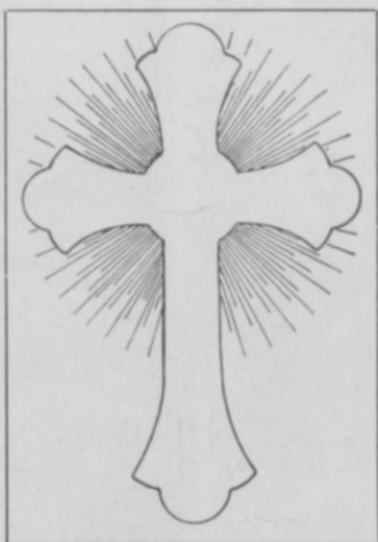


Volume XV

Philadelphia, Pa., March, 1912

No. 2

Lutheran Mission Worker



"THE FIELD IS THE WORLD"

Published Quarterly by the Woman's Home and Foreign Missionary
Society of the Evangelical Lutheran Ministerium of Pennsylvania
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Is This Your Lent?

PHILLIPS BROOKS.

MY friends, our Lent is here. There is no magic in its days. It is only that we have resolved till Easter to give more time and thought to our religious life. All that may come to much, or it may come to nothing. I beg of you, let it come to much. And the way to do that is to bring your soul up to the point of whole and genuine repentance. By any discontent you have now with your life, by any longing for a better heart, by the solemn responsibility you owe to God, by the great unutterable love of Christ, I beg you, as if I went from ear to ear and pleaded with each of you, not to let this Lent pass without confessing your sinfulness and being forgiven, and becoming a grateful servant of Jesus Christ.

What Is Lent?

A BLESSING.

But blessings come only to those who seek them.

AN INVITATION

To give you an insight into the secret of nobler living. Accept the invitation. Make no vain excuses.

AN OPPORTUNITY.

Grasp it. Opportunity once neglected never returns.

A PRIVILEGE

Full of rich experiences, inspiring thoughts, nobler occupations, deep devotion. Prize your privileges and enjoy them.

A NECESSITY

To every honest person, who would take account of his life and learn his actual spiritual condition and see himself as God sees him.

A TIME OF SPIRITUAL REFRESHMENT

At the hands of the Lord. If we so desire, so shall it be, a time of spiritual tonic, the time when we draw nigh unto God, that He may draw nigh unto us; a time, when we open the door of our heart and invite the Christ as a welcome Guest.

Lent And The Cross

And Jesus said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.—St. Luke ix, 23.

UNTO many this seemeth an hard speech, "Deny thyself, take up thy cross, and follow Jesus." But in the cross is life, in the cross is protection against our enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross is joy of spirit, in the cross the height of virtue, in the cross the perfection of sanctity. Take up, therefore, thy cross and follow Jesus, and thou shalt go into life everlasting.

Order all things according to thine own will, yet thou shalt ever find that of necessity thou must suffer somewhat, either willingly or against thy will, and so thou shalt ever find the cross. For either thou shalt feel pain in thy body, or in thy soul thou shalt suffer tribulation of spirit.

No man hath so cordial a feeling of the Passion of Christ as he who hath suffered the like himself.

If thou bear the cross cheerfully, it will bear thee, and lead thee to the desired end.

If thou bear it unwillingly, thou makest for thyself a new burden and increasest thy load; and yet, notwithstanding, thou must bear it.

Christ's whole life was a cross and a martyrdom, and dost thou seek exemption and ease for thyself?

This meek and patient submission under suffering, however, is not the power of man, but it is the grace of Christ. If thou trust in the Lord, fortitude shall be given thee from Heaven, and the world and the flesh shall be made subject to thy command.

THOMAS A. KEMPIS.

Must I Keep Lent?

IN our every-day existence we have to do many things; when we are hungry we have to eat; when sick, to take medicine; when in business, to bear its burdens, in fact in every phase of life we have to do something.

Why, then, should the spiritual life be an exception? Are not the interests of the soul as important as those of the body?

Have you any spiritual need whatever?

Is there any weak point in your character?

Have you drifted into any careless habit?

Have you done any wrong?

Do you desire to lead a better life?

Do you want the Christ spirit?

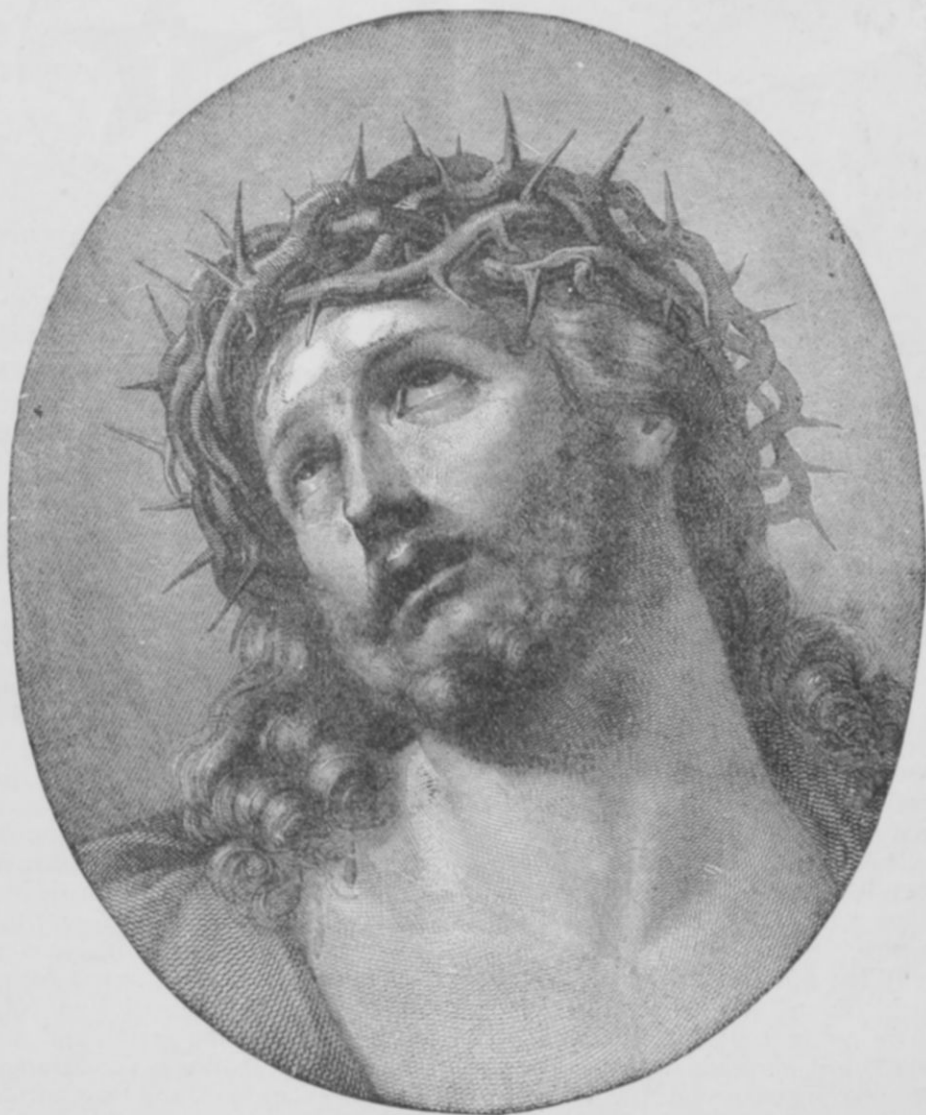
Lutheran Mission Worker

VOLUME XV

PHILADELPHIA, PA., MARCH, 1912

NUMBER 2

An Appeal For Your Lenten Devotion



O Thou best Gift of Heaven!
Thou Who Thyself hast given,—
For Thou hast died!
This hast Thou done for me:
What have I done for Thee,
Thou Crucified?

I Long to serve Thee more:
Reveal an open door,
Saviour, to me;
Then, counting all but loss,
I'll glory in Thy Cross,
And follow Thee.



A LENTEN OBJECT-LESSON
"Mary hath Chosen the Good Part"

THE WORLD FOR CHRIST IN THIS GENERATION



- | | |
|--------------|---|
| PRAY | 1. FOR MORE LABORERS
2. FOR GREATER HARVESTS |
| STUDY | 1. THE WORD OF GOD
2. THE FACTS OF MISSIONS |
| PLAN | 1. WORLD-WIDE EVANGELIZATION
2. CHURCH-WIDE ENLISTMENT |
| GIVE | 1. PROPORTIONATELY AND WEEKLY
2. "EVERY ONE OF YOU" |
| SERVE | 1. GOD BY HELPING MEN
2. AT HOME AND ABROAD |

Those Everlasting Appeals For Money

It was a brisk, clear evening in the latter part of February, when Mr. Absum returned from his business office to the comforts of a bright open grate and warm armchair in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then lounging back in his chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. Absum? To tell the truth, he had that afternoon received a letter from the Home Mission Board, showing the urgent need of the \$60,000 supplemental fund, over and above the sustaining fund of \$62,000.

"People think," soliloquized he, "that I am made of money, I believe; this is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this

house, carpets, curtains—no end of new things to be bought." And Mr. Absum again glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harassed and drowsy; his head began to swim, and his eyes closed; he was asleep.

In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. Absum asked him into the parlor, and drew him a chair near the fire. The stranger looked attentively around, and then, turning to Mr. Absum, presented him with a paper.

"It is the Church Extension Society's certificate of life membership," said he; "you know all the wants of that cause as well as can be told you. I called to see if you would encourage us by adding your name to its Honor Roll?"

This was said in the same low and quiet voice as before; but, for some reason unaccountable to himself, Mr. Absum was more embarrassed by the plain, unpretending man, than he had been in the presence of any one before. He was for some minutes silent before he could reply at all, and then in a hurried and embarrassed manner he began the excuses which had appeared so satisfactory to him the afternoon before,—the hardness of the times, the difficulty of collecting money, family expenses, etc.

The stranger quietly surveyed the spacious apartment, with its many luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is a diagram of the General Council field in the United States and Canada."

Mr. Absum was very uneasy under his appeal, but there was something in the mild manner that restrained him, and he answered that, although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities. Then, upon being more earnestly importuned by the stranger, Mr. Absum became impatient. "I declare," he replied, "there seems to be no end to the calls upon us in these days. At first there were only three or four objects presented, and the sums required were moderate. Now the objects increase every day; all call upon us for money; and all, after we have given once, want us to double and treble our subscriptions. There is no end to the thing—we might as well stop in one place as in another."

The stranger took back the paper, rose, and fixing his eye upon his companion, said in a voice that thrilled to his soul:

"One year ago, to-night, you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call all that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eyes were fixed upon him with a calm, intense, penetrating expression, that awed and subdued him. He drew back, covered his face

and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family of helpless children entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer; but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said, in a still lower and more impressive tone: "Do you remember fifteen years since—that time when you felt yourself so lost, so helpless, so hopeless, when you spent days and nights in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour!" said the merchant, with a sudden burst of remorseful feeling. "Oh, yes! it was He!"

"And has He ever complained of being called upon too often?" inquired the stranger in a tone of reproachful sweetness. "Say," he added, "are you willing to begin this night, and ask no more of Him, if He, from this night, will ask no more from you?"

"Oh, never, never!" said the merchant, throwing himself at the stranger's feet; but as he spoke these words, the figure of his visitor seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh, my Saviour! What have I been saying?" he exclaimed. "Take all; take everything! What is all that I have to what Thou hast done for me?"—*Selected.*

"The problem of missions is not the problem of saving the heathen, but of saving Christians, and of converting their belief in Christianity into a belief strong enough and big enough that it will be worth taking to the heathen. When our religion costs us more than our clubs and our cigars, our entertainments and our finery, then it will be worth giving to the heathen, and not before."—*Epiphany Tidings.*

"The spirit of Missions is the spirit of our Master—the very genius of true Religion."—David Livingston.

The Marvels Wrought by Church Extension

REV. W. W. SCUDDER, D. D.

Three score and ten years ago the moral conditions in this country, particularly as one went westward, were deplorable. Intemperance was strongly entrenched behind business and social practices. Every laborer was supplied with grog. Frequently the chief bill for festive occasions, and even for such religious events as ordinations, was for rum, while church officials engaged in the liquor traffic, and polite drunkenness was condoned.

Gambling was rife. Colleges, churches, charities, even civic and military improvements were supported by lotteries. Duelling was the code of honor. Prize fights were frequent. French infidelity was popular. There were few professional men or officials, we are told, who were not sceptics; in many colleges there was "scarcely a praying student," and infidel clubs with their profanity, vulgarity and tippling habits held the place in those institutions that the Young Men's Christian Associations do to-day. To the new settlements, where they could escape the courts, flocked adventurers, criminals, desperate characters, fugitives from justice. They frequently formed the controlling elements, effectually preventing the establishment of law and order. To many an anxious watcher in that black night the dawn seemed far away. Sunday was observed as a day of revelry and sport, of drunkenness and fighting, with games, balls, and rude theatres in full swing. With rebellion and law so remote, a loose observance of the marriage tie was prevalent on the frontier. There were clipped in 1815, during one month, from one-twentieth of the newspapers of the country, over one hundred different advertisements of runaway wives—a sufficient comment on the impurity, brutality and unhappiness of family life in the wilds.

The home missionary had to be a good deal more than a preacher. Like Nehemiah's men, he had to build as well as fight. He must help clear the forests, found the town, establish the government, and lead in all public enterprises. He must erect the home,



FATHER HEYER

A Sturdy Missionary Pioneer

the church, the school, the college, as well as evangelize the camps and villages. Across the prairies, the plains, over deserts and ranges, he followed the trail of the trapper and the track of the pioneer. These patriot preachers were the nation's real builders. With heroic self-sacrifice they toiled on sternly, setting aside the alluring opportunities for acquiring wealth which they encountered on every hand in that era of "ground floor" openings, devoting every energy to the spiritual welfare of their people, supporting their families and educating their children on the slenderest of salaries, putting into each community they saved, manifold more of blessing than they received,—“of whom the world was not worthy.” The national debt to these stalwart scouts of civilization and to their home missionary wives and mothers, who with equal devotion gave themselves to this service, has not always been acknowledged. “It is such missionary work,” said Theodore Roosevelt, “that prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it, the conquest of this Continent would have had little but an animal side. Because of it, deep beneath and through the national

character there runs that power of firm adherence to a lofty ideal, upon which the safety of the nation will ultimately depend." "If it were not that in our villages and towns as they have grown up, the Churches have grown with them—this would not be a Nation to-day, because this would not be an abode fit for civilized men."

In the midst of a civilization like our's today, whose every breath draws in a Christian atmosphere, it is as hard to picture a Christless development as it is for a well-fed man to imagine himself starving to death. But let us try to get a vision of what might have been. Twenty-five or thirty States given over to the lawless men and practices that first overran them; thousands of communities godless, vicious, atheistic, criminal, without churches, ministers, Bibles, Sundays; rural districts cursed by brawls, feuds, brutal living, and filthy speech; mining and lumber camps dominated by the saloon, the dive, the gambling den, and the six-shooter; cities such hells of social and civic debauchery that their only hope for betterment lay in vigilance committees and lynch law. This not only might have been; it actually was in hundreds of instances just what occurred, in spite of herculean efforts to the contrary. Suppose that instead of the exception it had been the rule, a condition universal and unchecked.

Over against this, let us recall what was seen happening all over the land. The death-grapple between the forces of wickedness and Christianity; the establishment of the church, the school, the Christian home, the reclaimed life, the cleansed town, decency, law, order, an elevated social standard with higher education, philanthropy, and reform; in short, Christian civilization with its myriad wholesome influences, peaceful, pervasive, powerful, in place of the ravages of barbarism.

Magnificent were the transformations that resulted from this struggle; nearly two hundred thousand Churches; an evangelical Protestant membership that increased during the century thirty-eight fold to the nation's twelve fold, or more than three times as fast as the population, standing in a proportion of one Church member to fourteen citizens at the opening of the century, and

one to four at its close; two hundred Christian colleges founded and nurtured by home missionary pioneers, with more than fifty per cent. of their students members of Christian Churches. With rare exceptions, the early presidents of these Christian colleges were home missionaries, as were also the majorities of their boards of trustees. How utterly immeasurable were the influences thus put in operation was illustrated by a computation made nearly a quarter of a century ago, when it was shown that thirteen of these western institutions had, up to that time, supplied three thousand towns with ministers and fifteen thousand towns with thirty thousand teachers. What had the entire two hundred accomplished? It may not be generally known that our State Universities also were quite largely the outcome of missionary statesmanship,—the gift indirectly of religion to the West, as the public school system had been the gift of the New England Pilgrims to the nation. The first State University—the model for many a later one—was planned and shaped by home missionaries of Michigan, and many another owes its origin or its development for important periods of its life to similar sources.

* * * * *

Varied as were the activities required in this campaign of expansion, the problem was further complicated by the widely different types and conditions of life that were encountered, calling for unwearied resourcefulness and incessant readjustments. The cultured East; the rough frontier; the fiery South; the sober North; the Middle West town; the hamlet of the Mountain White; impulsive Kansas; lethargic Missouri; the isolation of the huge Dakota ranch; the cowboy civilization of Texas; the Montana range as broad as a European State; the Mormon cancer; the great black belt; the savages of the West and South; the Asiatics of the Coast; the neglected foreigner; the city slum; the greaser and the gringo of Arizona and New Mexico; the gambling camps of Nevada and Idaho; the lumber camps of Oregon and Washington; the coal camps of the Alleghanies and the Rockies. It was like a swiftly changing kaleidoscope.



JAPANESE HOME OF DR. BROWN, DEAN OF THE MISSION

Courtesy of the Lutheran Church Visitor

undergoing a peaceable, social and political revolution, and it is hard to tell what a day may bring forth. But humanly speaking, the forces engaged in any work will determine the future of that work, and the future of Christianity in Japan will depend largely upon the working Christian forces of the present.

The native Church is organized, hopeful and aggressive, yet in many respects not what her friends desire, and what they are praying she may be. Very much is yet to be desired in matters of orthodoxy, self-support and internal harmony, but not more lacking in these respects than native Churches in other foreign mission fields. Church history seems to indicate that the Church in every land must go through a certain period of doctrinal development. The old heresies of earlier ages spring up in new form on each mission field, and are finally succeeded by orthodoxy. Japan is now in that developing period, and loose theological views are to be expected. There are many men of unorthodox views in the native Church, who exert a strong influence. But there are also many of sound evangelical views, who will doubtless be able to restrain the radicals and determine the future development. This is the element which our Lutheran Missions must reinforce.

As to the attitude of the government, this has radically changed, and instead of

hindering it has actually encouraged our work. During the war with China it permitted the sending to the army of three native chaplains, and on the field it helped them all it could. These men were not officially styled "Christian Chaplains," but were called *imonshi*, or comforters. The very fact that the government granted them permission to accompany the armies clearly shows a changed attitude toward the Christian religion.

The same is indicated by the permission to distribute Bibles to the soldiers in every department of the army. They even aided in the distribution, and often arranged for the men who distributed them to preach to the soldiers. I think few non-Christian lands, have ever gone so far as this in encouraging Christianity, and it certainly augurs well for the future.

Of course the native religions have very much hindered the evangelization of Japan. Their militating influence is still active and powerful, but it is gradually declining. Buddhism will die hard, but she is old, effete and corrupt. The inherent truth of Christianity must ultimately give it victory. As Japanese education and enlightenment advance, the intrinsic superiority of Christianity over Buddhism must commend it to the people.

Our hope in Japan lies largely in the insatiable desire of its people for western learning and civilization. The ever-in-

creasing introduction of our literature, and adoption of our institutions, will necessarily bring about a better acquaintance with Christianity, its spirit and aims. Then the prejudice against it will gradually die out, and it will appeal to them in its true light, the germ and base of all true civilization, the foster-mother of education and enlightenment.

The social hindrances are all local and personal, hence they will become less and less, until they die a natural death. Every part of the empire is absolutely open, and there is nothing to hinder a full and free

proclamation of the Gospel in every town, village and hamlet in Japan.

