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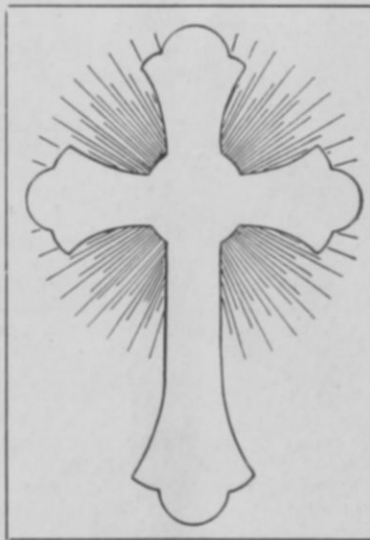
MT. AIRY, PHILADELPHIA

No. 3

Volume XIII

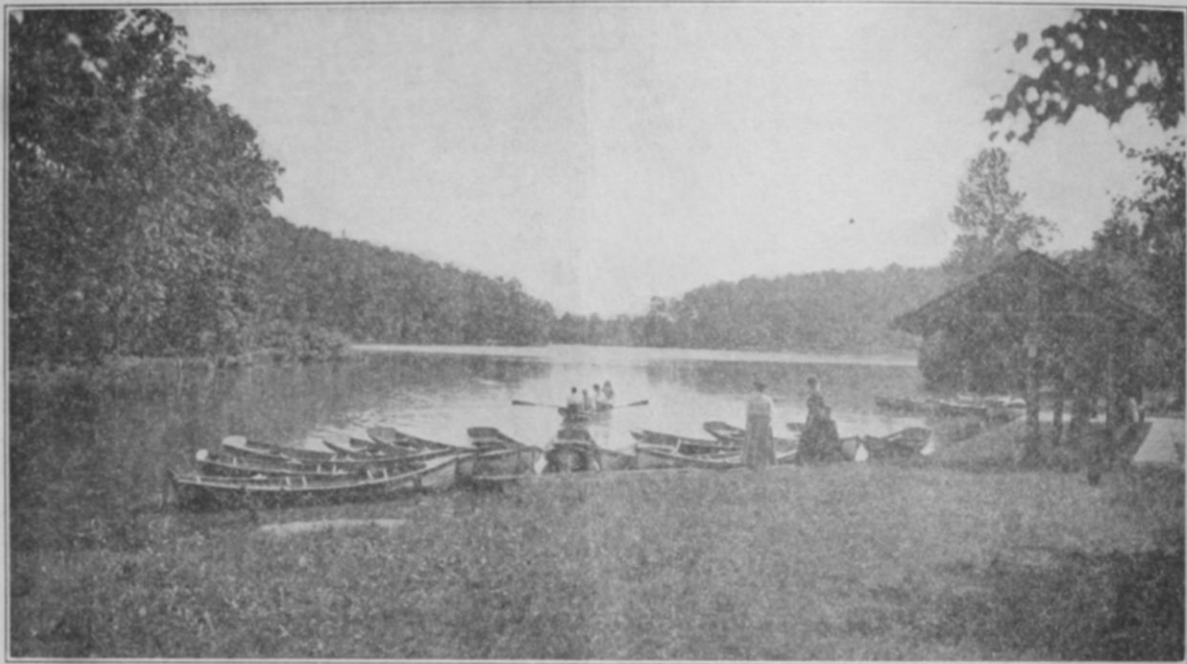
Philadelphia, Pa., June, 1910

Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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



BOATING ON MT. GREтна LAKE AFTER SUNSET

OUR FIVE SUMMER SCHOOLS OF THIS YEAR

The series will stretch from beginning to end of the Summer. Thiel will commence this month, June 20th to 27th, and Minneapolis will wait until September 5th to 7th. The Chicago School will be held at the Seminary grounds, July 25th-28th. Ohio at Wittenberg College, in Springfield, and Eastern Pennsylvania at Mt. Gretna, the two latter schools, Springfield and Mt. Gretna, having hit upon identically the same week, the second in August, from the 8th to the 15th day.

Mt. Gretna is a popular inexpensive resort on a spur of the South Mountain, easily accessible by the Pennsylvania Railroad and by the Reading system. This reservation of five thousand acres of picturesque woodland, with every opportunity for healthful physical and spiritual recreation, attracts a unique community of more than two thousand people, from all parts of Eastern Pennsylvania during the vacation weeks of July and August. They here enjoy the freest kind of outdoor life, untrammelled by the tyranny of fashion and style.

The nights in August are always cool and invigorating. Another advantage over a good many other Summer resorts is the fact that mosquitoes are unknown. The grounds are lighted by electricity, and the cottages are cosy and home-like. Telegraph, telephone, and postal facilities are always close at hand. The tennis courts, the ball field, the croquet grounds, the mountain paths, the boats on the lake, offer various kinds of exercise. The table service is in the competent charge of a Philadelphia caterer, Mrs. A. B. Scott, of The Harrison cafe, and is a feature of which Mt. Gretna deservedly boasts. The price of board, lodging, tuition and contingent fee (all included in the one ticket) is so small that it averages less than \$1.50 per day for those persons who stay for the week, as everybody is strongly urged to do. A proposition has been made that one of the cosy cottages be named "The Reading Cottage," "The Lancaster," "The Wilmington," "The Philadelphia," "The Brooklyn," etc., if there be a sufficient number of vacation sojourners from the respective cities.

Let it be especially remembered, in the case of each one of these five Summer Schools, that it means a happy, profitable holiday outing, not only for teachers, but for mission workers as well, and the program is surcharged with missionary impulse. Correspondence as to details of arrangements should be addressed as follows: For Thiel College, to Rev. C. T. Benze, D. D., Greenville, Pa.; for Chicago, to Rev. M. E. Haberland, 1470 North Francisco Avenue; for Wittenberg College, to Rev. S. B. Stupp, 530 West Columbia Street, Springfield, Ohio; for Mt. Gretna, to Mr. Oscar F. Bernheim, Muhlenberg College, Allentown, Pa.; for The Twin Cities, to Rev. L. F. Gruber, 2910 Lyndale Avenue, North Minneapolis, Minn.

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VOLUME XIII

PHILADELPHIA, PA., JUNE, 1910

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The Calling Out of The Last Reserves



Copyright Wm. T. Ellis

This picture is an allegory of the Sunday School hosts, of all nations, in the great missionary crusade of the twentieth century. Every national flag in all Christendom would be there, in the background if not in the foreground, to actually represent the facts. The picture was painted for the Washington Convention of two weeks ago, where the motto was, "Every Sunday School a Factor in the Missionary Campaign." In point of cosmopolitanism this Convention was more widely representa-

tive than any other Christian gathering ever held, going beyond even the Ecumenical Missionary Conference in New York in 1900. In addition to delegates from every province of Canada and every State and Territory in the United States—the number of these being restricted so that hundreds who would attend could not secure delegates' credentials—there were official representatives from the following fifty-one countries: Russia, Norway, Sweden, Denmark, Holland, Belgium, Spain, Portugal,

France, Germany, Austria-Hungary, Switzerland, Italy, Bulgaria, Roumania, Turkey, Syria, Bohemia, England, Ireland, Wales, China, Japan, Korea, India, Malaysia, Siam, Laos, Egypt, Arabia, Algeria, Kongo, South Africa, Palestine, Persia, Mexico, Australia, New Zealand, West Indies, Philippine Islands, Hawaii, Canada, Central America, Argentina, Chili, Brazil, Uruguay, Colombia and Dutch Guiana.

No wonder our National Congress itself was so impressed with the vast significance of such an epoch-making event, for the future spread of the Gospel, that the House of Representatives took this remarkable official action:

Whereas, there is convened in this city the World's Sunday School Convention, composed of representatives of all religious denominations; *and whereas*, there is represented at this meeting practically all the civilized nations of the earth; *and whereas*, the people of the United States have always stood abreast of the foremost advocates of the Christian religion; *and whereas*, the House of Representatives appreciates the honor conferred upon this nation in the selection of its Capital as the meeting place of this Convention; THEREFORE, BE IT RESOLVED, that as a mark of respect to the delegates assembled, as well as to the cause which they represent, and for the further purpose of permitting Members of the House who may desire to do so, to participate in the arranged public procession, the House do adjourn.

In the face of such a pronounced declaration by the Congress of the United States of America, wherein it puts itself on open record, let the man who has been raising captious questions as to whether this Republic is a Christian nation (because Church and State are separate in their distinctive spheres), forever hereafter hold his peace!

Now that the missionary spirit is beginning to permeate the Sunday Schools of every land and nation, the student volunteer movement will prove to be only a stage in a still larger evolution. The Lord mighty in battle is now calling out His last reserves, and this marks the commencement of the final era of the age-long struggle. Our former policy of waiting until the children had passed the impressionable time of their life, before acquainting them with missionary facts and principles, has had its day. The new chapter in the greatest story of human history is to

be written by the Sunday School boys and girls, who will be the men and women of the coming generation.

In the roll-call of nations, at Washington on May 23d, responses were made by Pastor Sellwold, of Norway; Pastor Palm, of Sweden; Pastor Rordam, of Denmark; and Pastor Rohrbach, of Germany. Among the honorary vice-presidents of the Association are Prince Bernadotte, of Scandinavia, and Pastor Basche, of Germany.

The address which President Taft made to the Convention, on "the Sunday School, its history, its function, and its vital place," was remarkable. He showed a careful knowledge of historical facts of which many a Sunday School speaker is in ignorance, and a sympathetic appreciation of the real mission of the Sunday School. He pointed out the insufficiency of secular education at its best, the actual *peril* of such education without religious training, and the absolute necessity of the Sunday School for the doing of what would otherwise go undone.

Missionaries were there from many fields, bearing their testimony to the place of the Sunday School as the form of work which, above all others, would win the non-Christian world for Christ. This is because it affords opportunity for individual study of the Bible, with the Book itself in hand, by questions and answers. Also because it lays so much stress on the personal equation.

Someone has said, "Vision without a task makes a dreamer; task without vision makes a drudge; but the two combined move the world." Mrs. H. E. Monroe wires us, just as we are going to press, "Certainly that soul must be dead which did not get a new vision during this Pentecostal week at Washington. Such was the resistless momentum that the convention ran on for three days longer than its scheduled time. There were 3,000 accredited delegates and 10,000 additional representatives. The most inspiring sight I ever saw was the public procession of men's Bible classes carrying the national flags of fifty-one countries, besides our own. Quite a number of United States Congressmen were in line and joined heartily in the "Onward, Christian Soldiers."

The Great World-Wide Conference in Edinburgh

Eleven hundred delegates from all parts of the Christian world, and representing all Protestant Churches, will meet in Edinburgh this month of June. These ambassadors of the Cross convene to discuss actual conditions. The conference is a sacred council of war—a prelude, let us hope, to a world-wide advance upon those unhappy regions where “death and darkness reign.” In preparation for the meetings, communications have been opened with 1500 of the most distinguished missionaries now upon the field, and the discussions will be based upon their reports.

The *News Sheet*, published in the interest of this notable missionary gathering, says: “There is something that appeals very strongly to the imagination in the prospect of the representatives of so many nationalities meeting together to consult how they may advance the cause of their common Lord. Though the Conference is held in Great Britain, the number of delegates appointed by American Societies exceeds the number sent by British Societies. Representatives will also be present from Germany, France, Switzerland, Holland, Norway, Sweden, Denmark and Finland, as well as from South Africa, Australia, and New Zealand. It is a special pleasure to welcome the delegates who will be present from Japan, Korea, China, and India. As the Church in this conference considers the problem of the evangelization of the world, it will be able to look at it not through Western eyes merely, but with the help of representatives of the Church in non-Christian lands. The importance of the presence of these representatives, and the significance of the new spirit of nationality in the countries from which they come, is not in the least likely to be overestimated.”

The number of delegates appointed by 54 American societies is 480; by 44 British

societies, 394; and 139 from 37 Continental societies; a total of 1,013 delegates from 135 societies. Eighteen German societies will be represented by 75 delegates, six Dutch societies by 13, two French by 5, two Danish by 7, one Finnish by 4, three Norwegian by 10, and five Swedish by 10 delegates. Well does the *News Sheet* suggest: “It is not without significance that the Continent should furnish so many delegates, more or less fully qualified to take part in an English-speaking conference.”

The deep interest in the conference which is being taken by Lutherans on the Continent is shown in a paper by that staunch adherent of the Augsburg Confession, Dr. Julius Richter, who says: “The missionary societies on the Continent, as well as those in Great Britain and America, are keenly alive to the fact that a grand new missionary era has dawned, and that this demands a new standpoint and new standards in missionary work, both in the great mission fields abroad and at home, with reference to the work at the home base. As a result of the shrinkage of distance and the breaking down of the racial, national, and social barriers which have hitherto existed, missionary societies are emerging from their former isolation; and missionary problems, the full magnitude of which is now recognized, call for the combination, proper distribution, and careful employment of the missionary forces available. In this general movement the German and Continental missionary societies, in particular, recognize it to be their duty, and definitely purpose to emerge from their previous seclusion, in order that they may take an effective part in the general missionary life of the Church.”

Does this last sentence have any pertinence to Lutheranism on our side of the ocean?

Flash-Light Snap-Shots on World Missions

CAMERA OPERATED BY MRS. F. A. KAEHLER, BUFFALO

A late Vassar College mission bulletin has this for its key-note: “To be conversant with missions is to be abreast of the

times.”

Then, in red ink and large type, the question “Are YOU?” That’s very heart-

searching. ARE You? Talk about the burning questions of the day! "There is but one. How to bring the truth of God's Word into vital contact with the minds and hearts of all classes of people." Gladstone said that, England's grand old man. Do we see no need of foreign mission work? Let us study the condition of the women alone, and we will see what Christianity has done for us. Where in all the heathen world could there, by any possibility, have grown up a Mrs. Russell Sage? The American Bible Society happily announces to all its friends that the effort to raise \$500,000 to meet the offer of Mrs. Sage of a similar amount, the entire million to be perpetually invested as an endowment, has been completed. Thousands of people, in all parts of the world, have contributed amounts ranging from ten cents to \$25,000. There were two subscriptions of \$25,000, and more than ten thousand of from one to three dollars each. And did you read in the daily papers how Mrs. Sage scattered her largess through the western cities she recently visited: a hospital fund in one, a library fund in another? And do you know that the splendid campaign in New York State against the "white plague," the motto of which is "No tuberculosis in New York State in 1920," is made possible only by Mrs. Sage's munificence? When 16,000 lives are sacrificed annually in New York State alone to a preventable disease; when in the civilized world there are two deaths a minute, the year around, from this one disease; it is time something was done at once. What if Mrs. Sage had been born a heathen, or what if, being American born, she had been merely an accomplished, charming, butterfly sort of woman, caring only for amusement and dress and self? Or even suppose she had been a good enough woman, kind and helpful to the usual local extent, but had not informed herself about the crying needs in her own land, and in every foreign and home mission field where her Bibles will go? What then? Can you measure the loss? It is certain that we all need to inform ourselves, to get into the atmosphere of real, live mission work, and find what an invigorating tonic it is! Pasteur says, "It is within the power

of man to cause all germ diseases to disappear from the earth." It is also within our power to light, with God's Word, all the dark places of the earth which are full of the habitations of cruelty. And as sunlight kills germs, Bible light kills sin.

Let us observe the marching orders, "Begin at Jerusalem." In New York City prominent women are fighting systematically "white slavery." They meet incoming trains and boats, to look after unprotected women. They direct girls seeking employment, and provide inexpensive homes for those out of work. Systematic prevention is more wholesome than the most drastic measures after the innocent have been enslaved, and shipwreck made of their lives and character. No large city to-day should be without its "Luther Hospice." Many a Lutheran girl would thus be saved to the Church. Another phase of kindred nature in Inner Mission work is care for our boys in their teens. Our own sons, and other women's sons, are daily being tempted from the high and pure standard of their fathers, in ways unknown to us. In the public schools, in street associations, in school "frats," everywhere evil is placed before their young minds in one or another attractive form. And shame though it be to the mothers who find them "trying and crude," at the awkward age, they often find appreciation and applause away from home rather than there. Educators and philanthropists agree that the greatest problem of the day is how to hold to the right the boy in his teens. The Christian woman holds the key to the situation. Yes, she does. She can use her piano, her dinner table, her quiet hour, her education and her Bible to interest, charm, raise some boy or young man, and help the pastor in this most difficult task. Somebody's boy can be made more manly and righteous by every one of us, and everybody's boy is worth saving for our Christ.

Informing ourselves, we must also give our children the thrilling stories of missionary life. What boy is not warmed by the story of Livingston, who said, "I am resolved to open Africa or perish?" Who is not thrilled by a knowledge of George Grenfel "the map-maker of the Congo,"

decorated with many medals by even such a villainous old scoundrel as King Leopold, whose treachery he had not then learned. He tore the medals from his breast, when he did find him out to be what the Africans call "a causer of tears," and he spurned his favor ever after. And Uganda, a Christian State, made so in eighteen years by the simple telling of the Gospel story! And Nyasaland—Dr. Stewart found wild savages there, and taught them of Jesus, and last year they gave freely \$22,000 for the education of their sons and daughters. Do your children know these things? Do you know them yourself? Think of Hans Egede in Greenland, or Ziegenbalg in India. Think of the South Sea Islands, that such a man as Dr. James Chalmers, of whom the novelist, Robert Louis Stevenson, said, "He is the bravest man on the Pacific. He has a heart as big as a church," should give his life for naked cannibals, who, indeed, literally ate him up at last. Think of this very same martyrdom being so heroically endured by missionaries of the present day, only a few weeks ago in the South Seas! What themes for stirring your boy's blood!

I have here a letter from one of our own Sunday School boys who is doing Y. M. C. A. work in Fort McKinley, Philippine Islands. He says, "We have eight million people of whom scarcely one per cent. have soul enough to see, in the wonderful beauty of our islands, the hand of the gracious God who made it all. There is natural wealth and loveliness all about them, but the voice of Nature's God is unheard. To America has come the task of lifting the curse of ignorance and superstition from this land. It is a big and difficult task, but when God lays a burden on a people, He gives them strength to carry it. Religious education alone will save this nation. Give my love to the boys of my class, and tell them if they want deep satisfaction in life, more than money or power can give, to find a place where they can help lift fallen men toward God, and then get busy."

Korea has a bold missionary watchword, "One million Koreans for Christ in 1910." There are to-day, among the twelve million natives, 80,000 Christians there. They literally flock to the churches and Bible

classes. These sometimes last over ten days, and hundreds of people come many miles on foot to attend them. Then they straightway go and tell their brothers and sisters and friends about Jesus. The Korean word for "Christians" is "They that do the doctrine." Isn't there a reproach to many home Christians in that?

One of the most significant and dramatic acts of legislation enacted in India, for many a year, is that of the native state of Mysore, in abolishing the dancing-girl curse from all the Hindu temples of its territory. The dancing-girl is the product of the grossest and most degrading custom of Hinduism. It is the dedication by mothers of their infant daughters to "Temple service." They are "married to the Gods." The mothers and the temple authorities know that the child thus dedicated is doomed, forever and inevitably, to a life of lowest shame. Many thousands of girls now living have been thus dedicated to this life of infamy with debased priests, and in the name of religion. The best men of India have been struggling to overthrow the system, and now with one stroke of the pen the most progressive State in India has made illegal and criminal the whole dancing-girl system. Hereafter no mother of that State shall be permitted to "dedicate" her daughter, nor shall any temple recognize such an offering!

