.

This gratifying condition means more than the surface figures show. It means, for instance, that this result has been achieved not only in spite of prejudice on the part of other forms of thought, secular and religious, but also in the face of absolute ignorance or ignoring of our denominational existence. For it is a notorious fact

that some newspapers which each devote one whole page every Saturday to the presentation of church news, *never* give a single line or word of Lutheran items. It is fair to presume that what is now being accomplished in obscurity will be continued and increased when our soul-satisfying and humanity-reaching doctrines become better known.

The membership figures also fail to show through what difficulties this stage of our progress has been reached. Only those who know religious and moral conditions, or rather irreligious and immoral conditions in Greater New York, especially those who have had the opportunity of contrasting those conditions with life and worship elsewhere, can appreciate what it means for a church to organize, and live, and grow, and forge ahead, and reach the front rank of live religious forces, against the deadening, destroying, damning influences which here oppose all forms of spirituality. These influences affect not only the world which surrounds us, but also the members among us. To hold our own against the criticism, the contempt and the diabolism of the city, to snatch here and there a brand from the burning, to keep our sanctuaries from being swamped with worldliness, to maintain absolute purity of doctrine, and in the most material period of the city's history, and under conditions absolutely appalling, to emerge the largest Protestant force in the community, is like leading a lost cause to sweeping victory.

Even this does not tell the whole story. Our numbers are not accounted for by the mere fact that there are many old-country Lutherans to be gathered, for sometimes a lapsed Christian is harder to reclaim than a rank worldling. And even though the old-country Lutherans may remain loyal, their children are not by any means always to be relied upon, and often frankly tell us that they have too much business to bother (sic) with church or religion!

The remarkable record has been made, not with large treasuries, not with wealth and power, nor with great names and strong institutions to back us up. It has been made with the most distressing lack of means. A few men, it is true, have given, and given largely; but, as in an expanding business, the need has always been vastly greater than

the available cash. And so parishes have been developed years later than they should have been. Or, being exploited, have been retarded through lack of pastors and buildings, or combined with other congregations, to the detriment of each. Even now fields ripe unto the harvest are being neglected because of the lack of the vital elements, men and means, to prospect and develop them. There is at this moment a great need, an almost desperate need, of men and means to continue the work begun, and maintain the great advantage of being the largest Church in Brooklyn.

The present condition of the work is shown in the equipment as well as in the membership. As before stated, nearly every congregation is housed in its permanent stone building, and many of these congregations exert a powerful influence for good in their immediate neighborhoods. The various congregations have banded themselves into The Brooklyn Missionary Society, which stands behind every new mission with advice and assistance. Two General Council field missionaries are in the territory opening up new fields. One portable chapel, the best means yet discovered for housing new congregations, is in place, another is on the point of erection, a third is about to be contracted for, and a fourth will very soon be necessary in one of our developing fields.

The foregoing indicates what must be our plans for the future, if we are to seize the opportunities so Providentially placed before us. Our human treasure-mine, instead of being worked out, is just really opening up. It is only necessary, with zeal and patience, to continue along the lines so successfully followed by the pioneers in the past. But it is a greater work, a more difficult work, to-day than ever, and demands for the greater equipment greater support. If we would retain the prestige gained, and continue the work begun, we *must* have adequate resources. We cannot yet look for these in any large measure to the field itself, for all of the congregations in the list enumerated, with one or two exceptions, have large debts, and are scarcely able to give more than the modest sums required of them by their membership in the Brooklyn Missionary Society. Yet the insistent call for

help to prosecute the work must be heeded, if the Lutheran Church, which is beginning to come into its own, is to continue, even along the obscure lines of the past, *without developing* into the metropolitan Church which it should be. We dare not ask all our aid of one or two big-hearted men. Yet, with the larger work to be done, we shall require greater resources than ever before. Help for the work *now* will be worth twice, *quadruple*, *infinitely* more than it will be ten years hence, just as a loaf of bread to a hungry man to-day would be worth infinitely more than would a banquet next week. Fields and families which can now be saved to the faith and to the Church will be past reaching a decade from now.

These are the record of the past, the condition of the present and the plans for the future in this, the gateway of America. There will no doubt be difficulties encountered in the prosecution of the work. There will probably be bitter disappointments in the development of that work, even

under the most favorable conditions. There may even be periods of reaction and loss. But all things taken into the account, there seems to be for us in this metropolis, so fair an opportunity as to make it a veritable land of promise. This, too, in spite of the fact that the cities of the land are known to be indifferent, almost deaf, to the call of religion; indifferent, indeed, about in direct ratio to their size. Greater New York is, therefore, in the first rank of heedlessness, and yet there is here an opportunity for our Church such as is offered to no other religious body, and if we can influence New York City, whose teeming millions outnumber the populations of whole States, we shall be in a better position to undertake the conquest of other portions of the country. If the political slogan, "As goes New York, so goes the country," applies even remotely in a religious sense, then, truly, as a great statesman a few years ago said, "The Lutheran Church is destined to be one of two or three greatest denominations in America."

Church Extension in Canada

FIELD MISSIONARY, M. J. BIEBER, GALT, ONTARIO

Canada is larger than the United States, even including Alaska. It has 7,300,000 souls. 80,000 persons are coming each year from the United States, especially into Western Canada. At least half of these are Scandinavian and German Lutherans. The winters in the southern part of Canada are like those of our northern States, not excessively cold, but invigorating and healthy. Canada is on the eve of great development. Her government and her people are preparing for it, and the next five or ten years will see wonderful possibilities realized in the Dominion.

There are 500,000 Lutherans in Canada: 100,000 communicant members, 100,000 adults confirmed, but not in our Churches, because they have not been gathered. The other 300,000 are young people in the Sunday Schools, some few in ours, many in other schools. This is the time to care far them. Circumstances are propitious. God says, "Go work to-day in my vineyard."

Five years ago the English Home Mission Board commenced the work in Montreal with its 400,000 population. After mission-

ating a year in New England, the past three years have been devoted exclusively to Canada by the field missionary. And how signally God has blessed our labors! As a result we have been able to organize the Synod of Central Canada (English), with 13 congregations and 11 ministers; a Canada Luther League belonging to the Luther League of America; a Canadian Woman's Missionary Society, which pledges \$250 towards the Maternity Hospital in India; a Canadian Luther Laymen's movement. All of the congregations except two are self-sustaining, but several of them receive Church Extension loans to secure their properties. Those loans enable them to stay off the funds of the Mission Board. In addition, the new Synod pays the salary of the field missionary for Canada. Surely "God hath visited His people."

Our *greatest need just now* is a Theological Seminary. We *must* train our *own* men on the field. Next fall a Lutheran Theological Seminary will be opened in Toronto in federation with Toronto University. A *dormitory*, to care for our Lutheran students

at the University, and for our Seminary students, *must be secured at all hazards*. If we had a \$10,000 Church Extension loan for a few years we could make ends meet at once. We pray God and the Church for assistance in this necessary project. Will not the individual members, the individual societies, the Conference and the Synodical Woman's Missionary Societies, include our needs in their prayers and in their gifts. If the pyramids are this year taken by all the members in our Churches, and not simply by the Sun-

day Schools, both the \$10,000 and \$50,000 additional can easily be raised for Church Extension, above last year's contribution. We in Canada will do our part, but we are young. The burden is heavy and we are small, but we have *faith* and *hope* and *courage*. Soon we expect to enter Ottawa, with its 80,000 population, the capitol of the Dominion, and then we will need another church building. Thus the work steadily progresses.

Church Extension in the Northwest

FIELD MISSIONARY, J. A. ZUNDEL, MINNEAPOLIS

In Minnesota 68 per cent. of the Protestants are really Lutherans, and should be members of our polyglot Church. Though many, very many, are not in organic union with any Church, yet the hopeful fact remains that many will come if they are sought after, and if a place of worship and a faithful pastor be secured.

The writer came to the Twin Cities in January, 1908, took charge of a small mission of 22 members and 44 in the Sunday School. A church home was secured, and now the mission, after two years' work, has a membership of 133 and a Sunday School enrollment of 360. The receipts for the past year were \$2,111.36. The congregation gave for missions over \$300, has paid all Synodical appointments, and is now contemplating the erection of a more suitable place to conduct the Sunday School work. This progress it was able to make because it secured a small Church Extension loan, and thus was able to have its own place of worship.

As an outgrowth of this work, another mission has been organized in "Seven Oaks," a new district of Minneapolis, where a

church has been erected at a cost of \$4,500, through the generosity of Hon. C. A. Smith, who loaned the money.

On Western Avenue we organized a congregation last June, which now has a membership of 50, a Sunday School enrollment of 125, a Ladies' Aid and Missionary Society of 22.

We expect to purchase two suitable lots in a few weeks and then the problem of a new church will be before us. It is a big proposition to build a church and support the congregation's local expenses also. The people need help and encouragement. A Church Extension loan will do this.

The portable chapel donated by the good people of Warren, Pa., has been erected in St. Paul. It is quite neat in appearance and will seat comfortably 211 persons. The Sunday School is growing, and it is hoped that a congregation can be organized very soon.

It is the same old story: Give a live man a suitable place of worship and immediate development may confidently be expected.

Church Extension is an endless chain, and continually moving. It is the mystery of perpetual motion solved and applied. It is the physical principle of the conservation of energy illustrated in religion.

It was said of poor but devoted Christians of old, by one who spoke under the inspiration of the Holy Ghost, "They first gave their own selves unto the Lord." Let

our General Council members learn anew, during this Lenten Season, to give their own selves unto the Lord, who gave Himself for them, and their Church Extension will be a matter of grateful surprise.

The voice of God Himself is heard in the pleadings of His Church. He is putting our faith to the test in these days. Our Church must stand or fall with her disposi-

tion toward the work of extension. The challenge of our Board therefore *compels* us to take heed and arise. The course of Lutheran empire waits on our response to this

call.

A modest contribution given *now* will help the cause tenfold more than the *intention* to give a larger sum some other time.

The Age of Martyrs Not Yet Past

A TRIBUTE TO THE YOUNG NORWEGIAN PASTOR OLE FUGELSKIEL



Pathos and tragedy are strangely blended in an episode which occurred at the beginning of this winter, in one of the frontier settlements of the Minneapolis forest region, far up on the border line of Canada.

Pastor Ole Fugelskiel was a member of the graduating class of the Norwegian Lutheran Seminary in Minneapolis last June. You will observe by the lineaments of his face, that he was a young man of rugged physique and heroic mould, who was not looking for an easy berth or a self-indulgent life. As a descendant of his old Viking ancestors, he had inherited something of their courageous blood, and this daring was to be devoted to the service of his Scandinavian kinsmen, who are doing the pioneer work in a chain of logging camps in the wilds of the extreme border land between Minnesota and Ontario. So sparsely settled is the district of his herculean labors, that the ma-

jority of its villages are not even named on the latest map. Many of his trails led through uninhabited swamps, where he would sink into ice and water up to his waist.

