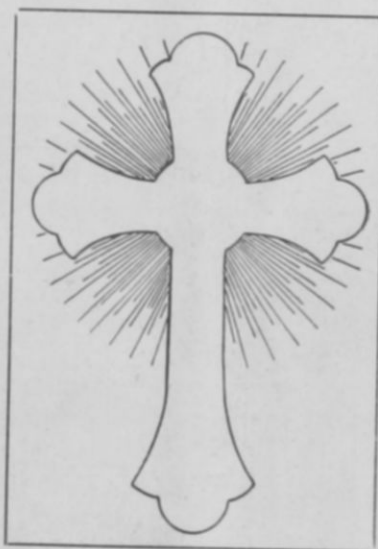


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LUTHERAN THEOLOGICAL SEMINARY  
No. 4  
PHILADELPHIA

Volume XIII Philadelphia, Pa., September, 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.

## THE PROPORTION OF GOLD AND BLACK



SAVE AMERICA,  
NOT FOR AMERICA'S SAKE,  
BUT FOR THE WORLD'S SAKE

"Lift up your eyes and  
look on the fields."

—John 4: 35.

(PUBLISHED BY THE LUTHERAN MISSION WORKER, CATASAUQUA, PA.)

### OUR COUNTRY IN SUNSHINE AND SHADOW

Sometimes a striking Home Mission map tells more at a glance than reading a whole volume of addresses. We call ourselves a Christian Nation, yet here you see, by this startling object-lesson, to what a little country the United States would shrink, if the census now being taken were to include none but evangelical believers.

On the other hand, how immensely encouraging it is to think, if a dozen fishermen disciples could do the marvelous work of the first century, without any equipment, and with whole world against them, what might not so vast an army as 20,000,000 disciples of the twentieth century, with all our enormous equipment and prestige, accomplish in the cities of America, if we but had the same burning conviction and self-sacrificing zeal? 68,000,000 in the black space. The vast majority of them of existence if they could. ious Foreign Mission Work achieve, by setting itself unit-Home Mission task! Our LIONS of her own baptized the scattered souls, destitute of the Word and Sacraments. There is not a city in the land where they may not be found, and in some entire States they are a mighty factor. This is our peculiar Home Mission incentive. How would any other denomination be stirred to its inmost heart by such a blood-tingling fact! If they spend as much labor and money for the ingathering of "strangers and foreigners," what sacrifices would they make if the multitudes of the unchurched were of their own household of faith? Our country's as well as our Lord's voice is heard in the urgent appeal.

**M**ISSIONS  
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ESSENGERS.

The above is a fac-simile of the two sides of our Home Mission card of 1910, for use in Churches and Sunday Schools at the Reformation Season. Like our former Bodelschwingh card it sells for \$1 per 100, and is intended for the widest possible distribution. It will be followed by other cards, as occasion demands, each of a different type, but all meant to stir up missionary zeal. Send orders promptly to THE LUTHERAN MISSION WORKER, Catasauqua, Pa. Any suggestions or criticisms will be heartily welcomed.

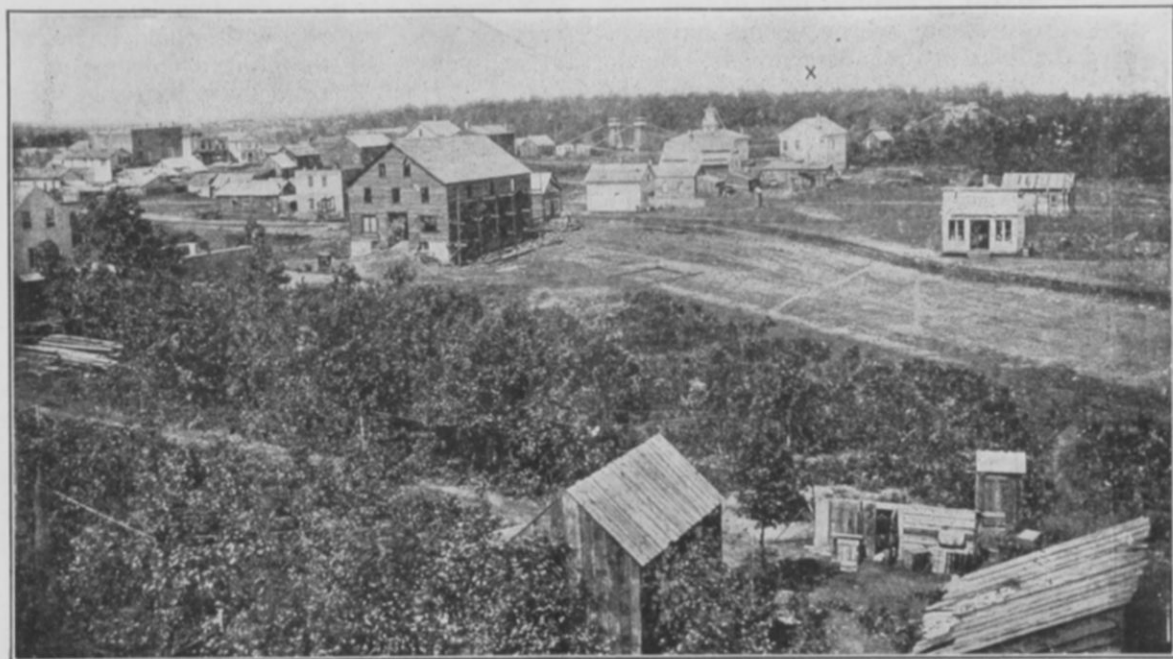
# Lutheran Mission Worker

VOLUME XIII

PHILADELPHIA, PA., SEPTEMBER, 1910

NUMBER 4

## Home Missions and the Great North West



THE VILLAGE OF MINNEAPOLIS 50 YEARS AGO. POPULATION IN 1858, 3,000. NOW 300,000  
THE SITE OF THE PRESENT UNION DEPOT IS INDICATED BY THE CROSS-MARK

As the first article in this Home Mission Quarter of the Church year, we present a portion of the *World's Work* survey, written last December, by Mr. James J. Hill, the prominent railroad king of that section of our country so strategically important in our Home Mission operations. The preponderance of Lutheran people, in comparison with other elements of the population, is nowhere in America so marked as in those vast States of the Northwest, where entire counties are being tilled by Lutheran farmers. The cities, too, are filling up with young Lutherans who have adopted the English tongue, hence are without the Means of Grace, and are not only being lost to our Church, but in most cases to religion of any form. Things are moving at such a rapid pace out there, and

forces so colossal are being generated, that we must keep wide awake if we are to seize our fleeting opportunity.

"Though the development of the American Northwest occupied but the space of a single lifetime, what event has affected the past more profoundly, or will influence the future more widely? It has stimulated and financed immigration. It has supplied a large share of the world's food. It has given homes to multitudes of toilers who began with little or no capital. It has revolutionized some industries and even created others. It has opened incalculable opportunity for the increase of wealth and for human progress. Its imperial area, using that term in its broadest meaning, constitutes one of the most productive resources of mankind.

"It is by no accident that the cruel and rapacious gold-hunters, Cortez and Pizarro, are associated with the invasion of the American Continent South, whereas the first comers to the Northwest went for the purpose of Christianizing the Indian tribes then inhabiting those wilds. Behind the explorers and missionaries, marched settlers of corresponding quality; men of high soul and sturdy frame, whose virtues have colored the lives of their descendants. So the Northwest grew, and became the most signal instance of the rise of States, and the reward of industry. How sudden this rise, and how great this reward, we best comprehend by comparing the oak of the present with the acorn of half a century ago. Its growth has not a parallel. Never before was a wilderness of such gigantic proportions reclaimed. Never before did a population so increase within the same limits of time. Minneapolis has more than 300,000 people, of whom 26,000 are Germans, 40,000 Swedes, 27,000 Norwegians, 4,000 Danes, 2,000 Poles, 3,000 Russians, 3,000 Austrians, 1,000 Hungarians, 1,000 Italians, and many other nationalities, the total number equaling about 125,000, or little less than one-half of the population. And the contrast in other respects is even more startling. Statistics could be gathered fifty years ago into a modest little volume, and were concerned mainly with three things: the spread of education, the extension of religion, and the progress of agriculture. Along these lines only can a comparison be made. The number of pupils attending colleges and public schools then was less than 275,000, whilst now it has climbed into millions. Within fifty years there were added three times as many farms as had been opened in the whole 250 years from the settlement of America. Facts like these, with the enormous expansion of manufactures, hammer home a sense of the Northwest's importance, in the progress not only of this Nation, but of all the world. And what of its future? No question, in business or in politics, can compare in real significance with this. As the population becomes dense, as it is bound to do, there will more and more appear the dangers which accompany a crowded civilization. And

the great problem of the present age, after all, is how to prevent the forces of advancing social evolution from being destructive more than creative. This in a special sense is the test question in the Northwest. It is there that the problems which have baffled older Nations, the processes which are as yet unaccomplished, must be worked out. Nowhere on earth can be found more energy or more courage with which to meet great issues. But the desired outcome will not be attained through mere boasting, nor the accretion of wealth, nor the magnification of industries, but by infinite patience, infinite devotion to perpetuating our institutions, and infinite love for man as he should and yet may be."

Reduced to the fewest possible words, spelled with the fewest possible letters, this last sentence, which sums up the whole matter in its essence, means the Gospel. Doubtless it is too much to have expected Mr. Hill to say so, in plain straightforward English, when he was writing from the commercial, not the religious, standpoint, for a secular, not a Church, magazine. But all the more, for that very reason, can his verdict be used as a powerful Home Mission appeal. Coming from a man of such comprehensive grasp of the whole situation, who has himself been so powerful a factor in the transformation which he describes, his cogent testimony, over his own signature in public print, that the forces which will mould and save the Northwest are not material but spiritual, may well be taken to heart. To what extent will it affect our Home Mission offerings, to be laid on the Altar at next month's Festival of the Reformation?

The one occasion of each year when the General Council's English Home Mission Board is the recipient of the annual offering in every Church and Sunday School for its tremendous work, which reaches to Tacoma and Winnipeg, is the 31st of October, to which we are now looking forward. It will give our people a more real conception of the magnitude of the Board's responsibility, under the unification plan, to see in cold type, on page 37, a list of congregations now being assisted.



# The World's Work's "Call of the West"

BY THE HON. JOHN A. JOHNSON, LATE GOVERNOR OF MINNESOTA

The call of the West is for development. It is the call of the race to the vanguard of progress. The West knows no rest, no stopping place. The East looks upon Puget Sound as the last stopping post of the Caucasian race in its westward journey. But the West looks upon Seattle as only the distributing point, the reserve camp for that colossal campaign, the commercial supremacy of the Pacific and the industrial conquest of the Orient. Already Western business vision has made Asia its logical home market.

The call of the West is for liberty, equality, manhood, fair play—for those inalienable rights which ever have been the inseparable conditions of its progress and victories. The frontier has ever fought for the fundamentals of pure democracy. Jefferson, author of the great Declaration, born of the frontier, enunciated its gospel. Jackson, the rugged fighter of the Tennessee wilds, and Lincoln, the Illinois rail splitter and emancipator, typified the native convictions of the Western soul, in which man's independence, freedom and equality before the law are as the very breath of life.

The Call of the West is the call for patriotism and progress, for emancipation from every form of Old-World and New-World caste and privilege, from the tyranny of wealth and birth, and alike from the dominion of the trust and political machine; and the call of the West, if I read aright the spirit of our land, is today, as in the days of Jefferson, Jackson and Lincoln, the call of the American people.

The call of the West is the call for brave men who shall know no sectional lines, but be broad enough and big enough to labor for the common good of our common country. We have in the States west of the Mississippi the undoubted balance of power, no matter under what name the national administration at Washington exists. In the years that have passed, our population and our material wealth have not enjoyed that representation to which they

are entitled. And, furthermore, our leaders have been content to follow in no small measure the leadership of men who represent relatively small constituencies and smaller commonwealths. It is time that the West threw off the shackles of the East. I would preach no sectional divisions and no sectional strifes, but Minnesota and Washington and the States between, should arise in their might and claim for themselves that fair share of influence in the halls of Congress and in the administration of national affairs to which they are entitled by every law of common sense, as well as of political economy. It is time, indeed, that the great Northwest should come into its own, and by the force of its energy, the ability of its sons, and the co-operation of its various constituent parts, exert an influence for good, not only as to its own particular prosperity, but to that of the country at large, to which every element invites it.

## CIVILIZATION'S WESTWARD MARCH

The Westward migrations of the Caucasian race date back more than three thousand years. During these thirty centuries, more than four score generations of men have pursued the course of empire to the West, until the flag of industrial conquest has been advanced from the ancient seat of the race in the Indies, across oceans and continents to the Pacific Coast of the United States. In short, since the dawn of recorded history, the West has been the goal of human hope, the boundless field of human enterprise, the destiny of human empire, and the victorious firing line of human progress.

To every generation since the first migration of the race, the West has been the forest primeval, the plain full of fertility for future harvests, the mountain filled with gold and iron, the asylum for the oppressed, the gate of opportunity, the land of the free and the home of the brave. Homes for the homeless, food for the hungry, work for the unemployed, land for the landless, gold for the penniless, freedom for the enslaved, ad-

ventures for the restless, dangers for the brave, an unknown world to conquer, and room for all—these have ever been the lures and the rewards which the West has held out to the sons of men, from the day of the first Caucasian emigrant from Asia to that of the last European immigrant to these Pacific shores. And the history of this Westward march of the Aryan race, the story of the pioneers and the toilers who from time immemorial have hearkened to the call of the West, is the record of human progress—the history of civilization.

#### WESTERNERS ARE CHOSEN PEOPLE

The West—what a heritage the word implies! Here is the best blood of New England, of the Middle States, and of the South. Here are the sons and daughters of the Revolution and of the wars for human freedom. Here, too, have come the sturdy sons of northern Europe, toilers of the workshop and plow, descendants of the hardy Germanic races who cradled modern democracy in the forests of the North Sea and the Danube. In short, the God of American destiny has, by selective process, visited the best races and the best states and countries of the earth, and wherever He could find souls filled with courage and self-reliance, hearts yearning for freedom and a home, hands eager for hard work, eyes open to opportunity, and shoulders prepared for responsibility.

And what natural resources the builders have found ready to their hands! Gold and silver, iron and copper, coal and oil, forest and pasture ranges, valley on valley of the most fertile soil that ever enriched a thrifty settler or brought prosperity to a nation—these are among the resources that, touched by the hand of toil and the genius of American science and capital, have brought forth in the Valley of the Mississippi and on the Pacific slope, industrial achievements without parallel in the annals of the human race.

Marvels of actual achievement stand out in bolder outline because of the early Eastern pessimism. It is scarcely half a century since the leading agricultural journal of that day doubted the ability of the prairie soil of the Middle West to produce profitable crops of wheat, oats and corn.

Today, the West produces two-thirds of the grain crop of the United States; enough to feed not only its own population but a large part of the East, and to have a vast surplus for export.