Twenty years ago the Englishman most conversant with Oriental affairs said, "It is impossible to fight the opium traffic in China." To-day, in eighteen provinces of China, as the result of indirect Christian influences, the most wonderful moral conflict ever waged by a non-Christian nation is going on against the opium curse. You read of the great opium bonfire in the public square in Hang Chow. What next? With footbinding abolished, freeing the little China women from the slavery of an ancient custom, with schools starting everywhere, and now with the prospect that the crime of "drugging a nation" will cease, there is great hope for the regeneration of the vast hordes of the yellow race.

Turning home again, we must notice the remarkable Laymen's Movement leavening our own "big-hearted West." All re-

cords have been broken out there. No city has pledged less than double its former foreign mission gifts. Some princely givers have been found, and the Home Mission Churches, themselves not yet self-supporting, are among the most enthusiastic givers. One hundred churches have reached or passed the standard of an annual average of five dollars per member for missions. Thousands are giving this year as many dollars as they formerly gave cents.

Are you not thankful to be alive in such an age? A Bible class in our Niagara Falls Church is planning to support an

evangelist in Telugu Land. Everywhere we find new standards in our churches. The weakest woman among us may pray for God's Spirit to be with all these efforts of His people, and "give Him no rest till He make Jerusalem a praise in the earth." As a first step, let us inform ourselves of what is going on in world mission work. To do this we must watch the daily papers, read the magazines, and by no means fail to study our own MISSION WORKER, our best "women's publication." How many have subscribed for it through your invitation?

Mr. and Mrs. Neudoerffer's Farewell



(Kindness of Dr. Amy Rohrer)

Study individual faces in this group of Hindus. It is a picture of a farewell meeting given Rev. and Mrs. Neudoerffer in India on the eve of their departure for America. In the center, naming them from left to right, are Missionaries Larsen and Kuder, Mrs. and Mr. Neudoerffer, Dr. Amy Rohrer, Dr. Betty Nillson and Mr. Wolters. The others are principally teachers from

the districts. For a number of years, Mr. Neudoerffer has been in charge of the Tardepalligudem district, and during the last year he has also been looking after the work in the large Bhimavaram district.

The usual program for such an occasion is a number of farewell speeches, in which most extravagant praises are often spoken, hymns, generally with one or two

original effusions, are sung, or chanted, all telling of the surpassing excellence of those about to leave. Then follows the usual presentation of gifts with appropriate speeches, then a prayer for a safe journey, and the occasion ends with a farewell meal, consisting of rice and curry, and fruits and sweets. Mr. and Mrs. Neudoerffer are faithful missionaries, and have endeared themselves to

those who have been working under them, hence there was great regret felt both by missionaries and native Christians when they left India, for their well deserved furlough. Some of our readers will be fortunate enough to bear them speak during their sojourn in America. In our next issue we hope to give all readers a taste of these speeches.

The Hot Season in Zenana Work

SUSAN E. MONROE, RAJAHMUNDRY

We are obliged to give our Bible women-teachers a respite for about six weeks, during the extreme heat of May and the first half of June. When the blistering heat is so intense as to shrivel up all vegetation, you can readily understand the people are so wilted that they want to sleep a great deal, and have little animation to listen. Even at best, there is, of course, great diversity among Hindu women, as listeners to the Gospel message. Some pay attention respectfully enough, and are interested to some extent, but they are unwilling to relinquish the gods whom they have been accustomed to worship from childhood. They often say, "We call the God of whom you teach, by other names!" Then we must show that their pitiful incarnations are wholly and incomparably different from the true God. Others seem to be, indeed, true believers, and listen eagerly to the message. But they cannot get rid of the feeling that sin must be taken away by offerings and pilgrimages and ceremonies, whereas we teach that only the "Blood of Jesus Christ can take away sin." "But Jesus died a long time ago. How can His Blood, shed then, avail now? Where is he now? What do you mean by the work of the Holy Spirit?" All this we try to explain. During the Easter Season, the Resurrection and all that it means, was the subject of the teaching. In the weekly meetings, with the women teachers who are engaged in this work, I try to impress upon them our need of prayer; that it is not in their power to open the hearts of these women, but in the Holy Spirits' power, which we must constantly implore, if our

work is to prove effective. I often wish I could give you a vivid idea of the interior of the houses into which we go, but they are too dimly lighted for taking a kodak picture. Just recently we came, in our afternoon round, to a house with quite a yard at the rear, and it was there that we entered. Several women stood on the narrow verandah, but did not ask us to join them. They had been smearing on the floor the filthy mixture which is supposed to be cleansing and purifying! The one who politely brought a chair and stool for us, stood by modestly with a pleasant smile as if she had some previous acquaintance with me. I said, in the Telugu vernacular, "Who is it?" She looked into my face and gently answered "God's child." Then in a moment it flashed across my mind who she was: the woman who had been baptized nearly two years before, in the parlor of the Zenana Home, by Dr. Harpster. Mrs. Harpster, Misses Swenson and Wahlberg, Ruth and Deborah (two of the Bible women) and myself were there as witnesses. Her name is Sayamma, a first fruit of Miss Swenson's seed-sowing. She is not permitted by her people to come to church, but she holds fast her faith in God and in her Saviour. A daughter and grandchild have since been baptized in the church, and her son is attending our Mission School.

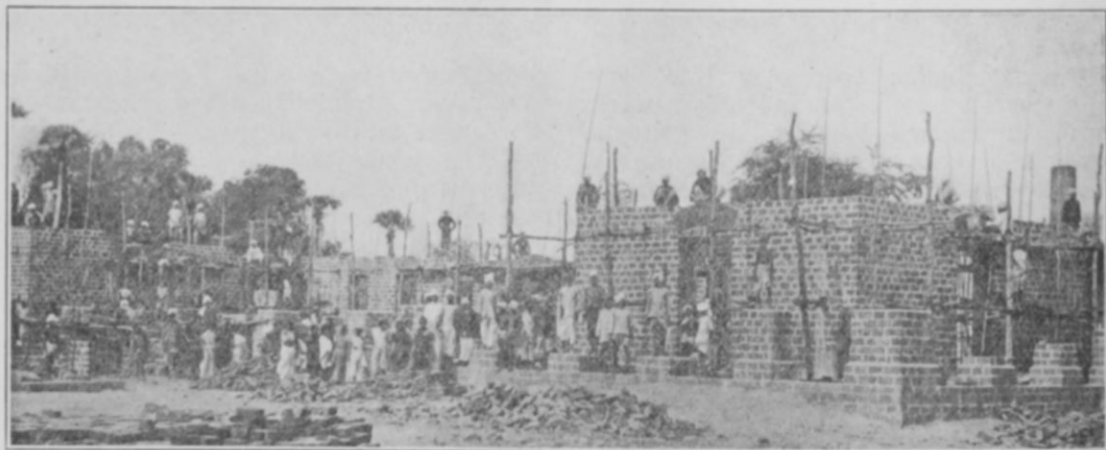
On another afternoon, we entered a room which appeared something like a mill on a limited scale, where a dozen coolie-women were at work. Some were pounding the rice, others were blowing it. Three women entered after we arrived, all with most interesting faces, but the senior one

was to me the most touching. She listened with intense interest, seeming not to want to miss a single word. Her hair was white and her expression truly sweet. The two other women were younger and probably daughters, or daughters-in-law likely, as the daughters usually go to other homes after

marriage. All I learned was that they were widows, and carried on this small business for a livelihood. The teaching went on amidst the pounding; one of the coolie women stopped work and listened with attention; others appeared to listen while the work proceeded with great diligence.

Second Report on Our Hospital Progress

REV. RUDOLPH ARPS, SUPERINTENDENT IN CHARGE



(Kindness of Dr. Lydia Woerner)

A CONVINCING PROOF THAT WE MEAN BUSINESS

In my former article I reported the first beginnings of the Hospital erection. Then we had just laid the cornerstone. Now, as you see by the picture, we have almost finished the lower story. To-morrow we shall haul the big iron trusses (perhaps you call them girders) on which to fix the ceiling, the inner roof of the first story. However, I have decided not to build this ceiling at once, but to continue the walls of the upper story, and finish the Hospital roof. Then we will be enabled to persevere in our work during the rainy season, with the whole building under roof. else the heavy rain showers may interrupt our work for many laborless days. Last week the Government's chief engineer of the Department of Public Works, paid us a visit after a month's absence from the Godavery District. He clapped his hands in amazement at the astounding progress we had made, and declared that the D. P. W. could not match such speed. The amus-

ing part of this is that most of our workmen are D. P. W. men. Anyhow, I have an idea that some of our American friends have a different conception of building speed! The other day an American mining gentleman called on us, and said that you could build such a structure over there in a few weeks.

We are building the annexes to the Hospital under a separate estimate. The native helpers' quarters, and the kitchen are just getting under roof. Of the isolation ward we are now building the walls, and of the nurses' quarters we are building the foundation. The compound wall is entirely finished, 1670 feet in length, with glass chips on top. We would also like to make a beginning of the maternity ward, as soon as we get the revised estimate from the D. P. W. office.

The \$4000 still due is needed mostly for labor. But it will be wise to draw the attention of our friends at home to the

fact that the finishing of the buildings does not finish the obligations for further pecuniary assistance. Our doctor-ladies will be the proper persons to explain this. We were very glad to notice, in the last Board letter, that some funds have been set aside for the support of future expenditures in connection with the management. No doubt a god bit has still to be done in this line. Nevertheless, we are very grateful for what our friends at home have done up to this point. They will never repent of their generosity. "He that giveth to the poor (this certainly means the Hospital in

this case) lendeth unto the Lord, and that which he has given will He pay him back again."

I see the building operations every day, sometimes twice a day, if my other duties permit. It is already getting pretty hot, and every time I go there I have to climb a hill, but horse, bicycle and feet all serve you most cheerfully, since the enthusiasm of our friends at home always kindles a like response over here. What was a somewhat nervous experiment at first, has now changed into a most joyful assurance.

(To Be Continued.)

The Hot Season in Our India School Work

DR. AMY ROHRER, TEMPORARY TEACHER

How I wish, dear friends, that I could send you a graphophone record this minute! You would hear a lot of happy children singing their native airs. This is the middle of April, the beginning of the hot season. We can have only one school session, from 7 to 11 A. M. The children prepare their lessons in the afternoon, and so the evening is free. They love to lie on their mats out in the open air and sing. It seems to me they never tire of singing, and their songs are all religious. Easter morning they were awake at 4 o'clock, and soon a torch-light procession was wending its way toward the verandah. They sang as they walked and the effect was very pretty. One of the missionaries gave the children an egg treat. I succeeded in getting dye, and we had colored eggs.

Out here in distant India, we have not yet heard about your self-denial Lenten offerings, but you will be interested to hear about ours. For please remember (and it must be an incentive to you to remember) every time you are observing any season of the church year, your fellow Lutherans in Europe, Asia and Africa are joining with you in the observance. At the beginning of Holy Week the large girls of our school, of their own voluntary free accord, announced their purpose to dispense with the evening meal each day during that week, that they might add the cost of that meal to their Easter offering, for spreading the Gospel in the hill country. As the result of this self-denial they were happy to lay

on the Altar seven additional rupees.

Our family numbers 180 children this year, including boarding and day pupils. There are eight teachers, two servants (a cook and a nurse) one baby, Margaret, and one manager, all told, we are 194. We have had very little illness, and of that little nothing serious. In two days the children will be off for the hot season vacation. Of course, like all children everywhere, they are glad to go. But they are just so happy to come back again. All the girls of last year, except one, returned when school re-opened in January.

I find it a good plan to have the girls meet in one place for study, because then there is no escape for the lazy girl! Happy to say the number of these is very small. At the end of the hour I allow them to study, for about twenty minutes in true Oriental fashion, that is, out loud. They say they derive much benefit from it, though I cannot say I enjoy hearing it.

When the evenings are very warm, we have our daily family prayers outside. The children bring their mats, and on a moonlight night there is usually a repertoire of song, after the regular prayers. The school-mistress must, of course, contribute her part also, hence she usually gives them "Marching Through Georgia," or "Swanee River." They love the former, and are begging to have it translated into Telugu. I shall tell you more about this interesting family later. They often tell me to send salaams to those to whom I write.

The Evening Hour Among Operation Cases

DR. MARY BAER, GUNTUR

The day's work is about over. The office patients have melted away, and the front veranda of the hospital has been cleared once more. The lamps have been lighted. Some of the nurses are closing the day's work and leaving the ward, others have gathered in the office of their superintendent. They are tired and weary. The dinner bell will soon call them to the evening meal. The patients are settling down for the night. Evening prayers are being held. Night closes in rapidly in the tropics. The busy doctor closes her desk. It has been a hard day. Many trying things took place. There is still one more duty waiting to be done, a pleasant one. She must visit the operation cases up stairs. They will miss her if she fails to come. She knows they are expecting her now.

The time seems so long to these patients. Their backs ache from being so long in one position. The doctor's back aches, too, from the many positions she has had to take that day. Now all aches on each side will be forgotten during the visiting hour. What a murmur of delight as she enters the ward. "Please sit near me," each one begs. Their aches and pains are asked after. The poor backs are patted. Positions are changed. Greater liberty of movement is promised to others in a few days. Patients recently operated on smile feebly. They are much encouraged by promise of more freedom by and by. After each one has been seen personally, we settle down for a talk — of course, directing the conversation into religious lines. We try to show them the love of God, that he is a dear Father, and we his children. A Hindu knows nothing of a God of love. He knows only of gods of fear. He doesn't love his gods. He knows they do not love him. He does not worship his gods, he only tries to appease them.

We tell these women that God loves them and has proven his great love.

"How?"

"By sending Jesus."

"But was Jesus God?"

"He proved himself God."

"How?"

"He did many wonderful things, and Himself rose from the dead."

"But was He dead, really?"

Here is a great chance to explain. Some have never even heard of the suffering and death of Jesus.

"But if he was God how could he die?"

All listen to get that answer. Can the doctor answer that? With a prayer for guidance we try to make it plain.

They all admit being sinners. But how to be freed? Why not by their methods—penance and works of merit? God does not want your gifts, he wants your hearts. Here we must explain. We show them that God is a pure God; that he has opened the way for us to become pure. Then they ask: "And you love your God?"

"Yes, he saved us. Jesus is very dear."

"How nice. We do not love our gods at all. They are nasty."

"We love Jesus because he first loved us."

"Oh! anyone could love such a God as your Jesus."

A frank confession. All agree.

"Yes, Jesus is lovely, and he loves you all, even if you do not love him."

"Why should he love us?"

"Well, why should he love me?"

"Oh, but you are white, and know how to do many things."

"Yes, but the Bible says God makes no difference between races."

"He doesn't care for us Hindus."

"Yes, he does. He died for you."

Now the story of the Saviour.

"Why did you come so far?"

"To tell you all about Jesus."

"Is your mother living?"

"Yes, I left her to come."

"We wouldn't do that for our gods."

"No, I wouldn't for your gods either."

We soon leave them. They will ask the Bible women further when they come to visit them daily. They go to sleep with these thoughts in their minds.

New thoughts: The Christians have a God of love. A pure God. He is a holy

God. He sent his Son to die for us because he loved us. The Christian God does good to men; our gods do us evil.

Jesus came even for the Hindu.

We can not buy salvation.

We must believe in Jesus for it.

We can never repay Jesus.

We can only love Him.

Then we must please Him.

He doesn't like sinful ways.

We would have to change our ways to believe in Jesus.

The Christian God knows everything. We deceive our gods, but we couldn't deceive that God.

The Christian God wants our love.

He prizes our love.

She said that God even loves us Hindu women. How strange! Jesus surely is good and lovely.

So we pour into the hardened hearts the softening, melting warmth of the Gospel. *Augustana Mission Tidings.*

Some Ways of Seed Sowing in Japan

MRS. EMMA GERBERDING LIPPARD, SAGA, JAPAN

People in the home land are almost always interested in our methods of reaching the foreigners. All seem to understand that we can not get at them directly with the Gospel, as we do at home. Not only because they will not come to church, but because generations of hatred and prejudice stretch between our race and theirs, and even more strongly between our religions. The Japanese makes a splendid believer, whether in Buddha or in the true God, and it takes considerable manoeuvring to bring the new faith within hearing of a really loyal heathen. Our methods are various. Some of our work of the past week will describe several of them for you.

A week ago we re-opened a chapel in a beautiful little mountain town, twenty miles from Saga. On the crest of the nearest mountain peak stands a Shinto shrine. Picturesque stone steps lead up the slope, natural beauty abounds on every hand, and the valley spread out below is one of the most fruitful in the fertile land. In the town stands another beautiful temple, the grounds of which form one of the loveliest parks in this island. Exquisitely shaped trees bend over the streams, in which goldfish play. Cherry blossoms, azalea, peony and iris flowers, each bloom in its season, and alcoves covered with fragrant wisteria offer a grateful shade. All this, dear friends, belongs to a heathen shrine. And we, though we have faithful Lutheran families in this town, have been obliged to close our work there for over

a year for lack of funds.

Now we have begun again, however, and have a flourishing Sunday School, an English Bible class, and preaching in a rented chapel once a week. We reach the village families through the Sunday school, as it is a novelty in such a place, and attracts the little ones, many of whom bring their parents along. The student element is reached through the English Bible Class, and the few Christians in the town enjoy the preaching service, and bring their friends. At the meeting there yesterday the wife of the main physician in the place came, bringing her two boys, one to enter the English Class, the other the main Sunday school. She herself declared her desire to hear of Jesus.

In Saga we have just opened a free kindergarten in the poorest district of the city. We have three excellent Christian native girls, as you observe by the photograph, all college bred, in charge of our main kindergarten. One, Mura Kikuko San (Miss Chrysanthemum Village) has been with us now for five years. She has spent seven years in a Christian college and is a very pretty, attractive and intelligent girl. More than this, she is a fine Sunday-school worker, greatly loved by the little ones, musical, with a beautifully trained voice, and her Christian spirit and sweet disposition make her invaluable in the women's work.

Miss Watanabe Michiyo has been with us two winters, but her health will not allow her to work during the hot summer



A GROUP OF OUR JAPANESE KINDERGARTNERS

months. She also is a graduate of a Christian college, and has taken a full kindergarten course besides, in the best kindergarten college in Japan. She has been a Christian for nine years and has a splendid Biblical knowledge. She keeps our kindergarten right up to the highest standard, and is especially good in visiting nice homes and dealing with high-class people.

Our third helper is the girl we have been supporting in a kindergarten training school for several years. She graduated last June and came to us at once. Until entering the Christian training school she knew nothing of Christianity, and was brought up to hate and abhor it. Her home and early advantages are not to be compared with those of the other two girls, but she is a thoroughly converted and consecrated woman, and has the work among the poor especially at heart. She is to have charge of the "Mercy Kindergarten" we are now opening in a poor district of this crowded city, with a Sunday school in connection with it. None of the three teachers

are satisfied to work only among the well-to-do class who can afford to pay. The charity work reaches homes very hard to get at, as the children love the kindergarten, and the most ignorant mother has a kindly feeling toward the teacher of her child. These three teachers gain access to every home from which a child is sent, and every one of these homes is open more or less to Gospel teaching.

