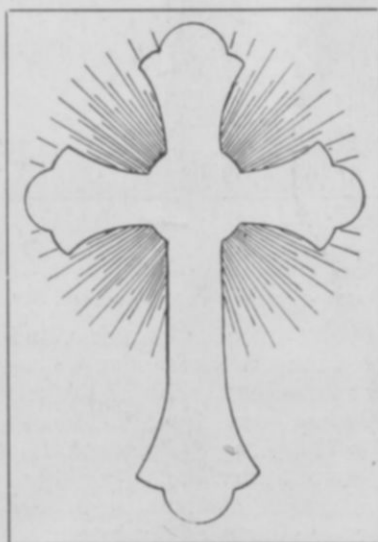


Volume XIV

Philadelphia, Pa., September, 1911

No. 4

Lutheran Mission Worker



"THE FIELD IS THE WORLD"

FEDERATION NUMBER

Published Quarterly by the Woman's Home and Foreign Missionary
Society of the Evangelical Lutheran Ministerium of Pennsylvania
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The Splendid Lankenau School For Young Girls

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A Land-Mark in our Women's Organized Work

More than 300 active, aggressive women, representing our Synodical Missionary Societies in the States of Pennsylvania, New York, New Jersey, Ohio, Indiana, Illinois, Wisconsin, Minnesota, and the Canadian Provinces of Ontario and Quebec, assembled within the historic walls of Old Trinity Church, in Lancaster, Pa., on September 11 and 12, 1911, to federate into a General Council Society.

It was the first time the delegates from these various organizations had ever seen each other face to face, and as they knelt side by side at the altar and received the Holy Communion, even before they were mutually introduced by name, they were thus knit more closely together in heart and soul, and strengthened for the great work in which all alike shall henceforth be engaged.

By action of the executive committee, the temporary chairmanship devolved upon Mrs. Charles L. Fry, of Catasauqua, and the convention elected Miss Zoe I. Hirt, of Erie, as temporary secretary. A nomination committee, consisting of Mrs. J. L. Sibole, Mrs. W. M. Rehrig, Mrs. Felix Hanson, Mrs. F. E. Cooper, Mrs. G. H. Trabert, Mrs. A. M. Mehrkam, Mrs. J. C. Casselman and Miss Bertha Ziebarth, presented the following list of permanent officers for the ensuing biennium, which was unanimously approved:

Pres., Miss Laura V. Keck, Allentown, Pa.
Rec. Sec., Mrs. C. L. Eckman, Jamestown, N. Y.
Stat. Sec., Mrs. Frank E. Jensen, Maywood, Ill.
Treas., Mrs. H. N. Miller, Columbus.

Literature Sec., Mrs. C. L. Fry, Catasauqua.
Life-Membership Chmn., Mrs. L. K. Sandford, Lancaster, Pa.

Mission Study Chmn., Mrs. F. A. Kaehler, Buffalo.
Medical Mission Chmn., Mrs. F. L. Fry, Rochester, N. Y.

Home Miss. Chmn., Mrs. G. H. Schnur, St. Paul.
Inner Mission Chmn., Mrs. A. J. D. Haupt, Albert Lea, Minn.

Porto Rico Chmn., Mrs. G. A. Anderson, St. Paul, Minn.

India Laces Chmn., Mrs. Annette S. Woll, Phila.
Post Cards Chmn., Mrs. W. P. M. Braun, Germantown.

Permanent Exhibit Chmn., Mrs. S. G. Weiskotten, Brooklyn

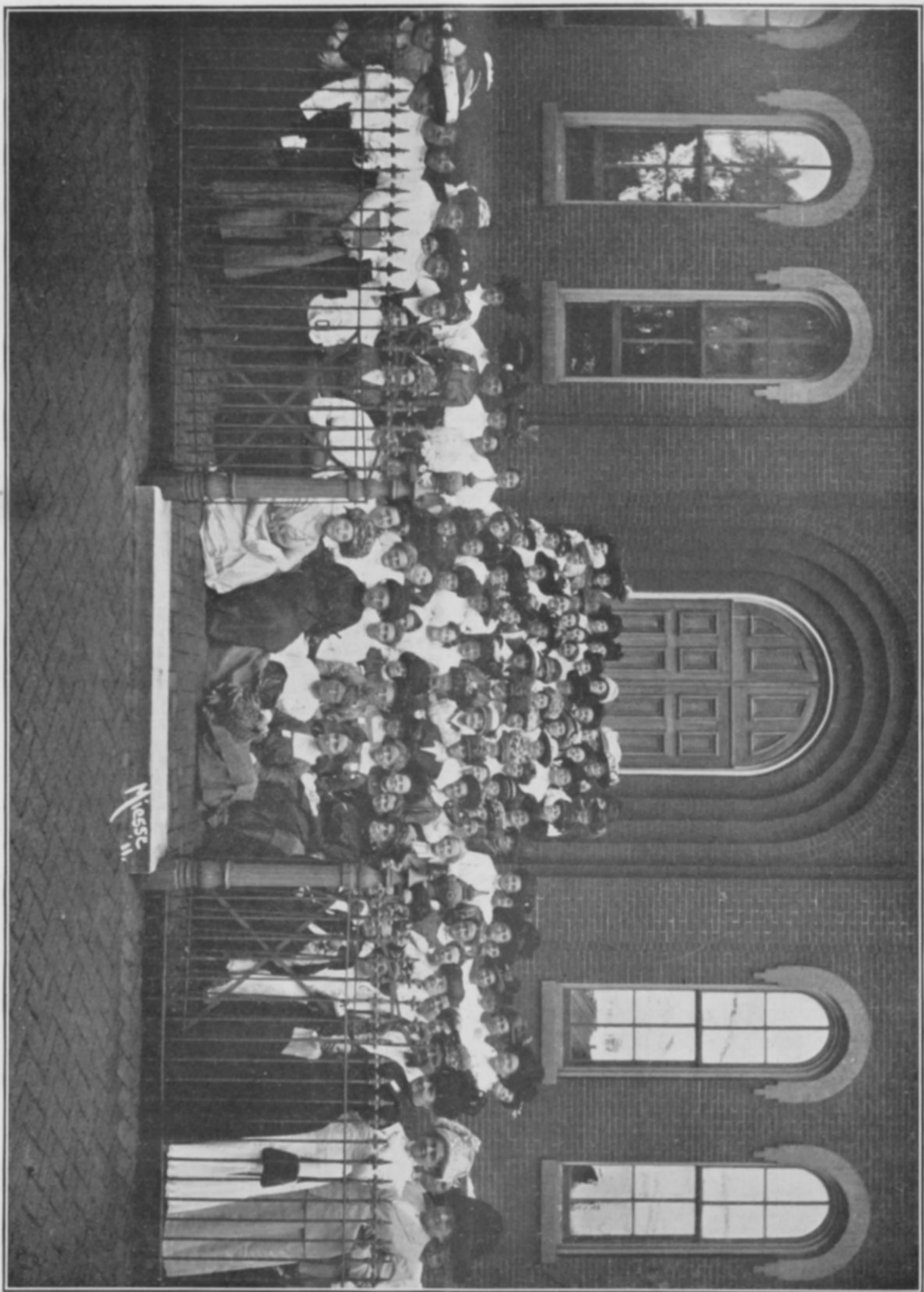
Organizing Chmn., Mrs. M. J. Bieber, Canada.

Junior Work Chmn., Miss Bertha Ziebarth, Mulberry, Ind.

Most of the articles in this special Federation number are abstracts of excellent addresses delivered at the convention, and the postal authorities required that the magazine must be mailed within three days after adjournment. As you can easily imagine, this took some haste, and put our energies to the test, but all such discipline increases confidence for the next ordeal.

The spirit of the assembly, from beginning to end, was most harmonious and optimistic. The descendants of Germans and Swedes affiliated as American Lutherans with genuine cordial Christian fellowship, as all our other nationalities will affiliate some day, and in generous rivalry as to which of the Synodical Societies shall be able to accomplish the largest results, in proportion to its numerical strength. Each will stimulate the others in every good work, and itself will be stimulated in return. The missionary task before American Lutheranism is so large, in its world-wide scope, that it needs the combined strength of all our forces, quadrupled and multiplied, as they surely can be, by our determined, persistent efforts. THE MISSION WORKER and all our literature must be doubled in circulation, through our personal solicitations, and every soul who is interested must "count one," as an individual factor.

Subjects which received special consideration at this convention were: Our enlarged medical work in India, our forward movement in Porto Rico, our enormous Home Mission Field, a permanent exhibit of photographs and interesting objects from every department of our work (to be rented to Synodical and Conference conventions, as well as to individual societies, at a merely nominal cost to meet expressage), the fostering of mission-study classes in all our congregations, the wider dissemination of our Monthly Topic booklets and their translation into Swedish and German, the founding of new Societies in Churches which have no missionary organization.



GROUP OF 150. OF THE 300 DELEGATES AND VISITORS TO THE PEDEATION MEETING IN TRINITY CHAPEL, LANCASTER

Lutheran Mission Worker

VOLUME XIV

PHILADELPHIA, PA., SEPTEMBER, 1911

NUMBER 4

Our Federated Work in the General Council

LOOKING BACKWARD, THEN FORWARD

Standing on this mountain-top, to which we have climbed by slow and gradual ascent, it is but natural that we pause a moment to get our breath, and to cast a glance back over the road which has brought us here.

And this road goes farther back than most of us think. If your impression be that we are now projecting quite a new thing in our Church, you will be amazed to learn that we are only beginning to execute what was begun to be projected more than FORTY YEARS AGO. Not many of us would be willing to confess that our memories go back that far, hence we will go for our data to the official records. The first Synodical motion on the subject of organized work for women was made on the floor of the Pennsylvania Ministerium at its meeting in 1870, and reads as follows: "That a committee be appointed to take into consideration the systematizing of the service of intelligent and believing women in the work of the Church, and report a plan at the next meeting of the Synod." (See Minutes, page 17.)

Unfortunately, the Ministerium was not yet ready for so advanced a step, and instead of acting on a plan at its next convention, in accordance with its own resolution, the whole forward movement was allowed to hang fire for nearly a dozen years. Then, in 1881, one of the ardent spirits among the younger clergy, Rev. F. A. Kaehler, of Germantown, tried it again, and made the missionary feature more definite and prominent. With characteristic warmth he moved: "That the Ministerium most urgently recommends organized woman's work in general Church interests, in the congregations of this Ministerium, especially in the most important work of Home and Foreign Missions." (See Minutes, page 33.)

Incredible as it may seem, on the unanimous adoption of so positive a resolution (and it well serves to show the difference between the temper of the Synod then and now—for such a defalcation would be inconceivable in these days, under similar circumstances), not another move was made for nearly ten years. The project had evidently been simmering in the men's mind during

that decade, for by 1890 they were ready to vote, though even then with a due spirit of caution: "That the Ministerium proceed to the careful consideration of the question of authorizing Woman's Missionary Societies in our congregations, under the control and direction of the Ministerium and of the congregations in which such Societies exist." (See Minutes, page 79.)

Therefore, to transfer the matter out of the abstract into the concrete, it was at the same time resolved: "That a committee be appointed to prepare a constitution for the government of such Societies, local and general, defining the nature of their organization and work, as well as their relation to the Ministerium."

The reference here to both local and GENERAL Societies is significant as a prophecy, and when the subject came up at the meeting of the General Council in the following year, 1891, provision was specifically made not only for Conference and Synodical Societies of missionary women, but also for a General Council organization, just such as our present Federation is beginning today. Mind you, this was TWENTY YEARS AGO that this action was put on public record by the General Council! Where have we been during these twenty years, that we have not gone ahead long before now, when the way was paved for us in 1891? Before we call the past generation slow, for its waiting twenty years after the first resolution, ere it was consummated, let us remember that we ourselves have done the very same thing, and let us hasten to make amends by vigorous effort to retrieve as much of the lost ground as possible.

One helpful means to this end we have strangely allowed to go by default, which the pastors voluntarily offered to us nineteen years ago,—i. e., in 1892. It was then voted that the Ministerium shall appoint a committee on "Woman's Work" regularly every year,—i. e., make it a standing committee, and shall made provisions at each annual meeting to receive a report of the missionary work done by its women in each of the Conferences (for every Conference is to have

a similar committee within its own bounds). This report is to be published in the official minutes of the Synod, with its full sanction and endorsement, and thus spread broadcast throughout the Church. Surely it is easy to see what a constant loss our work has been suffering from the fact that we have allowed this generous resolution to become a dead letter in all the Conferences except one or two, and in the Ministerium itself, where it has been altogether inoperative for many years. One of the items of business to be done at this meeting, and by no means the least important item, is to ask the officers of the Conferences and of the Ministerium to put this moribund rule into active operation, and a motion to petition the other Synods of the General Council to allow our work the same privilege, of an annual official hearing and publication.

To show the gallant courtesy of the men, and their cordial interest in our work, we have an illustration in the pastors of the Pennsylvania Ministerium. When the Women's Synodical Society of this body was first organized in May, 1895, the following resolution was put on the minutes of Synod at its convention a few weeks later: "Glad to hear that a Woman's Missionary Society of the Ministerium has been organized, and we will be highly gratified to receive any communications from the same." (See Minutes of 1895, page 72.)

We may confidently expect a similar action by the General Council within the next few days,

when our federal constitution, to be adopted tomorrow, will be submitted for official approval. Not only do pastors and laymen of every Synod wish us well, but they stand ready to prove the genuineness of this kindly feeling in every practical way. Yet, after all, the success or failure of our Federation must depend, in the last analysis, upon ourselves. If each individual woman of each local society in each Synod shall catch the true spirit of federation, and be eagerly ready to do her personal part in the common work, the aggregate result will astonish even our own selves, and will make glad the city of God. But what is true of every other corporate union is likewise true of the body here to be organized, and that passage of St. Paul means so much for our future: "A body is not one member, but many. If the foot shall say: Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say: Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? And the eye cannot say unto the hand, I have no need of thee: nor the head say to the feet, I have no need of you. There dare be no schism in the body. All the members are necessary, and should have the same care one for another. If one member suffers, all the members suffer with it; or if one member be honored, all the members rejoice with it. Now ye are the Body of Christ, and members in particular."

The Federation Communion at the Threshold

REV. J. E. WHITEKER, D. D., PASTOR, LOCI

A special work demands special preparation, that it may be done aright. If the task is a physical one, the bodily powers must be strengthened for it. If it is a mental one, the intellect must be trained to meet it. If it is a spiritual one, the soul must be set in tune.

We find Jesus everywhere meeting life's task upon this principle. Remember the sacred hour when He gathered the Twelve in that upper chamber, and there in the silence of the Passover solemnities, shut in from vulgar gaze, He spoke those words so expressively indicative of the human and the divine, "With desire I have desired to eat this Passover with you before I suffer." He would establish His heart by the blessed feast; He would establish their hearts by this fellowship of love.

How fitting that a like impulse should be yours, gathered here, a band of disciples, to hold sweet counsel together,—to consider ways and means by which you may help to fulfil the command, "Go ye into all the world and preach the Gospel to every creature." Before turning to the task that shall call for your sublimest thought, it cannot be otherwise than that a deep desire should fill your hearts to kneel before this altar, side by side, and join in this feast of fellowship and love; so that you may go forth, hand in hand, to take up the task that brings you here.

Think of the infinite sacrifice that makes the Holy Supper possible, and that endows it with comforting and strengthening grace. Since Jesus gave His body and shed His blood that we might have life through His name, shall we not give our-

selves, a living sacrifice, to His holy cause, which is our reasonable service? Think of the lowly condescension that marked the conduct of our Christ at that last feast. And since He rendered humble service, shall we strive for the chief places, as did His disciples? Shall we not rather seek to serve where the leading of our Lord appoints, however lowly the work may be? In all our service, in the home Church, or the Church at large, may His holy example be constantly kept before our eyes.

And now, as you come to this altar and kneel together here, may this be the thought of your hearts: "With desire I have desired to partake of the Holy Supper, before I turn to the task that brings me to this place." The personal preparation on your knees in the Confessional Service;

the very act of communing with Christ in this sacred feast, and with one another in Christ; may it fan the flame of Christian love and make it more warm and bright; may it quicken new zeal in the cause to which you are giving your noblest thought; may it strengthen within you those graces which are a living part of heart service.

And then, when you go back to your homes with the larger vision of the work to be done, and a deeper sense of the share you should have in doing it, may a hallowed light fill your hearts, and a holy purpose inspire your lives; and may you have wisdom and strength and grace from above to fulfil the pledges to which this sacred moment under the power of the Holy Ghost, shall have given the quickening impulse.

Woman's Missionary Work for Women

GERTRUDE SIMPSON

For the women of our modern days, it is hard to believe that there was a time when the woman was not the first, or among the first, in all Christian enterprises in our own land. If we are to realize the great changes that have come about in regard to the world's idea of the proper place and activities of women, we must study the position that our American women held at the beginning of the Nineteenth Century.

The only woman whom the law then recognized as a person was the unmarried woman. The married woman could hold no property, had no legal right to the money she might earn, nor to the control of her children, and that a woman should go out into the world and make her own way was not thought of.

But the greatest change the century has wrought in the ideas of the world is in regard to women's education. With the very first days of colonial history, American schools were established for boys, but we had traveled far into the Nineteenth Century before any effort was made to provide for the education of the girls. During the Eighteenth Century one town in Massachusetts allowed the schoolmaster to receive the girls for one hour and a half each day, for instruction in reading and grammar during the summer months, after the boys had been dismissed, and this town voted "not to be at any expense for schooling girls." In 1826 Boston

abolished its high school for girls because so many girls were asking for admission!

But early in the Nineteenth Century came such women as Emma Willard and Mary Lyon, who, in their eagerness to get schools established for the higher education of girls, made many sacrifices and withstood the severe criticism of both men and women. Only through courageous efforts, and a "faith that would not shrink," did Mary Lyon succeed in founding Mount Holyoke Seminary for the higher education of girls.

