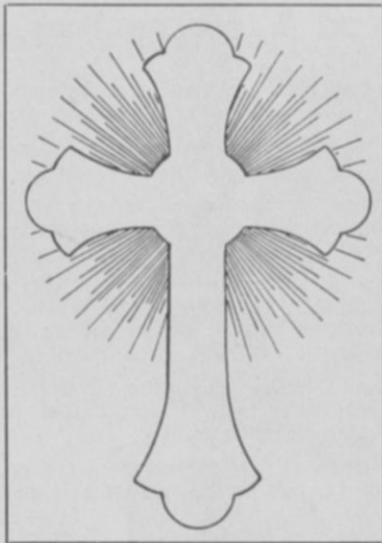


Volume XIV Philadelphia, Pa., December, 1910. No. 4.

# Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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## The Last Will and Testament of the Year 1910

I, the Year 1910, about to die of old age, and being of sound mind and memory, do make and ordain this to be my last will and testament:

I. I leave in the hands of my successor, the Year 1911, one thousand million souls, who have never heard the name of Christ.

II. I bequeath to my successor the priceless treasure of the Gospel of Christ, and direct that Christian people shall devise the plans and use the wealth which I will give them, to carry this Gospel to all the heirs unto the uttermost parts of the earth.

III. I give and bequeath to my successor 16,000 missionaries in the foreign field. I direct that this number be increased to 50,000—the number required to evangelize the world—and I have made ample provision for their support in the \$25,000,-000,000 which I leave in the hands of the Church members of the United States.

IV. I give and bequeath to my successor all the indifference of the Christian Church in regard to the heathen world. I direct that prayerfully, persistently and intelligently this shall be met and overcome.

V. I give and bequeath to missionary workers the greatest wealth of missionary literature the world has ever known. I direct that this shall be widely circulated and carefully read.

VI. To the Lutheran Church in America I give and bequeath the millions of her own baptized sons and daughters, scattered throughout the cities of this Continent, destitute of spiritual food and shelter. I direct that these, numbering more than twice her present aggregate membership, shall be gathered into English mission congregations, to be a mighty factor in solving the religious problems of the United States and Canada, and in hastening the evangelization of the world.

VII. To the women's missionary societies in the General Council I give and bequeath a new series of monthly topics, which shall so unify and stimulate them in spirit, that their Federation into one strong effective Body may soon become an accomplished fact, for carrying on their Hospital work in India, their Church-building work in Porto Rico, and their preliminary work in Japan.

As executors of this, my last will and testament, I appoint all of the pastors and members of the Church, and urge them to be faithful to the great legacy I leave to them.

Done under my hand and seal this month of December.

# Lutheran Mission Worker

VOLUME XIV

PHILADELPHIA, PA., DECEMBER, 1910

NUMBER 1

## Looking Backward Toward Edinburgh



ASSEMBLY HALL AT EDINBURGH WHERE THE WORLD CONGRESS WAS HELD  
(Courtesy of LUTHERAN CHURCH WORK)

In this closing month of 1910, the missionary event which looms up in our retrospect of the year, in mountainous dimensions, is the World Congress at Edinburgh. The *MISSION WORKER's* article on the epoch-making Congress has purposely been held in reserve until this Foreign Mission number. Even now we are still too near the unparalleled event to truly realize its full significance. After a little more distance for perspective, we will better understand that the Archbishop of Canterbury did not exaggerate when he expressed the conviction that such an assemblage was capable of doing more, during its sessions, than had ever been accomplished in any fortnight of missionary history.

"No convocation of the leaders of the Christian Church, who are especially identified with the sublime enterprise of bringing a billion of the sons and daughters of our human family yet in the darkness of paganism, into the light of the truth as it is in Jesus Christ, so ecumenical in its character, so definite in its purpose, so sublime in its aim, so irenic in its spirit, and so rational in its method, has taken place since the risen Christ gave His great commission. Practically from every nation, kindred and tongue under Heaven, the representatives of the cross came together, to deliberate and plan for the more speedy execution of the will of the world's Redeemer."

The Conference was so widely representative of all branches of the Church Protestant; so distinguished for the practical experience, intellectual ability and the professional and social eminence of many of its members; so continuously devout in its waiting upon God for guidance, and so steadfast in the ministry of intercession; so deliberative in the discussion of facts from the world-field, gathered, sifted and digested, after eighteen months of preparatory labor by the several commissions; so controlled by the spirit of love and brotherly good-will; and, finally, so unanimous in the determination to form a "Continuation Committee" to perpetuate the influence, extend the investigations and promote the manifestly divinely ordered tendencies of the Conference, as altogether to warrant the declaration that it was a gathering of the Church of Christ, absolutely unique in character and potentiality. The emphasis was not on the abstract, but on the concrete. "The panorama of the whole world, as it actually is to-day, is being unrolled daily before us," said one of the delegates.

"Two things are really new. First, there has been none of the effusive boasting of unity, under which one has often groaned on other occasions. We are content to be Christian brethren here, without talking about it. Secondly, high Churchmen are for the first time prominent in a great united gathering of the kind, on terms of perfect equality, Bishops abounded to right and left—as little accounted of as silver at Solomon's court. Six diocesans and fourteen other British and American bishops were there. If the thought came to them that they were no more important than hundreds and hundreds of others touching elbows with them on the same floor, the discovery cannot but prove wholesome, all the more because it may have come with a shock of astonishment."

In the daily devotional services the Apostles' Creed was regularly said in unison. The hymns were of a truly devotional character, and there was an utter absence of the unscriptural, unorthodox and senseless so-called religious songs, that are so largely employed in our American Conventions. In the singing of the hymns, they were

invariably concluded with the "Amen."

There was much good speaking of course. But the Conference itself was better than any speech. The sight of twelve hundred delegates; the suggestion of the far lands from which they had come, and the strange experiences of the world and of human life which they had met; the sense of the high purpose in which men so diverse were united, had a wonderfully solemnising influence. When, in the Lord's Prayer, or in some familiar hymn, the voices of that multitude were heard in a sonorous volume of worship, every one felt uplifted to the highest plane of emotion. When did Christian men of rare attainments and capacity, representing so many schools of thought, yet one in a sublime resolve, take such counsel together in a common cause?

Here one got a real impression of the vitality of the missionary movement in our time. This is not only the era of missionary opportunity but of missionary zeal. Edinburgh in June, 1910, as Chicago in the previous month, was a poor place for the religious pessimist. The idea that the missionary spirit is dead or dying in the Churches of Christendom has been exploded. The missionary movement has passed both the joke and the curio stage. It has become one of the most extraordinary social movements in history. It is remaking nations. No, you cannot fool 75,000 business men. If they have undertaken to push the missionary movement, you can rest assured that the movement is worth being pushed. Never before has such a systematic and scientific study of missions in all aspects and relations been made. The volumes of the report will be the basis of studies for years to come. The Conference has made it possible to get an adequate conception of the mission field as a whole, and its needs. A new standard of missionary literature and information has been established. There has come a bracing sense of world fellowship. The knowledge of all is now for the first time at the service of all who name the Name.

The work of the Edinburgh Conference then, was distinctly that of broadening horizons, deepening sympathies and strengthening convictions. Men and women



of every Protestant Christian creed met together in friendly council. They each learned what the others were doing, what God was accomplishing through them, where the field was over-supplied with workers, and where was the greatest need.

One sign of the times in the Conference as Dr. Pierson notes, was in the sentiments most approved and applauded. These were: (1) An immediate attempt *both* to strengthen the present work and to occupy the neglected fields; (2) a determination to train the Christian Churches in non-Christian lands in self-support and self-government, and to put on them the responsibility for the evangelization of their fellow countrymen; (3) a loyalty to Christ as the Only-begotten Son of God, and the only Saviour of men; (4) a belief in the Bible as the only inspired revelation of God to men, and of the way of salvation; (5) the necessity of distinctively Christian education in mission schools—including Christian teachers and professors, and Christian text-books; (6) a purpose to insist that so-called Christian governments shall not hinder the progress of the Gospel, by forbidding missionary work in their jurisdiction, by catering to non-Christian leaders and customs, or by countenancing injustice, vice or traffic in strong drink, opium or other injurious drugs; (7) a strong desire for closer co-operation in missionary work—including union presses, hospitals and educational institutions, and a world-wide union of prayer for missions.

Dr. Stewart Hartman points out that while the Conference, in its character and aims, looked to the evangelization of the pagan world, yet it was made most clear that the successful prosecution of the work of saving the heathen nations was conditioned upon the extent and character of "The Home Base," and that the more complete Christianization of the so-called Christian nations must precede, and will determine the success of the efforts of the Church to save the countless millions still in paganism.

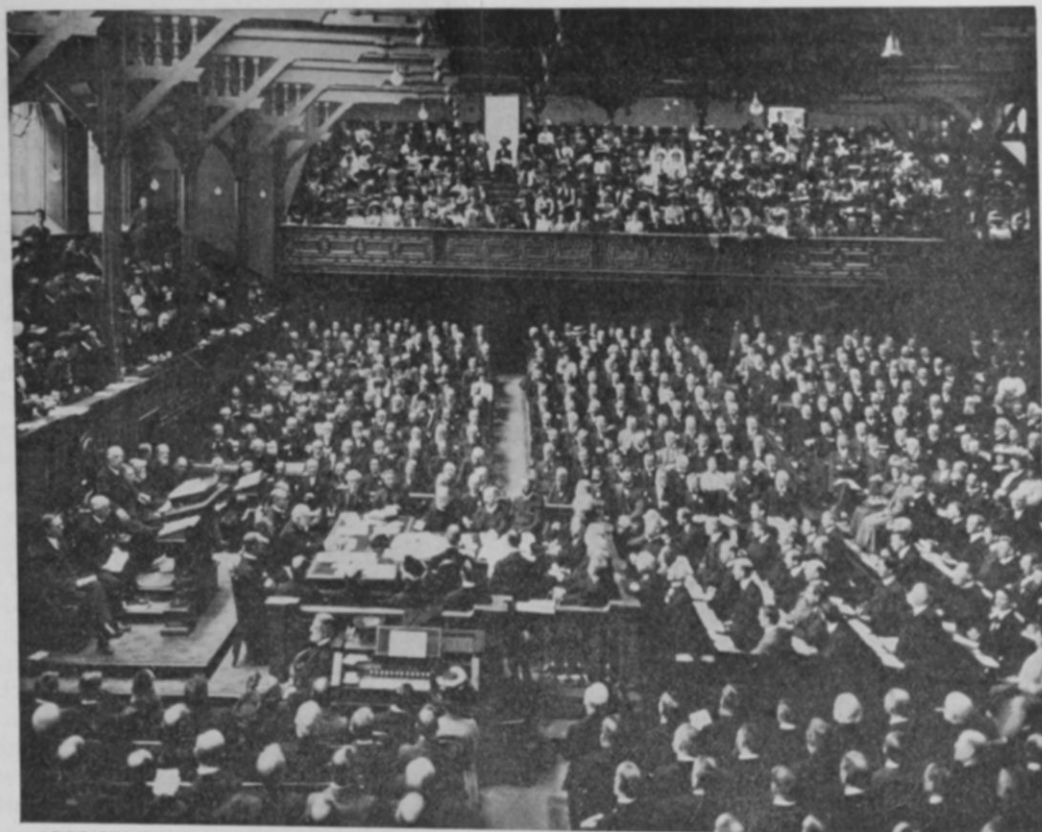
The cause of missions in general was shown to be entitled to the first place in the life and work of the Church, because it holds the first place in the thought of

God. Whenever the missionary obligation has been thrown into the background, the Church's spiritual character has to that extent deteriorated. If missions were really made primary in the life of the Church, it would result in subordinating again the life of every Christian to Jesus Christ. A very great deal of secularism, commercialism and spiritual professionalism, which now crosses, petrifies and paralyzes the Church's activity, would be destroyed by the breath of the living Spirit.

Ministers are called upon therefore to make the cause of missions the central work of the Church, and so put it in the forefront of their energies. The only way to escape financial difficulties in any Church, rich or poor, is to put the missionary cause avowedly first.

Whatever other good this Conference will do, it has at least done this good—it has given missions a place in the common consciousness of the common man such as they never had before. The way in which the public press reflected the aroused interest—all that has brought home to the man in the street the fact that the greatest uplift in the world today is the work of Christian missions. For commerce and national expansion represent but the impact of "self-seeking" on the lower races; but the impact of Christianity is the impact of self-sacrifice, of sympathy, of healing—the working of that which is highest in men.

And this work is so enormous, and its difficulties were brought home so vividly, that the realization has come of how impossible it is for a divided Christianity to deal with it. What was emphasized was the fact of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing, all at once, before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind, than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian his-



ASSEMBLY HALL—LORD BALFOUR PRESIDING—ON HIS RIGHT SIR ANDREW FRASER AND JOHN R. MOTT, LL. D. EXECUTIVE COMMITTEE SEATED IN ENCLOSURE

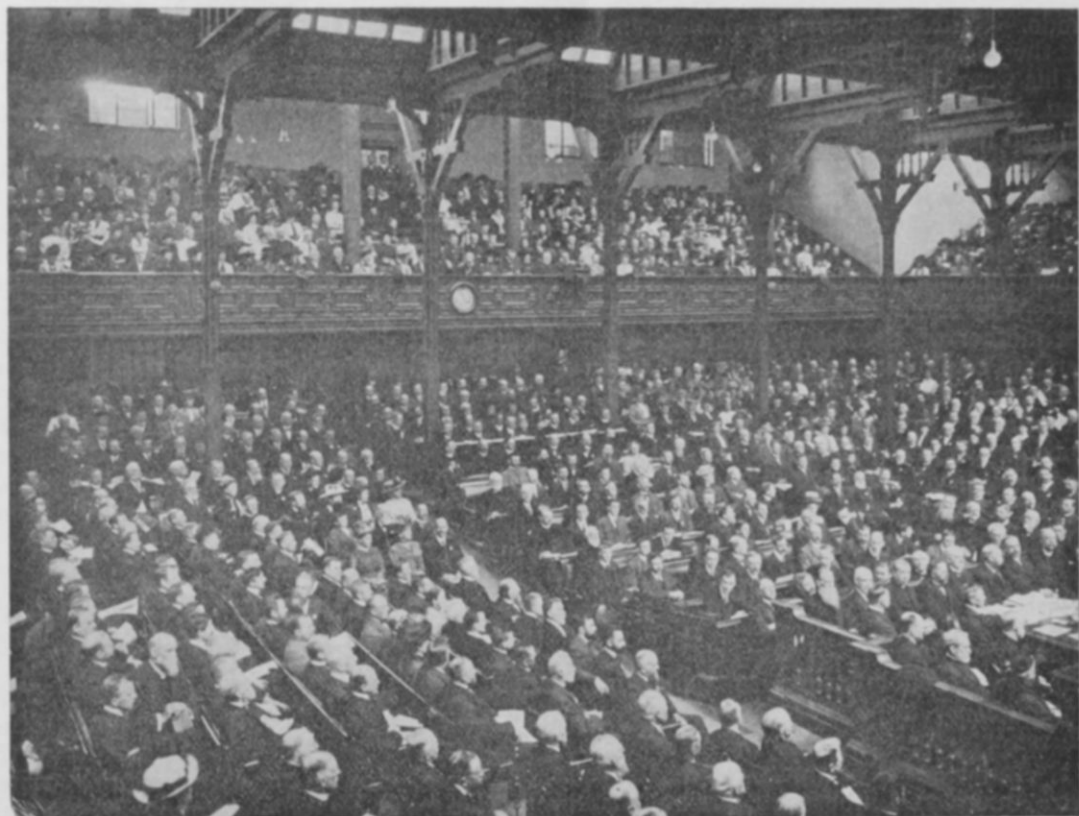
(Courtesy of Missions Magazine)

tory. We have devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise, by unifying and consolidating existing agencies, by improving their administrations, and the training of their agents. We have done everything within our power, in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But as Dr. Wolf puts it, it has become increasingly clear to us that we need something far greater than can be reached by any economy, or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God, for the great trust which He has committed to us in the evangelization of the world. That trust is committed to all and each within the Christian family; and it is as incum-

bent on every member of the Church, as are the elementary virtues of the Christian life—faith, hope and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world, and the missionary task, demand from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old. No one could be in constant attendance upon the sessions of this Conference, and fail



ASSEMBLY HALL—SHOWING THE CONTINENTAL DELEGATION FROM GERMANY AND SCANDINAVIA, 170 DELEGATES FROM 41 SOCIETIES

(Courtesy of Missions Magazine)

to realize that it stood for an enterprise that has achieved great results. Not completely, but in part, the herald of the cross has gone into the world. Many thousands of converts have been gained; intellectual and spiritual transformations have been wrought; foundations, broad and deep, have been laid, and we have at least learned something of how to proceed. How these things stir to gratitude and praise!

But results achieved almost vanish when put in contrast with what remains to be done. It is still true that a thousand millions have not heard. Practically every one of the eight voluminous reports brings into vision the vastness of the task, and the tremendous difficulties and dangers by which it is beset. "Yet, how we were made to feel again and again," exclaimed Dr. Kuhlman, "the Church has the men and the women, the resources, the power, through the truth and Spirit of God, to actually per-

form the task before her. Men may undertake impossible things. God does not. The kingdoms of this world are to be the inheritance of the Son, and his promise cannot fail. The old Gospel, as apprehended by the old theology, which holds fast to the inspiration and integrity of the Bible as the Word of God, and the absolute divinity of Jesus Christ, is still the one power of God unto salvation. What is technically known as the "new theology" received scant recognition. From the discussions here one would not know that there is such a *richtung*."

Dr. Bell adds this testimony: "The union of Christendom never was conserved more distinctly and powerfully than by the world-evangelization purpose, which dominated this great Convention. To prevent sinful waste of both men and treasure, to prevent detraction among the heathen, the Churches must allign their forces in heathen

lands. Said a conservative Lutheran (not of the General Synod) to me yesterday: "This Convention demonstrates that federation is bound to come. The Anglican Church holds the key to the situation. The Methodists will go first to the Church whence they came, the Presbyterians will follow, and the Lutherans will go last." Right or wrong in his prediction, there is much food for reflection in this whole matter. Why should not the Lutheran Church, the mother of Protestantism, with a membership comprising almost one-half of all Protestant Christians, 'hold the key to the situation?' Perhaps it is because she is a polyglot Church, but rather is it because of her lack of co-operative unity. The lesson is clear. Lutherans must get together, and should take steps at once to do so on the foreign field. With tremendous missionary interests, with hundreds of thousands of native converts, with mission stations in almost every quarter of the heathen world, our power and influence are reduced to a minimum by unholy divisions which have no rational basis for their perpetuation."

And what a scathing commentary on our American Lutheran contributions to Missions is the humiliating fact that the General Council in the United States and Canada, was entitled to only TWO delegates out of a total representation of FIVE HUNDRED from Protestant America!

"Strong emphasis was laid upon the importance of the present and the future of the next few years, as determining the place which Christianity will hold as a religious force in the life of the world. Beyond all peradventure (or every scintilla of evidence given at this Conference is at fault), the great and as yet unevangelized nations, China, India, Japan, Africa, are awake or awakening. Changes, social, political, educational, religious and spiritual, so far-reaching that one may not venture to measure them, are impending. Their coming is as certain and resistless as the tides of the ocean, and what can save the situation? Christianity, and Christianity alone. Does she know the day of her opportunity? Is she ready for the sacrifice?"

dent of the Wilkes-Barre Conference Society, who was present at Edinburgh during the entire session, wrote a full account of it for THE MISSION WORKER, after this article had been set in type, confirming every impression here expressed. She quoted one delegate in characterizing the Congress as made up of archbishops, lord bishops, and just bishops, rectors, pastors, members of the British House of Lords, American statesmen, ex-governors, congressmen, mayors, Danish nobles, Swedish bishops, German professors, French and Swiss ministers, diplomats, army and navy officers, university presidents, eminent professional and business men, Australians, New Zealanders, South Africans, Canadians and foreign missionaries from almost every land under the sun.