#### THE LOST AMERICAN DESERT

The States which produce the lion's share of this great farm income today, are embraced in what the school geographies of only a century ago pictured as the "Great American Desert." One of the chief problems of the geographer of today is to find that desert. First it was supposed to extend from Minnesota to Texas. As late as 1876, a lecturer named Eli Perkins claimed to know that this desert extended in practically a bee-line from "Bismarck, Minnesota" to "Austin, Texas"; although he did not seem to know that Bismarck, at that time, was the frontier outpost of the Dakota Territory. At length, the "Great American Desert" was driven west of the Missouri, then across the Rockies, and finally, about twenty years ago, was lost in the valleys and foothills which are now producing, on each irrigated acre, \$50 to \$100 of alfalfa, \$100 to \$500 worth of melons and celery, and \$500 to \$1,000 worth of apples, peaches, berries and grapes. Today the States of that great mythical desert, and of the Pacific slope beyond, produce 500,000,000 pounds of butter, fruit for the greater part of the United States and Canada, the great bulk of the breadstuffs and meat products for Eastern supply and for export, and a total value of agricultural products equal to that of the entire United States in 1880.

#### THE WEALTH OF THE NORTHWEST

The so-called "Oregon Country"—which comprised the territory from which were carved the States of Washington, Oregon and Idaho—was denounced by a United States Senator, in 1843, as not worth a pinch of snuff! The 1904 census valuation of these three States was approximately \$2,200,000,000. Their railroads, street railways, telegraph, telephone, water works, shipping and canal improvements were valued at \$440,000,000. Their grain crop exceeds 100,000,000 bushels. They raise in a year 30,000,000 pounds of wool, 40,000,000 pounds of hops, and have in bearing

more than 10,000,000 vines and fruit trees. They have the greatest wealth in standing timber of any section of the United States, and their annual lumber cut approximates 8,000,000,000 feet. Puget Sound, by the logic of its geographical position, is the natural gateway to the commerce of the Pacific Orient—a commerce which in the time of many now living will rival that of the Atlantic and of the Mediterranean.

The States and Territories west of the Mississippi River today embrace more than 60 per cent. of the area of the United States, and have a population of close upon 30,000,000 people, or about that of England or Italy, and three-fourths that of Prussia or France.

#### ONE-HALF OF AMERICAN FARMS

In this great Western domain, where the ignorance of fifty years ago established a desert, there are today approximately 500,000,000 improved farm acres, or one-half of the cultivated area of the United States. With stock and improvements, this great Western farm plant is valued at something like \$10,000,000,000, which is one-half greater than the total estimated wealth of the United States in 1850.

What would the statesmen of 1803, who opposed the Louisiana purchase for a paltry \$15,000,000, or those of 1840, who considered the Oregon country of no value, or those of 1867, who doubted the wisdom of acquiring Alaska—what would they think were they confronted in their graves by the recording angel with a financial statement of the wealth of the West for 1909? What would they think of the proposition that, scarcely a century after Jefferson's purchase, the wealth of the western half of the United States equals two-thirds that of France or of Germany, nearly the total wealth of Russia, and approximately that of Italy and Austro-Hungary combined?

The West not only has the great unimproved area of the United States awaiting settlers, but it also has one-half of the entire improved farm acreage, both in number of acres and in value, and its farms this season are estimated to produce a \$3,000,000,000 crop, which exceeds one-half of the country's total agricultural product.

To obtain a fair idea of the present rate of development in the West, take a territory like that which stretches from Lake Superior to Puget Sound. It embraces the seven States of Minnesota, North and South Dakota, Montana, Idaho, Oregon and Washington. In 1870 these seven Northwestern States had 600,000 people. In 1880 this doubled to 1,200,000. In 1890 the population doubled again to 2,600,000. By 1900 there was an additional growth of 1,200,000, bringing the total to 3,800,000. The Government estimate of 1904 was 4,300,000, and the estimate of the Governors of the respective States for 1909 was 5,800,000. In other words, the span of a single generation adds 5,000,000 people; and since 1890 the population growth is more than 3,000,000, or 120 per cent.

The nearly 6,000,000 people of these seven States occupy an aggregate area of nearly 400,000,000 acres, or double that area of the combined New England and Middle States. Nearly 100,000,000 acres, or one-fourth of the total area of these seven Northwestern States, is public land, most of it subject to homestead entry.

#### CITIES BLOSSOMING IN A NIGHT

This is the age of rapid transit, of steel, of steam and electricity; but where in the world, except in the American West, do you find such marvels of rapid transit development? Duluth, a frontier trading post of Superior's bleak north shore, developed into a foremost jobbing centre, with the greatest ore docks and mineral tonnage in the world. It is only the industrial magic of the American West that could produce the Twin Cities with 550,000 people, the greatest milling centre and wheat market in the world, within the memory of a single generation. It is only the Western stride and pace of commercial expansion, Western vision, courage and unconquerable energy, that in a single century could advance the frontier outposts of Northwestern empire from Ohio 3,000 miles to Puget Sound, and produce such marvels here in what so recently was the remote fastness of the world's Western wilderness; create here within one-half the span of a generation cities like Seattle, Tacoma and Spokane, which in volume of transactions al-

ready throw into shadow the New York, Boston and Philadelphia of the early days, and in electric speed and industrial steam of development put the world of even the twentieth century to shame.

The call of the West then is the call of the future. Now its people are predominantly American and Protestant, and relatively are more accessible to the evangelical message of the Gospel than is true of many other parts of our national commonwealth. We know where all our great cities are to be. No known influences could inject a great city into our present territory at an unoccupied point. If we can capture and hold our present cities, the future urban

forces in our civilization will be what we wish them to be, at least in a large measure. The years that are opening are all our own. They are a virgin page and we can inscribe them as we will. The future of our country and the happiness of posterity depend upon us. Generations of men shall come and go, and the glories of this noon vanish before tomorrow's sun, yet the West—the Mecca of the free, the brave, the patriotic American—shall not only endure while the spirit of the pioneers animates their sons, but will bear nobly its part in the struggle for better conditions, in the mastery of the elements and in the evolution of the ages.

## A Three Fold Cord Cannot Be Broken

Supplemental to the two strong presentations you have just read, of the strategic position of the great Northwest, one by the foremost business man and the other by the foremost statesman which that section of our country has ever produced, we here print the viewpoint of our one sole English Lutheran pastor in the gigantic State of Montana, no less keen and competent an observer than the Rev. F. W. Klingensmith. Note the distinctive testimony of the pioneer path-maker, of the politician and of the preacher, and see how completely they coincide. He says:

In the past, too often we have waited until our people have been largely appropriated by others, and then, raising a cry of woe for the losses we have sustained, rush in to save the remnant. It has been too much like trying to save the goods after the flames have burst forth in the house. But we can reverse this disastrous method. We can meet the newcomer, homeless and unchurched, at the threshold. We can establish in strategic centres a few well supported Churches, which will grow with the growth of the State, and meet the necessities of future development. Now is the time to do it. Not to do it will be a mistake, costly if not fatal. However great and urgent the other types of effort may be, it will be agreed that our *central responsibility* is for the part of the country where new communities are still forming, and

where institutions are taking shape.

Although the work is slow and difficult, as pioneer work always is, it will nevertheless yield abundant returns. Because when you once have won a Westerner for the Church, you have a member who is both loyal and liberal. The people of the West are broad minded. They believe in large enterprises and are familiar with them. They are engaged in a work the magnitude and blessing of which move the mind and heart. It is initial work, the work of origins, breaking ground, subduing nature, making her responsive to the hand of man, teaching her to pour forth her generous gifts into the lap of her sons and daughters, enticing her to smile, to show brightness and gladness upon her face, instead of the stern gloom and unchanging barrenness of ages. It is difficult work, and only strong men can do it; men who will not drop their hands at the first discouragement, men undaunted by any obstacles, men with iron in their blood and granite in their bones. To cast the eye across a wide expanse of sage bush, primitive, dreary, is a cheerless and dispiriting sight. But the pioneer knows that it will make the most fertile wheat land in the world, and he labors patiently at the task, winning by herculean toils field after field, for the plow and the reaper, out of nothing producing bloom and beauty, and thus re-enacting the miracle of creation. To build railroads through the mountains,

winding them around through rocks and crevices where the eagle can scarcely nest her young, along the edge of deep canons where man or beast can hardly tread; to harness the swift flowing, tumultuous rivers and utilize the giant powers wasted since the dawn of time; to conserve the precious rain and snowfall of the mountains, and distribute it across the dry and thirsty land, by works of difficult engineering and vast expense, calls for and develops the same stern and masterly qualities which distinguished our ancestors, when they cut down the forests and fought the savage on the Atlantic seaboard. The difficulties which the Westerner calmly faces and overcomes are amazing, and would be insuperable for a weak people.

What makes a Western man Western? It is the feeling that the West puts a higher value on a man and less value on a dollar than the East—that a man counts for what he is rather than for what he is worth, that

the door of opportunity swings open more easily and more widely.

The struggle to solve giant difficulties, carried on in a climate where the air is as sweet as nectar and strong as wine, in the presence of magnificent mountains and boundless plains, engender a character of manhood and womanhood most valuable for the founding and upbuilding of commonwealths. It makes the Westerner a militant man, but militant for truth, righteousness and advancement, a factor which will count much in the future salvation of the nation.

Now the point is this. If we can secure these people for the Church, we will have won a people who will weigh as well as count, people who will fight the battles of the Church as they have fought their own battles in subduing the earth. They will display the same strong qualities in Christian work as they display in founding a state. Is it not worth the effort?

## The Romance of the New North West

Romance has not been lost in the whirl and blare of modern business. Single-handed deeds of valor, by brave knights for fair ladies, may have been put away on the shelf with the book of fairies, yet romance never played such a part in the world as it does to-day.

Discoverers of remote countries who planted flags on them and claimed them for the crown, exist now not so much as individuals, but as ideas—ideas carried out by organized effort.

In our own great Northwestern America there is a romance that rivals the tales of hundreds of years ago, when new empires were suddenly uncovered by people who never dreamed before of their existence. It is the new country to-day, the latest El Dorado, the rival of the States that twenty years ago would have smiled if one had been so visionary as to suggest in it a future competitor.

Just as the mystery and the danger faded from our own West when once it was "discovered," so has western Canada come into her own. People know to-day something of the hundred-million-bushel

crop of the wheat country in the three prairie provinces. They hear and they see evidences of the emigration from the United States to Canada.

For so many years have newspapers and magazines been harping on the immigration to the United States, that it has never occurred to any that there might be an emigration from it some day. People seemed to regard the United States as the end of the world, the ultimate object of the homeseeker, and the only refuge of the oppressed.

The papers had a lot to say, a sneering like, o' Canada.

They waltz it to 'em every day, a chuckin' fun at Canada.

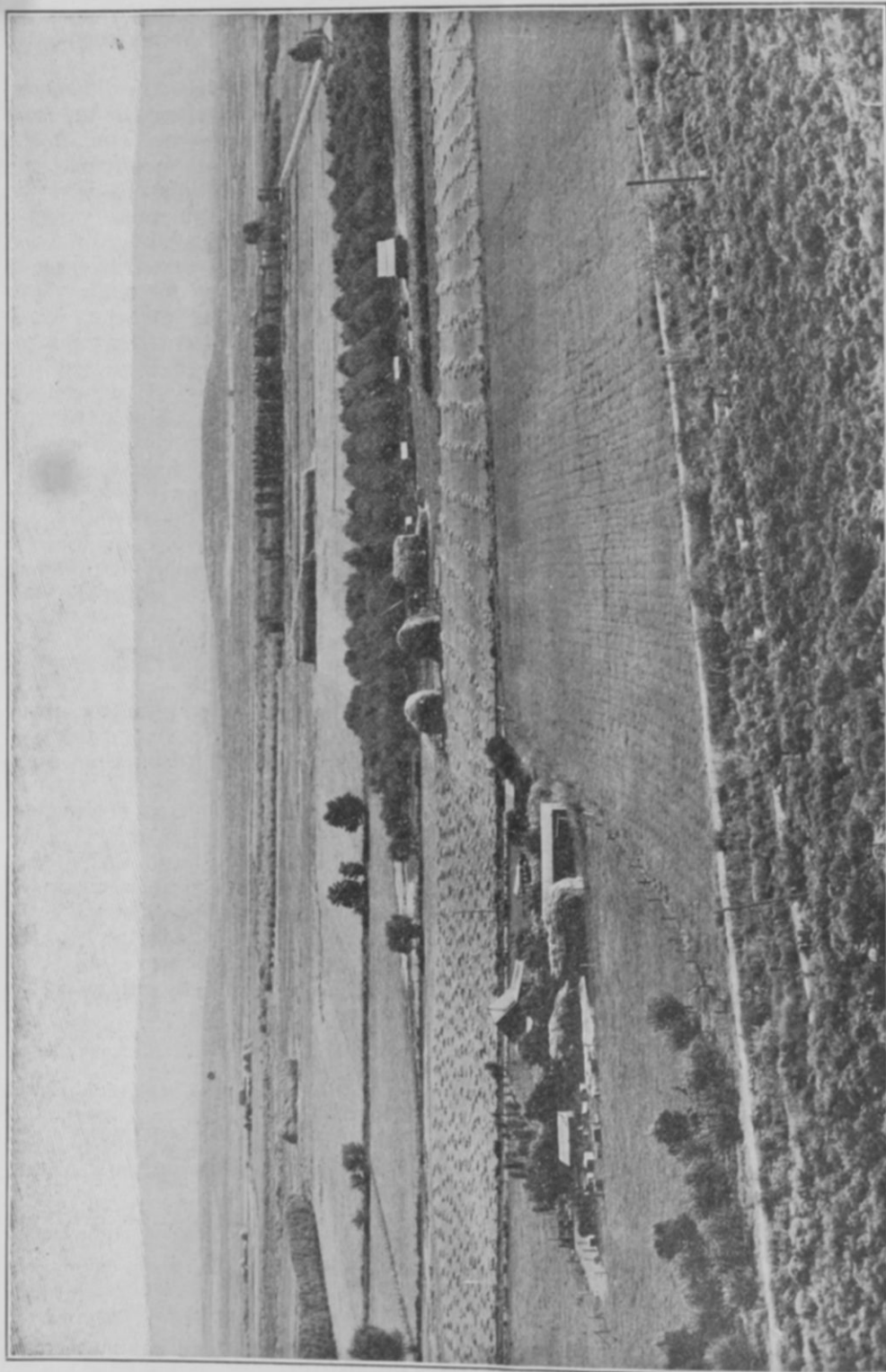
Air just full of slander darts  
From the busy 'Merican marts,  
'Nuff to break the people's hearts, way up there in Canada.

Now it comes their time to laugh, the patient folks in Canada.

Givin' Easterners the gaff, about affairs in Canada.

Barns a-bulgin' out with wheat,  
Food for all the world to eat,  
Other crops that can't be beat, way up there in Canada.





This is a scene in the fertile Yakima Valley, Washington, showing the marvelous change which the new science of irrigation has wrought. A few years ago, this was a desert land, covered with nothing but wild sage bush, and could be bought for \$1 an acre. To-day it sells for \$1000 an acre. The United States Government has \$30,000,000 permanently invested in irrigation enterprises. Some of the huge storage dams are 25 miles long by 2 miles wide, and water an area of 350,000 acres.