So meagre were his resources at the time of his ordination that he wrote to a friend, in starting out on the journey to his new parish:

"Though I will have spent my last cent when I reach my destination at Spooner, yet I am expecting a letter containing \$5 to be awaiting me on my arrival."

The circuit of his parish included twelve preaching points, the audiences being mostly rough woodsmen. There were no wagon roads between some of these scattered forest settlements, nothing but a foot-path, which could be distinguished easily enough in summer time, but was entirely obliterated in the season of heavy snowfall.

On Sunday morning, December 5th, he conducted Divine worship at one place, administering Holy Communion. Then, after a crude meal, he started out to fulfil his afternoon appointment. The air was not piercing cold; in fact, it had sufficiently moderated since early morning, to make him decide to leave his heavy storm coat at the first camp, since he was to return that way next day, and its weight might impede him from getting to camp No. 2 on time. He had his satchel of Bibles and hymn-books, which he carried by a stout cane thrown over his shoulder, and as he was trudging through the thick woods a blinding squall of snow came up very unexpectedly, and, to his horror, he found ere long he had lost the path. Within a short time the depth had reached ten inches, and the under part of it was wet and soggy, clinging to the pantaloons and freezing to the very skin. Recognizing that he must keep

in motion to save his life, and hoping, though it was Sunday, some stray forester might be within reach of his call, he kept trudging aimlessly about, crossing and re-crossing his paths, and the searching party which found his body next day, observed that the farther he walked, the steps kept getting shorter and shorter in his exhausted condition, until at last they measured only a few inches. Then he sank down in an attitude of prayer, his mental faculties perfectly clear, his hands clasped across his breast, and the open Bible in the fork of a tree before him.

Those who have described death by freezing say that at the very last, just before the faculties succumb to the cold, all sense of suffering and pain is completely dissolved, and it is the easiest form in which the death angel can come. If his translation was thus unique, the chosen sphere of his life-work was likewise quite out of the ordinary. We who live among the comforts of civilization can have no conception of the wild and uncouth conditions which prevail in far-remote settlements, nor of the

magnificent heroism of the educated pastors who devote themselves to Christian work in such fearfully difficult fields. What wonder his comrades in the theological seminary have thus put on record the effect of his martyrdom on their own hearts and lives: "Our inmost souls are stirred, both by his life and by his death. And with the cordial approval of the professors, we propose to erect a monument to his memory at St. Olaf College, his alma mater, which will kindle the resolve in many a student to follow his courageous lead. We will also place an oil portrait of him in our seminary chapel, to quicken our own hearts, in our daily worship, with the spirit of absolute self-devotion." Even the secular press all over the country commented with highest admiration on his Christ-like sacrifice. He is beyond the reach of any hero medal, but he has nobly fulfilled his mission. "Whosoever would save his life shall lose it. Whosoever is willing to lose his life for My sake and the Gospel's, shall keep it unto the life eternal."

Woman's Part in The Augustana Jubilee

MRS. EMMY CARLSSON EVALD, CHICAGO

More than half a century ago a few young zealous Swedish pastors, with their faithful wives, left their cherished homeland to undertake the much needed mission work among their poor struggling, soul-hungry countrymen who had emigrated to America. None but the omniscient Lord, whom they so unselfishly served, knows the tremendous hardships and self-denials these brave pioneers had to undergo under such very trying conditions. Dr. L. P. Esbjorn came in 1849, Dr. T. N. Hasselquist in 1852, Dr. Erl Carlsson in 1853. The only surviving pastors of our pioneer workers are Dr. Eric Norelius, the president of the Augustana Synod, and Rev. Gustavus Peters.

When our Synod was organized in 1860, there were only 17 ministers, with 36 poor, scattered, struggling congregations numbering 3,750 penniless immigrants as communicants. Little did any one then dream that those meagre beginnings would be so wonderfully blessed; that the Synod at its fiftieth anniversary would aggregate 611



ministers, with 1092 congregations and 254,654 souls. Merely to read these figures is sufficient to convince one of the immense home mission work done, although this work

has always been dwarfed and crippled by lack of funds. It is not surprising, therefore, that our Mission Board is now under a heavy debt of \$10,000. To wipe out this debt, our woman's society is working during this jubilee year exclusively for this one object.

We have sent out 8,000 thank-offering boxes to our women of the different conferences and local societies. During the jubilee celebration at Rock Island next June, our woman's society will hold its regular annual convention in the same city. A public reception will be tendered on Friday afternoon, June 10th, to all the women delegates by Mrs. Gustav Andreen, wife of the college president, and there will be other social functions arranged by the women's various local societies. But our most important meeting as a woman's society will be on Monday evening, June 13th. The Synod and the faculty of the college have kindly set aside that evening for this purpose, and we expect to make it a record-breaking occasion. The place will be the great tabernacle to be built on the campus expressly for the jubilee gatherings. The program will be entirely in our hands. There will be two-minute speeches from our eight conference presidents as follows: Illinois, Mrs. Uma Bersell; Minnesota, Miss Hilvine A. Franzen; Iowa, Mrs. Felix Hanson; Kansas, Mrs. Ellen Wickstrand; New York, Mrs. C. L. Eckman; Nebraska, Miss Selma Olson; California, Mrs. Tina Rodell; Columbia, Mrs. B. Westerland.

These women will present, on behalf of

their respective conferences, the contributions gathered toward the \$10,000 fund. After these gifts, from Maine to California, from Alaska and Canada to Texas, are brought forward, the whole amount will then be presented to the president of Synod by the writer. O, how intensely anxious we all are that we may raise the full amount!

Dear sisters of THE MISSION WORKER, will you not remember our special work and purpose in your special prayers?

Miss Fredda Hammar, of Stockholm, president of the Woman's Missionary Society of Sweden, has been invited to attend in her official capacity. We also earnestly hope that all Lutheran Women's Synodical Societies in America will send fraternal delegates to rejoice with us. And we especially hope to have the editor of THE MISSION WORKER to come and present the federation project so dear to her heart. Our Executive Committee has heartily recommended this federation movement to be adopted by our women at this jubilee convention.

[There is no room in this issue to deal exhaustively with the fundamental principles of the Federation movement, neither is there any urgent haste, since the plan cannot be consummated before September, 1911. But it will encourage every advocate of the forward step to hear that our Lancaster women have already formulated a cordial invitation for our convention at that time, and our Swedish Augustana sisters will be ardent supporters of the project. The Synodical Society of the Pennsylvania Ministerium, at its meeting in Reading next May, will no doubt be glad to send a representative to the Rock Island jubilee in June.]

The Value of Woman's Federation in The South

MRS. K. S. CRONK, LITERATURE SECRETARY AND EDITOR MISSION TIDINGS

Once upon a time, at an annual meeting, the wit of a congregation ironically moved that a second committee be appointed to see that the first committee did its work. He had a horror of over-much organization, but he unconsciously made a pretty good suggestion. We do not need more organization for the mere sake of organization, but we do need better organization, or federation, for the sake of the work. If it takes another committee (federation) to see that the agencies already existing do their work, then by all

means let us have the federation.

The woman's federated body of the United Synod South was organized to help the existing congregational and Synodical bodies do their work. It did not seek to create new channels, but to strengthen the current in the old ones. It did not seek to wrest from the congregations or Synods any authority, or to secure control of any missionary funds. It was no uprising of suffragettes, with demands for more consideration and attention.

It was born of a realization that there would be a great gain, in power and efficiency, if there were some way of getting together, in united effort, along the lines of a carefully planned policy, all of the societies which were working for the same end in many different ways. Though the federation movement has had not quite four years of history, yet that four years furnishes a little perspective in estimating its value. It has brought together capable women from all our Synods, proving of splendid inspirational value in this way. It has also resulted in a unifying of plans and co-operation in work. It is the old story of the six boys who tried to overturn the large log. The first boy tried it in his way and failed. The second and third likewise, and so on until one little fellow said, "Let's get together on this thing, boys! This way! Now, one two, three,—push!" and over rolled the log. It is organized united effort, with capable leadership, which overcomes difficulties and makes the work move forward. Without this there is so much indefiniteness and lack of proper planning.

Our federated movement has been operating along several lines. First, all of our societies now observe a uniform outline of topics and Bible studies. Then we have secured a uniform thank-offering box, with the same objects designated for offerings in all the Synods at the same time. A uniform constitution for societies has been adopted and printed. Programs for monthly meetings have been issued, and this year a package of literature, containing two books of programs with all needed leaflets, has been furnished free to every society. This was made possible by appropriations from the Synodical Societies, and is bringing splendid results. If there were no other gains from our federation, the production of the literature and program helps, by a central committee, is of sufficient importance to call for it. The organization has handled no funds, except the appropriation for literature. It has created no new Boards, but works through the regular Boards of the United Synod. Its work has been on the order of the Young People's Missionary Movement and the Laymen's Forward Movement—for inspiration, education and co-operation.



MRS. KATHARINE S. CRONK

Personally, I have a firm conviction that under ideal conditions, the congregational treasury is the channel through which all of our missionary gifts should be made. And the present glorious uprising of men for missions will certainly bring this to pass. But so long as the men of the average individual congregation had a conscience on the subject of missions, which would allow them to lie down and sleep at night, after deciding to use the self-denial missionary offerings of the women, to put a fence around the church cemetery, or to pay an overdue fuel bill, it was not surprising that the women sought to open up a more direct route to the mission field. Neither will it be surprising if, as the men give themselves and their money more and more thoroughly to the work of missions, the work of the women's societies will tend more and more to be educational and inspirational.

It is not a dream, impossible of realization, that the time will come when all the missionary organizations or movements of the Church will be educational, and when the financial results will be united in the

weekly missionary offering of every member of the congregation.

The women's societies have an important part to play in this campaign of missionary education. It is a part which calls for united effort and careful planning. Program material must be furnished. Plans for mission study classes must be made. The scattered strings of effort must be gathered together

and bound into a strong cable. If the laymen's movement continues as it has begun, and the women's societies keep pace with their study and their activities, it will not be long until the ideal of "the whole congregation a missionary society" will be realized.

The call for federation is always a certain sign of awakening forces.

Why Women's Missionary Societies

MRS. K. B. SHAFFER, PH.D., EDITOR LUTHERAN WOMAN'S WORK

Organization Fundamental.

Organization is one of God's laws, vital and fundamental to any enterprise. It is the connection of parts in and for a whole, so that each part is at once an end and a means. In the world of nature, organization is universal. The lowest plant-cell, like the vast system of stars, accomplishes its functions impelled by the vitality which is given it by the organizer. In the creation and organization of the world, God illustrates the only method by which great permanent enterprises can be brought into being and developed.