To-day a cooking class met at the missionaries' home. This, and other classes for English, music, etc., we use to reach people who never would come for the Gospel alone. In to-day's class we had the nobility represented and wives of professional men. After the cooking we had a short Bible talk, some hymns and a prayer. It is interesting to note how after the first few times they all try to join in the hymns, and many learn to repeat the Lord's Prayer.

In the largest city of our island an exposition is now in progress. The missionaries of the island counted such a great gathering of people, an opportunity for

Gospel work too good to be disregarded. So all churches and denominations joined hands. A building just before the gate of the white city was secured, and every day the hundreds and thousands who pass through that gate may hear the sound of the Word of God. Tracts, Bibles and hymn books are on sale. Some one is always there ready to answer questions, and cheer up a doubter. All is carried on in a quiet, dignified manner, worthy of the cause.

Monday is "Lutheran Day" at this ex-

position chapel, and this last week the Saga workers were called upon to attend. The chapel was filled all the afternoon. Many tracts were sold, and some men seemed eager to hear more. Hundreds who never heard the Gospel hear it in this way. By these and other methods we work, not looking for great results in our time, but knowing that what we sow will sometime, by some one, and somewhere, be surely brought to harvest.

A Pathetic Porto Rican Funeral

MAY C. MELLANDER, SAN JUAN

My first acquaintance with the lowly grandmother, who is the subject of this little story, was made at the very first service we ever held at Catano. When the amen of the Benediction was spoken by the assembly, her voice was distinctly heard above all others, invoking a special benediction upon the Protestant workers who had just arrived, to help dispel the prevalent darkness. When she came forward to shake hands, she showed a marked sincerity and dignity in her bearing, in spite of her pinching poverty, which could not but attract attention. So it was always afterwards, whether we met her in church or in her own home, the humblest of humble abodes. She was a woman of more than ordinary native ability and if she had had the opportunities of a Christian education when young, she might have exerted strong influence. As it was, many called her mother, and over them she exerted a tender maternal love and sympathy, the only thing in the world she had to give. Never once was she heard to complain of her hard lot. Come whatsoever trials and hardships, she had but a word of thanksgiving.

She became a member of our Lutheran Church at its incipency, through one of her sons, who, though at that time a sacristan in one of the principal Catholic Churches of San Juan, was not a Catholic at heart. Ere long began her slow, lingering, final illness, and toward its close, when for weeks she lay helpless in bed, she did not

receive the same tender care she had given to others. There was not always proper nourishment, and even if it were sent to the house, it was not always given to her. But she bore her Cross with the same spirit of willing submission which had marked her life. Even when her surroundings seemed especially unbearable and stifling to visitors, she would only smile, take one's hand, raise it to her lips and whisper, "In my Father's house are many mansions." After many weary months she gently fell asleep at last, and spent a joyful Easter tide in Heaven.

Shall we ever forget her funeral? Having passed away at an early morning hour, as is the custom in these warm climates, her funeral had to take place late that same afternoon. Upon arriving at the house of mourning, after all arrangements, as we supposed, had been made, to our surprise we found the corpse still resting upon her cot where she had spent so many patient hours. It was then we learned that the pastor was expected to bring the coffin! It has happened a number of times that our Mission had to pay for cheap board coffins for the poor, but never before had the pastor been expected to carry the coffin with him when he went to the funeral!

One could readily see that there had been a strife between the Catholic and Protestant members of the family. The former could pay for it and would not, while the latter would but could not. In the dilemma, a grandson volunteered to go

out and get one, and pay for it. In delivering it, a man came to the fence and shouted out, "The box is here." Perhaps you can imagine the funeral scene in that crowded room with its dim light. On each side of the pastor stood a man holding a candle, whose faint flicker barely made it possible for him to read the funeral service. Around the coffin stood the family, several of them half sick, with cloths tied around their heads, or a towel around the throat, while two little naked ones were tugging at their mother's skirts. In one corner stood a grandson, who for some time was thought to have the leprosy, while over the coffin leaned another in an intoxicated con-

dition. Then on the other hand, there were many intelligent, well-dressed people present. Amid these strange and sad surroundings, while the pastor was earnestly preaching the Gospei, this dead mother, who now was beyond all suffering, was "yet speaking," and giving counsel as of old. Then silently we walked along the beach to the lonely little Catano cemetery, and it was with peculiar feelings we lingered in the beautiful moonlight, looking at the little mound, with the great sea tossing its restless billows just beyond the gate.

Is there need for evangelization of this island? Is there need of light amid this darkness?

America's Answer to Her World Opportunity

MR. J. CAMPBELL WHITE, SECRETARY LAYMEN'S FORWARD MOVEMENT

The most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind. In this process the very character of American Christianity is being radically changed. When an individual or a nation becomes conscious of world-relationships and responsibilities, a new life has begun.

From Maine to California, at seventy-five chief conventions, and thousands of related secondary meetings, American Christian men of all churches have been rising up to endorse a comprehensive and adequate plan for making Christ known to the world in our generation. The men of every State in the Union have expressed themselves on this issue, with a unanimity and depth of conviction that could never be called forth apart from a tremendous cause, and the mighty working of the Spirit of God. There has not been a note of failure in the entire National Missionary Campaign. With scarcely a single exception, the seventy-five main conventions have brought together the largest assemblies of Christian men ever gathered for any purpose in these cities. The addition of some millions of dollars annually, to the missionary treasuries of the churches, will not be the only or chief result. This is but one evidence of altered life-purposes on

the part of multitudes of men.

The National Missionary Congress in Chicago, May 3-6, without a doubt was the most representative and potential convention ever assembled on this continent. The 4500 available seats in the Auditorium were allotted to the evangelical churches of the United States, in proportion to their membership and missionary contributions, thus guaranteeing a proportionate representation from every Church and from every part of the Nation. It was indeed a privilege of a lifetime to be a member of this Congress. For it is already clear that the Churches of North America are responsible for reaching about sixty per cent. of the non-Christian world. Therefore the national missionary policy adopted at this Congress should mark a new era in the history of the Christian Church. A conquering Christianity abroad will be the surest guarantee of a dominant and regnant Christianity at home.

Silas McBee, editor of *THE CHURCH MAN*, has recently written: "The Laymen's Missionary Movement has for its purpose to serve Christ in Christ's way. It is organized to concentrate not only the minds, but hearts and souls of Christians of all names upon two great facts; upon Christ, the Supreme Fact of human history, and then upon the fact that of those for whom He

died and lives forevermore, about 600,000,000 are living to-day who have never heard of His coming into the world. This movement has its being in the belief that if divided Christendom can be brought face to face with these two facts, it will see the mind of Christ more clearly, and seeing, it will follow where He leads."

"Dr. Kaehler, of Buffalo, appends this telegram: "The National Congress at Chicago was a mighty demonstration of pro-

found spiritual earnestness in this materialistic age. Think of such a vast assemblage of men, from every department of active and successful life, concentrating thought and effort and money upon the one purpose of gaining the world for Christ in one generation. The full results will be gained only as the Churches follow up, through their regular channels, the work which was so powerfully presented. We see only great promises of good."

A Test Question and a Three-Fold Reply

Is a Missionary Society Needed in Every Church?

I.

Most emphatically, yes! First of all, it is a duty, and duty is always a necessity. Jesus said, "I must be about my Father's business." So we too must recognize the same obligation and privilege. To us Christ gave the command, "Go ye and make disciples of all nations," hence this is our business.

The Christian Church cannot, dare not, be satisfied with any program which stops short of that. Therefore a missionary society is a necessity.

Secondly, it is a wonderful developer of the spiritual life. Our Church members who are most deeply interested in and are the best workers for missions are always our most spiritually minded members. These two things go hand in hand, and naturally, for is it not written, "Whoso doeth His will shall know the doctrine?" Those who obey Christ's commands most implicitly are the ones who enter most fully into His spirit, and come into closest personal fellowship with Him.

Thirdly, it produces Christian workers whose horizon is constantly enlarging. It is a striking fact that those of our Church members who are most interested in missions are the growing Church members, growing in grace, in knowledge, in outlook, in love, in consecration, in the grace of giving, giving of their time, their prayers, their energies, their money for the furtherance of the kingdom. They are the ones who have a clearer and deeper insight into

all the plans and purposes of Christ, in and through His Church, and a fuller sympathy with His whole program. They pray and plan and work for the world-wide enterprise in all its departments. Blessed indeed, therefore, is the congregation in which there is a wide awake missionary society, filling old and young more and more with the true missionary spirit, which brings such blessings in its train.

MRS. S. G. WEISKOTTEN, Brooklyn.

II.

The woman's missionary society has proved itself such an important factor in congregational life that it is a foregone conclusion that every church must of necessity have a missionary society. Since "What is everybody's business is nobody's business," and "Order is Heaven's first law," there must be order and organization in all enterprise. The Boards of our Synods are created for specific work in certain fields, and are able to accomplish their appointed work only through the co-operation of the local congregation. However interested the pastor may be, he has his head and heart and hands filled to overflowing with the large demands made upon him. Give to him the aid of a missionary society, working under his direction, and see the rich results following. Such a society provides itself with the best missionary books, journals and tracts. The information imparted is first for them, and through them it passes on to others in the congregation.

"A little leaven leaveneth the whole lump." A little missionary fire, carefully fed in a society, will set on fire the whole congregation. Such a fire is necessary for a living, active church, and only such a church has any claim for existence. Its people realize the fact that the millions, who are in darkness, sin and suffering, have the same capacity for God and for love, as we who enjoy the Gospel with its many blessings. Hence, is not a missionary society in a church a necessity, to ever keep before God's people the prophets' warning, "Woe unto them that are at ease in Zion?"

MRS. F. E. JENSEN, Chicago.

III.

Now turn the question around and look it its negative aspect. In what respects is a congregation the loser if it have no such society?

I. They miss the clearest vision of Jesus Christ. We may have a partial vision but not of that clearest sort which comes only in obedience to our Lord's missionary command. This is absolutely binding on every loyal disciple. In no other way have we so large a part in obeying Christ's last

command, as in being active members of a missionary society.

II. They miss the highest ideals of Christian Service. We either make progress in Christian work or fall behind. There is no standing still. We are not to remain "babes" in the Kingdom of God. Selfishness dwarfs the soul, just as conversely interest in others develops it. Without a missionary society, we are likely to omit the subject of missions from our conversation with people, from our prayers to God, and from our gifts to the Church. Around what, then, does our interest centre?

III. They miss missionary intelligence. Without an organized society, we hear little about the mission fields and their progress, the missionaries and their work, unless we attentively read the Church papers. Even then we have not the lively interest in these subjects, which a society instills.

IV. May it not be possible that our slowness in organizing missionary societies retards the plans of God for the Lutheran Church? The "ends of the earth" come to our very doors. How does the Lutheran Church meet these opportunities?

MRS. J. H. MILLER, East Bangor.

The Pastor's Changed Attitude to Woman's Work

REV. F. M. URICH, QUAKERTOWN, PA.

Time was when opposition to missionary enterprise found a sympathetic audience. Gone now, thank God, is the half-hearted, occasional, apologetic appeal for missions, which once satisfied the conscience of the average pastor, and fully met the sense of the layman's responsibility. Into the midst of the world of today, with its organized commercial interests, its intense absorption in material matters, and its frenzied pursuit of pleasure, there has come an awakened sense of duty, and a conviction that Christian civilization has failed to discharge its obligation toward the non-Christian world.

That this awakening should come in an era of unexampled commercial and industrial development, when men are occupied overmuch with secular activities, is a surprising manifestation, and a naive

arraignment of the pessimist, whose discolored vision and disordered imagination find expression in lugubrious wailings. Whatever cause may be assigned for the rise of the world program for missions, and however skeptical one may be of its ultimate success along the lines proposed by the Laymen's Missionary Movement, the fact remains that this movement has furnished the strong men of our times with an impressive appeal. It is demanding a universal hearing for missions. And if it proves to be educative only, it will have served an immensely useful purpose.

Our Lutheran Church, though not foremost in the statistics of missionary achievement, has always stood for a definite missionary policy. It has called to its service men and women of strong character and excellent ability to preach the Gospel to

heathen peoples. We shall be untrue to our heritage as the Church of the Reformation, if we fail to do our share of the work in the evangelization of the world. There is still much prejudice against missions to be uprooted in many congregations. This work can not be done in a revolutionary manner. Where such antagonism to systematic missionary endeavor exists, it can usually be overcome by showing that neither Home Missions nor Foreign Missions is a "side issue," which provides a convenient fad for a few misguided and emotional souls, and demands an occasional collection, but that the missionary movement in general is one with the very life of the Church. Hence, indifference to its motives and purposes is contrary to the fundamental teachings of Jesus Christ.

In performing this work, our Woman's

Home and Foreign Missionary Society is a helpful factor. It is a direct aid to every pastor in his effort to lay upon every conscience the importance of missions. There should be such a society in every congregation. It is an appointed agency of our Church for the more effective accomplishment of her benevolent work. A small number of consecrated women, who are sufficiently interested in a thorough and systematic study of some field of missionary work, and who have an earnest and faithful pastor to encourage them, will suffice for the nucleus of a society or a mission study class. Under proper guidance, and by the exercise of patience and perseverance in methods of arousing others to a sense of their duty toward missions, the society will grow and bear fruit an hundredfold.

Summer Schools of a Different Sort

In the wretched back alleys of our smaller towns, and in the squalid tenement districts of our cities, are many children doomed to spend the vacation months of July and August, whilst the public schools are closed, in the gutters amid most unwholesome surroundings. To avert the danger of their thus losing much of the good training gained during the previous ten months of school, 27,000 such neglected boys and girls were enrolled last Summer by a project of Christian philanthropy (Inner Missions) called Daily Vacation Bible Schools. There were 90 such Summer schools in eleven cities. This means that 90 churches, of different denominations, had enough Inner Mission spirit to open their doors to this blessed ministry of mercy. Three considerations suggested the beginning of the new work.

1. There were the idle children, crowding the streets in which stood costly buildings, grim, silent and untaxed, while the children, without any oversight, became more and more demoralized by contact with evil companions.

2. There were the idle church buildings, with pleasant, cool rooms, and sometimes with attractive grounds, shut off, during the hot summer days, from any practi-

cal service to the children of the neighborhood, whose fathers and (in many cases), mothers were absent at work. Here was a unique opportunity to render community service to unshepherded childhood.

3. There were the idle students from over six hundred institutions of learning, whose summer vacation coincided with that of the children. Many of these were known to hunger for some real worthful service, and many had the additional stimulus that comes from the necessity of finding work. There is no class of people better qualified to understand and help the boys and girls of our cities; why, then, should they not be secured for this patriotic and Christian service? In the presence of the child problem of the summer vacation, it seemed sheer economic waste to leave them to "serve tables." And they have responded with noble self-sacrifice when the door of opportunity was opened. Their spirit and attitude was that of loving service. They were selected from over 500 college applicants, because of their special fitness to interest children of the street. Their remuneration was rarely more than sufficient to pay expenses. A few of them gave their services at their own charges. Young women from the choicest families gave up their summer



VACATION BIBLE SCHOOL CHILDREN IN PHILADELPHIA
ARE THERE ANY MADONNA FACES IN THE SLUMS?

to engage in the work. But whether paid or unpaid, the spirit of these men and women was one of whole-souled ministry, and will never be forgotten by the children.

Training conferences for the student staffs were held in four centers—Boston, New York, Philadelphia and Chicago. Three days were devoted to the conduct of model schools, illustration of the Bible stories, training in the singing of hymns and songs, and in the various manual activities required in the schools. These conferences, faithfully attended by all the staffs, were essential not only to their equipment, but to the creation of a common spirit and high standard.

In regard to the Bible stories, which were an important feature of the program in each school, one principal says:

In my previous experience I had been somewhat doubtful concerning the results of the Bible lessons, but this year's work has convinced me that, when concretely and interestingly told, they are one of the most "resultful" parts of the whole curriculum. A dramatically told story interests young and old, and if the point is kept constantly before the hearers, the story cannot fail to be a success. On two occasions when given the choice between a game, a drill, industrial work, and a Bible lesson, the boys and

girls each time chose the last named—sufficient proof, I think, of the success of the method employed.

One feature of the work in the schools was the series of two-minute talks on personal habits. The following subjects were presented in this way:

PERSONAL HABITS—

1. Clean hands.
2. Clean faces.
3. Clean mouths (good language).
4. Clean hearts (good thoughts).

TABLE HABITS—

5. Say "please" and "thank you."
6. Do not grab and devour.
7. Serve others before yourself.
8. Thank God before eating. (Suggest a short form for grace.)

IN THE STREET—

9. Avoid bad companions and gangs.
10. Do not injure property of others.
11. Filching fruit from a stand is evil.
12. Be kind to dumb animals.
13. Never laugh at deformed people.
14. Never enter a saloon.
15. Never play "craps" or use dice.
16. Never steal rides on the cars, inside or outside.
17. Keep away from five-cent shows.
18. Dime novels are a waste of time and money.

19. The nearest public library. (Name a few good books for the young.)
20. When mother calls, don't wait half an hour.

IN GAMES—

21. Cheating is contemptible.
22. Quarreling is childish.
23. Swearing is weak-minded.
24. When you win, don't shout too much—praise your opponent.
25. Betting, even a cent, spoils the game.

IN GENERAL—

26. Lying is cowardly.
27. Foul language is degrading.
28. Gossiping is hurtful.
29. Envy is like poison.
30. Commencement—"A merry heart doeth good like a medicine."

Often, after a habit talk, the children might be seen on the following morning greeting the teachers with smiles of marvel-

ous proportions—that a set of clean teeth might be observed. Or there would be unusual activity of the hands, that their cleanliness and well kept nails might be seen. And "teacher" always saw and always commended, and many a little heart was made glad. The habit talks were worth while.

The National Executive Committee should be enabled to plan for at least fifty additional Daily Vacation Bible Schools in 1910. It appeals to student volunteers to give seven weeks' service to American children during the summer. It appeals to student organizations and colleges to undertake, each, the equipment of one school. It appeals to Christian churches to open their buildings for this ministry to needy children that surround them, and to make the Vacation Bible School a regular part of their ministry.—*American Missionary*.

"And Who Is My Neighbor?" Luke X: 29

DR. A. L. RAMER, SUPERINTENDENT OF THE SLAV MISSION WORK

Both from a religious and from a patriotic viewpoint, this question must appeal to us Americans, in view of the enormous present immigration. Here the tendency is towards segregation of the different nationalities. Why the Italians should be found in overwhelming numbers in Philadelphia, the Magyars in Cleveland, the Poles in Detroit, the Bohemians in Chicago, the Slovaks in the mining settlements, is a fact for which no apparent cause can be assigned. No doubt, the old woman's reasoning is correct, "Folks likes associates, and men is better company than stumps."

Among this motley crowd of foreigners many Americans find their neighbors. Perhaps you do not care for any acquaintance with the new arrivals. Indeed it is a common occurrence that the older inhabitants begin to move out of the invaded section. Prices of property begin to depreciate, which produces a stampede in both directions, for the new arrivals are glad to occupy the vacated properties at a bargain. Some people seem to regard the movement of this invading army of wage earners as only a temporary phenomenon. At the time of the financial crisis of 1907, I was in Hungary. Entire trains of returning

emigrants made their way across the homeland. Many Hungarian patriots, who look with disfavor upon the tide of emigration, said to me, "Soon all our people will again return to their native villages." It is true that many did return to Hungary, as well as to other countries—on a visit! These are now returning again to America, accompanied by relatives and families! Under such changed conditions, the suggestive motto over the gateway of a certain cemetery will apply here, "Come to stay!" Hence we have a serious condition confronting us. Whether willingly or unwillingly, we are obliged to become acquainted with our new neighbors. Many Americans have formed adverse opinions with respect to the manners, habits and customs of these people, frequently on the basis of sensational newspaper accounts. Unfortunately many of us allow ourselves to be swayed by this influence, to the disadvantage of people whom we do not understand, and who are not nearly as bad as we thought.