The rush for the fertile fields of that new country is estimated by the Dominion Government to be drawing 110,000 citizens from the United States this year, in spite of the prejudice and ignorance which had built an imaginary barrier of ice and snow between the United States and Canada.

Warmed by the Chinook wind that gets its heat in turn from the Japan current, the Canadian winter has become, in the opinion of those who have been there, or sought the facts in the case, something of a model climate, where the city man dreams of living some day, when he gets the courage to live in the God-made country, and leave behind the man-made city.

There is the romance. It is a romance in the big, and so are all its various corollaries. When the great railways realized that the Northwest might be the future food source of much of the world, and that there homes might be built cheaply, in a climate that made for happiness, under a flag that made for glory, they started the romance.

Irrigation to so many means merely the expense of watering a desert, that the simple facts of the case excite wonder to-day, almost as often as they did ten years ago, when they were first being told.

It is in such climates that hard wheat, the bread grain of the world, thrives best. Sometimes there is not enough rainfall to insure a top-notch crop every year. Therefore irrigation. It is the rain that may be spread over the fields on the hottest day, at the very time when it will mean hundreds and thousands of dollars to the farmer. It is the modern rain and prosperity factory.

There are crops, such as alfalfa, clover, sugar beets, barley and tender vegetables, that in a dry climate must be irrigated. The rain factory is always ready for these.

There are plants such as field peas, small fruit and forage crops, that give largely increased returns when a little water is given them at the right time.

And then there are those dry climate crops, like hard wheat, which need irrigation perhaps only once or twice a year, to be always bumper crops.

Insurance is a science to-day, and all men believe in it, even when they do not feel able to carry it themselves. Irrigation is insurance against drouth. With irrigation, there are all the advantages of heavy rainfall, with none of the disadvantages. There is the dry climate, from 1,400 to 3,400 feet above sea level, and there is the rain factory, in the ditches of countless farms, ready to give water to the crops that need it and not harming those that do not.

Hence there are yearly new records made in crops, not in quantity alone, but quality. There is a wonderful climate, clear and healthful, free from humidity, giving those who breathe that air a sense of power and joy that they never knew before. There are full granaries, fat stock, laughing children, life and happiness and bank accounts.—*John Evans in the National Irrigation Journal.*

[Here is where the writer's category stops. How about the Churches and Sunday Schools? Is even the region of the very best climate, soil and crops a fit place to live, and to rear families, if it be destitute of the saving, uplifting influences of religion? How much of a Home Mission debt do we Lutherans owe to our European and American brothers out there, for our own sake, for their sake, for the country's sake, for the Church's sake, for God's sake? If our Home Mission offering be no larger than last year do we thus practically vote to restrict the Board from any advance movements? Must the enlargement be in exact proportion to the increase of the gifts we bring to the Altar? What measure of "romance," in the Christian sense, will we make possible for the coming year, in the new Northwest?—EDITOR.]

## A Novel Home Mission "Day at Ellis Island"

As each Home Missions season approaches, the question is often asked, "How can we arouse and quicken the interest of our young people in America's immigration problem?" It is a well-known fact that young people's interest in any subject is proportioned to their personal touch with

its work. With this thought in mind, from Auburndale comes a very good suggestion. The Society imagined a room to be the landing place of the immigrants at Ellis Island. One side of the room was divided into sections or booths by screens. Each booth was marked in large letters "Inspec-

tion," "Further Detention," "Deported," etc. A boy, wearing an official cap was seated at a table, and took a list of the passengers when they came into the room; another boy, as doctor, examined the eyes, mouth and hands of each immigrant, and a third boy was ready to hang a card, marked "O. K.," "F. D." (further detention), or "D." (deported), around the neck of each.

A long line of juniors straggled in, dressed in all sorts of costumes. First came an intelligent, sturdy young mother from Northern Europe, having a bright handkerchief over her head, and her two children clinging to her skirts; then by way of contrast, a typical illiterate peasant woman from Southern Europe, with her troop of "childers," each one carrying something, as a carpet bag or other article; then Poles and Finns, with their goods tied up in bundle handkerchiefs, and followed by persons showing characteristics of the various other nations.

Passing in line, they were asked their age, how much money they had, where they were going, and if they had ever been in prison. They were forwarded, or detained, according to the answers given, and the verdict of the doctor. This entertainment, called "A Day at Ellis Island," is easily carried out, and will arouse a new interest in the immigrants coming to our shores. The different national costumes are an instructive and entertaining feature. Dr. Grose truly says: "Your mere reading about these newcomers will never give a vivid idea of what immigration means. For that you must actually see the stream of life that pours from the steamships into the human storage reservoirs of Castle Garden. Because America is not quite free to the immigrant at first, if it prove so afterwards. There are steps to be followed, and officers to see that straying does not take place. It is intensely interesting to watch a cargo of immigrants as they are transferred like so much live stock from the steerage to the barges and taken to Ellis Island.

"The ticket system is in vogue. If the candidate for Americanization can satisfy the inspector in regard to the long list of questions relating to age, occupation, nationality and citizenship, ability to read and



write, place of last residence and destination, amount of ready capital, names of relatives and friends in America, if any, and past record concerning character and condition, the result is an 'O. K.' ticket. In case of dissatisfaction, the ticket is an 'S. I.' which means detention for special inquiry. And in a third case, where the conditions are adverse to entrance, the unfortunate (literally in all senses) gets the fatal 'L. P. C.,' which to the initiated means liable to become a public charge, and therefore to be sent back to the foreign shipping point, at the steamship company's charges. Some of the saddest cases in the immigration record belong to this department of the excluded. Mothers, sweethearts, children, grandparents, have crossed the sea only to meet the failure of their expectations and be sent back, brokenhearted. Yet this 'excluded' department is of vital importance.

"It is at Ellis Island that the missionary work begins, exhibiting the Christian spirit in the hearts of the men and women who come in contact with the motley assortment of humanity, mostly unsophisticated and largely homesick. In former times there was greater opportunity than now for the wicked men and women who laid in wait for the unwary immigrants, to fleece and ruin

them. At present those who are going to the West, or other outside destinations, are taken from Ellis Island to the railway stations and guarded to their trains, so that they receive all the protection the missionaries can furnish.

"First impressions mean much, and kind acts and Christian protective influences

at such a time make potentially for the Americanization of the newcomers.

"Meanwhile, weekly, daily, they are coming—the record has reached above 15,000 in a single day at Ellis Island alone. This in itself is a stupendous fact, that has to be recognized."

## 2800 Immigrants for Every Day in the Year

"Each ship doth bring them; see where lost they stand

In huddled groups, and stare from side to side  
Upon the curious crowds whose looks deride  
Their peasant faces, garments strange that brand

Them aliens; in their far-off native land  
Each has his place, though humble; here the tide

Sweeps him along, an animal dull-eyed,  
Patient, submissive. What mysterious hand  
Has thus uprooted from their ancient place  
These myriad exiles, cast them on our shore,  
And for what purpose? Shall our country be  
The crucible of nations, whence a race  
Shall issue in dim ages, to restore  
God's image to mankind, and make men free?"

W. A. BRADLEY.

A few comparisons will help us to understand what this vast inflowing tide means. It means that enough people are coming to this country every year to make two such States as Oregon; or in less than seven years as many immigrants as there are now inhabitants in the whole dominion of Canada; in less than four years enough to make a city as large as New York, and not an American in it.

It means that if they all should get off trains at your railroad station and you should go to the station and watch them come in, you would see over 2,800 file past you every 365 days in the year.

The immigration of a single year exceeds the combined population of Alaska, Arizona, Nevada, Idaho, Wyoming and Utah.

### WHO ARE THESE PEOPLE?

Ninety-five per cent. of the immigration to this country comes from Europe, the other five per cent. comes from Asiatic and other countries. Up to 1885 ninety per cent. of the immigrants came from Northern Europe, from the Germanic countries and from Great Britain. These were our own race. They were our own people.

Many of us proudly point to them as our fathers, mothers and brothers. They were originally the founders of our government and our institutions, and those who came later were in sympathy with these institutions and traditions. Our people were their people and our religion was their religion. If the immigration of today was from the same source, there would be no immigration problem. They would be the hope and strength and safety of the Republic now, and in the future, as they have been in the past. But in recent years the great flood tide of immigration has been coming from Southeastern Europe. This is an entirely different class of people in racial characteristics and ideals. They are called by many "the off-scouring of Europe." These people are ignorant of our ideals of government, of social life, of commercial life, of educational life, and have no idea of the Protestant conceptions of religion. These people are coming to us with all their Old World ways of thinking. They come to us with their prejudices, their superstitions, their ignorance. They are coming to us with anarchistic and socialistic ideas of government and property, and they are coming with Roman Catholic, Greek Catholic and heathen ideas of religion, or, what is worse, no religion at all.

Herein lies the danger of this vast inflowing army. Is it any wonder that men of sober sense, sound judgment, patriotic blood and Christian faith, stand appalled at the peril that confronts us?

### WHERE THESE PEOPLE SETTLE

America is a big country. There is much land and there are many opportunities. We can comfortably care for this vast army and make their coming mutually helpful, if they can be properly distributed. The



older immigration, consisting of the English, the Scandinavian and Germanic peoples, was a great blessing to this country. They readily assimilated our ideals, have become patriotic American citizens, and have added much to American Protestantism. They scattered themselves throughout the country, mixed with the people, settled on farms, tilled the soil, built schools, homes, churches, distributed themselves in the smaller cities and towns, and adopted our language, manners and customs.

The new immigration does not seem inclined to do this.

The strong tendency is to settle in segregated communities in our largest cities. Once admitted to this country, the immigrant is free to go where he will, or, rather, where he can. If he is an Italian, he will naturally and almost of necessity go to one of the little Italies; if a Jew, to one of the ghettos; if a Bohemian, to little Bohemia; and so on. In other words, he will naturally and almost inevitably go to the colonies which tend to perpetuate the customs, race prejudices and language of his race, and tend to prevent his assimilation with the people of this country.

But the worst and most dangerous feature of these colonies is the fact that they are in the slum and tenement house districts of our great cities, the very worst place possible for this raw material, if it is ever to be worked over into good American citizenship. This crowding of immigration into our large cities has gone on to such an extent that today, in New York City, there are more Jews than in Jerusalem and more Italians than in Venice or Naples. There are colonies of almost every race and nationality under the sun. The only colony you may ask for in vain is a distinctively American colony.

Nor is this true of New York alone. Massachusetts is the most foreign State in the Union, that is, it has the largest percentage of foreign-born population. Fall River, Holyoke, Lawrence and Lowell have a larger percentage of foreign population than New York, Chicago or San Francisco. Foreigners are coming to Massachusetts at the rate of 75,000 a year. In thirty-three of our largest cities the foreign population

is larger than the native born. More than that, in all these cities the foreign population is as isolated and distinct as though they were in Russia, Poland, Italy or Hungary. The conditions under which they live is almost unbelievable. It is thus that the immigrant becomes the prey of the tenement house landlord, of the sweat shop shark, of the saloon keeper, of the political boss, and the companion of thieves, beggars, criminals, and the lowest, most vicious and depraved characters of all kinds and conditions.

WHAT ARE WE GOING TO DO ABOUT IT?

This vast inflowing tide of immigration is bound to increase instead of diminish year by year. It is true that many go back to the old homes. The result is bound to be a larger number than ever coming to us. A million and a quarter immigrants will land on our shores in 1910. During the first twelve days in March, 1909, 553 carloads of these people landed in South Dakota. What are we going to do about it? Are we, with fatal optimism, going to sit down and fold our hands and say, "It will come out all right?" Or are we, with equally fatal pessimism, going to say, "Too bad, but I do not see how I can do anything to help it?" Are we going to say with Cain, "Am I my brother's keeper?" Or are we going to throw all the responsibility upon our law makers in Congress, and say "Let them attend to the matter?" The fact is we cannot legislate them from coming. Witness the difficulty of passing and enforcing exclusion laws against the Asiatics. Any Congress or party that would pass rigid exclusion laws, would be defeated at the polls at the next election, and men would be returned who would repeal the laws, for there are already too many foreigners here with a vote.

Not *legislation*, but *evangelization* must be the solution of the problem.

With the coming of these millions from foreign lands, the Church and every individual Christian ought to see the greatest opportunity for evangelism that has ever been given to any people. A million immigrants means a million opportunities, and a million opportunities means a million obligations.—*Rev. A. H. Bailey.*



## Beginnings in Another Canadian Capital

MRS. BERTHA M. BIEBER, OTTAWA, CANADA

We arrived in this city in June, and were able to rent a furnished seven-room house, with bath, for the months of July and August, whilst its owner's family was out of town. I can assure you we enjoyed the novelty of having a HOME, for it is the first time in six years that we were able to sit down to our own table and have things that we think we should have. I enjoyed the house-work, too, and we considered this house-experience our vacation! I only wish we could have stayed there all the time we are in the city, but the family occupying the house returned on August 31st. Have therefore now gone back to rooming in our cramped little quarters, but are resolved to make the best of it.

Ottawa had been canvassed five years ago (by the Superintendent of Missions, the Field Missionary and two pastors, in one day), when between fifty and sixty Lutheran families were found without any church connection. The Field Missionary then had to devote himself to other fields, and the work in Ottawa had to be abandoned until now. The list of families had been preserved, but we have found it to be of little help, as many have moved from the city, and others into different parts of the city, hence a new start has had to be made. We knew of three families specially interested in the coming of an English Lutheran Church, one a Canadian, one a German and the other a Swedish. Through the kindness of the Danish Vice-Consul, and of one Swedish friend, the latter formerly in the immigration service of the government, we were given a list of names of the Scandinavian families in the city. Each day we would visit a number of families in a certain section, and if we could always have found people at home, the work would have been comparatively easy. But in most cases we had to call three or four times.

The many parks scattered through the city, and the public grounds for outings are attractive places, and the busy mothers who are shut up in the house all winter welcome with delight the Summer season, and with their children they live in the open air.

Each day, however, with few exceptions, we were encouraged by some one whom we visited expressing joy at the prospects of an English Lutheran Church, though the children of these people know very little about Lutheranism.

Scandinavian services are held every other Sunday afternoon, in the Missouri Lutheran Church, but few are regular attendants, and the children scarcely at all. No Sunday School is provided for these children, hence our work is to get them interested in something they practically know nothing about. The parents seem interested from the first, but not always the children.

The second Sunday in July, the day announced for the beginning of our services, was marked by two thunder storms, about an hour before each service, yet forty-six persons attended the morning service and forty the evening. At these services strong announcement was made that Sunday School would be started on the following Sunday, and the week intervening was spent in visiting all the children we had found thus far. We felt sure we would have a Sunday School of at least forty, especially when that second Sunday dawned bright and beautiful, and there seemed no obstacles, as far as we could see. Yet we had to begin our school with but sixteen present. Monday we again visited as during the week before, and we found in most cases the parents had not gotten up in time to get their children ready. The majority of our people have not been in the habit of going to church, hence have used Sunday as an idle day, staying in bed until almost noon, so you see it means something for them now to get up early on Sunday. Still many are willing to make the sacrifice, and with patience, perseverance and tact, our object will be accomplished by and by. Another difficulty is that our children are scattered over the whole city, and many cannot come unless their parents bring them, the distance being too great for them to go alone. Others do not know the way, and it will take time to teach them. We are trying to get certain children who live in different sections inter-

ested in gathering the children in their neighborhood, and all come together. I call them "our little missionaries." One of them, by the name of Olga, nine years old, told me that this week she had the promise of nine children for Sunday School next Sunday.