In this school, not only was a generation of soundly educated women trained up, but during the years of Miss Lyon's superintendency, not one graduate left Mount Holyoke without becoming a Christian. Moreover, she labored and prayed for oppressed womanhood at home and in the foreign field, and brought her pupils face to face with the conditions of suffering women in heathen lands. Hence it is not surprising that many who organized missionary societies in the early sixties were Mount Holyoke graduates.

This movement for the education of girls has proven to be the greatest factor in the organized work of women for the benefit of women and children in non-Christian lands. Although, in the beginning of the Nineteenth Century, Christian women of America were being awakened to the great need of their heathen sisters, yet they could do little to help them. They had little

money to give,—partly because the country was poor, but more because women were not educated to earn nor control money at that time. But a Women's Missionary Society, including women of many denominations, was organized in 1861, when an appeal was made to American women by the wife of a missionary who had seen the awful oppression under which the women of non-Christian lands spend their lives.

More than thirty years before this time the women of America and England had been aroused, and the mission cause had already received a loyal support from them, yet the Mission Boards had stoutly resisted any organization among the women, as they had not yet realized that the stronghold of heathenism is in the heathen home, and that this stronghold could be broken into only by the assault of the women. The whole world was going to school to learn that a nation can be lifted no higher than its women will permit. After two generations of hard work and experience, the Boards were forced to believe that the "single woman" must be sent into the field, to teach the women and children, if the heathen are to be won for Christ.

The first women sent out found that the winning of the women and children was the most difficult problem of the whole field, because the natives did not want their daughters educated. Even the women and girls did not want the education. When attempts were being made to get girls for a school, a Chinese gentleman put spectacles on his cow and suggested that he send her to school.

But those days have passed.

The work of woman for woman is telling a wonderful story. The hundreds of schools established by the women are training leaders for the future, for most of the women of the East who are making such wonderful records for themselves have been trained in some missionary school, and bills attacking the awful custom of marriage between adult men and little children were only passed upon the testimony of medical women missionaries.

Fifty years ago, the supporters of the women's missionary work in our country numbered only a few hundred. Now there are at least two million. Then only \$2,000 was contributed, while in 1909 four million dollars were raised. Schools, colleges, hospitals, dispensaries, nurse's homes, orphanages, leper asylums and training schools have

been erected by the women's missionary organizations. Besides, they have supported hundreds of foreign and native workers, and printed Bibles, tracts and school books. Newspapers have been founded by them and boats built. They have published missionary magazines, programs, study outlines and lesson leaflets.

Oppressed women have been made happy and useful. Christian homes have been erected in darkest heathendom. Surely our missionary women may well be proud of this noble work.

Yet it is only a feeble beginning of what they can do. The uprising of the men for missions, through the Laymen's Missionary Movement, does not mean that the women should slacken their pace, and leave the work for the men. It is a grand opportunity for greater work by the women. It is a loud call for reinforcements on the part of the women, that they may give their greatest encouragement and sympathy to this great movement. Let us not think we are now meeting the need of the heathen lands. For what are 140 physicians and 79 trained nurses among a half billion of heathen? If physicians were no more frequent in America than they are in the non-Christian world, there would be in the United States only thirty-two, male and female. And what are 6,000 schools to 250 million children who ought to be in school? The doors of the East are opening wide for Western culture and civilization. Shall we give it without the Christian religion which is ours? Let the women answer, and in answering know that among the Protestant Churches of the United States there are at least twelve million women, and not yet *one-tenth* of this number has been enlisted.

The times in which we live demand more heroism, more industry, greater fearlessness and contempt for ease than did the days of our Revolutionary foremothers. We have wider seas to cross, more terrible wildernesses to subdue, more desolate wastes to reclaim. The frontier is farther a-field; but the call for pioneers was never so urgent. In the face of facts like these, for Christian women to resign themselves to the ornamental, the purely cultural, the small social activities of life, is not simply to prove inadequate in the day of opportunity; it is to betray the future. So a conception of religion as a precious personal consolation, must give way to that of religion as the great transforming force of life; to be used, to be proclaimed, to be passed on, to be died for.

Beginnings of Woman's Missionary Evolution

MRS. K. B. SHAFFER, Ph. D.

Beginnings are always significant. History is a revealer of the secrets of success, and a challenge to fresh attention to the laws which underlie the truest and most enduring results. A study of any great movement can but bring out a new incitement and inspiration for further effort, and more aggressive forms of service.

Among the many philanthropic and missionary enterprises which had their beginnings during the nineteenth century, none is more significant than that of the emergence of woman out of the obscurity of centuries, into something like her true position and relation to the work of God. At the beginning of the century, we are told, that woman had seven vocations; at the end, she had thirty-seven thousand. The century was not new when it was an unheard-of thing for a woman to preside over a meeting, make a public address, or organize or direct a project alone. Today women conduct great conventions with dispatch, and stand hand to hand and shoulder to shoulder with their fathers, husbands and brothers in the spread of the Gospel.

There is a fullness of time for all things. "Mine hour has not yet come" could be said by woman, fifty years ago, as truly as by the Son of Man. She was not ready for her task, and there were obstacles in her way. Public opinion was against her, and she had no faith in her own powers. In her passivity *custom* meant more than duty. But the time came for a great change. There was a passing away of the old order, and the beginning of a new era.

A call came across the waters telling of a work which woman *alone* could do, and near the same time the blessing of a great sorrow came upon her in the Civil War. In the call she heard the wail of millions of voices in the zenanas and harems of the East, entreating and pleading that she come and free them from their thralldom. In their sorrow her heart was baptized with power, her hands hardened for the coming world-wide service, and her face so glorified by the sufferings endured and the victories won that even yet it has not lost the glow and glory of that transfiguration. In the toil and suffering she little dreamed that she was striking the blow for her *own* deliverance. Out of that struggle she passed from caring for wounded soldiers and

suffering slaves, to a desire to care for wounded and suffering mankind. At the foot of the nation's cross she had chosen the part which shall never be taken from her.

It is no accident that the decade following the Civil War saw the launching of scores of organizations, and among them Women's Missionary Societies. During that awful struggle women had discovered powers of which they themselves and the nation were unconscious. God had been preparing them. After the war woman was free, but not ready. Her heart had been moved to a deeper consecration, but her head and hand yet needed training. For a decade or more, God had been opening the way for her in education and medicine through Mary Lyon and Elizabeth Blackwell. Then Mt. Holyoke Seminary and the Woman's Medical College of Philadelphia gave her the needed educational advantages. But it was not until 1867, when the American Board sent ten single women into the missionary field, giving as one of their reasons for so doing that "in all education woman is God's ordained pioneer. As wife, sister, daughter, she is the heart of the home and sways its scepter," that the world was made to feel the value and need of woman's help in missionary enterprise.

The beginnings of woman's organized work are redolent with the charm of deeds accomplished and victories won, and full of hope and cheer for the new day bright with promise. But "beginnings are, at best, but starting points, not goals; revelations of possibilities, rather than records of achievement." With the progress of the race come new needs, and the necessity for larger and better measures. Let woman prove herself to be a power of God to fulfill the mission He has for her; and she is but at the beginning of her influence and service.—*Lutheran Woman's Work*.

If really Christ is the supreme need as well as the divine Saviour of the world, we must, as He said, seek first God's Kingdom. As we recapture the idea of the unique value of Christ to the world, we shall inevitably find a new life creeping into the individual church. If we are to propagate a heroic Christianity, we must ourselves be heroic Christians.

Our Earliest Beginnings of Organized Work

MRS. JOHN A. BAUMAN, ALLENTOWN

Almost thirty years ago, in the Spring of 1882, the pastors of the Conference of the Ministerium of Pennsylvania, centering in Allentown, issued a circular letter to the congregations, which contained the following statement: "While our Conference has steadily *increased* in ministers, congregations and members during the last ten years, our contributions have *decreased* in the same period 27 per cent." The following year marked the 400th anniversary of the birth of Luther, and its memorial services awakened new activity in Church work. The visit of Missionary Schmidt and his wife to this country in 1884 greatly increased interest in foreign missions.

The first organization of a distinctively women's missionary society in the General Council, was made by the women of the Allentown District, and Rev. C. J. Cooper, D. D., has been regarded as the father of the movement. By his advocacy of "Mission Festivals" he was made chairman of a committee to arrange for such a festival in August, 1885, when the widow of Missionary Artman, and Mrs. Emma Spaeth Pfatteicher addressed "ladies in large numbers."

At the next Mission Festival, held in St. Peter's Church, South Bethlehem, 500 women were addressed by the same speakers, to the delight of every one, on the duties of Christian women to their benighted sisters in India. Dr. Cooper, in opening the meeting, advised the ladies now to work out their own problems, which they immediately proceeded to do. He also suggested the sending of the first Christmas box to our India Mission, and it was on its journey within four months. At the same meeting, the ladies of seven congregations assumed the cost of educating seven native Hindoo girls.

On February 10, 1887, in Grace Church, Bethlehem, "An almost unanimous desire was expressed that the ladies shall meet annually as an *organized body* of mission workers, it having become evident that more effective results can be brought about by working systematically." This meeting went far enough in that direction to have a tabulation of membership and contributions published in *The Lutheran*.

The third annual meeting was held in St. Michael's Church, Allentown, February 23, 1888, when the women's mission societies of the Lehigh



MRS. EMMA PFATTEICHER

Valley became an organized body by the adoption of a constitution prepared by the writer.

Mrs. Emma Pfatteicher was elected president, and a better woman could not have been found in the territory, for the development of the society and the work. It was fortunate that this, the first organization of missionary women in the General Council had such a leader,—not only a woman of large experience in Church work, but having a particularly earnest manner of address, so much needed in our pioneer stage. There was no uncertainty nor hesitation about her. Her largeness of vision made her, although a German, impartial between German and English interests. German work being in the minority in our Conference, she was equally capable to understand and lead the English element. Had this first attempt at woman's organized effort for missions proved a failure, it is questionable whether we would now be so confidently planning for a society to include the entire General Council.

When Mrs. Pfatteicher declined renomination as president in 1897, the Society had grown in the ten years since 1887, when the first statistics were

published, from a membership of 485, with contributions of \$352.61, to 1,711 members, contributing \$1,599.45. In 1890 we assumed the payment of half the salary of Miss Sadtler, who then went as a Zenana Missionary to India. Whereas the first India Christmas box, sent in 1886, had measured 4x1½x1½ feet; in 1892 a dozen huge boxes were required to contain the many donations, aggregating tons of goods, and valued at many hundreds of dollars. It should be said that these donations then represented all parts of the General Council, since the Allentown Conference Society was the only dispatching point for the India boxes for many years.

In those early days laces made under Mrs. Schmidt's direction in India, were sold at the annual conventions and in the local societies. Beginning in 1891, a Literature Committee, under the leadership of Mrs. John Stopp, published three or four leaflets each year for almost ten years, at the expense of the society. That there might be no excuse for lack of information on missions, these leaflets, besides other literature, and 1,000 copies of the printed proceedings of the annual convention, were each year systematically distributed free. There was also a conference Organizing Committee, Mrs. M. H. Richards, chairman, which assigned the congregations of the Conference having no missionary societies to the care of sub-committees.

Cards containing questions on missions were

distributed each quarter, for the purpose of study, and answers were expected to be given at the monthly meetings of local Societies. A catechism on Father Heyer's life, and also one on India, by Rev. and Mrs. Schmidt, were published.

Our first President was the means of starting the fund for the Hospital just completed in India. The 280 pennies saved by the sick children in the German Hospital were presented by her to the Philadelphia Conference Society in 1893, with the suggestion that they be set apart as a nucleus for a much-needed hospital for women and children in Rajahmundry. That tiny sum has since grown to \$30,000.

It will thus be seen that in the first mission organization of women in the General Council, nearly all the forms of activity which have since been developed, were started, but the work was so quietly done that the Church scarcely realized what was going forward. We met with but few real difficulties, and with practically no opposition from pastors. There were those who were indifferent to the movement, but we availed ourselves frequently of valuable help and suggestions from other pastors. Our policy was to move along lines in which antagonism was avoided. As the first corresponding secretary of the Society, I made it a point to send all communications to the pastors of congregations, so that they always knew before-hand just what was about to be presented to the attention of societies.

Our Hindrances and Encouragements

MRS. M. J. BIEBER, CANADA

Paradox as it may seem, "no hindrance" is the "worst hindrance." If ever there shall come a time when there will be no hindrance at all to the forward movement of the Kingdom of God, this very fact will prove the worst possible hindrance. Missionary zeal will die of inertia. Satan's activity becomes a *challenge* to our daring, and thus a defeat of his own diabolical purposes. It is not too much to say that no more fatal calamity could befall our cause, than that all its enemies should cease their opposition. The great means by which Christian work develops is the overcoming of obstacles. And the greater the obstacles, the more power is developed in us. On the other hand, therefore, the less the obstacle, the less courage and strength are called forth from

us. This has been true from the earliest beginning of the Church. What is it that accounts for her marvellous growth in the first century but just this very thing, the gigantic barriers which lay in her path? In the face of such a conspicuous object lesson, at the threshold of Christian history, shall we, at the outstart of organizing our forward missionary movement in this twentieth century, hope and pray for an easy time of it, free from difficulties, obstructions, criticisms, and the hostile attitude of many? By these very adversities our efforts will be furthered. As little could you imagine Christ's own life without any drawback or trials, as the life of any organization which bears His name and perpetuates His work.

On the principle that "forewarned is fore-

armed," let us then turn to ask, more specifically, what are some of the hindrances which our forward movement will be sure to encounter from the outstart?

First and foremost, the unmovableness of those extreme conservatives who insist, "We must not break with the old customs and usages; it is contrary to the genius of our Church." Thus they justify their indifference to all missionary enthusiasm by pointing back to previous generations of our Church in this country. What their grandfathers did sixty years ago, they will do; what their grandfathers did not do, sixty years ago, they will not do.

Second. The language is a barrier to woman's work in some Synods. This is often the case, even in our English Synods, where an English congregation may be the only Lutheran Church in the city. Many parents, especially mothers having recently come from Europe, are unable to read or even converse in English. It is difficult to secure the co-operation of such women, and, therefore, to interest them in the Society.

Third. Some pastors are indifferent and even antagonistic to a Woman's Missionary Society in the congregation. They do not object to a Ladies' Aid Society, for the purpose of securing funds for the local work, for paying the debt, or meeting the pastor's salary, but "sending it away is robbing the congregation."

Fourth. There are still women who believe in "keeping the money at home, where it is needed," and they object to even a congregational Woman's Missionary Society, to say nothing of a Synodical or a General Council Society.

Fifth. Often the comfortable or wealthy women of a congregation find no time for the Missionary Society. Their time is taken up with teas, parties, receptions, etc., and they cannot be induced to become active members of the Society. They have influence, and they often influence others, unconsciously perhaps, but nevertheless surely, against the weekly or monthly meetings of the Society.

Sixth. The dues are a barrier to some. Not even a dime or quarter a month can be spared by those who are not interested in their sisters beyond the seas, or even beyond the city. Miserliness keeps many a woman out of the Missionary Society, as well as out of heaven.

Seventh. Congregational or Synodical narrowness prevents many a woman from giving her voice and her vote to unite with the Conference,

the Synodical Society or with the wider General Council organization.

But enough of this mournful strain, because the encouragements far outweigh the hindrances. The latter are being overcome daily, and the former are increasing as sunlight at the break of day.

First. The recent Jubilee celebration shows what woman has done, and, therefore, what she is capable of doing in the good work of world evangelization.

Second. The pastor who does not favor a Woman's Missionary Society in the congregation is becoming a back number, and a minus quantity, and the congregation without a Woman's Missionary Society is beginning to feel isolated and ashamed of itself in the Church's modern forward movement.

Third. The interest taken in our literature, in the *MISSION WORKER*, *The Monthly Topics*, *The Mission Study Classes*, is a sign of wonderful awakening among our women. Everywhere the *Topics* are commended, and studied. To know is to be interested, and to wish to know is the opening of the blossom that will sooner or later develop into fruit.

Fourth. Books on missions are written because there is a demand for them. They are purchased and read and passed along and circulated and taught and memorized, because persons will know in order that they may do, and give, and send, and go.

Fifth. More volunteers for the foreign field is a cause for deep thankfulness. The spirit of missions is in the air. Missions are thought about, discussed, prayed for, planned and undertaken. A chosen few of our intelligent sisters, from cultured homes, are saying, "Here am I; send me." They go to teach and to cure, and their zeal and consecration are felt with a thrill throughout the whole Church. They are but the forerunner of a larger army who are assisting to save the world for Christ.

Sixth. Our medical work in India, the building and completion of our hospital after twenty years, is an encouragement. It proves what can be done by the gifts and prayers of a few, and, therefore, what greater things are in store for the Church, when *all* the women awake to their duty and responsibility.

Seventh. Specific congregations, Luther Leagues, local Missionary and Conference Societies, are supporting missionaries in foreign countries, and thus showing their faith by their works.

Individuals are paying for the training of pupils, of teachers, of native workers. A continual inspiration is the going of individuals into the foreign field at their own expense. What a monument of love to Christ and to perishing souls are such self-supporting soldiers in the army of the Great Captain! What a rebuke to those who care not for Missions, but only for self and world and pleasure!

The great success of Missions in heathen countries proves that "God's word shall not return unto him void, but shall accomplish that whereunto it is sent." "We may sow in tears, but

we will reap in joy."

The call to our Synodical Societies and their ready response to meet in convention and to form this General Council Society, is cause for great rejoicing. It augurs larger things, broader plans, and greater efficiency. Such a meeting could not have been effected ten or even five years ago. But our sisters are ready to join hands with each other, in a common desire to extend the bounds of our Church to the uttermost parts of the earth. Well may we sing:

"Now thank we all our God,
With hearts and hands and voices."