The organizing principle is innate in man, showing itself first in the crude tribal relations and later in governments, in religious and benevolent movements, until today organized enterprise leads the world, and is fundamental to its development and betterment.

Value of Organization.

To organize means to get into working order, to be endowed with capacity for the functions of life. Organization creates sentiment, and is by sentiment created. What great crusade was ever won without organization? A great cause is not enough; leaders are not enough; sympathetic interest is not enough. But bring leaders with sympathetic interest and a great cause together into a vital relationship, and you have a life-force; something that will develop and grow through its activities; something that has in it power and efficiency.

Need of Organization.

Some one has said, "It is necessary to organize success, and succeed by organization." "For none of use liveth to himself"



is not written in the Bible alone, but everywhere. It is impossible that we should do the best for ourselves without doing our best for others. Organization brings people widely separated and of diverse interests together in a common cause. As it also brings people of mutual interests together in united effort, thus multiplying their efficiency and power.

Why the Organization of Missionary Societies?

No great enterprise can hope for the largest success that relies on the "hit or miss" policy. The Church is no exception. There is no organization that has before it such stupendous work as the Christian Church. Our Lord said in unmistakable terms, "The field is the world," and if that is to be cultivated, it must follow compact organization and the marshaling of every agency and possible force.

How the hosts of the Lord, which are represented in the Scriptures as moving on

to victory, are organized we cannot tell. But we know that Jesus was an organizer, whether He fed thousands in orderly ranks, or sent forth His disciples to preach the kingdom.

Paul was what may be called a "stalwart" in the gospel. Alone he was able to plan and execute great missionary enterprises. We are not able to do this, but must organize and combine our efforts to accomplish what we cannot do alone. The ideal Church is a missionary organization with "every member a missionary." But as all are not equally endowed, that the greatest good may be accomplished, it is necessary to have separate organizations.

Why Women's Missionary Societies?

The Woman's Missionary Society is a necessity of the age, and its justification is its fruits. Missionary and philanthropic organization is a scheme of reciprocity. Its object is to confer benefits on others. Reacting, the benefits accruing to those who confer are greater than to those who receive. Women in our churches need the vitalizing touch of missionary organization, and the world needs their united efforts.

St. John on the Island of Patmos had a vision. He saw a woman standing in the sunlight. The shadow of God was her background. Under her feet was the moon, and above her head was a crown of twelve stars. In the missionary organization of to-day we may read the interpretation of this prophecy. Woman, although first to give the gospel message to the world, was little more than an individual factor in the world's evangelization until she took her place as an organized force in aggressive Christian work. To-day she is standing with her feet on oppression and worn-out customs, and, in the light of twentieth century civilization, all the stars of progress are gathering to gem her imperial crown.

Woman has a place in the missionary operations of the church which man cannot fill. In the Divine economy, mothers

The March issue of our magazine was held back three days, waiting for the Porto Rico article which you so confidently expected. Your disappointment that it did not arrive is shared by us all.

and home determine the condition of any people. And it is possible to reach this great central power of society, in many Eastern countries, only through women. Women are welcomed into homes and zenanas where men dare not enter. And, indeed, in our own country we are coming to believe woman has an important field which man cannot enter. The slum, the tenement and the foreign population in our large cities, are looking to the deaconess and kindred agents for solution. These conditions are to be changed by environment rather than by law, by Christian sentiment rather than by legislation. And in many instances this can be done only by women.

The day of individual exclusiveness is past. As single individuals or single churches or single synods, not much can be accomplished, but with general, synodical and auxiliary organizations, with one common aim, the exaltation of Christ, infinite possibilities are open to the women of the church. A Woman's Missionary Society is not only a fountain of spiritual influence in the church, and a source of information, but such an organization places work on an enduring financial basis, and is at the same time a teacher of ways and means, and a creator of living workers.

In the half century since the organization of the first general missionary society in the United States, one-third of the funds available for the evangelization of the world have come from these societies. Not one general organization has failed or died, and to-day every Protestant church in the country has its general missionary organization. That these organizations have been a blessing to the Church, and to the womanhood of the Church, none can question. And not until the daughters of the Church rise to the full measure of their possibilities, their opportunities and responsibilities, and to the full measure of sacrifice, can the Church go forth in its power as a mighty army unto victory.

Our societies in St. Luke's, Philadelphia, and St. John's, Lehighton, Pa., have succeeded finally in persuading their women to substitute individual subscriptions, instead of a club arrangement. Can your society do the same?

Two Training Courses Offered Young Women

PASTOR E. F. BACHMANN, OF THE MARY J. DREXEL HOME AND MOTHER HOUSE

The satisfactory solution of most of the missionary problems of the Church will depend largely on the kind of support given by our women. That women can successfully meet the situation presented by most difficult fields is proven by many salaried workers in the service of the Church, as well as by deaconesses. It is also evident, however, that a general education must be supplemented by special training to assure the best results. Such training is provided in two special courses offered by the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses. The one is at the request of the Pennsylvania Ministerium (see minutes of 1905 and 1906) for Christian Kindergarten Teachers; the other is at the request of the General Council's Foreign Mission Board, presented in February, 1909, for women accepted for service in the foreign field. Both courses necessarily have much in common with the training for the diaconate, so that it was as natural for the Church to turn to the Motherhouse, with its requests, as for the Motherhouse to grant the same. In response to many inquiries, especially from prospective kindergarten teachers, we gladly answer some of the usual questions, but cannot enter into a full discussion of the entire subject.

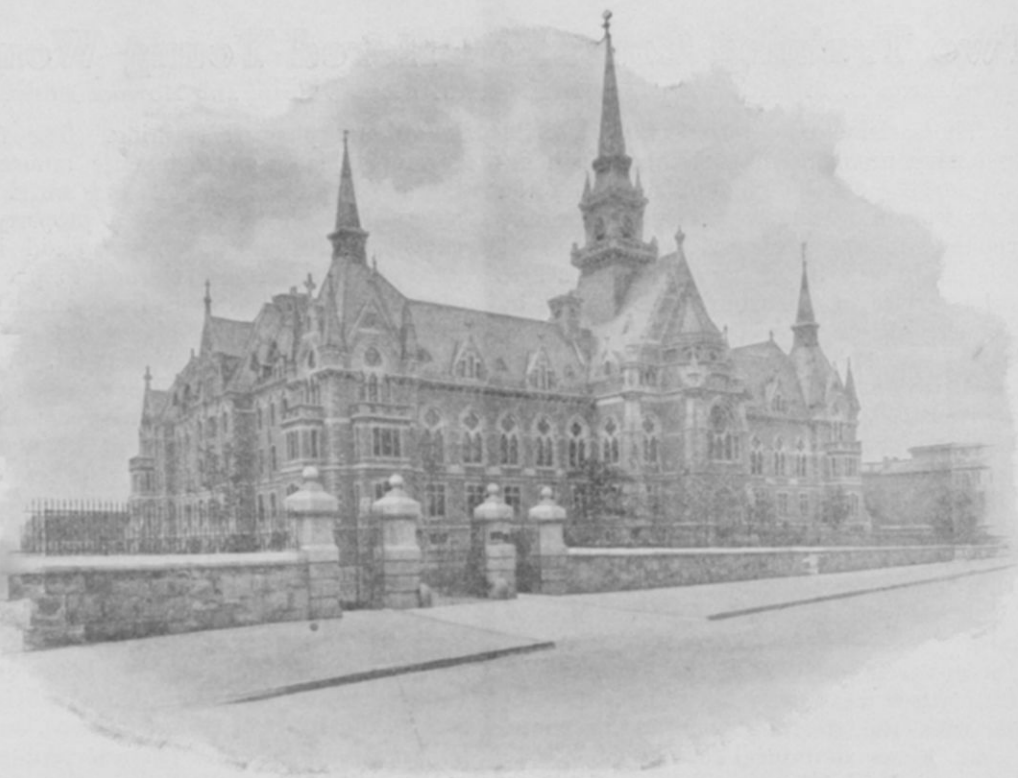
1. *Why a special course in Christian Kindergarten work?* Because the Christian Kindergarten differs so radically from the K. G. of the Froebel system, found in public and private schools, that in Germany they are designated by entirely different names. The latter only is called "Kindergarten," never so the former. That is "Die Christliche Klein-Kinder-Schule" (Christian School for Little Children). The adoption of the name kindergarten for our schools for little ones in this country, while excusable for the sake of brevity, leads to the confusion of two schools very similar in appearance, but entirely different in character and purpose. Froebel's K. G. is distinctively secular, the other as distinctively religious. The former aims at the intellectual, moral and physical development; the later primarily at the religious, adding, of course, the intellectual,

moral and physical training. The former depends chiefly on systematic amusement; the latter on amusement and work. The practical result is, that in a properly conducted Christian K. G. the child is not "played out," but has learned to put forth earnest effort. Children from our Kindergarten at the Drexel Home are generally preferred by public and church schools in this city, while of other kindergarten pupils it has been said that it takes them about a year to realize that attending school means not merely play, but work.

2. *What subjects are taught women in this course?* "The fear of God is the beginning of wisdom." We lay much stress on religion. Two hours a week are devoted to each of the following subjects: Bible History, the Principal Doctrines of the Lutheran Church, and Church History; also two hours each to Pedagogics and the Froebel Gifts and Games; four to the study of Object Lessons, and one to English Songs and Games. All classes are so arranged as to permit the students daily actual assistance in the kindergarten, and grant them several hours for study and practical work. The teaching is done by two Sisters trained for this purpose in Germany, and by the pastor. The English Songs and Games are taught by an English Kindergarten especially engaged for that purpose.

3. *What are the conditions for admission?* Candidates should have a high school training or its equivalent, have good common sense, good health, a cheerful disposition, a fair voice for singing and ability to carry a tune, and have love for children and for strenuous work; but above all, a heart fully consecrated to the Saviour. Unless love to Christ be her motive for entering this work she will hardly be successful and persevere. Candidates should not be under 18, and only in exceptional cases above 30 years of age. The course covers one scholastic year. No admissions after the year's work has begun. The present cost of tuition, room and board at the Motherhouse is \$150.

4. *Is there a great demand for Christian Kindergarten teachers?* No; because of the shortsighted policy of most of the congrega-



MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSSES

tions. Most of our graduates have positions, however. It seems far easier to create sympathy and raise funds for missionary work in distant lands, than to arouse the sense of responsibility for the salvation of the street urchins playing at our church doors. There is no better means of reaching and winning these little strayers to God and the Church, than the Christian Kindergarten. Oberlin and Fliedner had this very aim in founding their schools in 1779 and in 1833, respectively. Even where kindergartens have been established by zealous pastors in our churches, some of their most intelligent and willing members evidently fail to grasp its true purpose. They consider it a luxury, their pastor's innocent but rather expensive hobby, and when their icy indifference has killed this "garden," they are still unconscious of the harm done to their congregation, and to the little ones whom Christ commanded to bring unto Him, because they "knew right along that it would not prosper!" On the other hand, where the missionary

character of the kindergarten was realized from the beginning, it has added materially to the membership of the Sunday School and even to the congregation. A Christian kindergartner knows that she is not as much the children's teacher as their *friend*, and that the friendship with its Christian influence must extend to the mothers, and must draw to Christ. She is therefore a missionary of the Church, active in the home field, while her sister goes abroad, doing essentially the same work, and is called a "foreign missionary."