What do we do? Visit each day, from Monday morning until Saturday night. During the Summer months this must be done from nine o'clock to four, and eight to ten. The majority of our Scandinavian and German families know nothing of the English literature of our Church, and the few Canadians have been without it so long, that they are not well acquainted with the work of the Church in general.

The first thing we did, was to get a number of people together to learn the Church Service. We met at the home of our Canadian friend for three weeks, and in that time learned the full Morning Service, the Vesper Service up to the sermon, and the hymns for the first service.

We meet now every Wednesday evening, in the hall of the King's Daughters' Building (where we hold our Sunday service), forming ourselves into a choir, to practice the service and learn the hymns for each Sunday, which are new to most of our people.

In visiting one of our families, the wife exclaimed, "Oh, I am so glad you have come

to look after us. We go nowhere regularly, and are becoming like heathen!" There are some English Lutherans who could help very much financially, and we will hope and pray that they will feel the need of their own Church in the language of the country, and "come over and help us." If only there were a large Church Extension Fund, so that we could at once secure a lot and build a chapel, in a short time we could have a congregation of which the whole Church could feel proud.

Discouragements will come, but they are simply the hills whose climbing brings us closer to God. And, oh, how thankful we are for them when we can stand on top! Last Saturday evening we visited a home which was a happy ending after a busy week. We were heartily welcomed by the father, mother and four children (all boys), and the eager question was, "Are you sure our Church will remain here?" They are all intensely interested, and will make fine workers. The oldest son, who is sixteen, is a good musician on the piano, and has also a fine voice. The brother next to him plays well on the violin. The other two are young, but when we sang some familiar Lutheran hymns in English, they could join with us, and we parted knowing that their promise to be present at all services the next day was sincere, and we could go home happy.

## Lutheran Theological Seminary at Toronto

REV. M. J. BIEBER, FIELD MISSIONARY

The Synod of Central Canada, but a year old, decided to found a Theological Seminary, to train its Canadian sons for the ministry, and to provide for the spiritual welfare of Lutheran students at the University of Toronto. This project seemed stupendous to some. It seemed impossible to others. It appeared possible, however, to those who believe that **WHATEVER OUGHT TO BE DONE CAN BE DONE, BY THE GRACE OF GOD.** The work was not undertaken without a realizing sense of the very great difficulties involved, but the project was launched with an irresistible enthusiasm, born of faith in God. Pleading prayer for Divine help rose to Heaven before, during and since the

meeting of the Synod. And lo, God answered the petitions of his children by sending to their assistance the sturdy Canada Synod, fifty years old, with its stability, numbers, and resources. The Mother and the Daughter Synods are now joining hands, therefore, in prayer, co-operation, and liberality, to ensure the future prospects of the Lutheran Church in the Dominion.

At the last Convention of the Canada Synod, she seemed to say to our Synod, "Yes, my Daughter, we need the Seminary as much as you do. We also have sons to educate, and we likewise need ministers to supply our congregations. Your work is ours. Our spiritual Mother needs us both.

Let us therefore work together, and invite the co-operation of other Lutheran Synods in the Dominion. Then, and then only, can we enter the many open doors, successfully assume our increasing obligations, and cultivate the vast field into which God has called us." Accordingly, at this Convention, the Canada Synod appointed an Education Committee, which, on July 1 met the Education Committee of our Central Canada Synod, in St. Paul's Church, Toronto, and drew up "Articles of Agreement," by which each Synod assumes half the management, obligations and expenses connected with the Seminary. German and English are to be taught in equal proportion. Each Synod elects five members, three clergymen and two laymen, who together constitute the Board of Managers. Committees were appointed to secure the incorporation of the Board,—a Finance Committee, and a committee to at once secure the contemplated

property. This is a 22-room mansion, on the edge of the Toronto University grounds, which will become the dormitory and seminary. The theological and the other Lutheran students are to room in the dormitory, and be under the supervision and care of a House-Father. THE CANADA WOMAN'S MISSIONARY SOCIETY has decided to furnish this dormitory, which is its work, for Home Missions during the Synodical year. They also ask the co-operation of the other Women's Missionary Societies in America. A prominent Professor has been called to become President of the Seminary, and Dean of the Faculty. The Layman's Movement of the Synod will assist in supplying the funds. A dozen or more students are expected to enter the Dormitory when the University and Seminary term begins in September. To furnish a room costs about \$50.00.

## A Brilliant Semi-Centennial Celebration

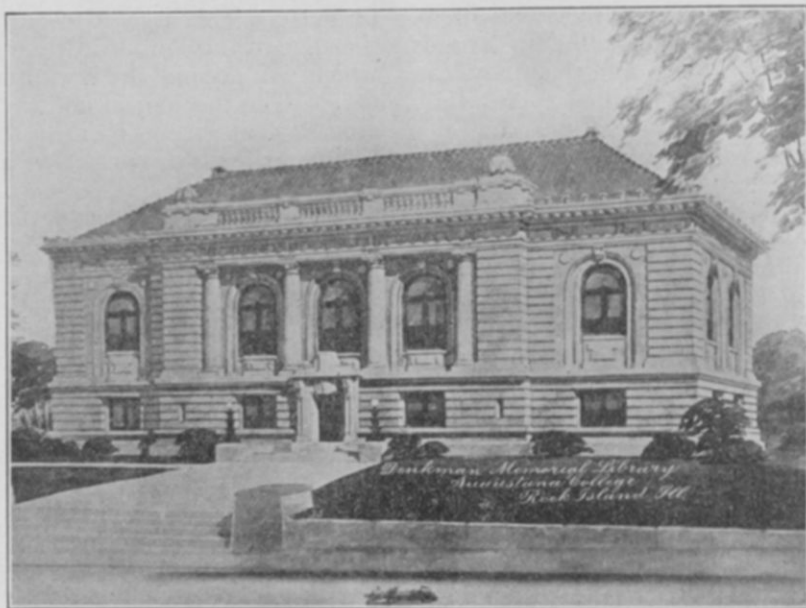
The first College and Seminary within the bounds of the General Council to attain a 50th anniversary are the Swedish Augustana institutions at Rock Island. They were founded in 1860, the same year as the Augustana Synod. This was four years before the Philadelphia Seminary was opened, and seven years before Muhlenberg College. Thus, whilst our Pennsylvania forefathers, in spite of the traditions of their German fatherland, the home of higher education, waited nearly a century after organizing the Ministerium to establish a College and Seminary (and have never had an institution of full college grade for women to this day), our Swedish brethren, true to their traditions of Lutheran Scandinavia, did this whole vital business as the very first thing after the Augustana Synod was called to order!

The semi-centennial at Rock Island, in June, was the most brilliant celebration ever arranged in the Lutheran Church in America. Thousands of Swedes flocked to that central Mecca from all parts of the United States. Greetings by cable, telegram and letter came from literally the entire world. A very gracious letter from Miss Selma

Lagerlof, the recipient of the Nobel prize, was especially appreciated. President Taft and the Swedish Ambassador also sent warm greetings.

Representing the State Church of Sweden and his Lutheran Majesty, Gustav V., came Bishop K. H. Gez. von Scheele, one of the twelve Bishops of the Fatherland. Having already visited the American Lutheran Church on two former occasions, he was therefore given a reception and welcome of peculiar warmth. He is every inch a bishop: scholarly, eloquent, dignified, yet gracious, and his greetings from the home Church and government aroused the most intense enthusiasm. The great universities of Upsala and Lund were worthily represented by Prof. Henrik Schuck. These distinguished guests could speak with facility in English, German, Latin, and, of course, Swedish, as the academic occasion demanded.

The delegates of Lutheran Synods of America and Sweden sat on the platform, and made an interesting assembly. Many synods were represented by their presidents, and the General Council by its president. Addresses were made in English, Swedish,



THE NEW DENKMAN MEMORIAL LIBRARY

Erected at a cost of \$150,000 at Augustana College, where Bishop Von Scheele's library will be preserved

Norwegian, Danish, Finnish and German.

Says Dr. Gotwald, the delegate from the General Synod:

"The opening sermon was preached by Gustav Andreen, Ph.D., the talented and masterful President of Augustana. Through his magnificent efforts, he was able to report a Jubilee Endowment Fund of even more than the projected \$250,000, raised through the loyalty of his constituency. The remarkable thing about the success of this effort was that no subscription was for more than \$1,000. A wave of enthusiasm swept over the audience when it was announced that instead of the expected sum, \$275,000 had been raised, \$25,000 more than the goal!

On Wednesday afternoon the chief address was by Prof. Henry E. Jacobs, D.D., of Mt. Airy Seminary, in honor of the magnificent new Denkman Memorial Library. This address, as was to be expected from so expert a lover of books and libraries, was most scholarly and impressive. He urged that Rock Island be made the literary and historical center for the Swedish element in American letters. This superb structure, given by the seven Denk-

man heirs, in honor of their parents, wealthy German Missouri Lutherans of Rock Island, is not yet completed. It is being constructed of the very finest materials, and when finished will be the finest library building for its size in this country. The family is sparing no expense to make it absolutely complete, and as nearly indestructible as possible. It will cost approximately \$200,000, including a fund given for its maintenance.

The alumni banquet occurred Wednesday evening. The toastmaster was the Hon. C. G. Schulz, an alumnus of Augustana, and now the Superintendent of Public Instruction of Minnesota, appointed by the late Swedish Governor Johnson. Able and witty speeches were delivered by alumni and guests, the climax being the closing speech by the venerable Bishop. It was announced that he had provided in his will that Augustana College should receive his very extensive and valuable library; the priceless collection of an indefatigable student in the affairs of the Swedish State and Church.

Perhaps the most enthusiastically received address was that of the young Gov-



BISHOP AND LADY VON SCHEELE

From a photo taken at Rock Island during the Jubilee

ernor of Minnesota, the Hon. A. O. Eberhart, an alumnus of Gustavus Adolphus College. A torchlight procession concluded this day."

It goes without saying that the women not only enjoyed the Golden Jubilee in all its features, but also contributed their full share to the happiness of the occasion. Mrs. Carl A. Blomgren sends this delightful account of it:

"The festivities were opened with a prayer meeting in the College chapel, on Saturday evening, June 4th. A more beautiful and fitting introduction could not have been chosen. During all these past fifty years, the weekly Saturday evening prayer meetings have been held regularly, and who can estimate the great spiritual blessings which through the earnest prayers of these, our young men and women among College students have come down to us? Here is where many of them really learned to pray. Oh, that every College in the land would offer the same opportunity!

So far as we women are concerned, the high-water mark of the Jubilee was reached at the huge mass meeting which

would witness the success or failure of our Augustana Synodical Society's test-effort to wipe out the Home Mission debt. The \$10,000 set as our aim seemed a heavy undertaking, and there was keen anxiety written in every woman's face, as to whether we would be able to measure up to that high standard? As you can easily imagine, therefore, the intensest interest was manifested when the presidents of all the conferences rose to report the amounts gathered within their respective States, and handed over to Mrs. Evald, President of the Synodical Society, a sum surpassing by \$2,000 the \$10,000 required, the Illinois Conference leading with a thank-offering of \$5,000. When Mrs. Evald had received these sums, in an address full of enthusiasm, she handed over the entire \$12,000 to Dr. E. Norelius, the veteran president of the Synod and of its Home Mission Work, and in a voice tremulous with deep emotion, the venerable Doctor thanked the women most heartily for their magnificent and noble work.

The sessions on Monday and Tuesday were devoted to various branches of our work within the Society. Rev. Neudoerffer, of India, spoke briefly of the work there, and paid a glowing tribute to the late Miss Charlotte Swenson, in whose honor a memorial fund was started at this Convention. Mrs. C. W. Foss, who accompanied her husband, when he was sent as commissioner to India, also favored us with a short talk on her personal observations, while visiting our Mission field.

It was a great pleasure to have with us, at this Convention, Mrs. J. Mellander, whose daughter, May, is a missionary in Porto Rico, and Mrs. N. Nelson, mother of Dr. Betty Nelson, of India. Oh, that there were many such mothers, who would influence their sons and daughters to offer themselves for this glorious work among the millions of benighted souls in heathen lands!

Is it not true that in many cases parents themselves are the chief hindrance to their children's self-consecration to the foreign field? Yet these very parents regard this work, on the part of others, the highest calling of God.





GROUP OF JUBILEE DELEGATES AT ROCK ISLAND

(Courtesy of Rev. Ira O. Nothstein)

## Impressions of the Swedish Augustana Jubilee

MRS. LAURA H. JACOBS, DELEGATE FROM PENNSYLVANIA

You can imagine the impression of our first view of Augustana College from the car window, arriving, as we did, just at nightfall. The institution, which is situated on a high hill, was all ablaze with electric lights, from dome to foundation, which must have been visible for miles around. Next morning we found the buildings on the campus gay with myriads of American and Swedish flags. The immense temporary auditorium, with a seating capacity of 3,000 (in which 1,500 more were content to stand) was also beautifully decorated, and the platform extending across one entire end of it, with its splendid palms, gave the spacious interior a most festive air.

This being the "Day for Greetings and Responses," the auditorium was packed with people at an early hour, to see the stately procession, led by Bishop Von Scheele, who brought the greetings of the King of Sweden and his people, and by the Rector Magnus, of the University of Upsala. These two dignitaries, in their gorgeous decorations of scarlet and blue and gold, were followed by a long line of distinguished American representatives of

colleges and seminaries, robed in academic gowns, with trimmings of red and purple, who brought the greetings of their institutions. Next day the processional was just as splendid, and the commencement exercises even longer than the day before.

Among the impressions we received, none was stronger than that of the endless patience of a sturdy Lutheran audience, which could sit in a frame building, on a blazing hot day in midsummer, for over three and a half hours, listening to speeches an hour and a quarter long, without a murmur or sign of fatigue.

Another impression was that made by the many vigorous young people, in evidence everywhere, full of interest in all the proceedings. Verily, if these remain as zealously devoted to their Church in later life, they will be a mighty power in the West which can hardly be estimated.

On Friday morning, Zion's large Swedish Church was filled with a throng of earnest, thoughtful, intelligent women, assembled for the Augustana Society's convention. Every part of the opening service was conducted by the women themselves.

The reception of visiting delegates was made the first order of business, and they were greeted by a cordial rising vote of welcome. Mrs. Peter Peterson, of Gothenberg, Sweden, brought the women's good wishes of her native land, and Mrs. Alfred Ostrom voiced the same sentiments of the missionaries in Porto Rico. Written greetings were sent from the Pittsburgh, the Canadian, the New York and New England Societies.

Mrs. A. J. Burge, the delegate of the General Synod Society, made special reference to the fact that a little over a year ago, at the thirtieth anniversary of their Society, greetings from the women of the Augustana Synod were charmingly presented by the president, Mrs. Evald, and her suggestion, that to Lutheran women, it may be given to help unite the split forces of our beloved Lutheran Churches in America, was enthusiastically received.