It is necessary to find a point of contact, and experience proves that the men become assimilated with their new environment sooner than the women, especially the mothers, who are shut in, over-burdened

with household cares, and practically exiled from all society. My ardent desire is not to arouse simply an interest, but to induce you, good women, actually to associate with your foreign neighbors in your community. To move you to bring to such isolated souls the sunshine of sympathy, and the lightening of burdens which the peculiarity of their new environment has thrust upon them. In a word to put yourself in their place. No doubt the inability to converse with them in their language will be pleaded as an excuse. Let me say that your visits to such homes, though you will not be able to express a single word, will bear much good fruit. If there are children in the home, which in the vast majority of cases you will find, they will become ready interpreters. Make them feel that the purpose of your visit is simply a friendly call. Remember, the families whom you are visiting were not accustomed to receive such recognition in their homeland, and they will be backward at first, or even suspect your motives. Since the larger proportion of the immigrant population is of the Catholic faith, it is well not to be abrupt in introducing religious affairs. The Sunday School picture cards may be distributed with good effect. The New Testament and individual Gospels can be secured at very low prices from the Bible Society, and these should be distributed among all immigrants. The American Tract Society publishes religious tracts in many foreign languages, such tracts wisely distributed, will carry a blessing into many a home. I will cheerfully supply tracts especially written for our Slovak Lutheran people. In case of sickness, many a little kind act can be done for those for whom nobody cares. You will find, no doubt, evidence of the lack of a broom and its accompanying paraphernalia. Suggestions of tidiness, of household adornment and personal cleanliness, can be made with telling effect, yet you need not be surprised to find homes as clean and well arranged as their humble circumstances will permit. Many families have so many boarders that houses are overcrowded, and the poor housewife overworked, hence, I wish to plead especially for these hard-working and often homesick women. Do go and visit

them. The merest casual observer must admit that Protestant people have taken little pains to exert an adequate spiritual influence on these people. A few organized efforts have been made by the Young Men's Christian Association, working for the social and civic betterment of young men, with good results. The Catholic Church has erected churches and school houses in number and magnitude that challenge admiration. On the other hand evil influences have been at work, which are destructive to good citizenship and true godliness. The politician, the saloon, sharks and inventors of various schemes, misguided labor leaders, men of dangerous socialistic theories, these and similar ruinous influences have held undisputed sway over many of the foreign people among us. With a sickly sentimentalism, we have acted too much upon the pharisaical idea of "I am holier than thou." I know whereof I am speaking, when I say that in some localities our own Lutheran congregations have failed to co-operate heartily in opening their Churches for the use of services for immigrants, as if it would be a reproach to associate with "these foreigners!" People have protested against having their Church known as the Church where foreign people worship. To thus dismiss this entire subject of caring for the immigrant class as of little concern is both unpatriotic and un-Christian. I feel convinced that the great mass of the American people do not rightly appreciate the consequences, either, on the one hand of neglecting the immigrants, or, on the other hand, of endeavoring to serve them in becoming a unit in our national life. Unless the millions of these strangers within our gates become assimilated, they will become not only in larger measure undesirable sojourners, but of immense danger when after while endowed with the privileges of citizenship, being not in sympathy with our institutions. At this present time there is scarcely a single nationality that has not a newspaper of its own, and the larger nationalities have them by the scores. Many of these publications are openly opposed to Christianity, and draw multitudes into the meshes of infidelity. Hence, the Christian Church must exert herself as a

counter force to these evil tendencies, and must have new equipment to meet the peculiar exigencies of the case. The Gospel must be preached to every nationality in its own mother tongue. The Slav Mission Board is bending all its energy in this direction. Students for the ministry of the various nationalities must be educated, and ordained ministers in charge of the work must be supported. The field must be canvassed, and the scattered people collected into congregations. Literature should be widely distributed. The work of Bible colporteurs, largely employed by the Presbyterian Church, prepares the way for Bible reading, and subsequently for the preaching of the Gospel. In this manner the people are found, and knowledge is acquired of their needs in a certain community. The kindergarten also proves to be especially adapted. It is here literally true that "a little child shall lead them." The Schauffler Training School, of Cleveland, Ohio, was the first institution to prepare foreign-born young women to work among their own people. The course of training lasts from two to three years, after which these young women are engaged by local congregations. This institution is under the auspices of the Congregational Church. A similar Presbyterian Training School was established in 1904, at Coraopolis, Pa. Recently I visited this institution and saw the admirable training given there. The matron is a Slovak Lutheran, coming from our Deaconess Mother House in Pressburg, Hungary. One of the students is a Slovak Lutheran from Minneapolis. In order that I might see the practical working of the Kindergarten among foreign children, I attended an entire session under the auspices of the Presbyterians of Pittsburg. The teachers are Miss Bahl and Miss Margaret Haupt, the daughter of Dr. A. J. D. Haupt, Superintendent of our Inner Mission Board, in Pittsburg. Among the seventy-five children in attendance, Slovaks, Magyars, Servians, Croatians, Italians, Poles and Jews were represented, and yet

all speak English. In the evening a mothers' meeting was arranged, and I spoke to the parents in Slovak. Miss Haupt is a very successful Kindergarten worker, and it is a pity that some Lutheran Church in such centers will not establish similar schools. Those who have seen the excellent work done by Mrs. Cassaday for the Italians, and the settlement work under the auspices of St. John's Church, both in Philadelphia, are loud in speaking their praises. A beginning at least has thus been made. Let us pray and hope and labor that it may grow. Our Lutheran Church is carrying on Inner Mission Work, but its sphere does not yet reach the foreign element of our cities. If suitable lay-deacons from among foreign people could be secured, who would work under the direction of our Inner Mission Superintendents, an immense field of usefulness could be developed. And through the medium of the Sunday school, valuable service can be rendered. Go among the foreign people and invite the children, or still better, at first accompany them to your Sunday School. I know of one devoted woman who regularly visits such families, and distributes Home Department literature, and keeps a cradle roll record. The mothers await her visits with eager anticipation. I know of another woman who regularly takes a little Servian Catholic girl with her to Sunday School, because the little girl likes to go. An aged mother asked me for the addresses of the foreign Lutheran people in her city, in order that she might go to visit them. May God move the hearts of our people for more personal service among our foreign people. When I call to mind the Saviour's urgent pleadings to go out into the highways, into the streets and lanes of the cities, and compel men to come into His house, as I go my lonely, weary rounds through the foreign settlements, I cannot but be cut to the very heart by the utter indifference to this work among our Church people.

"The Lord giveth the word: the women that publish the tidings are a great host."—Psalm 68: 11.

The missionary enterprise is not the church's afterthought; it is Christ's forethought.—Rev. Henry Van Dyke, D.D.

Synodical Literature Committee Topics

BY CLARA A. BECK, CHAIRMAN, *pro tem.*

It has been thought advisable, that with the going out of the present Synodical Literature Committee, a brief synopsis of the plan laid out for the Study Course (authorized by the Synodical Executive), be given for the benefit of those who shall be interested in its development hereafter.

First, credit must be granted the progressive editor of the MISSION WORKER for insisting that there was "A demand for such a course, and that this demand must be met."

Interest in mission work needs constant stimulation. The Church is not easily carried away by its enthusiasms along this line of Christian activity. Therefore, it was a pleasure to learn that the women's societies of our churches were awake to the need of study, on a subject so vital to the upbuilding of the Church throughout the world.

Such study, as every progressive student of present day literature must admit, could not be pursued intelligently, other than by "Beginning at Jerusalem," and following historically the development of the Church, through the Medieval, Crusading, Reforming, and Modern periods.

Now it so happens that one of the excuses most frequently offered by those indifferent to the Church's call to contribute toward foreign mission work, is the plea that, "*There are plenty of heathen at home,*" meaning, of course, right here in America. Granted. When Columbus discovered America it was most emphatically a *foreign mission field*. He brought with him men, whose lives were consecrated to the planting of the Cross on American soil. These were followed later on by others. Indeed, part of the history of the United States was written in the blood of *missionary* martyrs.

To this point our Study Course had progressed. Next in order, of course, would have come the Halle missionaries, so dear to the hearts of our Lutheran people.

Muhlenberg and his contemporaries were missionaries in a *foreign* land. Because of the fact that we were at one time indebted to the *European* Church for the sending of these men to preach the Gospel to us, it was the aim of the Committee to show that the obligation of the American Lutheran Church to other foreign fields is endless.

Of course, it is a matter for rejoicing, that "*the heathen at home,*" appeal to such a vast majority of our people. It ought to argue a grand spirit of patriotism, and promise unlimited possibilities for our Home Mission and Church Extension work; but an occasional look backward to the beginning and development of our Church history, sometimes proves salutary in its effect on the Christian conscience.

The study of any subject to be of permanent value must be thorough and concentrative. The Committee has felt, in the preparation of these topics, that the subject was one so vast in its scope, that even their best efforts must seem superficial. They wish, yet, to express their appreciation of the kind words of approval given their work. Christian sympathy in Christian work is always a stimulus.

NOTE.—Just as the Chairman, *pro tem*, of this Committee was ready to send the material for the Topic page to the publishers, a letter was received from the Rev. George W. Sandt, Editor of THE LUTHERAN, in which he says, "It is with sincere regret that I learn of the retirement of Miss Endlich from the chairmanship of your Synodical Literature Committee. Miss Endlich has a standing in our Church as an honored representative of our literary women, which is very high. The work she has done is at once so thorough, and so perfect in its literary form, as to make it very valuable, and I sincerely hope she will not drop her pen, even if she drops her office. We should have had the results of her efforts more frequently in THE LUTHERAN."

An Alphabetical Shower of Sweetness

MRS. O. P. SMITH, Pottstown.



A Beautiful Queen of Lutheran Ancestry

Queen Alexandra, of England, who has been the center of the whole world's attention since her royal husband's death, was the daughter of a devout Lutheran father and mother, and though born in the King's palace, of Denmark, at Copenhagen, was brought up by an education both practical and religious. The atmosphere of her early home life, therefore, differed radically from the usual flippancy, pomp and worldliness of European court circles.

Knowing how eager our women are to find unobjectionable and attractive new methods by which to raise money for missionary societies, here is an original plan successfully worked in our own congregation, an "Alphabetical Shower of Sweetness." The test question was, "Which is the sweetest letter in the alphabet?" The chairman appointed one lady to take charge of each letter, to whom she gave a list of all persons on the Church-roll, whose name began with her own letter. This lady called on those on her list, leaving with them a circular letter explaining that the congregation was divided into twenty-six committees, and each member was asked to send a contribution of granulated sugar. "As your name begins with N, you will kindly hand your contribution before December 10th to Miss N. If it be more convenient for you to give the value of the sugar, six cents for each pound you wish to contribute, this will be very acceptable. Let us all be enthusiastic in asking our friends to help us make our letter as sweet as possible. Just how sweet each letter is will be announced at the meeting on December 15th." Those who did not respond within the time given, were called on again. Then the twenty-six lists were returned to the chairman, who made out her report in two ways. First, the number of pounds of sugar given by each letter; second the average amount of sweetness of each letter, according to number contributing. This was done in justice to the letters having but a few names. The majority gave their contribution in money, but all was reckoned as pounds of sugar, six cents counting as one pound. The actual sugar sent in was easily disposed of at private sale.

The committee had hoped to raise \$75.00, but everyone was surprised and delighted when the result of the "Shower" was announced as \$163, which represented 2,700 pounds of sugar.

ing model of the program of Christianity realized.

Why should bountiful America have to look to another country across the sea, for large-hearted endeavor, on such a vast scale? Charities of America rank nobly. On all the face of the earth there is no country more ready to respond to any tale of woe than our own. Then why is there nothing like this, nothing even remotely resembling it among ourselves? Why, indeed? The forces are here in America, plentiful enough. The charity is here, the educated purse is here. American folks are in advance of Germany in general open-handedness. True Christianity is here. The one thing wanted, it would seem, is such a centre of gravity around which the forces may gather. True, there is a difference of soil, and that particular soil on which Bethel stands strong-rooted and firm, a "Ravensberger Land," with people of the humblest, yet a peasantry whom no one ever called "poor people," though they live by the sweat of their brow, a people rich with unseen spiritual riches, independent, self-respecting, God-fearing—this particular soil—well, we have not seen it here.

Yet surely there is other soil in our dear America, equally rich, though different, with a productive power of its own, and a possible harvest no less bountiful. What is needed is a Pastor von Bodelschwingh.

The perfect humility which alone can do great things, the perfect charisma of service which scarce knows it is serving, the love unbounded which admits of no limit anywhere, the faith which removes mountains, nay which sees no mountains, these are qualities not so easily found united in any one man, and such a man is a miracle of God. Bodelschwingh, though he would look at you with a smile of childhood, and the largest eyes of surprise if you told him so, is a man of the centuries, and to such a one forces naturally gravitate.

On his seventieth birthday, the Emperor telegraphed: "I send you my warmest congratulations. The Lord God has allowed you to accomplish in His service great things, through your unshakable and

courageous faith, your boundless charity, your merciful love of our neighbors, and your incessant labors. May He grant you His gracious protection for the coming years, and grant you good health and strength for the continuance of your work in the Kingdom of God, for the blessing of the Evangelical Church, and to the joy of your well-disposed and grateful King."

His wife and four children preceded him in death. His four little ones died within a fortnight, of diphtheria, in his early ministry, and the poor parents were left alone. That desolate parsonage has become a classic, and sometime I want to translate it, as it comes from the pen of the father. "It was not long after this sorrow that Bethel called him to gather about him its great family of the helpless, and that is why he was such a father to them, most loving to the most stricken, most tender to the least! God's ways often are sharp and thorny, but the end is peace. His house was not left desolate. God remembered him again, even as he remembered Job. He had taken four children from him, and He gave Him back again four children, curiously enough in the same order, two boys and a girl and a boy. The second family was so like the flock in heaven, that chance visitors, seeing on the parsonage walls the photographs of the latter, at a time when the ages corresponded, would take them for the likenesses of the four then running about."

Death seems a natural thing in Bethel. The little mortuary bell of the colony may be heard five or six times every week. Bodelschwingh used to tell his people, almost every Sunday, that they were a congregation of the dying, and it is strange what a fascination their little cemetery has for them. Dying and going to heaven is all one to them, and like going from one room to another. Everybody there talks quite freely about dying.

Arm in arm we went out beneath the shadow of the church, to the quiet burying ground on the hill, at the farther end of the beechwood. There he told me of Father Scheele, who came to him held by the demon of drink, and under the good pastor's guidance learned to know that Jesus

Christ is the only cure for alcohol. He came to be the doorkeeper of the church, and for some years did a beautiful service. And so, when Scheele was called home, Pastor von Bodelschwingh placed his grave to the right of the entrance, so that he, even in his death, might be the guardian of all the sleeping ones. We then went to blind Heermann's grave, and here he told the story of the man who is the true founder and beginner of this vast work of mercy.

As we followed the long line of sleeping ones, marked by wooden and sandstone crosses, we came at last to a little spot surrounded by an arbor-vitae hedge. Here he showed me the grave of his cherished wife, and to this garden of peace they carried him on that April day, to be with those whom he helped, loved and comforted in life. Here this mountainous man rests, with the murmuring beeches singing a last requiem.

The Winning of The West

REV. A. C. ANDA, WEST SUPERINTENDENT, CHICAGO

One thing is sure. If we are to do it at all, we must be quick about it. The peculiarity of Western opportunities is that they will not wait. Open doors do not stay open long. We have indeed made an encouraging beginning, if conditions and circumstances be taken into account, especially the small resources at our command, but by far greater work remains yet to be done.

To those familiar with the rapid developments which are taking place in this extensive territory of the Northwest, the character of its population, the constantly changing conditions, and the skillful alertness and persevering activity with which baneful influences make themselves felt, the urgency of the need is more apparent.

During this year the Chicago, Milwaukee & St. Paul Railroad has completed its Pacific Coast Extension, and will run through trains from Chicago to Seattle and Tacoma, by August 1st. The new extension runs through the States of South and North Dakota, Montana, Idaho and Washington, affording splendid railroad facilities to a large section of fertile and desirable country. New towns will spring up every ten miles on an average. It is safe to state that our Lutheran sons and daughters will be found ere long among the men and women of affairs in these towns, hence is not the present the time for such wise projects as will insure to our English Lutheran Church a leading place in future developments? Other denominations have been quick to discern their opportunity, and have

spared neither men nor means to firmly entrench themselves in Lutheran communities. Among the chief problems with which we are confronted in our English work in the Northwest let me mention: 1. The idiosyncrasies of our Lutheran constituency. The Germans and Scandinavians are numerous, and, being strong in their congregational and Synodical work, believe themselves capable of taking care of their own English transition, when the time shall come to make this necessary. Consequently, the establishment of English Lutheran congregations and Synods just now is generally looked upon as being antagonistic.

The spirit and history of the English Lutheran Church is not known, and many hear of it only as they come in contact with a local congregation, and in such cases it is often misunderstood and prejudged to its detriment. 2. Nor is the English Lutheran Church understood by the non-Lutheran element. "An insignificant party in a foreign-speaking body, whose sympathies are more foreign than American," is the view. And it requires time to impress people with the distinctive and comprehensive features of our English work. 3. The lack of fostering care of mother churches. To organize additional congregations where the Church has already been established, and where the congregation with a standing in the community is willing to give the new work its fostering mother care, the difficulties in the way are more easily overcome. But when the work must be undertaken without such prestige, and that in a

community (as sometimes happens) unfriendly and hostile, it can readily be understood that the task is a more serious one.

4. The most difficult of all problems is that of securing a proper place of worship for the young congregation. Store rooms are costly, and not easily secured for religious purposes. Dance halls are both costly and undesirable. Tents are almost useless except in a few cases during the Summer months. Portable chapels would serve a good purpose, but even that only a temporary one. A congregation, to make any substantial progress, must within a reasonable time secure a permanent house of worship. But lots are very expensive, and to erect in addition even the most modest church building requires a considerable sum of money. The membership as a rule is composed of the younger people, and, be they ever so willing, there is a decided limit to their ability. These conditions will change in time, when the young people in our churches to-day become the fathers and mothers of to-morrow. But at present only in the case of one in ten, do the parents of our catechumens belong to the church as regular members. Under such circumstances and the total inadequacy of the Church Extension Fund, the work is greatly handicapped, and requires heroic treatment.

As a solution to these vexing problems I suggest:

1. A comprehensive educational campaign. "Let there be light," may well be applied to this phase of the church's work. Missionary itineraries, such as have been conducted under the auspices of the Board, have done much good. Articles in church papers and magazines like this, are aiding the cause. But a more general distribution of information is necessary, and this can effectively be accomplished in tract form.

The conspicuous success of the Laymen's Forward Movement is due, next to its splendid organization, to the copious use of printer's ink, by men especially qualified for the work.