The superior position of Christianity, compared to that of a few years ago, is striking. Professor Chamberlain, a very close observer, whose experience in Japan has extended over many years, says: "To those who can look back thirty years, or even twenty, the change is well nigh incredible. From a hated and despised thing it has risen to a position in which it commands the respect of many of the best men in the land."—*Extract from "The Gist of Japan."*

Two of our Representatives in Distant Japan



MRS. FRISBY D. SMITH (formerly of Philadelphia)

If the Japanese people in our mission field, who have never seen any other American Christians, should judge of Lutheran women by these two representatives of ours in that country, they must think that we all look very much alike over here. Mrs. Frisby D. Smith and Mrs. Edward T. Horn, Jr., are not twin sisters, but living together as they will in the same Japanese capital of Tokio, amid the vast heathenism round about them on every hand, devoting themselves to the same studies and the same missionary life-work, they

will be drawn into the closest possible intimacy, and prove of exceeding help and comfort to each other.

Can you imagine *yourself* going to live, as these dear souls, in an atmosphere saturated with Pagan thought and ideals? Certain forms of etiquette and politeness there may be galore, perhaps, but not a trace of spiritual elements. If you would have a slight taste of this, a bare suggestion of what it would mean for your permanent environment, go join yourself to a group of Japanese immigrants here in this country, and see into what a totally different world you are transplanted! Now, go a step farther, and remove your home into their native land, howsoever lovely may be its scenery, howsoever clever its inhabitants. Ah, it is one thing to travel through an Oriental land as a tourist and be a curious looker-on for a month, but it is quite another thing to settle there for life, as a



MRS. E. T. HORN, JR., (formerly of Phila.)
Courtesy of Foreign Mission Board

Christian missionary and say, "These people shall be my people."

Our two missionary brides did not go to Japan on a pleasure jaunt, or to seek a fortune. They went to cast in their lot with a sordid and cunning and crafty race, whose standards are at utter variance with those of the Gospel, and who look upon foreigners with anything but good will. They go to be misunderstood, and treated with indifference and scorn. But what matters this, if such resemblance to their Master shall result eventually in His finding an entrance into the nation of Japan,

and make it, indeed, as in name, "The Sunrise Kingdom"?

Dear sisters in America, in how far are we, who remain here at home, fulfilling the same commission, which devolves equally upon all followers of our common Lord, to disciple the nations? Surely this means for us, as for our co-laborers beyond the seas, voluntary labor and service and sacrifice. We are partners together with them, in this greatest business under the sun, whose Founder and Director is their Christ and ours.

Are we doing our part?

A Mission Study Class in Every Congregation

MRS. F. A. KAEHLER, CHAIRMAN, BUFFALO

Are you a twentieth century woman? If so, you are deeply interested in missions. To be abreast of the times we must be conversant with the supreme enterprise of the age. Acquaintance with the facts of this greatest problem of our century means enthusiasm for it.

Are you "passing on" this enthusiastic interest? You and your daughters are chums. You share their delights; do they share yours? When we wish our daughters to know the blessed Bible we give them handsome editions of their own. When we wish them to understand history, music, science, art, we provide for them the best masters within our reach. We ourselves teach them to keep house, to cook and preserve, to sew, to entertain. We want them to be abreast of the times in all important matters.

Do we really? It sometimes seems that we forget "The Greatest Work in the World," the one thing they certainly must know if they are to be useful leaders in society and in the Church. Missions is the most vital subject studied by women today,—the most difficult project undertaken by them. The betterment of our cities, the lifting up of the downtrodden, the enlightenment of the ignorant, the pointing to the Cross, are matters in which noble women are, more than ever before in the world's history, vitally interested. These are the things which they are bound, by every ten-

der consideration and by every spark of gratitude, to work for with might and main, and with wise womanly tact. Do we, as mothers, give our daughters instruction along the lines of such work? How can we, if we do not know much ourselves? We may give them books on the subject of Home, or Foreign, or Inner Missions, but can we expect them to care much about them, if we ourselves have little or no interest in them?

Our own knowledge and heart-interest will surely be vastly increased by the *Monthly Topics* we are now using. But we cannot wait. We must interest our daughters in missions at once. We are not going to stay here long. Our time is short. Let us urge the younger women to study missions in clubs or classes of their own. What is the new plan? It is to form clubs of eight chosen friends, under the very best, brightest, sweetest, strongest leader they can find, to read a fine book on missions at weekly sessions for perhaps six weeks, or until they have finished the book, each one owning the book, discussing it, writing reviews of it to be read before the others for criticism or additions, letting the book become part of her life, so absorbed will she become in the fascinating study. Again and again such classes or clubs have found, at the end of the course, that one or more of the members will wish to start another similar club, of eight of her own personal

friends, and go through the book again, this time as leader herself. It will form a sort of "endless chain" of classes, for gaining vivid knowledge. And the original class will take up book after book for the same congenial study, because it will have found so much pleasure and profit in the work. In every case it has been found that the right use of the right book has stirred the young women to look about for some specific form of usefulness themselves.

Now what about the study itself? Shall it touch upon Inner Missions? Then advise the leader to read herself on fire with such books as "A Colony of Mercy," or Dr. Ohl's Book on "The Inner Mission," both of which are published by our own General Council Board, and then study it with her club. Who can tell what may grow from such a beginning? One woman has been known to start a great charity, a Home for the Aged, or a Hospice, by such simple methods. We have the promise, "One of you shall chase a thousand, and two put ten thousand to flight."

Or perhaps the young leader will wish to study Home Missions. Then advise her to read "The Frontier," "Aliens or Americans?" or "The Conservation of National Ideals." And when she is warmed through and through with the facts they tell, she will be eager to start a class and spread the news. And what good may not result from that work? There is no measuring the ever-widening circles made by one small stone of fact dropped into the sea of youthful enthusiasm. Watch it grow!

Again, perhaps the tremendous problem of World Evangelization may first appeal to the leader of your prospective class? Then give her Mrs. Montgomery's "Western Women in Eastern Lands" (with its little supplement "How to Use"), or "India Awakening," or "The Why and How of Foreign Missions," or "The Decisive Hour." Above all things *pray always* yourself, that the seed sown in these hearts may bear rich fruit for the Master. Every study hour should begin with prayer, spoken or silent, by the girls themselves.

Is this plan great enough to commend itself to college graduates, to high school seniors, to young matrons, and young wo-

men in general? You may say, "I cannot do it, but my friend could." Then, do bring it to her attention by all means. If she is not yet ready for a full-fledged Mission Study Class, you can at least put our *Monthly Topics* with their admirable leaflet helpers in the hand of your leader.

The General Council Mission Study Committee is daring enough to plan an immense work, nothing less than the covering of a continent with such classes. With prophetic eye we see the wheels begin to move, and the Church at large take new interest in every great scheme for extending the Kingdom of God, when its young women are thoroughly aroused to study the facts of Christian Missions. Information will be gladly given on any subject connected with this work by the various members of the committee. So far as known at present, they are Mrs. Felix V. Hansen, Jamestown, N. Y., of the Swedish Augustana Synod; Mrs. W. F. Bacher, 1660 Ashland avenue, St. Paul, Minn., of the Synod of the Northwest; Mrs. W. A. Beates, Lancaster, Ohio, of the District Synod of Ohio; Miss Emma L. Butler, Goshen, Ind., of the Chicago Synod; Miss Mary Piffer, Greenville, Pa., of the Pittsburgh Synod; Mrs. Frederick Stahlschmidt, Preston, Ont., Canada, of the Central Canada Synod; Miss Edith Becker, 260 Richmond Ave., Buffalo, of the Synod of N. Y. and N. E., and Mrs. Bernard Repass, Kimberton, Pa., of the Pennsylvania Ministerium. Others will be appointed soon. Our motto must be "THE MISSION WORKER in the hand of every Lutheran Woman Missionary Society in every Church; Mission Study Classes in every Sunday School and young people's organization in the General Council." For the present, classes will be recorded in our MISSION WORKER, as reported to the Chairman of the Committee.

* * * * *

Let us say it again and keep hammering on it, that we must have an interested woman as the chairman on MISSION WORKER subscriptions in every church to take charge of renewals as well as solicit new readers. If there is a representative of the magazine in your own congregation, is she really in earnest about the business?

The Editor's Heart to Heart Talk with You

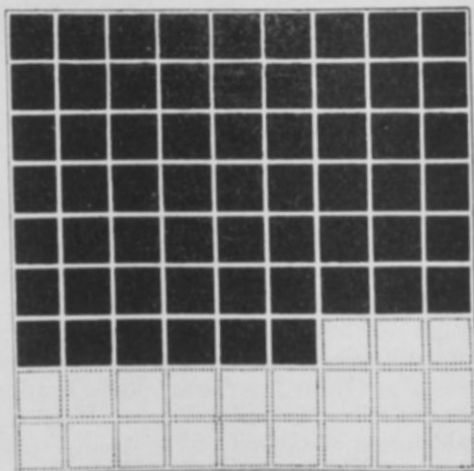
It is suggested that the Pennsylvania Ministerium's Society make the requested transfer of this magazine, to become the official organ of the General Council Society, **CONDITIONAL** on a subscription list of 10,000 by the time the action is taken at its convention in May. Why will you not consent to be the personal representative of this movement in your own congregation?

It was **THE MISSION WORKER** which planned the Federation project, and it will prove the chief factor in fulfilling the three-fold purpose: First, to receive periodical reports from each Synodical Society, and disseminate such extracts thereof as will give valuable general suggestions. Second, to institute a Publication Bureau and Literature Headquarters, for the books, periodicals, leaflets, etc., used in our woman's work. Third, to formulate such recommendations as will unify and stimulate the further development of missionary efforts in each section of our wide field in the United States and Canada.

For the women of our Societies in all Synods and Conferences, each issue of **THE MISSION WORKER** will contain helpful material for writing papers, as well as for self-information. The magazine stands for progress along all lines, and is indispensable for Lutheran missionary intelligence in all fields, home, and foreign and inner. The business manager is Miss Mary Brooke, 3111 Clifford Street, Philadelphia, Pa., and the subscription price is 25 cents a year.

Subscription increase can only be accomplished by regular, systematic personal effort in every congregation. It will mean a **MISSION WORKER** chairman in each Church, active in securing as many new subscriptions as possible, as well as in collecting renewals as they fall due. The latter is just as important as the former. We now have a subscription list of 6,000, but we must have 10,000 to put this periodical on a self-supporting basis. It was because this goal was kept in view, that we have persevered and struggled against

many obstacles thus far. Ask any printer whether you can meet the cost of four issues like this, at 25 cents a year, including postage, and ponder what he says. We do not want to raise our low price. We are in this business to educate. Far better reach 10,000 readers at 25 cents, than 5,000 at 50 cents. If you believe **THE MISSION WORKER** has important functions to fulfill, if its pages interest you, if it has helped you, then in sheer justice to those few women who have financed it, and have worked incessantly to make it more and more valuable, do lend a hand and give it your zealous co-operation in reaching 4,000 more subscribers. The Pennsylvania Synodical treasurer's account book will bear witness that hundreds of dollars have been voted to supplement the fund, in order that the scope of the periodical could be enlarged. Must we move along haltingly because our women (with a few exceptions, to whom we owe heart-felt thanks), refuse to take enthusiastic hold? We are not asking for your money, but for your personal effort, which is worth far more to us. Will you reach "that uninterested woman" with whom you are in touch? In the General Council there are at least 250,000 women.



This diagram surely looks sombre enough in color, with only one-fourth of it in the light, but we would be well satisfied,

indeed, if even this were a true picture of our Lutheran Women's complexion, so far as missionary literature is concerned, for then we would have 60,000 readers, instead of six! Ten times our present number, think of it! Certainly it is not the *price*, of 25 cents a year for *THE MISSION WORKER*, or 30 cents a year for the *Monthly Topics* and leaflets, which is prohibitive. It is only women's interest which is needed, and how can that come but through ourselves who *are* interested? It needs fire to kindle fire.

But the principal reason why this diagram is published, is because it is an exact photograph of our General Council as a whole, from a woman's missionary standpoint. The total number of our congregations in the United States and Canada is 2,461. Each one of these 81 blocks therefore represents 31 congregations, and only 21 of the 81 blocks are out of the shadow, in

the light. This means that there are 648 centres of missionary activity in the 2,461 Lutheran Churches of the General Council. Of these 648, the Pennsylvania Ministerium has 172 societies, the Swedish Augustana Synod (covering the entire country, from ocean to ocean), 253; Pittsburg, 60; Ohio, 44; New York, 40; Chicago, 24; North West Central Conference, 21; Eastern Conference, 15; Central Canada, 13; total, 648.

Our problem, therefore, is plain as daylight. How can 648 be multiplied to make 2,461? How can 81 squares be made bright as the 21, and how can the 21 be made brighter? What would you say to an "every-congregation canvass," in our various Synods, for missionary organization, and an "every-member canvass" in our organized congregations, for enlargement of our numbers and circulation of our literature? Can the work be done without personal effort?

Now for Organizing New Societies

MRS. M. J. BIEBER, TORONTO, CHAIRMAN

The great convention is over, and the four hundred women have returned to their homes with but one aim in view, to do what they can for arousing new activities in the work of Missions. Committees have been appointed to take up each phase of the work, and with united effort great things are hoped for. The Organizing Committee feels that one of the immediate needs is to provide a model constitution for local societies, and we are now busy gathering constitutions from various sources to make

ours as complete and yet concise as possible.

The Advent season is here, and in this New Year of our Church we ask for general co-operation in this organizing department of our Federation. Let every woman take a personal interest in organizing new societies, even though they be small as a mustard seed at first, in every congregation within her reach where no missionary spirit prevails. "A Missionary Society in Every Church" must be our motto.

Missionary Training for Growing Boys and Girls

BERTHA ZIEBARTH, CHAIRMAN, FRANKFORT, INDIANA

Surely that was a wise and timely resolution which our General Council Society made, to pay more attention to junior work in our Church. What an incalculable loss we have already suffered through our negligence in this most important department of effort!

How keenly receptive is the young mind! How quick to grasp the dreadful situation in our wicked cities, and in benighted foreign lands, with impressions

never to be effaced for life! Are we going to ignore this ardor or let it lie dormant?

Why not devote ten or fifteen minutes of the Sunday School session to Home or Foreign Missions once a month? In the Junior Luther League, why not add or substitute a missionary program occasionally? Surely every one of our Women's Societies ought to have under its direct auspices a Junior Missionary Band.

Says Mrs. Charles C. Van Buskirk, of Pottstown, Penna.: People in general are waking up to the fact that it is a duty of the Church as well as the State to train the growing boys and girls of our land. Where else are they to get such training? Don't say they are too young at present, for if you lose their interest now, you may never regain it.

Children are imitators, and nothing will give them greater pleasure than to feel that their Junior Societies are similar to those of the older folks. If you will allow them to take a hand, they will do a splendid work, for there are no more indefatigable workers than children, provided they are working for something which interests them. You know there is a difference between *working* and *being worked*, consequently, when laying out your plans for Junior Societies, be sure the young people are doing the work themselves, not being worked by you. Especially let me beg of you do not forget the *boys*! Perhaps the reason why men are in the minority, instead of majority, in our Church work, is because in boyhood they were never led in

any way to feel their responsibility in this line. You will find that the very snap and enthusiasm that makes the boy, his surplus energy and effervescent spirits, can be great helps to the society to which he belongs.

To those women who are just entering upon Junior missionary work, let me urge above all, have abounding *patience*. Youth is a big problem, but is there a problem more important in church or home? Remember, they cannot come from a buoyant playground to a meeting which is prosy or lacks brightness, nor can they be expected always to behave in an exemplary manner. You will find that a fire, or fine sledding, will materially interfere with the size of your meeting. The faithful ones are always on hand, always interested, while others wait for something exciting to bring them out. Notwithstanding such discouragements, which must be ours at times, let us realize that no trouble on our part can be *too* great in training these boys and girls to take influential places by and by. For whatsoever the child soweth, the man or woman shall reap.

Our Traveling Missionary Exhibit

MRS. S. G. WEISKOTTEN, BROOKLYN, CHAIRMAN

The purpose of this new and useful department of our Federation is to gather photographs, literature, objects, curios and facts of every description from all fields, including Home Missions, Foreign Missions, Inner Missions, charitable and educational institutions, and in fact anything which will show what the Lutheran Church is doing as a missionary factor in the world. The material thus gathered, is systematically arranged and mounted, and though the effort has just been begun, we are sure that those who see these charts will be surprised to note how much work our Lutheran Church in America is really doing in various spheres. Such concrete evidences cannot fail to have a great educational value, and add immensely to the interest at our conventions.

We earnestly request, therefore, that persons at the head of any Lutheran institutions, or departments of Church work,

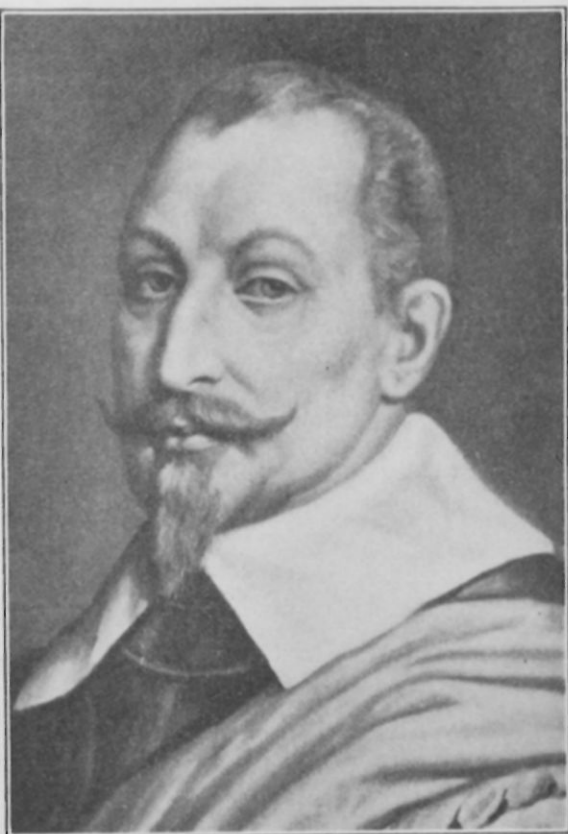
forward to the undersigned photographs, literature or any material setting forth the work in which they are engaged. This will be helpful not only to those who see the exhibit, but also to the exhibitor, because it will bring the work to the attention of Lutherans all over the country, and undoubtedly awaken a personal interest in these various causes.

The charts will be loaned to societies or Conferences on the payment of the nominal rental of one dollar, plus the expressage. There are views of Lutheran colleges, seminaries, academies, orphanages, asylums, homes, hospices, mother-houses, hospitals, dispensaries, refuges for seamen, mission Churches, chapels, in short a pictorial presentation of all the activities of our great Church. Application for the loan should be made to

MRS. S. G. WEISKOTTEN,

96 Hewes street, Brooklyn.

The Hero-King Crowned 300 Years Ago



THE LIBERATOR OF PROTESTANTISM

December 17, 1911, marks the tercentenary of the crowning of the immortal Gustavus Adolphus as King of Sweden. It is, therefore, a notable date which deserves to be commemorated. Under the noble leadership of this hero and martyr, the Swedes made the most magnificent contribution of their nation to human history, in saving Protestantism to mankind. Having nothing to gain and everything to lose by coming to Germany's rescue in the hopeless struggle, this splendid soldier and sovereign did the seemingly insane thing of deliberately throwing himself into the breach, just at the crisis moment when religious liberty was at its last gasp, in the clutch of the blood-thirsty demon. By this voluntary self-sacrifice, he snatched victory out of the very jaws of defeat, and became for all fu-

ture ages the saviour of Europe from Papal despotism.

The battle of Luetzen is one of the turning points of our modern era, because it was a conflict not merely of armies, but far more than that, of principles. It was the protest of the rising liberties of the Scandinavian Northland against that rigid and bitterly cruel repression by which the Pope designed to chain once more the mighty intellect of Germany. Upon the success of this battle, therefore, rested the hopes of all coming generations of freemen, in Europe and America, the permanence of the Reformation, and the purification of mankind. Luetzen was pre-eminently the battle of the people: the struggle of intellect and manly toil against medieval idolatry and superstition.