My address called attention to the fact that the first missionary society in this country was Swedish, and it dates back more than two hundred years. Those early settlers on the Delaware were commissioned by the King of Sweden to "convert the heathen," and the first book translated for the Indians was Luther's Catechism. I told them, "We all know the splendid missionary work you are still doing. Yours and ours are the oldest and strongest Societies in the General Council, and should stand together as inspiration to all other Societies, in furthering the work of the Church.

"You have not only given of your means, freely and willingly, but of your daughters, Miss Swenson, Miss Wahlberg, Dr. Nilsson and Miss Esbehrn, whose influence for good can never be estimated in this world, but will go on and on till time shall end.

"I have understood that your Society will consider, at this meeting, the adoption of resolutions looking toward the formation of a General Council Society. Such a resolution was unanimously adopted at our recent convention in Reading. If there were no other argument in favor of federation, our concentrating upon our growing medical work in India would be sufficient.

"Let me express the hope, not only that

the cordial relations and the earnest co-operation which have always existed between our Societies, may continue unbroken, but also that when a General Council Society is formed, we may learn to know each other more intimately than we have been able to do in the past."

On Friday evening a large and inspiring meeting was held in the big Swedish Church in Moline, when the president of the Woman's Society, her face all radiant with the splendid success of the special effort, formally presented to the venerable president of the Augustana Synod the \$10,000 (plus another thousand or two for good measure) offering of the women, to pay the Synod's Home Mission deficit. This was the dramatic moment and the crowning joy of the whole Jubilee so far as the women were concerned. The exuberance was in exact correspondence to the anxious suspense which they had been feeling ever since they resolved, at their meeting in Red Wing, about a year ago, to test their ability by this extra enterprise.

We were interested to know how this handsome sum could be raised in so short a time, and were told that it was done first through 1,500 pledge cards of life memberships at \$10 each, and secondly, through mite boxes, 10,000 of the latter having been distributed. The Jubilee offering will probably reach over \$12,000, though some part of this amount will, of course, have to be deducted for expenses. The business must have been worked with consummate skill and system, to say nothing of the enormous labor involved. This past year has been the most fruitful and encouraging in the history of the Society. The treasurer reported that the sum of \$27,827.77 had been handled by her during the year. This included the ten thousand dollars for the hospital in Rajahmundry, and the twelve thousand dollars of the Jubilee fund. Among the new efforts to be undertaken is a "Charlotte Swenson Memorial Fund," the proceeds of which are to be devoted to zenana and Bible women's work. Looking over the published report of the Jubilee proceedings, you cannot but be impressed with the wonderful organization of the enormous Augustana Society.

Its territory extends from the Atlantic on the east to the Pacific on the west, and from Vancouver on the north to Porto Rico on the South. We think we do well to get the women of Eastern Pennsylvania together once in two years. But these women, though separated by thousands of miles, meet every year, and there has never been a convention without delegates from the most distant of their Conferences. One is also impressed with admiration of the thorough system with which their work is prosecuted, and of the districting of their Conferences. The name of each district president is published in the directory, and she is held responsible for the work in her territory. There seems to be no flaw in the perfect machinery of the Society's administration, and there is not a single phase of it which somebody is not personally answerable for. Unlike our own society, they organized from above downward. The first Conference Society dates back to 1900, whilst their Synodical Society began in 1892. That may explain the bond which keeps so firmly together a body of women separated by such immense distances. Only a Divine Power, and the fact that they are

working solely that Christ's kingdom may come upon earth, could hold them in such compact union. On the road homeward, we had the pleasure of spending a day in Chicago, with the efficient president of the Society, and visiting with her the splendid Augustana Hospital, also the Home for young girls studying or employed in Chicago, and the Lutheran Hospice for women. The two latter institutions have been opened recently, are beautifully located and are rapidly growing.

Our first visit among the Swedish institutions was most delightful, and the deepest impressions made by our Swedish sisters are of their lovely courtesy, their whole-souled hospitality, their earnest zeal and their progressive methods of doing whatever they have to do.

Bishop von Scheele has remarkable gifts as an orator, and his noble appearance, secured for him many laurels as a member of the Swedish Riksdag. His wife, Gustafa Ekman, who was married to the Bishop in 1868, is the daughter of the late Consul C. E. Ekman, who gave fifty thousand crowns to Augustana College and Theological Seminary last year.

## Our Enlarged School for Lutheran Girls

REV. E. F. BACHMANN, PASTOR IN CHARGE

September brings to many a young girl a day that marks a turning point in her life, the beginning of a new course,—the day she leaves her home to attend some distant school. Of little less importance is her first day at the local high school. She now enters upon a course of higher education, perhaps unconscious of her parents' sacrifice that makes this possible, or what is far worse, seeming to think that the financial side of the question need not be considered at all. At any rate, she is less concerned about the possible disappointments and dangers awaiting her, than are her parents. To a mother's heart, especially, this is a serious matter. A word to such mothers, from one who is directly interested in the education of girls and young women, may, therefore, be opportune.

*Why do you let your daughter continue her studies?* Many people do not realize

that education is a means, not an end. They want their daughter to attend high school, or some distant boarding school or college, chiefly because they "can afford" to follow the example of friends and neighbors, and think well of a good education in a general way. Beyond that they have no definite aim. In this respect, boys are more fortunate. Though their specific course may not yet be definitely decided, they are conscious of the fact that they will have to be bread-winners in the keen competition of commercial or professional life. To them failure at college practically means failure in life. Not so to the girl, who in most cases looks forward to a future husband, future by whom she expects to be provided with all she wants, when no longer with her father. A thorough education, acquired only by close application and hard work, appears to her on a par with a

luxury, desirable but not absolutely necessary. This is the actual view of many well-to-do parents, and of many more girls. They really have no definite aim in seeking a higher education. But aimless work brings small results. Progress at school is slow, for beyond the very questionable aim to carry off the honors of the class, there is little to stimulate the girl depending on her father for support. On the other hand, that girl is fortunate who must look forward to self-support. To her, as to the young man, failure now means failure later. She is the type of a student that is a pleasure to her teachers, and an honor to her school. There are exceptions in both classes, of course. I cannot too strongly appeal, even to fathers and mothers of wealth, to place before their daughters some definite aim, and firmly insist on their qualifying for certain work, even if beyond the necessity of depending upon it later, as a source of income. Poor men have become rich, and rich men poor. Prepare for a turn of fortune, and thank God if He spares you.

*What course shall your daughter take?*

Natural ability and inclination may be relied upon as indications of God's will. God will not fit a man for statesmanship if He wants him to be a day-laborer, nor will He give your daughter only the one talent that even a domestic servant needs, and then call her for work among the cultured classes of India or Japan. If your daughter sighs over her studies, but loves house-work, do not sacrifice her to false pride, and make her and others miserable, by sending her to college. Give her ample opportunity for a good training in fundamental knowledge, especially in her Christian faith, train her in all the broad and noble art of good house-keeping, cooking, plain sewing, fancy needle-work, and if possible some music and painting, then her later life will be far more happy than if she would barely be able to graduate from high school and college, and by that very course of "higher" education be unfitted for the pleasures in the "humbler" work of house-keeping. But on the other hand, let not a talented daughter be forced to leave school after finishing the grammar grades, if you

can afford to have her continue. It is not faithful stewardship on your part to consider money and temporary advantages higher than the proper development of your daughter's God-given talents. After all, parents are God's visible and direct representatives, and as such demand respect, and deserve submission to their authority. As representatives, they are responsible to God for carrying out His will. The course to be taken by your daughter dare not be arbitrarily decided by yourself nor by herself, but in joint prayer, the will and guidance of the Lord should be sought. If no definite conclusion can be reached, it is sufficient to know that the entrusted talents must be developed in a thorough general education, patiently awaiting the call to definite service in due time. Where the sense of responsibility to God is present, there will be no aimless and therefore no indifferent work, though a certain professional career be not yet chosen. Time and energy of a consecrated young woman are never wasted. Her superior education will be a blessing in the Sunday School, in the Luther League, in the Woman's Missionary Society and in the general work of the congregation.

*Where should your daughter pursue her studies?* That is a serious question. By sending her to a school, you practically place her beyond your control, and entrust her to the hands of strangers, who will now place before her certain ideals, and mould her character. If she attends a local school, and therefore remains in constant contact with her parents, and perhaps her pastor, a certain but not even a deciding control can still be exercised. It is fortunate that there are men and women teaching at most of the high schools and normal schools, who are thorough Christians, and wield a strong and beneficial influence on their pupils. But at the same schools there are generally also some teachers who, in the class-room, make no secret of their unbelief, or even atheism. The higher up, the more serious the conditions, and those whose Christian faith has survived the high school, or even the college, will find it all but impossible to survive the university. Every Christian educator can name to you



consecrated young men, who started out to prepare for the ministry, but who suffered the "shipwreck of faith" before they ever reached the theological seminary. Not a few of the celebrated colleges for young women are dominated by a similar spirit. There may be no direct, intentional attack upon the Church and the Bible. The latter may even be read at the daily chapel exercises, and yet the whole atmosphere filled with a spirit of doubt, borne of blind homage to the goddess of Science, and in the young and inexperienced hearts, that stifles the faith in the truth of the Scriptures.

The agitation for Church Colleges, wherein not merely a general Christian truth is directly taught and defended, is therefore of utmost importance to the Church and all her members. We rejoice in the fact that within the General Council a number of such institutions are flourishing, and that in the East, Muhlenberg College is rapidly developing into a leading educational institution, recognized for excellent work. But what about our girls and young women? East of the Mississippi, the General Council has but one institution for the higher education of the daughters of the Church, the Lankenau School for Girls under the care of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses. And this school aims to give a thorough general ed-

ucation rather than to prepare for a professional career. The one great advantage of this broad curriculum, is a thorough course in religion, added to the studies ordinarily pursued at high schools, and to teach all these other subjects from the Christian view-point. This is of immense value in the study of history, literature and the natural sciences. While in secular schools the Christian faith may be endangered, on the contrary it is fostered here; while there, religion is at best limited to the chapel exercises, here it pervades the entire spirit of the school, and is a matter of daily study, filling mind and heart for the years to come, and thereby equipping the students to meet the gravest problems of life successfully.

Realizing that a child should be offered an uninterrupted course in a Christian school, this institution has also provided for the admission of girls to the Elementary and Grammar grades, either as boarding or as day-pupils. The latter arrangement is an advantage that Philadelphia Lutherans should be quick to realize, and we trust that with its new and spacious class-rooms, halls and dormitories, the Lankenau School will be able to accommodate all who apply on the opening date, September 21. Meanwhile correspondence may be addressed to 2100 S. College Avenue, Philadelphia.

## The Editor's Personal Letter to You

MY DEAR SISTERS OF OUR CHURCH FAMILY:

If I could sit down face to face with you, for a confidential friendly chat about our modest little paper, one of my questions would be, "In what respect does it help you most?" By your answer to this, I can judge how to make it of more value to every other Lutheran woman. I hope you regard yourself as a full (not silent) partner in this enterprise, as you certainly must, if its purpose is to be subserved. You need not be assured that we are not in this business for money, no, nor for glory either. Our supreme sole object is to arouse in our women the spirit of missionary activity along all lines; to foster the organization of Societies in each local congregation;

to assist the leaders of organized work in Conferences and Synods; to call attention to the latest and best missionary publications; to give information of various phases of Lutheran work in other Synods than our own; to lengthen and broaden our view; to make us "see visions and dream dreams," for *women* were distinctly specified in this glowing missionary prophecy of the future. There must be a tie that binds the English speaking women of the General Council, and THE MISSION WORKER aims to be that tie. So much for Article 1, which is always "Name and Object."

Now for Article 2, which is always "Method." It costs money to publish an inviting, attractive, illustrated magazine.

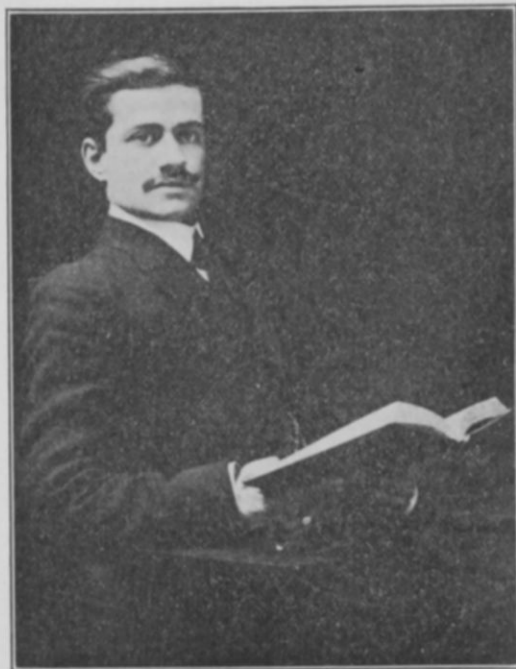


If there is real positive need for this journal, it must have your ardent personal support. We are grateful for your own subscription, and doubly so, if paid up in advance, which we are trying to make our universal rule. You rightly insist that we meet our bills promptly, and in order to do this, money must be in the treasury. Just because the individual subscriptions are so small, we cannot afford to expend postage and stationery to collect them, as we could if the price ran into dollars. Therefore, I thank you again that your own amount is paid. But, my dear sister, if all our women should stop there, our MISSION WORKER will have a short lived existence. For this reason let me express my high appreciation of the personal canvass of the faithful few who have devotedly stood by us. Through their enthusiastic co-operation, our subscription list has grown to 4,300. But to more than double that, so as to reach the

10,000 mark, we need the individual help of every reader. Show it to your Lutheran friend, tell her of your own interest, urge her to read it and subscribe. You will be doing more than getting her twenty-five cents. You will be aiding in the effort to develop our Lutheran women in missionary intelligence. No Christian woman, be she in the city, town, village or on the isolated farm, can attentively read these pages without feeling the quickening influence of those spirit-filled men and women who here open their hearts to us, and share with us their reflections and yearnings. What about your own part, therefore? I ask you, is the whole business worth while? Do you realize that soliciting can become a work, acceptable unto God, and that as such it is your reasonable service? If this present issue elicits a feeble response on the part of our active workers, it will prove the sorest disappointment we have yet suffered.

## First Italian Lutheran Minister in the World

MRS. LILLIAN W. CASSADAY, PHILADELPHIA



REV. OTTARIO B. NEYROZ  
Assistant Pastor of St. Peter's English and Italian Church

Eight years ago, this young man was a

medical student at the University in Rome. As a Catholic he had been taught to have a horror of Protestants, but one evening he went into a little Methodist Chapel, and there his heart was touched by the hymn, "Nearer My God to Thee." He resolved to become a Methodist, and give his life to healing souls instead of bodies. This determination was bitterly opposed by his eminent father, who was Professor of Modern Languages at the University, and, with equal vehemence the other members of his family; but in spite of the protest and threats he entered the Methodist Theological Seminary in Rome, and studied there two years, afterwards preaching in Italy several years. About the time I began to study Italian, and teach it to my Mission Study Class, Mr. Neyroz came to America, to preach the Gospel to his countrymen in this land. He was sent by the Methodist Board to New Britain, Conn., then to Texas, then to several towns in West Virginia, then to San Francisco, and last to Utica, N. Y., in each of these places organizing successful Italian congregations.