Is it advisable then, to take this course? Most decidedly, if you can possibly do so. The personal benefit alone will more than repay the investment of time and money. You will also be qualified for greater work in your home congregation, and when your own or a neighboring church awakens to its duty, you can at once respond. The government trains young men for military service in times of peace, that they may be ready for active service in case of emergency.

The case is somewhat different with candidates for the *foreign field*. The Motherhouse will admit only such as have already been accepted by the Board, for service in India or Japan. The wisdom of the Board's departure from the former practice needs no proof. This course, like the other, is to begin with the school year, about the middle of September, and will in each case, and as far as possible, be adapted to the requirements of the individual. It may vary, accordingly, from six months to two years. Special emphasis is to be placed on Bible Study, Doctrine, Church History, and History and Principles of Missions. This last subject is to be taught by some member of the Foreign Mission Board. Other subjects

and practical work will be added as the Board and the Motherhouse may deem proper.

This course is offered by the Motherhouse entirely free of expense to the candidates and to the Board. It is hoped that our future women missionaries will go to the foreign field not merely better equipped for their work, but also with that personal relation to the officers and members of the Board that will assure mutual sympathy and intelligent co-operation. All candidates for this course must apply to the Board of Foreign Missions. All candidates for the kindergarten course should address the Mary J. Drexel Home, 2100 South College Avenue, Philadelphia.

A Northwest Breeze and its Whiff of Tonic

EXTRACT OF A LETTER FROM REV. W. K. FRICK, D. D., MILWAUKEE

Hail to the LUTHERAN MISSION WORKER! What a dainty thing it is! The very sight of it inspires respect for the cause and the Church its champions. The type has been chosen with rare judgment. It is neither a weariness to the flesh nor to the spirit to read this missionary journal. Though published primarily by women, for women, it is a refreshment and inspiration to us pastors as well. The eye wanders, first of all, delightedly from page to page, scanning the headlines and feasting on the illustrations. Then the mind selects an article for consideration, and finds it either a well-rounded treatment or an illuminating side-light. So far I have found no padding. All counts. All is as fresh, as appetizing, as the crisp loaves of sweet-scented bread that our mothers used to draw from roomy ovens a generation ago. No department seems to be overlooked. The MISSION WORKER has no favorites. Equal justice to every cause is its motto. And yet it is not like a formal garden—so many pages for this, and so many pages for that. There is a judicious variety in the length and style of the articles, and it is gratifying to know that we have so many capable women as these pages reveal. I regard the MISSION WORKER as one of the most efficient agencies in the Church. Efficient, because it compels

a hearing by its respectability and vivacity.

Let the busy Church women try it. The habit of reading it is easily acquired. And it will give them something specially churchly to talk about in making church calls. If some other woman should say, "How much does it cost?" and then should reply, "Well, if it costs only twenty-five cents, why I cannot afford to do without it," you have gained a sister for the missionary society. Then, too, it helps to solve the problem of the program. Any number is a program itself. All you need to do is to order ten or twenty-five copies. There will come all sorts of questions, and a desire for papers, and the material will be at hand.

This magazine ought to put new life into languid missionary societies, and to make them possible among women (and men too) who have been too busy or too inexperienced to conduct a profitable society. And it costs only 25 cents a year. Isn't it a capital thing to send to your Aunt Maria, "twenty miles behind Allentown," or to your cousin Joe out in Wyoming? It has such a cheerful, winsome face that it is likely to be loved at first sight with these people. More might have been gotten on a page, by using smaller type, and other space-saving devices, with what result, however? Wearying the eyes, and belittling the contents. The pleasant

feel of the paper, the clean appearance of the page, the bold captions, the lavish use of illustration, all this seems to say, "Be seated, please; I wish to have a word with you."

Ought the women of the church to take it because it is edited by a woman? Not if the woman does not know how to edit a paper, but she does! Not if it has nothing to say, but it has! You will search far for a more varied bill of fare than is served up in every issue. It is easily at the head of its class. The price, 25 cents a year, is ridiculously cheap for a paper so luminous, so inspiring, so captivating. It is irresistible in its appeal to the women of the church, and leaves them without excuse for lack of information at their missionary meetings, and of helpful methods in program-making. That is why the women should take it.

And the men? Do they like short articles that give the pith and marrow of things? Do they want a journal that will make matters interesting which they are not

interested in? Are they so busy that they must have something that appeals to the eye, and saves wear and tear of the brain? Well, then, you have three reasons why the men should support the MISSION WORKER. Ah, but it is a private enterprise! What of it, so long as it does its work so superbly? It would be a good stroke of mission policy to send on a \$2 bill for ten copies, and then when you meet the man that "don't believe in missions," just slip a copy into his pocket, and walk off where you can watch his manœuvres as he tries not to read it, and fails!

[After a letter as full of ozone as that, it would be strange not to add a word of personal urging, first that you remit the payment of your subscription for 1910 in ADVANCE, since we can so easily make this our universal rule. Secondly, that you enclose as many new subscriptions as possible, when you write. The increase of our circulation is steadily growing, but it might be ever so much faster, if each interested woman will lend her enthusiastic aid. —Mary Brooke, business manager, 3111 Clifford St., Philadelphia.]

The Minneapolis Inner-Mission Society

MRS. G. H. TRABERT

Some four years ago, a number of members of several of the Lutheran churches, of different nationalities, including German, Swedish, Norwegian and English, organized themselves into an Inner Mission Society, but it was fully a year after its incorporation before anything definite could be undertaken.

In September, 1907, a Hospice and Home for young women was opened, through the securing of a large building, formerly used for a hospital, toward the purchase of which a friend of the cause contributed \$9,000. The Home has now been in operation over two years, and a large number of young women have found a comfortable and safe shelter, while many others have been housed temporarily, till they secured employment in families. There are also two or three rooms for transients, as for example, ministers and their families.

Up to last August, no other Inner Mission work was attempted, as the Society was handicapped with a troublesome debt, owing to the large expense incurred in the repairing

and furnishing of the building. But if the object was to be accomplished, it was necessary to call a missionary. The Board of Directors, therefore, last July called the Rev. F. A. Schaffnit, a member of the German Iowa Synod, a man full of zeal for the work, who has since August labored energetically in the cause. The first object is to get rid of the debt, after which other Inner Mission enterprises will be inaugurated. It is proposed, as soon as possible, to establish one or two Christian Kindergartens in the southern part of the city, for which purpose several young women have consented to take a course of training at one of our Deaconess institutions. There is a Woman's Inner Mission League, which meets every month at the Hospice, and works for its welfare. They have secured for the institution a sewing machine, a fine piano and other useful articles. While at first there seemed very little interest outside of those directly connected with the enterprise, the interest is growing, and a number of prominent persons are now lending their aid. The Rev. George

H. Trabert, D.D., has from the beginning been president of the Board of Directors. Other Lutheran Inner Mission work is done along similar lines in the city. The Augustana Congregation (Swedish) has a so-called Mission Cottage, where a number of young

women find a home. It is under the charge of two parish deaconesses. There is also a Deaconess Motherhouse (Norwegian) and Hospital, besides a Tuberculosis Hospital in the city, and another General Hospital is in course of erection.

The Corner Stone of Our India Hospital Laid

SUSAN E. MONROE, RAJAHMUNDRY



On January 11 the cornerstone of our new hospital was laid with appropriate ceremonies. The platform was sufficiently large to accommodate a large audience of Eurasian natives, a Parsee and his wife, and quite a number of the English residents, besides our own people. As you see by the picture, there were plants and flowers, bunting and other decorations, so that the general appearance was of a festive character. To the left of the group, standing just under the flag, is the Government collector, Mr. Elwin, with his wife and boy, and the sub-collector Mr. Robertson. Also Mr. Kharegab, the civil engineer, and wife. Dr. Lydia Woerner is in a sitting posture, and Dr. Betty Nilsson is

standing back of her, next to the Brahmin professor. To the right of the corner-stone stand Revs. R. Arps, C. F. Kuder, K. L. Wolters and O. L. Larson. Those of us who are screened from view, and this of course means all the others connected with our mission work (for no one could be absent on such a long-looked-for occasion) are largely in the majority.

Rev. Arps presided and delivered an admirable address in Telugu. The historical document was read by Rev. K. S. Wolters. A native Brahmin professor in the Arts College delivered the English address. The speech by Mr. Elwin, the Government collector of the district, was short, but better

than any I ever heard from an English official. His wife then stepped forward, the stone covered with flowers was lowered into its place, and the lady declared it properly laid. After the exercises were concluded, a picturesque open-air fete, by the girls of Miss Weiskotten's school, was enjoyed by everybody. You will, of course, take it for granted that there were many complimentary re-

marks made on Dr. Lydia Woerner's work, for she is deservedly held in very high appreciation by the people of the town. The hospital will be located midway between Rajahmundry and Dowlaishwaram, and it will become a spot dear to every resident of both these towns; yea, to the entire district. Only do not fail to remember it is your work, your responsibility and your reward.

How is The Hospital Erection Progressing?

REV. RUDOLPH ARPS, SUPERINTENDENT IN CHARGE

Knowing how your spirit must have chafed at what seemed a long delay in sending the hospital plans to America, I am glad to give you the comforting assurance that the delay in this case has proved a Providential blessing. So many signal improvements for building hospitals have recently been made, that the time for maturing our plans has by no means been lost. And I am able to add the other assurance, that nobody can offer you a better plan than the one we have sent to you. Both the Missionary Council and the Board have ordered me to build. No sooner had I begun preparations than the good Lord sent me just the proper architect and supervisor, a native convert of a very genuine kind. He is sacrificing for us all his time, energy and ability.

And now, friends, comes the important point of this letter—the need of funds to complete the hospital. The building operations have been started with the utmost enthusiasm, and everyone sees that we mean business in downright earnest. Trenches for the foundation have been dug, 9 feet deep and 4 feet wide. These have been filled with 4 feet of sand, well rammed, on which was thrown a composition of sand, lime and metal, 5 feet thick, burying in the midst of it iron rails, thus bracing a very solid foundation. On this we have now finished the basement wall, 4 feet high, 3 feet 6 inches broad. On January 11 we laid the cornerstone—a beautiful granite block with the date graven on it. The gentry of the District were invited to make it a grand affair. The very next day we began to build the walls and place the door frames. My contractor and I can positively guarantee you to finish the hospital by one year from this date, if

you will make haste with the collections. We need \$2,000 per month. The estimate specifies \$12,000 for material alone, and according to a rule of this country, we ought to have all the materials on the premises before we begin building. If you want the maternity ward, the nurses' quarters, the helpers' home, etc., to be built at the same time (and it would be very advisable to do so, as we have now a large and steady industrial department established), we absolutely must have more funds in the hospital treasury. The buildings to be erected will cost about \$23,330.