\* \* \* \* \*

Nothing was more striking than the representation from Germany and Scandinavia. Our published photograph No. 2 shows the splendid body of these Continental delegates in the foreground. Study their faces, and you will not wonder at this comment from a prominent British writer: "The Anglo-Saxon's ignorance of language probably is the sole cause of his haziness with regard to the strength and importance of Continental missions. He is only beginning to be aware that several Continental missions are absolute models; that the Continental literature on the subject is of classic importance; and that Germany has done incomparable work on the science of Missions. The representation of the Continental Societies was unprecedented. The official delegation in all consisted of over 170 members, representing 41 Societies.

The Nestor of missionary scientists and statesmen, Dr. Warneck, was prevented by infirmity from being present, but he wrote an important communication which was read aloud at the Conference. He was represented, too, in another way. Licentiate John Warneck was there, learned son of a learned father. Another great German missionary was there, who, like Dr. Warneck, had applied to the subject of Missions the scientific thoroughness of their race, Dr. Julius Richter, the great missionary historian. Whoever saw his face, broad with

\* \* \* \* \*

Mrs. Rehrig, of Mauch Chunk, presi-



humor and good humor, was not surprised to learn that he was the life of the Business Committee, whose protracted labors before and during the Conference must have made such spirits invaluable. Another well-known man, Dr. Mibt, of Marburg, was there, a man of recognized eminence in the German universities, a proof that the phenomenon of missions is beginning to demand the attention and the serious study of the university world in Germany, as elsewhere. From Sweden, Bishop Tottie, admirably picturesque figure, apparelled in what was not unlike court dress, with gold cross suspended over the breast, just under the snow-white bands, and yonder venerable figure, as of some aged viking, reminds us that Norway is still producing the old breed that once harried the coast of Lothian. Danes and Norsemen have sailed for that coast today on a very different quest. Another Scandinavian delegate, bearer of a great name, is there, Count Moltke, sometime Cabinet Minister in Denmark, now occupying a trusted position in the court of that royal house, whence comes the Queen Mother of the British King. He is not the only figure who has had intimate dealings with Continental ministries. Professor Meinhof, a man valued in the Imperial Colonial Office of Germany is there; and Dr. Berner, in all missionary matters the private counsellor of the Berlin Foreign Office."

The closing paragraph was printed in

"Echoes from Edinburgh, 1910," by W. H. T. Gardiner. "Not every large Christian conference breathes a particularly devotional or spiritual atmosphere during its sessions. Broadly speaking, the spirituality of a conference is very often in inverse proportion to its size. There were several features that combined to make Edinburgh an exception to this general rule. Chiefest among them that which was perhaps its most striking feature. Every day, at the very time when the audience was at its freshest and best vigor, this great Conference, which was daily finding its available time more and more insufficient, deliberately suspended all discussions for a full half-hour, the voice of debate was hushed, and the Conference, as a whole, turned to prayer. At first this half-hour was the last one in the morning sessions, but it was found that a portion of the audience went out at the prayer hour. Then let them rather miss a fraction of the discussion than that!—and the Executive deliberately runs the prayer hour right into the heart of the morning session. An object lesson that came as rebuke to many an individual life there, and to many a Synod, Conference or ecclesiastical gathering! Religious assemblies are often very far from devout. Like most persons, they are in the habit of saying there is not enough time for prayer—and this busiest of assemblies gave half an hour of the cream of the day to its God in prayer.

## The Interval From Now Until The Next Congress

HON. SAMUEL B. CAPEN, LL. D.

"The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history." These sentences from the message to the Church in Christian lands, express the conclusions of experts after a study of

conditions in the whole non-Christian world, in which they had had the assistance literally of many hundred missionaries, mission board officials, and others. It was the most comprehensive study of the missionary problem that had ever been attempted. Such words coming at the close of this Council of War, from men who represented 160 nations, are most significant, and deserve the profound attention of every member of the churches to which they were addressed.

The civilization of the East and West



have met. The Pacific Ocean has become a ferry. China and Japan are only a little way from our western shore. Our civilization must conquer these ancient civilizations of the East, or in turn be conquered by them. The nations of Asia far outnumber us, and the only victory we can seek is a moral one, through the power of Christianity. It is our Christ alone who can save them and us. The religions of the non-Christian world are doomed. The question is what is to take their place? Is it to be Christianity, or agnosticism and materialism?

A hundred years ago it was possible only to reach here and there single individuals with the message of life; now the seed that has been planted has taken root, a Christian atmosphere has in many places been created, and the nations of the East are slowly but steadily changing. The Christian civilization of the West is making the civilization of the East throb with new life. We have now the opportunity of shaping and moulding the Orient as never before. The purpose, which was once quite common, of merely touching and rescuing a few souls here and there, has given way to the far and broader conception of saving and remolding the empires and kingdoms of the world, and giving to them everything that is best in our Christian civilization. While the spiritual needs are the greatest and have the first place in our thoughts, we also recognize the ignorance of the non-Christian world, and are trying to give it a Christian education. We recognize the physical needs of the non-Christian world, the horrors of the medicine man, and the widespread lack of cleanliness and sanitation; we would supplant all this with the Christian physician and the Christian hospital. We would give the whole world a Christian civilization with everything which this includes. This thought has been well expressed in the words that we are trying "not to turn heathen into Christians, but something far larger than this—to turn heathendom into Christendom." There is a national life to be reached and changed, as well as individual lives. Foreign missions are helping to solve the greatest educational problem in the world, the education

of the half of the world which cannot read or write. They are at work on the greatest philanthropic problem in the world, in aiding that half of the world which is exposed to awful human suffering without modern alleviation. They are helping to solve the peace problem of the world. If the mission boards could have one-fourth of the cost of the navies of the Christian nations, we could plant Christian institutions which would help mightily to bring universal peace.

\* \* \* \* \*

At this supreme moment in the world's history, we ought to rejoice that we are honored by being permitted to have a part in the final struggle. These opening years of the twentieth century are to witness the death grapple and the triumph of Christianity over every other religion. We are to remember now Napoleon's words: "The secret of victory is to bring up the reserves when the struggle is at a crisis," and the crisis of the centuries is "the next ten years."

### WHO OUGHT NOT TO GIVE TO FOREIGN MISSIONS

The man who believes that the world is not lost and does not need a Saviour.

Who believes that Jesus Christ, made a mistake when he said: "Go ye into all the world, and preach the gospel to every creature."

Who believes the gospel is not the power of God, and cannot save the heathen.

Who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Who believes that it is "every man for himself" in this world; who, with Cain, asks, "Am I my brother's keeper?"

Who believes that he is not accountable to God for the money intrusted to him.

Who wants no share in the final victory.

Who is prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Such a one is asked not to give to foreign missions.—*From a Leaflet Published by the Presbyterian Board of Canada.*

## The Prospect Abroad Was Never So Bright: At Home Never So Dark!

If this is a fair estimate of the foreign missionary work of our Church, it is a clarion call which should awaken us to a realization of the fact that the methods and means of a generation, yea, of a decade ago, are no longer adapted to the foreign missionary situation of to-day. The stage-coach gait will no longer do, when God is advancing His kingdom by automobile speed. Shall our much boasted Church of the Martyrs be ruled out of the list of missionary Churches, as far as contributions go, having reached less than 35 cents per member annually, whilst the lowest pro rata contribution in the list of missionary Churches is 45 cents? All this in spite of the laymen's missionary movement. Do we want a few to keep on carrying this burden? We have enough confidence in

our people to believe that when they know the facts they will reply with an emphatic "No" at this crisis, and that the entire Church will do her share to make such a situation forever impossible in the future. Before we plead poverty, even in these times of exorbitant prices and high living, let us think twice of our 35 cents pro rata. It is not money that we lack. We still have some to spend for luxuries, after paying all our living expenses, and 35 cents for foreign missions. Perhaps we lack a proper method of raising our moneys for benevolence? The laymen's movement has made the envelope system its own, and has shown from a business point of view what every one's offering every Sunday will do.—*From a tract on the Reformed Church by Rev. C. A. Hauser.*

### GIVING THE CRUMBS

Would God we could lose sight for a time of missionary organizations and every human agency and could get one clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply to *treat Jesus Christ right*. I submit to you the question: "Is it right to receive the eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid, and then give Him the odds and ends, the convenient service, the things that cost us little or nothing? *The crumbs that fall from your table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.*"—Willis R. Hotchkiss.

### JESUS' MESSAGE TO MARY

The Master comes! He calls for thee—

Go forth at His almighty word,  
Obedient to His last command,

And tell to those who never heard,  
Who sit in deepest shades of night,  
That Christ has come to give them light.

The Master calls! Shall not thy heart

In warm responsive love reply:  
"Lord, here am I; send me, send me—  
Thy willing slave—to live or die;  
An instrument unfit indeed,  
Yet Thou wilt give me what I need."

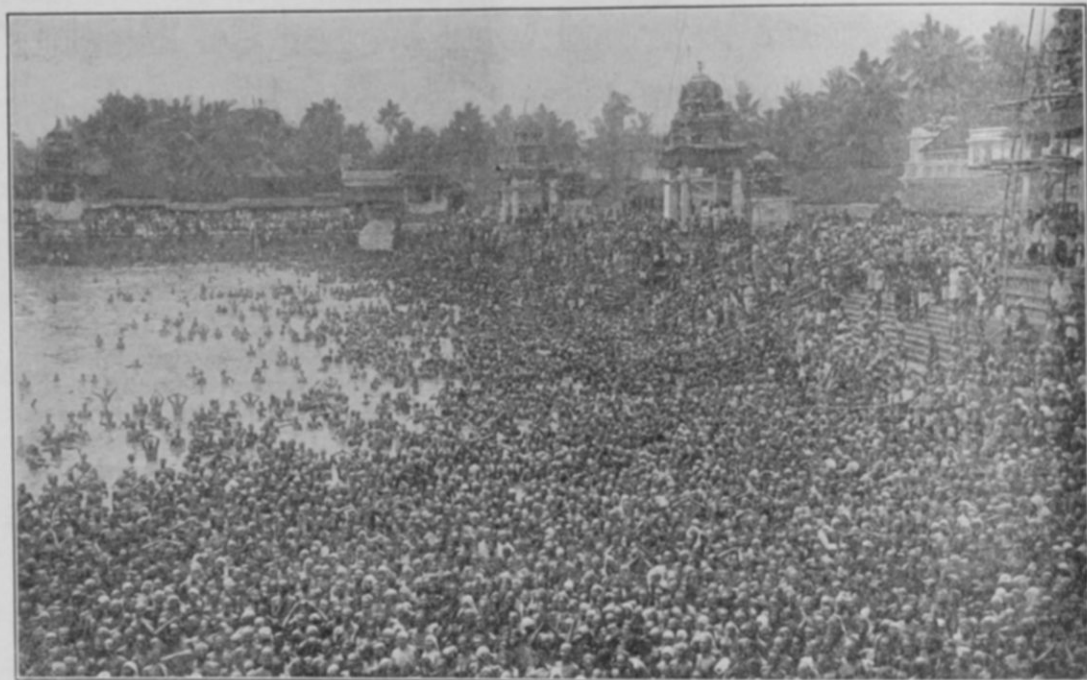
And if thou canst not go, yet bring

An offering of a willing heart;  
Then, though thou tarriest at home,  
Thy God shall give thee, too, thy part;  
The messengers of peace upbear  
In ceaseless and prevailing prayer.

Short is the time for service true,

For soon shall dawn that glorious day  
When, all the harvest gathered in,  
Each faithful heart shall hear Him say:  
"My child, well done! Thy toil is o'er,  
Enter My joy forevermore!"

—From the "Book of Common Praise."



From "Missionary Studies for the Sunday School," Third Series. Copyright 1907, by Geo. H. Trull. Published by the Sunday School Times Co.

### SOME OF INDIA'S NEEDY MILLIONS

This heart-rending scene is enough to make every one of us turn pale and shudder. The fact that each individual one, among India's benighted three hundred millions, is an immortal human soul like yourself, is not only appalling but also *appealing*, in the highest degree. The superstitious people imagine if they bathe in some so-called sacred river, at a certain appointed time, this will wash away all their sins. Their very presence here is a striking evidence that they are hungering and thirsting after righteousness. Multitudes of them have come for hundreds of miles, some of them even measuring the whole distance with their bodies on the ground. Surely such earnest seekers after God *deserve* the Gospel at our hands! On the great day of their Merah assemblage, between a million and a-half and two millions of people make a pilgrimage to the Ganges and the Jumna rivers.

Our own Godavery river, in the Rajahmundry district, is reputed to be among the sacred rivers (some of which are reeking with filth!). Our Lutheran Church in Europe and America is among the strongest and most wide-spread of all Protestant missionary agencies for India's rescue and uplift. We have a chain of mission stations stretching clean from one end of the country to the other. The Leipsic, the Hermannsburg, the Brecklum, the Gossner, the Swedish, the Danish and the American Societies (General Synod and General Council) are represented by 340 devoted men and women, with nearly 3,000 native helpers. Fully 200,000 souls, one-fifth of the one million Protestant native Christians in India, are adherents with us of the noble old Augsburg Confession. With this magnificent start, what might we not accomplish, if the Churches at home would awake to their glorious opportunity? Our new Hospital will be a potent accession. Have you thought of contributing some article of Hospital furniture? Ask your pastor about details.

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The above is a fac-simile of the two sides of our Foreign Mission card of 1911, for use in Churches and Sunday Schools in the Epiphany Season. Like our previous Home Mission 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.

## Great Truths Made Real By Object Teaching

The "Outlook" reports a new and impressive kind of missionary sermon: "A new purpose has been found for the pageant. At Northfield, Massachusetts, last June, a pageant was used to portray the purposes and accomplishments of Christian missions. The pageant was given by the summer school of the Women's Foreign Missionary Societies, and its repeated presentations through a whole week were largely attended. The stage was a spacious lawn on the south side of the Northfield Hotel, sloping down to a broad meadow with the wooded heights of Mount Hermon rising in the background. When the band ceased playing, a strange weird procession of a hundred women of a dozen nationalities, in bizarre native costumes, appeared in sight. Silently, sadly, with drooping heads, they plodded wearily on, with no sound of music. There were women of China hobbling on bound feet, widows and little wives of India, black-veiled Moslem women, Buddhists from Burma and Siam, Japanese women, Turkish, Korean, and African. These were called Pilgrims of the Night. The pathos and tragedy of millions of human lives seemed incarnated before the vision of the spectators. The realism of this scene was tremendously impressive. As the last despairing figure vanished in the shrubbery, the joyful note of a bugle

proclaimed the approach of the Heralds of Dawn. The sharp contrast in tone and spirit was dramatic. The next scene represented a choir of angels singing Faber's beautiful hymn, 'Hark, hark, my soul! angelic songs are swelling.' It was like a Burne-Jones picture as a group of maidens glided across the lawn, holding aloft their golden trumpets, bearing palms and lilies, robed in soft, pearl-colored draperies, their white wings gently moving in the breeze. The burdened pilgrims, hearing the sound of heavenly music, timidly drew near, lifted their bowed heads, and finally followed the messengers of peace. The refrain,

'Angels of Jesus, angels of light,  
Singing to welcome the pilgrims of the night,'  
sounded fainter and fainter as the two groups vanished from sight. Thus in a series of nine symbolic and suggestive pictures the blessings of a Christian civilization were set forth with a vividness which could hardly be surpassed by the best missionary address. Another significant scene was when a group of Moslem women, their faces and figures shrouded wholly in black, were placed in juxtaposition with a graduating class from the American College for Girls in Constantinople. The pageant, as presented at Northfield seems to be a new and excellent kind of missionary sermon."

## The Fine New Hospital Almost Ready

REV. RUDOLPH ARPS, SUPERINTENDENT IN CHARGE

Possibly you may have been hoping to be able to publish a photograph of the completed Hospital building in your Foreign Mission issue of December. But this is October 12th, and the rains of the long wet season are still continuing unabated. Just last night another tremendous down-pour fell steadily for hours. We have not had such an excessive amount of moisture for many a year. Every dry day, and even half-day, has been utilized for all there was in it, but under conditions of the prevalent humidity, it was not possible to so complete the exterior as to have the roof in

final readiness for the photographer.

You can imagine what a welcome relief it is to me to report that the last one of the arches, on which the roof will rest, is now finished. It was very obvious, even to mere casual observers, that it must be very difficult to build arches of this kind, during such pouring rains as we have been having for months. Our masons were the very best, and they worked at full speed on dry days, but it happened several times that a fresh-made arch could not withstand the heavy showers at night, and had to be rebuilt next day. Just think of the strain





REAR VIEW OF OUR NEW HOSPITAL READY FOR THE ROOF. A FINE LARGE PICTURE WILL BE READY FOR THE MARCH ISSUE

of anxiety which I suffered in having to construct sixty-six such arches, and you will understand the immense relief with which I returned home and joyously told my wife that the last arch was safely in place! That same night we had a veritable cloud-burst, and as I tossed on my bed, I almost complained of God's Providence. But in the morning I was put to shame by discovering that just such rain in driving sheets was precisely what was needed at that juncture, to settle the whole business well. Cement work needs copious watering after completion, and ours certainly got it.

The photograph of the new Maternity Ward will be taken at the same time as the Hospital. The morgue is also nearly finished. The stable, with its four large rooms, has been completed, and handed over to the doctor ladies for their horses' use. How I wish you could see the whole group of substantial buildings with your own eyes!

\* \* \* \* \*

NOTE.—The total cost of the Hospital, according to this revised estimate, apart from the Maternity Ward, is to be \$24,180.00. To cover this amount, \$10,000.00 has been received from the Pennsylvania Society, and a like amount from the Augustana Society. Each of these two Synodical Societies has been asked, so that the Hospital may be completed free of debt, to add \$1,600 to the amount already contributed, and the rest undoubtedly will be given by the Pittsburg Synodical, which is deeply interested in the Hospital. The other Societies will also lend their willing aid. A detailed statement of moneys received and expended is as follows:

Original Hospital Estimate, Rupees.....	54,000
Additional sanctioned .....	8,555
<b>Total (\$20,850) .....</b>	<b>62,555</b>
Iron rails in foundation .....	540
Porch to Hospital .....	850
Isolation Ward .....	1,500
Native Helpers' Quarter .....	1,000
Morgue .....	400
European Nurses' Quarter .....	3,000
Kitchen .....	600
Horse and carriage stables .....	500
Compound wall with iron gates .....	1,600

**Total for these items (\$3,330)..... 9,990**

**Total for Hospital (\$24,180)..... 72,540**

Original Maternity Ward Estimate.....	7,760
Additional sanctioned .....	2,840

**Total for Maternity Ward (\$3,533) 10,600**

**Total of all estimates (\$27,713)..... 83,140**

Received in India to date (\$24,505).....	73,517
Amount still due (\$3,207) .....	9,622

Dr. Lydia Woerner has furnished the following estimate for furnishing the various wards of the new Hospital (exclusive of the drug room and operating room), this estimate being approved by the Mission Council:—

#### THE FOUR LARGE WARDS.

One medical and one surgical for caste patients; one medical and one surgical for non-caste patients. Each ward requires the same furniture, namely: 12 beds, at \$15, \$180; 12 bedside tables, at .50, \$6; medicine closet, \$15; 2 tables, at \$5, \$10; 3 screens, at \$3, \$9; lamp and lantern, \$10; chairs, \$10; bath room and toilet outfit, \$20. Total, each, \$260. Total for four, \$1,040.

#### TWO CHILDREN'S WARDS.

One medical and one surgical, each requiring the same furniture, namely: 6 beds, at \$14, \$84; 4 cribs, at \$14, \$56; 10 bedside tables, at .50, \$5; 2 larger tables, at \$4, \$8; medicine closet, \$10; lamp and lantern, \$10; chairs, \$10; 2 screens, at \$3, \$6; toilet outfit, \$11. Total, each, \$200. Total for two, \$400.

#### PRIVATE WARDS, I.

2 beds, at \$15, \$30; wardrobe, \$15; chairs, \$10; table, \$4; screen, \$3; chest of drawers, \$8; 2 bedside tables, at \$2; \$4; lamp and lantern, \$8; washstand and toilet outfit, \$18. Total, \$100.

#### PRIVATE WARDS, II AND III.

Each require the same furniture, namely:—4 beds, at \$15, \$60; 4 bedside tables, at \$1.50, \$6; 1 larger table, \$4; 3 screens, at \$3, \$9; washstand and toilet outfit, \$18; chest of drawers, \$8; wardrobe, \$15; lamp and lantern, \$10. Total, each, \$140. Total for two, \$280.