The Jubilee Vision Translated Into Life

MRS. HELEN BARRETT MONTGOMERY

Surely the splendid activity aroused by the recent Jubilee should result in a fresh liberation of power. This heroism ought certainly show itself in a definite, courageous prayer-filled effort to make missionary workers of all the women of your Church. After our first fifty years of skirmish work, we find only a very few denominations rise to the heights of a twenty per cent. missionary membership. The great majority flutter around the zero region of ten per cent. Now if ten per cent. can do all that has been accomplished in the home and foreign field, what *could* be done, with the other ninety per cent. enrolled? Beyond the shadow of a doubt, right here, among the yet uninterested women of our home churches is the greatest untouched field for missionary expansion. By all means keep a card index, giving name and address of each woman. Let the percentage of membership in your society to your church membership not only be known, but made public. Fix a definite goal for each year.

What is the situation as it exists today? Ruth has been a-field gleaning handfuls, but no steam reapers have been covering the whole field with the hum of their activity. Why sickles, ox-carts and tallow candles in the Lord's work, and mowing machines, automobiles and electric lights for secular business? Just suppose that in a certain town a certain week were membership week; suppose that every missionary non-member in the church were called upon by alert, enthusiastic, well-informed women, inviting her to join the missionary society, is it not exceedingly probable that results would follow?

In fact, results do follow. In one Church in Washington, where there was already a missionary society numbering several hundred, and where the women had felt that every reachable woman had been enrolled, a two days' campaign after the Jubilee resulted in accessions numbering 150. In one Church in Detroit, the individual efforts of one young woman who called upon 302 women, members of the Church but not of the missionary society, resulted in increasing the membership of the society from 73 to 348, and the gifts from less than two hundred dollars to over twelve hundred.

"Oh, woman, little is thy faith; be it unto thee even *as thou wilt!*" might be written sadly over many a missionary society. "You can't do it in our Church." "*She* will never care for anything missionary." "Our situation is peculiar." "I know it won't work here." "Of course I hardly thought you would want to join, but I thought I ought to ask you." How familiar it all sounds! If there is one lesson writ large on the Jubilee it is the lesson of daring. One reason why a membership campaign can usually be more successful if committees work two by two, is that they encourage each other, and together dare attempt what neither could accomplish alone. People can be interested in that which they see is actually accomplishing results, and is known need. They will not respond to scolding or mere exhortation or pleading. To get so full of the needs that one's own heart is all afire is the very first requisite to make converts in any cause. [This address is published in full as a tract by our missionary sisters of the General Synod.]

Surveys By Our Synodical Presidents

Woman's Work in the Pennsylvania Ministerium

MRS. CHARLES A. HOMAN, READING, PRESIDENT



The General Council, at its convention in 1891, adopted a series of resolutions, one of which was: "That the Women's Conference Societies shall unite in forming a general organization in their respective Synods." Four years later, in 1895, the Synodical Society of the Pennsylvania Ministerium was organized in St. James' Church, Reading, Mrs. Samuel Laird being president.

The number of congregations in the Ministerium is 551, and the number of organized societies, 172, with a membership of 7,710. Nearly every church has a Women's Society of some kind, but many of them simply work for their own congregation, and are not yet ready to join a Conference. Various reasons might be given for this indifference. First and foremost, Union Churches, where there is a common Lutheran and Reformed treasury, from which neither Lutherans nor Reformed can draw for any denominational mission work. Secondly, some churches do not have missionary pastors, therefore they receive no missionary knowledge. Instead of encouraging missionary organization, such pastors

rather discourage. The majority of them do not believe the Scriptural truth that "it is more blessed to give than to receive." They completely transpose this and make it read: "It is always better to receive than to give," utterly ignoring and rejecting the Divine pattern. With many such pastors, criticism of missionary work is simply a cover for opposition.

Our Society has undertaken every phase of activity, as it developed year after year, and has done efficient work in both the Foreign and Home fields. When we realized the crying need of doctors, not only to relieve female suffering, but also to teach the women of India how to care for themselves and their children, competent young women from our ranks were educated and sent out as Medical Missionaries, the angels of mercy to enter the stronghold of heathenism and carry the Gospel to their degraded famishing sisters. To bring into their lives hope and uplift, these forlorn women need mental training, and so our Society has assisted in the Zenana work, the Girls' Central School and the Hindu Girls' School.

The lace industry has appealed to many, for by giving it hearty support, the native women receive industrial training, and happy and healthy homes will take the place of their unsanitary ones. But our greatest achievement on the foreign field has been in helping to build the beautiful Hospital for the women and children of India, at a cost of \$28,000, one-half the amount having been contributed by our Society. We have not yet done very much toward the new mission effort in Japan, but in the future we will be heard from in that Sunrise Kingdom.

Concerning the vital importance of cultivating our Home field, some one has said: "America holds the future. If she fails the world will fail." We realize that the present is preeminently the period of action, and that workers must be multiplied without delay. He who bids us go forward has said: "I will uphold thee with the right hand of My righteousness."

The appeals for Porto Rico have not gone

unheeded. Our Society has aided towards the purchase of ground and the erection of chapels, the Reading Conference having exceeded all others in its liberality to that field.

We have had a very efficient Literature Committee in the Pennsylvania Ministerium, and tracts

were published occasionally on timely subjects. About fourteen years ago we began the issue of the MISSION WORKER. This magazine has become a cherished possession, to which our Society points with pride. That it is a power for good is unquestioned.

The Swedish Augustana Society

MRS. EMMY C. EVALD, CHICAGO, PRESIDENT



This first organized missionary society among Swedish-American women began in 1892, at Lindsborg, Kansas, with a membership of 50. Due notice having been sent to the Augustana Synod, that body adopted resolutions expressing its gratification at the action taken by the women, and voted its hearty recognition and co-operation. In course of time, our Synodical Society has divided itself into six Conferences: Illinois, Kansas, Iowa, Minnesota, New York and Nebraska, with two more, Columbia and California as yet unorganized.

Our roll counts up 253 Women's Missionary Societies, 49 Sunday School Societies, 20 Young People's Societies, 451 women not on the roll of any local Society, 214 life members, 56 Churches which give us an annual collection for Missions, and 12 Conference collections. Then there is also the Dr. Betty Nilsson Club. So much for or-

ganized work.

Now, you ask how many congregations have no Missionary Society, and why? Well, there are so many that even if the exact number were known, it would better not be told. And the reasons? No doubt they are precisely similar to those in the other Synods: Lack of interest, the pastor or his wife do not see the way clear, and no other woman in the congregation does either. In some extreme cases, those in authority do not believe in Woman's Missionary Work. However, many Ladies' Aid Societies do work for our cause, in connection with their own work. Socials are held for the Hospital, for China and Porto Rico, for Home Missions, etc. In this way a large amount of money is brought in. Otherwise it would not have been possible to raise the \$12,000 for our Jubilee year, with which to lift the Home Mission debt.

Each year, in March, request is sent out to the women of every congregation to arrange a special evening with an attractive social program for the benefit of Home Mission work. The custom of sending an India box each year has given place to a cash donation, which better subserves the purpose, and obviates the paying of large express fees. Our Augustana Women have borne half the expense of purchasing the lot and erecting the Hospital in India. Every Easter our children in the Sunday Schools raise money to support the Children's Ward in the Hospital. Dr. Betty Nilsson is also supported by us as physician in Rajahmundry. Several native teachers, Bible-women, boys and girls in school, are supported by individual societies and members. We have now in the treasury over \$1,000 for the purchase of a Home for Widows in India. A large amount of India lace has been disposed of for the benefit of the India Mission.

An annual Porto Rico box is sent just before the holidays, and two Chapels are now being erected on the Island to be designated the Evald,

and the Swensson Chapels, respectively.

A deaconess, Sister Hulda Hultquist, is stationed by us at Ellis Island, N. Y., to render assistance to immigrants who find themselves in various difficulties. Our Society has affiliated itself with the Woman's Mission League of Sweden, Denmark, Norway, Finland and Germany, in the observing of a special annual day of missionary prayer, on the first Sunday in Advent, with common subjects of prayer, for the work in all fields. Our efforts in China are yet in their infancy, but our Society supports a Bible-woman, and an urgent appeal has already come from this field for a Hospital. The monthly publication, the *Mission Tidning*, is our official organ, and a few tracts have also been issued. The *Monthly Topics* have been adopted by us, and are translated each month and published for use in the Swedish Societies.

In some of our Conferences there is so much Home Mission work to be done, notably along

Church Extension lines, that the Home Mission Boards constantly find themselves in debt. In such instances financial assistance from the Woman's Society is very acceptable. In the larger cities deaconesses are sorely needed for Inner Mission Work. In fact each succeeding year brings new work for the Woman's Missionary Society, and the only way to accomplish it is to have a live Missionary Society in each congregation. It is encouraging to note a steady growth of our organizing activities. Each year's report testifies to that. During the nineteen years of our existence, \$54,408.65 has passed through our treasury,—truly a sum that we need not be ashamed of! All that is necessary is that each woman does what she can, with the help of God, and He will surely crown our efforts with His blessing.

MRS. C. L. ECKMAN,
*President New York Conference of the
Augustana Society.*

New York and New England

MRS. J. L. SIBOLE, BUFFALO, PRESIDENT



This Society was organized thirteen years ago with eleven societies, belonging to what was then known as the English Conference of the New York Ministerium. When, in 1902, this Conference became the New York and New Eng-

land Synod, the Women's Missionary Society also became a Synodical body. Its work continued to increase, so at the convention held in 1907 two Conferences were formed, called, respectively, Eastern and Western, the division being according to Synodical lines.

At the convention of the Western Conference, held in 1909, the seven Canadian societies requested letters of dismissal, that they might unite with six others to form the Society of Central Canada. The Eastern Conference, with 29 societies, numbers 850 members, and the Western Conference, with 11 societies, numbers 834 members. In the 58 churches of our Synod, there are 18 without a missionary society. Some of these are feeble missions, and by reason of the great distances in our Empire State, such young missions are isolated from the touch and enthusiasm of missionary intelligence and zeal. But as the English Lutheran work grows through the State, and the people come closer together, the missionary cause will become stronger.

The work to be done during the year 1911 in the Eastern Conference will be the collecting of the \$750 promised for the much-needed church in San Juan, Porto Rico, and the \$500 for the support of a missionary in the India field.

The work of the Western Conference for the past four years has been the erection of the Maternity Hospital in India, at a cost of \$2,587, two-thirds of which sum has already been paid, and quite a nice amount given to Home Missions.

Alas! Alas! how sorely do our people, both East and West, need to have their eyes opened to the great vision unfolding before us! The quarterly visit of our little news budget, the *MISSION WORKER*, would certainly, if read, do much to rouse the interest and inflame the zeal of every woman in the Synod; if they would say to the magazine: "You are our eyes and ears, over there in India, and yonder in Porto Rico, and here in America. Tell us what you know." So many

of our women do not even care to know and are not lifting the missionary burden by one ounce weight.

One hopeful aspect of the work has been the enthusiasm with which our Monthly Topics have been received. Every Society using them feels the benefit of something new and interesting each month, some bit of stirring information, some little tract to touch the heart, some incident in the lives of our own pioneer missionaries. The demand for the Topics after the edition had run out shows the interest taken, and as the result more women were willing to lend their individual strength to help lift the missionary burden, at least by one-quarter pound!

Chicago Synodical Society

MRS. F. E. JENSEN, CHICAGO, PRESIDENT



Our organization is but three years old, although the Synod from which we come is more than forty years of age, and the birth of some of our congregations dates back eighty years.

We began with 15 societies and now have 24 on the roll, which comprises more than one-half of the women's societies in the bounds of the Synod. During these three years we have doubled our financial pledges per year, raising in all \$597.29. This amount has been divided between

the Medical and Hospital Fund in India, the Portable Chapel fund, and a special fund to be used in some permanent form in the first new mission opened on the Chicago Synod's field.

At present there are 43 women's societies in the Synod, with an aggregate membership of 900. They are called by various names, as Dorcas, Ladies' Aid, Pastor's Aid, and Missionary Societies. Some of them, which are forty and fifty years old, having large memberships and ample means, do not feel the need of uniting with a Synodical organization, as it appears to them they would derive no direct benefit to themselves. We must prove to them that in federation we will enlarge their view and strengthen them for larger work, and thereby accomplish, both at home and abroad, a still greater good. Twenty-one congregations in the Chicago Synod have no organization of their women, most of them being country congregations or in outlying districts, where there are two or three congregations in a parish. To these parishes, particularly, our Synodical Society should send a representative to earnestly present the women's work. Where we have been able to do this in other sections, it has proven effective. The Monthly Topics have always been successful in arousing interest in existing societies (they are used by every one) and in bringing about the organizing of new societies. Some of our women read the Church papers, but often the articles take too much for granted, and interesting details are omitted. There is need of a literature giving more of the common-

place incidents of mission work, dealing with the home life as well as the Church life of our missionaries and the people they serve. Details more in common with our own lives will appeal to the heart, interest and instruct.

Then, too, there should be literature not only on the foreign work, but especially on the Home Mission work of our Lutheran Church, setting forth not only the trials of missions and missionaries, but their success in both saving souls and making large returns to the Church in men and money, thus demonstrating to how great an extent the missions strengthen and enlarge the Church itself.

The Chicago Synod presents peculiar aspects, in that it has congregations dating back to the fifties and sixties, strong in membership and with good buildings on the one hand, and on the other hand, a large percentage of its congregations are

new missions, which have been organized within the last ten years.

The outlook, however, is very encouraging in our woman's work. The older Societies feel the need of affiliation with a Synodical Missionary Society when they are informed fully of the larger usefulness made possible only through federation. Though the new missions are slower, the younger self-sustaining congregations respond readily to our invitation. At the last two annual conventions the plan and principles, as well as the tentative constitution of the Federation, were read and fully discussed, arousing much interest as the sphere of the enlarged work became manifest. The same were unanimously approved, and eight delegates elected to this Lancaster convention.

"And let the favor of the Lord our God be upon us;
"And establish Thou the work of our hands upon us;
"Yea, the work of our hands, establish Thou it."

District Synod of Ohio

MRS. H. N. MILLER, COLUMBUS, PRESIDENT



Seven societies formed our organization at the outstart in 1901. After ten years we now report 44 societies with 1470 members. During this time our contributions to the cause of Home and Foreign Missions were \$3,033.00. Besides there are about 35 "Ladies' Aid" societies in the

Synod, which are not engaged in mission work, and are not connected with the Synodical Society. Only three or four churches in the Synod have no organized woman's society at all.

Until a year ago, our missionary work was confined within the bounds of our own Synod. Each year several hundred dollars were given for the support of a mission in Ohio. During the last five years the mission supported by the women has been St. Luke's, Toledo. This year \$100.00 is subscribed for the medical work in India, and help is also given to Porto Rico. Two societies, besides aiding the Synodical work, individually support a girls' and a boys' scholarship in India.

The great desire on the part of many is to so increase our giving that we may not only continue our help in the support of St. Luke's, Toledo, but also have a part in the support of the encouraging new mission in Cleveland. Interest in the foreign work too has been greatly aroused, since the visits of Dr. and Mrs. Harpster, and Pastor Neudoerffer. The future will show how much good their information and appeals have done.

Our literature committee has sold 35 copies of the monthly Programs, and 15 sets of leaflets. Many societies use the Program just as it is, while others encourage some additional original work at the monthly meetings. The "MISSION WORKER" is welcomed in the homes of many of

our members, and it is the aim of the committee to have this wide-awake and helpful missionary magazine well circulated in every society.

An encouraging feature in the work is that Conference societies are being organized, the first one last Spring, and a call has been issued for another this Fall. The women of the churches in Toledo have formed a City Society for the study of missions, the circulating of missionary literature, and are having speakers address them on missionary subjects. In this way they will

cultivate more intelligence and interest in mission work. Whether the organizing of distinctively Missionary Societies, or the compromise plan of adding a missionary appendix to the old-time "Ladies' Aid" societies, is the better policy, we do not know. But we do know that a closer study of missions, and a wider circulation of missionary literature among our women, will greatly increase our zeal and love for the cause, and God will bless the earnest efforts we put forth to spread His gospel.

Central Conference, North-west Synod

MRS. G. H. SCHNUR, ST. PAUL, PRESIDENT



This Society was organized at Salem Church, Minneapolis, November 7, 1905. Six Twin City Churches were represented. Today, 21 out of the 22 congregations in the Conference have societies, with a total membership of 638.

Our Contributions, while not large, have been increasing. Last year we gave \$405.51 to Home, Porto Rico and Foreign Missions.

Literature.—This year each auxiliary was supplied with at least one complete set of Topics and leaflets. In each there are subscribers to the *MISSION WORKER*. Some societies distribute *The Home Missionary*. Our Twin City Pastoral Association publishes a booklet of service and hymns, which fills a long-felt want for us. Warm ex-

pressions of the benefit of the *MISSION WORKER* and Topics come to us. Our need is a wider use of our literature. (

Our Problems.—We have some peculiar to us. Our auxiliaries are "Aid" and "Missionary" combined. Some have two meetings a month, one of which is missionary. Others meet but once, and must select the most vital parts of our Topics, and squeeze that into the place formerly occupied by the "pastor's address." Another problem is our vast territory, which I prefer to consider as—

Our Outlook.—Our congregations are found in Minnesota, Manitoba, North Dakota and Montana, an area of 375,000 square miles—as large as all New England, New York, New Jersey, Delaware, Pennsylvania, Michigan, Ohio, Indiana, Illinois, and then 10,621 square miles still to spare! Throughout this field, there are hundreds of thousands of Lutherans of many nationalities. The rising generation is using the new tongue, and needs the "faith of the fathers in the language of the children." What are we doing? "English Home Missions"? The merest child's play! Only 22 congregations of our Conference in this vast stretch of empire, and hardly as many more of the Augustana Synod, which has its hands full with its splendid Swedish work. Is our General Council awake to the possibilities of this enormous territory? Not for a moment would I minimize our Foreign Mission responsibility, but—

The Greatest Problem before our Lutheran Church today is the caring for her own sheep. Why, some of the American sects spend many thousands of dollars annually to proselyte and pervert our people, because they make such "solid, dependable Church members"! They even divert part of their foreign mission funds to spend them in Germany and Scandinavia, in order

to "tap the stream of immigration at its fountain head"! When one community after another appeals to our Home Mission Board for aid, they must often refuse because you and I did not give them either our dollars or our boys!