2. The strongest and best ministers must be secured for the difficult fields in our Western cities. The Mission Board, for lack of means, has often been compelled to call pastors to important fields because they were willing to accept a small salary. These men have done a remarkable work considering the heavy obstacles against which they have had to contend. But with all a man's most absolute consecration, unless his qualifications and experience fit him for the particular work, neither the Church nor he himself can expect to accomplish what a man better qualified could do.

3. It is my firm conviction that the practical instruction in our theological seminaries is not sufficient to meet the emergency. Modern conditions in city congregations have so changed, and the demands made upon a pastor are so many and varied, that, unless he has had the necessary practical training, he is likely to find out, to his sorrow, the need of it.

4. Until the work has developed sufficiently to secure the fostering care of mother churches in Western cities (and I am glad to say this has begun on a small scale) the older congregations in the East will find here a most profitable investment.

5. While the Church in the West is gradually developing its resources, it still needs the helping hand of the mother Church in the East, and the quickest way to self-support for the Western off-spring of the Eastern mother is to offer her child an adequate Church Extension loan, which it will in time pay back an hundred fold.

The Lankenau School For Girls

Under The Care of The Mary J. Drexel Home, Philadelphia

Every woman's heart will rejoice at the glad announcement that the large triangular property, extending between Girard Avenue and Poplar Street, from Twenty-second to Twenty-fourth streets, Phila-

delphia, has been bought for our new "Lankenau School for Girls." The spacious and substantial buildings, with their high and airy rooms and halls, are well adapted for the purpose. Extensive alterations and

improvements will be made and completed by September, involving an expenditure of at least \$75,000 beyond the original purchase price. One of the large wings will be entirely rebuilt, on a larger scale, to provide an Assembly Hall, with a seating capacity of 400. The Board of Trustees and the Faculty are a unit in their efforts to equip the School as completely as possible, with everything necessary for a thorough and up-to-date course of instruction, and for the comfort and happiness of the pupils. The entire property will be enclosed by a wall eight feet in height, affording pupils the desirable privacy while enjoying themselves on the playgrounds and in the garden. The School is very favorably situated, in one of the most elevated parts of the city, less than two miles from the heart of the city, and less than half that distance from Fairmount Park, while it has the Motherhouse with its beautiful garden to the east, and the famous Girard College, with its extensive campus and playgrounds, to the north. The aim of the institution is to train young girls to become truly cultured women, well grounded in the Christian faith, prepared for the practical duties of life, and to enable even parents of moderate means, especially the clergymen of the Lutheran Church, to give their daughters a thorough general education. The aim is not so much to train pupils for a professional career, nor to prepare them for college; still the graduates, who have taken the optional Latin, are well qualified to meet the entrance requirements of any standard college.

The course comprises religion and science, history and literature, mathematics

and geography, English, German and Latin, music and painting, needlework and drawing, cookery and dietetics, singing and gymnastics. The staff of teachers numbers fifteen, and the education will be most thorough. This splendidly supplies a long-felt need, and "The Lankenau School" will, from the very first, take foremost rank among institutions of its kind in Eastern Pennsylvania. In our next issue we hope to publish a picture of the exterior or interior, which will give you some idea of the handsome scale on which the building is planned. Meanwhile, write to Pastor E. F. Bachmann, 2100 S. College Avenue, for a catalogue, stating full details. The date of the opening will be September 21st, with the entrance examinations on the day previous. It will be of interest to add, as an indication of the excellent work done in this School heretofore (for the beginnings date back to 1890, making it twenty years old), that three out of the five essays on "Abraham Lincoln," sent by its girls to the *Public Ledger's* recent prize contest, won a place on the list of successful competitors. This means sixty per cent., whereas, the neighboring institution, Girard College, attained only four per cent.

Another fact of which we are all very proud (if our modest Sister will forgive our mentioning it, without giving her name), is that one of our faithful Deaconesses has not only taken first honors, on graduating in pharmacy, but has also been accorded the rare distinction of winning the Proctor Medal, and another gold trophy. The class number 163 members, more than nine-tenths of them being men.

The Federation of All Our Synodical Societies

Little did the most sanguine advocates of this project dream, two years ago, that it would have gained such momentum so soon, and we surely can feel that the time is ripe for entering upon the larger stage of our organization. There is now in hand the official endorsement of the movement from six of our Synodical Societies, which means all Societies organized. It is not necessary here to discuss the value of fed-

eration. It is quite too late in the day for that. Organization, concentration, consolidation, these are the keywords of the present age in every department of human activity. We take for granted that every one is agreed to the principle that in union there is strength. Note well the momentous issues invoked in the Federation project. The missionary spirit is not an adjunct of the Christian religion, nor merely a "phase"

of it, but the quintessence of its very life. God himself is a missionary Father. He yearns for the recovery of every lost soul. The Lord Jesus Christ, who through infinite love and pity came from Heaven to earth to save sinners, is our missionary Saviour. The Holy Spirit is, in very highest, widest and deepest sense, a missionary Spirit. His outpouring at Pentecost was in direct fulfillment of Jesus' great commission. The Bible, which the Holy Ghost inspired, is a missionary book. First it brings Divine light and life to my own soul, and then through me to other souls. The Christian Church, as the Holy Spirit's creation, is a missionary Church. Else it were a mere self-centred "social club," contributing its so-called beneficences back to itself!

Our motto is "the whole Church giving the whole Gospel to the whole world." This high motive is the soul of our modern organization movements. It is stupendous enough to require and to challenge all the forces at our command. The women of the General Council have set the pace, in organized effort, a full generation ahead of the men. If our Lutheran Church is to become thoroughly imbued with the missionary spirit, this will be brought to pass to a great extent through the influence of our Women's Missionary Societies. To this end we must federate into a living, quickening union. Our publication interests demand it. Not one Synodical Society has the ability to develop the printed material necessary for its enlarging work. As the first Synodical organization we are now fifteen years old, and by our experience we can realize how the newer bodies are handicapped. The Synod of Central Canada is insistent in asking why so small a quantity

of Lutheran missionary literature bears the imprint of Synodical Societies in the General Council?

The Pittsburg Synodical, not one year old, is reaching out for the same kind of help. "Send us literature for the development of our work," they say. What have we to give them? According to our present policy these Synods must struggle on independently, each endeavoring to meet its own needs, as best it can. Shall we go on fifteen years more in the same independent fashion? Not in this age of organization. Efforts should be made to organize Synodical Societies on the Pacific Coast and in Nova Scotia. We can push such work only as the Women's Home and Foreign Missionary Society of the General Council, not of any Eastern Synod. Moreover, as our foreign-speaking Synods come more and more to use the English as their language, we should be ready to supply the needed literature.

But will not such enlarged organization cost? Yes, it will cost time, money and energy. But far greater will be the cost if we neglect our present crisis opportunity. Lancaster has extended a hospitable invitation to a Federation convention, at the time of the meeting of the General Council in September, 1911. An executive committee has been appointed to attend to all the preliminaries of this gathering, so that the machinery will occupy no more of the time than necessary, and every other moment may be devoted to inspirational purposes, and to mutual personal acquaintance. It is not too early to begin now to plan to attend an assemblage which will become historic.

An Honor Roll of Mission Worker Stand-Bys

This periodical has been encouraged by receiving over 1150 new subscriptions during the past five months, and an increase of 2,750 since June, 1908. If this same ratio of increase be maintained, by the time of the Federation meeting we will have a circulation that will assure financial independence. Our aim should be 10,000 subscribers by 1912. And one way to accom-

plish this has been suggested by an interested woman, who is in a position to speak, because of her experience in personal soliciting. This is what she says: "If you could get the name of one willing worker in every General Council congregation, and send her a few copies with a little personal note, I feel that ever so much more could be accomplished. Just the general printed

announcement, or the free distribution of sample copies is not enough. A few subscribers will thus be secured, but by no means the number that there should be. You need some one to take it to people's homes, explain it, let them see it, or even read it, and thus awaken interest. There should be some interested woman to remind of the renewals, when the subscriptions expire, as well as make an effort to secure more subscribers. Don't be sparing in sending out introductory copies. With one copy Mrs. S. secured ten, and in another instance fourteen new subscribers."

Before we go further into the subject, answer these two questions: Do you believe there is need of such a periodical? In what ways is it valuable? We are on a crusade of missionary education, trying not only to inform our people of the facts of mission work, but to show them that the great business of Christendom is missions. To cultivate the spirit of missionary enthusiasm. We are not in this business to make money. Our sole purpose is inspirational and educational. We believe with Mr. Marion Lawrance that the more people know the more they will pray for mission efforts. The more they pray, the more they will pay. The more they pay, the more they will glow, and the more they glow, the more they will grow. Do you agree with the sentiment that there is not a Lutheran woman in any station or walk of life who will not be strengthened and helped by reading such a periodical as this? There must be a constant presentation of Lutheran material for Lutheran women and in such varied form as to fit the needs of our varied conditions. For rural congregations as well as those in metropolitan centres.

As missionary workers, not only are we to be interested, but we are to kindle the fire of interest in others. Study the chart on another page, prepared by our business manager. Find your own town. If it be not there, then it has less than fifteen subscribers. What per cent. of the communicant women of your congregation have you set as your standard to aim at for subscribers? How many are aiming to reach every family? Are you deter-

mined that every last missionary society member shall get it? Every one? The percentage figures on our published Honor Roll run the whole gamut, from 100 down to 1. Notice the three names at the head of the list. They will quite take your breath, as they took ours. It would seem natural to expect that some city in the Pennsylvania Ministerium would lead off, but far-distant Portland, Oregon, quietly steps in and snatches the palm! Just yesterday it sent in a list of 113, all at once, and each an individual subscriber (no club) giving us the first experience of the kind we ever had. No wonder that people with such missionary vim can make their influence so decidedly felt, in both the home and the foreign field! If a Church which was itself a mission, until quite recently, can enroll every woman as a subscriber, why could not your Church do the same, if you will put the same energy into the effort? There is no magical art about this—simply a consecrated persistency. How long would it take to reach our 10,000 goal, if this spirit were to prevail?

Now a word as to the internal improvements. In this issue we are taking the financial risk of using a finer grade of paper, which means increasing the cost, without increasing the price. It is absolutely necessary therefore to increase the edition, if this is to be continued. How many would be willing to reduce the number of pages? That would be one way to make ends meet. How many would be willing to omit illustrations, or use fewer of them? Same answer, doubtless, as everywhere else! How many would favor increasing the price to 35 cents a year? If none, then all lend a helping hand in making the circulation larger during this month of June.

In addition to furnishing material for our women's societies, THE MISSION WORKER is to make an effort to supply material for Sunday Schools which devote a portion of one Sunday a month to a missionary program. In the World Congress of Sunday School leaders from all nations, held a fortnight ago at Washington, the one dominant all-prevailing note was the training of the rising generation in mis-

sionary intelligence and zeal. Can you imagine what this must mean? If only the movement had been inaugurated long ago, what a different story we would have had to tell in our recent conventions! But, even if we adopt the plan at once in our own Schools, where shall we get our material for the monthly mission program? Interdenominational societies like the Young People's Missionary Movement, publish much that is serviceable to all branches of Protestant Christendom, at far less cost than would be possible for any one branch alone. But this literature of a general character must be supplemented by life sketches of our own heroes. THE MISSION WORKER therefore proposes to aid in every possible way, in this campaign of education and stimulus. The plan is to publish pictures of our prominent missionary leaders, giving a brief sketch of the outstanding facts of their lives. The first of these portrait postals has just left the press, and is now ready. It is a condensed sketch of Pastor Von Bodelschwingh, as suggested by his recent death. Other illustrated sketches will follow as desired.

This does not imply that we will confine ourselves exclusively to biographical sketches. Other topics will be interspersed, adapted to the subjects uppermost

in the various seasons of the Church year, and including the Home, Foreign and Inner Mission Fields. For instance, in the Fall quarter, have the October program devoted to some prominent phase of Home Mission work. In the Foreign Mission season, to India or Japan. The picture cards will be post-card size. They will cost per 100 only 1 cent each, so that they will be within the reach of every School for distribution. Beginning with the September issue, a page or more will be devoted to sketching the characteristics of each man's career, or the special features of some mission field, suitable for Sunday Schools and junior societies, and naming the tracts, leaflets, articles, etc., where supplemental material may be found for the leader. The card for distribution, with a picture of the missionary or phase of work presented, will make the story very real, and help to clinch it in the scholars' minds. Gradually the collection of cards will grow into an album of our missionary heroes and enterprises. We would be glad to hear by personal correspondence, from those persons to whom this proposed plan appeals, and who would like to use it. Many are doubtless only waiting for the needed simple outfit to infuse more of the missionary leaven into their Sunday School life.

Allentown Conference Quarto-Centennial

The quarto-centennial meeting was held on April 7th, in St. Peter's Church, South Bethlehem, the same congregation in whose midst the Society was organized twenty-five years ago. Delegates were present from the Philadelphia, Norristown and Wilkes-Barre Conferences, and from the Synodical Society of Canada. Two societies were received with a rising vote of welcome, Christ Church, of Allentown, recently organized, and Zion's, Easton, reunited with the Conference Society.

Miss Laura V. Keck read her presidential report as follows: We are standing today on the threshold of a year that will mark the completion of a quarto-centennial of service in the cause of missions. Before entering the open doorway,

let us pause and glance backward to the year 1886, when the women of the Lehigh Valley were invited to assemble in the church then standing on this spot. There was no program, but addresses were made by Mrs. Emma Pfatteicher and Mrs. E. V. Artman, widow of our lamented missionary who had died in India in 1884. Hearing from her of the condition and needs of our foreign field, the women began inquiring, "In what way can we render aid?" The enthusiasm awakened at that first meeting led to the desire to meet again the following year. Each successive year showed an increase in the number of organized Conference Societies, which naturally resulted in the uniting of the eight Conference Societies into the Synodical Society, and to-

day will be presented the next logical step, the movement for the federation into one general body of all our Synodical Societies in the General Council. Our delegates to the coming Synodical Society in Reading should be instructed as to the sentiment of this Conference on the Federation project. We have with us today the three speakers who were present at the first meeting, an unusual privilege and pleasure, after the lapse of twenty-five years.

A little seed was sown sixteen years ago, by the patients in the children's ward of a Philadelphia hospital, placing \$2.80 in the hands of the first president of this Conference Society. That amount became the nucleus of a fund for a Hospital for women and children in India, and it has grown to nearly twenty thousand dollars. The cornerstone of the building was laid last January. It will require about \$4,000 to complete it. Let us at the beginning of this twenty-fifth year of our work, put forth utmost endeavors to assist in the raising of this amount, so that our quarto-centennial year may be marked by the opening of the doors of the new Hospital.

As it has been decided that Christmas presents to our children in India were no longer serving the purpose they once had done, we are now asked to discontinue the Christmas gifts, but the Hospital and lace work supplies must be continued. So boxes will still be sent, and it is hoped our societies will make necessary hospital garments, or send money for drugs and such articles as the doctors cannot buy in India.

The new mission effort in Japan, the needs of our field in Porto Rico, the claims of Home Missions, of Inner Missions and Church Extension, all should receive our earnest prayers and generous contributions. A special plea comes from the Slovak work which is rapidly growing beyond the resources of the Board. Says the secretary, Dr. Ramer, "We may well ask whether this insweeping immigration is to foreignize us, or are we to Americanize them? As in all important questions of Church as well as national life, Christian women have been an important factor, no less will they be in the solving of this mighty problem. We therefore ask for each individual Society's

co-operation. Financial support is greatly needed at this very time. We would also urge that our Societies study the question. A helpful means to this end is a work entitled, "The Incoming Millions," especially adapted for Mission Study Classes, and pointing out woman's opportunity. Let each Society examine the contents of this book, and to this end let each individual member possess a copy."

The circulation of THE MISSION WORKER is increasing steadily, but it should reach the eye of each one of our members. All its subscribers eagerly look for it, as the time for its arrival draws near. Let your name be added to the subscription list.

On account of the building operations which will be in progress on the campus of Muhlenberg College during the summer vacation, by the unanimous approval of the Synod, our Summer School for Teachers and Mission Workers will be removed to the Pennsylvania Chautauqua grounds at Mt. Gretna. The date will be the second week of August, from the eighth to the fifteenth day. Mt. Gretna is an ideal holiday retreat, splendidly equipped in every respect for such an assemblage. The inn, the lake, the auditorium, the commodious new rustic building in the heart of the forest, which has just been completed for class gatherings, the shaded walks, the fine spring water, the excellent table, (and this important item is underscored), the pleasant people, the whole atmosphere of the place, the nutritious stimulating program, the fine combination of rest and recreation, the opportunity to enlarge one's acquaintance with the leading spirits in our various congregations, by a week's delightful sojourn together, all these and other attractions combine to make the Summer School at Mt. Gretna, August 8th to 15th, an event to look forward to with pleasure, not only by teachers but by mission workers as well. The cost weekly is astonishingly small for such a Summer resort, with so good a menu and so satisfactory a program, averaging \$1.50 a day, which is a feature that cannot be matched anywhere. The Pennsylvania Chautauqua Inn has a well-deserved reputation for serving appetizing food in its large airy dining room, and

you will be charmed with the manner of its serving. This is a department of Summer School enjoyment over which the committee could not heretofore have control, on account of local conditions at the College, hence much stress is laid on assuring you that this year they will please the most fastidious.

If we who are here to-day will plan to enjoy the Mt. Gretna vacation week, the second week of August, others of our friends would go with us, and our Conference will have a representation of which we will be proud. Not only will we each have a happy week of personal mid-Summer enjoyment, but our teaching will be improved, our missionary enthusiasm will be kindled, and the impulse will make our Church work a pleasure during the whole following year. Send me word that you hope to join the party, and I will gladly tell the Muhlenberg Committee. Do not wait until the last minute, since you might as well have the pick of the rooms.

Since our meeting a year ago, nine of our co-workers have been called home from their labors here on earth. One of these, Miss Emma D. Hoagland, of Easton, had been for many years a faithful, earnest associate. A fitting tribute should be paid to their memory.

We have added to our roll to-day two societies, but there are many more we would be glad to welcome. By joining our forces, we increase our usefulness and ability to respond to the many appeals from the Home field, as well as those from far distant lands."

All the recommendations of this report were unanimously adopted. The organizing committee made a schedule of assignments, by which a certain number of congregations not having missionary organizations were allotted to each society of the Conference, in the hope that through their personal effort, organizations may be effected. Two societies, viz., Grace of Bethlehem and Trinity of West Bethlehem, are at work and have good prospects, hence desire that the former assignment be continued. The Executive Committee reported, first, its having been favored with a cogent address by Rev. Howard R. Gold, of Madison, Wisconsin, on the vital im-

portance of establishing Student Pastorates in State University centers. The project of a Seiss Memorial Church in Madison was strongly presented; second, the appointment of Mrs. G. Kressler as statistician of the Conference Society.