Two small special wards, each requiring the same furniture, namely: 2 beds, at \$15, \$30; 2 bedside tables, at .50, \$1; table, \$4; screen, \$3;



lamp and lantern, \$4; toilet outfit, \$4. Total, each, \$46. Total for two, \$92.

#### DOCTOR'S OFFICE.

Writing table, \$15; bookcase, \$15; table, \$4; chairs, \$10; lamp, \$6. Total, \$50.

#### NURSES' OFFICE.

Writing table, \$15; bookcase, \$15; table, \$4; chairs, \$10; lamp, \$6. Total, \$50.

#### RECEPTION ROOM.

Chairs, \$20; 2 tables, \$8. Total, \$28.

#### MATERNITY WARD.

Large Ward: 6 beds, at \$15, \$90; 6 bedside tables, at \$5, \$30; 2 larger tables, at \$4, \$8; 2 screens, at \$3, \$6; lamp and lantern, \$10; chairs, \$10; medicine closet, \$10; bath room and toilet outfit, \$18. Total, \$155.

Small ward: 2 beds, at \$15, \$30; 2 bedside tables, at \$2, \$4; screen, \$3; 2 larger tables, \$8; chairs, \$4; lamp and lantern, \$6; chest of drawers, \$8; toilet outfit, \$9. Total, \$72.

Delivery room: 1 bed, \$15; 2 tables, \$8; 1 medicine closet, \$15; chairs, \$15; accessories, basins, etc., \$16. Total, \$72. 9 baby cribs, at \$5, \$45.

Summary: Total for hospital, \$2,040. Total for maternity ward, \$344.

Approved,

GEORGE DRACH, *Gen'l Sec'y*,  
1522 Arch St., Philadelphia.

All over India, after a hospital has been established in the Mission centre, branch dispensaries are opened in the districts. From these all serious cases are sent to the main Hospital. After this manner, our doctors also hope to start a district dispensary where Dr. Amy Rohrer is relieved from school work by Miss Schade's return. The expense will be small as compared to the good to be accomplished. If other Missions can do so why shall not we also extend our work a little?

LYDIA WOERNER.

#### GRATIFYING PROGRESS

The report of our Telugu Mission shows 16,316 members, an increase of 1,201 during 1909; 9,257 communicants, an increase of 1,654; 5970 children in 212 schools; Rs. 24,240 (or \$8.080) for the support of mission work; 321 native workers, seven ordained foreign missionaries; 4 women missionaries and 5 missionaries' wives.

## What Will Be Your Hospital Gift?

DR. LYDIA WOERNER

During the last decade, Medical Missions have made wonderful progress in all non-Christian lands. Here in India the otherwise impregnable barrier "Caste" is being quietly but surely demolished more and more, through the influence of Mission Hospitals and Dispensaries. Does it pay to have well equipped hospitals, with a good staff of doctors and nurses, in America, where you can go or take your loved ones to have their lives saved? Ah, in America the best institution is chosen, when the patient happens to be yourself. If the white people need hospitals, the Hindus need them the more, on account of their ignorance and superstition regarding disease and sanitation. If hospitals and medical work are appreciated in America, they do a great work here in the East. It has brought life and happiness to many a home, has given the thinking classes a new conception of Christianity. It is what we do to their suffering ones in the dispensary, the hospital, and in the homes, that touches the hearts.

The stubbornly orthodox Hindu may refuse to hear and read God's Word, or may object to send his children to the Mission School, but let a serious illness come to his family, and he will travel miles to ask help of the mission doctor.

It is the same need that caused the multitudes to follow Christ. Of the miracles recorded in the Gospels, thirty-six are medical. Our Lord used the means of healing physical sufferings to teach spiritual truths and open the way for His kingdom.

If other churches are happy over the progress of their medical work, we too, have cause to rejoice. Every year we come in touch with thousands of patients, who otherwise would not come in personal contact with the Gospel. Yes, God has blessed our efforts abundantly on both sides of the waters. And we are thankful. Our new hospital, which is nearing its completion, has been the object of work and prayer for years.

Dear friends, do not think when the

hospital building is finished, your work of love will be ended. Your adopted child (the Medical Work), is only passing into a fuller development, out of its infancy into its maturity. And as your children need more when they grow up and develop in stature, just so will your India Medical Work. The lease of the Temporary Hospital expires on April 1, 1911. It is sincerely and confidently hoped that sufficient means will be forthcoming to furnish the fine new hospital, so as to open it for patients by that time.

But remember, this is India, where

things move slowly, and do not delay your contribution. The wooden furniture, iron cots, etc., must all be made to order. And this takes, besides money, much time and patience. Three months ago, I ordered a few iron cots to be made at an iron foundry. And they are still being made! There is such a variety of articles needed, as you see by the published list, large and small, that everybody can lend a helping hand to complete the new hospital.

Love for our blessed Master does not ask how much we *must* do, but how much you and I may do.

## A Call To Young Women To Enter The Foreign Field

MISS ISABELLA THOBURN

A call for missionaries, from whom? From the millions who have never heard the Name that to us is above every other name. We say *millions*, and the word passes out of mind as easily as its liquid sound is spoken, leaving little realization of its significance. Begin to count it—one—two—three, and count on, with the recollection that each unit represents a Christless soul, and while your task is scarcely begun you will stop, appalled at its magnitude. Then think that there are more than *ten hundred millions* in the world who are without the Gospel, and yet are included in the "every creature" named in the Lord's farewell commandment to His disciples.

The call is from each and all of these, but especially to you, my sister, from the women among them, to whom only you can go. They are inmates of zenanas, they are field laborers and burden bearers, they are caste-bound and soul-bound, in a bondage you who breathe your free air cannot understand. They suffer in body and soul. If someone were sick and dying in your street, and without care, would you not go to help? Across the sea has come to be as across the street in these latter days, and millions there are sick and dying, and in the prison house of ignorance and superstition; millions are in poverty that reaches down to famine. They need you;

they are within your reach. Will you go and tell them of the world's Saviour and of woman's best Friend?

The call is from your Divine Master, who knows and cares for all His creatures, and whose last words on earth committed this care to His disciples. Are you His disciple? Then to you He has spoken, and speaks to-day, with the pleading that stoops to patience with our slow obedience, and with the authority of a King's command. But, you say, *all* of His disciples cannot go, and how am I to know that *I* am chosen? The answer is a simple one. *Ask Him.* Ask "Lord, what wilt Thou have *me* to do?" and if you wait before Him with a willing heart He will surely answer. You may be shown a disability, such as poor health, a necessary home duty, a want of adaptation to new work, a lack of education that cannot be made up; if any of these things are in your way, you can readily see that you are among those whose duty it is to send instead of go. You will always work more faithfully in sending, if your heart has been stirred to ask if you may go. The most active workers on the home side of our Woman's Foreign Missionary Society are those who would have chosen to go themselves, if they had had the privilege.

Do not consider it a "necessary home



MISS ISABELLA THOBURN  
PIONEER WOMAN EDUCATOR IN INDIA

(Courtesy of the Woman's M. E. Pub. Board)

duty" that you are a successful teacher here. Twenty other young women would do your work as well, and be glad of the opportunity; there the work will not be done at all, unless you go, and they ask for the teachers who succeed here and want no others. The fact that you are useful, only makes your call more apparent. The most difficult places require the highest talent and the best preparation, and the most experience. If you have these, take them where you have the widest use for them. Do not stay because you have some gift with your pen, and a literary life allures you. The literary world is alive with pens and brains as gifted as yours, that can well fill all the room you leave them. Take yours to those who have no one to plead for them, and who have nothing to read. There is wide room for your talent in the future Churches of Asia.

Do not refuse to go because you are a musician. That talent, too, can now be more used to the glory of God in Japan and India, than America. Take it with you, and all the cultivation bestowed upon it, and be thankful that it is yours to use for Christ, where His little ones are learning to lip the new song, instead of folding it in the napkin of self-culture in some social club or paid choir.

Do not stay for the sake of friends, unless they require your service. I write these words solemnly, for I know that they may mean that you cannot stay even for a mother's sake. Did not the Lord's words mean that? As long as your own flesh needs you for service, there is your duty, but only for service, not for pleasure, not for the comforts of sight and touch, and dear companionship, for then He, who left His Father's home for you, may say you are not worthy of His love. He is able to give you strength to go your way alone, and to keep His promise to give you, and those you leave, a hundred fold more here and hereafter.

You may say, I am not ready. Perhaps, but you can begin to prepare. You need education in the fullest meaning of that word, a knowledge of books and things, and of their uses, especially of The Book, a knowledge of people, yourself among them, the divine art of winning souls, and of leading forward in Christian life those you have won. You cannot be too well prepared, but with schools and colleges everywhere, with the advice and help of Christian friends, and now with the advantages of a Training School, established for the purpose (write to the Mary J. Drexel Mother-House, 2100 S. College Avenue, Philadelphia, for particulars about free tuition in our new Training School for women Missionaries.—Editor), the preparation is assured if only your will is assured. You may have no money, but you can make it. Any brave girl can in these days, and the lessons you will learn, meanwhile, will be a large part of your preparation. If you ask how, you can be put in communication with those who have worked their way, and who are so much stronger for the effort. It may require time, but you need time; there is more danger in going too young than too old. If you are called and consecrated to the work, you will find a way for the preparation.

If you obey the call to live not for yourself, but for others, and to go for Christ's sake to work where you are most needed, He will lead you out into a large place, and give you more than you can ask

or think of all good gifts. Instead of going into exile, you will find home in the hearts of the many who will love you. Instead of going into an unknown, obscure place, you will climb a hilltop and find the world at your feet. Instead of the little aims that attract but never satisfy, you will have purposes and sympathies as wide as the lands in which you labor. The servant is not greater than his Lord, and you will not fail of sore trials, heart sorrow, disappointing delays, but as you are a joint-heir with Christ in these things so are you "in the joy that was set before Him." Go for Christ's sake, abide in Him, and the joy of the Lord will be your strength. Even in tribulation you will thank Him for giving you a part in such a blessed service.

*Republished from a tract by the courtesy of the Woman's Foreign Missionary Society, M. E. Church.*

[Before the first Woman's Foreign Missionary Society was organized, which is now celebrating its semi-centennial jubilee, Miss Isabella Thoburn had written a letter to the men of the Mission Board of her Church, asking to be sent to India, and declaring that she was willing to perform the humblest work. The idea of sending out an unmarried woman as a missionary to heathen people, with their low conception of women, was unknown at that time, and the letter embarrassed the Board. But, providentially, several ladies were convened in Boston just then, for the purpose of founding a Woman's Foreign Missionary Society, and to them the secretary sent this letter. The communication was precisely what they needed to encourage them, and confirm them in their proposed undertaking. By this new society Miss Thoburn, the first woman employed as a foreign missionary, was sent to India. There she labored for more than forty years to educate the girls by establishing Christian schools. She had a wide vision of the needs of India, and saw very clearly that enlightenment and regeneration of the women must be "the door, great and effectual," through which Christian civilization must enter. She died at her post in 1901, and her brother, Bishop Thoburn (author of the Mission Study text-book, "The Christian Conquest of India"), said of her, "My sister died in her best usefulness, but she had completed a well-rounded life. Her great tasks had all been finished, and well finished. Would to God that a thousand young women of like spirit might be raised up, for the splendid opportunities of missionary service to India's womanhood." What would you give for her crown in everlasting glory?—EDITOR.]

## Goodbye Greeting From Our Welcome Visitor

*To the Women of the General Council:*

As the end of my furlough draws nigh, and my thoughts wander fondly towards my "home" in India, I also look back over the happy fifteen months which I have been privileged to spend in America. This time has been spent in "resting," to recuperate strength for a further term of service. But merely to be at idle leisure, to me is not true "rest," and I have therefore deemed it a real privilege to be permitted to meet the friends of our foreign work, and present the cause to them.

It was especially gratifying to be able to meet representative women of various other Synods besides those of my own Pittsburgh Synod. The visit to the General Council at Minneapolis gave opportunity to meet women of the Synod of the Northwest, of Chicago, as well as of Canada, and those who came to arrange the preliminaries for Federation. A short itinerary in Ohio brought me in touch with those of the District Synod, and a stop-over visit in Chicago and Rock Island with those of the Swedish Augustana. Two months spent in Philadelphia, and attendance at the Pennsylvania Synodical meeting at Reading, gave me an

idea of the work of the body which has in various ways taken the lead in organized woman's work in our General Council.

Having thus come in touch with women of so many of our Synods (the N. Y. and N. E., also on a former furlough), I address you as women of the General Council of our Lutheran Church, who will soon be federated in one strong body. Knowing that much of the interest manifested in the women's work on our foreign field is due to you, I do wish to assure you, before returning to India, of the high appreciation of all our women workers on the field, of your noble and self-sacrificing service for the mission. Your efforts to erect the new hospital have been splendidly successful, and it shall ever stand a monument to women's love and sympathy for women. Your decision to generously support the work of that department is laudable. Besides being the means of relieving untold physical suffering, you are constantly bringing the Gospel to many sin sick souls of all classes, and breaking down some of the most formidable barriers which have existed for ages, keeping women in strict seclusion, and making futile every attempt to bring





MISS AGNES I. SCHADE

the Gospel within their reach.

May you be encouraged to continue. The work in every department is expanding, and new departments should be opened, both in the line of evangelistic work and in the upbuilding of the India Christian Church.

While it has been very encouraging to see so large a force of women at work, the vast number *not* yet enlisted impressed me of how much more could be accomplished. The constantly growing work calls for many more laborers, both there and here. The call to help comes to every Christian woman in the home land. The command of the Master is to make His message of salvation known. His desire is that "none should perish, but that all should come to repentance." To help to fulfill this desire is our privilege.

Oh, would that every Lutheran woman were enlisted for service in the ranks of mission workers! The Lord has a definite work for each and every one. It may be to give self. It may be to organize and lead; it may be to educate and urge; it may be only "to give a portion."

The first step is to know and believe

that God requires this service. Constrained by the love of Christ, and actuated by His Spirit, let us be filled with a desire, yea, with a great longing to win souls, to take part in this great work of the Church. What shall our part be? Yours and mine? This foreign mission work is a partnership business, a joint undertaking. A sacrifice is to be made. By whom? By you or by me? I shall go. You call my part a sacrifice. So it is. But I call it a duty. What will you do? The fulfilling of your duty will be a sacrifice. Oh, that we might regard this work as belonging to and meant for all, and that our whole service might be rendered in *love*, and with a willing heart.

With the formation of the Women's General Council Missionary Society, in Lancaster in 1911, your organization will be complete. With *THE MISSION WORKER* and other literature placed in every home, the aim to have a missionary society in every congregation will soon be realized. And then will be forthcoming the greater results—more laborers, greater gifts, and a corresponding increase in the work on the field.

But a few more days and I shall wend my way back towards the far East. I take with me very many pleasant memories of this visit which will often cheer, comfort and encourage. When these lines are read I shall be nearing my destination, with thoughts of those on both sides of the great waters. May we all be found faithful in the work our Lord hath given us to do, and be kept unto the end by His strength and power.

Sincerely yours,

AGNES I. SCHADE.

MONACA, PA., Oct. 31, 1910.

### IT DIES HARD

The custom of child-marriage in India, in spite of British diapproval, the education of the people through Christian missions and the attitude of the more enlightened Hindus themselves, is by no means a thing of the past. A British blue-book just issued shows that out of a total population of nearly 300,000,000 there are nearly 25,000,000 married under the age of twenty, and that of these more than 360,000 are under five years of age.



## Thanks For India Boxes

DR. LYDIA WOERNER

You will be glad to hear of the safe arrival of the boxes. Everything was intact. The private parcels were given to their owners. No doubt they were as happy to be remembered by their loved ones, as I. All the thread was forwarded to Mrs. Isaacson. There is only a little, as compared with former years, for general distribution, which will be divided when the missionaries meet together next time. We are happy to receive the drugs and instruments, which had been ordered. We also appreciate the additional free-will offerings of drugs and supplies to the hospital. Many were not marked by the donor's name. Whether the donation was large or small we thank you heartily for the same. A good supply of sheets, pillow cases, jackets, etc., came. The most are of bleached muslin. We are glad to have this supply of better quality for the private European and Eurasian wards; but for the large native wards, bleached muslin is too fine, and will not survive the dhobis pounding very long. By the time we open the new hospital next year, we will need a large supply of unbleached single sheets, pillow cases, the two largest sizes of jackets and skirts, 3 yards wide and about 36 inches long, when finished. There should be three-fourths as many skirts as jackets. For the present we have a sufficient supply of infant articles such as blankets, jackets and slips. The children in the Mission bands could hem towels of all sizes, not linen; wash rags, 12 inches wide of soft material and squares of thin muslin the width of the cloth. Raw cotton should not be used to line pads; nor should they be knotted like a comfortable. After the first trial of the dhobi's skill you would never recognize them again. Several layers of old table or bed linen covered with strong unbleached muslin and machine stitched wears best. We need pads of all sizes and many of them. I write these things that you may be able to tell the ladies at their fall meetings what is needed and they can sew dur-

ing the winter. I have had several letters asking what is needed. Each society should send in the numbers of each set of articles. Then the total of each should be sent to me. It will facilitate matters at the Custom House where the regulations are very strict. We must pay  $3\frac{1}{2}$  per cent. to 5 per cent. on all cotton goods. If some societies prefer to send their donation in money we can buy the native woven unbleached sheets and muslin and have things made here.

The total expenditure of the boxes here was Rs. 59—\$19.64. The officer at the custom house was very kind and courteous and helped me to get my boxes through without delay. I thank you and all friends who helped to supply our needs.

### OUR TELUGU MISSION.

Approximate area, 5,370 square miles. Population, 1,296,000 souls.

IN THE GODAVERY AND KISTNA DISTRICTS.

Madras Presidency, India.

ORDAINED MISSIONARIES AND THEIR DISTRICTS.

H. E. Isaacson,—Samulkot.  
Rudolph Arps,—Dowlaiswaram.  
Ernst Neudoerffer,—Bhimawaram.  
O. O. Eckardt,—Korukonda.  
O. L. Larson,—Tallapudi.  
K. L. Wolters,—Tadepelligudem.  
C. F. Kuder,—Boys' Central School.  
J. H. Harpster, D.D.,—on furlough.

WOMAN MISSIONARIES AND THEIR DISTRICTS.

Agnes I. Schade,—Girls' Central School.  
E. L. Weiskotten,—Hindu Girls' School.  
Dr. Lydia Woerner,—Medical Work.  
Dr. Amy B. Rohrer,—Medical Work.  
Dr. Betty A. Nilsson,—Medical Work.  
Sigrid Esberhn,—Zenana work.  
Susan E. Monroe,—Zenana work.

One ordained missionary for every 25,000 of the population of our field would call for 52 ordained missionaries. We have seven.

If the effort to convert the 1,290,000 people were to cost us an average outlay of ten cents a year for each soul in our India field—would that be spending too much to save a soul?—the total annual expense would be \$129,000 for the 465,212 communicant members of the General Council, an average of 30 cents a year from each one of us. We are getting about \$35,000 a year, or about  $7\frac{1}{2}$  cents per communicant member.



RECENT GRADUATING CLASS OF OUR GIRLS' CENTRAL SCHOOL

## The Age Of Miracles Is Not Yet Past

DR. AMY B. ROHRER, TEMPORARY SCHOOL MANAGER, INDIA

The above is a photograph of last year's graduating class of our Girls' Central School in Rajahmundry. Since January, 1910, the Bible teaching in the higher classes has been done by the manager.

Two of the girls from the Brecklum Mission are now in the training class at Guntur. Of the remaining girls, some are teaching in the villages, and will enter the training class of our own school next year. The history of each one in the group cannot be given here. Their faces must speak for them, but I should like to add a word in particular about the one directly back of the manager. She is an ideal product of, and an honor to our school. She is a beautiful Christian character, the very personification of faithful and affectionate obedience. Loved and respected by all, she is a splendid example among the girls. At present she is serving as our

matron and serving mistress. Later we hope to have her trained in the Hospital as a nurse.