May I add just one more word of a personal nature? My own furlough is already overdue. I am willing to sacrifice another year for the hospital's sake, though our daughter will be confirmed in Germany at Easter, 1910. I do not grumble about being deprived of being present at the service, though I am sorry. I count it my duty to remain here at my post, and therefore do not ask appreciation. But our son is to be confirmed at Easter, 1911. I pray that we may not be prevented from attending his confirmation also. Dear friends, in simple fairness, do not make this thing too one-sided. If you ask this willing sacrifice of a year on my part, let me entreat that on your part you will promptly send your voluntary love-offerings for the hospital.

Hospital Fund Statement, February 1st.

Contributions have been received from	
Synodical Society, Penna. Min.....	\$8,000
Augustana Synodical Society	10,000
New York and New England Society....	1,000
Previous balance on hand	400
Total.....	\$19,400
Amount required for Hospital.....	23,330
Still needed to complete it.....	3,930

Synodical Literature Committee's Topics

For Study at Monthly Missionary Meetings

PREPARED BY CLARA A. BECK

SUGGESTED READINGS:

Works Not Specifically Missionary. Encyclopedia Britannica. Ancient History. Scott: "The Talisman." Eliot: "Romola." Davis: "God Wills It." History of the United States.

MAPS:

Barnes: "Development of the Colonies."
Crowell: "The pioneers."

GENERAL MISSIONARY WORKS:

Bliss: "Encyclopedia of Missions." Jacobs: "Martin Luther, The Hero of the Reformation." Vedder: "Christian Epoch Makers." Murry: "Catholic Pioneers of America."

MARCH

SUBJECT: A. MISSIONARIES OF THE CRUSADING CHURCH. (A. D. 1096-1270.)

1. Peter the Hermit.
2. Godfrey of Bouillon.
3. Richard Cœur de Lion.
4. Bernard of Clairvaux.
5. Francis of Assisi.
6. Raymond Lull (Lully).

B. MISSIONARIES OF THE REFORMING CHURCH. (A. D. 1374-1517.)

1. John Wycliffe, in England.
2. John Huss, in Bohemia.
3. Jerome, of Prague.
4. Savonarola, The Franciscan, Dominican and Cistercian Orders in Italy.
5. The Nestorians, and John, of Monte Corvina, in China.
6. John Knox, in Scotland.
7. Luther, in Germany.

APRIL

SUBJECT: THE DIVIDED CHURCH.

- I. LUTHER THE MONK (A. D. 1517).
- II. LUTHER THE PROTESTANT (A. D. 1517-1522).
- III. LUTHER THE REFORMER (A. D. 1522-1546).
- IV. THE PEASANTS' WAR.

MAY

SUBJECT: MISSIONS OF THE CATHOLIC CHURCH TO THE UNITED STATES AND CANADA.*

"We have the remarkable spectacle, for many years, of a live Protestant Church, without mission interest, while the Church that had been left because it lacked life, was carrying on extensive missions in the Orient and America."—Hodgkins.

MISSIONARIES—ROMAN AND GREEK CATHOLIC.

Father Louis Cancer } Florida.
Peter Martinez } (A. D. 1549-1565.)

Peter De Corpa (O. S. F.) } Maine.
Father Rale } (A. D. 1597-1695.)

Joseph Le Caron (O. S. F.) }
Anthony Daniel (S. J.) } Huron Missions.
John De Breleuf (S. J.) } (A. D. 1617-1648.)

James Marquett (S. J.) } Mississippi Valley.
R. Cavalier De La Salle } (A. D. 1666-1670.)

Isaac Joques (S. J.) } Iroquois.
 } (A. D. 1636.)

Bartholomew Las Casas } Mexico and Porto
 } Rico. (A. D. 1502.)

Sister Mary De La Peltrie } Quebec.
Sister Mary Guyard } (1639.)

Paul De Maissonenoe } Montreal.
Sister Marg. Bourgeois } (1641-1653.)

Francis J. Sena (O. S. F.) } California.
 } (1776.)

**It will be observed that from the discovery of the New World, in 1492, to the signing of the Declaration of Independence, in 1776, the Catholic Church had planted missions from Maine to Florida, and from Florida to Mexico and California.*

ABBREVIATIONS: S. J., Society of Jesuits; O. S. F., Order of the Society of Franciscans.

NOTICE

In place of MacLears "Apostles of Medieval Europe," recommended for the second issue of the Mission Study Course, the Literature Committee suggests "Christian Epoch Makers," by Prof. H. C. Vedder (Griffiths and Rowland Press, Phila.), price, \$1.20.

The importers of "Apostles of Medieval Europe" offer to import a fresh supply of the book, if a definite order for a certain number of copies is received.

It will require about four weeks to get the books.

For detailed information concerning the "Topics," address the Chairman of the Syn. Lit. Com., Miss Emma Endlich, Reading, Pa.

N. B.—The "Catholic Pioneers of America" can be purchased from Kilner & Co., 824 Arch St., Phila. Price, 71 cents, postpaid.

Our India Boxes of This Year

On Monday and Tuesday, May 23d and 24th, St. John's Church, on Race street, below Sixth, Philadelphia, will be open to receive goods to be sent to India. We must all remember that we have been requested to restrict these goods to supplies for the hospital, and Lace Work. But we must not forget that these supplies are not only desired but really needed. A list of contents and valuation must be sent with each package, as well as name of donor, and name and address of person responsible for freight.

The money contributions should be collected the same as formerly. Part of it will be used for buying drugs, etc., specially requested by our doctors in India, to be used in our hospital, and in their work at large. The rest will be turned over into the treasury

of the Board, for the support of our hospital.

Conference boxes must be in Baltimore by May 30. Should any Conference Society not have sufficient to fill a box, such goods can be sent in bulk to St. John's Church, to be packed in the Philadelphia boxes, but they must not be sent later than May 24. All goods and packages must positively be sent to the church. Money should be sent to Miss Mary A. Miller, 3639 Spring Garden Street, Philadelphia. Any information can also be had by applying to the same. All packing is done at St. John's Church, and as the Spring Garden Street address is about four miles from the church, it can easily be seen why no goods should be sent there.

M. A. M.

Types of Women in The Sunrise Kingdom

MRS. EMMA GERBERDING LIPPARD, SAGA, JAPAN

Since you are especially interested in Christian work for the women and children of Japan, may I introduce you to some of them? Suppose you come with me to the new kindergarten building on a Mothers' Meeting day, for that is the best place to meet the women we come in touch with. That pretty young woman yonder is the bride of an army officer. You know we have barracks in Saga now, with 2,000 soldiers stationed here, and we have been just longing for some way to get hold of them and their families. This lady came to us for English and music, and as we are much too busy to teach all who come to us for such things, we turned her over to Murasan, our pretty little kindergartener, who has spent eight years in a Christian school, and so is well able to teach English or music to beginners. The result is the lady has attended several meetings, and brings other officers' wives with her.

Just entering the door is a woman we have been in touch with for seven years. Her oldest boy was one of the first to enter our kindergarten when it was started. She is perhaps the most wealthy woman in Saga,

but before her marriage she was an ignorant dancing girl. Her husband is noted for his dissolute life. Years ago she attended our cooking class, and the Bible reading connected with it, and thus heard the Gospel once a week. After a while she bought a Bible, but after taking it home she was never again allowed to come to the class. Her children kept on at kindergarten, however, and she is still in friendly touch with the workers. About once a year she attends church, and often she spends a day in the missionaries' kitchen, learning new dishes with which to tempt the appetite of her dissipated husband. We are always welcome in her beautiful home, and she listens patiently if we speak of our religion, but in her picturesque yard is a little red temple, and there the god of wealth is enshrined. While such a gross idol rules their hearts, how is the Holy Spirit to enter there?

Notice the old lady on the left, with that bright boy by her side. He is a little fellow who left our kindergarten in April, and entered the public school. He had been with us for two years, and attended Sunday School as well as kindergarten. When the day came

for him to leave, and he proudly received his diploma and his prizes, he seemed loath to go.

"Teacher," he said, "May I still come on Sundays?" We told him we would expect him. But that very afternoon we saw him with his grandmother, the old lady beside him, praying at a Shinto temple. We hardly expected him to keep up his attendance at Sunday School. But nevertheless he has done so, and whenever an invitation to a Mothers' meeting gets around to his house, he is sure to turn up and bring his grandmother along.

"But," you may say, "are these all heathen women? Who are those in red skirts in that farther row?" Those are school-teachers and high school girls. Most of them have been led through our singing classes to attend these meetings and they come to Church now and then.

"But are none of them baptized? Does all this work amount to nothing?" Right there, dear friends, is our *cross*. We can "work on, year after year, and see few real definite results from our labours. Where we water, others will reap. You see there are long generations of heathendom and superstition behind us, and one, or even two, generations of Christianity can make no very perceptible break in the wall of their blindness. But surely we should be willing to work for the future. We know the time of reaping will come. And we are not like the business man, I hope, who puts so much money or so much time into an enterprise and expects such a definite result in a certain specified period. Let us rather give our money or our time to missions as a loving gift to Him who gave so much for us without counting the cost.

But the work is not entirely destitute of visible results. Several years ago we could not get a physician in Saga to address our Mothers' Meeting. To-day we have the best children's specialist in town as our kindergarten physician. He looks all the pupils over whenever we ask him to, and addresses the mothers now and then, free of charge.

But I want you to meet this rosy woman with the beaming face, whose smile bespeaks peace and happiness. Her husband was a heathen for fifty years, and hated Christi-

anity and foreigners with all his heart. Now he and his wife, their six children and two grandchildren are all baptized members of our Lutheran Church. And a more happy family you never saw.

Then observe the woman who is serving the cakes. She is the janitor of our kindergarten. She lives with and looks after the two teachers. Three years ago she lost her only son, a fine boy, nine years old. She and her husband were both stunned by the shock, and nearly lost their reason. Her husband took to drinking and lost his position. A relative of theirs had just learned of Christ, and he told them of the hope of a heavenly home after death. He took them into his own house until he secured the kindergarten position for them. They have both been instructed and baptized. Their health is improved, the husband has outside work again, and the wife is one of our most faithful workers.