He reached Utica, last September, col-

lected \$9,500, bought a lot and built a church seating 400 people. It was dedicated last Christmas and his congregation increased from only 3 to 275 members.

Then his people were impelled by their Italian traditions to ask, "Why do you not have an altar and a worshipful ritual?" Whereupon he began to study the liturgy of the Episcopalians, and placed a cross in his Church, for which he was censured by the Methodists. Nevertheless, for his people's sake, he would not remove the cross.

About that time, a Roman Catholic priest in Utica attacked all Protestant Churches, but especially the Lutheran faith. Pastor Neyroz felt that someone ought to defend Lutheranism, and having made the acquaintance of Pastor Keever, who loaned him Lutheran books and intructed him in the doctrines of the Church of the Reformation. Pastor Neyroz had a heated argument with the priest, and cogently refuted his false accusations.

He than resigned his charge, saying, "I am no longer a Methodist, I am a Lutheran. This is the Church for me, and for the Protestant Italians." When he told Pastor Keever he wanted to do Mission Work among Italians under Lutheran auspices, the reply was, "Philadelphia is the only place where such work is being done



OUR FIRST ITALIAN CHILDREN, APRIL, 1907  
by Lutherans," and gave him a brief account of my Mission Study Class and the efforts among Italian children in Kindergarten, Girls' Sewing School and Boys' Club.

A correspondence followed, the first letter from Pastor Neyroz arrived on the morning of May 25th, just in time for me to include it in my report on the Italian work that very afternoon at the Executive Committee meeting. We felt it was God's special Providence that sent us this capable man, just at this timely juncture, to enter the homes of our Italian children, and lead the parents to Christ.



THE SAME KINDERGARTEN, 80 CHILDREN, JUNE, 1910

Lack of money was a formidable obstacle, but my husband showed Pastor Keever's highly commendatory letters to some good Lutherans of Philadelphia, and in a few days \$500 was pledged towards the first year's salary.

With the assurance that St. Peter's would not be financially responsible, its Council and congregation cordially voted to call Pastor Neyroz as Assistant in the Italian work, and the call was immediately accepted, though the Methodists offered him \$300 more per year to stay in Utica. Immediately upon his arrival he was elected as secretary of the Protestant Italian Pastoral Association of Philadelphia. Its members decided on an amicable division of the Italian colony into districts, so as not to interfere with each other. Whilst our Lutheran district is not the most populous, it contains over 15,000 souls, which are enough to begin with!

The following Sunday, July 3rd, he was confirmed in St. Peter's Church, and at this service, a tenor singer, without knowing its peculiar significance, sang as a solo: "Nearer My God to Thee." The month of

July was spent in studying the Italian Colony, visiting the homes, formulating plans, and translating the liturgy of the Church Book. Rev. Dr. Ohl very kindly took charge of the music for the service, and assisted in the selection of the hymns. During the month of August, Pastor Neyroz preached on the street every weekday evening, and on Sunday evenings in St. Peter's Church. The first Italian service being held on August 7, when there was a good attendance. This was the first Lutheran sermon ever preached in the Italian language. The Pastor plead with his countrymen concerning the class to be instructed for confirmation, and at the close of the service, thirty-two men and women gave their names to join this class. It has since grown to the number of fifty-four persons, all adults. Pastor Neyroz wants to have a school two evenings in the week, to give religious instruction and teach Italian and English. Seventy-two young people have promised to attend, but we have no room available. Who will help us get a Settlement House? Will you? This is God's work, and your answer is given to Him.

## The Good News You Have Been Looking For

### MONTHLY TOPICS FOR MISSIONARY MEETINGS

You will be delighted to hear that the Literature Committee of the Pennsylvania Ministerium is now considering a series of Topics to cover all the twelve months of 1911. The underlying theme, which includes the whole year, is "POWER," and its study is sub-divided as follows:

1. Tarrying for Power.
2. The Power of the Gospel in India.
3. America as Field and a Force.
4. Power through Money.
5. Power through Prayer.
6. The Power of Young Lives.
7. The Power of the Gospel in Korea.
8. The Power of the Gospel in China.
9. The Power of Western Women in Eastern Lands.
10. The Immigrant—A Power for Good or Evil.
11. A Thank Offering Service.
12. The Power of the Gospel in Japan.

The complete manuscript of material will be submitted to the officers of all Synodical Societies in the General Council, for examination and approval, and if it receives their unanimous endorsement, these monthly topics will be published in leaflet form, for wide distribution, at very small cost. Supplemental helps will also be indicated for leaders, and side-lights furnished in every issue of the MISSION WORKER. The source of this material will be announced, with full acknowledgment of our grateful debt, in the December MISSION WORKER. We want you to look forward to this new feature of the monthly missionary meetings with keen anticipation, and tell all your friends among missionary women about its coming, so as to arouse a general sentiment of enthusiastic welcome, as something for which we have long been waiting. In the meantime, *i. e.*, during the remaining

months of 1910, which is the Home Mission period of the church year, the Literature Committee urges the use of that very readable, interesting Home Mission book, "Incoming Millions," by Dr. Howard B. Grose (see outside cover). There are six chapters, with six sets of review questions, and an appropriate Scripture reading for each meeting. There are paragraphs in the appendix, to be read as supplemental to the chapter material, and there is a Biblio-

graphy for those desiring to read still further along those lines.

The distinctive Home Mission work of our own Church is, of course, to be made a special study, and referred to at every meeting. The sources of information, besides *The Lutheran*, *The Home Missionary*, *THE MISSION WORKER*, are the publications of the Board. For these, write to its headquarters, Room 368 Drexel Building, Philadelphia.

## The New Text Book For Porto Rico Study

Three strong chapters, comprising less than 100 pages in all, and good big type at that, every page packed full of just such information as you want, served in brief, terse paragraphs, each with its own caption, surely this will not frighten anybody from the thought of a month's Mission Study Class on Porto Rico. The title of the textbook, published just last month, by the Young People's Missionary Movement, (the same that has issued "The Christian Conquest of India," "The Frontier of Our Own Country," etc.), is "Advance in the Antilles," by Dr. Grose. Take one sip of it, to whet your appetite for more. This is quoting a single page out of the hundred.

"We simply HAD to have the island, for strategic purposes, and for the same reason, we could not afford to let anybody else have it. Spain held Porto Rico because of the opportunities it gave to selfishly exploit the natives. We, on the other hand, are holding it for the SAKE of the natives, giving them full value both temporal and spiritual for all the strategic advantages that come from our occupation. It is a fair bargain. We do not draw a cent in taxes from the island, on the contrary, we are taxing ourselves to give to the Islanders. This is their good fortune in having a good

geographical location. We need Porto Rico to guard the approach to the Canal. But they need us still more for far higher reasons. They have implicitly trusted their life, liberty, and property to our guardianship. The Republic has a debt of honor to the island, which indifference and ignorance of its needs can never pay. President McKinley declared that it was his desire to 'put the conscience of the American people into those islands of the sea.'

"Great, indeed, is the problem of the United States, therefore, to divert the logic of centuries to a happy conclusion. No schools, no Sabbaths, no real homes; a profligate priesthood supervising religion; a military espionage directed by low suspicion; the fields of chivalrous and honorable endeavor everywhere shut; such was the sad and shameful condition from which issued the forces that are to develop Porto Rico, and turn its lovely climate, its inspiring landscape, its fruitful soil, into an inheritance of happiness, prosperity, and civic pride. It is to be hoped the United States will reach this result in one tenth the time Spain spent in not reaching it. But it can never be reached without Christian Missions."

## The Queen Metropolis of The Far North

REV. P. E. BAISLER, WINNIPEG, MANITOBA

My opinion of Canada is far different from what it was eighteen months ago,

when I came North to take charge of our mission here, the northern-most English

Lutheran Church in the world. Canada has a vast territory (larger than the United States, including Alaska), and her boundless resources are only beginning to be guessed at. The development, within the last decade, in western Canada, one of the greatest wheat fields of the world, has been truly marvelous. Not many years hence Western Canada's annual production of wheat will exceed that of the United States. Winnipeg is today the greatest wheat market in the British Empire, yet only one-twentieth of the available soil in Western Canada is under cultivation, while 180,000,000 acres of arable virgin soil is awaiting the plow-share.

According to immigration reports, 103,798 citizens of the United States came to Canada in 1909, to make their home in this fertile country, and the figures for 1910 will be considerably larger. Many of these people are Lutherans, so that with the others coming from the Lutheran countries of Europe, Western Canada becomes a prominent mission field for our Lutheran Church. May she profit by the lessons of the past, and not too long delay pushing the English work.

Winnipeg, a beautiful and prosperous city of 170,000, situated near the centre of the continent, is the metropolis of this new empire. Thirty-five years ago but a Hudson's Bay trading post, Winnipeg now ranks fourth among Canada's industrial centres. She has 18 banks with 41 branches, the bank clearings some months exceeding \$100,000,000. Building permits for the first seven months of 1910 aggregate \$10,000,000. There are 116 churches, 30 school with 25,000 pupils, and 45 newspapers.

The Lutheran population of Winnipeg is estimated at 16,000. There are 12 Lutheran Churches, and several others that call themselves Lutheran but are not. The Germans are strongest with 6 churches. One General Council congregation, which is the largest and strongest of the German Churches, has a baptised membership of 1,200. There are three Ohio, and two Missouri, the Icelanders coming next with two churches, then two Norwegian, one Swedish and one English.

Our English congregation was organized in 1905, and a chapel built near the western end of the city. The choice of location did not prove to be a happy one, and the frequent change of pastors prevented the proper growth of the mission. In November, 1908, the congregation was reorganized with 14 members. There is now a communicant membership of 50. The property, including the chapel, has been sold, and a corner lot, 100 feet square, in a more central location, has been purchased. At present we are worshiping in a hall, but have planned a substantial church for the new site, which, complete, will cost about \$25,000. It would not be wise to erect a cheaper building, in this growing city, for the central church. How are we going to finance such a project?

When the Winnipeg mission was organized, an appeal was made to the Church at large for donations to the Church Extension Fund, to be used first at Winnipeg. With the funds thus procured, the lot was purchased and the chapel built. That property was sold last year at a fair profit, so there was no financial loss to the Church. There is \$5,000 of Church Extension money invested in the new site, which cost \$10,000, and we have sufficient subscriptions locally to cover the balance of cost, and substantial aid promised if we build a creditable church. Our site is now valued at \$15,000. The congregation's application for a \$5,000 loan for the building of the church was granted by the Church Extension Board, with the understanding that the money shall be raised by special contributions for the Winnipeg work. A friend of the cause offered to give \$50. If 99 others can be found to do likewise. About \$1,000 has thus been pledged, nearly one-half of which has been paid. Those who are familiar with mission work know that our cause here, at this stage, is not a popular one, but the people on the local field are doing nobly in the way of financial support. Who are the other friends of our Home Mission cause that will help, in this way, to swell our much needed Church Extension Fund? Money thus invested will bring to the Church large returns for many years to come.



## Slovak Lutherans in Penna. Coal Mines



The anthracite coal region of Pennsylvania covers an area of about 1,700 square miles, within which upwards of 650,000 souls are gathered. It is said that to-day over 100,000 families find subsistence in a barren territory which formerly provided the necessities of life to only 1,000 families, and where 100 families of Indians could not live. Within this area, representatives of twenty-six nationalities meet, all directly or indirectly dependent upon the mining industry, all subject to the influences of a society where national customs clash, and acted upon by a physical environment far from ideal.

The statue shown in this picture is entitled, "Miner and Child," and the work of art is full of tender pathos which appeals to everybody. The sculptor is Mr. Chas. J. Mulligan, and the fact that lends peculiar heart quality to his conception is the awful

truth that from twenty to thirty of these miners are killed or injured in the United States every day.

Isn't it wonderful that our fellow creatures, brothers with us because of our common Father and common faith, are willing to live and labor in the perpetual gloom of damp, dark coal mines underground, and in such God-forsaken looking villages above ground as many of them are: dismal little settlements where there is scarcely a flower or shrub or green thing in sight? Dirty black grime not only covers streets and sidewalks, but even the running water looks like ink. Multitudes of the people, big and small, cannot keep themselves or their clothes clean, and how could their homes be cheerful and attractive?

"One would almost feel like adding, 'How can they be expected to take an interest in the higher and finer things of this life, or of the life to come?'"

Yet what would become of us, if nobody were willing to do this rough repellant work, on which our civilization is so largely dependent? Isn't it just what might have been expected, that as soon as Mr. Roosevelt's hands would be loosed from the pressure of urgent matters connected with his return home after his long absence, one of his first concerns, as a Christian private citizen, was to go in person to Wilkes-Barre, and investigate conditions among the huts and cabins of the coal regions, not only with reference to the miners themselves, but also their wives and children to whom existence is scarcely tolerable? Depend upon it, he will have some things to say on this subject, which will make us sit up and listen. But why should he care, any more than we? Suppose he didn't, then the question is, "How much WOULD he care?" Will any effectual remedy make moral and spiritual conditions radically different (and here is where the real crux of the situation is to be found, after all), until we all care enough to show some personal concern? Have you read what our Slav Mission Board has to say on the subject?

## Our Bereavement in Dr. Spaeth's Death

Grievous, indeed, is the loss which the Church militant has suffered, in the various battlefields of her warfare against sin and its consequences, both physical and spiritual, by the lamentable death of our distinguished many-sided Doctor Spaeth. Although this has already been set forth by every publication except our own, because there has been no issue of THE MISSION WORKER since his translation to the Church triumphant, and therefore nothing has been left unsaid for us to add, yet we cannot let pass this our earliest opportunity to lay on his honored grave a loving tribute from our Lutheran women, for the intense and

unswerving interest he manifested toward woman's work in the ministry of mercy. His prominent service in the deaconess work at Philadelphia, and in the counsels of the American Association of Lutheran Mother Houses, needs no extended comment. Never did he grow more passionately earnest than when pleading for young women to consecrate their lives to this Christ-like calling, and for the Church as a whole to devote herself more zealously to Inner Mission efforts, both of rescue and of prevention. Being dead, he yet speaketh in urging this his constant appeal, and it ought to move our hearts more potently than ever.

## Convention of the Erie Conference

This was held in the Sunday School room of Luther Memorial Church, Erie, whilst the Pittsburg Synod was in session in the audience room above. Forty-five delegates and a large number of visitors represented eight out of our ten missionary societies, while a number of Ladies' Aid Societies who do some missionary work had representation also. Five of the missionary societies have been organized since the meeting of the Synodical in Pittsburg last October. A strong plea was made for the Old People's Home at Zelenople. Under new business there was discussed at length a project which will mean the raising of a large amount of money for the foreign field. This met with general approval, and in due time will be made known. The object is a worthy one, and deserves the support of every woman in the Conference.

The features of the program were

Miss Florence Heilman's urging of the organization of Missionary Societies, Mrs. Haupt's paper on "The Master's Call to the Inner Mission," and an inspiring talk on Mission Work by Mrs. F. A. Kaehler. Rev. and Mrs. Ostrom of Porto Rico were introduced, and gave an interesting account of their work there. Rev. M. B. Schmoyer spoke about our field among the Slavs, and Mrs. G. W. Brown of Luther Memorial Church reported the World's Sunday School Convention at Washington, which it was her privilege to attend. Dr. Krauss of the Chicago Seminary was the last speaker, and was in his happiest mood. He cheered and encouraged, as well as edified us, and filled every one with high resolve for the future.