Just at daybreak, the invincible little Swedish army united in a grand solemn chorus of Luther's battle hymn, "A Mighty Fortress is Our God," followed by Gustavus' own hymn, "Fear Not, O Little Flock, the Foe." Then, as was always his custom on the eve of every conflict waged in Jehovah's name, he knelt on the ground in the midst of his troops, and with his sword-point towards the earth, he besought the God of Armies to vindicate His righteous cause. In the crisis juncture of Luetzen, this meant nothing less than the offering of Gustavus' own life-blood on the altar of human emancipation. In the utter desperation of their frenzy at his mortal wounding, not caring now what became of themselves since their cherished leader was dead, his picked cavalry charged with such redoubled fury, like a resistless avalanche, that the Imperial legions which were the mainstay of the Papacy, broke to pieces and fled before it. Victorious in death, the Swedish hero-king had conquered!

(Among the inexpensive, dainty little booklets just issued for the Holiday Season, one that will prove attractive to Lutherans is from the General Synod press, 1424 Arch Street, Philadelphia. The title is "Gustavus Adolphus," and the author is Mrs. Harriet Earhart Monroe, of Washington. The booklet is tastefully bound in gray, with green and gold ornament, and sells at the remarkably low price of 25 cents.)



The Swedish Invincibles of Gustavus Adolphus, After Their United Prayer to God, Before His Final Struggle at Luetzen. He is Leading Them in The Grand Old Battle-Hymn of The Reformation—"A Mighty Fortress is Our God"

Life Memberships and Memorials

MRS. L. K. SANDFORD, LANCASTER, PA., CHAIRMAN

Instantly upon the adoption of the provision by our General Council Society for life memberships, and memberships "In Memoriam," a number of sainted friends of the mission cause, now translated to the Church Triumphant, were memorialized by relatives or cherished friends. Doctor Adolph Spaeth was thus memorialized by Mrs. Braun, Doctor Benjamin Sadtler, by his widow, whose home is in Baltimore; Doctor John Henry Harpster, by Holy Trinity Church, of Buffalo; Pastor Frederick William Weiskotten, by his daughter, Mrs. Woll, and Mrs. T. W. Swope by her daughter, Miss Laura V. Swope. It is earnestly hoped that not a week will pass without some names of persons, whose earthly lives were devotedly interested in the furtherance of the Kingdom, may be added to these memorialized saints. What more fitting honor could be paid them than for their dear sake to contribute \$25.00 to the fund for publishing and disseminating missionary literature, which will fertilize the soil of our people's hearts, and make it a garden for the growth of every good fruit?

Life-memberships, by the payment of ten dollars, were also promptly taken by Mrs. C. L. Eckman, Jamestown, N. Y.; Mrs. F. A. Kaehler, Miss Annette Kaehler, and Mrs. Louis Bergtold, of Buffalo; Mrs. Louisa Frank and Mrs. Minnie Breneman, Mt. Joy, Pa.; Mrs. C. G. Schuberth, Mrs. Ada J. Weidner, Mrs. Walter A. Miller, and Miss May J. Bruning, Lancaster; Mrs. Adolph Woll, Mrs. Wm. P. M. Braun and Mrs. W. F. Monroe, Philadelphia; Miss Kate S. Sadtler, Baltimore; Miss Laura V. Keck, president of the Federation (presented by the Executive Board of the General Council Society), Mrs. Charles L. Fry, literary secretary (presented by the Executive Board of the Pennsylvania Synodical Society); Miss Agatha Tatge (presented by the Synodical Society of New York and New England, of which she was a member); Mrs. J. H. Harpster (presented by the King's Daughters of Holy Trinity

Church, Buffalo); Mrs. H. E. Jacobs (ex-president of the Pennsylvania Synodical, presented by that Society); Baby Neudoerffer, of Rajahmundry, born in Canada, (presented by the Synodical Society of Central Canada.)

This last name suggests a matter which ought to have very strong emphasis and very wide announcement: viz., that your precious children and grandchildren are eligible to life membership in the General Council Missionary Society, and \$10.00 will be a profitable investment, not only for the sake of the Society and its work, but also for the children's own sake, in thus identifying them, in their childhood or youth, with the greatest cause on earth, and enlisting their life-long interest from the outstart. Why not write me this very day, while the matter is in your thought, sending the name of the boy or girl whom you love best in the world, and I will be most happy to inscribe him or her on our honor-roll of life-members?

The committee aims at securing at least two or three life-memberships, and at least one membership "in Memoriam," both men and women being alike eligible, from every large congregation in the General Council, and a proportionate number in the smaller Churches, if we can get one devoted missionary woman in the membership of the congregation to represent our cause. This is virtually the only revenue which the General Council Society will have for issuing its literature and prosecuting its work as an organization, since the biennial fees of its Synodical Societies have purposely been made a trifling sum. If our Women's Federation cannot awaken enough Lutheran women of the United States and Canada, to win their individual life-memberships and memorial memberships for their deceased parents or pastors, then surely it has no important ministry to subserve in the Church at large. Of course, a society as a whole may likewise take a life-membership for itself, for its president, or for its present or former pastor.

The Synodical Society on the Far Western Coast

MRS. W. S. T. DERR, VANCOUVER, WASHINGTON



The Women's Missionary Society of the Pacific Synod was organized June 21, 1906, but so many of us did not fully realize the purpose of the organization, and did little as individuals to forward its work.

At our convention in Seattle, last June, we made strenuous efforts to awaken our women, and we believe we have made a good beginning. A stimulating letter has been sent to each society to arouse local interest. Since our territory includes one congregation in Victoria, B. C., one in Salt Lake City, Utah, one in San Jose, Cal., and the rest of the eighteen congregations in the Synod in Western Washington and Oregon, you may get some idea of the difficulties in arousing interest, as there can be almost no personal touch, but we must entirely depend on correspondence. And paper is often a non-conductor.

At the time of our last convention, we knew nothing of the National Federation, but we hope to thoroughly consider its work at our next meeting. I shall urge our uniting with the National body, and the general use of the Monthly Programs, also of THE MISSION WORKER, which should be in the hands of every Lutheran woman, and for which one of our societies, St. James', of Portland, now has 115 subscribers, thus holding the banner roll of all societies in the General Council.

What Joy the Mission Boxes Brought to India

Dr. Lydia Woerner writes: "You will be glad to hear that the mission boxes arrived safely, and everything was intact. The complete list of contents, which, no doubt, caused you much trouble, made matters easy at the Custom House in Coconada. There was no need, with such an accurate list, to unpack or repack the boxes, as in other years. No need for us to sit in the hot, small room, filled with native clerks, until dark, but the boxes were shipped to Rajahmundry the same evening, where they arrived next day. As we were sorely in need of hospital bed clothing, they were unpacked without delay, and I was delighted to have our wants supplied so generously. Please thank most heartily every donor. This year, the clothing and material

sent were well selected. To the most of our patients the white beds are the greatest luxury they have enjoyed in their life-time.

To keep things clean is quite another story. This subject would fill a volume or more. The reason why so much more bed clothing is needed here than in the hospitals at home is because most of yours in America have their own laundry, and clothes are washed daily. Here we must depend on the good will of the dhobi, who seldom brings back the wash in *two weeks*. If he or any relative should become ill, or if there is a wedding among his friends, he simply locks his house with the clothes inside, and goes away indefinitely!

We are glad the new hospital is drawing patients from all parts of our districts.

Our Foreign and Medical Work

MRS. FRANKLIN F. FRY, ROCHESTER, N. Y., CHAIRMAN

The hospital for women and children in Rajahmundry represents an outlay of over \$34,000, all of which was provided by the Women's Missionary Societies of the General Council. The Pennsylvania Ministerium and the Augustana Society each assumed one-half the cost of the main building, and the Western Conference of the New York and New England Synod, with the aid of the Canadian Societies, have agreed to pay the full cost of the Maternity Ward, \$3,877, including the furnishing. Two hundred and fifty dollars of this amount was generously contributed by the Allentown Conference Society. It was an unsolicited gift, and came as a delightful surprise.

Dr. Woerner's salary has been assumed by the Eastern Conference of the New York and New England Synod, and Dr. Nilsson is cared for by the Augustana Society. We now have three woman physicians on our India field. Would it not be a noble work for some society to maintain the work of Dr. Rohrer? True, our medical work is prospering, and we are happy in the fact that Miss Agathe Tatge will be the supervising nurse in charge of the hospital, but now that our medical staff is growing, the work is bound to expand, and it will need increased support. The Board of Foreign Missions puts the case in this way: "The medical department, thanks to the zeal of its supporters at home, is the third of our enterprises to be provided with what at least approaches an adequate material equipment; but while the hospital buildings leave little to be desired, the work of the dispensary, which is and ought to be located in the heart of the city, is done in a small, ram-shackle, rented building, which

is made to suffice for the present, solely because it must. Moreover, work is to be opened in Bhimawaram, where there is a large field, and for it suitable accommodation remains to be provided. With three capable physicians there is no limit to the usefulness and possibilities of the medical work; and we confidently anticipate that it will give an excellent account of itself."

The Board recommends that our Women's Synodical Societies within the General Council be asked to support the hospital and medical work on a pro rata basis, each Society taking its share, according to a percentage to be agreed upon by them. More than five thousand dollars a year will be needed to carry on the medical work.

But the medical is only one department of the greater work of Foreign Missions. There is urgent need of adequate equipment for our expanding educational work among the Telugus. A new building is now in course of erection for the Peddapur Boys' High School. This is a distinct forward step, as it is the only high school in the Mission. Two additional bungalows are soon to be built.

Fortunately for the successful prosecution of the work, two additional ordained missionaries and two additional woman missionaries will reinforce the band of workers in India, while Rev. and Mrs. Edward T. Horn, Jr., will lend valuable assistance to the work in Japan.

The greatest gift which our women can bestow in furthering the evangelization of the world is their own consecrated sons and daughters, and we women in the homeland ought to support the entire work of these daughters, our sisters, in the foreign field.

A Dime Folder and Leaflet for your Use

MRS. W. M. REHRIG, MAUCH CHUNK, PA., CHAIRMAN

There has been prepared a neat and attractive coin folder and leaflet, in the interest of the Hospital Maintenance Fund, by means of which any woman in the Penn-

sylvania Ministerium will be able to take part in the support of this noble Christian work of caring for our sick and afflicted sisters in India. What we want to do,

through the effective aid of this novel leaflet is, first, to enlist the women's sympathy in our medical work, for sympathy is the key that unlocks all hearts. And this work is not to be confined to a small per cent. of Christian women. It has not been entrusted to missionary societies alone, but all the women of our Churches should take part in bringing relief to both body and soul. Our heathen sisters are quick to compare the medical missionaries with Christ, because they "teach and heal the sick," as He did. Well has it been said, "The medical missionary has the easiest entrance into heathen homes. Pain is a marvelous destroyer of prejudice, and when pain becomes unbearable, or when love and sympathy for the afflicted are aroused, many a breach of custom is allowed. The woman doctor, once inside the impregnable fortress of the women's quarters, with the tender touch, the careful measuring of the medicine, the menial service, unbars the door and secures the key for future entrance. Many a statement of ordinary facts calls for an explanation to the curious listeners, and gives an opportunity of speaking of Jesus Christ and His Gospel. In fact, the work of the medical missionary itself, speaks to them an inaudible Gospel. That one who is an utter stranger should come all the long distance from a foreign land and treat 'even a woman,' no matter how low the caste, no matter how dread the disease, as cheerfully and as carefully as though she were of high rank, speaks of a

spirit and an affection of which they know nothing, but which they are compelled to account for, and are thus themselves led to its Divine Source." Well do the Mohammedans understand the potent influence of the medical missionary when they say they fear Christianity only when its doctors come and steal the hearts of their women.

We can interest our junior societies in the coin folder, and by the use of the leaflet. The Children's Department in the Hospital can be explained, and how they can help in supporting it. The dime folder can also be adapted to the use of young people. Each card is numbered and bears the name of the collector. All cards are returned to the Conference chairman in charge. The folder is so arranged that each dime is sealed when placed in the card, by a square of the perforated page. And if we exert a little energy in this work, (as who of us can not do?) it will be more than surprising what blessings will accrue.

These coin cards can be furnished through the following Conference chairmen: *Allentown*, Mrs. Sarah Deiper, 106 S. Seventh, Allentown. *Pottsville*, Mrs. I. F. Frankenhild, Tower City, Pa. *Danville*, Mrs. H. M. Schofer, Red Cross, Pa. *Norristown*, Mrs. Charles J. Custer, 538 High St., Pottstown, Pa. *Lancaster*, Mrs. A. W. Seibensperger, 1102 Cumberland St., Lebanon. *Philadelphia*, Miss Ida Zinser, 505 E. Walnut Lane, Germantown, Phila.

That \$15000 Special Gift for Home Missions

MRS. G. H. SCHNUR, CHAIRMAN, ST. PAUL, MINN.

"Evangelize America and you evangelize the world." Strong statement. Here is one still stronger: "Save the Lutheran youth to the Lutheran Church, and America is won for Christ." Statistics prove this startling truth. Do YOU believe we ought to save these Lutheran youth to our Lutheran Church? Then you believe, heart and soul, in an aggressive, intensive Home Mission effort for the next year of Lutheran Church history in this country.

At Lancaster, enthused by the wonder-

ful opportunities called to our attention, it was decided to do our utmost to assist the Board of Home Missions by raising \$15,000 of the \$60,000 they need this year. We want, oh so much, to pay this sum in full.

Who knows how soon some member of our own household, seeking an opening for his business or profession, may move into the great "unreached" Home Mission territory, and be without a Church home? How many of us now have dear ones where there is no English-speaking Church of any kind?

Let us then be up and planning to raise our part of this Home Mission fund. Divided exactly, each of our eight Synodicals would be obliged to raise \$1875. The smaller bodies would deem that amount unattainable; others could easily do more. The problem really reduces itself to one in simple arithmetic. From the convention number of our ever-useful MISSION WORKER, I have gathered the aggregate membership of our Synodical Societies as reported by their presidents (not including the Augustana Society). The sum total is 15,025, and we want to raise \$15,000 for Home Missions. What could possibly be simpler in long division? Let each woman of us give one dollar this year for an extra Home Mission fund over and above previous pledges. Some will give a hundred. A few will give a still larger sum. Likely they may be women who do not belong to our Missionary Society at all, but are deeply moved by the heroism of our undertaking. The men of the General Council insist that it had much to do with nerving that body to attempt the \$60,000, and put a tonic into the very atmosphere of their Lancaster convention.

If the Pennsylvania Ministerium Society can be counted on for \$8,000, the two Conferences of the New York and New England Synodicals for \$1,000 apiece, Pittsburgh for \$2,500, Ohio for \$1,000, Chicago for \$500 and the two Northwest Conferences, together with the Central Canada Synodical, will make up the remaining \$1,000, our problem is solved. An *average* of one dollar a member will settle the business. "Honest and true, now," is this beyond our means?

I dare not stop without making one im-

portant point perfectly clear, namely, that this extra \$60,000 from the General Council (\$15,000 of which they are counting on from us women) is a sum entirely separate from the \$62,000 voted as the regular apportionment. It is supplemental to it for Home Mission work in entirely different fields. The \$62,000 is to sustain the work in fields already occupied, whilst the extra \$60,000 is for beginning additional work in fruitful fields never yet occupied by us at all. Conditions here are such as are literally clamoring for immediate occupation on penalty of most frightful losses. Sixty-two thousand dollars plus \$60,000 totals \$122,000, which the Board needs for both its present and prospective work during the coming year, both in the United States and Canada.

If this seems an extravagant amount, let me ask, "What commercial corporation doing business of a national or international scope would regard a pay-roll of less than \$2500 a week as an exorbitant figure for an enterprise which is Continent-wide? How many department stores in a hundred cities that could be named, spend more than that in their own local transactions? And shall a church with half a million communicant members stagger at such a small figure when so infinitely much for the future is at stake?

Again let me put the question: Will the 15,000 consecrated women in our General Council Federation mutiny at an additional \$1, which means a postage stamp a week, for a cause of such religious and civic magnitude? Candidly now, is it beyond our means to give two dollars apiece for Home Missions during the coming year, when we had intended to give only one?

Inner Mission Department

MRS. A. J. D. HAUPT, CHAIRMAN, ALBERT LEA, MINN.

With the increase of immigrants from Southern Europe, there has been an alarming increase of socialism and of abject poverty, followed, as it usually is, by crime. It is also true that socialism and crime will continue to increase until the causes are removed, or a truly Christian socialism takes

possession of the world. In the meantime the Church must be more active than ever in her efforts to reach the sick, fallen and despondent ones, and this must be done through the agencies of the INNER MISSION. This new form of missionary activity in this country is all too little known

and appreciated, but it is none the less important. The present need is more knowledge as to conditions and methods, and this can only be gained by study. All our mission societies should take at least every third meeting for the study of The Inner Mission, reading Dr. Ohl's recent book, and following this with "The Challenge of the City," by Dr. Strong, or some of the bulletins published by the various inner mission societies. The problems of our boys and girls, and of the immigrant, should also be studied most carefully. Next the methods of reaching these tender or neglected ones, by studying some of our excellent works on the deaconess calling.

But whilst we are studying we can also be *doing*. Let each society divide into different bands, some to act as parish deaconesses, to aid the pastor in visits to the sick, especially to the poor in the neighborhood of the Church who need spiritual and Christian care. If the Home Department is not organized in the Sunday School, let these take with them either the bound copies or the quarterlies of our Graded System, and get all the members of the congregation who have not taken the course to study Bible Biography, Bible Teachings, Bible Geography, or some of the other books, and they will surely begin to grow in grace. This plan has been tried in some parishes with encouraging success. The Council Publication Board furnishes the needed supplies.

Another band of workers should visit the stores, and call upon the working girls in factories, to see if they have sufficient wages to keep them from being forced into lives of impurity, and that they are being cared for by some Christian congregation. Wherever possible, they should organize Hospices for these strangers, or provide Christian boarding houses or homes that they can be shielded, in the Saviour's name, from the dangers that always threaten them. This work may have to be done by a united effort on the part of all the local societies, or if a Hospice is already organized, to lend a helping hand wherever needed, and at regular times.

Our hospitals have been neglected all too long. The First Church of Pittsburgh

was asked by Mrs. Ford, the matron of the Children's Hospital, to furnish a few young women to teach the children on Sunday afternoons in the summer. The work proved so fascinating that it was continued after the summer was past, and proved a blessing to many little sufferers. Great care must be exercised, especially with the very sick, not to converse too long, but the mere presence of a Christian sister or mother, breathing a prayer for the sick one, may do a world of good.

Again, in almost every town there is a jail or lockup, and these should not be neglected. It should be someone's duty to visit the women prisoners with the all-saving Gospel, but even greater care must here be exercised, and only the most experienced women should attempt the work of trying to reach and rescue our sisters who have been dragged down by base men. It is scarcely expedient for us to attempt to visit the men criminals. In most cases that work were better left to the men workers.

The question at the threshold of our Lutheran women's federated work in this country is: How many societies are doing Inner Mission work at all, in their own town, along any line? Please be sure to report what your society is doing, to the chairman of this department, that a complete statement of all activities may be made to the Church. In case we do not hear from you, we will infer you are doing nothing.

This department differs from that of Foreign Missions and Home Missions and Church Extension, in asking not contributions of money, but rather of your time and practical sympathy. The key-word of the business is "personal touch."

Even God's own infinite love could not save at a distance. "The Word became flesh, and dwelt among us, full of grace and truth."

Just a word here on renewals. How about your own subscriptions? We depend on payment of your 25 cents in advance. Please do not compel us to dun you.

Conditions at Present in Porto Rico

MRS. ALFRED OSTROM, SAN JUAN

Owing to the absence, in the States, of three of our American missionaries, the Rev. and Mrs. Anderson, and Miss May Mellander, we have had our hands overfull of work during the summer, but the Lord has given and is giving us the needful health and strength.