This year's class numbers ten, and has in it some bright, pious, energetic girls. The boarding-school is a wonderful agency, in the missionary enterprise, for the developing of Christian womanhood.

[No one would want a more convincing evidence of the Gospel's transforming power, than to contrast a picture of what these Hindu Christians were, before their regeneration, and this sight of what the living Word has made them. "The power of God unto salvation, to every one that believeth," is an incomparably high claim, but the inspired Scriptures claim for themselves this Divine prerogative, and it is attested by constant miracles of grace through all the countries and in all lands, India not excepted.—Ed.]

# A Group Of Our Native Bible Women In India

MISS SUSAN E. MONROE



A FEW SAMPLE OF OUR NATIVE CHRISTIAN MATRONS

DEAR MISSION WORKER: Your September issue lies before me, having arrived quite promptly. How much you do crowd into a few pages! We rejoice that your circulation is extending so rapidly. When people read they are led to think, we trust also to pray and to give.

But here are seven Bible-women waiting to be introduced to you. Let us begin with the central figure of the three who are sitting in front. Ameliama's pleasant smile is a passport to her entrance into the houses of our Christians in which her province lies. Everybody had learned to respect and love her as a primary teacher in our Boys' Christian School for many years. Now that she has become too advanced in age to continue in that capacity, the Board has pensioned her on the very modest sum of a dollar per month. With a little supplement to this, she is now devoting her time to work among our untrained Christians, as a teaching deaconess in the congregation. She has become so accustomed to questioning children, that she quizzes the seniors in much the same manner, when reviewing the Catechism or a Scripture passage.

Her eyesight, alas, is failing, but we trust that our Father may preserve to her what is requisite for her work and for her own comfort. At Ameliama's right side is T. Ruth, widow of Pastor Joseph, who

died some years ago. Ruth can readily gain admission into most rigidly orthodox Brahmin houses. Children are fond of her. Her manner of teaching is agreeable. She uses a good deal of tact.

On Ameliama's left side is N. Deborah, Ruth's older sister. Though her hair is grey, and she cannot move as nimbly as our younger women, yet she teaches in a great many houses in the neighborhood in which she lives. Each one's district is divided into the five teaching days of the week. They try to make eight visits each day.

Let us look now at those who are standing in the rear. Beginning at our right is R. Annama, also a widow. She is a fearless teacher, and is fond of the hortatory style. Some of our timid women in America will be interested to hear that after the lesson she often asks permission to offer a prayer. [Would you expect that from a soul dug out of the pit of heathenism?—Editor.] She has now fourteen houses in which she has liberty to offer prayer. It is certainly an important concession.

We turn now to the pleasant-looking woman standing back of her mother, N. Deborah. This is J. Annama, the wife of a Catechist in Pastor Arps' field. They have no children. Annama teaches in the houses in Dowlaishwaram, where she lives. It is my own aim to spend one day of each month visiting in these same houses, but thus far I have been prevented from going as regularly as I desire, owing to the heat and heavy rains which have continued later than usual.

The tall woman who stands next, is Ch. Sunderama. She has a very mild, conciliatory manner in teaching. One is impressed by her kindness and steadiness, rather than her forcefulness.

Salome is the youngest and stands at our left. She has been a widow about four years, and began Bible-teaching at that time. Her work lies among some of the lowest caste-people, although she has some Brahmins in her district. The weavers, the shepherd-caste, and the wives of the native

policemen, form her classes. These women are often bright, but usually without education, and sometimes very indifferent. When they are slow and dull she grows disheartened, but when they try to remember and are interested, she comes home with shining countenance and tells me how well

her work is doing. Ruth and Salome teach in our Sunday Schools, Ameliama often acts as supply, and Deborah says that she often teaches in one or another of the houses on Sunday afternoon. Miss Esberhn and I hope to add two new teachers at the beginning of next year.

## Zenana Experiences In Rajahmundry

MISS SIGRID ESBERHN

Aryapuram is probably the storm centre of our Rajahmundry field, where Hinduism still has the strongest hold on the people. In June we began work in this part of town where for several years no instructions in the Word of God have been given. About fifteen homes are now open for regular teaching, and we know that our weak endeavors are not in vain. "My Word shall not return unto me void," saith the Lord. One young woman, who in the beginning, would smile in a cynical way, is now listening eagerly, and drinking in every sentence. Some time ago the women in another home said when we left, "Please teach us to read, so that we may study your Big Book for ourselves." It may interest you to know that the Bible-woman who is help-

ing me, gives her assistance without remuneration. She is the wife of our native pastor William, and the first Christian woman in our Mission to voluntarily offer her services without salary. Three afternoons a week are given to the work in Aryapuram, the rest of the week I go with one of the other Bible women. Some weeks ago in the old part of town, a young man of his own accord, asked me to come and teach the women in his house. Of course I gladly consented to do so, and not only the women of that house, but several of the young men, too, are earnestly receiving the Word of Life. Pray for us that this Word may have free course and be glorified through us as your representatives in the Rajahmundry field.

## The Outlook For Christian Missions In Japan

By RICHARD GERBERDING, STUDENT AT THIEL COLLEGE, GREENVILLE, PA.

From the very beginning, the spread of the Gospel has been ever westward. St. Paul, the great missionary to the Gentiles, heard in a vision the call from the West: "Come over into Macedonia, and help us." Five centuries later, Gregory sent Augustine westward to convert the Anglo-Saxons. Ten centuries later found the Gospel spreading through this New World, ever westward, and when, less than a century ago, the call, "Go West, young man," urged the hardy pioneers to settle on the Pacific Coast, it seemed that the cycle was complete. Christian civilization had reached the western limit, the insuperable barrier of the vast Pacific. But only five years after the great migration to California, Japan was opened

to the Christian world by Commodore Perry.

"Since that time, the progress made by Japan along all lines is without a parallel in history. She adopted, almost entire, the material side of the civilization of western nations, and eagerly absorbed their sciences. Nevertheless, the Japanese, to this day, in their innermost life, in their deepest instincts, and in their modes of thought, are still an Oriental people."

The Hon. James Bryce, in an address before the Student Volunteers of America, similarly defined the situation thus: "Our western civilization has shattered the ancient ways of life in Japan, extinguishing old customs, old religions and old morali-

ties. These undoubtedly need replacement, and yet they inculcated some virtues, hospitality, good faith and compassion. Is it not the time now, when we have taken away from them so much, we should give them something better to fill the void?" Ah, yes, we have given them our material things and they are fast becoming as well supplied with modern conveniences as we are. So, too, we have developed their intellect, and their young men are studying, not only the classics of Confucius, but are reading the same books we American students do. Yet, right here, comes in the awful danger. The old religions which our civilization has undermined had at least a few restraints, but now there are none at all. Morally, therefore, the Japan's young men of today are so wicked as to alarm even her own statesmen. The vices of our civilization are pouring in far faster than our religion. The worst men in the East today are not Chinese or Japanese, but degenerate white men.

Now, what is our duty? The transfer of the seat of authority from Confucius to the individual conscience has been sudden. It is natural then, that with no spiritual aid of any sort, the pagan people of Japan, relying upon their own consciences alone, and overcome with besetting sin should fall deeper into the vices which so tempt them. Their recent bureau of consultation for men contemplating suicide reports receiving as many as fifty letters a day.

The despondency of those Orientals, as they realize the inadequacy of their old faiths, is pitiful. They are, therefore, remarkably open to truth. The young men are easily appealed to by one of a high sterling character. For example, the young men at a Japanese summer school were recently asked to vote for their ideal man. The largest number of votes was for Abraham Lincoln, which shows that national and racial prejudice is with them a thing of the past.

No, it is not too late. Now is the time to strike for Christianity. The Japanese are a religious people. The conditions are somewhat like Paul found in Athens. In Kyoto, a city of 400,000 inhabitants, there are 10,000 shrines and as many priests

—one to every forty people. General Semba, of the Japanese Army, says he never saw the troops go into action without some sort of religious service. As a result of the doubts concerning their old religions, they are eager to listen to preachers, and to attend Bible study. So successful have been the Christian evangelists that Buddhist priests have imitated their methods, and now hold street meetings, often actually using Scripture text, without, of course, giving credit to their source. Another feature of the Christian work which is so attractive to the Japanese that the priests attempt to imitate it is the music. One of the missionaries relates that while the troops were congregated at a railway station waiting to be transported to the front, a band of Christians were singing "Onward, Christian Soldiers," "Stand Up, Stand Up for Jesus," and other martial Christian songs. When Buddhists attempted to imitate them, the best they could do was to sing lewd drinking songs, and to every dozen at the heathen groups there were a hundred at the Christian gatherings. They distributed printed copies of the hymns, and as the trains moved off, the soldiers were singing so lustily that a general impatiently asked, "Are all the soldiers becoming Christians?"

The call from Japanese STUDENTS is a challenge to Christianity. There are 290,000 high school students in Japan, and six million primary students. The accessibility and responsiveness of these are some of the most hopeful features of the outlook for Japan's future. A few years ago, students were warned against Christians as the "evil sect." Today, not only do students and teachers flock to hear the Gospel message, but the Imperial Minister of Education actually appealed to the Young Men's Christian Association to provide more Christian hotels, for the purpose of ministering to the moral and spiritual welfare of the nation. As one of the speakers at the Rochester convention said, "The pressing problem in Japan is not how we may open more doors, but how to enter in those now standing wide open, and take possession for Jesus Christ, before the enemy preempts the ground." As go the students, so goes the nation, and when the students are so re-



ceptive of Christianity, can we let the opportunity pass?

In thinking of the situation in Japan, I am reminded of the winters when at home we had barrels of apples in the cellar. The parental edict went forth, "Eat none but those that are specked, but eat all you want of them." Naturally, the apples went slower than if we had eaten the good ones, and by the time we had eaten the first that were getting rotten, those that at first had been sound were half decayed! The situation in Japan is like a ripe apple. The longer we wait the more will their openness to Christianity be "specked" by the evil influences of immoral westerners and by superstitions stubbornness. Why not get the perfect fruit? Why wait till it is partially ruined?

The efforts of the early missionaries were wisely directed toward the influential classes in Japan. The result is, that Christianity has a far wider influence than mere statistics might imply. This is being shown by the rapid crystallization of public sentiment along Christian lines. For instance, you will recall the agitation to dispense with the dancing Geisha girls at the time of the visit of our American fleet a year ago, and an order was issued forever prohibiting the disreputable custom of such dissolute dancing before any member of the imperial family. It is a significant fact also, that the wardens of the three great prisons in Japan are all Christians. The government has even done more than our own would dare to do, appropriated money for Christian institutions, whose work they recognized as a boon to the nation.

Another encouragement is the large number of native workers, and the fact that nearly all the Protestant mission bodies are working together on practical lines. In no other field has denominationalism been less in the way of co-operation. The opportunity for work by and among women is probably greater than that of men. I have spoken of the immoral conditions in the colleges. Think what this must mean for the women students, whose heroic ambitions, coupled with poverty, make them the prey of the most diabolical forces of society. Mr. Phelps says, "Most fruitful

has been the results of woman's work for women in its tender ministration. Often when we are at a loss to account for the friendly attitude of certain influential men in Japan, who are the key to a situation, we solve the riddle by discovering that the wives of these men are Christians, or at least have been under Christian influence at mission schools, or in touch with woman's missionary work." Miss Soper, of Tokyo, says, "We are continually trying to train women in their own homes, where the strength and sweetness of their Christian influence can make them more fit to become the wives and mothers of the future generation." The difference between the old and the new generation of Japanese women is immeasurable, for the older mothers are an ignorant suppressed class, and cannot appreciate the longings and yearnings of their daughters. A word ought to be added about Christian efforts in behalf of factory boys and girls. The conditions of this class in our own land are bad enough, so we can well imagine what they must be in a heathen land without the Gospel light.

Now, to sum up the outlook for Christian missions in Japan, we note the following facts:

1. A general decadence of their religions.
2. A consequent openness for our Gospel.
3. A great call from the student class.
4. A public sentiment along Christian lines.
5. A large number of native workers.
6. A spirit of denominational co-operation.
7. An open door for woman's work for women.

"Say not ye, there are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already unto harvest. Harvests which are plenteous indeed. But the laborers are few. Pray ye, therefore, the Lord of the Harvest that he will send forth laborers into His harvest." But prayer alone is not enough. "If a brother or sister be naked or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful, what doth it profit?"

THE  
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GAVE  
THE  
WORD



THE  
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PSALM  
68:11



THE FEDERATION MOVEMENT IN JAPAN

THY  
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LIGHT  
UNTO

MY  
PATH



PSALM  
CXIX

## Progress Of Christianity In Japan

There are now nearly 600 Protestant churches in Japan, with a membership exceeding 75,000. There are nearly 500 ordained native workers, 600 unordained male workers, 200 Bible women, nearly 100,000 scholars taught in over 1,000 Sunday Schools. There are about 4,000 students in Christian boarding schools, and 100 Christian kindergartens, where 8,000 children are taught. About 400 students are trained in the theological schools, and 250 women in women's Bible Schools. Protestant Christians gave for Christian work in Japan, last year, 300,000 yen (\$150,000).

As an entirely disinterested testimony to the practical results of these Christian missions it would be difficult to find a more forceful declaration than that made in the "Kokumin," of Tokio, the official organ of the Japanese Government, which says: "The development of Japan to a first-class power within the past fifty years is to a great extent attributable to the trouble taken by the missionaries who, either by establishing schools or by preaching the gospel of Christ in the churches, have cultivated the minds of the Japanese, and enhanced the standard of their morals. It is to be hoped that the missionaries will redouble their energies and zeal in promoting the welfare and happiness of the Japanese."

When we consider the fact that more than five million copies of the Bible, Testament and Portions have been circulated in this country during the last thirty years, it is a wonder that so many continue to be sold all the time. The total circulation during 1909 was 8,844 Bibles, 83,410 Testaments, and 255,541 Portions. This large and continuous demand for the Scriptures is a sure indication of a real desire among the Japanese to know what the teachings of Christianity are. It is reported that there is, among the students especially, a keen desire to know the life and teachings of Jesus. Another surprising and interesting fact is that, during the past ten years, two hundred thousand copies of the Christian Union hymn book in Japanese have been sold.

The words of the prophets and apos-

tles are quoted in the daily newspapers alongside of the words of the ancient sages of China; and many of the sayings of Christ are coming to be almost household words.

A Japanese nobleman of high rank wrote to a Conference of Missionaries: "You are the living representatives of the lofty religious experience which we Japanese now demand. Whether the nation shall have a vigorous and well-rounded development or not, depends on whether or not we assimilate this consciousness.

"You, with your strong, clear, ethical consciousness and your kindly, peaceful, loving sensibilities, have you not a motive that ought to call forth faith from us in Japan? If you are conscious of this, then your mission is as clear as the day. Political and economic affairs do not bring us into direct relation. It is based upon the Christianity of America, which you represent, in our own spiritual life. Should you not exert yourselves to the utmost, not only for the peace between America and Japan, but in a real sense for the establishment of the Kingdom of God? Now is the time, we firmly believe, for you to bestir yourselves and manifest the seriousness of your purpose.

"There is in Japan today, among the leaders of the people, almost a universal cry for a stable basis of morality. The suicides and gross immoralities of students and business men have startled us into inquiring the reason for such moral failures. Hitherto education was thought to be sufficient, but the helplessness of the people is made apparent in the appeal of the Minister for Education that teachers and professors would try to inculcate moral ideas in those whom they taught."

During the late war, Christian work among the soldiers reached tens of thousands, who, with a favorable report of Christianity, have returned as victorious heroes to homes and villages heretofore shut against Christ. Reports of the evangelical addresses at the World's Students' Federation Conference, the first international gathering ever held in the Orient,



were published in all the dailies and read by millions. Homes, villages, schools, before closed, are opening to the gospel."

Dr. J. L. Dearing has recently declared that there are more Christians in Japan today than there were in the entire world at the end of the first century of the Christian era. Everything is favorable to us. Our work in Japan is vastly important because of the universal respect in which she is held by other Oriental countries on account of being the first to conquer a Western nation.

One of the Japanese religious papers, after reviewing what has been done during the last fifty years, says: "This is a large

score, it is true, but still more formidable is the list of what remains to be attempted." In a population of some 50,000,000 there are but 75,000 Protestant Christians. Including the Roman and Greek Catholic membership there are but about 165,000 who may be called Christians. The paper just quoted goes on to say, "Probably 40,000,000 absolutely untouched! 288,000 Buddhist temples and Shinto shrines to 1,675 Christian churches, and 216,000 priests to 1,391 Christian workers of both sexes! While one Christian worker is seeking to win one convert, there are 156 on the other side trying to hold him."

## A Warm Welcome Back To Porto Rico

MRS. ALFRED OSTROM, SAN JUAN

My husband and I have just returned from a three months' vacation in the United States. Three years had elapsed since our last visit. I need not state that it was a great pleasure, therefore, to meet our dear parents, brothers, sisters and our many friends, and to enjoy the happy privilege of coming in touch with the uplifting civilization in the States. We appreciated more than ever your well-organized church work, and it felt so good to join with you in worship. When we entered your beautiful Churches, and saw the well-dressed men and women gathered to worship the true living God, and to listen to the pure Gospel, I could not but think of our dear Saviour's words: "Unto whomsoever much is given, of him shall much be required." Surely the lot of our Christian friends in the States has fallen in pleasant places, and they should esteem it a blessed privilege to render gratitude to God by prayers and praise, as well as by a willing generous hand, giving the wherewithal to bring the same spiritual blessings to those who sit in darkness. I thought of our mission work in Porto Rico, and how so many deluded souls are kneeling before images, praying to saints and to the virgin, whilst the Bible and its saving truth is withheld by the priests.

Indeed, the contrast is terrific between the conditions prevailing at home and here. Everything here seems to tend to pull one

downward. There is so much ungodliness, indifference, vanity, superstition, ignorance and immorality, that one at times feels so lonely, and as if all efforts were in vain to bring about a better condition of things. But the spiritual uplift from our commingling with Christian brothers and sisters in the States has cheered us onward in the arduous work we have been called to do here in Porto Rico.

We were also greatly encouraged by the receptions given us upon our arrival here. The Spanish congregation at San Juan had planned to give us a welcome home on Thursday evening, September 1st, as the steamers generally come in on Thursday mornings. But this time we did not arrive until about 11 o'clock in the evening. The congregation, after waiting till about ten o'clock, decided to adjourn till the following evening. And the members surely did outdo themselves. Kind words of welcome were spoken, and the members, though very poor, had saved up their pennies to have a happy time with their returning pastor and his wife. We indeed enjoyed very much these expressions of love and appreciation.

On the following Monday evening we were invited by the Spanish Luther League of the Catano congregation, and an appropriate programme was rendered. Refreshments were also served. The Luther



League of Catano, under the leadership of our lady missionary, Miss May C. Mellander, is very active, and has proven of great help to the spiritual welfare of its members.

The next day, Tuesday, our place of worship here in San Juan was elaborately decorated with palm branches, ferns, mottoes, and United States flags and colors, preparatory to the great reception that was to take place in the evening by the English congregation, consisting entirely of negroes. But about six o'clock in the evening there suddenly arose the worst storm we ever witnessed in Porto Rico. The wind blew furiously, and the rain fell in torrents. The electric service was put out of order, and the whole city of San Juan and nearby towns were in complete darkness all night. Candles and lamps were hunted up to light the homes. The storm continued all night. Several houses were unroofed, trees uprooted and telephone and telegraph poles were blown down. Because of this unscheduled reception, the intended reception could not take place. But word was passed on the next day, that the people should assemble in the evening. A goodly number came to-

gether, in spite of the unfavorable weather, and also of the fact that a tropical cyclone was raging to the south of Porto Rico. Several speeches of welcome were given, songs and duets were sung, and a most enjoyable evening was passed.

Upon our arrival we found the field well taken care of by the Rev. Mr. Anderson and his co-laborers. We are now looking forward to great things in our mission, namely, the building of chapels, and as soon as we get a lot, a Church in San Juan. The Augustana Society already has about \$2,000 as a fund for chapels, and plans are now being made for two or three in outlying towns. This will greatly strengthen our work in these places. We hope and pray that we may soon get a property in San Juan, so that we can erect a modest Church edifice. We need it so badly. Our Spanish and English congregations here have already waited eleven years, and their patience should now be rewarded with a Church edifice. The other denominations have already had for quite a while, some one, some two, Churches in San Juan, and we ask you to help swell our fund.