Miss Hattie M. Gerspach, treasurer, received from Allentown, St. John's, \$149.63; St. Michael's, \$175.00; St. Luke's, \$41.00; Bethlehem, Grace, \$95.58; Salem, \$26.50; South Bethlehem, St. Mark's, \$48.50; St. Peter's, \$41.89; West Bethlehem, Trinity, \$100.61; North Bethlehem, St. Stephen's, \$2.00; Easton, St. John's, \$204.31; St. Luke's, \$69.60; Christ, \$6.00; Bangor, Trinity, \$113.00; East Bangor, Grace, \$36.65; Bath, St. John's, \$6.00; Nazareth, St. John's, \$37.00; Catasauqua, Girl's Missionary Class, \$2.00; Slatington, St. John's, \$36.43; Stroudsburg, St. John's, \$27.68; Howertown, St. John's, \$57.90; sale of laces by Miss Opp, \$128.64; membership fees, \$9.00; offerings of convention, \$29.91; total receipts, \$1444.83.

This amount was appropriated as follows: Synodical, \$18.75; Colporteur, \$22.00; Zenana, \$92.85; India box, \$121.99; medical, \$121.28; Home Missions, \$108.50; Foreign, \$160.50; Hospital, \$135.00; Porto Rico, \$106.74; Slovak, \$63.93; Lace, \$128.64; Church Extension, \$73.83; Women's membership, \$2.00; Pacific Coast, \$6.53; German Missions, \$2.00; incidental, \$78.53; Special, \$201.76; total receipts, \$1444.83; expended, \$1411.99; balance, 1910, \$32.84; balance, 1909, \$36.12; now in treasury, \$68.96.

The Home Mission Box Committee has an application for a box of Winter woollens and clothing, to be sent next Fall to a needy pastor's family in Western Canada, who expresses in advance his most grateful appreciation of the offer addressed to him. The Medical Mission Committee asked for a definite pledge from each Society toward the \$4000 balance needed in the Hospital Fund, to be made here and now.

Laces were sold to the amount of \$160, \$14 worth at the Summer School, \$50 worth credited to Bethlehem. The Memorial Committee bore loving testimony to the faithful devotion of these nine departed sisters, whose translation was noted by a rising vote of respect and esteem. St. John's, Easton, Mrs. W. M. Stoneback, died May 14, 1909; Miss Emma Hoagland, died December 23, 1909; Mrs. Sallie Kelly, died January 3, 1910; Grace, Bethlehem, Mrs. Jacob Shimer, died August 16, 1909; Miss Anna M. Seip, died October 24, 1909; Salem, Bethlehem, Mrs. Mary Bender; St. Peter's, South Bethlehem, Mrs. Sarah Bor-

den; Trinity, Bangor, Mrs. C. O. Myers; St. Michael's, Allentown, Mrs. Caroline Lichtenwalner, died November 5, 1909; Mrs. Anna M. Balliet, died January 6, 1910. We sincerely mourn their being called out of our midst, we extend to their dear ones our deeply felt Christian sympathy, and here and now we consecrate ourselves anew, to work the works of Him that sent us while it is day, before the night cometh when no one can work.

Officers elected for the ensuing year were: President, Miss Laura V. Keck; first vice-president, Mrs. John Stopp; second vice-president, Mrs. J. F. Johnston; recording secretary, Miss Ella A. Hiskey; corresponding secretary, Mrs. A. B. MacIntosh; treasurer, Mrs. W. D. C. Keiter.

Delegates to the coming Synodical convention at Reading are Miss Laura V. Keck, Mrs. A. B. MacIntosh, Miss Ella Hiskey, Mrs. W. D. C. Keiter, Miss Mary Illeck, Mrs. E. A. Yehl, Mrs. John H. Miller, Mrs. Charles L. Fry, Mrs. H. F. J. Seneker, Miss Addie Seiberling. The alternates are Mrs. John Stopp, Mrs. J. Frank Johnston, Mrs. J. O. Leibensperger, Mrs. J. C. Seegers, Mrs. C. J. Cooper.

The Organizing Committee consists of Mrs. H. F. J. Seneker, Mrs. J. C. Seegers and Mrs. W. C. Veit, all of Easton. Mrs. J. O. Leibensperger was appointed chairman of India Box Committee, and all former chairmen of standing committees were re-appointed.

Rev. C. J. Cooper, D. D., who was pastor of St. Peter's Church when the Conference Society was organized, in expressing his quarto-centennial greetings, said: "All honor and credit to the women who, twenty-five years ago, came together, with fear and trembling, and by prayer and consultation, undertook to organize for the upbuilding of our Lutheran Zion! They have made their example and influence felt beyond the borders of the Allentown Conference, until all the other six Conferences have similar organizations, and these have been united into a Synodical Society. There is now looming up the prospect of a successful Federation of Synodical organizations, to include the entire territory of the General Council. It was your Society which led off in this work, and to it

shall always be given the credit.

The great missionary movements in all Christian countries give evidence of the fact that the Lord is moving mightily the hearts and lives of His people to go in and possess the land. The women of today have a responsibility as never before. In the family and in the Sunday School, they are to marshall the forces of future activity by inculcating the spirit of Missions. In the congregation, through their societies and literature, they are to stir up the lukewarm, arouse the indifferent, and kindle a glowing fire in every heart. Even after the Federation of Synodical Societies has been realized, and the work of the women of the General Council will have become a river that shall make glad the city of God, why should the forward movement stop there? The Lutheran Church is infinitely greater than any Conference, Synod or General Council. Only when the women of the Lutheran Church throughout wide earth shall some day be organized to do what they can, only then shall the full scope of the promise be realized. "Whosoever the Gospel shall be preached throughout the whole world, there shall also this, which woman hath done, be spoken of for a memorial of her." Should the children of Light not be as wise as the children of this world? When will we learn to subordinate self, and unite our strength with others, and in one solid phalanx met and rout the enemy? God would then speedily bring it to pass that "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever."

That was a memorable scene when the president arose and said, "I wish that all those of our members who were here twenty-five years ago, when the work was first organized, would please come forward to the front of the chancel, that they may exchange greetings, and that we may see which of our members are especially honored at this anniversary meeting." By a strange coincidence exactly twenty-five women responded. The sight of the group was quite touching, since many bore the marks of advancing age, and the women in the pews could not but ask themselves, "Who of us will be here twenty-five years

Mem- bers.	Inci- dental Fund.	Synod- ical Dues.	Eng. Home Miss.	Church Exten- sion.	Special to Home Miss.	For- eign Miss.	India Box.	Zenana Work.	Col- port- Fund.	Hos- pital.	Medi- cal Mis- sion.	Porto Rico.	Inner Miss.	Or- phans' Home.	Value of Boxes.	Total.
Allentown, St. John's.....	\$ 5.00	\$ 1.00	\$ 25.00	10.00	\$55.50	\$15.00	10.00	\$16.85	\$ 5.00	\$ 20.00	\$ 41.48	\$ 2.76			\$ 50.80	\$ 167.49
Allentown, St. Michael's.....	5.00	1.00	57.00	10.00	33.00	33.00	2.00	10.00	2.00	27.00	27.00	10.00			50.80	235.80
Allentown Mission Band.....	5.00	1.00	52.79		15.00	15.00	2.00									69.79
Allentown, St. Luke's.....	5.00	1.00	25.00													71.00
Allentown, Christ.....	5.00	1.00	15.00	25.00			10.00	5.00	2.00	20.00	15.00	20.00		20.00	223.83	361.83
Bangor, Trinity.....	5.00	1.00	15.00												30.00	30.00
Bangor Mission Band.....	1.65	1.00	10.00			30.00									36.65	36.65
East Bangor, Grace.....	3.75	1.00	25.00	3.83		14.00				10.00						103.85
Bethlehem, Grace.....	4.00	1.00	10.00			25.00			2.00	10.00			\$ 10.00		11.20	168.70
Bethlehem, Salem.....	2.50	1.00	12.50	5.00		12.50	21.50	30.00	2.00			7.00		69.00	46.85	149.87
Bethlehem, Trinity.....	2.00	1.00	12.50			12.50	20.00	5.00		29.00	3.00	5.00		5.11		3.00
Bethlehem, St. Stephen's.....	1.00	1.00	5.00	5.00		25.00	15.39			1.00		7.25		23.50	14.74	129.71
So. Bethlehem, St. Peter's.....	6.50	1.00	5.00	5.00		4.00	11.75		2.00	5.00	20.33				14.45	37.45
So. Bethlehem, St. Mark's.....	75	75	5.00	5.00		15.00	4.53			1.00					31.25	31.25
So. Bethlehem, Trinity.....	1.00	1.00	35.00	10.00		28.00	15.00	30.00	3.00			17.31			4.20	144.31
Catsaqua, St. John's.....	5.00	1.00	8.00			8.00	17.60	15.00	2.00	10.00		5.00		2.50	16.57	88.67
Easton, St. Luke's.....	5.00	1.00	1.00													6.00
Easton, Christ.....	1.90	1.00	20.00			10.00				25.00				20.00	8.00	57.00
Howtown, St. John's.....		1.00	20.00		25.00								10.00			69.00
Stone Church, Christ.....	3.00	1.00		5.00		5.00		6.00	2.00	2.00	2.00	11.43				36.43
Slatington, St. John's.....	3.00	1.00		5.00		4.15			2.00	2.00	3.00	3.00	4.33			27.68
Stroudsburg, St. John's.....	1.65	1.00		5.00						10.00	3.00					20.65
Nazareth, St. John's.....																
Totals.....	\$62.20	\$19.75	\$255.29	\$73.83	\$80.50	\$270.65	\$135.79	\$112.85	\$24.00	\$138.50	\$143.61	\$125.75	\$29.53	\$165.00	\$360.65	\$2138.39

hence, and how will the work have developed by the time of our golden anniversary?" Mrs. Charles L. Fry presented the Federation project, Mrs. Emma Pfat- teicher gave reminiscences of the twenty-five years past, and, on our request, Mrs. Harpster, in telling of the lace industry, which she established in India, said the ob- ject is to furnish native women with em- ployment, to learn how to help themselves. They are apt pupils, and do the work beauti- fully, most of the lace being disposed of in this country. The women have been taught the habits of cleanliness, for no work is ac- cepted unless it be absolutely spotless. They are beginning to be thrifty, and are giving of their earnings toward the support of the Church.

Greetings were received by mail from the widow of Missionary Artman, and from Miss Agnes Schade. The next convention, marking the completion of the Silver An- niversary year, will be held in Grace Church, Bethlehem.

In the optimistic address of Rev. C. H. Hemsath, he said: One conference of the Pennsylvania Ministerium during the year just closed has doubled its contribu- tions of last year, and has contributed as much to Porto Rico as was given for this work by the whole Ministerium two or three years ago. It may be of interest to our faithful women to know that the im- petus has come mainly from them. As I was about to enter the service of the Board, the first motion made at a public meeting, to make a large contribution for Porto Rico, was made by a woman. She also made a most excellent missionary address. After I entered upon the work, the first large offering was made by a woman, and the only offering which comes at regular intervals into my hands comes from one of our faithful women. In the Pennsyl- vania Ministerium the Reading Conference Society takes the first rank. About one year ago a resolution was made to con- tribute \$300 toward the purchase of a lot in Bayamon, and a special effort was also made for the building fund in this direc- tion too. The Norristown Conference So- ciety has set apart the month of June for the study of conditions in Porto Rico, and

the question box is interesting. Here it is: 1. Under what circumstances did the United States acquire Porto Rico, and when? 2. Is it a heathen country? 3. Why do we need to send missionaries there? 4. When did the Lutherans commence work? 5. How many preaching stations do we have and where situated? 6. How many missionaries, and who are they? 7. What is the greatest need in the field? 8. How can we meet this need? Arrangements are now being made by which I will meet during the month of June with

all the local societies of the Norristown Conference, so desiring, and give them all the information I can.

The Eastern New York Conference, at its last convention, resolved to put forth greater effort in the interest of Porto Rico. The District Synod of Ohio, the Pittsburgh Synod likewise, realize that we have here a great and important work. Let there be a great forward movement on the part of the faithful women in all sections of our Church for Porto Rico."

ELLA HISKEY, *Rec. Sec.*

The Mother Synodical Society

The ninth convention of the Pennsylvania Ministerium Society was held in St. James' Church, Reading, on May 18th, with sixty delegates in attendance. The Central Canada Society was represented by Mrs. M. J. Bieber, and the New York Society by Miss Friedman. A letter of greeting was also received from the women of the Chicago Synod.

The president, Mrs. Susan Homan, began her report by a glance abroad, then, turned to study conditions at home. "An educated Hindu once said, 'What Brahminism in India most fears is your Christian women and doctors. For your doctors are winning our hearts, and your women our homes.' To-day you are gladdened because the walls of our Women's Hospital at Rajahmundry are rising, and we may look for its completion in about a year. It should be a matter of pride with us, to see that the Board does not have to plead so urgently for funds that should come freely into the treasury. The Lord did not say to Peter 'Lovest thou the work?' but 'Lovest thou Me?' Cultivate a spirit of loyal personal devotion to Christ, and it will reveal itself in the loving care of His sheep and lambs. When the fact is realized that we are stewards and not owners of God's wealth, then our benevolence will be larger.

Miss Swenson was the first woman missionary of the General Council to die on the foreign field. These losses call for additional workers, and arrangements have

been made with the Mary J. Drexel Mother House to give young ladies willing to become missionaries, a course of training, with out any expense to the Board. Would that we could secure the sympathy and co-operation of our people, so that they could be brought to realize what our responsibility is, in regard to winning the heathen women for Christ!

Whilst we have become enthusiastic about our expanding Asiatic field, what about those European nationalities which are coming in such multitudinous numbers to our own shores? Neglect them, and you will lose the very forces with which to occupy fields in India, Porto Rico and Japan. O, that we might make our people see the need of a larger Church Extension fund, so that those Lutherans who come to our shores and those of our own land who are neglected could have church homes instead of a rented hall or store room! A little genuine sympathy will enable us to understand. Mr. Jacob Riis says: "When we have learned to smile and weep with the homeless, we shall have mastered our problem."

Let no one forget to urge the claims of THE MISSION WORKER.. It is so ably edited, that every member should make an effort to secure subscribers among our people. Give them a knowledge of facts in every department of mission work, and before long you will kindle their sympathy then liberality of gifts will follow.

Conf. Societies	Foreign Missions	Home Missions	Church Extension	Porto Rico	Slovak	German Missions	Inner Missions	Medical Missions	Hospital	India Boxes	Laces	Germentown	Topton	Salt Lake	Parkersburg	Port Chapel	Madison	Fees	Total
Allentown.....	884	278	165	195	85	9	20	293	187	64	133	16	29	25	41	.....	10	40	2473
Philadelphia.....	1057	1319	204	284	197	20	218	162	715	103	74	62	.....	13	15	170	.....	70	4682
Norristown.....	449	479	712	359	85	43	.....	399	725	276	46	.....	.....	.....	.....	.....	.....	62	3934
Lancaster.....	434	332	104	90	73	86	9	158	129	.....	.....	.....	.....	.....	2	.....	.....	41	1456
Reading.....	82	.....	61	113	.....	.....	.....	122	173	.....	28	.....	.....	19	.....	.....	.....	10	608
Wilkes-Barre.....	395	101	50	110	31	45	.....	67	53	.....	106	.....	.....	10	.....	.....	.....	31	998
Danville.....	120	30	25	28	20	.....	.....	17	.....	36	.....	.....	.....	2	.....	.....	.....	.....	277
Pottsville.....	77	.....	.....	20	.....	.....	.....	15	.....	.....	23	.....	.....	21	.....	.....	.....	20	176
Total.....	3498	2539	1322	1198	505	202	247	1216	2000	479	410	78	29	87	57	170	10	274	14 304
Paid out.....	3325	2704	1322	1198	505	202	247	800	9000	761	410	78	29	87	57	170	10	.....	20 905

With the previous balance of \$7618, and the interest on deposits, \$452, the grand total in the treasury is \$22,420. Subtracting the disbursements of \$20,905 leaves \$1515 now in hand, which is appropriated as follows: hospital, 409; medical, 490; outfit fund, 136; general fund, 373; widow's fund, 108.

KATHARINE B. MILLER, TREASURER.

The Executive Committee reported:

1. On account of the Foreign Mission Board's lack of funds for the Medical work, for one year we will make ourselves responsible for \$300 over and above our usual appropriation, and that the chairman of the Medical Mission Committee be authorized to communicate with the different Synodical Societies concerning an increase of contributions needed for the work in India.
2. The business manager of THE MISSION WORKER was made a member of this committee, and a special publication committee was constituted, consisting of the editor and a chairman in each conference society. The books purchased for use in their work shall be the nucleus of a reference library for general use.
3. Conference treasurers shall send all medical mission and hospital funds to Rev. H. A. Weller, and all other moneys to our treasurer, except for laces. The corresponding secretary, Mrs. W. D. C. Keiter, reported sending greetings to the Augustana Society, the District Synod of Ohio, and the women of the Chicago Synod. Also the sending of desired statistics to the World Missionary Society. Mrs. C. R. Fetter gave the valuation of Home Mission and Porto Rico boxes, from May, 1908, to May, 1910, Philadelphia Conference Society, \$308; Norristown, \$153; Wilkes-Barre, \$109; Reading, \$420; Allentown, \$56; Lancaster,

\$15; total value, \$1051. In 1908 this Society sent to India thirteen boxes filled with bedding, night-clothes, baby garments, bandages and drugs for our Hospital, also materials for the lace industry. The ocean freight amounted to \$50. In money we sent \$503. In 1909, six boxes were sent out, containing almost entirely Hospital supplies. Ocean freight this year was \$19.70, and the money amounted to \$844. As Miss Monroe was to leave Philadelphia for India in October and was willing to take with her anything needed, Dr. Woerner was requested to send a list, which she did. The money for drugs needed since, should be sent to the chairman, as the goods have been ordered, and should be paid promptly to Miss Mary A. Miller. Mrs. A. Woll reported on the India lace industry, May, 1908, to May, 1910. Receipts from sales of laces through N. Y and N. E. Synod, \$1227; Pittsburgh, \$711; Northwest, \$286; Augustana, \$251; Reading Conference, \$148; Allentown, \$266, Philadelphia, \$165; Wilkes-Barre, \$140; Lancaster, \$60; Norristown, \$73; Pottsville, \$23; Danville, \$16; private individuals, \$793; total, \$4157; balance now on hand, \$375.

Mrs. S. Laird, chairman of the Medical Mission Committee, reported that Dr. Amy Rohrer has successfully passed her second examination in Telugu, and that both she and Dr. Betty Nilsson have al-

ready shown marked ability as physicians. It is a cause of thanksgiving to our Heavenly Father that we have three brave faithful and efficient physicians for the new Hospital when it shall be opened, and there is every prospect that in a year's time this building, for which we have so long waited and prayed, will be ready for occupation, and that it can be dedicated free of debt. In the last fifteen years this society has educated and fitted out two doctors, at a cost of not less than \$4000, has given one doctor a post-graduate course costing \$300, has contributed \$2000 toward the Hospital site. Since last May we have given \$9000 toward the building, and still have \$500 in the Medical Mission fund. We have also given \$250 annually for eight years toward the support of the medical work, making a grand total of about \$18,000. Can we not thank God for what He has enabled us to do in the past, and take courage for the work which still lies before us?

In connection with the report, a resolution of the Foreign Mission Board was presented that the respective Woman's Missionary Societies within the General Council be asked to support the Hospital and Medical work in India on a pro rata basis, each society taking its share according to a percentage to be agreed upon by them.