Am I presumptuous? Personally insignificant, my society small and weak, while you come from our mother synods and patriarchal congregations to the gathering in this grand old Trinity Church, built long before the Revolutionary War! Presumptuous? Yes! But behind me are those 375,000 square miles, those hundreds of thousands of Lutherans, so many of whom are unchurched. Why we are committing slow suicide! Save the Lutheran youth to the Lutheran Church, and America is won for Christ. Do you know that the Scandinavian and German Lutherans of the

Northwest have already saved several of those States from being completely lost to Protestantism? And today, in our large cities and in many smaller places, there are opportunities golden for English work, either in connection with the Augustana or our English Synod.

If every woman here could be thrilled with this paramount issue of Lutheran Home Missions, and would go home enthused, arouse her fellow-members, it would be the beginning of a new era for Lutheranism in America. We women are supporting Foreign Missionaries, why not some Home Missionaries? We ought to, for our very life as a Church depends upon Home Mission activity. When a woman wills, she will! Let us "will" to start a great Home Missions campaign in our General Council.

Eastern Conference, North-west Synod

MRS. H. K. GEBHART, KENOSHA, PRESIDENT



The preliminary convention of this society was held in Racine, Wis., on April 14, 1910, when a temporary organization was effected, with the following officers: President, Mrs. H. K. Gebhart, Kenosha; Vice-President, Mrs. A. F. Sperling, Milwaukee; Recording Secretary, Mrs. Wm. Eckert, Racine; Corresponding Secretary, Mrs. Henry Schambow, Platteville; Treasurer, Mrs. J. F. Wittenberg, Cedarburg. At the first regular

convention, held in Janesville, September 28, 1910, the permanent organization was effected when a constitution was adopted, and the above-named officers were elected to be the permanent officers. Two additional vice-presidents were elected, Mrs. C. W. Diehls, Janesville, and Mrs. L. A. Anderson, Madison. The Executive Committee consists of the officers, with the addition of the following: Mrs. W. K. Frick, Milwaukee; Mrs. J. D. Knowlton, Waterloo; Mrs. A. Krause, Beloit. We have 15 Societies with an aggregate membership of 424. Only two congregations of the Conference are not represented, and both of these will probably apply for admission at the next convention.

The circulation of mission literature is an all-important feature, and efforts are being made to substantially increase the amount. From 9 congregations is reported an aggregate of Home Missionaries, 155; Foreign Missionaries, 132; Mission Workers, 107; Monthly Topics, 30. Five congregations failed to report on literature.

It is a matter of interest to recall the fact that our society was organized during the woman's jubilee year, when new enthusiasm was awakened in the cause. And, while our organization is only in its beginning, its influence will be felt throughout the entire Conference and Synod. Let each one remember that the problem of missions lies not far remote on the mission field, but at home in the congregation, and any factor that arouses attention in the local organization will be of vital assistance in the general work.

When we remind ourselves that the great mission movement is God's and that we are only a small part of it, we ought to be encouraged to steadfastly continue, even though we may see little direct result of our labors. The results will follow in God's good time.

A unique feature of our Society is the fact that so large a proportion of our local societies are those organized in mission congregations. In addition to this, a number are in congregations recently organized and in which missionary zeal is much in evidence. A serious lack hitherto was the absence of organized work, but that hindrance is now removed. While we as a Society have done but little in the line of contributions of money, the real and tangible results are increased information on mission subjects. Education and agitation, continuous and systematic, will secure the financial aid without which no movement can succeed.

Another encouraging feature of the organized work in our territory is the hearty co-operation and assistance of the pastors of the various parishes. Without exception, they are thoroughly in sympathy with our objects, and are interested auditors at all the sessions of our conventions. Well may they be, for we are doing our utmost to disseminate mission literature and increase the efficiency of our forces. Enlarged opportunity in this part of the great Northwest demands enlarged resources, and these will assuredly follow consecrated effort and prayerful endeavor. There are numerous problems awaiting solution, and possibly before they are all solved, some may become discouraged at the magnitude of the work, compared with the apparent feebleness of the forces at hand. But let us rather fail in trying to do something than fail by idly sitting still and doing nothing.

Central Canada

MRS. J. C. CASSELMAN, MONTREAL, PRESIDENT



This Society was organized in Toronto, Ontario, May 25, 1909. Our Synod at present is composed of fourteen congregations, and we are proud to report that thirteen of these have a Missionary Society, and every one is a member of our Synodical body. Our total membership is

385, an increase of 141 since our organization two years ago.

Our people are much interested in the work in India, and when we were asked to co-operate in building the Maternity Ward of the Hospital at Rajahmundry, we cheerfully consented to do so, as well as support a Bible Woman for this coming year. We have also remembered Porto Rico in our prayers and with our gifts towards furnishing the new church in San Juan.

Our people feel the urgent need of a Lutheran Theological Seminary in Canada, and the Home Mission Committee of our Synodical Society is making this its special work. Last year, \$250 was contributed for this object, and our Society will continue to work for it, until it is an accomplished fact.

Many of our members are ardent readers of the *MISSION WORKER*, and look anxiously for its arrival, their only regret being that they cannot have it each month, instead of every three months. *The Foreign Missionary*, *The Home Missionary* and *The Lutheran* are also to be found in many of our homes.

We women of Canada owe a debt of gratitude to the Literature Committee of the Pennsylvania Ministerium for the *Monthly Topics*, which are being used in all our Societies, and have greatly increased mission information, zeal and study.

For 1912 we shall more than double our order of this present year.

At our recent convention held at Guelph, Ontario, a resolution was heartily adopted that we petition the coming General Council Society to publish an official organ of the Federation, and to make arrangements with the Society of the Pennsylvania Ministerium that The LUTHERAN MISSION WORKER be made the official organ. When the urgent demand for more literature has been supplied, we shall have in Canada a band of missionary women who will prove a power for good

in this land and abroad. Our purpose is to have a representative in each of our foreign fields, as well as to assist our Synod in its Home and Inner Missions. We are confident that much good will be derived from the federation of our workers in the different Synods into one General Council body, where our timid women may come in contact with their more experienced sisters. And our hearts are filled with thanksgiving that we, His humble handmaidens, are permitted to have a share in the glorious work of bringing the world to the feet of Jesus.

Pittsburgh Synodical

MISS ZOE I. HIRT, ERIE, PRESIDENT



This Society will be two years old next month. Within the first year Conference Societies were organized in six of the seven Conferences of our Synod, and we now have at least sixty congregational missionary societies. In preparing this report, statistics could be secured from only 47 societies, whose aggregate membership is 1814. These same societies, several of which are but a few months old, report having raised, within the past year, \$5,846.17—about \$3.21 per capita. Of this sum, \$1,787.12, a little more than 98 cents per capita, was given to Porto Rico and Foreign Mission Work, \$737 to the new Hospital, and the rest to Synodical and General

Council Home Missions, Church Extension, Jewish and Slovak Missions, Old People's Home, Orphans' Home, Inner Mission Society of Pittsburgh, Epileptic Home, etc. When our Synodical Society meets in Greensburg next month, a proposition will be made that we assume Miss Haupt's support in India.

Especially effort is now being put forth in the Erie, Ridgway and Western Conference Societies to raise the money necessary to enlarge Miss Schade's bungalow. Since last February, the Pittsburgh Conference Society has contributed the money to furnish a ward in the Rajahmundry Hospital, as a memorial to Dr. Harpster, and they are now at work fulfilling a \$200 pledge toward the new Church building in San Juan, Porto Rico. The Greensburg Conference Society is raising \$250 for the Church at San Juan.

All our societies, without a single exception, are using the Monthly Programs, and in 47 societies there are 570 subscribers to the MISSION WORKER.

It is not a great many years since the Pittsburgh Synod was the Western Synod of the General Council. She had field missionaries (not so called, to be sure), at work by the score. They were dotting with Mission Churches the hillsides of Western Pennsylvania, West Virginia, and the prairies of Ohio, Indiana and Illinois. They had upon their hands a Home Mission problem of tremendous proportions, and our Synod still supports all the Mission Churches on her territory. Our Synod points to the oldest Protestant Hospital in the United States, and to the other splendid institutions of mercy connected with the name of Passavant, to prove that

Inner Mission work began taking root in her soil as early as 1849. Then we remind you of Miss Agnes I. Schade's twenty years of noble service as evidence that our Synod has kept in living touch with the work in India.

But we still have 142 congregations without missionary societies. In the early days, our pastors held to the idea that all Church work should be done through the agency of the congregation as a whole. But conditions have changed, and the Laymen's Movement, and the recent Women's Jubilee, have shown the practical value of specific organization for missionary work.

The great variety of industrial pursuits in the Pittsburgh district has brought us a Home Mission problem in our polyglot population. On our territory may be heard almost every language spoken in Europe. The geographical center of the Synod is one of the great cities of the world, giving us an Inner Mission problem of gigantic proportions.

Are we not neglecting a wonderful opportunity by laying so little stress upon missionary instruction of the children? The whole congre-

gation will never be a missionary society until the children, from "Wonderland" on, through every grade of our Sunday School, have a missionary lesson at least once a month,—we should like to say, once a week. And mark this well, missions in the Sunday School every Sunday must invariably go hand in hand with the "duplex system" of giving by every scholar.

Yes, and there is still another very important point to be considered. In dealing with children, we must ourselves exemplify the feelings and interest we desire to develop. No eyes so quick to detect feigning as a child's, and once detected, farewell to influence! Too many Sunday School teachers are not interested in missions themselves.

If we agree that the next step forward is to be the organization of children's missionary societies, there should be available an abundance of missionary literature suitable for boys and girls. Scarcely anything has yet been done along this line in the General Council. Why cannot we aid in supplying the lack? Let our federated movement stand for information, inspiration and co-operation.

The Promises of God a Sure Foundation

MRS. EMMA SPAETH PFATTEICHER, EASTON

Any builder who has to put up an edifice is anxious to strike rock for a foundation. When the children's ward at the Easton Hospital was going to be erected, on the hilltop of a high embankment, we felt rather anxious about the foundation. But the mason one day came to me and said, "Do not worry about the foundation. We have struck solid rock."

We are all builders. We mothers are trying to build up a nation in giving our sons and daughters to our country, educating them to be loyal to this great American Republic. We Christian women are helping to build up the Church of Christ. We mission workers (I say "we" with downcast eyes, as for a number of years I have not been an active worker and builder, but have only "looked on.")—we mission workers wish to build the Gospel temple in heathen lands, where numberless dumb idols are today the lifeless gods of millions of benighted people.

What is the foundation on which we build? Is it not that precious Word of God of which our Luther sang: "Das Wort sie Sollen Lassen Stahn"? Are not the promises of God in this

Word the immovable rock? The Bible is so full of these promises that we could not attempt to count them all up. On every page, we may open the Book where we please, are these stars brightening our sky. They are there for the young and for the old, for those who are downcast and oppressed, for all who suffer in body or in mind, for those who work and those who wait, for those who believe and those who pray. What an unspeakable comfort to hear the voice of our Lord say to us, after our morning prayer: "Lo! I am with you always, even unto the end of the world."

As we have come to this convention from far and near, with the one same prayer in all our hearts and on all our lips: "Thy Kingdom come," and as we have put ourselves in the service of the one Master to work together for the coming of His Kingdom, let us, for the few moments of this devotional service, dig down in the precious mine of His rich Word and draw comfort, strength, new courage and fresh zeal out of his never-failing promises. Turn with me for a few moments to the prophecy of Isaiah, so

abounding in promises. In his inspired vision he sees the Christ-child already born. "Unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The Branch out of the root of Jesse he promises in another place, and whose heart is not kindled by that great chapter 53, in which the prophet sees already the fulfillment of the promise: Christ suffering and dying, and the risen Lord has become our rock and our Salvation, on whom we build.

Think of the many gracious promises given to God's chosen people, the Children of Israel, though by their sins and backsliding they deserved only His righteous wrath. Even to them the Father opened His heart full of compassion, in words like these: "Though your sins be as scarlet, they shall be as white as snow." If Zion says: "Jehovah has forsaken me, the Lord has forgotten me." He answers in these startling words: "Can a woman forget her suckling child that she should not have compassion on the son of her womb? yea, even she may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Further, He promised that in due time, after captivity and disper-

sion, He would bring His people back to his Holy Mount Zion. De we not see the morning dawn for Israel? How anxiously they are preparing from North and South and East and West to get back to the Holy Land? "All nations shall come to thy light, and kings to the brightness of thy rising. In this mountain Jehovah of Hosts will make unto all people a feast of fat things. And He will destroy in this mountain the face of the covering that covereth all people, and the veil that is spread over all nations."

Allow me yet a word for us, to whom the Word and promises of God are precious, but who at times likewise walk in darkness, and say: "We are waiting for Him." What is the answer of the blessed promise. "He will save us. This is Jehovah. Yes; we have waited for Him. We will be glad and rejoice in His salvation."

Thou wilt keep him in perfect peace, whose mind is stayed on Thee. Trust ye in Jehovah forever, for even the Lord Jehovah is an everlasting rock. Heaven and Earth shall pass away, but His work and promise will stand forever. Lord, help us to love Thee and Thy Word and Thy work, and to stand on and build on Thy precious promises.

Woman's Work and Foreign Missions

REV. GEORGE DRACH, GENERAL SECRETARY

It is especially gratifying that by your unanimous and cordial action, your plan calls for intimate co-operation with the constituted Boards of the Church. I believe that they deserve your confidence, and that you will best serve the great mission causes by such co-operation. The Women's Missionary Societies have already proved their worth by their support of Home and Inner Mission work, and especially, I may say, by their splendid achievement in the erection and equipment of the Hospital for Women and Children at Rajahmundry, India, not to mention the aid rendered in other departments of

woman's work for women in our foreign field. The unification of your forces in one General Council Society bids us look forward to even greater effort, and with correlative effort on the part of the men in the Church, we may soon hope to be able as a Church to do our full share of the great work of winning the whole world for Christ. Not that we may be glorified thereby, but that His name and reign might be supreme over all the earth; that men from every nation and tribe and tongue might find in Jesus Christ, the one and only Saviour, the King of kings and Lord of lords, to whom be glory forever.

Our New Hospital in India

PASTOR RUDOLPH ARPS, NOW ON FURLOUGH IN GERMANY

It is the desire and command of Jesus our Master, that the healing of body and soul shall go hand in hand. His disciples were His first missionaries, and He said to them: "As ye go, preach the Gospel and heal the sick." The mis-

sionaries of the present day can do no better than follow their Master's advice and command. Though Christ did not study medicine, yet He was "the Physician" whose treatment never failed. And though we study medicine in the most

modern and special sense of the word, and are being equipped with the best Hospital apparatus, yet our work will utterly fail of its purpose, save as an accompaniment of the Gospel. Our best doctors stand behind Christ, the Physician, with all their diagnostic power as well as their curative abilities. In this greatness, unique as in all others, Christ stands entirely alone. Being omniscient, He knows the wants of soul and body of all mankind. But since we mortals are not omniscient, it stands to reason that modern missionaries must divide the work of preaching and of doctoring, because the marvelous development of both the medical and the religious science is so striking during the last hundred years, especially in India, where we are working among Telugus.

What a help and blessing it is for any missionary to know at least something of the healing science and the appliance of medicine! About this I could relate many touching instances from my own experience. I am neither sorry, nor has it been in vain, that I went for a whole year through a medical course, before I started for India. It has often helped me a great deal in reaching the hearts of the people. For the first approach to the average person medical service is more grateful than religious service. A medical missionary comes in closer contact with people of all castes. Naturally, a bottle of medicine appeals more to the sick Hindu than the Bible, and healing the body from pain, fever or any long-standing sickness, receives more appreciation than a sermon. Therefore, a fully qualified and well-equipped physician, who can spend his life on the one object of medical aid, must, obviously, be of incalculable aid, if the work be done for Christ's sake, and in the service of the Mission, working hand in hand with the religious teacher. And a lady doctor most of all, because male physicians find very little, mostly no admittance to the native women in sickness.

Many of you American women have for years carried with you the same yearning about a Hospital for women and children in India, and today your thoughts have become reality, because they were at the same time prayers. Three doctor ladies are now out on your field, fully equipped, not only with medical knowledge officially recognized by the Anglo-Indian Government, but also with the knowledge of the foreign language and the people, which is of so great importance. Without the language the

best doctor is useless in India. And as today your thoughts are turned to the great event of the formal opening of your splendid Hospital, oh how unspeakably sorry I am that on account of physical disability I am detained for the Winter in Germany, and cannot stand on this glad Federation occasion before you in person, and tell you, face to face, all that is in my heart!

My last thought and prayer before leaving India, when standing, on the evening just prior to my departure, on the topmost pinnacle of the main building in Rajahmundry, saying farewell to a piece of labor which has so absorbed the energies of my heart for the past 18 months, was: If as many immortal precious souls as there are stones in this building are brought through this medical work into Emanuel's Kingdom, then the work can be said to have been crowned with heavenly reward. But, alas, my reckoning was rather human than Scriptural, for even if only *one* soul shall be gained, the expense will have been well incurred. How shall we measure the value of a deathless soul?

God bless you with continued enthusiasm to carry on the good work which you have begun. It is of very great importance that you consider well that all you have done until this day is only foundation work, and the beginning of something greater which is yet to follow. You have only established a headquarters for medical mission work. You have just announced to the Telugu public, in this great field, the arrival of the Great Physician. Every dollar you contribute toward this beneficent enterprise means that Christ the Healer and Saviour will remain here, in the quarters you have built for Him, and it will not be long ere out-stations will be opened as District Dispensaries, which will call for additional helpers. Listen to Jesus' gracious word of approval: "Verily, I say unto you, inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." Your noble Hospital is a permanent monument of your Christian charity. Let that charity remain.