## Our Two Outposts In The Porto Rico Mission

REV. A. P. G. ANDERSON, BAYAMON

Every mission has its central stations and its outposts. Many have heard of San Juan, in our Porto Rico Mission, but only a few are familiar with Bayamon and Palo Seco. Bayamon has a population of about 12,000 people, and is to a great extent a rural town. Thousands of acres around here are devoted to the raising of sugar cane. A new feature in agriculture has sprung up in this vicinity since the American occupation of the Island. Americans have bought up large tracts of land, on which they have planted orange and grapefruit trees and pineapple slips. The groves are young, hence have not yet produced a great deal of fruit, but the harvest of pineapples has already been large.

The crowded conditions and heat of San Juan have caused many men employed there to seek rest in the quiet life and cool breezes in the country around Bayamon.

The six or seven miles between these places can be covered in fifty minutes by ferry and train running about every hour of the day. Hence this town with the surrounding country becomes to some extent a suburb of the metropolis of the Island.

It is now fully four years since Pastor Ostrom opened up our Mission in this town. He rented a labor union's hall, in which he conducted services every Friday evening, and Sunday School every Sunday afternoon. From the beginning the work was well received. Though we have held services during these years in several different rooms, all of them unsuitable for Divine worship, still our efforts have not been in vain, for today we have a congregation of thirty-four communicant members, and a Sunday School with an enrollment of some one hundred children.

Church buildings have been the need



OUR PORTO RICAN MISSION WORKERS

Seated in front row, from right to left, are the Rev. Ostrom and Rev. Anderson; the ladies standing in back of them, from right to left, are Miss Mellander, Mrs. Ostrom and Miss Gabriels, the remaining persons are Porto Rican workers

(Courtesy of AUGUSTANA BOOK CONCERN)

of our Mission for many years. Lack of proper places of worship has been detrimental to our work. But a better day is coming. In Bayamon, we hope to have a cozy sanctuary of our own within a year. The Kansas Luther League of the Augustana Synod decided to work for the erection of a church in this town. This will mean from \$4,000 to \$6,000, which is, indeed a large sum of money for that heroic small body to raise, but what a day of rejoicing will it be for our Bayamon congregation, when it can worship in a house expressly built for the service of God!

The little fisher village of Palo Seco is beautifully situated on a narrow strip of land between the Bayamon River on one side, and the ocean on the other. The best way to reach this place is by boat, either from San Juan or Catano. The mission work of the village is in the hands of a good native preacher, who holds Sunday School and services there every week. Sometimes our whole mission force will go there for a special occasion, as we have done at Christmas. On account of our children's festivals

in the cities and larger towns at the close of December, we come here early in January choosing a moonlight night for our visit. We enjoy these trips, for they usually mean a pleasant sail boat ride. We set out from Catano with boxes of candy, packages of toys and the portable organ. Soon the brisk wind has taken us to the mouth of the river, up which we must steer to reach our destination. The entrance is often difficult on account of the sand bars. The boatmen must work hard, and sometimes jump into the water to push the boat along, but soon we are sailing up the little river. The picture on the right is beautiful. We have come late in the afternoon. The sun is setting in the clouds back of the quiet village, with its small huts and high majestic palm trees. We start for the old rickety house which serves for our Church. We are loaded down with packages, and attract considerable attention. Soon the whole town knows that the service held that night will not be an ordinary one, and at an early hour the Church is well filled with people. The attendance is over one hundred, when usually it is from twenty to thirty. We sing

and read of the Christ child, listen to some recitations and songs by the children, and finally we come to those mysterious bundles. Only the children who have come to Sunday school receive presents. Still many come forward and plead with us for a gift, saying they have attended the classes regularly, when they have not once been present. They must leave disappointed, as we know from our records whom we shall remember. We return home leaving our enrolled little ones delighted and the negligent ones unhappy.

Our sail back is enchanting. The wind and water is favorable, and the tropical moon is flooding the landscape with its soft light. We join in English, Spanish and Swedish songs, and soon we are back at the little landing in Catano.

The work in Palo Seco is hard. After some four years of patient labor we have not yet been able to organize a congregation,

but there are children and adults who attend faithfully all services, which gives us hope of some day having a devoted little congregation in this place. The Romish priests, who formerly seldom visited the village, go rather often now. What they ordinarily preach or teach we do not know, but, by saying that God would sink the town into the ocean if the people continued to attend our Church, these papal servants have succeeded in frightening a number of children. Such preaching is effective, but hardly the kind that saves!

The women of the Augustana Synod have raised about \$2,000 for chapels to be erected in our Mission, and one of these buildings will be put up here. Drawings of a suitable little church of concrete have been made, and will be submitted to the Board for approval. The dedication of this House of God will be another festive event, to which we all look forward with joy.



YOUTHFUL PORTO RICANS IN PROCESS OF TRANSFORMATION

(Courtesy of the AMERICAN MISSIONARY)

## Porto Rico's Hopeful Features

The progress of the English language in Porto Rico is little short of marvelous. Practically all the schools of the towns and villages of the Island are using it as the medium of instruction, with the full approval of the people. The result will be that in an incredibly short time English will be the language of the Island, and the transition from the Spanish ideals and ways of thought will be aided tremendously by the change.

As yet, the classes chiefly reached by Protestantism correspond to the apostolic description: "Not many wise, not many mighty, not many noble are called." Here and there a professional man, school teacher or lawyer has embraced the evangelical faith. The masses of the Protestant church, however, still consist of poor people—day laborers, artisans, with a few small shopkeepers.

Out of this material, Protestantism is creating something which Porto Rico never had, an intelligent and self-respecting middle class. It is no exaggeration to say that no factor in the Island today is more significant or more promising than is the life of this class.

The teaching of the public schools has doubtless meant much, but the real training school of Porto Rican thrift, self-respect, and a dawning capacity for self-government, has been the free life of the Protestant Church.

The salvation of Porto Rico, as of every mission field, depends upon the development of a native ministry. As always, in the early stages of such a work, native workers, have had to be drawn directly from the ranks, without preliminary preparations. They are consequently "picked up" rather than picked men, called from the field and forge and tobacco factory.

While the Porto Rican has a native gift of speech, he frequently lacks in self-restraint and in genuine thoughtfulness. It is easy for him to attack the Catholic Church, but less easy to build up constructively the principles of New Testament morality and faith. Most of them were converted too late ever to acquire a thoroughgoing education. The relative failure of Protestantism to reach the more cultivated classes in Porto Rico is partly due to the rudeness of many of these devoted evangelists.

## Chicago Lutheran Women's Joint Meeting

MRS. EMMY EVALD, CHAIRMAN

MRS. F. E. JENSEN, SECRETARY

The Woman's National Jubilee is a movement covering our entire country, patterned after the Laymen's Movement. Its object is to celebrate the 50th anniversary of woman's organized work for Foreign Missions, which began in New York in 1860. A series of educational and inspirational meetings under the leadership of Mrs. Helen Barrett Montgomery, to extend from the Pacific to the Atlantic, commenced six weeks ago in Portland, Oregon, where the largest Church in the city was filled with representative women, and ten missionaries spoke. Then came Seattle and its missionary luncheon for 1,000 women, with 500 turned away who could not get tickets. The mass meeting

was attended by 2,000, and there were not half enough mission study books to supply the demand. At Kansas City 2,800 women were present, and \$50,000 pledged. From Milwaukee the report came, "Finest meeting for women ever held here." Mrs. Ella Flagg Young and other women prominent in educational and philanthropic work attended the Chicago gathering, which occurred on Luther's birthday, November 10th. Philadelphia's date will be February 13 and 14, as a part of the Eastern itinerary, to culminate in a mighty assemblage in New York during the Eastertide. Denominational rallies are held in connection with the general mass meetings in all the centres, and are arousing the societies of the



respective Churches to enlarged effort in their own particular fields.

The Lutheran women of Chicago have a unique organization, known as the "Lutheran Woman's League," comprised of members from nine different Synods: viz., Augustana, Chicago, (General Council), Hauge, United Norwegian, Danish, Northern Illinois and Wartburg (General Synod), Norwegian and Missouri Synods. It has been in existence since 1893, during which time, it has heard of the work of each Synod, by representative pastors and laymen from each, except the Norwegian and Missouri.

The 400 Lutheran women in this League, are banded to instill the principle of denominational loyalty among our Lutheran people in Chicago, and to cultivate the spirit of sympathy and co-operation between the women of the different Synods.

The spacious Immanuel Swedish Church was filled with members of the League, who came from all parts of the city and suburbs on November 8th, in honor of the Woman's Jubilee. Representatives of 8 Synods took active part in the rally. Four short addresses on "Lutheran Woman's Work in Foreign Missions" preceded the

main address by Dr. Harpster, after which women from the eight different Synods made missionary appeals of one minute each. The program was interspersed with good music by choirs from the Swedish and Norwegian Churches. The contributions pledged will pass through the treasuries of the respective Missionary Societies. You women of the East may confidently look forward to deriving much good from the Jubilee meetings, not only to the furtherance of your local work but also the work of the Church at large.—*Mrs. F. E. Jensen.*

At the Minneapolis meeting which immediately followed Chicago, our women were represented at the general conference of all denominations by Mrs. G. H. Trabert and Mrs. T. H. Dahl. They outlined what our Church is doing in the home and foreign and inner mission fields, and what they said was a revelation to many women, who had come to regard American Lutheranism as some exotic, quite out of the sphere of the English language. Our tendency to aloofness is happily yielding to the conviction that we can exert no leavening influence by such policy, nor can we ourselves receive the needed benefit of personal contact with active missionary leaders.

## Woman's Work For Women In India

MISS LUCY LOWE, ERIE, PA.

When we consider the mighty work presented to the Christian world, and the seeming indifference of most of our Church people, it presents a condition that would discourage anyone whose faith does not rest with Him who said: "And I, if I be lifted up, will draw all men unto Me."

Take India alone, with double the number of women than there are people in the United States, with not one in every hundred who has had any school privileges whatever; living in the most abject slavery, not only physical but mental, moral and spiritual, surrounded by superstition, false religion and caste, so that their very lives, their religious and social customs must be studied before they can be approached in any manner. It is difficult for us who are free and enlightened, to form any concep-

tion of the women of India. Yet the progress already made, lends great encouragement, for let us not forget that the preliminary work, the starting of any great project is the most difficult half of it. And much has been done in the way of a start in woman's work for woman in India. Winning the women of India for Christ means a changing of their entire life from their present social, religious, and many home customs. To do this our missionaries have learned that it will succeed only by education, reaching them through the training of the young. Here lies the greatest hope for the future of India.

It surely is a pleasure to contemplate the numerous training schools that our missionaries start and maintain, with the meagre support they get. This same course

cannot be successfully employed with the women, but a new agency, the zenana phase, has been introduced into woman's work, and in recent years a large and increasing force have taken up the work of visiting the women in their homes and telling them of Christ and his salvation.

Fifty years ago, the possibility of introducing education among the women of India had barely been mentioned, and experienced missionaries regarded the idea as wholly impracticable. Even Dr. Duff had said that, "one might as well try to scale a wall fifty miles high." The chief trouble was found in the invincible notion current among the men in India, that women were mentally defective and could not learn, no matter how carefully they were taught. Added to this was an equally invincible belief that any attempt to teach them would endanger their morals, and in any case the effect would be perilous to the reputation and general interest of the family concerned. Today all fears have been quieted by the more than half a million girls and women who are enrolled in the educational institutions of the empire, a number of whom have vindicated their scholarship by receiving university honors. The names of Christian students appear in the lists of applicants for university degrees so constantly that their presence no longer occasions any remark.

Pandita Ramabai's noble work for the uplifting of her sisters is already well known. A Brahman widow, she lost her father very early in life, and consecrated herself to the redemption of Hindu women. Her deeds of faith and philanthropy are expressed in more than two thousand unfortunate ones whom she is protecting, training and giving a vision of Christ. The father of the illustrious Sorabji sisters was a converted Parsee. One of his daughters has exceptional ability as a singer, one was a representative at the World's Parliament of Religions in Chicago, the third and most distinguished is Cornelia Sorabji, a brilliant barrister and writer in India. Her graduation thesis at Oxford, on Roman Law, was one of the best papers ever produced at that institution. Mrs. Sathianthan, a talented writer, established the first

English Monthly Magazine for the women of India. After an address by Miss Singh at the Ecumenical Missionary Conference in New York, in 1900, ex-President Harrison said that if he had contributed a million dollars to missions, and had seen only one such convert, he would consider it a profitable investment. These and a host of others are achieving results for the kingdom among their sisters, and it is not extravagant to state that they are a mighty force for the righteousness in the land.

The work of Foreign Missions in India is no longer confronted by the question, How can we gain access to the zenana? This question has made way for another, namely, How can we supply enough women missionaries for the many zenanas that are opening their doors every day in increasing numbers, to send forth the questioning cry of the Ethiopian, "How can I understand, unless some one shall guide me"? The zenana work was the beginning of a new era for the daughters of India. Half a century has passed and the zenana sister is today one of the most essential and potent factors in the evangelization of the Hindus.

In their visits to the zenana, the sisters discovered that its inmates received little or no medical attention. Male physicians, of course, were debarred, and women physicians were unknown, until they came from over the seas in the wake of the Christian missionary. The first medical missionaries were two American women who arrived in India shortly before 1880. Other American and English women soon followed them, for the work immediately proved successful. "It is interesting," writes Dr. Woerner, "in cases where patients attend for some time, to notice the change that comes over them. The indifference to the Bible lesson gives way to interest, and often the Bible-woman is asked to come to their homes for further instruction. Thus the dispensary becomes a key to open the zenanas, and often succeeds where other means would have failed. Unquestionably the Christian Hospital will become an efficient instrument for the ultimate breaking up of the caste system.

The industrial agency too is attracting attention at the present time. Famines have

filled the orphanages with boys and girls, who are approaching adult years, and the missionaries are compelled to consider the question of finding employment for a constantly increasing number of people. The Basel Evangelical Mission has probably accomplished more in this phase of activity than any other mission in the country. They have taught various trades, and the Mission has proved self-support is possible when the work is conducted by efficient Christian men from Europe and America. The lace industry which has been introduced, and with which you are all familiar, according to the testimony of our faithful missionaries gives great promise for the future; and demonstrates that the industrial features of missionary work is one of the most helpful and promising fields.

Even the popular magazines of our own country now are touching upon the heroism of our missionaries, and giving them the credit for opening the darkest parts of the world to commerce and civilization. In heathen lands Christian missions have established 94 colleges and universities, 159 printing presses, 500 hospitals, 247 orphanages, 100 leper homes, and close

to 27,000 schools. These facts speak loud enough surely, and women have done their full share of this work. They have been fearless, faithful and heroic with the best.

Many of our women of America are interested in the work, and are sending their contributions as well as their prayers that God in his own good way will accomplish the great work. Others are awakening to the importance, and others still are slow to realize it. If they understood what it means to be a heathen woman in India, if they had any idea of the frightful sin and consequent suffering of five hundred millions of these sisters of ours; if they understood what it costs our missionaries to give up home, parents, children and health, to do this necessary work; if they knew how the unkind criticisms and indifference of the home workers grieve those who have given their lives to this work; if they understood that it is for this Christ came, that He instituted and commanded this work, and taught us to pray, "Thy Kingdom Come," it would all seem so different. Are you willing to make it clear to these other women who ought to know?

## Our Monthly Topics And Where To Get Them

By the time this December issue comes to your hand, or very shortly after, the long looked for booklets of Monthly Programs will be ready for you. The complete manuscript was sent to the printers in Columbia, S. C., more than six weeks ago, hence the delay in its issue is not our fault. Unfortunately, it got there just in time to be held up in the long strike of all the printers of that city, and there was no way of getting at it until the settlement of the strike. Since then the work is being rushed with all possible speed, to make up for the lost time, and the booklets will reach you soon. Order from the literature chairman of your Synodical Society. The dispensers of these topic supplies (with the supplemental leaflets additional if you say so), at fifteen cents for the yearly booklet of twelve studies, and fifteen cents for the complete series of leaflets, are as follows:

For societies in the *Ministerium of Pennsyl-*

*vania*: Miss Ella L. Beates, 205 W. Chestnut St., Lancaster, Pa.

*Swedish Augustana*: Miss Hilvine Franzen, "The Buckingham," St. Paul, Minn.; Mrs. C. L. Eckman, Jamestown, N. Y.; Miss Alma Clay, Chariton, Iowa.

*District Synod of Ohio*: Mrs. A. T. Baker, 204 N. Seventh St., Zanesville, Ohio.

*New York and New England, Western Conference*: Mrs. Frank F. Fry, 163 Westminster Road, Rochester, N. Y.

*New York and New England, Eastern Conference*: Mrs. F. B. Clausen, 70 E. 128th St., New York City.

*Pittsburgh Synod*: Miss Daisy E. Worth, 4902 Franklin Road, N. S. Pittsburgh, Pa.

*Chicago Synod*: Miss Clara Gangwer, Mulberry, Indiana.

*North West, Central Conference*: Mrs. W. F. Bacher, 1660 Ashland Ave., St. Paul, Minn.

*North West, Eastern Conference*: Mrs. James W. Maitland, 77 Wright St., Milwaukee, Wis.

*Central Canada*: Mrs. L. Johnson, 405 Barton St., E. Hamilton, Ontario, Canada.

*General Distributer*: Miss Kate Fry, 7301 Germantown Ave., Philadelphia, Pa.

Since POWER is the unanimous choice of the general theme, covering all the twelve topics of the year 1911, it is natural that the first study (January), as the foundation of those which are to follow, should be "The Source of Power." A mere glance at our table of contents on page 2 of this magazine will indicate plentiful side-light material, if you can find time, at next month's meeting, for more than the abundant program includes.

So, too, concerning India, in February, our annual Foreign Mission Season. If there were no formulated program at all in the booklet, THE MISSION WORKER would furnish an ample supply. These articles should be carefully read, to tone up your own heart into full unison with the spirit of the meeting, that you may both receive the more, and give the more.

Church Extension will be the subject for March (the Lenten Season), and THE MISSION WORKER's articles on "America, a Field and a Force," will reach you on the first day of the month, together with those concerning the Easter offering of April, and the Whitsuntide topic of May. Keep the magazine close at hand, therefore, all through the year. The general reader will get much, even if she be not studying our monthly programs, but you will get more.

We owe a great debt of cordial appreciation to our generous sisters of the United Synod South, for their unbounded kindness in so gladly allowing us to use their topic material, and we can only hope that the adaption which had to be made of the material at considerable labor, will prove of sufficient added value to them to make some compensation for their gracious favor. Certainly, no one can doubt that the simulta-

neous use of the same topics by them and by us must result in drawing us into very close affiliation. Whithersoever this may further lead, both of us are already heartily willing to follow. If you choose to regard this as a prophecy, you are most welcome to do so. Mrs. E. C. Cronk, the editor of the *Topics*, will be one of the speakers at the Federation convention, whom you will be delighted to know personally, and we will have a warm welcome for all our sisters who will come from the South.

Every one of the organized Woman's Synodical Societies in the General Council, without a single exception, has been most ready to endorse the Monthly Program movement, and each will handle its own supplies of the booklets and leaflets, through its own literature chairman, as named above. We are confidently counting on an enlarged circulation of THE MISSION WORKER in every congregation through this new enterprise, and we ask your individual help as a loyal friend of the cause.

It goes without saying, that the Federation project also will feel the impetus. Our fond hope is, that not only the delegates, but also the *alternates* from each Synod will be with us at Lancaster, to the last woman, and that others for whom the "official" list was too small will come just the same, and lend us their counsel and enthusiasm. If possible, we will secure the dormitory of some good-sized institution at the close of its vacation season before the opening of the September term, and the whole crowd of us will lodge as a happy party under one roof, thus learning to know each other, under pleasantest circumstances for all the future of our federated work.