We have many pleasant as well as unpleasant experiences in our work. Last spring we had to move from the building in which we lived and held services, on account of the expiration of the contract, which could not be renewed. For weeks and months we looked for a place in vain. Those were dark days in our mission, as you can well imagine. At last, after many difficulties, and by promising to pay much more than the building was worth, we managed to secure a flat in the second story of a building centrally located, and to rent this second story while it was being reconstructed, so that the two partitions already begun in the large front room were not put up. Into it were placed the altar, pulpit, lecture, organ, and pews of the former room, so now it has the appearance of a chapel on the inside. A small hall serves the double purpose of an entrance into the chapel and into our rooms to the rear of it. The parsonage consists of three exceedingly small rooms, a tiny kitchen, a bathroom and a passageway, which must serve us as a store-room. For this second-story flat the mission pays \$70 a month!

We are more or less disturbed by the people living in the same building, below us, who seem to take a wicked delight in entertaining us with all kinds of music during the hours of service, as well as all day long. This piano and vocal music, and the noises on the street, at times make it hard to hear the sermon at all, much more to follow it with close and reverent attention.

So our work still goes on here in the capital, but it is a hard struggle to keep it up. The people move about so often, to Puerta de Tierra or some other place, because of the excessive rents. Many of our members who have belonged to the congrega-

tion since it was organized twelve years ago, often ask: "When will we have our own Church building? The Lutherans were the first on the Island during the war, and still we are the only one of the Protestant denominations in San Juan, which has no Church edifice. We are ready and willing to do all we can, but we are too poor to build a Church with our own means." Others say: "When you get a Church building we will become members, and our friends will also." "What is the matter with the Lutheran Church in the States? They try to do mission work down here, but hold their services in all kinds of ill-adapted buildings. Why don't they build Churches like the others have done."

Such remarks make our missionaries feel discouraged, and at times we feel tempted to leave everything and go back to the States. But seeing the great spiritual need, we cannot but work, pray and trust in the promises of our dear Saviour. In the meantime we are sending forth the Macedonian cry to our Christian brethren in the home-land who have been blessed with temporal means, to come over and help us build a Church, and thus firmly establish the work of our dear Lutheran Zion in Porto Rico.

Still, in the midst of our troubles and trials, we have many pleasant experiences. An old man, whose case is typical, said the other day: "For many a long year I had a deep desire in my heart to hear the Word of God. I went to the Catholic church faithfully, but could not understand one Latin word that was said, and I can't read. But now I can come here and hear the precious Gospel in my own language, and now I know that I can be saved through Jesus, and not through praying to saints or images."

There is a native woman who walks over two miles every Sunday morning to come to our services, and the greater part of our English-speaking people have from one to five miles. Do you know why they come that long distance, and pass by many Churches on their way? It is because they

love our Lutheran Church, our liturgy, our catechism.

About a month ago, a young native girl, who was confirmed and became a member of our Church last June, came to me and said: "Senora, I have been thinking that I would like to rent a little room and bring my mother with her five little children from the country to live here. My mother is not a married woman and the people in the country don't seem to know what is right or what is wrong. My mother don't know that it is wrong to live the sinful life she is leading, and, therefore, I want to take her here and try to have her live a better life. I don't know how to manage it, as I only earn a dollar and a half a week and she will expect me to support them all. But I must try and do something for them." The mother and her children came, and through the kindness of our friends and members of our mission they were given a room to live in free of charge. The young girl worked hard in the tobacco factory to support them, but her strength soon gave way and she was taken ill with typhoid fever. We had her taken to the Presbyterian Hospital, where she has been three weeks, and is now slowly recovering. I mention this to show the new idea of life that comes from coming in contact with the Word of God preached in our mission.

One day, not long ago, as I walked along the street, a young boy, nine years of age, came up to me and said that he wanted to be baptized and come to church, and asked me to go with him and speak to his parents. I was told not to go, but I went. The father spoke rather harshly at first, and the little boy sat listening with tears rolling down his thin pale cheeks. When I said to the father that I did not ask to have the boy taken to our Church to be baptized, but that it could be done in the Catholic church, if he preferred that church, he became more friendly, and we had a long pleasant conversation. At last they promised to think about the matter.

The work in Palo Seco, at present, looks more promising, and gives us much joy. When we first began preaching in that place, the people were afraid to come in-

side the door to listen, but would stand outside. Now we have a large class ready to be confirmed. So, too, in Monacillo, five miles south of San Juan, we are finding much encouragement. Most of the people live in thatched huts. Our native worker, Pascual Lopez, is doing excellent service. He not only visits the people in their homes, walking miles in rain and sunshine, but he also has a day school half the day, and teaches both old and young to read and write, of course, free of charge. The only requirement is that they learn the Ten Commandments and the Lord's Prayer. No public school or any other school is to be found nearby. Many are glad of the opportunity to have their children instructed. A congregation was organized on June 30th, when ten adults were confirmed. Another class will be confirmed in the near future. Spiritism has a strong hold on the people in this place, which makes the work very hard. Our other native missionary, Marrero, and his wife, who, since last March, are working in Toa Baja and Dorado, are also accomplishing excellent results. Senora Marrero is a hard worker, and worthy of all the praise we can give her. We trust and hope that they will be faithful to the end. Some of our native young men who enlisted in the same service with enthusiasm some time ago, got tired after a few months' testing, and abandoned the effort, but Gabriela Cuervos, our native woman missionary since the summer of 1905, devotes all her time to visiting, and has proved herself an ardent missionary. It must be remembered that our work consists not only in preaching, but in continual visiting of the people, to remind them of the services and to induce them to come. Several hundred visits are made every month by our faithful women. At times these visits are really edifying to one's self.

One day, while visiting among the sick and needy, I directed my steps to a little low hut, where lives a devoted member of our English Church. I entered and found the husband and father sitting by the bedside of his sick wife. In a low chair near by sat their only child, suffering from a high fever. The old man himself had been laid up with rheumatism for

nearly three weeks, and was not able to work. But there he sat, with the Bible open before him, and singing "All the Way My Saviour Leads Me." Not a word of complaint came from his lips. He only said: "The Lord has come to visit us with sickness, but He knows what we need and

He does it for some purpose. Praised be His name." These God-fearing pious souls radiate a true Christian light which shines like a beacon in the midst of the darkness, in which the masses here are perishing in sin and transgression.

Encouraging Work Among the Porto Ricans

MRS. A. E. ANDERSON, ST. PAUL, CHAIRMAN

The American missionaries to Porto Rico, among whom our Lutheran pioneers were the very first, have been warmly welcomed, both in city and country, and their message has been heard gladly, except where the priests stirred up feeling against them. There has been some persecution, but not more than is good for the workers, and the day for it has pretty much passed, since the character of its missionaries, and the good results of their efforts, have become known.

While nominally the entire population is Roman Catholic, the great majority of the people have no real allegiance to that religion. This condition of things is not confined to ignorant people who have been neglected and are the prey of superstition. It prevails also among the better-informed element of the community. Therefore the missionaries, with their evangelical hymns and evangelical sermons, both of which were absolutely new and universally welcome, could readily get a congregation, and their message was heard with respect.

The first difficulty came in regard to the mixed domestic relations of those who desired to unite with the Church. On account of the outrageously exorbitant fees of the priests, and the exceeding poverty of the people, who therefore had no alternative in the matter, many men and their wives had never had the sanction of a marriage ceremony. The missionaries insisted upon a straightening out of these family relations, and thousands of marriages were solemnized without charge. One pastor, in marrying over 100 couples, who had reared families, received in fees for them

all, \$4.75 in cash, and two pineapples. The fact of these official marriages by the Church, without compensation, produced a profound impression. A "free" Gospel was indeed a new thing. A ministry that was intent upon the good of the people rather than upon what it could make out of them, at first seemed suspicious, but gradually came to be regarded in its true light. The confidence of the people was won by the true-hearted men and women, who manifestly had no selfish reason for leaving their homes in the United States, and putting up with all sorts of discomforts in a strange land. All the denominations have, as a rule, been very fortunate, and our own Church, is certainly as fortunate as any, in the personality and capability of their representatives. The native workers, too, have proved quite as trustworthy and consecrated as the average native workers in any land.

As Mr. Fowles says, "To raise a high moral standard among a people, who had never been used to it in any class, high or low, required moral courage." The Protestant Church emphasized the sanctity of the home in a way never before known on the island, and by insisting on morality as an absolute condition of Church-membership, has already raised the moral tone perceptibly. And one of the highest tributes to the character of the Porto Ricans, is the manner in which they have responded to these appeals to their better nature, and the devotion with which they are striving to live according to the standards of the higher life opened to their view.—*Dr. Howard B. Grose.*

Christmas Boxes and Advent Contributions

REV. J. L. SMITH, D. D., PITTSBURGH

In your Christmas box for Porto Rico, send *good second-hand clothing*, especially for women and children. Send no *woolen* goods, but all kinds of *cotton* and *linen* goods. Cotton stockings for women and children are in demand. Shoes are very much needed. If you secure remnants, or calicoes and cotton goods of all colors, they will be useful. Ducking, muslins, goods suitable for boys and girls can be used to advantage. Send plenty of *white thread*, Nos. 40 to 60, also buttons, pins, needles, combs. *Toys* for boys and girls, good picture books, story books, balls, tops, dolls, brushes, work-boxes, little pocket knives, will please the children very much. *Good, pure* candies, and all proper sweetmeats, such as you would give to your own children, will greatly delight and please Porto Rican children. Different kinds of kindergarten supplies—blocks of designs, pencils, writing tablets, unruled paper, drawing paper,

and whatever may be of use to interest small children will come good.

Pack them *closely* in *barrels*, or boxes, and nail them well for sea voyage. Send them right away, as there is not a day to lose. *Prepay* all charged to New York, and mark the box in large letters, "CHRISTMAS BOX FOR MISSION." Address it to *Rev. Alfred Ostrom*, San Juan, Porto Rico, via The New York and Porto Rico S. S. Company, Pier No. 35, Brooklyn, N. Y. Or via the Red D. Line of Steamships, Pier No. 11, Brooklyn, N. Y. If sent by *express*, the package will be delivered on the wharf promptly.

The General Council has designated the First Sunday in Advent as Porto Rico Mission Sunday. If all the congregations will raise the small amount apportioned to them, or a little more, then the treasury will rejoice and the blessed work will prosper.

Good News from our India Lace Industry

MRS. ANNETTE S. WOLL, PHILADELPHIA, CHAIRMAN

The educational fund of our Lace Industry started as a nucleus for the purchase of Bethlehem School site in India. When Mrs. Harpster came home on furlough, she suggested the making and selling of jabots to swell this fund. Help along this line was given by several of our societies. Contributions from individuals also added quite a little, and the Lace Committee has now taken great pleasure in making an offering to the Board of Foreign Missions toward the purchase of sites for Bethlehem, Mangalawarampetta and Lackschmiwarampetta Schools. Now is the nick of time to purchase these sites. Delay would mean a great loss to the work of the Christian girls' schools. Although the entire amount needed is not yet in hand, we know we shall have it when the call comes. The hearty co-operation of all friends of the cause will make this possible. Our women have learned to love their dark-skinned sisters. India seems nearer to us now than

it used to, and when we read of the honest industry and cleanliness which this work inculcates, and the financial help it brings to the native women and their families, we thank God for the privilege of helping them, and that we are a part of His great purpose to lead these souls to Him.

It may not be generally known that the Lace Industry is educating in Madras, J. Katie William and Swanama McGiel, two little girls from our mission, who are to become accomplished assistants in the Christian Girls' Schools. Mrs. Isaacson, who has been so efficient, and has given up the work only because of strict orders from her physician enforcing absolute rest, writes that the work grows to larger dimensions almost visibly from day to day, and that it should be a pleasure to the patrons at home to know that they are helping to raise these Christian women socially, morally and religiously. Socially, because poverty is the great problem in India

among the non-property-possessing classes, to which our Christians belong. Morally, because truth and character-building are involved in diligent and honest lace-making. It teaches cleanliness and self-reliance. Religiously because it affords constant opportunity to speak to the women about all manner of spiritual subjects, especially the Ten Commandments, in which they need to be drilled continually, to realize that they are something that should be followed in daily conduct, and not merely learned by heart. Mrs. Isaacson adds: "The work has grown so enormously that it takes almost the entire time of the one in charge to attend to it. Even then, one feels it is not receiving sufficient attention."

Before Mrs. Neudoerffer, with two little ones to claim her time, left our shores, she mentioned the great need of salaried native assistants to attend to the enormous amount of detail work. Our prayer was that such help might be sent us, and God graciously answered this prayer, even before Mrs. Neudoerffer reached India. A letter received October 21, from Mrs. H. K. Gebhart, President of the Eastern Conference of the Northwest Synod, says:

"Here is good news! Our Convention voted to support the woman in India to oversee the Lace Industry to the amount of \$50.00 for one year." With such goodness of God, who is blessing every effort in behalf of this work, and such kindly interest on the part of our societies, we will surely ere long see the day when we can support our own salaried manager in India, who can give her entire time to the work and its supervision. Then the day will also be not far distant when we can erect on these three sites, about to be purchased, comfortable buildings for our Christian Girls' Schools.

A word of unstinted praise and appreciation is due the Synodical and Conference chairmen, to Missionary Societies, to committees and individuals, for their untiring effort and faithful labor of love in the interest of a work which, we pray, may under the regime of the General Council Society, be the means of bringing together the women of our Lutheran Church in more united efforts to reach the Christless women of India. "Not unto us, O Lord, not unto us, but unto Thy name be the glory and praise."

Our Annual India Boxes

MISS MARY A. MILLER, DEPARTMENT CHAIRMAN

A few months ago, Dr. Woerner wrote a letter, expressing anxiety lest the hospital supplies, furnished through our boxes, would be discontinued. She said it would make a great difference to them on that side, if the women here would no longer provide the smaller needs, thus showing their interest in the work done in the hospital which took years of prayer and labor, both on this side and that, to build! We were glad to be able to assure her that there is no thought of discontinuing our boxes, supplies for both the hospital and the lace industry.

We are constantly asked what is needed for the Hospital. The following articles are always needed: For single beds, spreads, unbleached sheets, 2½ yards long, pillow cases, 32 inches long by 18 wide. For baby cots: sheets, 1¾ yards long; pillow

slips, 26 inches long by 18 wide, night dresses made of unbleached muslin. (These are composed of a jacket, for which we have a pattern, and a skirt 3 yards wide and about 36 inches long, when finished. There must be a hem at the bottom, and one at the top, with drawing string. Three-fourths as many skirts as jackets are required.) Dr. Woerner suggests that children in Mission Bands could hem towels, made of cotton, and of all sizes; also wash-rags of soft material, and squares of thin muslin the width of the cloth. Pads of all sizes are used, and should be made of several layers of old table or bed linen, covered with strong unbleached muslin. Machine stitching wears best. Some infant blankets, jackets and slips are needed, for which we have patterns to be sent on request.

An annual supply of drugs is purchased with the India Box money. In the future, all the smaller needs of the Hospital will be supplied in the same way. Drugs sent by individuals should never contain opium, morphine nor cocaine, as the government allows them to carry in stock only a small quantity of each, so that must be in preparations absolutely needed.

We also send to India money to buy such drugs, etc., which can be best bought there. All money over and above these necessary expenses is sent to the treasurer of the Foreign Mission Board, to help pay the running expenses of the Hospital.

For patterns and further information, apply to Miss Mary A. Miller, 3639 Spring Garden street, Philadelphia.

Eastern Conference, Synod of the Northwest

The first annual convention was held in LaCrosse, Wis., on October 17th. Of our 14 Churches, 11 were represented by 13 societies and 18 delegates. The distances being so great out in this region, we could not hope for great numbers of delegates, but it would be hard to find a more enthusiastic gathering of Christian women. The membership of the combined societies is 473; dues amounted to \$38.00; Home Missions, \$207.90; Foreign Missions, \$50.00; India Hospital, \$83.00; Porto Rico, \$15.00; balance in treasury, \$50.15. Reports of officers and superintendents of departments was encouraging, except that of Literature. The societies were urged to work up this important department, and make a full report of all periodicals taken. Mrs. Bogk was appointed to take subscriptions for Church papers and THE MISSION WORKER during the convention. Mrs. Windorf, of Kenosha, had charge of the India laces on display; 52 Monthly Topic booklets are used.

The Executive Committee offered the following recommendations: First, That we assume the responsibility of paying a salary of \$50.00 to a native worker to oversee the lace industry in India. Second, That we strive to work up more interest in our Porto Rico Mission. Third, That we urge a wider circulation of our Literature, especially THE MISSION WORKER and the Monthly Programs. Papers presented during the morning session were: First, "Promising Features in the

Outlook for Christian Missions," by Miss Ida Gall, Milwaukee. Second, "Discouraging Features in the Outlook for Christian Missions," Mrs. A. F. Sperling, Milwaukee. The officers elected are: Pres., Mrs. H. K. Gebhart, Kenosha; Vice-Pres., Mrs. A. F. Sterling, Milwaukee; Mrs. C. W. Diehls, Jamesville; Mrs. Bogk, Milwaukee; Rec. Sec., Mrs. Wm. Eckert, Racine; Cor. Sec., Mrs. Geo. Hensing, Milwaukee; Treas., Mrs. J. F. Wittenberg, Cedarburg; Members of the Executive Committee, Mrs. W. K. Frick, Milwaukee; Mrs. A. Krauss, Beloit; Mrs. J. D. Knowlton, Waterloo.

Standing Committees—Literature, Mrs. Maitland, Milwaukee; Mrs. W. F. Christy, LaCrosse. India Box, Miss Emma Harms, Plattville; Mrs. L. A. Anderson, Madison. Lantern Slides, Mrs. W. F. Rex, Racine; Miss Thompson, Beloit. Post Cards, Mrs. H. Schamboro, Plattville; Mrs. Stump, Oshkosh. India Laces, Mrs. Bogk and Mrs. Meske, Milwaukee.

Subjects discussed during the afternoon session were: First, "Church Extension and Home Missions," by Mrs. F. W. Freitag, Racine. Second, "The Women of the Bible," by Mrs. C. W. Diehls, Jamesville. Third, "Women in the Church To-day," by Miss C. Thompson, Beloit. In the evening a stereopticon lecture was given on the subject of "Inner Missions," by the Rev. Wm. Eckert.

MRS. WILLIAM ECKERT, *Rec. Sec.*

New York and New England Society

At the second biennial convention, on October 19th, in Newark, 36 delegates represented 16 societies. The officers are Pres., Mrs. J. L. Sibole; Vice-Pres., Mrs. S. G. Weiskotten and Mrs. E. F. Keever; Rec. Sec., Miss Minnie D. Lehmann; Cor. Sec., Mrs. F. A. Kaehler; Treas., Mrs. F. W. H. Becker. In her report as president. Mrs. Sibole said: "Organization means growth and strength. Therefore a great forward step was taken in the history of Lutheran Women's work last month, when eight active Synodical bodies stepped into line under one leadership. I am so thankful the Synod of New York and New England was one of the first to ask admittance into the General Council Society. In

our own Conferences we have organized work to do. In our Synodical roll of 55 Churches, 15 have no missionary organization. In the Eastern Conference, 11 of the 39 Churches report no women's society. In the Western Conference, comprising 16 Churches, from four of these there is no report.