Shall we, whose souls are lighted

With wisdom from on high,

Shall we to men benighted

The lamp of life deny?

Salvation, O salvation!

The joyful sound proclaim,

Till each remotest nation

Has learned Messiah's Name.

The Glory of Woman's Work in the Foreign Field

MISS MARGARET CECILIA HAUPT

WHO WITH MISS AGATHA TAIGE WILL SAIL FOR RAJAHMUNDY THIS WEEK

Do we fully realize, dear mothers and sisters, that although almost two thousand years have passed away since that great command was given, to go into all the world and preach the Gospel to every creature, more than one billion souls still know not the Good Shepherd nor follow Him? Who is to blame that this great host of immortals have not so much as heard whether there be a Saviour? Is He to blame who died for all, or are they to blame who sit in darkness? No! Who then is to blame? The Church, past and present. For how can then believe in Him of whom they have not heard, and how can they hear without a preacher, and how can they preach except they be sent?

We have heard with joy of the recent awakening among the men of the Church, and it is for them to be the pastors and leaders in this work, but the Lord has given to us women a special task. Picture to yourselves the wretchedness and misery of "the other half" at home, and then turn your gaze upon the still darker scene of our sisters beyond the seas. Oh, women of the General Council, what a wonderful field we have right in our own dear India! A missionary from China said to me: "You do not realize the privilege you have in being permitted to labor in India. Think of the women and girls there, child wives, child widows, temple girls; we have nothing that can compare with that terrible condition in China."

We have about one million such in our own district. Have they no claim upon us? You say, "They know nothing else." Did we speak thus of the children of our land, when the child-labor question was brought before us? Do we say that our slums should be left as they are? Ah, no! There are noble workers who are doing all in their power to change these awful conditions. So also in the foreign field, there are at least a few who are endeavoring to bring Christ to those who have never known the meaning of LOVE. God is calling us as truly today as He did when He called Moses to lead Israel out of the bondage of Egypt into the Land of Promise. For each of us He has a special work. Yet, much as I value all work for the Master, I plead for more consecrated young women for the foreign field.

Mothers, you who have strong, healthy, talented daughters, filled with the Spirit, can you not spare them to go out as doctors, nurses, teachers, or zenana workers, to bring light into the darkness? All can take part in the work, even those at home, by "holding the ropes." Not only have you at home this duty and pleasure, but a vast amount of work is still to be done in our beloved, free land. It requires vigilant watching on the part of the twenty million Christians in America to stem the work of Satan among the other sixty millions, as well as to keep the tares out of their own field. Many doors stand open and all demand helpers; the deaconess calling, where every talent can be used, caring for the sick, helping the poor and needy, ministering to the aged and infirm, parish work, social service work, the Christian kindergarten, settlement work, and rescue work. And for all these workers we must look to our homes. Praise be to God for our Christian parents who themselves are so filled with love for Christ that they are willing to consecrate their sons and daughters to His service at home and abroad.

As we now part one from one another, you to return to your old homes, and we to go forth into a far-distant new field of work, may you not forget to pray for us that our faith may not weaken or our courage fail.

In the words of that sainted missionary, our dear Dr. Harpster, who will ever be to us an inspiration and guide; "We go forth strong of spirit, because God will be with us, and in the spirit you will be with us. Whilst we are in the thick of the conflict, you will hold up for us holy hands of prayer. You will furnish the means to carry on our work in every step of our advance. And when the day is ended, if we be faithful, you here and we there, when the day is ended, whether here or there, He will crown us and He will crown you."

When, instead of saying, "The world owes me a living," Christian men and women shall say, "I owe the world a life," then the Kingdom will come in power.—*Maltbie D. Babcock.*

Good-bye Word from Pastor Neudoerffer

"A Great and Effectual Door is Opened Unto Me"

We live in times that are earnest. Mission work no longer is looked upon as a plaything. How much our Church has trifled with that great work which was on our Lord's heart and mind to the very last, namely, the evangelization of the world! Africa is called the Dark Continent because darkness reigns in the hearts and minds of those benighted people. But it need not be so.

Why did not Mohammed become a second St. Paul? Because the Church of Arabia was corrupt, lifeless, and lightless. 'Ye are the light of the world.' Are we? Sixty years we have spent in the Telugu country in India, and what have we accomplished? We are thankful that the number of our Christians is about 18,000. But where are the other 18,000 we might have?

Villages once opened their doors and invited us to enter. We failed to enter, and today the door is shut. This is the work of the adversary. And we think that our chief adversary has been in America, rather than in India. But, thanks be to God, the Church is awakening. Individual congregations are supporting a 'second pastor' on the mission field. And individual societies are providing for the support of a substitute,—a sister who is to do the work for them. Are there not fifty congregations in the General Council that could undertake the support of a second pastor? And are there not fifty societies that could support a substitute on the field—in some respects the greatest mission field of the world? If ever India needed Christ it is TODAY. That is why I say our times are serious. India is awakening, and we are glad of it. The outsider and foreigner sees this, first in the 'national consciousness' that is arising. The question with many of its leaders is: 'How can we become a living and a life-saving nation?' In such a crisis as this, dare we, as a Church, stand quietly and look on? Every one who knows India as it is will admit that power is going forth from the Lord Jesus Christ into all phases of Hindu life—religious, social and political. Whether the Hindu acknowledges this or not, it remains a fact. When the Prime Minister (a Hindu) of the native State of Travancore sent in his annual report to his Maharajah, he compared the present state of

things with ten years ago, and he was honest enough to say, 'The better condition of our people is, in the first place, due to Christian Missions.' Before leaving India I called on my friend, the magistrate in Bhimawaram, and in the course of our conversation he remarked, 'Wherever your work flourishes and our people follow your Christ, the moral standard rises. In the Bhimawaram field the number of misdemeanors, crimes, etc., have been greatly reduced in the past ten years, and this is due to the work you are doing in the name of Christ. Why is it that our towns establish schools for the education of the outcasts whom they so despise? Why have some of the foremost native States forbidden consecrating young girls to the 'temple service,' which means a life of shame? It is due to the influence that goes forth from Christ.'

Two years ago I made a six-weeks' tour into a neglected part of my field, and in all the villages the people seemed interested to hear. In two villages the elders, who represent the people, said: 'We shall let you have our temples, where to teach our children and where to instruct us, if you send us a worker.' We took them at their word, and the first Christians were baptized in these very temples. On the same trip we were coming up the canal in our house-boat early one morning, when nine men stopped our boat and said: 'We heard of your coming this way this morning, and we have arranged for a visit from you. We want to hear of the great Incarnation of which you tell. We have stopped the men, women and children from going to work. Sir, we cannot take any excuse.' Although, according to our program, we were to be at another place by noon, we could not but follow this leading of the Spirit, and spent the whole morning in preaching Christ to them. Before we parted one man said, 'I will give a house where the Christian teacher can live.' Another said, 'I will give a place where we can be instructed.' Shortly before I left the field I baptized the first forty souls, and the teacher we sent them was supported by our own native Christians. Thus our field is white to the harvest, and our work would show wonderful results, if we want them."

Woman's Work and the Slav Immigration

REV. A. L. RAMER, PH. D., SUPERINTENDENT OF SLAV MISSION BOARD



A TYPICAL SLOVAK LUTHERAN FAMILY

It was a happy thought that suggested a place for the Federation program for greetings from the Secretaries of our various Boards. By virtue of our office, we are placed in the vanguard of the great army of mission workers, charged with the responsibility of directing the special interests of the Church. It is our duty to study the situation in the different mission fields, then with this centralized information, come before the Church with all of the pressing needs, the golden opportunities, the solemn responsibilities, which, in the Providence of God, have been entrusted to the great Lutheran Church in America.

Representing the Slav Mission Board of the General Council, I bring you the most cordial greetings of that body. I voice the unanimous sentiment in saying that your Federation movement is destined to accomplish grand results in the extension of the Kingdom. The laudable purpose of united, intensified missionary effort deserves our highest appreciation. The wonder, indeed, is that this happy consummation has been

delayed until now. I regard the Federation as an exponent of the mighty missionary zeal, which is now stirring the very life of the Church. It is also in harmony with other and similar movements, which give expression of an enlightened Christian consciousness consecrated for the Master's service.

The stupendous mission problems confronting the Church, suggest the idea of uniting all our forces, but this is possible only through effectual organization. This principle has gradually asserted itself in the formation of Synodical Societies. The bond of effectual cohesion is now strengthened and completed in the Federation of all Synodical Societies of the General Council. The net results of this federation will undoubtedly be many. It will serve as a bond of intimate, personal, pleasant, acquaintance among active workers who have hitherto been total strangers to each other. It will help carry out the general plan of unification of all mission operations. Through the agency of the Federation,

the Mission Study Program, which has been so auspiciously inaugurated, can be effectually extended, and made profitable to thousands of Church members. That peerless publication, the LUTHERAN MISSION WORKER, will continue to be the torch-bearer of missionary information to an ever-enlarging circle of eager readers.

The demands of our mission fields are growing rapidly, at a pace that cannot be considered without provoking wonder and gratitude to the great Head of the Church. In order to keep abreast with this hurried onward march, there must be unity of purpose. The Federation, I believe, will stand sponsor for that to a large extent. With unity of purpose, and as a corollary to it, there will follow also unity of action.

I wish it were possible to deal at some length with the enormous task, placed upon the Lutheran Church, as a result of the present foreign immigration. Suffice it, however, to say that the cost of carrying on the work among Slav Lutheran immigrants during the present bi-ennium of the General Council, has increased from \$4,000 to \$18,000, that is four and a half times. Permit me to call your attention to the special re-print of our report to the General Council, which is to be had for the asking.

In the name of the Slav Mission Board, I bespeak blessed results for the Federation of our Synodical Missionary Societies, and most fervently invoke God's richest benediction upon all your deliberations.

Lutheran Women and American Protestantism

MRS. LILLIAN W. CASSADAY, PHILADELPHIA

I presume this subject was assigned to me because I live in a part of South Philadelphia where American Protestantism is rapidly becoming a thing of the past, and I am raising a protest against its extinction. The settling of 90,000 Jews and 110,000 Italians south of Market street has caused thousands of our American Protestants to flee as if from the plague, and find homes distant as possible from the infection. Twenty or more Protestant Churches have, consequently, lost their congregations, and been sold for various purposes,—several, I understand, having been turned into moving picture shows and cheap theatres, which deprave the morals of the young!

What is true in Philadelphia is happening also in other places, for the "invading army" numbers over 1,000,000 per year, and in New York City there are more Italians than in Rome itself. Several years ago, being surrounded by a dense foreign population, one New York Church was sold, and the proceeds given to its Board of Foreign Missions to be sent to the heathen abroad. Was that Church "a factor in American Protestantism"?

Many thousands of the Italian immigrants do not attend any Church, and are ready to adopt a new religion with their new life in this country. Protestant Missions among them are wonderfully successful, considering the strong Roman Catholic influence in our cities. Soon after the appointment of our Italian Lutheran missionary, we learned that literature and conversation of a re-

ligious character were not allowed at the port of Philadelphia, out of courtesy to the Jews and Roman Catholics! It is practically the same in our public schools. Religious instruction is forbidden, and even Bible reading is objected to.

A few months ago, when Archbishop Ryan died, policemen were sent from City Hall to all our public schools, ordering the American flag to be displayed at half-mast, and it was done. A faintly whispered protest was heard, but it was immediately hushed by a loud chorus that Archbishop Ryan was a splendid man and represented a great number of people. Soon after, Bishop Whitaker died, yet no civic notice was taken of it, in compliment to his noble character and to the Episcopal Church.

On July 26, 1911, Archbishop Ryan's successor was enthroned in Philadelphia, and homage to the new Archbishop was the first ceremony. Eight hundred priests filed past the altar, genuflecting before proceeding to kneel and kiss the Archbishop's ring, as an evidence of their submission to his rule during the remainder of his lifetime.

Bishop Hoban, of Scranton, went so far as to dare to publicly say: "The Church must resist the State's attempts to destroy her unity, even at the risk of breaking the iniquitous laws of the country. Unjust State laws do not bind in conscience. Right here in our own great commonwealth we have still upon our statute books anti-Catholic laws, passed during the dark and disgraceful days of Knownothingism. They

were meant to sow dissensions among Catholics by free-thinking atheists, prompted by pious Presbyterian lawyers, who thought they were doing a service to God by troubling the Catholic Church. We Catholics are not Congregationalists. The government of our Church comes from God downward, and not from man upward, precisely because our Church is a God-made Church, and not a man-made society, like all the fragments of Christianity outside our Church."

Processions through the streets in honor of various virgins and saints are no longer confined to the Old World, but are a common sight in the "Little Italies" of our American cities. These processions contain pyramids of candles to be sold and burned at some shrine, pictures of the saints (also for sale), and images upon whose robes the superstitious people pin dollar bills, and believe themselves thereby protected from various misfortunes. St. Peter's Church, Ninth and Reed streets, Philadelphia, is now surrounded by people among whom these processions are common. I feel sure that if Martin Luther were living in America today, he would again raise a protest against the errors in Roman Catholicism, and be a factor in American Protestantism. If we are Lutheran women, we ought to be like him. The Romish priests in our locality tell the people we are called "Lutherans" because we worship Luther instead of God. They say we Protestants "are going straight to hell," that our baptism and marriage are not valid, and that a soul will remain forever in purgatory if the body be buried



A PYRAMID OF CANDLES

(Courtesy of the Woman's Baptist Society, Chicago)

by a Protestant pastor.

This is a most appropriate time to protest. Fifty years ago, with 1,000 men, Garibaldi freed Italy from the temporal power of the Pope, and next week there will be a splendid celebration in the city of Rome in honor of the event. The papal flag of gold and white is not allowed to be displayed in Italy, since the Pope has lost his temporal power, yet I am told that it is frequently shown in Philadelphia and other American cities! Consider that fact, and remember Bishop Hoban's assertion that the Catholic Church must resist the State's attempts to destroy her unity, even at the risk of breaking the laws of the country!

Garibaldi's famous Thousand is immortalized in history as "I Mille" (The Thousand). You will see those words on the seal which represents our Lutheran Mission Work among Italians. It means that we are calling for 1,000 Christian soldiers to be factors in American Protestantism by helping to free Italians in America from the spiritual power of the Pope. We do not ask you to bleed and die, as Garibaldi's soldiers did, but merely to give \$1.00 or more per year to this great work. In the center of the seal is the Luther coat of arms, below that the words "I Mille" (The Thousand), above it, "Christo e l'Italia" (Christ and Italy), meaning "the love of Christ constraineth us," and "they of Italy salute you." The beautiful and suggestive symbolism of the Italian colors, green, white and red, we find in the Bible, thus: "He maketh me to lie



PRIESTS AND ACOLYTES FOLLOWED BY IMAGE

down in green pastures, He restoreth my soul."
 "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." I. M. S. C. (Italian Mission Study Class) is printed in gold, because our reliance is and always has been on the "golden promises of God," and the location shows that we have entered the field of Italy and found it "white to the harvest." The outer square of red is turned diamondwise to symbolize the most precious of gems, and means: "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

Use these seals on your letters and Christmas packages, to show that you are a factor in the furtherance of American Protestantism. In the great International S. S. Convention held in San Francisco last June, one speaker said: "America is a great home mission field. Fifty million of the ninety million people in our country never attend Church." Another said: "In the final judgment, God will hold American chiefly responsible not for foreign lands, but for the millions of foreigners within her own bounds." What are we Lutheran women doing to meet these responsibilities? Are we passing by on the other side, like the priest and the Levite, who had no time to spare for the wounded and suffering man by the wayside? If so, let us stop counting ourselves as Christian soldiers. For, "in a national emergency, citizens thrust aside ordinary considerations to render extraordinary service. The kingdom of God in the United States is in instant need of the surrendered treasure and toil of its subjects. A campaign of redemption of waste places cannot succeed without the shedding of blood. We mean there can be adequate returns only on investments that cost what is as dear as life. Christ Himself thought it not worth while to make any attempt to save men on a cheaper basis. He gave Himself."

"In the beauty of the lillies Christ was born across the sea,
 With a glory in His bosom that transfigures you
 you and me;
 As He died to make men holy, let us die to make
 men free,

While God is marching on!"

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful stu-



BOX IN WHICH ARE CAST JEWELS AND COINS
 PASSING BY ON THE OTHER SIDE.

We go our ways in life too much alone,
 We hold ourselves too far from all our kind;
 Too often we are dead to sight and moan,
 Too often to the weak and helpless blind;
 Too often, where distress and want abide,
 We turn and pass upon the other side.

The other side is trodden smooth and worn
 By footsteps passing idly all the day;
 Where lie the bruised ones that faint and mourn
 Is seldom more than an untrodden way.
 Our selfish hearts are for our feet the guide,
 They lead us by upon the other side.

It should be ours the oil and wine to pour
 Into the bleeding wounds of stricken ones;
 To take the smitten and the sick and sore
 And bear them where a stream of blessing runs.
 Instead we look about—the way is wide—
 And so we pass upon the other side.

O, friends and brothers, gliding down the years,
 Humanity is calling each and all!
 In tender accents, born of grief and tears!
 I pray you listen to the thrilling call!
 You cannot, in your cold and selfish pride,
 Pass guiltlessly upon the other side.

Selected.

dent might painfully extract from certain proof-texts a defense of missionary effort; but it is that the whole Book is a clear, ringing and everlasting missionary injunction.—R. F. Horton.

Woman's Work and Home Missions

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

My first word is one of congratulation on the insight of our women into the value of organization, and their wisdom in employing it to the fullest possible extent for the extension of the Church at home and abroad. Some of our wise men are still arguing as to whether it is better to work separately, or together, but our wiser women see clearly that in union there is strength. They discouraged the war of words, and went to war for Christ. They simply "got together" to do things, and they did them.

For years there were godly women in our churches, interested in the salvation of men, but their ardor burned only at their own fireside. It would have been considered immodest for a woman to attempt to gather her sisters together, and endeavor to warm their hearts for the blessed work for which her Saviour died. When, therefore, our women organized the first congregational Mission Society, they brought into activity the power of womanly devotion which had been latent in our churches. It expanded into Conference and Synodical organizations, not stopping until it now includes the entire General Council.