**WHY IS NOT THE APPROACH OF THE CHRISTMAS SEASON A GOOD TIME TO URGE THIS MAGAZINE AS AN INEXPENSIVE AND VALUABLE GIFT?**



# Trained At The Kaiserswerth Mother-House

## FLORENCE NIGHTINGALE, THE ANGEL OF MERCY IN THE CRIMEAN WAR



HER FIRST BOOK ON KAISERSWERTH

(Courtesy of LUTHERAN WOMAN'S WORK)

The recent death of this remarkable woman at the ripe old age of eighty-seven marks an era. She has been famous for her labors in connection with army sanitary reform for about sixty years.

King Edward had given her place among the twenty-four persons who can be members of "The Order of Merit" for very distinguished services by command of the king, and she is the only woman who ever has been thus honored. The reverence and love of half a world have followed her for half a century.

Her intelligence was inseparable with an intense interest in the alleviation of human suffering. This, at the early age of twenty-one, led her to give attention to the condition of hospitals. She visited and inspected the civil and military hospitals all over Europe, and herself went into training seven years later as a nurse in Fliedner's Institution of Lutheran Deaconesses at Kaiserswerth. The term of apprenticeship thus served as an unconscious preparation for her life work. On her return home she published a book on Kaiserswerth.

When, in the spring of 1854, war was declared with Russia, a British army of twenty-five thousand men embarked for the scene of the conflict. The battle of Alma was fought September 20th, and the wounded and sick were sent to the rude hospitals prepared for them on the banks of the Bosphorous. These were soon overcrowded, and their unsanitary condition was such that the rate of mortality far exceeded that of the fiercest and bloodiest battle itself.

It was at this great crisis that Miss Nightingale offered to organize a nursing department. Within a week, she actually was on the way with her band of nurses, and arrived in Constantinople on the eve of Inkerman, and at the beginning of the terrible winter of that disastrous campaign. She found the wounded from that second battle filling the wards with 2,300 patients, and during that critical period she exhibited a devotion to her work, and to the comfort of the sufferers, that has passed into history as one of the most remarkable exhibitions of self-oblivious love that the world has ever recorded. This grand woman stood for twenty hours out of the twenty-four to see the wounded and sick provided with every accommodation and comfort that was possible in their condition. Her unintermitting labors brought on a prostrating fever, nevertheless she refused to leave her post. Slowly recovering, she saved not only the health, but the life of hundreds and thousands of soldiers at the price of the exposure of her own health in the severe physical, mental, and especially emotional strain to which she had voluntarily subjected herself. And it is not too much to say that the result was a permanent breakdown in her own health. She became a chronic invalid.

When the Crimean War closed there was a public sense of the indebtedness not only of the British army and nation, but of the whole civilized world to Miss Nightingale.



IN HER RIPE MATURITY AS THE ANGEL  
OF THE CRIMEA

gale, and a fund was subscribed to enable her to found an institution for training nurses, the interest of which fund amounted to about seven thousand dollars per year.

Surviving by all these years nearly all of her Crimean contemporaries, she has borne a fame which none of them surpassed, if indeed any of them has ever rivaled it.

The work of Florence Nightingale during that war was like the life of Daniel in Babylon—one in which not even an enemy could find a fault. If it was exceptionally benevolent in motive, it was exceptionally effective in execution. She was devoted to her work as no Indian fakir to his sacrifices. Yet she never degenerated into a fanatic.

She ventured to antagonize former tra-

ditions and stubborn prejudices. It has been well said of her that she set herself to overthrow the fetish "It-can't-be-done," and of the superstitiously supposed inevitable. Her success was beyond words, tho her task was a stupendous one. She was not only a missionary in the highest sense to the sick and the wounded, but she was a pioneer and a leader. She left the way open on the part of all that might follow her to a success like to her own. Her work has been calmly and judiciously pronounced epochal, like that of Lister and Pasteur in therapeutics. The subsequent achievements wrought in the department of military nursing and hygiene from those days on, and down to the sanitary commission in the American war, and the remarkable feats of the Japanese surgeons and doctors in the late war with Russia, are to be traced to Florence Nightingale as their real mother.

When this lady, "whose greatest monument is in the hearts of countless millions of the world's sufferers, whose pillows have been smoothed, and whose burdens of sorrows have been lightened by her ministrations and those she inspired," wanted to find a place to learn how to care for the sick, she couldn't find it in England. She reports that nursing, in the right sense of the word, seemed an undiscovered art in her native land. She went to Europe to learn something more about it, if possible; and after all her extensive travel, she settled down at Kaiserswerth among the Deaconesses.

Here, then, is the Apostolic Succession; Kaiserswerth taught Miss Nightingale; Miss Nightingale revolutionized sicknursing in England, and her influence led to organization of Red Cross Society.—*The Missionary Review of the World*.

#### RED CROSS CHRISTMAS SEALS

The Kensington Dispensary for the Treatment of Tuberculosis, N. E. corner Hancock street and Susquehanna avenue, Philadelphia, will this year handle the little Christmas seals issued by the American Red Cross Society, in the interest of the cure and prevention of tuberculosis. Those who wish to use these cheery little messengers, which cost but one cent each, may, by securing them through the Kensington Dispensary, help the work of that Lutheran institution which bespeaks your hearty co-operation and support. These seals are not to be used as postage, but as the bearers of Christmas and New Year's greetings on the back of envelopes and packages.

## Eastern Conference Of The Northwest

The second convention was held in Janesville, Wis., September 28th, and was attended by nearly 100 women. All congregations but one were represented.

A Constitution was adopted, and permanent officers elected as follows: Pres., Mrs. H. K. Gebhart, Kenosha; 1st Vice-Pres., Mrs. J. F. Sperling, Milwaukee; 2d Vice-Pres., Mrs. C. W. Diehls, Janesville; 3d Vice-Pres., Mrs. L. A. Anderson, Madison; Rec. Sec., Mrs. Wm. Eckert, Racine; Cor. Sec., Mrs. H. Schambow, Plattville; Treas., Mrs. J. F. Wittenberg, Cedarburg.

Papers read and discussed were on "The Ideal Woman's Society," by Mrs. Troke, Kenosha; "Missionary Literature," Mrs. Shannon, Milwaukee; "India," Mrs. Clark, Waterloo; "Japan," Mrs. Olson, Racine; "Porto Rico," Mrs. Taylor, Plattville; "The United States," Rev. A. C. Anda,

Chicago.

The Society will meet annually in connection with the Eastern Conference in the fall.

The Executive Committee shall consist of the Officers, the Chairman of standing committees, and three additional members, viz.: Mrs. W. K. Frick, Milwaukee; Mrs. A. Krause, Beloit, and Mrs. J. D. Knowlton, Waterloo.

Article IX requires that each congregational society shall contribute annually not less than 10 cents per capita.

It was decided to purchase enough copies of the New Monthly Programs to send one to each society.

The enthusiastic sessions closed in the evening with an address on "The Land of Luther," by Rev. Wm. Eckert, Racine.

MRS. WM. ECKERT, *Rec. Sec.*

## Central Conference Of The Northwest

The fifth convention was held at Goodhue, Minn., October 4 and 5, with 41 delegates representing 13 societies.

The President strongly urged a deeper interest in THE MISSION WORKER circulation and in Mission Study Classes. The Treasurer reported \$540.20 received, with a balance of \$133.34, an encouraging increase over last year's contributions. Features of the afternoon were letters from missionaries, a paper by Mrs. L. B. Deck on "Our India Hospital," an informal talk by Mrs. G. H. Trabert, on "Impressions of Neuendettelsau," which she visited during her travels last summer.

The evening session was devoted entirely to addresses by the Rev. A. C. Anda, on "Our Home Mission Responsibility," and the Rev. J. F. Beates on "Woman and the Mormon Question." \$50 is to be paid for the Winnipeg window, the \$75 appropriated for the hospital and medical work in India is to be continued, and \$75 toward the support of a field missionary.

An earnest call was made for volunteers to represent us at the coming Federation meeting,

and some of our active women will surely go to Lancaster.

The statistical report is as follows: One new society admitted; number of societies, 22; total membership, 638; Home Missions, \$147.27; Field missionary's salary, \$20.09; Porto Rico, \$88.50; India, \$48.15; medical missions, \$85; dues, \$22; Winnipeg window, \$31.25; other benevolences, \$109.18; total, \$540.20.

The officers elected are: Pres., Mrs. G. H. Schnur; Vice-Pres., Mrs. A. Gloeser; Rec. Sec., Mrs. L. F. Gruber; Cor. Sec., Mrs. A. J. Reichert; Treas., Mrs. S. Stopp.

A round table was conducted by Mrs. W. F. Bacher, on "Greater Interest," the principal speakers being Mrs. Jensen, of Minneapolis; Mrs. Breitfeld, of Duluth, and Mrs. Kuhn, of Red Wing. A life membership in the Church Extension movement was taken. Mrs. L. B. Deek was appointed Chairman of the Home Missions Committee, and Mrs. J. F. Beates of the Foreign Mission work.

JOSEPHINE M. MERRILL, *Rec. Sec.*

## Danville Conference

The seventh annual convention was held in Elizabethtown, on October 5 and 6, with 21 delegates, representing 11 societies, also 5 visitors and 5 pastors.

Greetings from the Philadelphia Conference were extended by Mrs. E. R. Cassaday, who spoke on the theme, "The world will be evangelized as soon as the teachers of its youths decide it shall be done."

The convention endorsed the president's recommendations, First, that each society contribute \$1 annually towards the Italian work so auspiciously begun in Philadelphia. Second, that the treasurer

be authorized to pay all delinquent dues to the Synodical Society, and hereafter pay amounts over, as soon as contributed by each society.

The treasurer reported \$180.43 contributed, expended, \$122.55; balance, \$57.88. The India Box Committee reported \$55 contributed. The Organizing Committee reported one new Junior Society at Elizabethtown. The Literature Committee distributed copies of THE MISSION WORKER, and urged subscriptions.

The officers elected are, President, Mrs. E. J. Heilman, Elizabethtown; First Vice-President, Mrs. C. J. Streich, Shamokin; Second Vice-Presi-

dent, Mrs. Mitchell, Jersey Shore; Corresponding Secretary, Mrs. M. M. Dry, Aristes; Recording Secretary, Mrs. C. B. Stroup, Elizabethtown; Treasurer, Mrs. C. E. Ruckel, Danville; Chairmen of Standing Committees are: India Box, Mrs. Reuben Ulrich, Selinsgrove; Literature, Mrs. H. M. Schofer, Mahanoy; Organizing, Mrs. M. M. Dry, Aristes; Lace, Miss Ella Snyder, Danville; Post Cards, Miss Mabel Gritner, Turbotville. The

Rev. I. C. Hoffman, of Philadelphia, spoke on "Our Inner Missions in Philadelphia," including the Orphanage, our Mary J. Drexel Mother House, our Settlement work, and our Lutheran Hospice. Mrs. E. R. Cassaday added an account of the Italian Mission, and the difficulties under which they are working.

Mrs. C. B. STROUP, *Recording Secretary*.

## Pottsville Conference

The sixth annual convention was held at Pottsville on October 13th. The India Box and Porto Rico committees reported progress. Mrs. W. M. Rehrig pleaded for greater effort in "THE MISSION WORKER'S" circulation, and urged all members to interest themselves personally.

Mrs. Geo. Gebert reported receipts, \$125.55; disbursements, \$91.23; balance, \$34.32.

Committees appointed were: India Boxes, —Mrs. Karsch, Mrs. Umbenhen, Mrs. Gebert. Literature—Mrs. Brown, Misses Kepner and Rudy. Organizing—Misses Weller and Flug. Porto Rico—Mrs. Frankenfield, Miss Haesler. Delegates to Philadelphia Conference—Mrs. Karsch, Miss Weller. Norristown—Mrs. Gebert, Mrs. Brown. Lancaster—Mrs. Smoll, Mrs. Schmitthenner. Allentown—Mrs. Felsburg, Mrs.

Steidle. Wilkes-Barre—Mrs. Umbenhen, Miss Kaerscher. Each of our nine local societies, reported its work done during the year.

Miss Weller opened the discussion on "Greater Activity," and Mrs. Karsch reported "Inner Mission Work." Rev. F. W. Wackennagel spoke from his own experience on "Our Foreign Field," and F. A. Bowers gave an illustrated talk on "Our Home Field."

Officers are: Pres., Mrs. George Steidle, Minersville; 1st Vice-Pres., Mrs. J. H. Umbenhen, Pottsville; 2d Vice-Pres., Miss Ethel Kepner, Orwigsburg; Cor. Sec., Miss Annie Haesler, Orwigsburg; Rec. Sec. Miss Sadie Roller, Minersville; Treas., Mrs. George Gebert, Tamaqua.

SADIE ROLLER, *Rec. Sec.*

## Lancaster Conference

The fifteenth convention was held in Grace Church, Lancaster, on October 20th, with 21 Societies responding to the roll call.

The Philadelphia Conference was represented by Mrs. Wm. Zinser, and the Norristown by Mrs. G. A. Kercher. Greetings were received from the Wilkes-Barre Society, and from the Church of the Redeemer, Lancaster. Three new Societies were received, Palm of Palmyra, St. Paul's of Bomansville, and Zion's of Leacock.

In her President's report Mrs. John W. Richards said: "We are assembled to-day in Grace Church. The very name reminds us that the Grace of God it is which constrains us to good works, out of thankful love to Him, who has so greatly blessed us in heart and home and congregation. It is Divine Grace which puts within us hearty sympathy for the poor wandering sheep round about us, in this great land, and in lands afar, who are not with us in the fold of the Christian Church.

"The marvelous development of our western deserts under the new science of irrigation, fast blossoming into fields and orchards, and by that other mighty agency, immigration, the influx of Lutheran families to these new towns, together with the inspiring beginnings already made of our English work in the New England States, and especially in Canada, all appeal to us most strongly, for the greatest aid we can give to our Home Mission work. The records of immigration show that as many as 15,000 have landed at Ellis Island alone, in a single day. The people

cannot continue to crowd into the great cities. New York already has a larger Jewish population than Jerusalem, and more Italians than Venice or Naples. One and one-quarter million more immigrants will have landed on our shores by the close of this year. With the coming of these, there come to us just so many opportunities and obligations.

"As to the Foreign Field this, too, will never cease to appeal to us, because of the endless misery brought to women and little children, by the accursed beliefs and customs of heathendom. We rejoice that our Hospital at Rajahmundry, so much needed by the neglected and suffering women of that dark land, is rapidly nearing completion. Rev. Arps reports that it will be finished by next February. Our Synodical Society has nobly fulfilled its pledge of ten thousand, and our Augustana sisters a like sum. But as the amount needed has over-run the original estimate, and will reach \$24,180 for the buildings alone, it is plain that we must not fold our hands, as if our Hospital work is done, or will ever be, as long as sickness endures.

"Oh, that there were many mothers, who would influence their own daughters to offer themselves for this glorious work of healing the bodies and souls of India's destitute women!

"Once more I would urge also the sending of a Christmas box to encourage our faithful workers in Porto Rico.

"Under the head of literature, I would strongly urge a wide introduction of the new



	Women's Missionary Society.	Young People's Miss. Soc.	Children's Missionary Society.	Home Missions.	Church Extension.	Porto Rico.	Foreign Missions.	Medical Missions.	Other Charitable Purposes.	Value of Boxes, Total.	
Center		35		\$10.00			\$10.00				\$20.00
Columbia	65		110	4.50		\$30.50	15.00			\$5.00	55.00
Elizabethtown											
Ephrata	40							\$10.50		4.25	14.75
Harrisburg	35			4.00	\$2.00	2.00	6.15	1.50	\$2.00	2.00	19.65
Jonestown	22			11.99		7.50	7.00		5.00	2.75	34.24
Lancaster, Advent	30	41		110.00		5.00	15.00			3.70	133.70
" Christ	25			11.50				20.00	89.88	10.00	131.38
" Immanuel			50	8.30	5.00	1.62		5.00	5.27	25.00	50.19
" Grace	26		40	3.00	5.00	14.00	26.00	38.00		9.80	95.80
" St. Mark's	26			8.00	1.00		5.00	2.70			16.70
" Trinity	125			62.00	10.00	5.00	108.51			67.02	252.53
" Zion's	30			45.00		15.00	30.00		4.50		94.50
Lebanon, Salem	20		37	44.90	35.80	10.00	35.00	44.40	50.00	12.00	232.10
" St. James'	22										
Marietta	30			5.30			5.30	5.30			15.90
Millersville	26			1.50	3.31	3.32	5.00	6.87		5.00	25.00
Mt. Joy	20			1.50		9.75	24.75		2.00	24.90	62.90
Myerstown	58						10.00		59.25	40.00	109.25
New Holland	17			3.00			9.50	19.50		20.00	52.00
Reamstown			40	1.00					3.00		4.00
Rohrerstown	20			2.50			3.00		6.00	5.00	16.50
Strasburg	30			10.50	5.00	4.00	4.00		11.95	4.00	39.45
	737	76	277	348.49	67.11	107.69	319.21	153.77	238.85	240.42	1475.54

ELLA BEATES, Treasurer.

Monthly Topics, soon to be issued for 1911.

"The plucky little Canadian Synod has ordered one hundred copies, and the Pittsburgh Synodical, three hundred, with two hundred sets of supplemental leaflets."

This material was prepared by the women of the United Synod South, who generously allowed it to be revised and adapted for our use.

As to the mite boxes for the coming year, by all means let each woman present take home one for herself, and at least one (it should be a dozen) for her friends not here. Then let no week pass in our highly favored lives, without some offering deposited in this treasury to ameliorate the forlorn condition of our sisters in India and in the Mission Stations of our home land.

The treasurer's report was then presented by Miss Ella Beates: Balance in treasury, \$84.31; Receipts at Convention, \$153.68; Dues, \$58.00; Hospital, \$87.57; Medical, \$61.15; Home Missions, \$105.65; Foreign Missions, \$72.51; Porto Rico, \$56.15; Japan, \$5.00; Good Shepherd Home, \$2.00; Church Extension, \$62.80; Field Missionary, \$82.83; Slovak Missions, \$15.49; Education in India, \$131; India Box, \$120.70; Inner Missions, \$2.00; Interest for Literature, \$22; Total, \$1,038.53.

Expenses for year were \$33.05; Report of Convention, \$15; Dues to Synodical Society, \$20; Paid for all Mission purposes, \$866.16; Total, \$934.21; Balance in hand, \$104.32.

The Executive Committee held three meetings. One hundred revised constitutions were printed. The mite box collections for the year will be devoted to the Hospital. A letter heartily approving the Federation Movement was sent to Mrs. Fry with an invitation to hold this epoch-making convention in our midst when the General Council shall meet next September. It was recommended that our President's term of office be extended to three years. Also that a Christ-

mas box be sent to Porto Rico, and a copy of the new monthly program booklets be sent to every Society in our Conference with the hope that its examination will lead to its enthusiastic adoption. The magazine called "Everyland," a sprightly junior periodical, will be placed upon our literature table for inspection and sale.

Mrs. Emma Barr reported the value of box sent to India \$20, and \$118.70 in cash, Porto Rico Box, \$15. Mrs. Sarah Halbach distributed 300 Mite Boxes, and received \$253.37. Mrs. O. W. Weidner sold \$60.28 worth of laces. Mrs. M. E. Leibensperger reported that canvassers for THE MISSION WORKER are making encouraging returns, Miss Minnie Pott, chairman of the Memorial Committee, reported the death of Mrs. Sarah Albright and Mrs. Harry Coho, of Trinity, Lancaster; Mrs. Elizabeth Perrett, of Elizabethtown; Mrs. Louisa Bock, of Salem, Lebanon, and Mrs. B. G. Welder, of Reamstown.

It was decided that we continue the payment of \$25 interest for St. James' Mission, Lititz, for one more year. Also that no officer except the treasurer, may serve more than three consecutive terms.

Offices elected were: President, Miss Anna M. Swartzwelder; First Vice-President, Mrs. G. W. Genzler; Second Vice-President, Mrs. J. H. Strenge; Third Vice-President, Mrs. Carrie Bollinger; Recording Secretary, Miss Anna S. Ludwig; Corresponding Secretary, Mrs. Geo. H. Grim; Treasurer, Miss Ella Beates; Executive Committee: Mrs. E. J. Wackernagel, Mrs. Minnie Breneman, Mrs. C. Myers, Mrs. M. E. Leibensperger, Miss E. Heibeck, Mrs. R. D. McCaskey, Mrs. E. C. Diller, Mrs. H. L. Gephard, Miss S. B. Myers, Mrs. W. H. Laurer.