I would recommend that these 15 Churches in our two Conferences, be warmly urged to form missionary societies. Of course, there may be extenuating circumstances which we do not know. In the Eastern Conference many of the Mission Churches organized quite recently, are not strong as yet, but if they have any kind of "woman's aid," (and they certainly should have),

Side by side with these great movements there had been steadily growing another problem, more complex than any, gathering up into itself the evils and dangers of all the others, but with corresponding possibilities of ethical power if rightly controlled; viz., the congestion of our population. In 1800 but four per cent. of our people were found in cities. In 1900 thirty-three per cent. were there. In a few years, more than half of our population will be urban. Already fifteen States have a majority of their people in cities, and eight of these have increased this proportion to two-thirds. In 1850 less than half the nation's wealth was in her cities. Now three-fourths of it is there. Here the rapidity of growth is greatest; the social and racial distinctions most marked; here foreigners swarm and settle; here vices, diseases, corruptions and oppressions flourish. It seemed, therefore, that the dangers that accompanied expansion, class feeling, immigration, and the massing of anti-Christian forces, had in the city merged themselves, with rejuvenated life and greater proportions, into the most formidable opposition the Churches had encountered. Already dominant in wealth and every material influence, the city will soon excel in population, and we shall become "a nation of cities," for it seems evident that the tendencies producing this congestion are to steadily increase rather than decrease. It is also apparent that these tendencies are naturally materialistic, emphasizing and building the physical rather than the spiritual elements of society. Here the home and the Church, the two great moral forces, are three times as weak as in the country, and growing weaker rather than stronger. Like gattling guns trained on dense masses, evils work the greatest havoc amid the compact, complex life of the city. Self-government here has been "the one conspicuous failure of our American institutions." High moral standards are far more difficult of attainment in such mixed aggregations. Democratic government is based on mutual interests, and must have homogeneous elements. But the American city is one of the most heterogeneous masses imaginable, frequently having more than one-half of its male population of voting age of foreign

birth. Thus the more powerful it grows, the weaker it becomes, for self-mastery and self-direction.

The city, with its strata of society, its congested poverty and wealth, its lack of social coherence, its heartless isolation, its entrenched evils, fascinating temptations, changing population, its pleasure-seeking selfishness, its lack of moral restraint, must if left to itself prove our swift destruction. The city with its massing of energy, intelligence, resources, its possibilities of co-operation, its gigantic forces, can, if saved, become our moral power-house. So suddenly has it been evolved and so complex is its life that it has taken the Christian forces of the land somewhat by surprise. Men are now living who have seen Chicago grow from a hamlet to a city of millions. Fifty years have seen the rise of New York to her present greatness. She is said to be the greatest Irish city in the world; the greatest Italian city in the world; the greatest Jewish city in the world, with fifteen times the Jewish population of Jerusalem and ten times the Jewish population of all Palestine; and the greatest German city in the world, with the exception of Berlin. Her tenement population, forming two-thirds of the whole, is larger than the combined population of Maine, Vermont, New Hampshire and Connecticut—larger than the population of any one of the thirty-six of our States. The increase of her population in 1908 was equal to the total increase of all the States west of the Mississippi River. Worse yet! This was true of any one of the five years preceding. If her Churches were crowded any Sunday, there would still be three millions who could not get seats! While New York is not a western city, she is the most striking example of this problem of congestion, which is confronting every State in the Union. The great problem of early home missions was our un-Churched territory. And while in large measure this still presses us in the West, the greater problem of home missions and Church extension to-day is our un-Churched populations. It conquered the savage of the forest and the plains. It must now conquer a creature still more degraded and defiant, the savage of the slum, the legitimate degenerate of a

materialistic civilization, as ignorant of the Gospel as a Hottentot, and requiring a like long patient training.

* * * * *

The greatest work of home missions and Church extension is plainly before us. Signs abound of the awakening of Christian laymen to its importance. Money will yet be poured forth with a generosity equal to the self-sacrifice of our home missionary

fathers. Throughout this great nation, and especially around the shores of the Pacific sea, with her waking peoples and her untouched resources, there must be developed the Christianity of a new social order,—an order that will aim for a regenerated society as well as a renewed individual, an order that in its economic life will cease to deny every fraternal principle of the Kingdom of Heaven.—*The American Missionary*.

The Christian Congregation and Its Members

REV. MARK A. MATTHEWS, D. D.

Every church ought to be conscious at all times of certain well-defined principles in its work, which are as follows:

First: There is work for everyone, and everyone should work.

Second: Each must fill the place according to his capabilities and opportunities.

Third: There must be no overlapping or interfering with other workers, or with work assigned to others.

Fourth: One man for one job.

Fifth: The work assigned to each must be done by the person to whom it is assigned, better than it could be done by anybody else.

Sixth: There is no room for drones, parasites, idlers, indifferent persons, or those afflicted with incurable laziness.

Seventh: Church workers must work because they love the work for the work's

sake, and they must be willing to work incessantly, in season and out of season.

Eighth: There are no inferior positions in the Church; each position is essential.

Ninth: There are no ornamental places in the Church. Service is the motto and rule of every member.

Tenth: Church work is essentially as much a *man's* job as a *woman's*.

Eleventh: Everyone must work, sacrifice and contribute, ever recognizing Christ as the head of the church, the Holy Spirit as the leader and revealer, and God the Father as the Supreme Sovereign. The Church is the pastor's force, not his field. Therefore, when the Church called the pastor to lead, it called itself to follow. It is the duty of the pastor to direct his force for the evangelization of the whole community, and of the whole world.

Five Years of the Laymen's Movement

J. CAMPBELL WHITE, GENERAL SECRETARY

These five years have witnessed the most extensive and inspiring increase of missionary interest during modern times. The greatest series of union meetings for Christian men ever held in North America has occurred during this period, for the one purpose of considering an adequate missionary program. Several hundred thousand men have been reached directly, and many more indirectly, by the challenge to participate in world evangelization.

Into thousands of churches thorough-going methods of missionary education and finance have been introduced. In a multi-

tude of congregations, and in some entire cities, the number of systematic contributors to missions has been more than doubled by the methods recommended by the Laymen's Missionary Movement. Alongside of these direct results have come concurrently a general and successful effort for the payment of church debts, augmenting of pastors' salaries, etc.

It has been clearly proved that intelligent enthusiasm for world-evangelization is not a hindrance, but a distinct help to every other Christian activity. Along with the larger offerings toward missionary

work abroad, have also come largely increased gifts toward Christian enterprises at home. Many thousands of men's missionary committees have been appointed as the result of its agitation, and all of these include both home and foreign missions in their plans and activities. The financial canvasses always include more adequate provision for the needs at home, as well as for the work abroad.

The genius of the Movement is the spirit of co-operation between the churches in behalf of the greatest task confronting Christendom. Co-operation develops sympathy, appreciation and confidence. The spirit of Christian unity has had a phenomenal development in connection with the conventions and work of the Laymen's Movement. All the churches have had abundant illustration of the fact that each can accomplish its best and largest work in sympathetic co-operation with other Christian bodies. They require to act together in this great world task.

The missionary program of Christ is the most powerful challenge that can be used to awaken and enlist men both within and outside the church. Many men have been led to Christ and into fellowship with the church by being confronted with the world's spiritual need, and challenged to practical co-operation in the universal propagation of Christianity. Thousands of inactive men within the church have been aroused and set at work by the same appeal. The biggest thing in the world is the world. If the world-appeal fails to awaken and enlist men, no smaller appeal is likely to be effective. It is Christian strategy of the highest order to use the most powerful lever ever put into human hands, with which to quicken and vitalize men's deepest convictions about the spiritual significance of life.

As a natural and inevitable result of the missionary awakening, far higher standards of Christian stewardship are coming to be recognized and adopted. Not only are many men beginning to use their possessions as a sacred trust, to be administered for the good of others and the glory of God, but they are giving their time, thought, energy and life, in increasing proportion,

for the highest service of mankind. Prayer, the most expensive of all human effort, is being offered with multiplying frequency by laymen, including intercession for missions and all other worthy ends. No man has a right to a share in Christ's redemption, unless he prays and works to share that redemption with every other person. Each man's appreciation of Christ and Christianity may be measured by his desire to fill the earth with the light of the world.

Here is the way Rev. Dr. W. K. Frick feels about this business:

"It is in the air in Milwaukee—Men's work for Men. We will not criticize; that never saved a Man or started a Boy on the way to heaven. We will not dream or moon about it. This matter of the aloofness of men in religious matters is too serious. What shall we do?

"1. Every Man look into the looking glass and see just what he is like—into the mirror of the Law, God's Word, we mean.

"2. Every Man take up his Bible for systematic reading of at least one chapter a day during 1912. *Cannot you find time to let God talk to you for five minutes a day?* God, not man. God, through men, through Moses, Paul and our divine Lord Himself? If a man is judged by the company he keeps, and influenced by it, too, why not strike high, and "walk with God" as Enoch did?

"3. For this one month resolve that you will hunt and hunt until you can find one Man each Sunday, whether of the Church or outside the Church, and bring him to Church, explain to him what we do there, and try to influence him for the higher life.

"4. Then take up the broken intercourse between you and God in daily prayer. To be honest about it, is not daily prayer, with many Men, and Women, too, a lost art?

"When all the Churches around us are joining, each in its own way, in this Men and Religion Movement, why should we not join, in our own way? Is there any danger that we shall become fanatical? or too religious? or neglect our business? Or are we quite satisfied with ourselves? Suppose God is not satisfied, what then?

Movements for Protestant Federation

REV. W. H. GREEVER, D. D. (Editorial in the Lutheran Church Visitor)

A matter which demands the careful and prayerful consideration of all of us is the possibility of the federation of Protestant forces in this country for the purpose of more efficient service, both within the Church, and by the Church as it faces the common foes of Evangelical truth and life. The Lutheran Church has long since realized the fact that it holds a unique place among the Protestant forces, and with no other body of Christians is the question of a righteous federation more serious or more difficult. The Lutheran Church is awake to the sophistries upon which pleas for superficial unionism are based, and the experiences through which the awakening has come are sad enough. But undoubtedly there is such a thing as a righteous federation possible, however general it might be at first, and the other Protestant bodies have set themselves so earnestly to work to find out what can be done, and their work is so businesslike, beginning with strong commissions appointed to investigate and report upon actual conditions, that the Lutheran Church must at least turn an open mind to the study of the question. No fevered haste is proposed, no get-together-quick schemes are advocated, but Christians are urged to present reasons why, and why not, have Protestants federated for practical purposes? Practical federation of some form now seems more probable than it has since the beginning of Protestantism. The ground for that statement is found in the results of the recent World Missionary Conference at Edinburgh, the very recent conference of Mission Boards in New York, the progress of the Laymen's Movement, the Men and Religion Movement, and of certain commissions and movements of a general character which are concerned with moral reforms, but yet depend upon the Church for support, and look to the Church as the chief medium through which they can do their work. The more recent proposals for federation are based upon the *preservation* of denominational distinctions, rather than upon their surrender.

WHAT SHALL BE OUR ATTITUDE?

In the beginning—let us be frank—there was a lot of doubt about this undertaking. Most folks, ministers and laymen, didn't understand what it was meant to accomplish; and possibly a majority of them—except where meetings have been held—don't know yet. Even those who were extremely anxious that there should be developed a new spirit of service among the men of the churches, were in many cases skeptical about another new "movement." And I must confess that I don't blame them. To be sure, as I look back I don't recall a single general religious movement that has not been productive of marked benefits, but most ministers had reached the point where they were wearied with conventions and banquets dealing with tremendous problems of a rather intangible sort, and were anxious for something that would get an immediate grip on the smaller but very real problems of a real church in a real community of real people.

But behold! Here is the wonder of the movement.—Where pastors have met it even half way, it has proved to be very much the thing they were looking for—the thing that would directly instruct and inspire and energize the men of the individual church; that would set them to work to meet immediately and efficiently the definite responsibilities that rest upon them—and upon nobody else. In city after city this has been the case; pastors at first indifferent have come to a new conception of what the movement means, and have then generously roused themselves in its furtherance.

One of its chief values when it gets into a town is to set the good people to seeing things. In the average city and town, a large proportion of the good people are going about wearing blinders, and in some cases the blinders are assumed deliberately.

The matter itself is really very simple. There are certain things to be done in every church, in every community, by Christian men. There are certain responsi-

bilities that rest upon every Christian employer, every Christian merchant, every Christian father. There are men who are purposely or unconsciously blind to evils in community life; employers who do not realize how fully they are guided by selfishness in their relations to their employees; business men who have not the courage to stand for their principles; parents who are careless about the training of their children; men, church members, who from one end of the year to the other, pay no attention to Bible study, contribute not at all or without heart for world evangelization, and who give neither thought nor time to the boys who are to be the citizens, and ought to be the Christian manhood, of the morrow.

It's a simple thing, isn't it, for men of your church to meet with the men of other churches at a central place, and consider these matters? Suppose they discover there that there are things to do in your church, things that they *can* do, things that they *want* to do, things that they *must* do? Suppose they are told how to go about doing these things, and how to find out what they ought to know in order to work intelligently?

There you have it—the main part of it. With or without charts and statistics,

movement or no movement, call it what you like, here is something that ought to give a new vision and a new seeing to the men of the Church. The movement is not going to do your work for you, but it is going to make it awfully hard for you to leave your work undone or shabbily done, and still retain a clear conscience.

The Men and Religion Forward Movement, from its first session until the last, is demanding that every man of the church shall be given some clear-cut task to perform, and that it shall be one worthy of his manhood. Thus far, of all the results recorded, nothing is so marked as the testimonies concerning the fact that the men of the churches are with gladness taking up enlarged duties.

Wherever there is a pastor with a belief large enough to enter into the movement sympathetically, and who will invest the energy to bring his men under the influence of the educational and inspirational features, and then has in him the elements of rebound sufficient to organize some new things and take advantage of the psychological moment, the results are abundant. But where this spirit is lacking, there is no mystical power in the movement to change such killing indifference into a glorious victory.—O. R. Williamson in the Continent.

The Men and Religion Forward Movement

REV. C. ARMAND MILLER, D. D.

The great national movement for a united effort by all Christian men, to press upon all other men the claims of Christ and the Church, can not be ignored by us Lutherans. And it is necessary, before we can fairly commend or condemn it, to understand what it is and what it purposes, and how it seeks its aim. Some of the comment which has appeared is evidently based on ignorance. This movement differs in essential matters from any which has preceded it, and can not be fairly judged by them.

It is a *movement*, not a new organization. It aims to do for the manifold effectiveness of a Christian congregation, what the Laymen's Missionary Movement aimed

to do in one particular direction. And, like that movement, it establishes no new treasury, nor society, but endeavors to deepen energy in the regular *channels* of the one divinely constituted organization, the Church itself. It involves no scattering of results, because its whole purpose centers in the Church, as source and object, and, not merely in the Church as a somewhat vague conception, but in the Church as a local congregation. The emphasis of this movement upon the Church, and upon each congregation, is something unique in federated undertakings. Objections that would apply to organizations separated officially from the Church, and under different control, do not touch the Men and Religion Movement.

And the emphasis placed on the Church, as "the one instrumentality appointed by Jesus Christ for the salvation of the world," sets this movement apart from all the efforts which depend upon merely philanthropic and humanitarian motives for the accomplishment of their objects.

The movement seeks to enlist the co-operation of all the men of all the churches. But this is no scheme of so-called "Church unity." The declaration which stands as the authorized statement of the principles of the movement declares, "that we maintain the utmost regard for the convictions and methods of the Churches and organizations co-operating." That which impresses a Lutheran who understands the movement is its freedom from the narrowness of the unionism which we have seen in other undertakings. Here there is no sacrifice or compromise of conviction or methods asked for, or involved; no *ignoring* of the fact that those who co-operate have differing convictions to which they are loyal. There is no assumption, for instance, that the only way to bring the unsaved into the Church is by "evangelistic" meetings. The word "evangelism," is used, indeed, but it is defined as including every method by which souls are won to Christ. One devoutly to be wished for result of the movement may well be to restore that beautiful word to a right use and to enable us to employ it without involving the narrow and incorrect conviction which it has come to have. Catechetical instruction is, and is recognized by those who go into the Men and Religion Forward Movement, as being evangelism. And it is not even suggested to us, in going into this movement that we should prefer any other method of evangelism to that which we have tested and approved. Moreover, the stress has been laid by the leaders of the movement, chiefly upon "personal evangelism," the efforts and influences of the individual man, who prays for and seeks to win to the Church, his friends and companions, one by one.

It is a strange misapprehension that the Men and Religion Forward Movement demands some specific "method," and that co-operation in the movement means the adoption of that method. The opposite is the

case, as the citation above shows, and as the whole meaning of the movement, when understood, discloses. In so far as method is concerned, the movement will undoubtedly give opportunity for the presentation of various methods, and will place within the reach of those who co-operate the methods which have approved themselves to those who have for years specialized in work for men and boys. But it is not supposed that any one will make use of *all* suggestions of method while each one is at fullest liberty to use such methods suggested as commend themselves to his own views and circumstances. No specific "evangelistic" method, for instance, is "espoused"; nor is any *special* method of Bible study identified with the movement.

Perhaps the thing that most of all commends the movement to the Lutheran spirit is, that the whole dependence is placed upon educational, rather than spasmodic, emotional effort. The plan is to get together the men of the churches to study the conditions and realize the need; to investigate and weigh the plans that have been successfully used in reaching boys and men for Christ; above all, to impress the responsibility for *service* upon every professing Christian man and boy; and then for each congregation to undertake a systematic, well-considered, and continuous program of effort, in order to gather in, and to set to work, the men and boys whom that congregation is able to reach. The movement would count us most thoroughly co-operating, if we had used deacons and deaconesses, and it seeks to give help in the awakening of such interest in our laymen as will lead them to be true lay-helpers.

The writer is convinced that this movement embodies in a large degree the very ideals and aims for which we, as Lutherans, have always stood; that it offers us an opportunity of unusual success in pursuing, with special energy and emphasis, our work for men and boys according to our own methods and principles, with the advantage of the awakened interest of whole *communities* in the claims of religion upon men; that it provides a way in which, without any sacrifice of conviction, we can recognize and take part in the genuine unity of pur

pose and spirit which does exist, (and which we dare not deny), between *all* those who trust and serve a divine Christ, and acknowledge His Church as the only Divinely appointed instrumentality for the salvation of the world, who depend upon His Word, read, studied, preached, and commended to

the attention of others, as the source of all efficient service in bringing souls to Christ, and in building them up in faith and service. These are the avowed and the actual foundation principles of this movement.—*Lutheran Church Visitor*.

Religious Destitution Under the Stars and Stripes

REV. F. W. KLINGENSMITH, MISSIONARY IN LIVINGSTON, MONTANA

This does not mean in the Philippines, in Porto Rico, in Alaska, or any other outlying land over which float the stars and stripes. The home land itself is meant, and particularly in the region of the Rockies and the coast. The evidence proving the extent of spiritual destitution is surprising.

Do you know how many towns, of 300 to 1,000 population each, there are in the Western part of the United States without a Church, Sunday School or any organized means of teaching the Word of God?

Ten thousand towns! This is the number given as the result of the official survey by the Joint Missionary Committee, which, representing the various Home Mission Boards, has recently made a comprehensive investigation of the Home Mission situation in the far West. Ten thousand towns of 300 to 1,000 people! Three million to ten million souls without a Church of any kind, hundreds of thousands of young people growing up without the Word of God, a multitude of communities in our own American homeland practically pagan! The States are Minnesota, North Dakota, Montana, Idaho, Wyoming, Colorado, Utah, Oregon and California. With the exception of Minnesota, which is thickly settled and better provided with Churches, all these States are sparsely peopled. That such a vast number of people should be without religious instruction is most alarming. But the survey for Nevada, Arizona and New Mexico has not yet been completed. When it is, without doubt, the sum total will be much increased.

Yet even these figures, staggering as they must seem to us, are far from telling the whole story of spiritual destitution. If there are so many towns of 300 and above without Churches, there are also many



The present crude Chapel at Livingston, Montana. This Spring we will erect a new Church with the aid of a Church Extension Loan.

under 300 which have none. Thriving little towns are springing up along the lines of the railroads. The saloons, poolrooms, moving picture shows, dance halls, gambling joints and worse places are much in evidence, but the eye looks in vain for a Church, or any institution not devoted to money or sensual pleasures. In addition there are long stretches of country regions, with mile after mile of beautiful, flourishing ranches, and no Church. Some counties are wholly made up of ranches and little villages, and in the entire county no Church. In Colorado there are five counties thus reported, and in Utah eleven. Of course, there are Mormon places of worship there, but is it not a terrible indictment of Home Mission work that in two States sixteen entire counties should be found with no religious instruction, except what the Mormons give? At a conference of the joint committee in Portland, Oregon, one of the missionaries testified of instances where—not chil-

dren—but grown men and women had never had the Gospel presented to them. When the chairman asked if there were others present who had the same experience, ten missionaries out of fifty raised their hands. This in Oregon! And there are other regions as bad or worse!