The next Convention will be held in May 1911, at Saegertown.

MRS. GEO. BEAVER, *Secretary*.

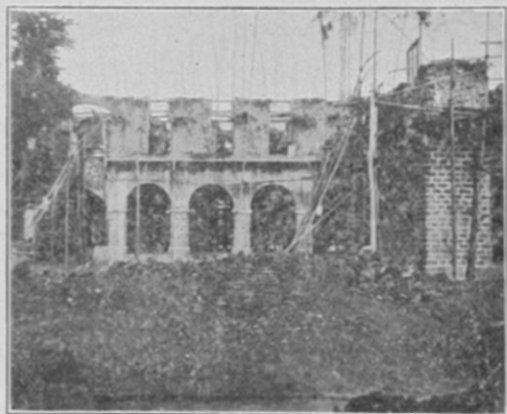
## Acres of Present Irrigation Projects

Yakima Valley, Washington.....	350,000
Fayette-Boise, Idaho .....	350,000
Sun River, Montana .....	250,000
Milk River, Montana .....	250,000
Klamath River, Oregon.....	200,000

Minidoka Falls, Idaho.....	150,000
St. Mary's, Montana.....	100,000
Belle-Fourche, South Dakota.....	100,000
Yellowstone, Montana .....	66,000
Strawberry Valley, Utah .....	60,000

## Our India Hospital Nearing Completion

REV. RUDOLPH ARPS, SUPERINTENDENT IN CHARGE



This picture is taken from the back of the hospital building. You see the upper story up to the door frames, and the pillars of the upper story—veranda. Today the arches over the door frames have been finished. The attached building on the right side is to be the operation room. There is a veranda between this building and the hospital. On the left side you see a temporary stairway for the workmen to carry up material. You can see coolies walking up with baskets on their heads.

Our hospital has therefore now reached its intended height, but the roof is not on yet. From the beginning I was eager to get the upperstory under roof before this year's rainy season, so that we would be enabled to work during the rains, within the walls. But we did not succeed, and I see now that it was just as well we did not. Our friends at home need not be sorry. Several engineering gentlemen of long experience in India told me, a few days ago, that it would be much better for the unplastered walls, of the building and of the foundation as well, to stand unprotected and uncovered through the whole rainy season. They would settle much more compactly, and if there were anywhere some weak corners or portions in the structure, they would give way now and could easily be mended, whereas it might prove a mistake of very serious consequences, if wet new

walls were to carry such a heavy roof, right in the beginning, through several months of unusual rain, as we are having now.

You probably know, that we have had no regular rainy season for nine years. Indeed for several years we actually had a water-famine, which is next to a rice famine. The whole country was dried out, rivers and tanks and wells, hence the country and the people were craving for water and for rain. And this year we seem to be getting all that should have come throughout the past nine years. The rainy season set in promptly on the sixth of June, the very day of the commencement of the Indian Monsoon. One inch a day is what they call a "heavy" rain, yet on the 6th of June we had two and three quarter inches in two hours, whilst West, in Bombay, they had eleven inches in three hours. On the 17th we had two, and on the 22nd we had three inches. Ever since it is raining almost uninterruptedly. I have therefore, at the expert advice of engineers, who know all about it, dismissed over 500 workmen, and stopped important operations, at least until the heavy showers are at an end. At times there is sunshine for half a day, but no workman will come to work, unless he is called in the evening for the whole next day. He even works in the rain, if you tell him to do so, but he does not like to work for a portion of a day.

About 80 people are still working and watching on the premises. Some to lay floorings in the outhouses, plaster the inside walls, do carpenter's work at doors, windows and venetians. Coolies assist when the rains threaten to wash away our sand and cement, bricks and tiles, which are partly stored under bamboos—mattings. Watchers go about at night, and see that no material is stolen. Lights are erected on two lanternposts, which burn the whole night. You are aware of the fact that I am sending, very regularly, financial statements of the receipts and disbursements of the Hospital Fund to the Board. Just yesterday I sent the fifteenth statement of account. Though we have now received in

India the whole amount of the old estimate, viz., 54,000 rupees, designated for the hospital building alone, you will remember that we have been working to-date on a good many more things than the Hospital building alone. Here is a list of them:

1. Compound wall with iron gate.
2. Two houses for native helpers.
3. One house with several kitchen rooms.
4. The Isolation Ward.
5. The European nurses' quarters.
6. Foundation of the Maternity Ward.
7. All the material of iron girders, doors, bricks and half of the building stones for Maternity Ward and Morgue, lime and cement, cadapa-slabs, and the iron ornamental railing for the roof of the Hospital building.

Thus you clearly see that the value of the present buildings, and material on the ground, represents a good deal more than the amount of money received and spent.

But unfortunately we have of late made an unpleasant discovery, as happens in nearly every case. The estimates for the buildings were too low. One night my contractor and I went carefully over all the items which we had finished, and those which were still unfinished. We discovered that the plans required some details and modifications here and there, which the estimates did not at all provide for, and after totalling it up, it came to the goodly amount of about 10,000 rupees. The next morning I spent in the office of the engineer who made our plans and estimates. His bland smiles did not satisfy me in the least, and I told him, that it was decidedly painful to ask the friends at home for another large sum, after the estimates had once been worked out technically in a public office, and had been sent as complete and final to the Home Board, and had been sanctioned. The missionaries can, of course, not be held responsible for a technically correct, bulky, detailed estimate of such large operations. There are many professional terms none of us understand. Hence in good faith, that the Government office of the Public Works Department would hand us a final and absolutely reliable estimate, we forwarded these estimates on the day we received them, in special haste, because the Board

had written to us: "such long delay is inexcusable." And then we worked in accordance with the same, until we discovered, the other day, the mistakes of the engineering office. At my request the Executive Engineer of Dowlaiswaram gave me his own statements in writing for the Board. If you care to know his explanation, I am sure, the Board will let you read his letter.

#### TO ALL WHO HAVE HOSPITAL FUNDS

On July the 25th the Board of Foreign Missions received a cablegram from India reading: "Remit at once for the Mission Hospital \$6,000.00." Several days afterward the revised estimates for the Hospital and Maternity Ward were received and these call for an additional outlay of \$2,850.00 for the Hospital and \$940.00 for the Maternity Ward. The necessity for these additional sums was carefully explained, and the explanation is published in the September number of the "Foreign Missionary," to which the reader is referred. The Board of Foreign Missions at its August meeting approved the revised estimates and ordered \$6,000.00 to be sent to India. On the order of the President, the Treasurer sent the money, but was obliged to overdraw the Hospital account \$2,500.00. All those, therefore, who hold funds intended for the India Hospital are urgently requested to forward them at once through the regular channels to the Board's treasurer. Rev. Arps writes: "I will keep my promise and finish the buildings by February, 1911."

GEORGE DRACH, General Secretary.

#### THE OMISSION OF EDINBURGH

You doubtless think it strange that a missionary journal should be satisfied with a mere mention of so outstanding an event as the recent World Congress at Edinburgh, which the future will regard as one of the mountain peaks of church history. But just for this very reason we are reserving it for the leading article of our next issue, which will be as predominantly a Foreign Mission number as this is Home Mission. The monumental subject will then be dealt with, in its manifold aspects, at greater length than is possible now. Our representative at Edinburgh was the president of the Wilkes-Barre Conference Society, Mrs. W. M. Rehrig, of Mauch Chunk, who writes of it as the supreme occasion of her life.



# The Close of the Hot Season in India

## Four Welcome Letters from our Sisters in the Foreign Field

### I

DEAR FRIENDS:—After several weeks of respite during the season of intensest heat, one returns with eagerness to the busy life on the plains. The children have left their homes in the villages, and come back to school. The opening day is a happy one all around. How you would enjoy seeing them come trooping in with radiant faces, carrying on their heads their little bundles. First these are deposited under the big palm tree, then the children come to the bungalow to give me their salaams, then they register, and afterwards rush off to the compound to exchange greetings with the girls already arrived. Their voices as they chatter seem to us like music after the quiet of the vacation season. I must add, however, that one's opinion of this changes before very many days have passed. After the evening meal family prayers are said, then a little heart to heart talk, and we have started again on a new year.

How you would enjoy visiting this busy family of 180 children. One finds the same types as at home. Some are wide awake and energetic, some are plodding, and hence need constant pushing and pulling; then, to be honest, I must confess a few drones creep into the hive unobserved. But a promise and sometimes a fulfillment of the use of Solomon's rod often serves a good purpose. If all efforts are vain, the name is taken from the roll. But this happens in very few cases because the children do love the boarding school. As a doctor when he sees disease, diagnoses the case, applies the necessary remedies and looks for certain results, so the loving teacher, recognizing honest endeavor, stimulates it in every way. The nature which needs correction is anxiously looked after, and one watches for the effect which the loving admonition or fervent prayer will have. How one rejoices when a careless girl is seen growing more careful, the indifferent brightening up, the older ones evidencing greater piety, and all appreciating more and more what it means to be a child in the family of our Heavenly

Father. A tender, earnest appeal in the name and for the sake of the Master never fails to bring some measure of response in better work or in confession of a fault.

Dear friends, your labors and prayers for India's daughters are not in vain. We have two caste widows in the school at present. One especially, seems to be a splendid woman. She studies the Bible diligently, and is enthusiastic in the class room. We covet her for the kingdom. I have named the infant class "the happy family." Their teacher knows how to be a child among children and does fine work. Delightful task to rear the tender thought, and teach the young idea how to shoot, but better still to guide the little feet into the way of peace, and to the source of all wisdom in Christ Jesus. This you are helping us to do by your gifts and prayers, and may God richly reward you for it.

AMY B. ROHRER.

### II

In the wife of Rev. J. William, our native Indian pastor, Miss Esberhn has secured the first Bible woman to teach in the zenanas without receiving a salary. She has been going to such houses in which regular instruction in the Word of God has never been given. It is probably the most stubbornly orthodox Brahmin section of Rajahmundry, hence many difficulties must be overcome to reach the hearts of its women.

Will you, dear friends, ask God to let His abundant blessing rest upon her efforts?

As for Miss Esberhn herself, she has just passed her second examination most creditably after but a year and a-half of study. I do not know of any of our missionaries who have done so well. This enables her to begin work in the section largely occupied by Brahmins, as alluded to above, with the native pastor's wife as her capable assistant.

EMILIE L. WEISKOTTEN.

### III

The hot season is over, and we are having such refreshing rains. All our mission-



aries have returned from the hill-stations strengthened, ready for renewed efforts. Our dispensary and hospital kept their doors open throughout the summer, and each day a large number of patients came for medicine. A great many new patients came from various villages, miles distant from Rajahmundry. Each day was begun by hymns and prayer with the patients, followed by the telling of the Gospel story. If God's Word is true, that "it will not return unto Him void," some of these seeds must have fallen into good ground, where they will bear fruit. The heat was very trying some days, especially when the scorching winds were blowing, but we were granted needed strength and good health through it all. It seemed so good to know that Misses Monroe and Weiskotten were in the city, as we were, even though we could not often see each other on account of the heat.

I had the opportunity to do a number of eye operations during those few weeks, and then I was glad to have had my two months' training in Madras. I am now busy studying for my second vernacular examination, which will take place in November and Dr. Woerner is back at her old post in dispensary and hospital.

Yours, in the work,  
BETTY A. NILSSON.

#### IV

Since my colleague, Dr. Nilsson, was able to take charge of the medical work during the hot season, this enabled me to have a few weeks' vacation in the Nilgiris Hills, where Dr. Kugler, Miss Sanford and I kept house in a little cottage. Rev. and Mrs. Larson, with their dear little ones, were on the other side of the house, and Dr.

Rohrer and Miss Esberhn around the corner in a small place by themselves. We were a happy American party. Everything was beautifully green, which is much appreciated by us, after the dry and parched plains.

The German Basel and Danish Lutheran Missions have rest houses here for their missionaries. It was a great pleasure to meet them, and many other workers from all over India, also some from Ceylon and Burma. To hear of their struggles and success in the various phases of mission work was very interesting and encouraging. We who work among the Telugus have much greater openings for the Gospel in the honest hearts of the people, as compared with others. Oh, that we had more workers and could make more of our great opportunities.

The hill tribes on these mountains, too, interested me very much.

The Toda Tribe have neither doors or windows in their little huts. Only a square hole to crawl in and out. I got down on the ground to try this unique entrance. Inside they were preparing a meal. After I had my head and shoulders through the hole,—what I saw plus the smells and smokes quite satisfied my curiosity. The hill people are very polite and industrious, but cleanliness is not in their line. They never bathe, or wash their clothes, such as they are! Their unclean, unkempt appearance is no doubt a type of their moral and spiritual condition. I am glad to be back among my own friends on the plains, with their clean white clothes, and be at work in their behalf. With hearty greetings.

LYDIA WOERNER.

## Missionaries to go Back to Hungary

The Slovaks, regarded by some as the trunk of the Slavonic tree, are closely related to the Bohemians and as a rule use the same Bible. They come from North Hungary, and there are about 300,000 in this country. They are a peaceful people, fond of organization, having a National Slavonic Society with over five hundred lodges.

Many of these people will remain here

permanently, but many, for one reason or another, will return to their own homes. Says the *New York Times*: "An unique incident occurred recently in a Slovak community in Hungary, where at present an exciting electoral campaign is going on for election of members to the Hungary Congress. A candidate trying to state his platform was interrupted by a farmer, who,

addressing him in English, said, 'Slovaks don't understand Hungarian. Talk English, the language we can understand.' The candidate discussed for over an hour his platform in English. At the conclusion another farmer spoke, also in English, of his satisfaction with the platform. This incident brought out the fact that eighty per cent. of the three thousand inhabitants of the community had lived for some time in the United States and acquired a fair knowledge of the English language. If we can give these people the Gospel, they will carry it back, and thus the seeds will be sown in all lands, and these people will be the very best kind of home missionaries.

### A PLEA FOR THE MISSIONARY CATECHISM

This was published six years ago by our Literature Committee. It is divided into nine chapters, each dealing with a particular line of mission work, both Home and Foreign. The questions and answers are given in simple style, and can be made very helpful for use in Mission Bands, Sunday School, classes and Women's Missionary Societies. In our own Mission Band we have had the children commit to memory a whole chapter, and repeat it at a public anniversary service. Having been published six years ago, there are answers in several of the chapters which are not "up-to-date," and we rejoice in the fact that if a new one were published now, great advances could be shown, but the book contains so much that is valuable and will *always* be "up-to-date," that I want to urge our societies to make use of the 879 catechisms still on hand. The cost is only fifty cents per dozen, at our Publication House, 1522 Arch street, Philadelphia.

MRS. O. P. SMITH.

Here is our threefold aim:

- I. A missionary society in every Church.
- II. Every woman a member of the Society.
- III. Every member a reader of THE MISSION WORKER.