Breezy "News from Porto Rico," was presented by Mrs. G. W. Genzler, and two interesting letters from Mrs. Alfred Ostrom.

Rev. M. B. Schmoyer told of the needs of the Slovaks, Rev. F. K. Fretz, Ph.D., spoke on Inner Mission work, and Mrs. E. Neudoerffer, wife of our missionary, explained the District Work of India.

At the afternoon session, the convention was given a practical demonstration of a model

monthly society meeting, led by Miss Ella Beates, to show how the new 1911 Topics are to be used.

The evening address was made by Mrs. E. R. Cassaday on "Work Among the Italians in Philadelphia," which proved a veritable revelation to many.

ANNA S. LUDWIG, *Rec. Sec.*

## Pittsburgh Synodical

The last week of October was a notable one for Lutherans in Pittsburgh. At the fifteenth convention of the Luther League of America, the theme was "The Great Commission," and every session was vibrant with missionary interest.

Next day came our first annual convention. When this Synodical Society was organized a year ago, there was not a Conference Missionary Organization within the Synod. To-day there were 134 delegates and visitors enrolled, from 6 Conference Societies and 47 congregations.

The President, Miss Zoe I. Hirt, reviewed the events which led to this splendid result. She paid tribute to the willing co-operation of all the officers and members of committees. She gratefully acknowledged the frequent and helpful service of the President of the Pittsburgh Synod, and other pastors throughout the various conferences. "It is owing to the aggressive work of the Membership and Organizing Committee that only one Conference of the Synod is now without a Conference Missionary Society. In urging forward the work of organization, the most vital factors are the congregational societies. Our aim is, 'A Women's Missionary Society in every congregation in the Pittsburgh Synod.'"

In the wider sphere, the preliminary steps have been taken for the federating of all the Women's Missionary organizations in the General Council into one vigorous body. This is a glorious movement. Let us send our full representation to the Federation in Lancaster, Pa., next September.

We also urge that a committee be appointed in each conference, whose aim shall be to place THE LUTHERAN MISSION WORKER in every home. This committee should also keep track of renewals. There is real and positive need for this excellent journal, and let us give it our earnest personal support. THE MISSION WORKER, together with the new Monthly Topics of 1911, will keep us in close touch with all the missionary activities of our Church."

The Corresponding Secretary, Miss Annie L. Sheaffer, reported in the Pittsburgh Conference, 15 societies, with 362 members. Erie, 9 societies, 279 members. Greensburg, 8 societies, 295 members. Kittanning, 5 societies, 115 members. Western, 7 societies, 326 members. Ridgway, 5 societies, 400 members.

The Treasurer's report showed total receipts of \$209.69, and disbursements, \$164.85, leaving a balance of \$44.84.

The report of the Membership and Organizing Committee was full of encouragement. Delegates from seven Missionary Societies and a num-

ber of Aid Societies met in Wheeling, W. Va., on September 29th.

The hostesses were the women of Wheeling, who may well be proud of their twenty years of organized activity. Very recently this Society received a bequest of \$500, the interest of which is to be devoted to some particular missionary cause. The officers elected are: President, Mrs. A. L. Benze, Vice-President, Mrs. C. E. Reed; Secretary, Mrs. J. L. Miller; Treasurer, Mrs. Lizzie Peterson.

The Ridgway Conference Society was organized on October 12, with the largest membership among all the Conference Societies of the Synod. They resolved to co-operate with the Erie and Western Conference Societies in the enlargement of Miss Schade's bungalow in India.

The report of the Literature Committee, given by Miss Daisy E. Worth, dealt chiefly with the Monthly Topics to be used next year.

Rev. H. K. Shanor called attention to the effort being made by the Pittsburgh Synod to discover and develop efficient lay workers. A committee is now outlining courses of study, with a view to educating young people for special lines of Church work.

As to the India field, it was decided that the societies will do all they can for the Hospital and Medical work, but definite action as to an annual pro rata contribution was deferred until the board is able to estimate the annual amount needed for the support of the Hospital.

Greetings were received from the Ministerium of Pennsylvania, the New York and New England Synod and from Mrs. Ostrom in Porto Rico.

The following officers were elected: President, Miss Zoe I. Hirt, Erie; Vice-Presidents, Mrs. Paul G. Klingler, Pittsburgh; Mrs. N. Scheffer, Meadville; Mrs. C. K. McCreary, Greensburg; Miss Anna Lindeman, Kittanning; Mrs. A. L. Benze, Wheeling; Miss Lucy Krech, Warren; Secretary, Miss Emma V. Passavant, Zelienople; Corresponding Secretary, Miss Annie L. Sheaffer, Pittsburgh; Treasurer, Miss Julia S. Wattles, Pittsburgh.

The following delegates and alternates were elected to represent the Society at the Federation meeting in Lancaster: Miss Zoe I. Hirt, Miss Julia Wattles, Mrs. A. M. Mehrkam, Miss Emma V. Passavant, Miss Daisy E. Worth. Alternates: Mrs. Anna K. Shanor, Miss Elizabeth Siebert, Mrs. A. L. Benze, Mrs. G. F. Greiner, Miss Lucy Krech.

Mr. Horace W. Bikle, in a clear-cut, forceful

address, showed that the aim and purpose of the Laymen's Movement are identical with those of the Women's Missionary Society.

Rev. C. H. Hemsath's appeal left no doubt as to the need of Church buildings in our Porto Rico field.

It was, indeed, a great inspiration to have present the Pittsburgh Synod's own foreign missionary, Miss Agnes I. Schade, of India. Her showing of "Encouragements in the Foreign Work" was a wonderful testimony to the power of the Gospel in India.

Miss Schade's address was purposely placed as the last one on the afternoon program. An informal spontaneous farewell service for her was then held. Miss Zoe Hirt spoke in behalf of the women of the Pittsburgh Synod. President Gongaware, embodied in his brief address, the translation of a beautiful and most appropriate hymn written by a Rev. Mr. Schade, who lived in Germany, in the closing part of the Seventeenth Century.

Rev. H. W. Roth, D.D., read three Scrip-

ture selections, and Rev. Edmund Belfour, D.D., closed the service with prayer and the benediction.

The Synodical Society will present to Miss Schade, as a parting token of our love and esteem, the nine volumes of the Mission Congress held in Edinburgh last June.

At the evening session, Rev. A. L. Ramer, Ph.D., gave a stirring address on our Slovak problems.

It was a great privilege to hear Rev. A. J. Stirewalt, of Kumamoto, Japan, on the establishment of Christian Schools in Japan.

Rev. H. W. Roth, D.D., discussed "The Deaconess as a Missionary," Rev. Edmund Belfour, D.D., made an earnest plea for the support of the Old People's Home at Zelenople.

The following committees were appointed: Membership and Organizing: Mrs. I. M. Wallace, Miss Mary Rifer, Mrs. J. D. Rankin, Mrs. G. U. Preuss, Mrs. J. L. Miller, Mrs. C. J. Frantz, Mrs. Johanna Glasow. Literature: Miss Daisy E. Worth, Mrs. George Beaver, Mrs. R. D. Roeder. REPORTER.

## Norristown Conference

The seventeenth convention was held in Quakertown, November 3rd, 28 societies being represented. Delegates were received from the Allentown and Philadelphia Conferences, and greetings from the Wilkes-Barre and Reading Conferences. In her President's report, Mrs. C. R. Fetter, of Telford, said: "With Churches, as with individuals, spiritual growth can only be developed by useful activity for others. If we would be successful in our life's mission, we must be filled with missionary zeal."

The Hospital in India, when completed will be a memorial to the zeal of our women. Two thousand dollars is still needed under the revised estimate, for its completion. I would, therefore, most earnestly recommend, that every society contribute to their utmost, that this amount may be raised in the near future. This, of course, does not include the equipment or the future support of the Hospital.

I would further suggest, that some societies or individuals, undertake to furnish rooms, as memorials. Our Hospital contributions have increased \$438.95 over last year; Let us not stop at this, but may our aim be a completely equipped institution. I plead also for Japan.

Since the General Council has co-operated with the United Synod of the South, in establishing missions in Japan, and sent Rev. F. D. Smith, as our first missionary, I would recommend that we give our hearty support toward this new enterprise.

The India lace industry is growing, as many a poor native Christian woman supports herself by making this beautiful lace; we should make it a greater success by giving it our patronage.

Though deeply interested in Foreign Missions, this must not make us forget the Home Mission, the Church Extension, or the Inner Mission departments of the same great cause.

A special appeal is made to-day, by the secretary of the Porto Rico Board, that we ensure the project of the proposed new Church building, at San Juan, by pledging ourselves for the payment of one wing. The Allentown Conference pledged \$600 to pay the cost of the foundation and the Pittsburgh Synodical pledged \$500 for one wing of the Church building.

Turning now to another matter, I recommend that Mission Study Classes be established in all our congregations, also Mission Bands for juniors and Cradle Rolls for infants. The young must be trained in missionary activities, for it is from these Mission Bands that we must fill our ranks.

Fresh interest has been awakened to secure new subscribers for THE MISSION WORKER, and I heartily urge every delegate to return to her Society and make an earnest plea with every member to become a subscriber to our efficient missionary organ.

We must not pass by the Slovaks without a brief closing word. Our societies have nobly responded to the proposal to educate one of their young men for the ministry, and I urge a continuance of these contributions until this young man has finished his course."

The Ex. Com. held three meetings during the year. At their first meeting twenty-five dollars was sent to Rev. Harter. Miss Swope, Mrs. Johnson and Mrs. Bradford were appointed a Committee on Slovak work. It was also decided to continue subject cards, Mrs. Bradford to prepare the same. She was also elected as Conference Organizer.

At the second meeting, the Literature and Educational Committees were instructed to work conjointly to enlarge our subscription list to THE MISSION WORKER, by securing one person in each Society to solicit new subscribers. Mrs. C. C.

Snyder, Mrs. Waidelich, and Mrs. Shaw were appointed a Program Committee, and Miss Benda-wald, Mrs. Finkbiner, Mrs. Kercher, Mrs. Jeffries, a committee to make jabots for our convention. All moneys should be sent to our Treasurer ten days before our convention, that they may receive credit for same.

The Cor. Sec., Mrs. U. S. G. Finkbiner, sent out 149 postals, 110 letters and 45 programs. Also notice to The Lutheran.

The Home Mission Box Com., Mrs. F. J. Clamer, reported that Lansdale sent \$5; Royersford, \$10 to Dundas, Minnesota, and Trappe sent \$10 to Alta, Canada. Total, \$25.

The India Box Com., Mrs. G. A. Kercher, reported value of boxes, \$20.55.

The Literature Com., Miss Mary Hunsicker, reported that Mission Workers and Topic cards were distributed, and letters sent to each Society, asking that a special effort be made to increase the number of subscribers to THE MISSION WORKER. Replies were very encouraging.

The Medical Com., Mrs. C. J. Custer, asked pledges for the Hospital and Medical Work. \$671.90 was raised for Hospital Fund, \$138.50 for Medical Fund.

The Educational Com., Mrs. J. H. Waidelich, reported seven Mission Study Classes organized and the work is arousing much interest. Delegates were urged to take up the work in their individual societies.

The Organizing Com., Mrs. Isaac S. Richard, sent letters to pastors asking them to organize missionary societies.

The Lace Work Com., Miss Bertha Benda-wald, reported that lace amounting to \$130.98 had been sold during the year.

The Cradle Roll Com., Mrs. O. P. Smith, reported one new branch with 22 babies was formed in Immanuel's Church, Pottstown. There are now 21 branches, with an enrollment of 1121 children, 176 having been added during the year. Amount contributed, \$172.54.

The Junior Sec., Mrs. H. M. Lessig, reported twelve Mission Bands, three organized during the past year.

The Memorial Com., Mrs. W. Weber, reported the death of one member.

Owing to the absence of the chairmen of the Porto Rico and the Church Extension Committees, there were no reports.

The Slovak Com., Miss Laura Swope, sent letters to each Society urging special efforts for the fund to educate our Slovak student. \$250, to pay for this year's course, has been raised.

Treasurer's report for year ending November 3, 1909: Balance in treasury, \$26.36; annual dues, \$60; Medical Missions, \$138.50; Hospital Fund, \$671.90; Foreign Missions, \$251.27; Home Missions, \$326.54; Slovak Missions, \$229.97; Church Extension, \$301.31; Porto Rico, \$172.43; Convention Collections, \$38.60; Italian Work in Philadelphia, \$50.50; Hospital supplies, \$148.75; Lace Industry, \$56.74; Total, \$2,446.51.

Disbursed to various Mission Boards, \$2,311.19. Mrs. Cassaday's expenses, \$30.55; Corresponding Secretary's expenses, \$2.91; Rev.

Harter, \$25; printing report, \$17; Subject Cards, \$3.50; Dues to Synod, \$30; Total, \$2,420.15; Balance, \$26.36.

CLARA P. KNIPE, Treasurer.

Contributions of Congregational Societies are as follows: Centre Square, \$22.11; Doylestown, \$30.76; Hilltown, \$22; S. Perkasio, \$32.77; Towamencin, \$5; Lansdale, 87.59; Dublin, \$97.37; Tinicum, \$286.01; (Trinity) Norristown, \$92.75; (Grace) Norristown, \$132.31; North Wales, \$110.15; Ogontz, \$7.00; Telford, \$36; Perkasio, \$57; Phoenixville, \$72; Stowe, \$14.87; (Transfiguration) Pottstown, \$289; (Immanuel) Pottstown, \$298; (St. James) Pottstown, \$32; Quakertown, \$93; Pennsburg, \$68.18; Richlandtown, \$15; (Trinity) Quakertown, \$44; Royersford, \$101; Schwenksville, \$27; Sellersville, \$200; Ridge Valley, \$53; Souderton, \$12; Spring City, \$19.50; Trappe, \$88.50; W. Pikeland, \$78.90.

Miss Laura Swope, Mrs. Custer and Mrs. Waidelich, as the Committee on President's Report, recommended, First, that this Conference pay its apportionment toward the \$2,000 balance for the completion of the Hospital in India, and later do our part toward equipping and sustaining the work. Second, that we remember our Mission in Japan, and give it our willing support. Third, that Church Extension be not neglected, as this is one of the most important factors in Home Mission Work. Fourth, that we pledge ourselves for \$500 toward the erection of the new Church in San Juan, Porto Rico. Fifth, that we continue to support a Slovak student, and endeavor to increase this fund.

Election of officers resulted as follows: President, Mrs. C. R. Fetter, Telford; First Vice-President, Mrs. Y. A. Harner, Norristown; Second Vice-President, Mrs. Ella Bechtel, Lansdale; Treasurer, Mrs. J. O. Knipe, Norristown; Recording Secretary, Mrs. U. S. G. Finkbiner, Royersford; Corresponding Secretary, Mrs. Ferd. Sommer, Quakertown; Executive Committee, Mrs. Sydney R. Kepner, Pottstown; Mrs. H. T. Johnson, Norristown; Mrs. Margaret Latshaw, Spring City.

After an explanation of the welcome new Topic booklets soon to be issued for monthly programs, it was decided to order three hundred.

A very interesting paper on "Junior Work," was read by Mrs. O. P. Smith, Pottstown, illustrating how the Missionary Catechism can be used by a class of six girls. She also read a letter of greeting from Mrs. Bradford, in California, which was greatly appreciated by the convention. An instructive paper prepared by Mrs. Ferd. Sommer, Quakertown, on "Mission Study," was presented, after which Dr. A. L. Ramer spoke inspiringly on "Preparing Ministers for our Immigrant Population," and Mrs. Harpster consented to say a few words on Medical Missions. The latter and Rev. E. Neudoerffer, of Rajahmundry, gave instructive evening addresses.

Chairmen of standing committees are as follows:

Home Mission Boxes... Mrs. Clamer, Collegeville.  
Foreign Mission Boxes, Mrs. G. A. Kercher,  
Norristown.



Medical ..... Mrs. C. J. Custer, Pottstown.  
 Educational .... Mrs. J. H. Waidelich, Sellersville.  
 Porto Rico ..... Mrs. C. C. Snyder, Dublin.  
 Cradle Roll ..... Mrs. O. P. Smith, Pottstown.  
 Lace Work.. Miss Bertha Bendawald, Royersford.  
 Organizing ... Mrs. Isaac S. Richard, Pottstown.  
 Nominating ..... Mrs. J. K. Weaver, Norristown.

Ch. Ex.... Miss Hallie Vanderslice, Collegeville.  
 Junior Sec..... Mrs. H. M. Lessig, Pottstown.  
 Slovak ..... Miss Laura Swope, Erwinna.  
 Literature ..... Miss Mary Hunsicker, Lansdale.  
 Memorial ..... Mrs. W. Shaw, Quakertown.  
 MRS. SYDNEY R. KEPNER, *Rec. Sec.*

## Eastern Conference of New York and New England

The fourth convention was held November 3d, in the Church of the Reformation, Brooklyn. Although the day was very stormy, 57 delegates, a number of pastors and visitors, attended, showing that the work is not lacking in interest.

Our new society, Holy Trinity, of East Orange, was welcomed into membership. The treasurer's report showed that \$2,023.11, a much larger sum than ever before, had passed through her hands. This, with reports from the various committees, proved the growing activity in the work.

Home Missions, \$353.00; Foreign Missions, \$548.22; Porto Rico, \$268.61; India Box value, \$219.60; Porto Rico Box value, \$128.00; India Laces, \$611.12; Porto Rico Drawn Work, \$52.25.

The President, Mrs. S. G. Weiskotten, emphasized the hope, that although a good year had been shown, she expected a much better one, as the opportunities were very great. The members' attention was also called to the large sum of money, that could be raised, if each of the 736 members would put aside one cent a day during the year, for missionary purposes.

The President also urged that all members

direct the thoughts of the boys with whom they come in contact towards the ministry, as new fields are constantly opening, and therefore young men educated as pastors will be needed more and more.

Five hundred dollars was pledged for the coming year, towards the salary of a missionary to India, \$750 towards the new Church building at San Juan, Porto Rico, and \$500 towards Home Missions.

The following officers were re-elected: President, Mrs. S. G. Weiskotten; Vice-President, Mrs. John Steurer; Recording Secretary, Mrs. J. Leckner; Corresponding Secretary, Mrs. A. Eckel; Treasurer, Miss A. Hunken.

Mrs. Charles L. Fry, of Catasauqua, Pa., gave a very helpful talk on Mission Literature, Mission Study Classes and Federation. At the evening session the convention was treated to two enthusiastic addresses, the one by Rev. C. H. Hemsath on "The Needs of Porto Rico," and the other by Rev. G. C. Loos on "Our Home Mission Problems."

MRS. AUG. ECKEL, *Cor. Sec.*

## Philadelphia Conferences

The twentieth annual convention opened its sessions in St. Mark's Church, on Thursday, November 10th. Delegates were present from the Norristown Conference. Greetings were read from Wilkes-Barre, Reading and Lancaster.

### PRESIDENT'S REPORT.

Two decades have passed since the organization of this society. It will not be amiss on this twentieth anniversary, which occurs in St. Mark's Church, where the first annual convention was held, to take a brief survey of our past. On the evening of October 17, 1890, a large congregation assembled in St. John's Church, to participate in the services setting apart for their work the first two women sent out by the Board of Foreign Missions of the General Council, Miss Sadtler and Miss Schade. The following afternoon, the women of the Philadelphia churches met in the same church, at the call of the Board, to organize the society whose twentieth annual convention occurs today. At that time, there was but one organized Conference society in the Ministerium of Pennsylvania, that of the Allentown Conference, organized five years before. What has been done in these twenty years? The few women who met in St. John's Church that day, representing the English and a few of the German churches in Philadelphia, have become a so-

ciety numbering 1,500 members.