If we pass from the country and small towns to larger towns and cities, the evidence of spiritual destitution under the stars and stripes in our great West is appalling. With teeming thousands pouring into rich regions, with conditions of industrial life making it more and more difficult for the Church to do its work, we are face to face with a Home Mission problem of startling magnitude.

Is our own Church exempt from bearing its share in the solution of this problem? Because we have a heavy Home Mission responsibility in the East, is the West to be neglected? Is the burden of education, and inner missions, and foreign missions, a sufficient reason for not doing our duty to the many thousands of our faith in the tremendous Northwest section, whose natural resources surpass all others, and where one day there will be a vast population? Are we to provide missionaries only in places where results are quick, and the missions



FIRST BEGINNINGS OF A NEW TOWN

soon become self-supporting? Have we no vision of the future? Because the work is slow, difficult, expensive, oftentimes discouraging and meager in immediate returns, are we of the West to be abandoned? Let every Lutheran who reads these lines, and who loves his Church, answer for himself. His answer will be the measure of his contribution to Home Missions and Church Extension, the only means we have of attacking and solving our share of the great problem of spiritual destitution under the stars and stripes.

This leaflet is published for distribution in Sunday Schools and Churches, by the Women's Missionary Society of the Lutheran General Council. Leaflets and Postage, 40 cents per 100. Address THE MISSION WORKER, Catasauqua, Pa.

Finding the Facts

REV. JOSEPH McAFEE, D. D.

An event which several intelligent observers have pronounced the most important in a generation, in the progress of Home Missions and the American Protestant Churches was the recent so-called "Neglected Fields Survey" conducted by Home Missions Council, embracing a number of national Mission Boards. The region covered was that extending from Minnesota to the Pacific coast.

The gatherings were "consultations," not conventions, and a wide publicity was not attempted. The program directed discussion to specific ends, and those ends were reached, but no formalities were permitted to rob the discussion of inductive value.

The searching and practical question pressed at each consultation was: "What are the unmet needs in this State, for which the Churches are responsible?" Plain

speaking was the order of every day, and the patent discovery in every State was that nobody knows with any worthy accuracy what are the unmet needs. It was agreed that somebody, everybody concerned, ought to know, and to know with such definiteness that a comprehensive program may be shaped in which all the evangelical forces can co-operate. Without dissent from a single person, it was accordingly agreed that the forces unite in ascertaining the facts.

Uniform methods are adopted, so that the results shall be complete and shall be capable of tabulation. The school district is chosen as the unit of investigation. The great outstanding facts as to religious conditions will be definitely known by July 1, 1912, and the foundation will be laid for such further investigations as shall leave no region unknown to the Home forces.

Webster Ridicules the Pacific Coast's Future

If Daniel Webster had been no greater as a statesman than as a prophet, the world would have forgotten him long ago. Listen to his tirade in the United States Senate, against opening up the Pacific Coast to Christian Civilization:

"What do we want with that vast, worthless area—that region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or these endless mountain ranges, impenetrable and covered to their base with eternal snow? What can we ever hope to do with the Western Coast, a coast of three thousand miles—rockbound, cheerless and uninviting, and not a harbor on it? What use have we for such a country? Mr. President, I will never vote one cent from the public treasury, to place the Pacific Coast one inch nearer Boston than it is now!"

Do not such speeches make interesting reading in these days when the population of the great States on the North Pacific Coast show the largest percentage of gain of any part of the Union? Puget Sound, with its winding and twisting shore line of nearly two thousand miles, is easily one of the world's greatest harbors. Upon her shores five trans-continental railroads unload their tonnage, to be carried by ship to the Orient and the Northland. Think of the resources of that whole vast region, in timber, in water power, in fisheries, in irrigated orchard lands, in cereal crops, in dairying, in cattle ranches! Well, indeed, has it been called "The land of opportunity."

As McLain W. Davis truly says: the West of Bret Harte and Mark Twain has virtually disappeared. The older West was regarded as a region of Indians, cowboys, bad men, deserts, alkali and sagebrush, and many have not yet discovered that this land has, today, little existence save in fiction. A new and different West has come upon the scene. The West is well on the way toward a great destiny.

The Indian has gone to work building irrigation ditches and railroads; the cow-

boy is a fast vanishing species; the desert is blooming like the rose; the alkali is found to be a valuable fertilizer for the soil; the sagebrush is being used as a convenient fuel by the settler on irrigated lands.

The magnitude of the West is inspiring; it stirs the imagination. Greatness is attractive. With the gravitational power of bulk the vast West calls, and men from all lands heed the invitation.

Western stories are proverbially hard to believe. It is easier for the camel to pass the needle's eye than for the ordinary Western story to pass the frontier of the average Eastern mind. The impression prevails that the story from the West is one-tenth truth and nine-tenths hyperbole. Even the physical size of the Western States almost comes in for doubt because of the tendency to make discounts.

The length and breadth of the land are cyclopean to the mind accustomed to ordinary measurements, and the new West is engaged in "big business" to match her territorial greatness. One Nevada mine has produced in a single year \$36,000,000. The coal veins of the Eastern fields seem pygmy beside the giant veins of the Western coal measures. Utah coal veins are worked which have a thickness of twenty to thirty feet. The coal of the state exceeds in quantity that of Pennsylvania. In Colorado, Utah and Oregon are enormous deposits of iron ore. Nevada, Arizona, Utah and Montana are now the great copper producers of the world, with a constantly increasing production as new deposits of ore are made available.

Yet the wealth deposited in the treasure vaults of the mountains is not the greatest source of Western wealth. The agricultural lands of the West are among the richest in the world. Land formerly deemed worthless is now producing forty to fifty bushels of wheat to the acre, fifty to eighty bushels of oats. Vast irrigation projects are redeeming great tracts of the same fertile land. One project in Idaho reclaims 160,000 acres of land, another 70,000 acres. Great areas in other states are being redeemed, or soon will be redeemed. Lands

in Washington and Oregon once thought to be of small value, are now planted to some of the finest orchards of the world, and valued at \$1,000 an acre.

The great water power of the West is being harnessed and made to serve man. Shoshone Falls in the Snake River are fifty feet higher than Niagara and the volume of water passing over them is almost as great as that of the Niagara Falls. Other falls, great and small, are destined to pour their energy into the product of mill and factory.

The mountains and unirrigated plains are the grazing places for unnumbered sheep and cattle. A traveler on a continental express was heard to remark on the barren and useless character of the country through which the train was passing. As a matter of fact, the country in question, so far from being useless, was a sheep range whose wool production alone runs into the millions annually. These sources of material wealth are drawing men from both the East and farther East. The new census shows an increase of population in the West of about 60 per cent. The increase in the country at large is only about 20 per cent. In the centre of one great irrigated section of Idaho, where six years ago was only the sagebrush plain, is now a modern town of 7,000 inhabitants. Tacoma, Portland and Seattle are splendid coast cities of wealth and influence, gateways for the commerce of Alaska and the Orient, eagerly waiting for the opening of the Panama Canal to bring them larger populations and more power.

The new West is cosmopolitan. Cosmopolitan crowds mingle in the streets. Children of a dozen different nationalities often mingle in a single city schoolroom.

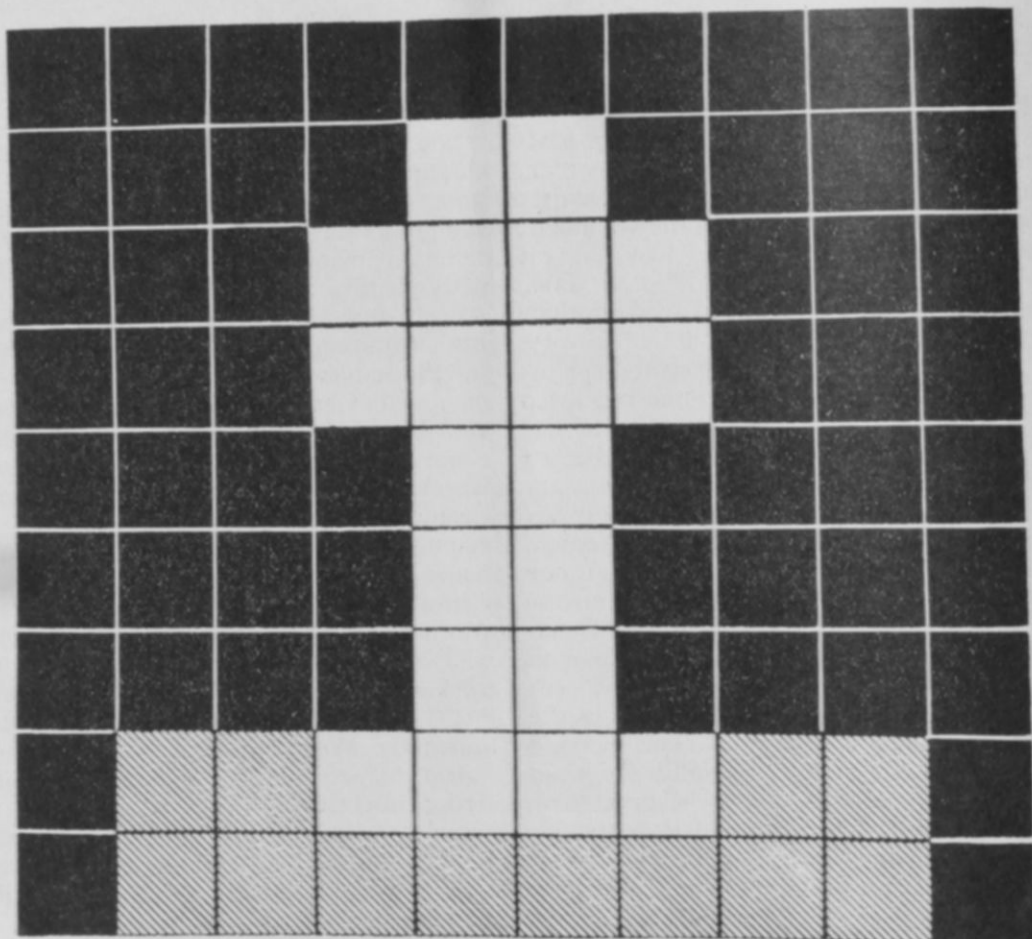
The spirit of the West is boastful, proud, speculative; it is materialism put into action. But the West is also vigorous, optimistic, progressive. The vigor of Western life demands expression and believes in action. Western enthusiasms are genuine, human, red-blooded. The West can be influenced and molded, while its plastic condition in this era of expansion and development makes the opportunity and call for the Christian church of the nation to lay broad and deep in these new Western communi-

ties the foundations of righteousness and truth. The West is not made up of people eager above all else to welcome spiritual interpretations of life. There are no traditions and affections, generations old, to incline people to the church or religion. The great desire of the West today is for money capital to develop her material resources, rather than for Christian capital to develop her spiritual resources. Her eager, outstretched, welcoming hand is rather for the banker, the capitalist and the promoter, than for the minister and missionary. Yet men of spiritual brawn are her foremost need, and there is no place today where positive, earnest Christian effort will bulk more largely for good than in this new West. A strong, vigorous, virile Christianity is demanded by the very nature of the situation. Strong men are needed; men of convictions, sans prejudices. Men of vision are needed; men of faith; Pauline men, who will not be drawn from the imperial work of proclaiming Christ by the material lures which surround them. Spiritual brawn the West can use and will respect. Moral character the West demands with unerring instinct. The West calls for the preacher who feels that the gospel message is tremendous; that the ministry is a "man's job." On the other hand, the man to whom the preaching of the "everlasting gospel" is a trivial task has no place in the West.

Can this be said of every missionary on the frontier, whether of the home or foreign field? "You are one of my heroes. You have stood for all our Gospel means, not in a comfortable parish or with adequate equipment, but out yonder on the edge of things, where God's most friendless children turn toward you the eyes of pathos and hope.—*Frances E. Willard.*"

THE ALTERNATIVE.

A Divine Christ or no Saviour
 An Inspired Bible or no Scriptures
 The Word and Sacraments or no Church
 A United Church or no World-Conquest
 A Religion of Service or no Christian Religion



Church Extension in the United States

Will the Darkness or the Light Ultimately Prevail?

Each of these ninety blocks represents a million souls in our nation. If you want to know what is meant by a million souls, try to count them, one by one. It will take you three weeks, Sundays and week-days, counting one everytime the clock ticks, for eight hours a day!

The 90,000,000 represents the present population of the United States; 20,000,000 represents the combined membership of Protestant Christian Churches, hence the 20 white squares; 12,000,000 represents the membership of other religious bodies, hence the 12 shaded squares; 58,000,000 represents the people who have no Church connection whatever, hence the 58 dark squares.

Of the 20 white squares, the Lutheran Church in this nation fills two and a quarter, according to the statistics of our almanac. Sad to relate, it also fills eight squares in the black space, if it be true that there are over 10,000,000 baptized Lutherans in this land, who are outside of Church connection altogether, utterly destitute of the Word and Sacraments. What a field for Church Extension effort! Perhaps it appals us, perhaps it thrills us. But certainly even a comatose heart cannot calmly face an object-lesson like this diagram, without any sensation at all!

The United States is a Christian nation, but it is not yet a nation of Christians. To

make it that, is the great business of Church Extension. To what extent are you a partner in the business? Can you conceive of any more far-reaching enterprise? When it is accomplished, what will be the result in world conquest for our Lord and King?

Two out of three persons in the United States and Canada are outside the membership of all Christian Churches. Two out of three persons in the world live in non-Christian nations. Two out of three persons in these non-Christian nations are beyond the reach of present combined missionary agencies. And, in spite of these appalling needs, about two out of three of the Church members of North America are contributing nothing toward the aggressive missionary work of the Church, at home or abroad.

Manifestly our first business is the enlistment of the other two-thirds of the members of the Church, as intelligent, systematic missionary supporters and workers.

Surely the time has come to call upon the Christian people of North America to adopt and work these methods in all their Churches. In briefest summary the essential points are these:

1. A missionary committee in every Church, to work with the pastor in enlisting the entire membership.

2. A period of intensive missionary information and education in each Church once a year, continuing through at least two weeks, preparatory to an every-member canvass for missions.

3. The adoption of the *weekly* basis for missionary offerings, instead of an annual or occasional collection, with a simple and effective collecting device, such as the duplex envelope.

4. An organized and complete personal canvass of every member of the congregation once each year, by groups of two persons, after proper preparations for their work.

Societies as Church Extension Factors

In fulfillment of our promise, in the last issue, to print the names of those Societies which hold membership in the Church Extension Forward Movement, the following is the complete list to date, so far as we can learn. On the face of it, it seems like such a minority report that we are almost ashamed to publish it. Over fifty per cent. of our strong, prominent Societies are conspicuous by their absence. Is there any reason why ninety-nine out of every hundred could not hold either an active membership at \$5.00 a year, or a life membership at \$50, when not a cent of this loan-fund shall ever cease working at strategic points, so long as the world lasts? Whatever names may have been omitted, will be inserted as soon as received.

LIFE MEMBERS' (\$50).

Societies in the Pennsylvania Ministerium: Auburn, Applebachville, Catasauqua, Lansford, Mammoth, Norristown, Pottstown, Philadelphia (St. John's and St. Stephen's), Quakertown, Sellersville, Washingtonville, West Pikeland, Williamsport.

Pittsburgh Synod: Greensburg, Jeanette, Ligonier.

New York and New England: Buffalo, Rochester.

Ohio: Germantown, Miamisburg, Stoutsville.

Northwest Synod: Minneapolis.

MEMBERS AT \$5.00 A YEAR.

Pennsylvania Ministerium: Allentown (St. Michael's and St. Stephen's), Bangor, Bethlehem (Grace), Chalfont, Doylestown, Dublin, Easton (St. John's), Falls of Schuylkill, Great Bend, Hilltown, Kratzer-ville, Lancaster (Trinity), Mt. Airy, Mt. Joy, Manayunk, New Holland, Pen Argyl, Philadelphia (Holy Communion, St. John's, St. Luke's, St. Michael's, St. Paul's), Selinsgrove, Shoemakersville, Slatington, Tincum.

Ohio: Ada, Good Hope, Jewett, Versailles.

New York and New England: Albany, Buffalo, New York (Advent and Holy Trinity).

Pittsburgh Synod: Uniontown.

Chicago Synod: Vandalia.

Church Extension Poems

Land for which the fathers suffered,
Land for which the sons have wrought,
Sacred heritage of freedom,
By the strife of ages bought.
Hear us, for this land, Jehovah!
Save this land that we love best,
Be Thy blessing on its banners
Wide unfurled from East to West.

Ever be its flag triumphant
Over sin and cruel wrong,
Ever be its progress forward,
Ever may its host be strong.
Hear us, for this land, Jehovah!
May it conquer in Thy name,
And our zeal for Church Extension
Ever burn, a glowing flame.

Land of welcome for the stranger,
Land of school, and hearth, and spire!
Land of homes for all the homeless,
Land of all the world's desire
Hear us, for our land, Jehovah!
Bless the dear old flag to-day!
In the shadow and the sunlight,
Father, be our strength and stay.

MARGARET E. SANGSTER.

The Lord of all looked down with searching eye
To find a pioneer—some spirit brave,
To grapple and o'ercome. No shrinking soul
To dare the vast unknown! No weakling hand
To blaze the path! No craven heart to quail
Where evil sits enthroned, but dauntless man,
In God's own image formed, to take the quest,
To meet the crucial need; a soul who deemed
E'en life itself as naught if right prevail.

O vast array
Of unmarked graves, of nameless dead who sleep
Unknown, unrecked of man, and yet whose deeds
Make plain the path for plodding pilgrim feet!
The best and bravest sons of God alone
He chooses for his quest. Lo their reward!
A sense of duty done, God's will achieved,
And, highest joy to any mortal given,
To feel indeed they follow in the steps
Of Christ, true Pioneer.

SELECTED.

Why Not Arrange to Live On?

Don't die. Live on, and on, and on. You can do it.

To live is to exert influence. When that ceases you're dead. Not till then.

Some don't die. Their influence goes on. Yours may.

There are two ways of doing it. You have some money. It is invested. You need the income from it. You ought to have it. Now take that money. With it secure an Annuity from the Board of Church Extension. There is no safer investment. This guarantees you your income during life. But the *principal* carries forward the influence of your life, on and on and on, for the uplift of humanity and the extension of Christ's Kingdom.

Another way is to remember the Board in your will. Do it. Do it now. Arrange to LIVE ON.

Annuity Certificate

THE LUTHERAN MISSION AND CHURCH EXTENSION SOCIETY.

807 DREXEL BUILDING, PHILADELPHIA.

Whereas, of in the State of has this day given to

THE LUTHERAN MISSION AND CHURCH EXTENSION SOCIETY,

a corporation established under the laws of the State of Pennsylvania, and located at Philadelphia, in said State, dollars, said sum becoming by said gift the absolute property of said Society, to be devoted to its uses and purposes.

Now, therefore, in consideration of said gift, the said

THE LUTHERAN MISSION AND CHURCH EXTENSION SOCIETY

agrees to pay to the order of the said person, during his natural life, the annual sum of dollars, in semi-annual payments of dollars each, commencing with the day of A. D. 19...., and ending with his or her decease.

In Witness Whereof,

THE LUTHERAN MISSION AND CHURCH EXTENSION SOCIETY

has caused its corporate seal to be hereto affixed, and these presents to be subscribed by its treasurer, this day of in the year one thousand nine hundred and

Signed.....Treasurer.