Mrs. William P. Braun reported concerning the India post-cards, that the price has been reduced from 50 to 25 cents per set. This resulted in larger sales, and \$116.88 was sent to gladden our Book Depot in Rajahmundry, which urgently needs another instalment by your helping to sell the remaining 200 sets plus the 385 miscellaneous cards. All chairmen who now have consignments (these amount to 325 sets) will please return payments promptly. On receiving our last check, Pastor Kuder designated it "a cool draught of water in a desert land. My stock on hand was just exhausted, and I had no funds for replenishing it." Some cards are to be sold separately, as well as by the set, and if each woman would dispose of only a few, or take a couple for herself, the Book Depot in India would be lifted out of its stringency. These cards strikingly depict life in India, and you cannot find their like in the shops

of this country. Get them now, before the stock is exhausted.

Miss Mary Brooke, business manager of THE MISSION WORKER, reported 1007 subscriptions received since December 5th, making the present number, after eliminating all who had lapsed, to be 3734. The following Honor Roll is a complete list of cities and towns receiving 15 or more subscriptions, in the order of their precedence:

	No. of Women Communicants	No. Subscribers	Per Cent.
Portland, Ore.....	113	113	100
Freeport, N. J.....	25	25	100
Carrollton, O.	25	25	100
Lansford, Pa.	90	50	55
Albert Lea, Minn.	36	18	50
Cedarburg, Wis.	30	15	50
Erwinna, Pa.	102	51	50
Meadville, Pa.	42	21	50
Royersford, Pa.	168	40	25
Monasca, Pa.	85	30	35
Leeshburg, Pa.	200	50	25
Lansdale, Pa.	116	29	25
Summit Hill, Pa.	105	21	20
Minneapolis	535	107	20
New York City.....	500	83	17
Warren, Pa.	300	50	16½
Miamisburg, O.	182	26	15
Wilmington	168	24	14
Lehigh, Pa.	400	50	12½
St. Paul, Minn.	432	54	12½
Pottstown, Pa.	1112	139	12½
Sellersville	266	38	14
Philadelphia	4890	489	10
Myerstown	180	18	10
Long Island	220	22	10
Mauch Chunk, Pa.....	290	29	10
Catasauqua	450	30	7
Scranton	600	40	7
Bangor, Pa.	410	29	7
Lebanon, Pa.	600	36	6
Lancaster, Pa.	1600	80	5
Norristown	440	22	5
Quakertown	440	22	5
Reading	3620	181	5
Wilkes-Barre	560	28	5
Williamsport	340	17	5
Hazleton	800	40	5
Bethlehem	1300	65	5
Allentown	2490	83	3½
Easton	1520	38	2½
Pittsburg	750	15	2
Buffalo	1600	20	1½
Brooklyn	2800	28	1
Erie	1500	15	1

This Honor Roll was placed on the wall at the Convention, and just above it were written these lines:

Tell me not in mournful numbers,
 New subscribers don't abound.
 'Tis the canvasser that slumbers,
 New subscribers can be found.

Miss Kate Fry, chairman of the Committee on Lantern Slides, stated that since the last meeting of the Synodical Society, two years ago, the slides have not been called for as often as had been hoped, but wherever they were shown, increased interest in our work in India resulted. They were used in Bethlehem, Pa., Red Wing and Duluth, Minn., Plattsville, Wis., Canon Falls, Ill., and twice in Chicago.

Miss Clara A. Beck, chairman pro tem. of the Literature Committee stated that no tracts or leaflets were published during these two years, partly for the reason that it is a very difficult matter to find persons both willing and able to prepare them, and partly because the scope of THE MISSION WORKER has been so greatly enlarged that it seemed to the committee to cover most of the ground in their particular field. That there is no urgent demand for tracts, and leaflets, we think the statement of the publication house will show. The following tracts are on hand: Church Extension, 1150; Miss Schade, 135; Miss Sadtler, 61; Pasing of the Porto Rican, 103; Hos Palageda, etc., 50; Catechism, 879; Thy Kingdom Come, 674; Rules of Order, 780; Manual of Prayer, 392; The Deaconess, 902; Inner Missions, 797; Mission of the Settlement House, 900; German, 98; Mite Boxes, 900; Public Ministry of Women, 75; total, 7896.

At the urgent request of the editor of THE MISSION WORKER, the Literature Committee undertook to prepare a "Study Course," for the benefit of those interested in missions. Three installments have been published. An explanation may be in place, of what must seem an extremely superficial manner of treating the subject. It is such a vast one, reaching back to the beginning of Christianity, and spreading itself over the whole world, in its progress through the centuries, that nothing but the merest outline could be attempted. If what has been done shall serve as a stimulus to further that study, the committee will indeed feel that its work has not been in

vain. It is with regret we report that, owing to circumstances over which she had no control, Miss Emma Endlich, who has served so faithfully and efficiently as chairman of this committee ever since the organization of the Synodical Society, was obliged to resign.

The Literature Committee wishes those who shall succeed it every possible good.

A rising vote of thanks was tendered Miss Endlich in acknowledgment and appreciation of her long and efficient service.

The newly appointed Literature Committee consists of Miss Ella L. Beates, Mrs. C. A. Homan, Miss Mary Welden, Mrs. W. D. C. Keiter, Mrs. L. D. Ulrich.

Under the head of new business, it was resolved that this society assume our proportion of the expense of furnishing and equipping the Hospital, and carrying on the medical work (including the salaries of physicians) which we agree shall be not less than \$3000 annually.

Resolved: That in view of the great number of Slovaks now in this country, and the appalling dearth of ministers who can preach in their language, our society be urged to contribute to the fund for educating those who can minister to them.

Resolved: That we petition the Sunday School Committee of the General Council to prepare mission programs for monthly use in the Sunday School.

Resolved: That we heartily endorse the effort of the editor of THE MISSION WORKER to increase the subscription list to ten thousand, and that every member co-operate with her to obtain that end. An appropriation of \$200 shall be placed at her disposal, from the general fund, in order that she be enabled to issue a much larger edition, and to send out more sample copies.

Resolved: That the chairman of the India Boxes be authorized to retain enough money to pay all expenses and supply drugs, etc., which will be needed later in the year.

Resolved: That Mrs. C. L. Fry represent this society at the Synod of Central Canada on May 25th, and Mrs. Jacobs at the Augustana Jubilee at Rock Island, Ill., June 10th.

Resolved: That this society take the first steps in the Federation Movement by

appointing a committee of five to formulate a tentative constitution, which shall be sent to each of the Synodical bodies and Conferences for a discussion and report. This committee to consist of Mrs. C. L. Fry, chairman; Mrs. Jacobs, Mrs. Homan, Miss Keck and Miss Welden.

Resolved: That the matter of Monthly

Topics be left to the editor of the *THE MISSION WORKER* and the Literature Committee.

The offerings of the day were distributed as follows: Porto Rico, \$15.66; Slovak Mission, \$16.34; India Hospital, 14.15.

ELLA BEATES,

Recording Secretary.

Philadelphia Conferences Hold Symposium

The Spring meeting was held in St. Peter's Church, May 7th. The program committee was anxious to get the subject of junior work before the women, especially as it should be systematically introduced into the Sunday Schools. As Mrs. Cassaday expressed it: "No one can fail to observe the small number of Junior Societies in existence, and the still smaller number doing substantial work. That there may be reasons for these conditions will be admitted, but the fact remains that a large majority of our children and very young people are receiving precious little instruction regarding world-wide missions in the most susceptible period of their lives. (Here is where *THE MISSION WORKER's* proposed new series of portrait cards of our church's missionary heroes will come in. The Bodelschwingh card is now ready, and you can cheerfully have a sample on request.—*Editor.*) In our Philadelphia Conference Society the committee on Junior Work feels that by means of animated Missionary Topics presented once a month in our Sunday Schools, a great deal of knowledge could be given. We strongly urge each Missionary Society to have a committee of two (preferably Sunday School teachers), to confer with their pastor and Sunday School superintendent relative to this matter. Among the Philadelphia schools now presenting missions once a month, we know of the following: Ascension, Bethlehem, St. Luke's, St. John's, St. Mark's, St. Peter's and St. Stephen's. There may be others, as the report is not yet completed.

Rev. John W. Horine, pastor of St. Luke's, gave an interesting, instructive talk on how mission topics may be presented to a

School, one Sunday in each month, by means of pictures, published by the Young People's Missionary Movement, 158 Fifth Avenue, New York. They are quite large, are accompanied by explanations and questions for drill, and include both Home and Foreign Mission Topics. With these pictures, which cost only seventy-five cents for a set of six, no superintendent or teacher can urge the objection that there is no feasible way of presenting mission topics to their own Sunday School. The second theme of the convention was next taken up, "Mission work among the Italian element of our population." We were favored with the presence of several competent and devoted women, representing this work as it is carried on in the neighborhood of St. Peter's, by several active denominations. First, Mrs. C. Edgar Adamson, the pastor's wife of St. Paul's Methodist Church. Then an exercise was given by the kindergarten branch of the Lutheran work, under the direction of their teacher, Miss Hess. These children are in their third year. There are eighty on the roll, only two per cent. of whom are American. Twenty per cent. are Jewish and seventy per cent. Italians. There is also one Syrian and one Italian born in Egypt. The little ones gave the passion history and the story of the resurrection with perfect accuracy, doing great credit to their earnest and faithful teacher.

Next, Miss Colesberry, a Protestant Episcopal deaconess, gave a most attractive account of their work among these same people for eight years. She was followed by Mrs. Santilli, whose husband, a Presbyterian minister, and an Italian of rank, has devoted his life to work among

his own people here, and is pastor of an Italian Church with five hundred members. They have also commenced work at Devon, Swarthmore, Wayne, Chester and West Chester. The exercises were interspersed with the singing of hymns, including the Immigration Hymn, composed by Mrs. Cassaday. As her name stands for the Italian work in the Lutheran Church, it

was to be expected that this work would be the feature of any convention in St. Peter's Church. It is certain that all who were present felt that they had learned much of the immigrant work, not only of our own, but also of other Churches, from those who not only do the work, but do it because they love it.

L. H. J.

The Wilkes-Barre Conference

The fifteenth convention was held at Lansford on March 10th, only three of its societies not represented. The president, Mrs. Hehrig, singled out the Slovak work and Church Extension for special emphasis. "The new church buildings, so urgently needed at San Juan, Monacello and Palo Seco, should also be prominent in our thought. And certainly nothing dare overshadow the Woman's Hospital, now in the course of construction in India. We should be anxious to have this noble work completed, and be glad that we have such an institution as will show the practical side of our religion, for many distressed souls and bodies will find comfort here.

Miss Susan Monroe has again returned to India at her own expense. When she visited us at our various meetings, we realized what a pleasure it was for her to do the Master's work. Think of one in her position to thus unselfishly give her service and her means so freely! It is surely a noble example. May God preserve her health and strength.

Our LUTHERAN MISSION WORKER, in its attractive new form, has just passed its first anniversary. Each number is better than the preceding one. It will, no doubt, continue to grow in interest and helpfulness. A most excellent way in which to interest our women, is to have every article in it reviewed at our missionary meetings. This has been done by the Banner Society of our conference. It should be our aim to place a copy in every home in our own congregation, and thus spread information and increase the interest in our Church's work at large. In the light of recent events, Japan has proven

herself to be the most progressive of all the nations of the world. Here is a grand, yea, a God-given opportunity, to infuse the Gospel of Christ, as she is passing through this critical time of her transformation. We must, therefore, be quick to heed the present call, or the opportunity may be lost forever.

Turning our gaze toward our own land, we should render profound thanks to Almighty God for the interest lately taken by the men of Protestant America in missions, which has found vigorous expression in the Laymen's Movement. At the Reading Conference, cards were distributed showing what was given per capita by the various denominations for mission work. Numerically, the Lutherans headed the list, while in the amount contributed we were at the bottom of the column. Why should we be contented to remain in the barracks, and perform a diminutive part of the work in this great warfare of Christian conquest? Why not come forward and occupy a position creditable to the glorious old Mother Church of Protestantism? Let us wake up from our lethargy and understand the signs of the times, realizing that we are living in an age when the prophecy is being fulfilled, "The knowledge of the Lord shall cover the earth, even as the waters cover the sea."

1. As our Church Extension pledge expired two years ago, I would recommend its renewal.

2. That the Mite Boxes for the hospital in India be given more attention, and that plans be laid to raise our share of the remaining \$4,000, so that the buildings may be completed this year.

3. I would recommend that the organizing committee make an annual report stating the reasons WHY congregations which have no organization could not be interested in mission work?

Reports of the India Mission Box and the Porto Rico Box were made, also the Memorial Committee's report, and a rising vote of sympathy was extended to the bereaved families.

The India Lace Committee, Miss E. Roth, chairman, had sales of \$146 during the year, and Porto Rico Lace, \$30.90.

The election of officers resulted as follows: Pres., Mrs. W. M. Rehrig; vice-pres., Mrs. C. J. Gable; rec. sec., Miss Freda Roehrig; stat. sec., Mrs. W. S. Heist; treas., Mrs. J. H. Kuder.

The Church Extension membership was renewed as hertofore, and a special effort was made toward the India Hospital fund, each society pledging a certain amount, the same to be forwarded to the treasurer as soon as possible.

Delegates to other conference societies were appointed as follows: Danville, Mrs. Wiegand; Pottsville, Miss Freda Roehrig, Miss E. Gehring; Lancaster, Mrs. W. K.

Kistler; Norristown, Mrs. Croman; Philadelphia, Mrs. W. M. Rehrig, Miss E. Roth; Synodical, Mrs. L. D. Ulrich, Mrs. W. H. Frey, Mrs. C. Spieker, Mrs. C. J. Gable.

The India Box, Mrs. C. J. Gable, chairman, is to be packed at Lansford, and the Porto Rico Box, Mrs. John Kuder, chairman, is to be packed at Lehigh. The Organizing Committee will be Mrs. H. Martin, Mrs. Heist, Mrs. Stipp, Mrs. Seidel and Mrs. Deickman. The Literature Com., Mrs. Auman and Mrs. Kistler. The Memorial Com., Mrs. Greible and Mrs. Stipp. The Program Com., Mrs. Ulrich, Miss Lauer, Mrs. Gehman and Mrs. Frey. The Nominating Com., Mrs. Raeder, Mrs. Nesley, Miss Cieter and Mrs. Fleck. The India Lace Com., Miss Eva Roth. The Porto Rico Lace Com., Mrs. W. M. Rehrig.

Next year's convention will be held in East Mauch Chunk.

Two able and inspiring addresses were made in the evening, one by Rev. F. A. Bowers, on English Home Missions; and an illustrated talk on India and Japan, by Mrs. J. H. Harpster.

Mrs. W. H. FREY, *Rec. Sec.*

	Conf.	Synod	Home Miss.	Ger. Miss.	Foreign Miss.	India Scho'l	Med.	Slov.	Salt L. C.	Porto Rico	Ch Ex	Total
Scranton:												
Holy Trinity	6	2	2	2	12	10	14			3	10	61
St. Paul's	2					5			1			8
St. Mark's	3					5						8
Wilkes-Barre:												
St. John's	6	1			22	10	9					48
Christ	3	1			5	5	5			5		24
Hazleton	6	1			75	10	38			5		135
W. Hazleton	3	1	5		22		10	5		5	5	55
Weatherly	3				2	5						10
Mauch Chunk	3	1	5		8		18			5		39
East Mauch Chunk	6	1			6	5	3			5		25
Lansford	3											3
Summit Hill	3											
Freeland	3				15	5						26
Lehigh:					2							5
Trinity	3	1	57	32	5	5				16		118
Grace	2				2	3				2		9
Packerton	2											2
Towamensing					3							3
Total	56	9	71	34	178	68	95	5	2	46	15	569

Offerings at previous convention, \$23.75. Mrs. Gerlock, for India, \$8.50. Dr. Hasskari, ditto, \$5.00. Sale of MISSION WORKERS, \$5.00. Sale of lace, \$85.00. Balance in treasury, \$62.00. Grand total \$766.67.

Mrs. J. H. KUDER, *Treasurer*.

Western New York Conference

The fourth annual convention was held in the Church of the Redeemer, at Utica, on May 5th. Roll-call was responded to by twenty-two delegates representing seven churches. The president, Mrs. J. L. Sibole, said: According to the schedule of our offerings for successive seasons, Porto Rico comes first on the list, November 1st. As our regular India boxes have been given up, our friends can send such articles as were sent to India, to Porto Rico instead, to make happy the little Spanish children. We have on the island five organized congregations, four mission stations, eight Sunday Schools, one parochial and mission school, five American missionaries, with three native helpers. Our missionaries are Rev. and Mrs. Alfred Ostrom, Rev. A. P. Anderson, his sister, Miss Naomi Anderson and Miss May Mellander.

The communicant membership last July, was 232, with an attendance at the Sunday Schools of 550. The immediate need is a church in San Juan. Other denominations have beautiful church buildings. We have one church building, a schoolhouse, a cottage and two lots at Catano, one lot with an old house, bought last year for \$150, in Palo Seco, one chapel on rented property in Bayamon. The rent of the second-story hall, which is used for worship in San Juan, costs the congregation \$65 per month. Think of that! The rent taxes this small congregation to its utmost! Is it any wonder they become discouraged? Money for a Church is the need of this mission at this time.

Home Missions is a term which strikes a responsive chord in each interested heart. Surely, a man should be paid for his work, and paid at the appointed time. These salaries of our faithful home workers should not be kept back, and they would not be, if the money was there, but an empty treasury speaks loudly of faithless hearts. Why are they not paid promptly? "Aye, there's the rub." Because the Congregations of the Synods of the General Council which should have paid into the Home Mission treasury, \$52,000 by March 1, 1910, have not paid half that amount. The Board has

been compelled to borrow—and it has not been able to borrow in time. It has now reached the limit of its borrowing capacity, and our faithful missionaries are still unpaid.

The other arm of the home work is the Church Extension fund. We all know how debt hampers an individual or an enterprise. The interest-bearing loans some of our old missions are carrying is what has almost sapped the life of the congregation, but the Lutheran Church is becoming much better organized, than in years past, and our General Council has been gathering all the missions under one general Board. Up to date, six of its nine synods have joined in the unification plan, and 130 missions were under the management of the Board during the past year.

From 1871-1889, a period of 18 years, the Church Extension Society, without an agent, secured \$2,000. In 1889 an agent was appointed by the General Council, and to 1895 the sum grew to \$21,917. Under the second agent, from 1895 to 1899, \$37,877. Under the third regime, from 1899 to 1909, the sum rose to \$168,879. There have been three representatives of this work, Rev. C. L. Fry, in the eastern part of the country; Rev. G. C. Smith, in the central; Rev. F. S. Beistel, in the western. A struggling mission is given a loan of several thousand dollars for a period of years, without interest. A churchly edifice in the result of the loan, which, after a while, is put back again into the treasury, to go out to some other point.

Mothers, who are here in this audience today, listen! It is not money, much as that is needed, but your boy, to go out and spend his life for Christ! Speak to him while he is yet a little toddler, before six years. The devil does not wait six years to whisper wickedness into the tender heart. Jesus needs his life and service. Impress this upon him. What are millions of dollars to millions of souls? The Church Extension Board needs more men in the field, yet it hesitates to call them from the parishes, as there is no one to take their places. The Board calls attention to the

fact that there are far more applications for loans than it can supply, and it is painful to know many a deserving pastor and congregation must go on struggling with a heavy interest-bearing debt, because the Church Extension dollars cannot be stretched to meet their need.