### THE CROSS

By James Maxon Yard

"The cross was never more welcome as an adornment, or less welcome as a principle."—*Dr. F. M. North.*

She wore about her neck,  
A little cross of gold.  
It lay there on her breast,  
But O, her heart was cold.

An emblem of pure love—  
That cross was out of place,  
And she, like those of old,  
Now mocked Him to His face.

O ye who worship toys,  
Think, when ye wear the cross;  
Love is the only gold,  
All else the merest dross!  
*Chengtu, West China.*

### THE IMPOSSIBLE HAS COME TO PASS

Says the *Northwestern Christian Advocate*: "If it had been predicted two years ago that four thousand men would leave their affairs for the better part of a week, furnish their own traveling and entertainment expenses, and pay five dollars for a season of missionary addresses, the prophet would have been regarded as a dreamer who dreamed that he had been dreaming. And yet, that is what has actually taken place in the very undreamlike city of Chicago, in the most businesslike and hard-headed century the world has ever known."

The *Woman's Home Mission Monthly* of the Presbyterian Church issues an edition of 35,500 copies per month. Next November the publication will begin its twenty-fifth year and the anniversary will be celebrated by presenting to the Home Mission Board a school building at Sitka, Alaska, erected at a cost of \$5,000, besides complete equipment and furnishings.

## WHAT MEAN THESE EVERLASTING APPEALS FOR MONEY?

REV. H. W. POPE.

I. They mean that you have been delivered from the bondage of poverty in which so many dwell.

II. They mean also that the world regards you as a person of generous impulses. These frequent appeals are really a compliment to you, for there are people of larger means than yourself who are seldom asked to give, and for obvious reasons. A lawyer once asked the question, "How can one get rid of so many appeals?" "That is easy enough," was the reply. "Just stop giving altogether, and in a little while the public will find it out, and will let you severely alone as they do many others." "Yes," said the lawyer, "I suppose that is so, but what would be the effect upon me, if I should stop giving?" "Why, your soul would probably grow small, just in proportion as your bank account grew large."

III. These appeals may be an answer to your prayers. You have often prayed, "Thy Kingdom come. Thy will be done on earth as it is in heaven." In answer to your prayer, God has enlarged His work and multiplied the workers. All these things call for money, but they are a direct answer to your own prayers. Are you sorry that you prayed? What are you going to do about it? Will you stop praying, or will you help answer your own prayers?

## FIFTIETH ANNIVERSARY.

The year 1910-11 marks the fiftieth anniversary of the beginning of woman's organized mission work in America. It has seemed advisable to the Central Committee on United Study, to hold a series of meetings in large centers, beginning next month, covering possibly twenty-five of the largest cities East and West, and culminating in a great gathering in New York in May, 1911. To this end the committee has secured the services of Mrs. W. A. Montgomery, who will, with other representative women, present the cause of woman's work. The object of this series of meetings is to enlist the attention and interest of women who cannot be reached through the ordinary methods.

## OUR INDIAN BOXES OF 1910.

This work continues in an encouraging way. I say encouraging, because it is taking the character and proportions that it seems best that it should. This year nine boxes were sent out, four by the New York and New England Society and five by our own. The contents were almost exclusively for the Hospital and the Lace Industry, with the usual personal articles. Thus once a year our missionaries can secure anything they may need from the home country. Such goods are sent at their own expense, but when sent in bulk are cheaper and safer.

The money contributed by the Norristown Conference was \$148.75; Lancaster, \$108.70; Allentown, \$102.60; Reading, \$57.30; Danville, \$55.00; Wilkes-Barre, \$38.50; Philadelphia, \$79.05. Societies contributing to the Norristown Conference Fund were Royersford, \$10; Trappe, \$5; Stowe, \$4; Transfiguration, Pottstown, \$5; Tinticum, \$5; Lansdale, \$8.50; North Wales, \$15; Phoenixville, \$5; Spring City, \$4.50; Sellersville, \$40; Trinity, Norristown, \$20.75; Grace, Norristown, \$26. With part of the money we filled an order for drugs and instruments, sent by our doctors in India. Many of these it is impossible to buy there at any price, and those which can be bought cost so exorbitantly that it is cheaper to send them from America, especially when they can be sent in our annual shipment.

Contributors to the boxes were as follows:

### Societies in the Lancaster Conference.

Trinity, Grace, Christ and Advent of Lancaster; Rohrerstown, Strasburg, Ephrata, New Holland, Millersville, Myerstown, Lebanon, Mt. Joy, Harrisburg.

**Pottsville.**—Ringtown, Orwigsburg, Pottsville, Frackville, Minersville, and Zion's. Tamqua.

**Wilkes-Barre.**—Christ and St. John's of Wilkes-Barre, Holy Trinity and St. Mark's of Scranton, Weatherly and West Hazleton.

**Danville.**—Catawissa, Elizabethville, Middlecreek, Kratzerville, Selinsgrove, Danville, Williamsport and Turbotville.

**Allentown.**—Bangor, Catasauqua, St. John's, Easton; Salem and St. Peter's of Bethlehem.

**Reading.**—Oley, St. James' and St. Paul's of Reading; the Misses Moser, Bard, Deem, Kline, Mengel; Mrs. Bernd, Brown, Bard, Schofer, Rhoads, Heckman, Clark, Zweig, Tyson, Rote, Dauth, Wells, Rapp, Eshelman.

### Philadelphia Conference.

Ascension, St. Luke's (4 societies), Resurrection, Manayunk, St. Michael's (English and German), Transfiguration, St. John's, St. Paul's; the Misses Woerner and Hoffa; Mrs. Birdsall, Snyder, Woerner, Haupt, Maxwell, Monroe, Dickinson, Woll, Weiskotten, Rommel, Fleck, Manderbach, and Messrs Wartman and De Invillim.

### Societies in Other Synods.

Racine and Platteville, Wis.; South Bend, Ind.; Holy Trinity and Atonement of Buffalo; Jamestown, N. Y.; Pittsburgh.

MARY A. MILLER, *Chairman*.

# Penna. Synodical Treasurer's Itemized Report

For abstract of this report in round figures and tabulated form, see last issue. All responsibility for that tabulation belongs to the editor. Hereafter will all treasurers tabulate their reports for the convenience of easier comparison, as well as for condensation of valuable space.

<b>Receipts from Conference Societies</b>		<b>Lancaster Conference Society</b>		<b>Fees</b>		20.00
from May 20th, 1908, to May 10th, 1910:		Foreign Missions .....		\$ 434.31		\$176.05
		English Home Missions ..		331.84		
		Church Extension Society..		103.92	Total from Conferences..	\$14,304.23
		Porto Rico .....		89.83	Literature Committee ...	1.67
		Slovaks .....		72.85	Interest on deposits .....	452.08
		German Home Missions ..		85.50	Com. Col., May 20th, 1908	44.00
		Hospital Fund .....		129.13		
		Medical Missions .....		157.45		\$14,801.98
		Home of Good Shepherd..		2.00	Balance, May 20th, 1908.	7,618.18
		Ringe Fund .....		6.00		
		Parkersburg, W. Va. ....		1.50		\$22,420.16
		Heating Plant, Mt. Airy..		1.00		
		Fees .....		41.00	Total disb'sem'ts, 1908-10	\$20,904.66
				\$1,456.33	Balance, May 10th, 1910	\$ 1,515.50
					<b>Disbursements</b>	
<b>Allentown Conference Society</b>		<b>Reading Conference Society</b>		Foreign Missions .....		\$3,324.96
Foreign Missions .....		Foreign Missions .....		\$ 81.70	English Home Missions ..	2,046.38
English Home Missions..		Church Extension .....		61.06	Synodical Missions .....	341.90
Church Extension .....		Porto Rico .....		112.57	German Home Missions ..	202.01
Porto Rico .....		Hospital Fund .....		172.75	Church Extension .....	1,321.49
Slovaks .....		Medical Missions .....		122.00	Porto Rico .....	1,197.40
German Home Missions..		Lace Industry .....		28.39	Slovaks .....	505.09
Inner Missions .....		Salt Lake Mission .....		19.00	Medical Missions .....	800.00
Medical Missions .....		Fees .....		10.00	Hospital Fund .....	9,000.00
Hospital Fund .....				\$ 607.47	Inner Missions .....	223.03
India Boxes .....					Salt Lake Mission .....	86.91
Lace Industry .....					India Boxes .....	761.20
Orphan's Home, Gtn.....					Lace Industry .....	409.54
Topton Orphan's Home...					Mission Worker .....	140.00
Salt Lake Mission .....					Orphan's Home, Gtn. ....	78.11
Parkersburg, W. Va. ....					Topton Orphan's Home...	29.29
J. H. Strenge, Lancaster..					Home of Good Shepherd..	2.00
Madison .....					Portable Chapel Fund ....	170.00
Fees .....					Gen'l Fund (Synodical)..	69.89
	\$2,473.31				Parkersburg, W. Va. ....	57.00
					Ringe Fund .....	6.00
					J. H. Strenge, Lancaster..	10.00
					Madison .....	10.00
					Minneapolis .....	5.00
					Heating Plant, Mt. Airy..	1.00
					Printing Manuals of Prayer	
					and Leaflets .....	59.00
					Current Expenses .....	47.46
						\$20,904.66
					Balance .....	1,515.50
						\$22,420.16
					<b>Distribution of Balance</b>	
					Medical Missions .....	\$ 489.59
					Hospital Fund .....	408.64
					Outfit Fund .....	136.19
					General Fund .....	373.00
					Widow's Fund .....	108.08
						\$1,515.50
					<b>KATHARINE B. MILLER,</b>	
					Treasurer.	
					May 10th, 1910.	

## Six Characteristics of a Vigorous Church

1. A MISSIONARY PASTOR AND CHURCH COUNCIL
2. A MISSIONARY SUPERINTENDENT AND SUNDAY SCHOOL
3. MISSIONARY SOCIETIES AND STUDY CLASSES
4. MISSIONARY MAGAZINES AND LITERATURE
5. AN EVERY-MEMBER CANVAS FOR MISSIONS
6. THE WEEKLY OFFERING FOR MISSIONS



# 113 New Subscribers in One Instalment

FROM REV. J. A. LEAS, ST. JAMES' CHURCH, PORTLAND, OREGON

How did we accomplish it? Well, we did it because we could not do otherwise. It was thrust upon us. It is simply the method of one of our business men, applied to mission work. He believes in advertising and educating along business lines. That is why so many housewives use the Economy Jar, which he manufactures. He also believes in educating along missionary lines. He wants St. James' congregation to know something about the work that our Church is doing in the home and foreign and inner field. He wants our best literature distributed and read. So he said, "Mail each copy separately." This same gentleman gave, last year, about \$10,000 to missions and other charities, and this was only a tithe of his annual income. He believes that he is prospered *because* he tithes. Mat. 3:8-10.

Many of our people do not yet believe in fostering the missionary spirit. It may be so in other congregations as well. If we announce a mission service, they are sure to get company on that Sunday morning, or have some sudden illness befall some member of the family. On the other hand, some give five, ten or even twenty-five dollars for the work, when the appeal is made. Our subscription last year was \$500 for Foreign Missions. This year it is naturally increased. We must begin working on a larger scale, if we wish to do a larger work. We think in a small way. We have been accustomed to it so long that we can not do otherwise without effort. Expect small things and get small things. Expect large things and we shall get them. I read, in glowing lines, that a Conference, an entire Conference, recently pledged fifty dollars toward a worthy cause! That was not an example of large thinking, though they considered it honest, worthy giving, as they *thought* they were able! With all our splendid history, and a doctrine profound and Scriptural, we are made to blush when we measure results with others. After all, "by their fruits shall ye know them." Our delegates to the World's Conference at Edinburgh were few, and they had nothing to say, probably were not asked to say anything, and for the reason that there was so little to be said, when compared to the missionary achievements of denominations smaller numerically than ours.

The difficulty lies with us as individuals. The real test is the measure of personal conservation. We put on the plate as our offering for missions a sum that we would be ashamed to offer a porter on a tourist sleeping car! The Laymen's Forward Movement statistics showed that the Lutherans of Portland, and only St. James' Church was represented, gave \$1.50 per capita (some gave less, much less), whilst the little Quaker church gave \$4.00 per capita. Why the average man pays weekly more for cigars, and the average woman for bon-bons, than THE MISSION WORKER costs for a whole year. Why not buy THE MISSION WORKER for a change? It is surely worthy of an honored place in every home, and as material for mission study classes in our societies it will fill the need.

## Our Home Mission Board's Responsibility

In the State of Pennsylvania, this list includes Allentown (St. Joseph's and St. Stephen's), Attleboro, Berwick, Easton (colored), Germantown, Gouldsboro, Harrisburg, Jersey Shore, Lancaster (Redeemer and St. Mark's), Lititz, Llewellyn, Lehighton (Grace), Manoa, Mildred, Northampton Heights, North Water Gap, Oakbrook, Packerton, Palmyra, Pine Grove, Philadelphia (Good Shepherd, Mediator, Olney, Our Saviour, Pritchard Memorial, Resurrection), Quakake, Richfield, Ricketts, Sayre, Scranton and Shillington.

In New Jersey the mission churches are in Atlantic City, Camden, Folsom, Magnolia, Orange, Trenton, Weehauken and Wildwood.

In Ohio, we have Barberton, Cleveland, Coshocton, Defiance, Franklin, Holgate, Ingomar, Paulding, Stanley, Toledo (St. Luke's and St. Mark's), W. Carrollton, Yondota.

In New York, Brooklyn (College Point, Corona, Covenant, St. Andrew's, St. Barnabas, St. Bartholomew), Dunkirk, Elmira and Yonkers.

In Wisconsin, Beloit, Cedarburg, Madison, Milwaukee (Reformation), Oshkosh, Racine (Atonement), and Superior.

In Illinois, Aurora, Chicago (Atonement, Epiphany, Redeemer, St. Matthew's, St. James', St. John's, St. Peter's), and Woodstock.

In Minnesota, Minneapolis (Redeemer), St. Paul (Arlington, Hills), and North St. Paul.

In Ontario, Canada, Brantford, Buttonville and Unionville. In Lafayette, Indiana. Detroit, Michigan (Christ and St. Paul's), Livingston, Montana. Winnipeg, Canada. Victoria, British Columbia. Salt Lake City, Utah. Seaside, Oregon. Bellingham and Tacoma.

Keep these many Churches in mind when deciding the question what your own annual Home Mission offering shall be.



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II. Letting in and Shutting Out.  
III. The Immigrants in their New Home. IV. Americanizing the Aliens. V. Woman's Work for Alien Women. VI. The America of To-morrow. VII. The Work of Women's Missionary Societies.

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### CONVENTIONS.

Central Conf. of N. W., first week of Oct., Goodhue, Minn.  
Eastern Conf. N. Y. & N. E., Nov. 3, Reformation, Brooklyn.  
Pottsville Conf., Oct. 13, Trinity, Pottsville.  
Ohio Synod, St. John's, Oct. 17, 18, 19, Ingomar, O.  
Danville Conference, October 19, Elizabethville.  
Lancaster Conference, Oct. 20, Grace, Lancaster.  
Norristown Conference, Oct. 27, Quakertown.  
Pittsburgh Synod, October 28, St. John's, Pittsburgh.  
Philada. Conference, Nov. 10, St. Mark's, Philada.