These are only a few of our women. I wish you could meet them all. Each one's story would tell you something of the joy or the sorrows of our work; and the history of each, I am sure, would make you more and more eager to help fulfil the great mission of our Lutheran Church in Japan.

Marriage of Missionary

Postscript: Have you heard of the recent marriage of Missionary L. S. G. Miller, on December 29th, in the chapel of the Methodist Girls' School at Nagasaki? The bride was Miss Daisy B. Sutton, of Virginia, who has been teaching in the collegiate department of that institution for the last year and a half. The officiating clergymen were Rev. J. C. Davidson, D.D., missionary of the Methodist Episcopal Church, and Rev. C. K. Lippard, D.D., of our Lutheran Mission. Rev. A. J. Stirewalt, also of our Church, was best man to the groom. The bride came in on the arm of Rev. Dr. Harris, Bishop of the Methodist Episcopal Church in Japan and Korea. After the impressive ceremony a delightful reception was held in the school parlors, then the happy couple left for a short wedding journey. They are now settled in the field of their future missionary labours.

A Work Which Cannot be Matched on Earth

REV. FRANK N. D. BUCHMANN



PASTOR VON BODELSCHWINGH
(HIS LATEST PHOTOGRAPH, 1910)

In that charmingly written book, "The Colony of Mercy," by Julie Sutter, which reads like a romance, we gain a comprehensive view of the work of that pre-eminent master of social service, Pastor von Bodelschwingh, of whose remarkable personality the readers have learned to know in a former article. Nearly a score of years have passed since this book was written. The work has grown larger in extent in China, Africa, Russia, Scotland, Turkey, Holland, England, while at home there is now an entire island—Amru—which is the colony's own, and the twenty-two colonies have grown to thirty-four. The spirit of the work is the same. One sees a commonwealth when one visits Bethel, or any of the out-stations, with the

industries, the schools, the homes, the churches, that make up the communal life. Bethel has 6,000 persons in 381 houses. There is the baker, the shoemaker, the carpenter, the brickmaker, the architect, the farmer, the doctor, the druggist, the undertaker, the pastor, and all the other helpers in this working model of the "Programme of Christianity Realized."

The glory of this work lies in the absolute surrender to the Christian ideal of personal service. It is a vast clinic, where all sorts of physical, mental, moral and spiritual diseases are prescribed for. And even those uncured enjoy a true measure of gladness, for they are learning to "wait and be still." The working model is that "everyone in distress, and everyone in debt, and everyone discontented, gather themselves unto him, and he becomes captain over them." A man, no matter what his condition may be, finds room here. And no one, no matter what his condition may be, is left out of the programme. A man here is trusted and wanted. There is a real, human fellowship of sufferers and helpers. *The work is eminently personal*; it lacks, and savingly so, the institutional idea. One loses sight of the buildings. The family life and the home are everywhere the first thought. The garden with its little covered house for the afternoon cup of coffee, the sun parlor for the invalid, everything suggests the home.

You can find institutions anywhere. You can build buildings with every modern convenience, but they are not living growths; they are buildings and nothing else. The committees, who control the work at Bielefeld, are intelligently and sympathetically in touch with the work. They inspire, not dictate. Pick up the average report of a charitable institution, the one thing that invariably stares you in the face is the list of subscribers. This is the "strength" of the society. The difference between this work and theirs, is, that one is *money giving*, and the other *self giving*. Social Christianity can only grow in a Christ-stirred soil, if it is to be a living force.



PASTOR VON BODELSCHWINGH TAKING A HAND WITH THE LABORERS

There are three distinct institutions—each one the handmaid of the other.

I. Bethel, founded in 1867, comprising 59 houses, for epileptics, insane, alcoholists, nervous sufferers, etc., 3,066 persons in all.

II. Sarepta, the Westfalian Mother-house for deaconesses, founded in 1869, to train deaconesses, female nurses and infant school teachers. There are now 1,220 of these in 384 stations.

III. Nazareth, founded in 1883, to train deacons and male nurses. There are now 437 deacons in 139 stations.

These three institutions, aggregating 2,130 acres, although linked closely together, are three separate corporations, financially independent of one another. Each has its own committee of administration of from ten to sixteen men, responsible to a general council of trustees.

Another work which had its origin with Pastor von Bodelschwingh, and which has become of the greatest national, yea, international significance, is the "workingman's colony." These colonies, which are the child

of Bodelschwingh's brain and heart from the very first, anticipated by ten years the main features of the Salvation Army for the redemption of London. Professor Peabody, of Harvard University, in the *Forum* of February, 1892, speaks of the German Labor Colonies, notably of Wilhelmsdorf, for he has visited Bethel, and he says: "When General Booth and his advisors first proposed his series of colonies, the scheme seemed to most persons quite without precedent. It is to the great credit of General Booth and his friends that they have, whether by imitation or coincidence, struck on the same plan as seen in Germany. I should not, however, touch the heart of this subject if I did not emphasize the special element which has given the German experiment its vitality and promise. It is not, after all, a system which has done the work. It is a man. Back of all the mechanism stands the remarkable personality which has devised and controlled it. And most remarkable in this man's character, is his superiority to the mechanism which he has thus created. He is not submerged by

details. He is primarily not an administrator, but a spiritual influence. 'The spirit of the living creature is within the wheels.' All this varied work is moved by Christian piety. I shall not soon forget how gently and naturally this man of such diverse and great affairs opened his heart to me, and concluded his acute discussion of the social questions of the time, with the words which evidently make his own law of life: 'Oh, my friend, everything depends on love.'

Wilhelmsdorf, the oldest and largest colony, lies seven miles from the busy town of Bielefeld. It is a great plain of sand. Beneath this, about a distance of three feet, there is a stratum of hard marl, which, when thrown to the surface, and exposed to the sun, gradually softens it to a fairly fruitful soil. This provides a labor test which does not enter into agricultural competition. A part of this dreary region has, by slow degrees, been transformed by the colonists, into a garden.

The tramp habit is a much more conspicuous evil in Germany than it is with us. The "wanderlust" is still felt in the German blood. In 1880 it was computed that not less than 200,000 men were thus living "on the tramp" from town to town, subsisting for the most part through mendicancy, and demoralizing both the community and themselves by their way of living. If each of these nomads obtained help by begging to the amount of 25 cents a day, it amounted to a loss to the State of something like \$15,000,000 a year. Some change in the economic conditions, then prevailing in Germany, called for radical treatment. To meet this need, labor colonies were provided. They are not penal institutions. They do not compel men either to come or to stay. They are not under State control, and stand firmly for self-help. They do not offer any attraction to men who are bent on a tramp's career, for they give small pay for diligent work. They are provided for those, who, though fallen, want to rise. They are simply refuges where men, who want to work, and cannot find it, can go for any period up to two years, and be sure at least of self-support.

I shall quote from a recent letter of Pastor von Bodelschwingh's, in which we have his latest thought in the problem of the

"workingman's colony":

"All these colonies provide that the colonists must live in wards. Our experience, however, shows how very important it is, for the outer and inner development of each colonist, that instead of the common bed-room, he can have an 'einzelnstübchen,' a little room of his own, which each man can fix up according to his own taste. Here he has his own little kingdom for himself. Here he trains himself in new habits of external and internal order. Here he feels himself at home, and here he learns in quiet to center his thoughts on his Heavenly home, which is not possible in a community sleeping-room. We have six hundred such 'einzelnstübchen,' and I am convinced that the result of all the German workingmen's colonies will be accomplished thoroughly, only as they depart from the system of the massing of the men in the common sleeping rooms to that of the 'einzelnstübchen.' Then only can you expect a constant result in the moral, physical, and spiritual care of the individual to be accomplished. So, too, in the German army. He who knows the community life of the soldier in the barracks, and knows all its dangers to body and soul, for an innocent young man, knows how many of our young soldiers could live a victorious life, if each one had his own portion in the barracks, in which he could not only serve his earthly king, but also serve his Heavenly King undisturbed."

In addition to the "workingmen's colonies," there were started, under immense difficulties, in the year 1905, by Pastor von Bodelschwingh, who was then a member of the Prussian House of Representatives, three Labor Colonies, near Berlin, known as the "Valley of Grace," "Valley of Hope," and "Valley of Love." They were founded for the purpose of supplying men of every position and religion, who are able and willing to work, but who are without work and home, with shelter, food, clothing and *work for a longer period*. There are 430 colonists in the three colonies. They are divided according to their ages. They can earn from one-quarter to one-half mark a day. There are seven dormitories for colonists (each having quarters for the superintending deacon), a social hall and chapel, the gift of the German Emperor, workshops, henneries for fowl

breeding in a large scale, stables well stocked with horses, cows and pigs. The colony owns fifty acres. The Magistrate of Berlin has leased five hundred acres for eighteen years, and the government has leased a thousand acres for thirty years. The men have an opportunity to cultivate the land, and fruit culture is one of the chief occupations. The magistrates of Berlin grant an aid of three-quarters mark daily for 150 colonists. The balance is made up by donations from private persons and local bodies. Up to January 1, 1909, 2,822 unemployed men have been cared for in 277,020 days.

The Workingman's Home Association is a movement to solve the problem for the improved dwellings for the poor, and a colony of fifty such artistic little homes, with their quaint mottoes above the door, is already built in Bielefeld, and, in part, owned by the occupants themselves. "A hearth and threshold of their own," are the best assurance of the Christian home. Bodelschwing's idea is to settle the working classes; each family in their own little house, with their own garden, their own acquired plot of land, with sufficient room to keep a cow or goat, and you nip all socialism, all nihilism in the bud. There is no solving the social problem, except by putting ourselves alongside our

neighbors, then we shall understand them. Perhaps we ourselves would turn socialists under the same conditions. There is a central directing bureau at Bethel, with architects in charge, who direct this plan of "workmen's homes" throughout the Empire.

Pastor von Bodelschwing bears the title of Baron. He is a nobleman, not only etymologically, but also technically. Both their excellencies, the father and the grandfather of the present reigning family, have stood sponsors for the work, and now the great-grandsons are its protectors. There has always been the most cordial relations between the Kaisers and the Baron, and they regard the work as a national asset.

The Conservative Party of the House of Deputies in the Prussian Parliament sent the following telegram on the seventieth birthday of Baron von Bodelschwing: "We remember to-day, with most cordial sympathy and sincere gratitude, your successful activity in Christian love, and pray that God Almighty may sustain you for many years in your blessed work."

Nothing succeeds like success. This is a working model. The scientist tells us of the "Survival of the fittest." Bodelschwing by love teaches us the art of the "Revival of the unfittest."

If I Were a Layman's Wife

BY A MINISTER'S WIFE

Candor compels me to state that if I were a layman's wife, knowing as little as most laymen's wives know of church conditions and church problems, I would do just as they do—or, perhaps, not so well. The minister's wife has a peculiar opportunity to make herself familiar with these things. She breathes an atmosphere of missions; she eats and drinks and sits down and rises up with it. From sheer force of circumstances she knows about the poor and the sick and the sinning, because these find their way to the minister's house. On Sundays the whole life of her home centers itself in the church, because that is where her husband must be.