The Foreign Mission work of our Western Conference for the past year has been the building of the Maternity Ward in Rajahmundry, India. Three years ago, when Dr. Woerner requested this Society to undertake this great work, we had very little idea of the extent of it, and yet the Societies have steadily gone on, faithfully gathering funds, until more than half the amount has been paid. No doubt, most of us have read the wonderful report of our senior medical missionary in India, Dr. Lydia Woerner, in the April issue of the *Foreign Missionary*. To this most needed work our people have responded loyally. Our Synodical treasurer has sent \$1,875 to India, to be used in building the Maternity Hospital. The last \$700 (there is always a little more than was arranged for at first), will probably be the most difficult to secure, so our thoughtful corresponding secretary, Mrs. F. A. Kaehler, has gotten out for the Sunday Schools, a neat little folder, which tells the story of Dr. Woerner's little mothers and babies of India, in a very realistic way. We would recommend to each Society in this Conference these little folders be taken, as many as they need, for their Sunday Schools, consulting the superintendent as to their being circulated in the schools, and the best time for so doing.

The first offering for the Women's and Children's Hospital of India was given about twenty years ago by the little sick children of the Mary J. Drexel Hospital in Philadelphia. That offering was blessed. The pennies grew into dollars, the dollars into thousands.

Only a little child,

Obedient the Saviour's call;

Yielding his young heart undefiled,

With his gifts and graces small,

Yet firm, with a purpose true,

And filled with a faith sublime,

The good that little child can do

May reach to the end of time.

Our delegates are here today to become better acquainted with, and more enthused in, the subject of missions. Take the spirit of the meeting home to your own Society. It would be a splendid thing if every member of all our Societies would take *THE MISSION WORKER*. In each number a broad outlook is given of the entire Lutheran Mission field. It is up to the times in all its departments. Each number is well worth the price of the four issues a year.

The following recommendations were adopted, framed by our Synodical convention, held in Buffalo, October 21, 1909.

1. The Synodical chairman of each standing committee will, in the future, please send all her appeals to the president of the Conference societies. The president will then send the notices to the chairman of the Conference committees.

2. In naming our committees, the word organizing be omitted, the committee to be known only as Literature Committee, and the word "boxes" be dropped from Home and Foreign Mission Committees.

3. That an official visitor for each Conference be appointed, her duty being to visit the women of each congregation in her Conference (whether or not they have a missionary society), once during the two years of her term, for the purpose of enlisting interest in missions, encouraging the work and reporting progress. The expense may be met by voluntary offerings of the individual congregations, any surplus being devoted to the special work of the conference society, if agreeable to individual societies.

4. The report of the Synodical Convention be printed in pamphlet form, 1,000 copies, to be distributed in the two conference societies.

5. The president shall not be eligible for re-election after the second term of office.

The subject of federation of all the Women's Missionary Societies of the General Council was presented by the president, and after discussion, the body took action favoring the plan, as outlined by Mrs. C. L. Fry, of Catasauqua, Pa.

A telegram of congratulations, with

the text, third John, second verse, was sent to the women of the Pittsburg Synod, upon their organization as a missionary society.

These recommendations were acted upon separately: I. To distribute the Hospital folders, "containing an envelope for contributions, in the Sunday Schools, at the discretion of the Superintendent and teachers. II. Hereafter to pay the traveling expenses of our president to conventions. III. To publish convention report in *THE MISSION WORKER*. Also that an epitome of the proceeding be sent to the official Church publications. IV. That the Christmas box monies be turned into the Maternity Ward fund.

St. Paul's Society, of Utica, and Grace Society, of North Tonawanda, were warmly received.

Election of officers was as follows: Pres., Mrs. E. F. Keever, Utica; vice-pres., Mrs. J. W. Smith, Utica; rec. sec., Mrs. L. H. Greenlund, Jamestown; cor. sec., Mrs. F. A. Kaehler, Buffalo; treas., Miss Marie C. Manz, Rochester.

Miss Mary J. Quadlander, chairman of the Maternity Ward Fund, reported the total cost would be \$2,587, toward which \$1,875 has already been sent to the Board,

Chicago Synod

The second convention was held in Mulberry, Ind., on May 11th and 12th, with twenty-nine delegates representing sixteen societies. The president's report recommended, first, that we, lay upon each delegate the responsibility of taking home a definite report of the proceedings of this meeting, and especially to lay before their home societies the duties which devolve upon them as members of this organization. Second, since the Laymen's Movement has inspired the men to interest and activity in mission work, which heretofore has devolved upon the women, let us take heart and be more zealous than ever. Third, that we put forth much effort toward finding a teacher and a nurse for the India field. Fourth, that we endeavor to get many more subscriptions for *THE MISSION WORKER*. Fifth, that since organization is the watchword in the world today, not only in the secular sphere, but also in the work

and \$108.53 is now in bank, leaving the amount still to be prayed for, \$603.47.

Miss Marie C. Manz, treasurer, reported \$237.43 received for Home Missions and Church Extension, \$175.35 for Porto Rico (\$135.35 of this from the ten cent per capital fund), \$417.81 for India. Of this latter amount, \$139.61 was for medical work, \$211.91 from sale of laces, and there are four scholarships of \$15 each.

A paper on "Conditions of Home Life of our Women in India," as a plea for the Maternity Hospital, was given by Mrs. F. W. H. Becker, and a stirring appeal, "So much to do; so little done," by Mrs. Julia Harpster, showed that we must teach the Church in India to become self-supporting, independent of us. The great grand children of this generation will be the teachers and leaders of the people. Her description of our India field was illustrated by stereoptican pictures of the missionaries, schools, lace industry, native villages and general conditions. These pictures had been taken by Dr. and Mrs. Harpster with their own kodak, and were of the greatest interest.

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

of the Church, we will heartily co-operate in the federation movement.

Signed: Mrs. F. E. Jensen, president.

Miss Wener, treasurer, received during the year \$293.23, and disbursed \$209.65. \$100 was voted for medical work in India. The \$84.86 still in the treasury is to be used for the first new mission opened on the field of the Chicago Synod.

Two additional societies joined the Synodical Society, viz.: Hicksville, Ohio, and Otterbein, Ind. Our roll now numbers twenty-one.

\$150 was voted for the Hospital in India, and \$150 for the Portable Chapel in Detroit, during this year.

The election of officers resulted as follows: Pres., Mrs. F. E. Jensen; vice-pres., Miss Minnie Ridenour; rec. sec., Mrs. Jas. Ackley; treas., Miss Lodema Wener.

Addresses were delivered on "Home Missions," by Rev. A. H. Arbaugh; "The

Gospel for all Nations," by Rev. Elmer D. S. Boyer; "The Three-Fold Look," (a) The Inward Look, Mrs. D. Booker; (b) The Outward Look, Mrs. A. G. Weber; (c) The Upward Look, Mrs. E. A. Haas. A letter from Miss May C. Mellander, telling us of the work in Porto Rico was read.

Standing committees are: Congregational, Mrs. R. A. Albert, Hicksville, O., Mrs. E. A. Haas, Mrs. J. Rendell. Literature, Miss Clara Gangwer, Mulberry, Ind.; Mrs. Ida Audie, Mrs. R. E. McDaniel. Next place of meeting will be Aurora, Ill. BERTHA ZIEBARTH, *Rec. Sec.*

Reading Conference

The fourteenth convention was held at Sinking Springs on May 11th, twelve societies responding to roll call. The president, Mrs. George Fasig, recommended: 1. The formation of junior societies. 2. The appointment of some one to organize

Mission Bands. 3. Mission study classes and reading courses. 4. A greater interest in Slovak and Porto Rico work.

The treasurer, Miss E. A. Endlich, presented this statement:

	Members	Home Miss.	Ch. Exten	Porto Rico	Slov.	For. Miss.	Value Boxes	Dues
Trinity				61		154	10	3
St. James	67	3	18	30	18	58	5	3
Same, Junior	75	15				10		
Grace	70			25		42	10	3
Same, Junior	60					30		
Hope	105	20				5		3
St. Paul's	30	5					5	3
Boyertown	43		10	6		23		3
Kutztown	55	10				5	30	3
Same, Junior	25	2				2		
Birdsboro	68	10	35	31		42		3
Shillington	25			6				3
Sinking Springs	76	18				7	18	3

With contributions from Individuals, the total for Porto Rico is \$194.05; for medical work, \$51.50; for education fund, \$45.00; for Hospital, \$238.50; for Church extension, \$61.06; cradle roll, \$25.98; Conference dues, \$27.00; contingent fund, \$8.50; India boxes, \$39.00; individual member-shops, \$8.00; other items, \$15.00; total, \$713.59.

The Lace Committee sold \$16 worth.

The Memorial Committee reported the death of Mrs. Mary Metzger, Grace, Reading; Mrs. Laura Eaches, Trinity, Reading; Mrs. Sarah Zacharias and Mrs. Elizabeth Herbein, of Sinking Spring; Mrs. Shomo Hamburg.

The result of the election was: President, Mrs. George Fasig; first vice-president, Mrs. C. A. Homan; second vice-president, Mrs. H. W. Warmkessel; third vice-president, Mrs. W. C. Merkle; recording secretary, Mrs. S. Knabb; corresponding secretary, Mrs. Walter Wells; treasurer, Mrs. E. A. Endlich; financial secretary, Miss Nora Jaeger.

The offerings for the day were equally divided between Slovak work and the India Hospital.

Chairman of Standing Committees are: Home Missions, Mrs. William Benbow; Foreign Missions, Mrs. Walter Tyson; Medical Missions, Mrs. William Murphy; Literature, Mrs. F. K. Bernd; Porto Rico, Mrs. H. W. Warmkessel; Cradle Roll, Miss E. Moser; Lace Work, Miss Nora Jaeger; Memorial, Miss Nora Jaeger and Miss Gertrude Ahrens; Organizing, Miss Amanda Moser; Church Extension, Mrs. M. L. Zweizig.

The following were appointed as Synodical delegates: Mrs. Walter Wells, Mrs. William Potteiger, Mrs. J. Holloway, Miss Gertrude Ahrens, Mrs. Hutchinson, Mrs. S. P. Reeser, Mrs. F. K. Bernd, Mrs. Frank Bitting, Mrs. Kern, Miss E. Fritz.

MRS. S. KNABB,
Recording Secretary.

Our Youngest Synod Takes its First Step

The Synodical Society of Central Canada held its first annual convention on May 25th at Morrisburg, Ont., twelve societies responding to roll call. Miss Mary Binder represented the New York and New England Synod and Mrs. Charles L. Fry, the Ministerium of Pennsylvania. An official letter of greeting was read from Pastor E. Hoffman, of Berlin, Ont., president of the Canada Synod, and its kindly tone was much appreciated.

	Membership	Hospital	Porto Rico	Other Benev.	Japan	Home Miss.	India Scholar	Total
Brantford	6							
Buttonville	10							
Dunbar	15	5		4	3	22		34
Galt	31	25	2					27
Guelph	38	25	4					29
Hamilton	21	20		5				25
Montreal	38	26	3					29
Morrisburg	56	25	5			25	30	85
Port Colborne	21	15						15
Riverside	30	25		18		34		77
Toronto	20	15						15
Williamsburg	25	25			5	4		34
Total	311	206	14	27	8	85	30	370

Mrs. FRANK FRISBY,

Treasurer.

The report of the Executive Committee was adopted:

1. That we will pay our proportion, with the other Synodical Societies, towards the maintenance of the Hospital in India.

2. That the minutes be regularly printed in THE MISSION WORKER.

3. That a letter of greeting be sent to the Swedish Augustana Jubilee.

4. That we co-operate in the support of the proposed Lutheran Seminary at Toronto.

5. That an evening session be held at next year's convention.

The following officers were elected: President, Mrs. J. C. Casselman, Montreal; vice-president, Mrs. W. G. Beckstead, Morrisburg; recording secretary, Mrs. M. J. Bieber, Ottawa; corresponding secretary, Mrs. J. L. McMartin, Morrisburg; treasurer, Mrs. Frank Frisby, Unionville. These women, together with Mrs. Becker, of Williamsburg (the historian), Mrs. Arthur Casselman, of Morrisburg, and Mrs. Sheppard, of Galt, constitute the Executive Committee.

Mrs. Charles L. Fry, of Pennsylvania, made a strong plea for a more intelligent interest in the cause of missions. She urged the organization of mission study classes, and the necessity of presenting monthly missionary programs in the Sunday Schools. Also the circulation of live missionary story books among our young people, which will make the facts real to them.

Mrs. Miller, of Hamilton, made a supplement-

tal address, on why our women and young people should read our missionary periodicals? The General Council is so widely scattered over this continent, that without these means of fresh information on present doings, we would be ignorant of the ever-expanding work, and therefore without sympathy in it. The reason why so few of us are active is because so much of our reading is of secular interests. Then too, these periodicals keep us from becoming narrow and selfish in our spiritual horizon. Let us Lutheran women of this great Canadian Dominion turn over a new leaf, and become broad in our outlook, ready to help any mission enterprise, where-soever it be located, in America or Asia.

The question, why should the women of each congregation organize, was the subject of Mrs. Scrivens, of Guelph. Woman is just as wicked and slothful a servant as man, if she buries her one talent in the earth, instead of "putting it out to the exchangers," that the Lord may finally receive His entrusted gift with the expected accrued interest. In our Father's business, as in every other well-conducted business, each one of the many individuals engaged in it, from the highest officials down to the humblest employee, is responsible for doing his best in his own sphere, it matters not whether it be great or small. How can any business be carried on without organization, and how can the organization be effected unless all work together for one common purpose?

The question, why should I myself belong to a missionary society, was answered by Mrs. W. S. Sheppard, of Galt. Whilst not every one is a fit vessel to bear the precious water of life to poor souls who are thirsting for it, both in the home and foreign field, yet this much I can do, and this much I must do. I can become part of the organized forces which Almighty God is using for the rescue of the world. I can show a missionary spirit in my own congregation, and this can not fail to be of influence, if I am in earnest. I can deny myself many of life's luxuries, that by such willing self-sacrifice for Christ's dear sake, His Kingdom may be furthered.

What have I gained from this Convention, was answered by Mrs. Becker, of Williamsburg. First, the deep conviction that no church can possibly impoverish itself by giving to the Lord's work at large. Mr. Spurgeon once said to an assembly of ministers, "If you ever hear of a church dying because it gives too much for missions, I agree to preach its funeral sermon without charge, and my text will be, 'Blessed are the dead which die in the Lord.'" The prophecy is made that fifty years hence the Capital of the British Empire will be in Ottawa. We are living amid the march of great events, which are to change the map of the earth. Can we Lutherans afford to lag behind in these mighty forward movements?

Mrs. M. J. Bieber,

Strong Words For Our Encouragement

Sometimes we women get the notion that because our efforts are limited to a certain "sphere," our service in the Kingdom is destitute of real and wide influence. Then there are those who refuse to make any attempt to be of use in the Church's work from sheer self-distrust and disparagement. This is a positive sin. There is no use denying that it is hard, very hard, to compel ourselves, in spite of excessive diffidence to take a hand in forward movements, especially if it means leading the way. Our women who are fighting this natural timidity, and compelling themselves to help in missionary endeavor, with all their shrinking preferences, must certainly be cheered by the kind estimate of the worth of their efforts, by men competent to judge. This, of course, includes the women who are contributors to the pages of this periodical. "O, w'd some Power the giftie gi'e us, To see ourselves as others see us! From many a blunder w'd it free us, and foolish notion!"

The president of the General Council declares "*The Mission Worker* is a fascinating periodical from end to end, to be commended to the whole Church as a live presentation of the work in which we are engaged." The editor of *The Home Missionary* affirms: "We might say right here, that the women of our Church have a right to be proud of their official organ. A man looking over the last number said, 'This paper makes me feel like taking off my hat to our Lutheran women.' As we have noticed the quiet way in which our women have been massing their forces during the past few years, and the results that they are securing through their united efforts, we have not thought of merely taking off our hat, but have been standing bareheaded for a considerable time."

The Rev. Dr. Edward T. Horn, president of the Pennsylvania Ministerium, and of the Board of Foreign Missions, recently said to the congregation in Old Trinity Church, at Reading, "I heartily wish that every woman in the General Council would read every issue of *The Mission Worker*, from cover to cover." And on Easter morning, in the Church of the Holy Communion, Philadelphia, the Rev. Dr. Ernst Pfatteicher made this public announcement: "*The Mission Worker* places at the disposal of every woman an invaluable bureau of information concerning the expanding and varied activities of our Church, at home and abroad. The magazine is remarkably well balanced; affording, as it does, a broad survey of an enormous field ripe unto harvest, requiring that intelligent and readable accounts be prepared by the men and women at the front. It commends itself, moreover, because of the neat apparel in which it is arrayed, and for its helpful illustrations. It ought to be read by all our women; and, let us add, it would be well if our men would read it too."

Our Women Here Go On Record

One vital principle for which our women's organizations have always stood, and stand to-day as firmly as ever, is that all our contributions to mission work, in whatever sphere, ought to go through the channel of the Official Board of the General Council in charge of that particular field. We are thankful to be able to go on record in saying that not a single one of our Conference Societies has any tendency toward independentism in the disposing of its funds, nor are we anxious to assume any control in managing affairs on the field. The Boards on which the Church has laid this heavy responsibility, are comprised of representative men in whose sterling character and good judgment our people have implicit confidence. They fulfil their sacred trust at great self-sacrifice, without the least remuneration, and sometimes alas without sympathetic appreciation of their difficulties and dilemmas.

The sheer logic of the "Federation" principle, if we are consistent with ourselves, must preclude any separatistic spirit, because the very etymology of the word means one common purpose, one common object, and therefore one and the same channel through which this purpose is unitedly attained. We need only suppose that every woman's society were a law unto itself, in sending its offerings to individual workers out on the field (whose particular letter of appeal might strike a favorable sentiment at an opportune moment), what would become of the general body of faithful toilers? These devoted men and women, since their comrades have equally pressing needs, do not feel at liberty of conscience to unduly urge their own emergency, by direct appeals to influential societies. Must these therefore be content to get the crumbs?

Lutheran Mission Worker

PUBLISHED QUARTERLY BY THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF THE EVANGELICAL LUTHERAN MINISTERIUM OF PENNSYLVANIA
PUBLICATION OFFICE, 2323 N. SEVENTH ST.
PHILADELPHIA, PENNSYLVANIA

Entered at the Philadelphia Post Office as second class matter.

SUBSCRIPTION RATES—To One Address

Single Copy	\$0.25
10 Copies	2.00
25 Copies	4.50
50 Copies	8.25
100 Copies	15.00

Editorial correspondence should be sent to the Editor, Mrs. Charles L. Fry, Catasauqua, Pa.

Business Manager, Miss Mary Brooke, 3111 Clifford Street, Philadelphia, Pa.

All subscriptions and remittances must be sent to the LUTHERAN MISSION WORKER, 3111 Clifford Street, Philadelphia. Remittances should be sent by P. O. money order, draft, check or registered letter.

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Swedish Augustana, Jubilee, June 10-14.
Pottsville Conference, October 13.
Danville Conference, October 19, Elizabethtown.
Lancaster Conference, October 20, Grace, Lancaster.
Norristown Conference, October 27, St. John's, Quakertown.
Philadelphia Conference, Nov. 10, St. Mark's, Philadelphia.