Every one of the eight Conferences of the Ministerium has a thoroughly organized society. The Synodical Society has been formed, uniting all the Conference societies, in order to do work which could not be done by any one society alone. THE MISSION WORKER has been established, giving the women an organ of their own for the furtherance of their particular work, and with its thousands of subscribers, keeping all the societies informed of what is being done by others, and in touch with every phase of Mission work. Contributions have vastly increased, as can be seen in comparing the reports of the treasurer now with those of twenty years ago. Mission Study Classes were then unknown; now every one is eager for information on Mission topics, and societies which formerly met monthly for a brief devotional service, paid dues, and adjourned, now spend an hour in serious study of the work of Missions in every quarter of the globe. In former years, when a missionary was consecrated for work in foreign lands, there was a ripple of interest for a short time, and then he was swallowed up in an unknown country, to be heard of only at long intervals until, after many years, he should return. Now we know precisely where our missionaries go, by what route, the work they

are to do, and what each needs for his special equipment, the people with whom he comes in contact, and how they are clad, housed and fed.

Photography has made us as familiar with our missionaries' homes as with our own, and the colored lantern slides give us a perfect reproduction of the fruit, the flowers and foliage of tropical countries and the dress and customs of their peoples, while the pen pictures of our zenana ladies have introduced us to that most inaccessible of all places, the interior of a Hindu woman's home, a zenana.

In the same way, we try to acquaint ourselves with the location of our Home Missions. We know how long they have been established, their prospects of success and the names of the missionaries in charge. The appointment of special secretaries of the various Boards, whose duty it is to keep the churches informed of their work, has also contributed largely to the increased knowledge among the women of Mission work and Mission needs.

The various standing committees in our own society, which have grown out of the expansion of our own work, have also contributed largely to increase this information.

If these are some of the results accomplished among us here, what has been done elsewhere in which we have had our part, in the past twenty years? Nine or ten women workers have followed the two pioneers to India, three of them physicians who have been educated and equipped by the women here. Miss Schade and Miss Weiskotten have distinguished themselves by their successful educational work, the entire medical work has been established, and our hospital is now approaching completion, the work in the zenanas has been faithfully done by the self-sacrificing women having it in charge, the lace industry and post card enterprises, both inaugurated by the wife of one of the missionaries, Mrs. Harpster, have, through the hearty co-operation of our women here been successful beyond our utmost expectation.

To follow the growth of the Home Missions of the General Council, through this period, would be impossible; but in that work, we have had our part also. Beside these objects, there have arisen to claim our interest, our prayers and our contributions during the last twenty years, the Porto Rico Mission, the enormous Slovak work, Inner Missions, the Italian Mission, and various other objects, to all of which we have given of our time and our money.

Verily, the little seed planted that autumn day twenty years ago has grown and flourished beyond our utmost hope! The faces of many of the workers of those early days we shall see no more, and the two members of the Board who addressed us that day, Dr. Spaeth and Dr. Wm. Ashmead Schaeffer, have gone to their eternal reward; but the ranks are filled with the young and strong, as the veterans fall, and so the work goes on.

And, now, after this retrospect, what is before us? Work, and always more work. What

we have done in the past year, will be shown by the usual reports. What shall be done in the next remains for us to determine. There is not a single Church interest that is not calling for our assistance. The completion of the hospital in India means increased contributions for its furnishing and equipment, and, after that, regular annual contributions for its maintenance. It should be the duty, as well as the pride, of the Lutheran women of the General Council to bear all the expense of the medical work in our India field, which they have inaugurated, and, now, should support. Beside there are many other departments of Woman's Work in India that should claim our attention, such as the Girls' Schools, the work in the zenanas and the lace industry.

The mere mention of the immense debt of the Home Mission Board should stir us up to active measures to help to reduce it. Your contributions are most earnestly asked for this most important object in our own country. We have done shamefully little in the past year. In our own city the Inner Mission Society is always in need of funds and of workers, teachers and helpers in the Settlement House and those who will work for it outside. The Italian Mission, also growing beyond all expectation, likewise needs substantial aid. The report of the committee on that work will fill many with astonishment at its unprecedented growth. For this Foreign Mission work at our own doors we would ask the hearty co-operation of this society.

In these days of specializing, the Church has not been behind the world, and missions have been so divided and sub-divided that it is not possible to mention every cause deserving aid; but mission information is so widely diffused, that no one need withhold her support upon the plea of ignorance. For this reason we would urge most earnestly the increased circulation of "THE MISSION WORKER," and the adoption, as far as possible, of the Topics for Monthly Meetings of Societies, soon to be issued.

Finally, we would ask that special attention be directed to the Junior Work. Many years ago, in a report to this society, the following words were used:

"As we enter upon a new year, there are a few things to which we should give heed, since the giving of our means is not the only object of our Missionary Societies, and what we would urge upon you, is more attention to the cultivation of the young people and children in our churches. If the young girls are not trained for the work of Missions, who will carry it on when those who bear the burden are called away from earthly toil, or are disabled? In a number of churches there are Young Peoples' Societies or Children's Bands, but they are not numerous. The difficulties attending this department of our work seem many and serious; but, as surely as our Sunday Schools are to furnish our future church members, so surely must our future Women's Missionary Societies be composed of the young girls and children now growing up in our churches, who should be instructed and prepared

for the work that shall hereafter devolve upon them."

Are these words less true now than then? With heartfelt thanks to God who has prospered us and favored us with His richest blessings during the past twenty years, may we go forward with faith and hope into the future.

LAURA H. JACOBS, *President*.

The Executive Committee held four regular and one special meeting. The usual committees were appointed with the following chairmen: Literature, Miss Ida Zinser. Medical, Mrs. Laird. Junior Work, Mrs. Cassaday. Nominating, Mrs. Monroe. Memorial, Mrs. Zinser. Foreign Mission Boxes, Miss Mary Miller. Home Mission and Porto Rico Boxes, Mrs. Trexler. Lace, Mrs. Woll. Post Cards, Mrs. Braun.

After an urgent appeal by Mrs. Cassaday for the Italian Work, a special committee was appointed: Mrs. Cassaday, Mrs. Fretz, Mrs. Trexler, Miss Mary Fry, Miss Mary Brooke and Miss Welden. It was also resolved that on account of the pressing need of a Settlement House for the Italian work, the president of each local society should include this work in her opening prayer at missionary meetings, and try to get a worker to sell post cards for this cause and to solicit contributing members at \$1.00 a year. Miss Downing was appointed a delegate to the Wilkes-Barre Conference; Allentown, Mrs. Trexler; Reading, Miss Welden; Pottsville, Mrs. Hildrick; Danville, Mrs. Cassaday; Lancaster, Mrs. Braun, alternate, Mrs. Zinser; Norristown, Mrs. Fretz.

Helps for conducting monthly meetings, published by the United Synod of the South, and adapted to the use of General Council societies, were ordered for distribution, and that each society pay the moderate price of 30 cents per set.

The Corresponding Secretary was instructed to distribute 2,000 circulars on the India Hospital, and Miss Mary Miller called attention to the need of hospital supplies, such as infant dresses, pillow cases, sheets and ladies' night dresses.

Mrs. Kretschmann advocated the more frequent presentation of missionary topics in the Sunday School, whereupon it was recommended that each local society appoint a committee to confer with the teachers and officers with this end in view.

At the Spring meeting held in St. Peter's Church, Rev. J. W. Horine spoke on Mission Topics in the Sunday School. Mrs. Adamson, of the Methodist Church; Mrs. Santillo, of the Presbyterian Church, and Miss Colesberry, of the Episcopal Church, all actively engaged in Italian Mission work, addressed the meeting. Miss Hess gave an able demonstration with 80 children, of the results attained in our Kindergarten work among the Italians in St. Peter's Church.

The Treasurer was instructed to publish in the printed report the specific sums given for each object by the various societies, and all sums given for the different Home Mission fields shall be reported under the one head of "Home Missions." The chairman of the Home Mission and Porto Rico Boxes reported that two boxes had been sent

valued at \$79.93. Miss Miller said that inasmuch as the contributions for the India box had changed materially, the number of packages had decreased. Conference societies sent their contributions to Philadelphia, as in former years. There were sufficient articles to fill four boxes, and one box of drugs. Money collected was \$648.18, the Philadelphia Society contributing \$79.05 of this amount.

Mrs. Laird stated that since the cost of the hospital would be \$3,500 over the contract price, the women of the General Council were in honor bound to raise that amount. Also that the Board asked the women to furnish and equip the same, and assume the maintenance of the medical work. This Conference unanimously voted to do its full share.

The Literature Committee reported a letter from Mrs. Fry stating that new Topic booklets for Missionary Societies were delayed on account of a printer's strike in South Carolina, otherwise they would have been here for distribution and personal examination.

Mrs. Woll reported that the sale of India lace amounted to \$1,800. She also made a plea for contributions of thread.

Mrs. Braun reported two money orders, amounting to \$119.64, sent to India, with a balance in the treasury of \$18.50, proceeds of the Post Card sales.

The report of Mrs. Cassaday for the Junior Work Committee dealt largely with the importance of introducing missionary talks into the Sunday Schools and missionary addresses at Sunday School conventions. As chairman of the Italian work, she also reported ten contributing members at \$1.00 a year.

The Memorial Committee reported the following members as having entered into their eternal rest:

*Advent*, Mrs. Anna Jordan, Mrs. Catharine Hartman. *Bethlehem*, Mrs. Abbott. *Atonement*, Mrs. Pauline Theck. *St. Mark's*, Miss Emma Toos. *St. Michael's*, Gtn., Mrs. John Shingle, Miss Susan Billmeyer, Mrs. Reynolds. *St. Stephen's*, Mrs. Wm. J. Mann. *Transfiguration*, Mrs. Anna L. Slemmer. *Trinity*, Mrs. Sarah Usher. *St. Peter's*, Mrs. Armbruster. *Rock of Ages*, Mrs. Sarah E. Heintz. *St. Luke's*, Mrs. Louisa C. Doll, Mrs. S. E. H. Bisbing. *St. Michael's*, German, Miss Annie Lenge, Mrs. Hentzler. *St. John's*, Mrs. J. W. Miller. *Dreieinigkeit*, Mrs. Matilda Dreyer, Miss Louisa Bauer. *St. Johannes*, Dr. A. Spaeth, the beloved teacher of the Bible Class connected with this society from the time of its organization.

M. B. ZINSER.

The following officers were elected: Pres., Mrs. H. E. Jacobs; First Vice-Pres., Miss Mary Brooke; Second Vice-Pres., Mrs. E. R. Cassaday; Third Vice-Pres., Mrs. T. W. Kretschmann; Rec. Sec., Mrs. M. F. Hildrich; Cor. Sec., Mrs. W. F. Monroe; Ger. Sec., Miss K. Diehl; Treas., Miss Mary Welden.

The congregational societies made their reports, which showed that the offerings from the

## LUTHERAN MISSION WORKER

	Home Miss.	Foreign Miss.	Inner Miss.	Church Ex.	Hospital	Medical Miss.	Porto Rico.	Slovak Work.	Italian Miss.	India Box.	Phila. Port.	Home for Lepers.	Kens. Disp.	Annual Fees.
Advent, L. A. S.	10.00	5.00			50.00		5.00	5.00						3.00
Apostles, L. A. S.	60.35	25.00		5.00	106.00		25.00	5.00						3.00
Ascension, Primary S. S.					8.00									8.00
Ascension, L. A. S.	5.22				2.50									7.72
Atonement, L. A. S.	2.00			1.00	3.00		1.00	1.00						89.50
Bethlehem, Girls' M. League		78.00	4.50	5.00	3.00							2.00		67.00
Bethlehem, Boys' M. League		50.00	7.00											25.06
Bethlehem, L. Auxiliaries		23.56												118.60
Christ, W. M. S.	27.30	31.30	7.50	5.00	10.50		14.00	5.00	5.00					3.00
Dreieinigkeit														3.00
Epiphany, Manayunk	4.00	2.00			4.00	4.00	2.00	2.00						3.00
Holy Communion	5.00	15.00	40.00	5.00	50.00				10.00					3.00
Holy Trinity, Chester	15.17							4.60						3.00
Holy Trinity, Parish Soc.	29.47	25.10		13.58	31.00			2.00						3.00
Incarnation, L. A. S.	25.00													3.00
Nativity, L. A. S.														3.00
Our Saviour, L. A. S.														3.00
Redeemer, L. A. S.			1.00		10.00									3.00
Resurrection, W. M. S.	11.50													3.00
Rock of Ages, L. A. S.														3.00
Salem, L. A. S.								10.00	5.00					3.00
St. John's	10.00				21.00		25.54	20.00			5.00			49.00
St. John, W. M. S.	252.00	90.00	65.00	10.00	56.74	75.00								611.74
St. John Mission Workers	15.94	30.00	13.41	55.00			5.00							119.35
St. Luke's, W. M. S.	10.00			10.00	130.00		10.00	10.00	5.00	10.00				3.00
St. Luke's, L. A. S.														3.00
St. Marcus, L. A. S.	12.75	5.00		5.00	174.78		18.50	5.00			5.00			359.03
St. Mark's, W. M. S.	10.00				10.00									41.00
St. Mark's, I'll Try Bd.	15.00	15.00			6.00		5.00							88.00
St. Mark's, Y. L. M. S.	25.00			5.00			5.00							3.00
St. Michael's, Eng. M. S.					50.00									3.00
St. Michael's, Eng., Wilmington					13.00		10.00							3.00
St. Michael's, Eng., Jr.					32.50									3.00
St. Michael's, German	2.00				18.23		5.00		3.00					3.00
St. Paul's, M. S.	5.00										2.00	1.00		76.73
St. Peter's, Dorcas														9.80
St. Peter's, Philadelphia	26.50		5.00		39.23		9.80							24.00
St. Stephen's, Jr.														3.00
St. Stephen's, Wilmington	21.00													18.00
St. Stephen's, Jr.	7.50	7.50												47.42
Transfiguration	13.21	11.21			10.00			10.00						3.00
Trinity, L. A. S.														10.00
Trinity, Jr. M. S.	5.00	5.00												3.00
Zion's, Olney, L. A.														103.67
Convention offering				36.40	55.35				11.92	10.00	12.00		1.50	87.00
				155.98	89.89	79.00	140.30	84.60	39.92					2,885.50

*Correspondence:* The author wishes to thank Dr. J. H. R. Macdonald for his criticism of the manuscript.

WELDEN, Tr.,  
4523 Kingsessing Ave.



mite boxes amounted to \$209.93, and for the hospital fund, \$794.10.

The delegates to the different Conferences made their report.

The offering of the morning session, which amounted to \$29.06, was given to the Slovak work.

At the opening of the afternoon session, Rev. Hemsath was privileged to present the work in Porto Rico, and he made a plea that the women of the Philadelphia Conference assume the responsibility of erecting a portion of the new church building in Porto Rico. Moved that this society raise \$500 for the erection of a sectional wall of this building.

A telegram of regret from Miss Laura Keck was read.

Miss Kathryn Miller presented the items for consideration and recommendation of the President's report, which were adopted as a whole.

A beautiful and touching paper on the Wo-

men of India was read by Rev. Neudoerffer.

Miss Haupt, of Pittsburgh, who expects to sail for India within this coming year, was introduced to the convention. She said she was going in response to the Master's call: "Go ye unto all nations."

A forcible and interesting address was made by Rev. Neyroz, giving his personal experiences in his conversion from the Roman Catholic to the Protestant Church, and of his encouraging and successful work among the Italians of South Philadelphia.

It was resolved to extend a rising vote of thanks to the speakers; to the ladies of St. Mark's Church for their kind entertainment; to the officers, and to every one who has contributed in any way to make the convention a success. The offering of the afternoon session, which amounted to \$40.33, was given to the Italian work.

IDA J. BERTOLET, *Secretary.*

## A Voluntary Word Of Recommendation

REV. S. G. WEISKOTTEN

The new series of Monthly Topics ought to receive a most hearty welcome on the part of all our pastors. They furnish most excellent material for a week-day service for the whole congregation. They present a program which appeals strongly to old and young alike. One of the best features about the Topics is, that, in addition to being intensely interesting and instructive, they offer a splendid opportunity to the pastor to train up more workers. The intelligent use of these programs cannot

help but lead to the formation of Mission Study Classes, and wherever these are formed, we will produce a class of workers who will prove a leaven to the whole congregation.

If your pastor does not take the LUTHERAN MISSION WORKER, call his attention to these Monthly Topics. He will thank you for it.

S. G. WEISKOTTEN,  
*Pres. Synod of N. Y. and N. E.*

## What Keeps Educated Hindus From Christ

The committee of the Edinburgh Missionary Conference names these hindrances:

(1) The general absence of the sense of sin as against God. A Vedantist deplores that it is "a libel on humanity to speak of men and women as sinners."

(2) The eating of the flesh of the cow by Christians. The cow is the sacred animal of the Hindus. "A resolve on the part of missionaries to refrain from eating beef would remove a serious obstacle to the acceptance of the Christian faith by Hindus."

(3) The widely diffused influence of pantheistic ideas, with the resultant lack of

moral earnestness.

(4) Another intellectual hindrance is caused by the historical character of the Christian faith. . . . "Is it possible," they ask, "that our faith in God should be made to depend upon the veracity of an historical fact occurring many centuries ago; and that our salvation should be staked upon it?"

(5) The conception of a suffering God is another serious intellectual hindrance. "In Hinduism a suffering deity is altogether unknown. Christ on the cross is constantly misunderstood by the people of the East. In the myriad incarnations of India not one of them is found to suffer for men."

# Advent Missionary Reflections

*"We have lost the eternal youthfulness of Christianity, and have aged into cold calculating manhood. We seldom pray in earnestness for the extraordinary, the limitless, the glorious. We seldom pray with real confidence for any good to the realization of which we cannot imagine a way. And yet we suppose ourselves to believe in an infinite Father!"*

## THANKSGIVING.

For being alive in this critical period of the world's history.  
That we are not given only easy things to do.  
That no work given need alarm us.  
That work shirked in the past does not deter God from again taking us into partnership.  
For pioneers in work in foreign lands.  
For pioneers in the home and inner mission side of the same work.  
For the privilege of learning from others.

## PENITENCE.

For our unbelief, hardness of heart and laziness,  
*"They limited the Holy One of Israel,"*  
*"He did not many mighty works there because of their unbelief."*  
For remissness, faithlessness and lack of enthusiasm in prayer.  
For the blindness that fails to see the greatness of the present opportunity.  
For the lack of sympathetic understanding of the missionaries.  
For the lack of sympathetic understanding among ourselves.  
For the tendency to glorify self in all our work.  
For the meagreness of the work done.  
For our lack of interest in what we cannot see.  
For racial antipathies.

## PETITION.

That those unaware of missions, or indifferent to them, may in this new Church Year get a vision of things as they are, and may give themselves freely to the work.  
That our pastors may keep their congregations well informed on our Church's missionary activities along all lines, and constantly voice their people's missionary supplications before the Throne of Grace.  
That our Sunday School Superintendents and our Christian parents may make frequent mention of missionary efforts at home and abroad, urging the claims of the ministry and the deaconess calling upon the susceptible hearts of our growing boys and girls.  
That our Lutheran laymen may take an active interest in the forward movements of the present age, and lend their personal aid to bring our venerable Church to an honorable position among the missionary factors of American Protestantism.  
That our women's societies may be quickened by the new series of Monthly Studies, and that the Federation of these societies may prove a great aid in maintaining their India Hospital, and all other branches of their mission work.

*Adapted from the Woman's Jubilee Pamphlet.*

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## MONTHLY PROGRAMS

### LIST OF TOPICS FOR 1911

#### GENERAL THEME, MISSIONARY POWER

- January—Introductory—The Source of Power.
- February—Foreign Mission—Power in India.
- March—Church Extension—Power in America.
- April—Easter Offering—Power and Money.
- May—Ascension—Power and Prayer.
- June—Graduation—Power and Young Lives.
- July—The Power of the Gospel in China.
- August—The Power of the Gospel in Korea.
- September—Woman's Power in Saving Women.
- October—Home Mission—The Immigrant.
- November—Thanksgiving—Porto Rico.
- December—Advent—Power in Japan.

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### CONVENTIONS, 1911.

- Wilkes-Barre Conf., March 9, E. Mauch Chunk.
- Allentown Conf., April 6, Grace, Bethlehem.
- W. Conf., N. York and N. Eng., May 4, Jamestown, N. Y.
- Reading Conf., May 10, Hope Chapel, Reading.
- Central Canada, May 25.