All these causes tend to make of the minister's wife a church worker whose labors are conscientious and intelligent. Her duty

is so clear, her opportunity so obvious, that she is rarely a shirker. Moreover, it is work that binds her closely into her husband's life. None of these things are true of the layman's wife; it takes more time and more effort and more self-sacrifice for her to give herself to the work of her church; and therefore, recognizing at the start the difference in conditions, if I were a layman's wife, it seems to me that, first of all, I would take my promises of church membership more seriously.

This will require a definite effort, because this knowledge will not drift into her home as it does into mine. It will not be a subject of conversation at the table, nor make its appeal by telephone, door-bell, and post, a dozen times a day. It must be delib-

erately sought and reckoned with. And if I were a layman's wife, attending a church probably as a member, contributing to it, giving my vote occasionally in its affairs, I would endeavor to have an intelligent knowledge of its workings. This knowledge ought to embrace general denominational activities as well as local conditions.

And where there is sympathetic comprehension, caviling will die. The most capacious woman I ever knew, was entirely cured by the patient application of the X-ray of information. She had to have the treatment often, and she was exceedingly restive under it, but in the end light conquered. Her pastor made her listen to a statement of all kinds of problems, and made her use her brains to help in their solution. She had brains and she enjoyed using them, and finally the whole force of her shrewd common sense was engaged in making that church come up to better financial standards.

If I were a layman's wife, I would try to recognize another thing. Almost all laymen are business men, working hard in one way or another at their own affairs, and they have very little time to give to church problems or church interests. The layman's wife must be his source of knowledge. From her he can get information, interest, enthusiasm, and she has an approach to him that his pastor can never have. One of the quietest men I ever knew, a man from whom nobody expected anything, became a perfect tower of strength to a church in its emergency, simply because his thoughtful wife had kept him constantly interested and intelligent concerning church affairs.

After I had informed myself and my husband and my children, making *myself* definitely responsible for the family attitude toward church matters, I would get that word "our" deeply implanted in the minds of one family, at least. We would treat the church as we treat the home; its weaknesses should be dealt with gently, its strength and wisdom praised, its life loyally shielded from unkind criticism or ridicule. It should be "ours" in all that the word implies, because it is "our" Father's house, our Father's family. The most important change in attitude that a family can make in its relation to a church is to drop the "y"; no longer "your," but "our." It is a little thing, but

it is immensely significant and valuable. If I had learned this, as a layman's wife, it would do away with indifference or timidity in my attitude toward strangers—other children of my Father, drawn to his house by love for Him. The "our" frame of mind would make me feel the same cordiality and freedom that I would feel in my own home, and would lead me to manifest it—not in exuberant overzeal, but in gentle friendliness.

Having achieved all these things, I think I would go a step farther, and learn how to *do* something. Every church to-day is suffering from lack of leaders, those who are willing to bear responsibility. I would not be contented simply to absorb—to attend meetings and listen; I would endeavor to fit myself to undertake some one thing. Such knowledge does not come by sitting still, and the church worker is not born, but made.

These are the things I would do. Are there any that I would not do? Are there any that the wives of laymen do that might better be omitted? Just a few come to my mind, and the first concerns social affairs. If my pastor had such problems as the mid-week service or the Sunday evening service, I would not plan social gatherings at these times. It is not wrong to give a dinner party Wednesday night, or to ask one's friends to one's home on Sunday evening, but it is a very great hindrance to the church. In one church which I know, a very beautiful dinner was given on a prayer-meeting night, and, urged by their wives, two of the deacons attended. For years the young people used this story to excuse themselves for anything which they wished to do.

A layman's wife has a very great opportunity. No matter how zealous and devoted a minister's wife may be, she is "taken for granted." If she does not do these things she is an "unprofitable servant," and if she does them she is only a shade less unprofitable, because even then she "has done that which it was her duty to do." All her work is supposed to be "professional." But interest, knowledge, sympathy, loyalty, zeal, self-sacrifice on the part of the layman's wife are recognized to be the outcome of sincere conviction, and the entire strength of her personality, her ability, her social advantage, count double, and far outweigh the same contribution made by the wife of the minister.

How We Raised Our Foreign Mission Funds

MRS. MATILDA PETERSON

Five years ago the fifty members of the Young Ladies' Society of our Swedish Lutheran Church in St. Paul, Minn., decided to raise *four hundred* dollars a year, or one-half of Rev. O. O. Eckardt's salary. Missionary Eckardt was just then ready to leave for India, and was personally known among us. The Board of Deacons heartily endorsed this movement, and promised the support of the church. But how was the money to be raised? The fifty members paid only fifteen cents a month in membership fees; occasionally friends attended the meetings and made some contributions; but in all the regular income from this source would yield only a small part of these four hundred dollars.

At the suggestion of Pastor Peterson, there was established an "honorary membership" meaning something entirely different from such membership in other organizations. It conferred the honor and privilege of giving for the conversion of the heathen. A committee of ten was appointed. Each of them was to find ten other persons willing to give twenty-five cents a month, to the cause

of foreign missions and personally collect and pay their fees into the treasury of the society. We have never succeeded in getting the full one hundred honorary members, but our greatest income is from this source. As an example, the December meeting was not well attended, owing to inclement weather, but the treasurer brought home over a hundred dollars. This committee of ten turned in the contributions from some of the honorary members.

The society meets in the homes of our people or in the church parlors. After reading some mission literature, or a mission talk, the membership dues are paid. Light refreshments are served, and a short social time is enjoyed. We are particularly anxious that missionary periodicals be disseminated among our women in the largest possible quantity, for the diffusion of knowledge about our work and its needs, will always bring results. After all, the most important part of our work is to create a deep vital interest in the cause. If this be done, the money will come.

Recent Doings Among Our Societies

Pittsburgh

The new Pittsburgh Synodical Society, only four months old, reports having already organized four conference societies: Pittsburgh, Erie, Greensburg and Kittanning. Besides, it is planning a vigorous campaign in the Ridgway and Western Conferences, the latter to be organized in the near future at Wheeling, W. Va. This leaves only one of the seven Conferences in the Synod unorganized. The efficient committee realizes that "The King's business requires haste," and their motto is "Do it now."

On January 13, the women of the Pittsburgh Conference organized in Mt. Zion Church, North Side, Pittsburgh, Pa., the Rev. J. Howard Worth, pastor. The weather was an unusually disagreeable Pittsburgh day, but 49 delegates and visitors braved the elements and represented 14 parishes in the movement.

Miss Agnes Schade, from the Rajahmundry Field, who went out from this Conference, was present and spoke upon the work in India with such telling effect that the first formal action of the new organization was to agree to raise \$200 for the hospital in India. Dr. A. J. D. Haupt, City Missionary of Pittsburgh, delivered an address on the "Inner Mission."

The officers elected were: President, Mrs. Anna K. Shanor; Vice-Presidents, Miss Malissa Johnston, Mrs. H. S. Gilbert, Miss Annie L. Shaefer; Recording Secretary, Mrs. B. F. Hankey; Corresponding Secretary, Miss Carrie Stempel; Treasurer, Miss Ilda A. L. Brown.

The Woman's Missionary Society of the Erie Conference met in Trinity Church, Meadville, Pa., January 14. On account of the storm some of the delegates elected could not be present. A permanent organization

was effected with Mrs. Nathaniel Sheffer, of Meadville, President; Mrs. Horace Saeger, of Saegertown, Vice-President; Mrs. George Beaver, of Greenville, Recording Secretary; and Mrs. Hugo Kalbe, of Erie, Treasurer. Miss Schade was greeted in the evening meeting with a large and attentive audience. The other speakers were Misses Emma Smith, Esther Bock and Zoe I. Hirt.

On January 27, 103 women delegates, besides seventeen ministers and five laymen, gathered in the First Church, Greensburg, to organize the Greensburg Conference Society. With a good programme well presented, the day was one of inspiration and encouragement, notwithstanding the unfavorable weather.

The enrollment cards showed six organized societies, and two mission study classes, besides one junior society. A number of the congregations have a Ladies' Aid Society, which are eligible to membership if they do mission work.

The society adopted the model constitution provided by the Synod, and elected as President, Mrs. C. K. McCreary, Greensburg; Vice-President, Mrs. J. Sarver, Derry; Secretary, Mrs. Ira M. Wallace, Youngstown, and Mrs. T. C. Musick, Youngstown, Treasurer. Besides the pledging of the Conference Society for \$250 for the hospital in India, the programme canvassed the mission situation broadly, and Miss Agnes I. Schade gave a very informing address on "Woman's Work for the Women of India."

The Kittanning Conference Society was organized February 17, and like all the others, amid a storm of snow and sleet which prevented many rural delegates from attending. The officers elected were Miss Anna Lindemann, President; Mrs. James Stevenson, Vice-President; Miss Mary Kepple, Recording Secretary; Mrs. Frank Bush, Corresponding Secretary; Mrs. Kate Snow, Treasurer. Miss Schade, as in each of the other Conferences, made the principal address. Excellent papers were read by Miss Passavant, of Zelenople, and Miss Van Dyke, of Freeport.

February 4, a Woman's Home and Foreign Society was organized in Luther Memorial Church, Erie, Pa. The Executive Committee arranged the program of the

first meeting with the broad subject of "Women and Missions" as the general theme. They had prepared slips with very brief descriptions of customs among women in lands where Christ is not known. These slips were handed out, and every one took part by reading what was written on the slips. Then followed the reading of two articles from the December MISSION WORKER. The first was, "What Can Women Do for Missions?" and the next, "If Only Our Women Would Understand!" Both of these articles were beautifully interpreted, the last one bringing tears to every eye. Then a miscellaneous collection of missionary items was read, gleaned from current periodicals and church papers. The entire program occupied exactly an hour and five minutes, closing in good time to organize a Mission Study Class afterwards, for which everybody stayed and became quite enthusiastic over it. In choosing the text-book, these volumes were on the table for inspection: Mission Studies by Pfeifer, History of Christian Missions by Laury, Conquest of India by Thoburn, Japan for Christ by Brown, A Colony of Mercy by Sutter, Aliens or Americans by Grose, Sunrise in the Sunrise Kingdom by De Forrest, The Why and How of Foreign Missions by Brown. The first-mentioned book was chosen for the first course, with Miss Zoe I. Hirt as leader. Eight new subscribers for THE MISSION WORKER were added to the list.

At the organization of St. John's Society, Kittanning, Pa., on February 21st, twenty-three members were enrolled. They decided to begin a mission study course on India.