My second word is an appeal. Before you is this great North American Continent, divided by an imaginary line into the United States and Canada. This continent, discovered by a Catholic, then settled by Protestants, and in which our Lutheran Church has added over two million to her communicant list during the last sixty years, and in which she can add three million more in the next ten years, if her Home Mission efforts

are properly supplied with men and means. Does it seem proper that for this great territory, this most fruitful field of our Church, only \$61,200 should be apportioned by our General Council, and a little over half of that paid into the treasury of our Board? Is it not evident to you intelligent women that our mission work can never be done in heathen lands, by our people whom we permit to wander from the faith in Christian lands? Will our devoted women look into the treasury as our Lord looked into it at Jerusalem, during the week of His Passion, and see what has been cast into the fund for the salvation of our own brethren? Dear women, our Board needs the \$61,200 apportioned, and then needs another \$60,000 for the employment of an aggressive and adequate Field Missionary force, which will gather our own brethren now being lost to us, into congregations, and do for the entire United States and Canada what Revs. Anda and Bieber have accomplished for the districts in which they have labored.

Is \$60,000 (to be added to the \$61,200 apportioned, but not paid), too much for an aggressive Field Missionary Campaign over a territory twice as large as Europe, in which from three to five million of our household are not identified with the Church, and more than forty million of the population seldom even attend service? Will the Women's Missionary Society of the General Council look at the appalling conditions here at home, and devise ways for raising one-fourth (\$15,000) of this amount during the coming year?

Our Field in America

MRS. G. H. TRABERT, MINNEAPOLIS

That the Lutheran Church has a field in America, and that it is an immense field, is seen in the great progress she has made during the last fifty years, growing from less than 247,000 communicants to nearly two million more. The greatness of the field is also seen in the many languages which are necessary for her to preach the Gospel. The problem of the Lutheran Church in America has always been how to reach and gather into congregations all the different Lutheran elements that come from different parts

of Europe, and how to keep them, and their children true to the faith? In our Western cities especially in the Northwest, we not only have the Germans and the different Scandinavian nationalities (Swedes, Norwegians, Danes and Icelanders), but also Slovaks, Finns and others, whose number in any particular place is often so small that it is impossible to gather a congregation in their own language. All the different nationalities are busy in following up their own people. They preach to them in the mother tongue, and when

they deem it necessary, they hold occasional, and in some cases, regular services in the English language. But with all the effort put forth, a very large proportion of Lutherans who came across the ocean, and many who were confirmed in this country, are standing outside of the Lutheran Church. Here we see the character of the field, and it presents many difficulties, but it is a most hopeful field, and the difficulties are not such that they cannot be met.

Inasmuch as in many cases there are only a few Lutherans of a single nationality in a place, the only practical way to reach the largest number is by means of the language of the country, which the children are required to learn in the public schools, and so hold the young people, and seek to assimilate the descendants of the different nationalities, thus building up strong Lutheran congregations.

We who have lived in the Northwest for years, and have seen congregations organized in which perhaps six different nationalities were represented, to most of whom our English service was strange, but who united together because they had one common faith, know the difficulties of trying to assimilate the different elements. That it is not an impossible task is seen from the success which has attended the work, of which the English Synod of the Northwest is an object lesson. It only goes to show the extent and character of the field for Home Mission work.

The most important Home Mission problem today is the English. This every part of the Church is beginning to see. There have been so many losses in many places, because the work in the several foreign languages was so pressing that the Church either did not realize how many were going adrift to the sects, or out into the world, or it was powerless to stem the tide because of the lack of ministers to begin exclusively English work, or the inability of pastors who realized the need, to preach in English. It is hard for one whose hands are often more than full in ministering to a particular nationality in the tongue of the fatherland, to turn aside and use the English language in some of the services, especially where the need is not keenly felt. At the same time it is not so easy to see the need of the English, as long as the congregation is satisfied with the mother tongue. But when we begin to see how the different denominations plant missions among our Lutheran

people, and what zeal they employ to get the children of Lutheran parents into their Sunday Schools, and when we see how many who were confirmed in Lutheran Churches go to other Churches, because they prefer the English, and, as is often said, "they want to belong to an American Church," we cannot help but see what a field we have to be vigorously cultivated in the English.

The future of our Lutheran Church in America depends principally upon instilling the faith of the fathers into the minds and hearts of the children in the language which they love best, because it is the language of the country which is now their fatherland. It is a very hopeful sign that the Germans, Swedes and Norwegians are beginning to do aggressive English work, not only by occasionally, or at regular intervals, preaching in English, by having English Sunday Schools, and instructing the young in English in the Catechism, but also by establishing distinctively English Missions, especially in the larger cities. Yet what has been done in this direction is very little in comparison with what remains to be done. The field along distinctively nationalistic lines, through immigration, is still so large that it taxes the best efforts of the several Synods. Here is room for those Synods that do exclusively English work, whose peculiar task it is to gather the scattering sheep of all classes and build up English congregations. There is scarcely a district in any of our Northwestern cities where this cannot be done, but it requires self-denying work by the right kind of men, and means to support them for a while until a congregation is on its feet. There are not many places in the growing suburbs of our large cities where self-sustaining congregations can be established at once. It is the thrifty laboring people who there try to secure homes for themselves, and put forth every effort to live under their own roof, hence can give no large sums for the Church. But these people have souls to save; they have children who need the instruction of the Sunday School, and to be brought up in the Church. The Church owes it to them and to God to go after them with the means of grace, and in a few years they will be able to take care of themselves, and in turn help to establish other Missions.

It is really astonishing how the people from the country districts swarm into the larger cities, especially in the West. In Minneapolis, for example, the population has increased in twenty-five years from 75,000 to over 300,000. The

Church has grown in the same proportion, from about a dozen of congregations and missions to fifty-two, of which about a dozen are English, eight of which belong to the General Council. A number of the Churches use the English language in part, and a majority have English classes in the Sunday Schools, yet there are many Churches of different denominations made up almost entirely of Lutheran material. There is no town of considerable size, and scarcely a new section of any city, where the different sects do not plant a mission as soon as people begin to settle there, even if the people are nearly all of Lutheran stock, and there is not even one solitary family of the denomination that begins the work. The losses that our Church has suffered by not being able to follow up her people cannot be calculated.

Several years ago one of our pastors was written to come and organize an English congregation in a small town, the inhabitants of which were nearly all Scandinavians. The Methodists had placed a missionary there, although there was but one Methodist family. They had gathered quite a large Sunday School of Lutheran children. When our missionary went there and began work, the Methodist remarked: "This is a Lutheran field, and if you take care of it, I will quit." He left, and we now have a fine congregation in the place. More recently a Lutheran Church was organized where the Congregationalists had worked for several years, and started a Sunday School with Lutheran people. When our Church was organized, the Lutherans bought their property, and now have a good congregation with a large Sunday School. The same conditions are found in scores of places, showing what a field we have, but which others have entered or are entering, because our Church is not really alive to her great opportunities.

When the Synod of the Northwest met in Fargo last June, one of the speakers on Home Missions made the statement that the Methodists have 496 Missions among our Lutheran people here in America, the Presbyterians 200, the Baptists 742, the Congregational Church 180, or in all 1618; with an average communicant membership of 77, making a total of 125,000, a majority of whom are Lutherans. The General Council has less than half that number of Missions, (806,) with an average membership of 55.

Let us not waste our time in lamenting over past neglects, or the inability to do what we feel

should have been done. There has been advancement. During the last ten years, our General Council has added 230,811 souls to its membership, and the number of missions has increased over 22 a year. But greater things must be done. The chief hindrance to this is the lack of ministers to go as missionaries into the destitute fields. If there are only enough ordained each year to fill the places of those who die, or who, because of illness or old age, must retire from the work, how can the great mission field be supplied? This is a serious question for us women to consider. We can do much toward supplying the lack of ministers by our influence upon our own boys, and by encouraging bright young men in our churches to study for the ministry. How often mothers discourage their sons from looking toward the ministry, because it is not a profession in which to make money and become rich! The cost of getting the proper education is so great, and the return in material advantage is so small, that the thought of engaging in the noblest calling that can be found on earth is not considered. It is necessary to arouse the mothers of the Church to a sense of the great need of ministers, and to warm their hearts to a greater love for precious souls, and to feel that the highest service they can render to God is to give their sons to the work of the ministry.

But the question is sometimes asked, where is the money to come from to establish missions where there are no prospects for congregations to become self-supporting for a number of years, because the people are too poor, or the field is hard, for lack of interest in the Gospel? If the heart of the Church be once awakened to supply the men, the Lord will also incline the hearts of the people to furnish the means. Then promising fields where the people are poor will not be neglected because there are no prospects for immediate returns. It may, in some cases, be eight or ten years before a congregation is on its feet so as to take care of itself, while in other cases it may be self-supporting from the start; but is the one of slow growth of less importance than the one that has superior advantages? It took eight years for the first English mission in the Northwest to become self-supporting, and then it was still in a limping condition, because it had a heavy debt to carry. Others took longer, because of burdensome debts, but look at the result!

The opportunities before our Church in America are vast; will she be equal to the task?

Lutheran Women in State Universities

REV. H. R. GOLD, STUDENT PASTOR IN MADISON, WISCONSIN

It may sound like the merest truism to say that the institutions of higher education in America are immensely important factors in moulding our "type" of civilization. Many of these institutions, including all of our State universities, are not Christian in the sense that they are under the supervision of Christian organizations. The time when the Church institutions were the sole educational forces has passed. To illustrate: There are more Lutheran young men and women who are students in non-Lutheran higher institutions of learning than in all our Lutheran colleges combined. The growth of the State Universities of the Middle West is enormous. In the decade just past, the increase in the enrollment in the college department of the University of Wisconsin was larger than the increase in the enrollment of all the small colleges within the State. The same is true of Minnesota. We may deplore this, but it is a stubborn fact that must be reckoned with.

Now, what part does organized Christianity play in moulding the spirit of these schools? The Church, until within a very few years, has ignored the State school. It has aimed to follow almost every other class of its spiritual children, but those who chose, or were compelled, to go to large universities for training, were left to mere chance for religious guidance. The result is that those who have looked into the life of university communities have found cause for alarm. Universities differ in their character, and nothing is gained by extravagant arraignment of even the worst offenders according to Christian standards. Let us put it conservatively and say that the indifference towards a real Christian life among the students, creates and fosters an *atmosphere* in which moral and spiritual shipwreck becomes easy, and consequently frequent, for both men and women. From the little attention given by Christian forces, it would seem that Christianity is not essential to higher education as carried on by the State. The Universities seem to grow great without the aid of any systematic religious instruction and guidance. What has been done by the Church evokes our pity, rather than our admiration.

There are other storm centers where Christianity struggles for leadership, but there is prob-

ably no situation more critical than that created by our gigantic Public School system, at the head of which stands the University. More and more the State University becomes the one strategic center for the life of the State. An ever increasing number of young men and women are educated there. At present no adequate provision for the Church to turn its streams of influence into these student communities has been made.

Hence the question becomes crucial. Will it rise to the situation, and retain its guardianship over these rapidly developing moulders of the future? Will it go in among its talented student sons and daughters, and claim some choice souls for definite spiritual service within its preaching and ministering ranks? Great things are possible here. Great gain or great loss. The Church must answer which?

It needs only a little reflection to bring the conviction that Christianity is on trial in our public educational institutions. Even from the foreign-missions' point of view, in these days of student volunteers, a thoroughly effective Church, as ours aims to be, will seek to provide adequately for every point of need.

"What boots it at one gate to make defence,
And at another to let in the foe?"

The Lutheran Church has begun religious activities in the State Universities, and something has been accomplished. But it is feared the Church at large will not respond promptly enough to save this important cause from a long and weary struggle for recognition and support. Men close to the work, who recognize the opportunities and know the resources required, are praying fervently for some one with consecration, vision and means, to come forward and furnish the material aid without which this movement will not succeed.

Since so many brainy, competent young women of our Lutheran Church are concerned, who by native endowments are born leaders of future mission movements, editors, authors, inspirers, directors, teachers, deaconesses, missionaries, physicians, etc., who knows but that the Women's Federation has come just in the nick of time to help solve this student problem? Can you afford to ignore this fruitful source of supply of trained workers?

Home Missions and Christian Patriotism

REFLECTIONS FOR THE REFORMATION FESTIVAL

Our Country is to us a great heritage. It cost many lives and much treasure to preserve it for us. Its Home Mission work needs our sacrifice and service as much as when Washington or Lincoln called for patriot soldiers who were willing to suffer and die. There is no less insistent demand than in any former "heroic age," that we patriots of today respond to our country's need. The enemy is sin, entrenched in selfishness. Want, woe, wickedness are in the line. The battle is on. It is Christ's Kingdom which must be defended, our country's salvation which must be secured. No war was ever fiercer. No call was ever clearer. How much, then, will you give to save America? How much do you owe your homeland? Put it down in black and white. One dollar a year is little enough to recognize your debt. It doesn't begin to pay the interest on it! There are few of us who could not fairly give a dollar a year for Home Missions. Some there are for whom one dollar a year would not fairly match their ability—they ought to do more.

Whatever gets our money gets us. Money is stored manhood and womanhood. How much of the energy of your character, stored up in money, does God's Kingdom in America get from you? *Are you worth a dollar a year to the Kingdom?*

A postage stamp a week! *Will you do it?* When there are missionaries, our representatives, who live in carpetless houses; heat only one room for economy's sake; sleep under quilts padded with old newspapers; subscribe with difficulty for but one paper a year; make over all their garments till the cloth just fades away; pocket their pride in order to preach; live in isolation and danger for a chance to save men; and die like martyrs! What would it mean for them and for the work if our army at home averaged a dollar a year, a postage stamp a week, for the cause of Home Missions? The aggregate amount would be nearly \$200,000 per year. It would put two

hundred new men in the field, and they are tremendously needed. It would open new churches at strategic points where we ought to preempt and hold the ground for the sake of the future. It would help solve every problem of our cities, teeming with the life of the world's peoples. It would make advance possible, instead of mere marking time. It would stimulate the spiritual life of every young man and young woman who entered upon this endeavor. *It would arouse our churches and build up the Kingdom. It is not an impossible thing for the people in our churches to average a dollar a year for Home Missions, and not subtract one penny from what they are doing for other phases of the work of God's Kingdom. A Postage Stamp a Week! I WILL! WILL YOU?*

It may startle us to learn that the people of America spend four times as much for amusements as they do for all their Church work at home. Indeed, they spend more for chewing gum than for the extension of Christ's Kingdom abroad! We ought to ask ourselves how we spend our money, when we know the great needs of God's work. We ought to be careful not to waste as much on trifles when men and women on the mission frontier are suffering sorely, in order to serve God, while other thousands and hundreds of thousands of shepherdless souls are absolutely destitute of spiritual food and shelter. Over against candy, trinkets, chewing gum, amusements, and all our expenditures, let us put the question, "Lovest thou Me more than these?" It will help us to divide our money fairly.

We have a great heritage in our country in resources, size, wealth, manhood, civilization and opportunity, it surpasses many lands. It must be kept pure and Christian. It ought to be better than it is, in character and service. We are the people who must make it so.—The Rev. Ernest Bourne Allen.

The Men and Religion Forward Movement

Says Dr. J. C. Kunzmann, "Just as might be expected, the great Forward Movement for the evangelization of the heathen world has turned our eyes to conditions at home, and this homeward look has revealed the fact that the Church in

America is short of 3,000,000 men and boys, in comparison with women and girls. The Christian laymen of our land are, therefore, now engaged in the formation of a Laymen's Movement "by men and boys for men and boys."

Beginning this month and continuing until next May, eight-day campaigns will be held in ninety chief cities of the United States and Canada by "teams" of experts in the various lines of Christian work for and by men and boys.

We welcomed the Laymen's Movement to save the heathen—why not now, to save our own? Many of our best men were afraid of the Laymen's Forward Movement, but afterwards became strong advocates of the cause. They found that it was soundly evangelical, practical and sane. It was not a movement of emotionalism, but a concentrated effort of consecrated laymen to have the Gospel preached to all the peoples of the earth. Our Lutheran laymen entered into this movement, and those churches and people have been benefited by the renewal of male activity in our Church. Latent talent has been brought forward, self-sacrifice has been developed, and scores of pastors have been helped by better financial support, and by deeper appreciation of their labors by our men.

In this movement stress will be laid upon four chief aspects: Personal commitment and devotion to Jesus Christ as Saviour and Lord; the deepening of the personal spiritual life through Bible study and prayer; the application of the Christian spirit and program to all the relations and problems of life, industrial, political, and social; and the extension of this Gospel to the ends of the earth. The message of the movement is thus to be a call to deeper life, and larger service.

This is what we hoped for and felt must come—a backward movement in order to a greater forward movement. A gathering of a greater army for the home war. A building up of a larger reserve force for those sent out to the front. This movement properly applied means Home Missions energized and vitalized. Let our slogan for this coming year be "Home Missions for our Men and Boys."

The Silver Bay convention of last month,

which had delegations from nearly every State of the Union and province in Canada, had representatives of the General Council, the General Synod and Luther League among those who participated. The Lutherans who attended have sent out the following statement:

To a Lutheran who is accustomed to view with abhorrence the clap-trap that sometimes passes for the most holy evangelism, this program appeals with great force. It undertakes to carry out on a continent-wide scale, what has been in operation in some of our Lutheran Churches for many years. It plans to enlist the average member of the average local Church in a program of Bible Study, Social Service—a larger sphere of Inner Missions; Evangelism—the type the Lutheran Church stands for; Missions—home and foreign; Community Extension—taking the whole gospel message out into the factories, shops, etc.; Boys' Work—adapting this program to the needs and capacities of adolescent boys.