A Half Hour's Rapid Transit Through America

SEEING LUTHERAN NEW ENGLAND

REV. A. W. ROHRIG, FORMER MISSIONARY IN CONNECTICUT

New England! At the very mention of the name we at once think of the Puritan Pilgrims and Plymouth Rock, the Regicides, King Philip, Charter Oak, Boston and her Tea Party, Bunker Hill, Paul Revere's Ride, John Hancock, Putnam and Warren, the Adamses (father and son), Webster, Garrison, Sumner, Wendell Phillips, Harriet Beecher Stowe, Henry Ward Beecher, Longfellow, Lowell, Holmes, Whittier, Emerson, Thoreau, Hawthorne, Bancroft, Parkman and Burritt; of our representative American institutions of learning, Harvard, Yale, Brown, Dartmouth, Amherst, Bowdoin, Trinity, Williams, Wesleyan, Wellesley and Mt. Holyoke College; of majestic mountains, of rivers and lakes, enshrouded by the halo of history and legend, of brilliant sunsets and incomparable Indian Summers, breezes laden with the ocean's salt and vigor, of factories busy with the hum of industry and invention, of a people thrifty, keen and far-sighted.

New England has in the last fifty years undergone many and rapid changes. We too often think of it as it was, not as it is. The typical New Englander is being lost more and more amid the multitudes of newcomers. These bring their customs and ideals with them. Absorption is steadily going on. New England has become cosmopolitan. There is much good that will remain, just as there is much good that will be added.

Do you ask: "Of what interest is all this to me?" Have you ever thought of it, dear Lutheran reader, that your brethren in the faith are to be found in large numbers in New England. Lutherans of many tongues—Germans, Swedes, Norwegians, Danes, Finns, Slavs, Letts and their descendants. The Germans and Swedes are strongly represented in the factory communities, where their mechanical ability is recognized and highly valued. In addition to these our American Lutherans are everywhere to be found, who use only the English



ST. MARK'S, BOSTON

language. The question is pertinent and quite in place: "How are they being cared for spiritually?"

The General Council is endeavoring to reach these people. The Augustana Synod is looking after our Swedish, the New York Ministerium after our German, and the New York and New England Synod has made a beginning to look after our English brethren. It is also doing work among the Finns, Letts and Slavs. The Missourians, Danes and Norwegians are likewise employed looking after their own. However, it is no exaggeration to state that there are more Lutherans in New England who are unchurched than are there found gathered all into our churches put together. This in spite of the fact that you will not find a single church of other denominations, in a community where Lutherans have settled, which does not number some Lutherans and their descendants among its members. In many congregations of other denominations the Lutherans and their descendants form a large part of the membership. We speak of our losses elsewhere, but nowhere have our losses been greater than in New England. Never was work begun so spasmodically and unsystematically. Our successes in Pennsylvania, New York, Ohio, Wisconsin and elsewhere could have been duplicated in New England, had we gone about the work with equal foresight. Let just one illustration suffice. German Lutherans settled in New England in considerable numbers be-

tween 1845 and 1860, and yet in many places no congregations were organized until twenty-five years later, when they beheld their Swedish brethren, who had come to New England almost a generation after them, organize one congregation after another. Thus were many men of our faith, and their children, lost to us. Whilst there are over a hundred Lutheran congregations in New England today, yet, we need to do far better. There remains much to be done. Our Lutheran Church in New England is looked upon as a "foreign" Church. This because the congregations at the present time do not see the need of English. The General Synod has English missions located in Bridgeport and New Haven, and the General Council in

Boston, Hartford and New Britain. Just five English congregations to care for our English-speaking brethren in all New England! Ponder on this! Rhode Island is the most thickly inhabited State of the Union, then follows Massachusetts, while Connecticut is third. Lutherans are everywhere to be found in these States. In place of having no English Lutheran Church in Rhode Island, there ought to be ten at the very least! Instead of one English Lutheran Church in Massachusetts, we should have at least fifty! In addition to the four English Lutheran congregations (two each, General Synod and General Council), in Connecticut, we ought to establish twenty others at once!

A Hasty Glimpse Into Canada

REV. MILTON J. BIEBER, FIELD MISSIONARY

The Synod of Central Canada owes its growth to the Church Extension Society. This thirteenth and youngest Synodical child of the General Council will be three years old next May. Six of its fourteen congregations were organized by the Home Mission Board, four of them being self-sustaining from the beginning. The fifth has since learned to walk alone, while the youngest, but a year old, is beginning to stand on its feet. These six congregations made the Synod possible. Their vigorous growth was made possible in turn by Church Extension loans. Had they not been able to secure properties soon after their birth, they would have languished and died, at least they could not have become self-sustaining. The day of "hall-worship" by our missions is passed. If they cannot, soon after birth, have their own house of worship, they should not be brought into life. Very few congregations can be born self-sustaining, and also secure their own Church home alone. One alternative fulfilled almost presupposes the other needing assistance. The Church Extension Society thus in reality *built* the Synod of Central Canada. But we will let the congregations personified speak for themselves:

1. Redeemer, Montreal (600,000 population). I was born in January, 1905, with



ST. PAUL'S, TORONTO

71 charter members. In May, 1905, I secured a home (a combination Church and parsonage) for \$17,500, with \$5,000 Church Extension loan. In 1910 this property was sold for \$25,000, and a new house was secured, with the prospects of a new Church for me in the near future. A \$1,200 mortgage was lifted from my shoulders and I was able to walk alone, but I still need the \$5,000 loan.

2. St. Paul's, Toronto (450,000 population). I came into being in October, 1906, and walked alone in June, 1907, with 75 members. A corner lot, 100 by 113 feet,



FRAZIER'S HALL, GALT, ONTARIO
First home of St. Paul's congregation



ST. PAUL'S, GALT, ONTARIO, TODAY

was bought for \$8,000, with the aid of a \$5,000 Church Extension loan, and now I live in a fine chapel costing \$7,000, and my whole property cannot be purchased today for \$25,000.

3. St. Paul's, Guelph (15,000 population). I was born self-sustaining in February, 1908, with 86 charter members. A fine brick Baptist Church was bought for me for \$9,500, through the promise of a \$2,000 Church Extension loan within one year. My home could not be bought today for less than \$20,000.

4. Trinity, Hamilton (75,000 population). I first saw the light in April, 1909, robust with 105 charter members and self-sustaining. With the aid of a \$5,000 Church Extension loan I came into possession of a \$5,900 lot, 100 by 123 feet, built a fine brick chapel and parsonage upon it for \$11,000, and now I have an excellent property worth about \$20,000.

5. St. Peter's, Ottawa (82,000 population). I am the youngest of the six, born in October, 1910, with 70 charter members. Soon thereafter, single-handed, I secured an \$8,200 parsonage, and lot adjoining, and now I ask for a \$5,000 loan in order to erect a chapel.

6. St. Paul's, Galt (10,000 population). I was brought into being in July, 1907, with 100 charter members, and in three months I walked alone. I had been worshipping in a hall ever since, till recently the city armory was purchased for me, transformed into a chaste sanctuary and consecrated on

February 4. Now, I ask for a \$2,000 loan.

Four of these six congregations own parsonages also, and the two that do not have increased their pastor's salaries. The impetus given by these congregations brought renewed life into the older English congregations on the territory, encouraged the Board to assist some of these, and the result was: (1) The organization of the Canada Luther League in April, 1908; (2) the organization of the Synod in May, 1909; (3) a Synodical Women's Missionary Society in May, 1909, which assisted in the forming of the General Council Society in Lancaster; (4) a Canada Lutheran Laymen's movement; (5) the first Evangelical Lutheran Theological Seminary in the Dominion, at Waterloo, Ontario; (6) the introducing of the duplex envelope and the every-member canvass for missions; (7) the giving of \$3,200 to Home Missions by the Synod since its beginning; (8) more liberal contributions to Church Extension and to all the other benevolences of the Church; (9) congregational contributions to Bethany Orphans' Home, Bridgewater, N. S., the only Lutheran Orphans' Home in the Dominion; (10) a closer union of the German and English forces in Eastern Canada, and a closer tie between hitherto indifferent or opposing Synods; (11) more extended mission work all over Canada; (12) directing the attention of the whole Lutheran Church, and especially of the General Council to the wonderful possibilities of our Church in Canada.

Seeing the North-west

REV. W. K. FRICK, D. D., MILWAUKEE

Put plenty of money in your purse. You are starting on a thousand mile trip across the Synod of the Northwest. First we speed through the lake cities of Wisconsin, all prosperous, all having fine English Lutheran Churches, all indebted to the Church Extension Society for aid in securing their homes. Between trains at Kenosha, Wis., we view the substantial red brick Grace Church, and listen to its sweet-toned vocation. Then, ten miles further we come to a great manufacturing city, Racine, and here the Church of the Holy Communion houses the largest Sunday School in the city. At the other end of the town stands the Church of Atonement in an imposing structure.

Twenty odd miles brings us to the strong Lutheran city of Milwaukee, first of our three strong English centres. The youngest Church, Lake Park, is now collecting large sums for its sanctuary, and has a fine lot. The old Mother Church, Redeemer, is modestly housed in a veneered brick chapel, but even that had been impossible in 1880 without a \$1,500 Extension loan. It now owns a fine corner lot on the most prominent street in the city. The two other, Epiphany and Reformation, are handsome Churches, are housed in stone, and though they took large burdens (besides the loans), their immense Sunday Schools, especially Epiphany's (the largest in city and Synod), justify our pride. Time alone fails, or we'd run out to German Cedarburg to see a gem in stone, the Church of the Advent.

For three hours we steam across to Janesville, to see a Methodist Church done over into St. Peter's Lutheran, and then make a side trip to Beloit, to see the fine basement of Holy Trinity, hard by Beloit College. In imagination we fly to Oshkosh, and witness what St. John's has done by converting a house into a Chapel (first story) and a parsonage (second). Next we stop at the beautiful State Capital, Madison. Holy Trinity still worships in the synagogue, but it longs to place a fitting



ATONEMENT, RACINE

Church building on the \$15,000 lot splendidly located, two short blocks from the University of Wisconsin. Perhaps the mansion on the lot will serve in part as a parish house, but we must have a creditable Church at Madison, for we are angling for 500 Lutheran students.

It is a pity that we have to leave Waterloo unvisited. There's a fine brick Church there, the pride of the town. Settle down, now, for an afternoon's trip to La Crosse. When the parsonage is erected back of Holy Trinity Church, this will form as complete and neat a plant as any in the Synod. We really can't take the time to visit Platteville, see its oldest Church and inspect its new lot. Across the mighty Mississippi we speed, and spend the night at Red Wing, Minn. The modest chapel here cries out for a forward movement.

Did we visit all our workers (and we regret to pass any by) we should here have to make a wide detour into Southern Minnesota, to the towns of Cannon Falls, Goodhue, Zumbrota and Albert Lea, from which last one the India missionary, Miss Marg. Haupt, came. Good Churches, earnest pastors and the usual adjuncts of Luther Leagues and Women's Missionary Societies are found here. And as we go to Duluth, we shall pass through a small town, Lindstrom, where is another Trinity, and as pretty a brick Church as our Synod can show.

By early morn we approach the Twin Cities, the heart of the Synod. Four Churches in St. Paul and suburb bespeak the versatility and energy of Dr. Haupt,

who planned and built them all. The finest is Memorial, the Mother Church. The others are respectable frame chapels. Two congregations have united as the Church of the Reformation, and some day hope to outstrip all by a grand Church on St. Anthony Hill.

Over at Minneapolis, Dr. Trabert preaches in the Smith Memorial Salem Church, the finest in the Synod, gift of one family. But St. John's, the Mother Church, has a large, ornate red brick chapel, and St. Mark's frame chapel is full to excess, with two other chapels in good use.

We have spent two days to advantage, and now we'll take a night train to the other Twin Cities at the head of the Lakes. Each has a pretty Church, and in both cases a hard struggle would have been a vain struggle without the Church Extension Society, for Duluth, Minn., and Superior, Wis., though abounding in Lutheran material, are a hard field, but rich in promise.

We'll try the new railroad across to Winnipeg, Manitoba, and surprise our devoted missionary, Baisler, who has, through shrewd real estate deals, pulled the mission out of debt and despair, and made possible the erection of a \$25,000 Church in this Chicago of the North. Now we drop down through the Red River Valley, passing towns that may some day be on our Church roll, until we arrive at Fargo, N. D. It has taken nearly thirty years to get from the little brown Church to the big two-story brick Church that tells all Dakota that the English Lutherans are abroad in the land. And now take plenty of newspapers with you. All day and all night you'll ride before you get down to Livingston, Montana, the gateway to the Yellowstone Park. And where is the Church of the Redeemer? What, that little store-box of a place? Yes, until Missionary Klingensmith collects, and the Extension Board loans him enough to replace it with a permanent structure. This is the boundary line of the Synod of the Northwest. Every investment has paid. Every venture has spelled success. Wisconsin has had a secretary with the brains and push of Rev. A. C. Auda. The little Synod consequently has in twenty years out-distanced the Chicago Synod, twice its age.

Its eight thousand communicants last year contributed nearly a hundred thousand dollars for current and benevolent purposes, and we are just at the beginning of our development. Seeing is believing.



PORTLAND, OREGON

While we are this far, why not go the whole distance to Oregon, and visit the North Pacific Coast, starting our tour at The Dalles, on the mighty Columbia River. Our trip in this region makes the letter L, with Portland at the angle, and Victoria at the upper end.

Here is a cosy frame house of worship, Lutheran within and without. At Portland, the metropolis of Oregon, and the far-famed Pacific seaport, is a really elegant Church, St. James. Two men toiled and sacrificed for it, the Rev. M. L. Zweizig, of St. James, Reading, Pa., and the present pastor, the Rev. J. A. Leas. Its brownstone walls look good to a man from the East.

The trolley takes you up to Vancouver, Wash., with its St. Paul's bee-hive. Northward again to Chehalis, where side by side stand the German-English St. John's and a modern parsonage. A few miles further by trolley, and you may see Centralia, and dream of a future Church, when the Church Extension Society gets more funds to invest in a State that is going forward by leaps



St. James' Church, Portland, in 1891
First English Lutheran Church in Oregon

and bounds. A rather uninteresting ride carries you to Tacoma, and you shout, once there, "The sea, the sea, the beautiful sea!" for your eyes behold the wide sweep of Puget Sound, where great vessels from San Francisco, Australia, China and Japan tie up at innumerable wharves, in cities destined to match the Atlantic ports for size and commerce. Quite a solid Church is St. John's, Tacoma, built of concrete blocks. There is no danger of your overlooking St. John's.

By land or water, by steam or electricity, you go to "the San Francisco of the North," Seattle. On its many hills this city counts its several hundred thousand restless progressive inhabitants, many of them baptized at Lutheran fonts. What there is of our Holy Trinity is churchly and inviting, but Seattle needs another St. James'. That is the place to strike, and now is the time. Still northward we rush, passing towns



ST. JAMES' CHURCH, AS IT IS TODAY
Dedicated March 29, 1908

enough where there are Lutheran Churches, but none calls for a halt until we draw near to Bellingham. Neat, though not large, is St. Mark's Chapel, and destined to be swept away by a trolley line, which means relocation and a larger home.

And now we must take to the water. We are bound for Victoria, the capitol of British Columbia. As we have only the beginnings of a mission at Vancouver, this is our last English Lutheran Church before we turn homeward, via Winnipeg or via Tokio, as the fancy takes us, for it as cheap traveling one way as another—on paper! The English Lutherans have invaded British Columbia! For so young a Synod the congregations are remarkably well housed, but we need a larger edifice at Seattle, and a new mission chapel, both there and at Portland. When the Panama Canal is opened in 1915, we'll wonder why we were so slow about it?

Missionary Interest in the Pacific Synod

Ever since its organization, over ten years ago, this Synod has not failed to emphasize from the very beginning the importance of missionary activities in various lines. It has never failed to conduct special missionary services at all its Synodical sessions. It has organized and maintained

a Women's Synodical Missionary Society. It has printed and mailed thousands of circulars treating upon missionary work, intending that everybody within the Synod able to read should have a circular put into his hands. Twice within our history have we enjoyed visits from workers in India,



MISS EMILY WEISKOTTEN

Our missionary in India, and five of her students who are preparing for the work of teachers. Miss Weiskotten is superintendent of the Rajahmundry School for Girls, and is supported entirely by St. James' Church.

and these we "worked" to the limit of their capacity. Dr. Lydia Woerner and Rev. Ernst Neudorffer both left a lasting impression upon the minds and hearts of our people. The officers of the Synodical Missionary Society have, by correspondence, kept in constant touch with every Church in the Synod, and with the workers in the East. The Pacific Synod has not been asleep these ten years, but a review of the reports will show its activity. One of our Churches has paid for the education of a pupil in India for almost ten years, and another Church is contributing the entire salary of a missionary. But we do not intend to rest satisfied with this.

When our own Theological Seminary has been placed upon a sound financial basis, then look out for "big things" from the Pacific Synod.

REV. EMIL MEYER, *Secretary*.

An Organizing Campaign in Nova Scotia

MRS. M. J. BIEBER, TORONTO, ORGANIZING CHAIRMAN.

The nine congregations visited during January, the month of blizzards and drifting snows, were in Lunenburg, Mahone, Chester, Rosebay, Middle LeHare, Bridgewater, Upper Northfield, Midville and Camperdown. In every one, without exception, the good women were eager to organize a missionary society, though in none would this have been possible if I had not been able to offer them our literature and monthly topics, ready for immediate use and meeting every need. The pastors, to the last man, were most enthusiastic about missionary organization, and felt this will be helpful in many ways, educationally, socially, financially and spiritually. They could not do enough for us to express their appreciation. One pastor left his home on January 11th, to make the tour with us, and before he got back he had traveled 150 miles in his sleigh, and then had one more trip to make. Everybody assures us there will be an organized missionary society in every Lutheran Congregation of Nova Scotia in the near future, and THE MISSION WORKER will circulate freely in them all.

After my getting back to Canada, the president of one Society wrote me about their meeting following my visit: "I never saw a more interested and happy group of women than we had in our Sunday School room on Wednesday night. Although it had snowed all afternoon, and at the hour for our meeting it was snowing very hard, yet the attendance was good. All the Topics you left us were sold, and we want more. Twelve members subscribed for THE MISSION WORKER, with others to follow. We will not be satisfied till we have every woman a member and a subscriber. It seemed as if nobody wanted to go home, after the meeting was over. We stood around and talked, and so many told me personally how they enjoyed the monthly program, and that they were going to do all they can for the mission cause.

Five Minutes in Foreign Lutheran America

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



SLOVAK CONGREGATION, EMPORIA, VA.

It has become customary to designate certain sections of our large American cities according to their prevailing nationality. Thus we speak of "Little Italy," "The Ghetto," the Slovak patches, and Polish colonies. Back of these segretions of foreigners lie momentous factors that will play a significant role in future American history. The ultimate issue for weal or for woe of these developing forces is still shrouded in obscurity. It takes, however, neither a prophet nor a magician to recognize the fact that it is both a patriotic, as well as a Christian duty to seek to mould these heterogeneous elements into distinctive American, Christian citizenship. Rainfall issuing from Yellowstone Park may be deposited either into the Pacific Ocean or into the Gulf of Mexico, depending on the course the stream first takes on leaving the Park. The stupendous volume of the present flood-tide of immigration, is such as to awaken a serious concern as to the effect it may produce on the future class of American citizens. The "Huss Stone," outside of the city of Constance, is indeed no prepossessing sight, and would never attract the traveler's passing notice were it not for the mighty significance in the history of mankind, that the spot commemorates. The historic conditions that make possible the presence of the Slav in America to-day, may

trace their origin to principles of liberty of conscience of which "Slav invasion," denotes immeasurably more than a mere euphonious expression to differentiate the Teutonic from the Slavic immigration.