District Synod of Ohio

Our Ohio Synodical Society is happy in the prospect of soon seeing the word *success* written over its first special effort. For the last four years it pledged \$400 annually to St. Luke's Mission in Toledo, which has steadily grown, and expects at the next meeting of Synod, to become self-sustaining.

The next "Women's Mission" will likely be the new church in Cleveland. During this year each society is to hold a missionary meeting in its own church, with an address on missions, and an offering for Porto Rico.

Our interest in the foreign field is also growing, and THE MISSION WORKER is a welcome visitor in our homes. We hope the growth of our subscription lists may prove our sincerity.

MRS. H. N. MILLER, *Pres.*

Synod of Central Canada

Since the organization of the Canada Society in Toronto last May, which pledged \$250 for the flooring of the Maternity Hospital in India, our women have been much interested in this field. We were asked to raise the amount by next May, if possible, and I am glad to say that our treasurer was able to send \$108.25 in January, and we expect to send \$100 in February, and if possible the whole amount before Easter. This society is composed of less than 250 members. Two of the German congregations have sent in offerings for this purpose, which shows that we are one in spirit, if not in tongue, both working for the same purpose. The amount received for India laces is \$15, and for Porto Rico drawn work, \$23.95.

Our next Convention will be held in Morrisburg, Ontario, on the 25th of May.

MRS. M. J. BIEBER.

New York and New England

The corresponding secretary of the Western New York Conference, Mrs. F. A. Kaehler, is getting out a neat folder, with cuts of Dr. Lydia Woerner's little mothers and babies, together with her own picture, and one of the proposed new hospital, to be distributed among the Young Ladies' Bible Classes of all the Sunday Schools. An official visitor has also been appointed, to personally visit every congregation, whether it has a missionary society or not, to awaken or increase the women's zeal.

MRS. J. L. SIBOLE, *President.*

Chicago Synod

The second annual convention of the Woman's Society of the Chicago Synod will be held May 17 and 18, in Mulberry, Indi-

ana. The enthusiasm and inspiration received at our first convention makes us eager for the next. Last October the Executive Committee placed mite boxes throughout the Synod—the fund to be used in the first new mission field opened on the field of the Chicago Synod. We are also working on our pledge toward the medical work in India.

ELINORE JENSEN.

North West Conference

Our societies in St. Paul, Minn., have organized a vigorous Mission Study Class, in which they are all represented. It did not seem feasible to organize such a class in each congregation. Mrs. James F. Beates was chosen as leader, and the book selected for study was Thoburn's "Christian Conquest of India." Sixteen ladies were present at the first meeting, and regular monthly meetings have since been held at the homes of the members. Our hope is to secure leaders for future classes in each congregation.

MRS. W. F. BACHER.

Swedish Augustanna

This was how it was done in the Augustanna Synodical Society, in the case of those Ladies' Aid Circles which did not see their way clear to change themselves into out and out missionary organizations at the present time. They cheerfully agreed to the transition measure of arranging, in their respective congregations, under their own special auspices, at least one annual missionary festival in the month of March, with a good strong programme, and an offering for missions. This fostered a warm interest in the cause, and many Ladies' Aid Circles gradually evolved into Missionary Societies. The same plan was adopted by some of the Sunday Schools, to awaken interest in the children's ward of the India Hospital. At least seventy-five schools arrange an annual occasion when missions is the great theme, and these are enrolled as auxiliary members of the Woman's Synodical Society, by reason of their sending, this yearly contribution for the children's ward.

Pennsylvania Ministerium

The Wilkes-Barre Conference Society has forwarded a petition that the Pennsylvania Synodical Society, at its coming convention, shall ask the General Council's Sunday School committee to provide quarterly missionary programs for use in our schools.

In the sphere of junior work, the Girls' League of Bethlehem Church, Philadelphia, and the Boys' League, each supports a catechist in India.

The Woman's Societies of St. John's and St. Mark's Churches, Philadelphia, celebrated their twenty-fifth anniversary by a joint festival on February 6. Ten women of the original society in St. Mark's are still living and active in mission work, one of them being Miss Susan E. Monroe, of Rajahmundry. Sixty-six are now on the roll, and they have organized two junior societies. Their total contributions for home and foreign missions amounts to \$13,102.54. Fifty-one members are now on St. John's roll, twenty-four of these, having been in the society from the beginning. Never once, in all these twenty-five years, has a regular meeting been omitted under any circumstances. The total contributions aggregate \$11,413.01. These two societies alone, therefore, have given nearly \$25,000, which is certainly a magnificent record.

The Philadelphia Conference Society has officially taken up the Italian work, and appointed as the committee Mrs. L. W. Casaday, Mrs. F. K. Fetz, Miss Mary Welden, Mrs. E. M. Trexler, Miss Mary Brooke and Miss Mary Fry. A representative is to be asked in each congregation to sell post cards and to solicit contributing members at a dollar a year.

The same society has a committee on junior work, to introduce missionary topics in the Sunday Schools once a month. It has recommended two books for use in introducing the plan. First, "Missionary Methods for Sunday School Workers" (50c.), by George M. Trull. Second, "Fifty Missionary Stories" (60c.), by Belle M. Brain. Order copies from 1522 Arch street, Philadelphia. [Two helpful leaflets on "How to Develop Missionary Spirit and Activity in the Sunday School," and "Missionary Books for Sunday Schools," can be had for a few

stamps, by sending to Mr. Marion Lawrance, 805 Hartford Building, Chicago, Ill.—Ed.]

The executive committee of the Reading Conference appealed to the pastors of those congregations which have no woman's missionary societies, to personally secure the attendance of an influential woman at the committee's session, that she might thus come in living touch with the work and catch the contagion to spread it at home. Could this same plan be profitably tried in other Conferences?

The Norristown Conference has voted to support a Slovak student for the ministry.

Delegates to the Synodical Convention of the Pennsylvania Ministerium in St. James' Church, Reading, on May 18, will apply for desired entertainment over night to Mrs. C. A. Homan, 1444 Spruce Street.

Our women in Lansford, Pa., are endeavoring to place a copy of THE MISSION WORKER in every home in the congregation. They have already secured every member of their society as a subscriber.

Old Mrs. Eisenhard, the dear old "Aunt Mary" of the Allentown Societies, whose chief joy in her active days was to organize mission bands for junior workers, and who kept in constant familiar correspondence with the missionaries on the foreign fields, is spending her declining years in the tender care of "The Good Shepherd's Home." This institution, founded by Pastor and Mrs. J. H. Raker, in South Allentown, is unique in its object and its history. It shelters crippled and infant orphans, as well as aged persons, and its woman's auxiliary numbers some of the foremost workers of our Allentown Conference Society.

Special resolutions of esteem and condolence were drafted by St. John's Society, Easton, Pa., on the death of Miss Emma D. Hoagland, who had been treasurer for many years.

The Porto Rico Mission Board has called an energetic Swedish pastor, Rev. Henry O. Lindebald, of La Grange, Ill., to become Western Field Secretary. He has sailed for the Island at his own expense, to familiarize himself with existing conditions there, before starting out on his duties in this country.

A String of Church Extension Pearls

We pray "Thy Kingdom come," but the prayer becomes a hollow mockery, if we to whom the kingdom has come, permit ourselves to lose it again, by refusing to lend others in our household of faith a helping hand. * * * We are living in an age of great undertakings. Modern enterprises in the commercial sphere are simply colossal. We see engineering schemes so vast as to make our brains dizzy. If the Church is to keep abreast of the material advancement around her, if she is not to be relegated to the rear, yea clean out of sight, she dare not rest satisfied with the picayune and infinitesimal. * * * Love of country as well as love of Christ, patriotic motives as well as religious, ought to interest us profoundly in the extension of the Church. Shall Romanism, materialism, socialism or agnosticism dominate America? If so, our cherished institutions are doomed. * * * The cities are the nerve-centres of our land. To capture and hold the cities is our Extension problem. The throbbing pulsing life goes forth from the city as the heart, to the very finger tips of the body politic. * * * "Moslemism is dying," said a noted traveller. "If you want to know why, let me tell you that in all my travels of the past five years, I find they are not building new mosques, nor repairing old ones." * * * If the present generation of Lutherans do their part in building Churches for others, as others have done for them, our Church in this country will soon command the influence to which her glorious history, her pure doctrine, her rich liturgy and her large membership, justly entitle her. * * * St. Paul expressed the intensity of his desire for the salvation of his own kinsmen, by exclaiming that he would almost be willing to himself be accursed from Christ, if thereby his cherished Israel might be saved! Such glowing desire should be felt by us for our scattered brethren, and should lead us to great self-denial for their sake. * * * Contentment, in some respects, may be a Christian virtue, but not such self-satisfied contentment which is oblivious to the Macedonian cry, "Come over and help us." Such contentment ought to be disturbed, as Christ disturbed that rich young man who came to Him, by telling him he lacked the one thing needful. * * * Here is a challenge! Name a method of providing Church homes for our unchurched brethren, that is more practical than the Extension plan. Name a guarantee of Lutheranism's future in America that is more stimulating. Name an aspect of the Golden Rule that is more universally applicable and feasible. * * * Our churchless multitudes and unboused missions are "the white man's burden" in our case. To feed our soul-hungry kinsmen is our supreme duty. But where shall we feed them? Out in the open high-way? In halls shared with the world, the flesh and the devil? Or in a sanctuary, which is every inch a House of God? * * * A church without a house is a vagrant. It does not bulk upon the community. It needs a physical incarnation: a body for its soul. A vagabond church, or a vagabond minister, cannot command respect or attain power as a permanent factor in a city. * * * Concentration and consolidation are the two great words in the business world of today. They spell increasing economy of effort, with steady increase of results. Church Extension is the same principle, applied to the Kingdom of God. * * * The showers from the sky fall on the earth, and nourish life everywhere. Then through brook and river they are carried to the sea, to be caught up again, by a process of evaporation and condensation, to do their blessed work all over and over and over. How could the earth exist without these showers, and how shall our Church exist without extension? * * * When our Lord on the cross committed His mother to the care of John, He knew John had "his own home." And so we must help our congregations have their own homes, in which to care for those whom the Lord commits to them. * * * It is a crime to discourage and demoralize a zealous young congregation, by blighting its future prospects with a hopeless struggle to secure a building. A wisely-administered Extension Fund will determine the place which our Lutheran Church is to hold in the future of America. * * * Our position and influence tomorrow will be what we make them today. The gifts of this year will be compounded in the years to come. * * * A nickel of special self-denial for each day of this Lenten Season, and what a sum would be realized for Church Extension at Easter! Are we visionary? The pyramids would each contain at least \$2. and many would contain more. The Pennsylvania Ministerium, on this basis, would alone contribute \$200,000, and other Synods in proportion.

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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, May 17-18, Mulberry, Indiana.
Swedish Augustana, Jubilee, June 10-14.