The three unique features in this movement are: First, the enlistment of all the moral forces of the community in making a survey of actual social and religious conditions; second, the combination of the messages in the program; third, the plans for conserving the results of the year's work and the setting up of a policy for each local Church, to cover a period far into the future.

These delegates, including pastors and laymen, unanimously and most heartily commended the movement to all pastors and congregations. They believe that our Lutheran Churches will have lost an unusual opportunity if their pastors and laymen fail to interest themselves in, and give themselves to, this movement. It will open up to our male membership large avenues of service in which they may express in terms of everyday life the teachings of our Lord and of His Church. Literature may be secured from headquarters, 124 E. 28th St., New York City.

Woman's Ministry of Mercy in Large Cities

SISTER MARIE ROECK, DEACONESS IN CHARGE OF THE KENSINGTON DISPENSARY
FOR THE TREATMENT OF TUBERCULOSIS, PHILADELPHIA

This subject makes a direct and personal appeal to every delegate here present, because whilst the other fields of missionary activity are more or less beyond our personal observation and contact, this one is practically at the very door of every one of us. Your individual interest is therefore

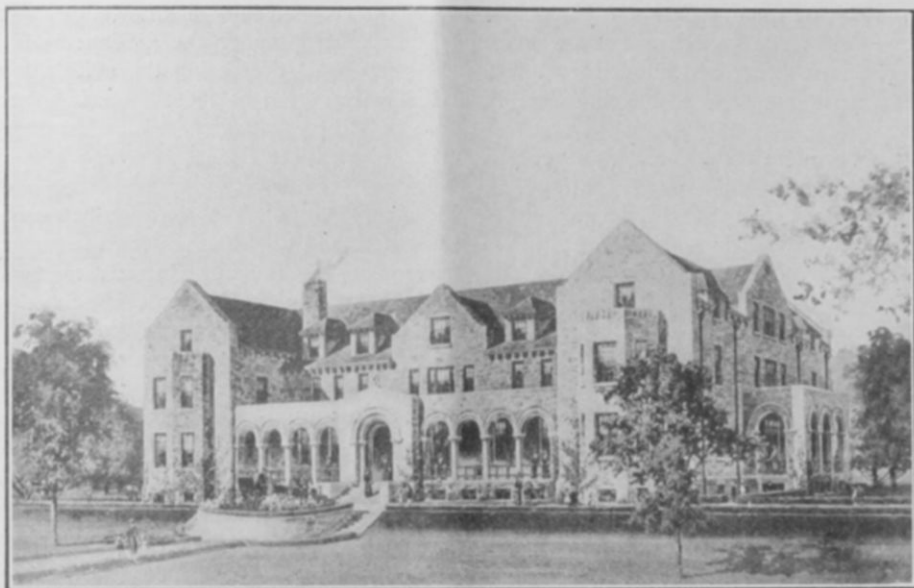
assured in the presentation of this work, under the three-fold aspect of: the field, the ministry of mercy demanded by this field, and woman's share in this ministry. The field is the large city; and not merely cities like New York and Philadelphia, Pittsburg and Buffalo, Chicago and St. Louis,

with their hundreds of thousands in congested districts, but also such industrial centers as South Bethlehem and Allentown, Wilkes Barre and Scranton, and many others in Pennsylvania and other States. In these smaller cities, deplorable conditions may be more limited in extent, but they are identical in character. The causes could hardly be summed up better than by the Superintendent of our Philadelphia City Mission, the Rev. Dr. Ohl, in his recent book on "The Inner Mission." Speaking of the tremendous missionary problem in the cities, he says: "their phenomenally rapid growth; their heterogeneous population as regards race, nationality and religion; the inadequate housing accommodations which, with expanding population and extortionate rents, force thousands into the tenement and the slum; the physical and moral ills entailed by the disappearance of the home, and by abnormal living conditions; our intensely busy life, and the exacting demands of our present industrial organization; the long hours of labor and the incessant grind for the barest living, often at wages out of all proportion for the service rendered; the temptation and vices to which old and young are alike exposed; the loss of neighborhood feeling, and the loneliness engendered where one is practically unknown; the constant shifting of population, and the marked differences in social standing; all these are among the causes that alienate some from the Church, that keep others out of her, and that introduce elements into the problem of city evangelization which are most perplexing." But these same conditions, I may add, are the chief causes of that heart-rendering misery to which our attention is directed by this paper, in the hope of enlisting aid for its relief. To illustrate: A young artist came to Philadelphia, but failed to find employment. A woman of means gave him a little to do, principally moved by charity, so that he was barely able to eke out an existence during his first Winter. In the Spring he became acquainted with another artist who had a room in the *same house*, and who exclaimed: "I have more work than I can do, and have been looking all Winter for someone to help me." How much misery and agony of soul was caused by the lack of neighborliness! Such and worse illustrations could be multiplied indefinitely.

Now what is the Ministry of Mercy demanded by this field? It may be *congregational*, or *institutional*, or *individual*. The duty of the congregation is far greater than the assembling in the

Church on the Lord's day, and the conducting of a Sunday School. Here she merely cares for the found. She must also seek the lost, and in the literal sense "go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind"; yes, even "go out into the highways and hedges and compel them to come in, that My house may be filled." Because this is forgotten or disregarded, we find so many empty Churches in the city. The well-known writer on this subject, the Rev. Dr. Josiah Strong, quoted by Dr. Ohl (page 121) justly charges the Church with "spending her energies on the *best* elements of society, teaching the most *intelligent*, medicating the *healthiest*, and salting the *salt*, while the deteriorating masses, which include the most ignorant and vicious, the poorest and most degraded, are alike beneath her influence and effort." It is clear, dear friends and fellow-workers in the cause of Christ, that our standards of Church-life and activity are not what they should be, and must be adjusted to Christ's command, and to the conditions confronting us. No congregation is filling its God-appointed place, if satisfied with the mere teaching and preaching of the Word. Jesus has left us an example that we should follow His steps, and that example includes, as Peter emphatically states, His going about doing good. Above all, the poor benefited by His ministry of mercy, and meeting them with His unselfish love, He found even publicans and sinners anxious for salvation. The ministry of mercy will go far toward filling empty Churches if our congregations, as such, will take up this work. Even numerically and financially weak congregations will be surprised to find how much the Lord can accomplish through those who are really willing to serve Him. Be ready to make a small beginning in the right spirit, and then watch things grow. That small congregation in Kaiserswerth, apparently doomed to die, became, under the leadership of Fliedner, the birth-place of the modern diaconate, and is today a world-famed center of many charities. And one of our smaller German Lutheran congregations in Philadelphia has for some years successfully maintained a temporary home for homeless children who could not be admitted to the Orphans' Home.

This leads us to consider, in the second place, that other form of the ministration of mercy, namely, the *institutional*. This is indispensable in our day, and is found in the Church as early as the fourth century. The Church in Europe, and es-



THE GENERAL SYNOD'S NEW MOTHERHOUSE AT BALTIMORE, DEDICATED LAST JUNE, AT A COST OF OVER \$100,000

pecially in Germany, has developed this form of charity to such an extent that there is a special institution, directly under the influence of the Church, for practically every type of human misery. In this country we have made a fair beginning, but it is only a beginning. Our Lutheran Church claims 56 Orphans' Homes, 32 Homes for the Aged, 44 Hospitals, 4 Homes for Defectives, 13 Immigrant and Seamen's Missions, 6 Hospices and 8 miscellaneous institutions, besides 9 deaconess Mother-houses for the training of those who would devote their life to the ministry of mercy. Proud as some may feel at this array of institutions, there are many serious gaps. Where can we place our Lutheran feeble-minded children and adults? Where the epileptics? Where the incurables of all kinds? Should not these permanently-disabled be cared for, as well as the temporarily sick and feeble? Where can we place children whose lack of family life has made them wayward? These are but a few suggestions to show the incompleteness of the institutional work of our Church.

But the most complete system of benevolent institutions would never excuse us from individual or private service in the ministry of mercy. In the early days of the Church, faith and love, Church-membership and Christian service, were as inseparable as are the light and the heat of the sun-rays. True Christianity can have

no lower standard. The sin-sick suffering world, yes, even the Church, still needs the Marys and Marthas, the Tabithas and the Priscillas, who devote their means and their *spare* time to the service of the suffering saints and sinners. We need also the Phoebe, the deaconesses, who give their *entire* time and strength to the ministry of mercy. Do not wait in idleness for a "call" to some great work, but do what smaller service your hand finds to do, for the needy in your immediate neighborhood, and get the children to help you take flowers, soups and whatever else may cheer and strengthen the sick, the mourning and the shut-ins. The latter are very easily over-looked, although they need the greatest sympathy. It is this individual service, in Jesus' name, that He expressly mentions and rewards on that Great Day.

This leads us to the third point under consideration, Woman's *share* in the ministry of mercy in large cities. I venture to assert that for this ministry, woman is peculiarly fitted by nature, by her calling and by grace. I need not dwell on the indisputable fact that by nature woman is better qualified than man to deal with the sorrowing and the suffering. Nor need I speak of her greater opportunity for contact and for service, in consequence of her home life, which permits a certain freedom of action which man, as a rule, has not. By no means do I wish to say that woman's type and development of

Christianity is higher than man's, but I may safely say that her own personal experiences as a woman, and as a Christian, bring her into closer touch and deeper sympathy with the suffering than is possible for man. And every special gift brings with it a corresponding obligation. The ministry of mercy is therefore not woman's pastime or hobby, but her sacred trust; yes, her blessed privilege to express her gratitude to Christ who raised her up out of the degradation universal before His coming, and universal to this very day, in all the wide world, apart from His Gospel.

O that more lives were dedicated to His service in their entirety! How can I stop without calling upon you to assist in securing more women for the female diaconate. The aim of our deaconess work is not primarily hospital work, but parish work. Every young woman sent to the Mother-House will therefore help to furnish parish sisters, not to *delegate to her* the ministry of mercy which is our common duty, but to have in her a trained *leader* for the volunteers, and an efficient assistant to the pastor. Only those who have had the good fortune of being a parish sister know what wonderful privileges and opportunities such a sister has of relieving untold misery and suffering, through being, as someone expressed it: "a bridge between the rich and the poor." Why should some young women uselessly flit away their time, when the Lord's cause suffers for want of laborers, and when these same young women, after a few years of training, could be of immense value in the service of the Church. They would then find their lives really worth while, and by serving the Lord in others, they would best serve themselves, for the life we spend for others is a life not spent in vain.

That women can manage institutions successfully is proven by two examples in this vicinity. There is the Easton Hospital, founded in 1890 by women of that city, under the presidency of the wife of one of our Lutheran pastors. From very modest beginnings, this Hospital has developed into an institution second to none in any city of that class, recognized far and wide for its efficiency, and now caring for more than a thousand patients annually. Another illustration is afforded by the Kensington Dispensary for the treatment of Tuberculosis, opened in 1906. The Board of Managers is composed entirely of Lutheran women, though we, as the Easton Hospital, have an Advisory Board of men, to whose co-operation we are indebted and whose invaluable

services we gratefully acknowledge. This work was organized, under the guidance of God, for the purpose of decreasing the evil and ameliorating the condition of those suffering from tuberculosis. Every patient receives thorough instructions on preventive measures from the physician, and again by the nurse, and by subsequent visits of supervision by the latter, much suffering is alleviated, and the chief object, the prevention of tuberculosis, is taught. Persons engaged in this crusade know that the most important thing to prevent the disease from spreading, is to take care of patients in the advanced stage, and we also realize that this is often the best time to approach them with regard to their souls.

A brief visit to our Dispensary, on any week day, shows the various clinics in progress, and you will see groups of men, women and children awaiting the attention of a staff of physicians whose gratuitous service is highly appreciated. In the surgical room you will see poor patients suffering with various affections of either nose, ear, throat or eyes, and tuberculous ailments requiring surgical treatment. Another department is devoted to dental treatment; for the care of the teeth is considered one of the first essentials toward recovery. We received a donation of a complete electrical equipment for an electro-therapeutic clinic. This treatment greatly relieves certain symptoms of the patient. Holding evening clinics makes it very convenient for the wage-earner who is so grateful that it saves him the loss of working hours. A specialist gives the children under our care every possible attention, and the greatest care is bestowed upon the children of tuberculous parents. The first source of revenue for this work came from the Woman's Auxiliaries, which prove what women can do. The very efficient, constant and faithful work done by them cannot be overestimated, and shows them more than loyal to their purpose. Recently, one of our fondest hopes was realized, when we were enabled to purchase a farm, where we can send our children and adults who need fresh air, sunshine and good food more than medicine.

What other lines of institutional work are still needed in our cities, for the ministry of mercy? We need *Hospices for Women*, that in a strange city girls and women may find trustworthy friends and shelter. We need a *Home for Domestic*, that servants temporarily out of employment may not be forced to rent a cheap room, or find lodging in questionable places, until again

engaged. And, connected with this, we need an *Employment Agency* for young women. In the early stage it may be possible to combine these three objects in one building, and under one management. We need *Day Nurseries*, for the little ones whose mothers are forced to go out working for their support. We need *Temporary Homes for Children* who have lost their mothers, and whose fathers would be grateful to pay a stipulated amount for their maintenance. Actual experience proves that such children, left to shift for themselves during the day, will rapidly demoralize. We need *Christian Settlements*, not merely *Social Settlements*, to reach the children whose only play-room is the street, and every influence is degrading. Take these suggestions home with you, and if any of them, by the grace of God, materialize through your efforts, you will have done something worthy of "Woman's Ministry of Mercy." How true to life are those exquisite lines of Dr. George MacDonald:

I said, "Let me walk in the fields."

He said, "No; walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown!"

I said, "But the skies are black;

There is nothing but noise and din."

And he wept as He sent me back—

"There is more," He said; "there is sin."

I said, "But the air is thick,

And fogs are veiling the sun."

He answered, "Yet souls are sick,

Yes, souls in the dark undone!"

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose to-night,

If I am to miss you, or they?"

I pleaded for time to be given.

He said, "Is it hard to decide?

It will not seem hard in heaven,

To have followed the steps of your Guide!"

Then into His hand went mine,

And into my heart came He,

And I walk, in a light divine,

The path I had feared to see.

The Tragedy Enacted Before Our Very Eyes

What Are We Going to Do About It?

Across the stretches of the night

The cities to each other call,

Like flashes of the northern light

Their strident voices rise and fall;

"What toll of human life to-day,

Of youth and hope what sacrifice,

Hast thou demanded, sister, pray?"

Thus city unto city cries.

And through the stretches of the dark

The answer floats upon the breeze,

Where, like the lightly resting Ark,

The city looks across the seas:

"The toll I've claimed from man and child,

From innocence and guilt as well:

I've smirched the pure and undefiled,

And turned their heaven into hell.

"I've stirred ambition's fire in breasts

Where only love had burnt till then,

The thirst for gold that never rests

But drinks the lives of weaker men.

I've cheapened virtue in my mart

And trained the tongue to oily lies,

And men to steer by flattery's chart

Who on the stars once fixed their eyes.

"I've crushed the weakling in my press,

I've fixed the blush on woman's cheek,

I've deafened ears to note distress,

Though keen to hear the mighty speak.

I've wrung the heart of childhood dry,

Made men forget they once were young—

The forest's call, the open sky,

And Nature with her sylvan tongue."

WILLIAM WALLACE WHITLOCK.

Medical Missions in Porto Rico

Only those who have spent some time in the beautiful tropical island of Porto Rico can realize the contrast between the glories of nature and the miseries of human nature.

Spain had the possession of Porto Rico since the days of Columbus, and the Roman Catholic Church has had every opportunity to bring the blessings of the Gospel to the people for four hundred years. Not until the United States took possession of this island did the people of this country know about its deplorable condition. With a million people, there were no schools worth mention for eight hundred thousand. More than three-quarters of the entire population were in sheer illiteracy, living half clad—and often not even that, as they could do in this climate,—living in shacks without furniture, and chiefly on the fruits which came to them without any systematized labor, living in ignorance, living in sin. The few cultured and educated Spanish people, and their descendants, Porto Ricans, were so accustomed to this condition of things that it seemed a matter of course, and no efforts were made for their betterment. The priests and the Churches were such that Father Sherman—himself a Roman Catholic priest—when he visited the country said, "It is a Catholic country without religion."

It would naturally follow that the people should be afflicted with many kinds of nameless diseases for which they yet had no remedies or cure. Such physicians as were there, ministered to those who had substance and could pay. Those who had not could suffer and die.

When the writer of this visited Porto Rico on three different occasions, each time he was impressed with the necessity of medical missions for a people in these conditions. The diseases which were evident on every hand were appalling, and appealed not only to Christian sympathy,

but to ordinary human pity. The country is densely populated, and nowhere could one get away from the sorrowful sights which were the results of hereditary ignorance and transgression.

Dr. E. W. Smith says: "I have also found many sick people up in the mountains; people who have been suffering with tropical malaria for months, some reduced to mere skeletons. Native physicians will not go to the mountains unless there is a large fee forthcoming; hence it is impossible for the poor people to secure either a doctor or medicines. There are a great many cases of tracoma, some of them are chronic and almost blind. Many of them are children. I have cured within five months more than eighty. A man reduced to beggary through blindness, from cataracts for three years, came to me. I operated on his eyes, and his sight is perfectly restored. He is happy to be able to go to work and never beg again. He says, it was God and the Virgin Mary (no mention of the Lord Jesus at all) who sent me here. Many operations have made the changes so great that friends scarcely knew the people who returned to them. I made a visit to Yabucoa and there also visited many suffering people. A throng of people follow me from house to house, and up and down the streets. The native minister in Yabucoa has given me a room of his church in which I can perform operations and use it as a dispensary.

"The land on which to build a hospital would be given to us, as the better class of people are realizing the urgent need. It simply means the saving of thousands of lives every year. I have treated to date, during the half-year of my residence here, more than seven hundred people, and have performed twenty-five surgical operations. Among them are cases of strabismus, cataracts, cancers, tumors, etc."—*THE AMERICAN MISSIONARY*.

Convention at Aurora Last June

At the third annual convention of the Chicago Synodical, 30 delegates represented 16 societies, and 3 new societies were received. The president, Mrs. Jensen, said:

"The progress of the general work of our Lutheran Church the past year has been very marked, and our Woman's Missionary Society of

the Chicago Synod had its share in this progress.

"Beginning last fall, with the Jubilee Celebration in Chicago, when our Lutheran women helped make the occasion a success in our metropolis, we in turn were much benefitted by the inspiration, information and enthusiasm of the mass meetings, and thus began the year's work with a

vim and an earnest purpose to accomplish more than in the past, for oppressed womanhood in foreign lands.

"A development which has been a direct benefit is the issuing of the *Monthly Mission Programs*, published by the women of the United Synod South, in union with those of the General Council. Each Society in our organization received a full set of programs and helps, and I strongly urge the use of these new monthly topics.

"As to the Foreign Mission work there has been a very noteworthy advance. The Hospital in India, which is a monument to the zeal of the women of the General Council, is completed and will be dedicated in July, this year. With such a splendid equipment a greater corps of workers is needed, and more funds to carry on its special work. There is cause for rejoicing to know that several young men and women are heeding the call, "Go ye," and it is made possible that five new missionaries will sail to India in the Fall. Let us give thanks and praise to God, and may the mothers here present influence their daughters to this noble service of love.

"Besides India, there are calls from Japan and Porto Rico. We must face and hear all the calls of the Church, although in this paper we cannot mention all causes deserving aid. Mission information is so widely diffused that no one need withhold her support upon the plea of ignorance. For this reason we urge most earnestly the circulation of the *MISSION WORKER*.

"And now, after this summary report, what is before us? Prayer, work, and always more prayer and 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 interested that is not calling for our assistance. Though young in years and not very strong in numbers, we have bravely set out and put our hands to the plow. May there be no faltering, no turning back, but a renewed vigor and a stronger love for God and mankind. Let me urge upon you the need of giving more attention to the cultivation of a missionary spirit among the young people and children in our Churches. If the young are not trained in Missions, who will carry it on when those who bear the burden are called away from earthly toil or are disabled? This may seem a difficult thing to do, but just 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, who should be instructed and prepared for the work that shall devolve upon them."

The treasurer reported having received \$172.08 for the Hospital and Medical Fund, \$104.67 for the Portable Chapel Fund, \$50 for a nurse's room in India, \$35 for a native evangelist, \$30 for a Bible woman in India, \$15 for Church Extension, \$5 for student's work at Red Wing, Minn., in all \$455.05.

The election resulted as follows: President, Mrs. F. E. Jensen; vice-president, Miss Minnie Ridenour; recording secretary, Miss Bertha Ziebarth; corresponding secretary, Miss Ida Audie; treasurer, Mrs. A. J. Sommer.

The federation of the Women's Missionary Societies of the General Council was presented, and the following delegates were elected to attend the meeting in Lancaster, Pa.: Mrs. F. E. Jensen, Miss Bertha Ziebarth, Mrs. R. D. Collins, Mrs. F. Rentzler, Mrs. Jas. Ackley, Mrs. Wm. Kaiser and Mrs. Jacobson.

For next year the convention resolved to raise \$200 for India, \$150 for Home Missions, and \$50 for Porto Rico."

The following resolution on the death of Mrs. Rebecca Stettler was adopted by a rising vote: "By her removal, the Church at Syracuse, Indiana, and our entire Missionary Society of the Chicago Synod, have lost a faithful, loyal and consecrated worker. It is in large part to her untiring zeal and persistent effort that this Synodical Society owes its existence. 'Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'"

MISS MINNIE RIDENOUR, MRS. NORA BEMENT.

A most interesting and helpful address on "India" was given by Pastor Neudoerffer, of Rajahmundry. Also a cogent address on Home Missions by Rev. A. C. Anda, of Chicago, and papers on "What Relation Has Prayer to Missionary Work?" by Miss Minnie Ridenour, Hicksville, Ohio; "What Relation Has Money to Missionary Work?" by Mrs. L. E. Wein, Chicago; "What Relation Has Literature to Missionary Work?" by Mrs. A. J. Sommer, Otterbein, Ind. A demonstration of the topic, "The Power of Young Lives," was led by Miss Bertha Ziebarth.

The next convention will be held in St. John's Church, Hicksville, Ohio.

BERTHA ZIEBARTH, *Rec. Sec.*

Federation of Our United Norwegian Sisters

The fact that the pastors of the United Norwegian Synod, at their convention in St. Paul this summer, sanctioned the organization of their Woman's Missionary Federation, was a recognition of the good work done by the women within the Church, and shows also a desire on the part of the pastors to encourage and give the women due credit for what they are accomplishing. The work thus systematized will, no doubt, in a few years, grow to large proportions.

While the organization has existed and has done a very valuable work for missions for several years, it is now a recognized branch of the United Church, and has the Church's official sanction. The president, Mrs. T. H. Dahl, who has been the moving spirit of the Federation, read a report of the work done during the year. Over 5,000 mission banks have been distributed, and while reports have not been received from all as yet, the amount received by the mission treasurer is \$6,682.05. The book published by the committee last year, "Lysets Seier," to be sold at ten cents a copy, had reached the sale of 12,000 copies.

Literature in the Norwegian and English languages will be circulated, and courses of mission studies for local societies will be published in the near future. Work among the children will also be given attention, for the future of the Church depends on the children and young people.

The Society was deeply interested in a request which came to the United Norwegian Synod from the English Conference, to appoint a man to travel in the interest of English work, to organize congregations wherever necessary, and to spend part of his time in the interest of the Church Extension Fund.

A beginning has been made towards providing cottages for the use of our missionaries at home on furlough. Lots have been secured and partly paid for at St. Anthony Park. The first cottage will be built in 1912. These cottages will be erected by private parties as a memorial to parents, or other pioneers, and will be so named.

The aim and object of this Federation is to unite all the women's societies in the United Church in the work for missions, both at home and in foreign lands, and to systematize the work done by the women, that they will the more realize the great work that is before them, and also show them what they are accomplishing from year to year.

MRS. GEO. T. RYGH.



My Dear Missionary Sisters:

Your accomplished Federation of the Synodical Societies in the General Council predicts a new era in missionary activity, and a general forward movement of the forces in our beloved Church to help conquer the world for Christ. Enlistment in this army is our common birthright as daughters of the Church of the Reformation, but to have a personal share in the uplift and the blessing of a convention like yours at Lancaster, is a privilege granted to but a few.

I am heartily grieved because the anticipated joy of being with you during this auspicious meeting is denied me, at the last moment, by a temporary invalidism. It would have been a great pleasure to tell you about the work of over 1,500 Women's Societies in the United Norwegian Church, to speak of our aims and hopes, of our plans as a Federation, very similar to yours, which has recently been organized.

But, though not permitted to be present in body, I am with you in spirit. My thoughts are of your notable assemblage, and of the impetus given the missionary cause by your coming together. My fervent prayer is for showers of blessings upon you, collectively and individually.

With greetings and sisterly love, your co-laborer in the Lord.—MRS. T. H. DAHL, *Pres.*

Our Lutheran Women's Missionary Publications

MRS. F. A. KAEHLER, BUFFALO

In speaking of Women's Missionary Publications in our General Council, I seem to be addressing posterity, or pointing to a shining future, or painting a blessed dream. We are *going* to have a great many stirring missionary periodicals, —some day, when the thoughts that are now thrilling Lutheran women have blossomed into deeds, and been faithfully recorded for the help of those who have not yet begun to think or work for missions, because they are as yet uninformed and, consequently, uninterested. The publications we now have are good, as far as they go. Half enough peaches are better than no peaches at all, but wouldn't it be fine to have plenty and to spare? Our few leaflets and booklets are valuable, terse, suggestive, fine; but we ought to have dozens and dozens of them. The Women's Boards of other denominations issue rich catalogues of their tracts and illustrated cards and booklets for Sunday Schools, Junior Mission Bands, and congregational work. Our catalogue today would not make so brave a showing. We have some brilliant college girls who know how to write, and whose lives touch many thrilling circumstances of reality, many clever young mothers who, from the intimacy of their nurseries, know just what will reach the tender child-heart. The telling and writing of missionary stories to children sometimes seems to me the most important work we can do, except of course, the actual training of their minds in Gospel truth. I have in mind a gay young mother who avowedly had no interest in missions, had never attended a missionary meeting in her life, "and never expected to." Her four-year-old darling came home from an infant-room class, with a tiny missionary folder which the teacher had explained, and said: "O, Mamma, just think, there are some little girls who haven't any Sunday School, and don't know a word about Jesus! I am going to send 'em some pennies in this little 'velope, so they can have a teacher like mine, and some picture cards." Was not that an entering wedge into a careless home of a woman who "sits at ease"? And remember that many Christless homes are represented in our Sunday Schools. Is there any easier way of reaching them than through our own leaflets and cards? A single hearty presentation, before one school,

of one small folder, not only interested many children in our Maternity Hospital in Rajahmundry, but actually brought in many precious dollars for its furnishing, most of it in pennies. Our women simply *must* write more tracts and leaflets. May the Lord move them to do it soon. But are we using those we now have? How many of us have read all of them, or any of them? Have we passed them on in friendly letters, or scattered them among our schools and young people's societies? They are on exhibition here today. Their cost is trifling. Let us take them home, and use them and order more. And let us have a Federation Bureau of Mission Literature, whose purpose shall be the preparation of more, and the increased circulation of all we can get.

Another branch of our publication work is the Monthly Topics, now introduced for our use in mission study. They are admirable. They were used in many societies last year, and won favor in every instance, leaving no bit of room for unfriendly criticism. The series is much improved for 1912, and they should be used in every Women's Missionary Society in the General Council. Those who used them this year will never be satisfied to be without them again. One feels like paraphrasing Scripture and saying "I thank my God upon every remembrance of them." They will have other appreciation here today, and I need not say more.

The most important of our publications I have left to mention last: Our MISSION WORKER. We have two hundred and fifty thousand General Council women. We speak English, German, Norwegian, Swedish, Danish, Icelandic, and many other tongues—some of us are fast acquiring a flowing Italian, thanks to one intrepid Philadelphia woman. But most of us are able to read English; most of us wish in a general way for the coming of Christ's Kingdom; most of us believe that when our Lord said: "Go ye into all the world and preach the Gospel to every creature," He meant that heathen women as well as men should be saved, and He even meant that some Christian women should go tell them of His blessed Gospel. And yet, of all this throng of noble women, how many, do you suppose, subscribe for and read the one keen, bright magazine we already have—rich, vivid, splendid as it is?

Only about one woman in every fifty of the whole 250,000 of us. Isn't that a sorry showing? The paper actually has only about 6,000 subscribers. It brings to our homes a breath of Lutheran India, a glimpse of Lutheran Japan, a picture of Lutheran Porto Rico; snap-shots of our great western home mission field, and of our inner mission work; reports of the foreign mission work in our large home cities, work still in its infancy, yet absolutely imperative in urgency and necessity. Little Italy, little Poland, little Greece, Chinatown in every important American city, bordering close upon our own cherished homes, and their denizens must be reached, not only fused into American citizens but melted into American Christians, if we would save our own nation and them. We sing and pray "God save the State." Let us help Him do it. Our women's voices could put back the Bible into our public schools! The very stones cry out against its exclusion, and bombs and curses show the need of it. The cry of little children, from tenements and mines and factories and sweatshops, reaches the ear of our missionary societies. Shall we heed it and stop it?

All these subjects appear in our MISSION WORKER. They make our hearts burn. We determine to pray more and work harder for all our vast mission fields. And then, when we dream of the mighty host and the latent power for good in two hundred and fifty thousand Lutheran women, we are suddenly confronted with the statement that only about six thousand of these women are reading the stirring facts, and can sympathize with our feeling of responsibility. Why? They either have not heard about the MISSION WORKER, or else they are careless about securing for themselves the information it contains.

Perhaps the ideal missionary journal has not yet arrived, but it is coming. It will be a weekly publication, packed with riches as our MISSION WORKER now is, and it will have a circulation of

fifty or sixty thousand. And it *will* arrive just when *we want* it. What shall we do to secure it? It has one reader today out of every fifty General Council women. What if every one of us here present makes a point of speaking to the other forty-nine women of her "freundschaft" about THE MISSION WORKER with loving fervor? Let us have in every congregation one or more women who will work earnestly, strenuously, joyfully for it. With all respect to our Swedish women's publications, and any others that may appear in our numerous other tongues, it seems to me that the live, progressive MISSION WORKER ought to be read in every home in the General Council. Let us make it the official organ of this Federation, and then "watch it grow." Our Canadian sisters have already requested that the Pennsylvania Synod hand it over to the Federation. What better plan could be suggested? Let us give the ringing voice of this prophetess our OFFICIAL RECOGNITION HERE TODAY, and so widen its scope, multiply its readers, and let it carry its "words fitly spoken, its apples of gold in pictures of silver" to many thousands of homes in all our Synods. I believe our ardent, enterprising Swedish sisters give more cordial support to their own missionary periodical than we English and German women give ours. All honor to them. But in the language of our land, we must have one strong, vigorous English publication to do our work. Will you make it "Our Mission Worker"?

I do not mean this talk to be simply an appreciation of the magazine, as I mean it to be a sledge-hammer to drive home to each one of us the truth that it is able to do our work, but that it needs each one of us to advertise it, and get it into Lutheran homes everywhere. We can double its subscription this year in our local societies, and double it again next year, and the next. Will we do it?

Doubling our Subscription List

BY WHOM? BY YOUR VERY SELF, IF YOU PLEASE!

A recent issue of *The Lutheran* published the following editorial note on its first page, and you will agree that it is couching the matter as strongly as language can state it. Surely, with such commendations from men who are experts in this line, we ought to double our subscription list in short order, if we care about the business,

even a little bit!

"The June MISSION WORKER has just reached our table and compels us to ask the question 'Do you get this magazine?' It is about as fresh, as readable, as informing, and as many-sided a missionary sheet as we have yet seen. Beautifully illustrated, neatly printed, brimful of telling in-

formation, it is just such a comprehensive survey of our mission activities—home, foreign and inner—as should be in the hands of every General Council Church member. This is not saying one work against the home and foreign mission sheets that bring their special messages to our people from month to month; it is only emphasizing the advantage of bringing into short compass the whole vista of the General Council's missionary operations, with not a few other matters of

churchly interest, in one journal. We congratulate the Woman's Missionary Society for this wide-awake and ambitious quarterly. Its success has about convinced us that those members of the General Council who some time ago advocated the issuing of one comprehensive missionary journal, instead of a number of smaller special ones, were not mistaken in their views, after all. Bring these causes together and make them look like one great undivided cause."

A Thanksgiving Missionary Contrast

REPRINT OF A LEAFLET IN OUR NOVEMBER PROGRAM

This column is to be read by a person bearing a little banner inscribed,—

1811.

1. Nearly every country in Asia and Africa was closed to the Gospel.

2. The Church did not believe in foreign missions.

3. There were practically no Protestant Christians in heathen lands.

4. Only one hundred foreign missionaries had been sent out.

5. The Bible was translated into only sixty-five languages.

6. Only a few thousands of dollars were given yearly for foreign missions.

7. There were no medical missionaries.

8. There were no mission hospitals or orphanages.

9. There was no native Christian ministry.

10. Missionary work was not recognized in American and British colleges.

11. There were no unmarried women missionaries, and no organized work for women.

12. There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.

(To be read together.)

And yet today, one billion people are still ignorant of the Gospel of Jesus the Christ, the Son of God, the Saviour of the world.

This column is to be read responsively by a person bearing a larger banner inscribed,—

1911.

1. Practically every nation in the world is open to missionaries.

2. All evangelical churches are interested in missions. To speak against missions is counted a disgrace, and a sign of ignorance.

3. More than two million Protestant Christians have been gathered in heathen lands—besides all who have died in the faith.

4. There are nearly twenty-two thousand foreign missionaries in the world.

5. The Bible has been translated into about five hundred languages and dialects.

6. Total foreign missionary contributions amount to nearly \$25,000,000 annually.

7. Thousands of medical missionaries in the heathen lands treat three million patients a year.

8. There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands operated by missionaries.

9. There are about ninety-three thousand native pastors, evangelists, etc., working among their own people.

10. Thousands of college students are on the mission field, and thousands are preparing to go.

11. There are over six thousand unmarried women missionaries to heathen women and children.

12. There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands. There are over 160 publishing houses and mission presses, and 400 Christian periodicals are published on the mission fields.



MISSION-STUDY CLASS AT OUR MT. GRETTA SUMMER SCHOOL LAST MONTH. TOTAL ENROLLMENT 175

Helps For Leaders

Societies not having the complete file of leaflets in their package, will notice that the missing three are republished in this number. The wise leader will make copious use of the wealth of material here offered for the next three monthly meetings. Much valuable information is to be found in that delightful book of Mrs. Helen Barrett Montgomery, entitled "Western Women in Eastern Lands." (Price, 38 cents). Be sure to

refer to our own two new missionaries, Miss Tatge and Miss Haupt, (see June MISSION WORKER, and assign the reading of the latter's farewell message, (page 22). Ask the members of your society if they can name the women now in Rajahmundry who are waiting to greet these young ladies when they arrive.

Don't fail to call attention to "The Jubilee Vision Translated into Life," (page 9). What relation has our national Federation just organized to your own local Society? To the same extent that its efficiency depends upon the individual Society, so it is equally true that without the individual member there would be no local Society. Impress the significance of the units in this equation.

What are we doing for the strangers within our gates? See article on "The Italian Settlement House," (June issue). Send to Dr. A. L. Ramer, 47 N. Jefferson Street, Allentown, Pa., for the new leaflet, just out, on Slav work. Appoint a member to prepare a paper on "Christian Patriotism and Home Missions," (see page 32). Don't overlook that striking poem on "The Tragedy Enacted Before Our Eyes," (page 37). Ask the members of your Society to read in unison the "Personal Application," at the bottom of the program page. Indeed it would be well to make this a regular practise every month.

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