In the light of our Christian and patriotic duty as Lutherans, let us go sight-seeing a bit in "Foreign America," if I may be permitted to use this term. The tour will include five nationalities, namely: the Slovaks, the Magyars, the Slovenians, the Siebenbuergers, and the Letts. Our field extends over eleven States, from Maine to Wisconsin, having organized congregations or mission stations in sixty-four cities and towns. There are a total of seventy preaching points, of which twenty-six are organized congregations, and forty-four preaching points. This entire field is under the care of seventeen ordained pastors, of whom ten are Slovak, four Magyar, and one each for the Slovenians, Letts and Siebenbuergers. There are now ten students preparing for the ministry, eight to work among Slovaks, and two among Letts. Among the seventy congregations, forty are served by local pastors and missionaries, and thirty Slovak congregations are under the care of the superintendent. Seventeen of the congregations have their own Church edifices, and eight have parsonages. Two additional congregations have purchased Church

lots. Here we have indeed a large and important mission field that looks to the General Council for further development and spiritual supply. In addition to this there are four independent Slovak Lutheran ministers doing a good work for their brethren. There is also a regular Slovak Synod, of pastors affiliated with the Missouri Synod which has seventeen pastors, and serves about fifty organized congregations and preaching points. Bridgeport, Conn., is the only place in the New England States that has the service of a Slovak pastor. Three Slovak pastors are located in the State of New York: *viz.*, in New York City (where a Slovak Church has recently been consecrated); Port Chester and Binghamton. Pennsylvania, with fourteen pastors, is the banner State for Slovak Lutheran population. In Ohio the field is not yet developed, there being but four pastors. Chicago has three; Wisconsin, one; Minnesota, one. To this list must be added the thirty mission stations supplied by the Superintendent, scattered over nine States. So much for the Slovaks, though it should be remembered that the field has not by any means been thoroughly canvassed.

As far as I know, there is no other body working among the Magyar Lutherans except the General Council, with its four organized congregations, at Cleveland, New Brunswick, Detroit and Elgin. The Slovenian congregation at South Bethlehem, Pa., Rev. W. A. Lambert, Pastor, has made phenomenal progress during its short history. Being favorably located, in a very large Slovenian settlement, the congregation has 500 members. Within two years of its organization, it secured a Church property worth \$8,000, and became self-sustaining. This is a forcible demonstration of the blessed fruits of efficient mission support.

The only Lettish missionary in America is our faithful co-laborer, Rev. John Steik. He has congregations in Boston, New York, Philadelphia, Cleveland and Chicago. The Lettish people are almost exclusively Lutheran in their homeland in Russia, but here in America many of them have fallen prey to socialistic tendencies.

There is a serious responsibility upon us to come to the rescue of these people, before unbelief gets the upper hand. The outlook brightens in view of the fact that there are two very promising young men preparing for the ministry among them.

The Siebenbuegers have located chiefly in western Pennsylvania and Ohio. Our missionary, Rev. George Schuster, was ordained in 1909 and has a regular itinerary in Erie, New Castle, South Sharon and Monaca. In Ohio he holds services at Youngstown, Niles, Salem, Canton, Alliance, Lorain, Cleveland and Martin's Ferry.

"I almost feel that my party of sight-seers consider their guide too much in a hurry. It is a trick of the professional guide to be verbose, spinning out long tales while time flies swiftly. I should have been delighted to dwell upon various points of interest, but our time is limited. Before we separate, however, I wish to ask you not to forget the sad spiritual deprivation in which we have seen these Lutherans of foreign speech. Remember that for many a lonely soul among them, hungry for the Saviour's Word, the possibility of a Church home, and ministry of Word and Sacrament depends entirely on what mission effort we put forth in their behalf. You admit your surprise at the greatness of the field, both in extent of territory and diversity of tongues. You sincerely pity these scattered shepherdless souls. The thought that many have opportunity of hearing only one service a year, and others none for many years, cannot but haunt you, as you enjoy your regular weekly services. You ask what becomes of their children, who instruct them, who gathers in the young people and admonishes them against the deceitful lusts of the flesh? How shall they hear without a preacher? And how shall they preach, except they be sent? This answer of the Apostle is so pointed that it is superfluous to comment on it. The burning question is, How shall a small handful of poor foreigners ever be able to build a Church of their own? There is only one solution, *viz.*: Their receiving aid from the Church Extension Fund."

Through Porto Rico While the Steamer Waits

MISS MAY C. MELLANDER, CHAPERON AND GUIDE

Would you not like to escape the shivering zero weather in the North? Come with me to the Sunny South, and I shall show you a beautiful garden spot. The soil of the island is fertile, not only for all kinds of vegetation, but for the cultivation of souls as well. You can make it a delightful pleasure trip, and also a time of profitable study.

We shall leave New York on Saturday at noon. After passing the Gulf stream we shall commence to feel the balmy atmosphere of the tropics. The sky and the water, you notice, take on a bluer hue, and do you not see that even the stars seem to come nearer to greet you? On Thursday morning just before sunrise we get the first glimpse of Porto Rico. The faint blue outline of the mountain range in the distance makes a fitting background to the impressive scene.

Yonder to your left you see the City of San Juan. We are passing "El Morro," the old fort erected centuries ago, and other places of historic interest.

Oh, no, you are not in the Orient, but I admit the city gives you that impression upon first sight. When you leave the steamer you will find that there is much that is very modern. The remnants of former centuries add enough variety to the scene to hold your interest.

Rev. Ostrom has come to the dock to meet us, and we shall first walk up with him to his home. Take a seat please, and realize that in San Juan the place of worship is the house in which you now are visiting. The second floor of a private residence has been rented. The partitions between the three front rooms have been taken down, making one large room, which serves as a Church. The rooms to the rear of this Rev. and Mrs. Ostrom call their home. On Sunday morning the Spanish Sunday School and service are held. In the afternoon, Mrs. Ostrom conducts the English Sunday School, while in the evening the English service is held. Among the 200 people you will find many devout and sin-

cere souls, and it will be a real inspiration for you to worship with them. This congregation has had an interesting history. They have wandered from place to place to receive the Word and Sacraments, but they have not fallen by the wayside. As their Church home has been moved, they have moved with it.

While in San Juan we must also call on Miss Gabriela Cuervas, a native worker for the last six years. She visits the people and assists in the Sunday Schools.

Now we are ready for Catano. This means a two-mile trip across the bay. How do you prefer to go, by sail boat, launch or ferry? Yes, the wind is favorable today, and a sail is always pleasant, whether the sea is rough or calm. You observe we have left the many cement buildings in the Capital City, and come to a town mostly of frame houses. In this place the mission has its only Church. The property is on the military road, and extends back to the beach. The Church was built of cement in 1903, by Rev. Hemsath, and seats two hundred people, while on special occasions more than three hundred have crowded in. In the same yard and next to the Church is the school house, formerly a private residence. By removing walls there are, as you see, two good-sized school rooms. Back of the Church is a pleasant three-room cottage, generally known among the Catano church people as "La Casita," meaning the little house. Here formerly lived Miss Wahlstedt and Miss Hazelgreen. Later it was occupied by the writer, and for the last year she has had the companionship of Mrs. Dolores Martinez, the assistant teacher in the Catano school. They now, with a feeling of genuine southern hospitality, place their home "at your disposal." Their kitchen is the one attached to the school house. It only adds a little extra spice to their dinner, and affords amusement as well, when once in a great while the kitchen is carried into the house under an umbrella, to take the poor little thing in out of the wet!

Now, while the weather is pleasant, let us take a drive out to Monacillo. It is a charming ride of four miles. On either side of the road we see orange groves, and fields of pineapples or sugar cane. Here, at the crossing of two main thoroughfares, that lot belongs to the mission. The small house standing on it is used at present as a place of worship, and also as the home of the native worker, Don Pascual Lopez. On this lot Rev. Hemsath is now erecting a very pretty little cement chapel, of Gothic style, the gift of the Augustana Women's Society.

After our visit to the country we are ready for a trip to Bayamon. For a change we shall go by train over the narrow gauge road, a distance of about five miles. This is a thriving city and is the county seat. Just a short walk from the station brings us to this old-style dwelling house, which is used for the services. A little further out yonder, where the sanitary conditions are better, live Rev. and Mrs. Anderson.

After passing the center of the city, which in Porto Rico always means the plaza, with its surrounding buildings, we come to what is known as Comerio street, a long narrow village in itself, counting some 2,000 people. Here, too, we have a little chapel, and in the neighborhood lives the native worker, Don Demetrio Texidor, with his family. A drive along the splendid

military road brings us to Toa Baja, where there is another congregation, which worships in a rented house. Then a trip across the river, on a draw-bridge, brings us to Dorado, beautifully situated on a hill. Here lives the native worker, Don Marero, and his family.

The last trip is to Palo Seco. Since it is on the point opposite to San Juan, we have rounded out the circle. We hail a boatman from the other shore, who takes us across for two cents each.

Palo Seco is a quaint little fishing village, and that house which you called a shed when we passed has been our place of worship. But while in Porto Rico, Rev. Hemsath will also erect a chapel here, the gift of the ladies of the Wilkes-Barre Conference.

If your ship were not in a hurry to take you back, you could undoubtedly find it interesting to attend the services at all these places, become acquainted with the members, take a peep into the Sunday Schools; see the wide-awake children and hear them sing, visit my school in Catano and the classes which Pastors Ostrom and Anderson conduct for native workers.

You would go away with the impression that there is great need for schools and churches, that there is the beginning of a Lutheran Zion in Porto Rico.

The Cry of Womanhood in Moslem Lands

REV. S. M. ZWEMER, D. D., F. R. G. S.

The total number of our Moslem sisters who suffer the horrors of Islam under the yoke of the False Prophet can be conservatively put at no less than one hundred million. *Every third woman in the Dark Continent is a follower of Mohammed and a victim of the social system which he established.* This cry of pain has first of all the note of long neglect. The Church of Christ has not given the Moslem world "a square deal" in the distribution of the Bread of Life. We have lost centuries of opportunity, and allowed Islam to overspread regions once pagan, and to become firmly rooted in lands once Christian. The largest unoccu-

pied areas in the world of missions today are Moslem lands, and the class of people most neglected in China and India are the Moslems.

The testimony given by missionary workers in that wonderful book, "Our Moslem Sisters," is full of pathos, and unveils conditions that are heartrending. And if women who are enjoying the idleness of luxury and the lap of ease, shrug their shoulders at the words of "pious missionaries," let them read Pierre Loti's last novel, "Disenchanted," and know what it is to suffer a living death in the seraglio and zenana. Mrs. Isabella Bird Bishop wrote

of Islam in North Africa: "These false faiths degrade women with an infinite degradation. The intellect is dwarfed, while all the worst passions of human nature are stimulated and developed in a fearful degree. There are no sanctities of home." But this is also a cry of those who stand on tip-toe and catch the sight of the coming dawn. The Moslem women of Russia recently sent a petition to the Duma pleading for their rights against the cruel oppression of their husbands. The women of Persia have a woman's journal which begins to voice their cry for deliverance. A Moslem judge of the high court in Egypt recently wrote a book on "The New Woman," and preached social reform in the matter of the veil, divorce, polygamy, and the almost universal illiteracy of the Moslem women. Work among Moslem women in Asia and Africa is possible now as never before in the history of missions.

In Afghanistan the Ameer himself has expressed his desire for the introduction of western education and science. In Turkey, unless all signs fail, there will be a crisis

of opportunity for missions such as this century has not seen. Turkey may yet prove the Korea of the Mohammedan world.

The railroad from Damascus to Mecca is now open as far as Medina, and as Christian engineers and builders are being employed on the work, it does not seem improbable that before many years it will be possible for colporteurs at last to reach the sacred cities. Mecca itself will hear the screech of the locomotive in this year, 1912.

When I hear some of the old-time and foolish objections among Christians (and especially among women, who above all should have a heart for this problem), objections that the time has not yet come to work in Moslem lands and that Moslems are not convertible—I am always reminded of the words of Dr. Lepsius at the Cairo Conference: "The time is not yet come, because we have forgotten to wind the clock; the doors are shut, because we keep the key in our pockets; the Mohammedans are not converted, because we ourselves have not yet been sufficiently converted."—*Extracts from a recent leaflet.*

What China's Crisis Says to the Church

WILLIAM T. ELLIS IN "THE CONTINENT"



Courtesy of *The Continent*

THE OLD ORDER—CHINESE WOMEN IN THE CANGUE

Translated, it says, "You are wondering if China is big enough to meet its new conditions and opportunities; but how about yourself, you sapient heir of many centuries of Christian civilization, you self-satisfied consumer of missionary dinner and oratory? Are you thinking a thought, or turning a hand, to take advantage of these chaotic conditions, for the benefit of your missionary cause? Or do you expect a patient Providence to do what may be needful, despite your heedless indolence?"

If we Western Christians mean half of what we have been saying from missionary platforms of late years, and have even a fraction of the gumption and efficiency with which we credit ourselves, all the wheels of missionary organization should just now be whirring with unprecedented activity.

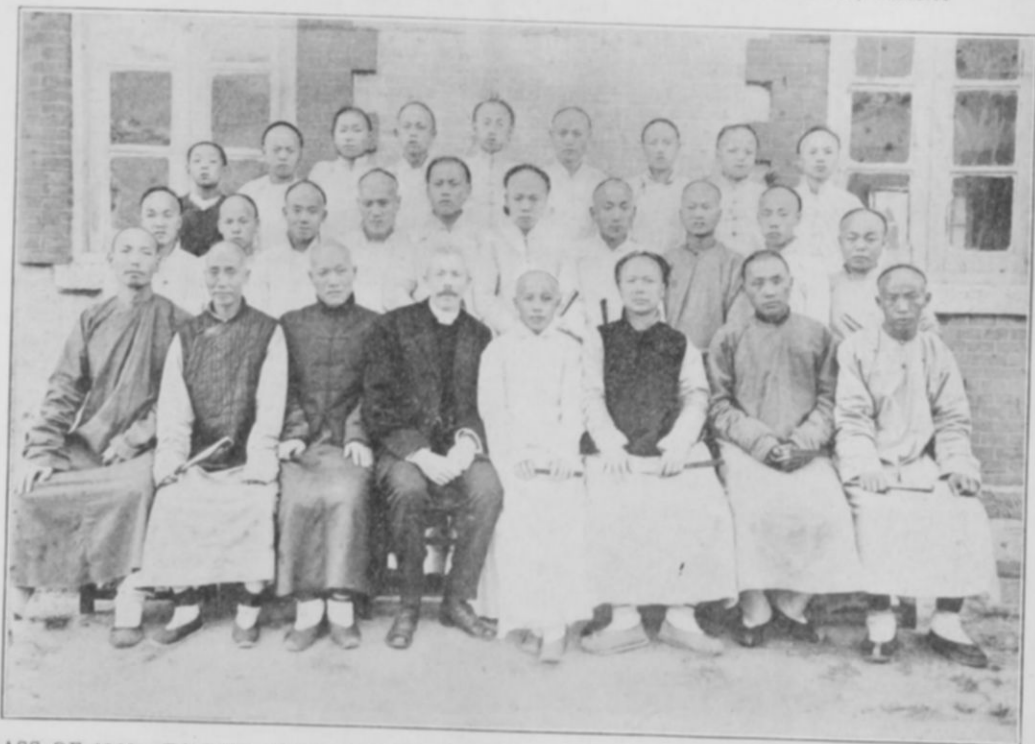
Look at the facts. Of China's general upheaval I shall not here write. The word for the condition is already written: "Old things are passed away; behold, they are become new." China's break with her past is practically complete. She is now a great craft, rudderless, with sails unset, adrift on an unknown sea, and with the seaworthiness of her hulk in question. China

is for the power that can take her; and by power I mean the principles and ideals. As for the old order, the bigness of what has happened in the past year is not at all understood by more than one man out of a hundred in the Western continent. It is beyond question that the China of tomorrow is to be governed by foreign ideals. Out of today's chaos almost anything may emerge—except a re-establishment of the Old China. High officials are on record as expressing a desire for the adoption of Christianity as the national faith. Ardent revolutionists have told me that one of their purposes is to see China a Christian nation. In the entire history of Christianity there never have been conditions analogous to those existing today in China. The situation a few years ago was hailed by missionaries as full of "glorious opportunities"; now these seem trifling when considered alongside of the sudden opening of the nation, by successful revolution, to the presentation of the gospel for the whole empire's acceptance, as well as for the allegiance of the individual. The amazing state of affairs is enough to shake even the Christian Church of the West out of its lethargy.





UNITED NORWEGIAN SEMINARY AND PROFESSORS' HOME, SINYANGCHOW, CHINA



CLASS OF 1910. TO THE LEFT OF PROF. DAHLEN ARE TWO NATIVE TEACHERS
(Courtesy of the Augsburg Publishing House)

The United Norwegian Field in China

MRS. T. H. DAHL, MINNEAPOLIS



Courtesy of Lutheran Woman's Work

TYPICAL STREET SCENE

The south central part of the Province of Honan is the location decided upon in 1898, as it presented two great advantages. The Pekin-Hankow railroad was to run right through it, and we would here encroach on no one else's field, as it was entirely unbroken ground. Our principal mission station are Sinyang-chow, Juning, Kioshan, Loshan, Chengyanghsien and Hankow. Twenty-two workers, twelve men and ten women, besides the Pastors' wives, constitute our Gospel forces in the midst of darkest heathenism. Each station has its out-stations where missionaries are placed, and where the Gospel is preached daily. Colporteurs go from village to village, and from market-town to market-town, preaching and selling books. This work is carried on mainly by native helpers. Schools for boys and schools for girls are established at every station. We have also a Training School for male evangelists and teachers, and another for Bible women and lady teachers. The great value of well-trained native workers has been recognized from the beginning.

A Union Theological Seminary is to be established by the three Lutheran Missions of Central China, namely: The Norwegian Society. The Hauge's Synod and the American Lutheran Mission (United Church). Suitable grounds have already been secured at Senkow, in the Province of Hupeh, and it is planned to have the Seminary ready for opening at the beginning of 1913.

Our medical headquarters are at Kirshan, on the Pekin-Hankow railroad. The hospital is beautifully situated on the slope of a hill just outside the city. It is a two-story building with room for over 100 patients. Dr. O. S. Behrents is the physician in charge, with two deaconesses as his assistants. Beside these there are ten Chinese nurses of both sexes. Hundreds have been cured of various diseases, and a great number relieved since the hospital was opened, about three years ago. The Lord has blessed the work of our faithful laborers, and many souls have been won for Christ. Candidates for baptism increase every year at all our stations.

The Swedish Augustana Work in China

REV. I. O. NOTHSTEIN, ROCK ISLAND

This work which is of comparatively recent origin has prospered during the past year. It is still in its pioneer days; and the efforts of our missionaries have been directed rather to the wise occupation of the field, with properly located stations, than in concentrated work upon any one portion of the territory. Five strategic points have been occupied, as follows:

I. *Henchoze*. Here the first station was opened by Pastor A. W. Edwins and wife, the first missionaries sent out. There is now a good property, adapted for missionary's home, school house and chapel. Morning and evening prayer services are held daily, and three services on Sunday, all of which are well attended. Nine adults were baptized May 20th, the first fruits of the mission. A school for boys is maintained with an enrollment of fifty. It is the hope of the mission to secure native evangelists from among the students. Pastor and Mrs. Edwins are now in America on furlough.

II. *Honanfu*. Here Dr. Friberg is stationed, and is doing a blessed work as a medical missionary. He treated 5,680 patients during the year. Two native evangelists preach to the sick, and also go out into the city and country to preach. Bibles and tracts are sold, and a school with twenty pupils enrolled is maintained. A piece of land of about four acres, lying just outside of the northeast corner of the city wall, has been purchased for a mission property. \$1,652.05 has been gathered in America towards the building of a hospital. Preparations for building have begun.

III. *Ruchow*. Pastor Alfred Trued and wife are located here. They have purchased property, and materials for a mission house. Chia Chen Ho, the native evangelist, is doing a good work for the missionaries. Morning and evening services are held every day, and are well attended. On Sunday three services are held and also Sunday School.

IV. *Yuchow* has been handed over to us during the past year by the China Inland



REV. EDWINS AND WIFE, AND SISTER INGEBORG NYSTUL, DRESSED IN CHINESE COSTUME

The latest report from our missionaries is, that, on the advice of the American legation, they have all withdrawn to Hankow to wait until the country shall again have a stable government. Hankow is in direct communication with the coast by railroad and steamer, and is a better place to be in, as the coast cities are overcrowded with fugitives from the interior. They hope to be able to return to their work in the near future.

Missionary Society. Sisters Ingeborg and Magda, from the deaconess institution in St. Paul, Minn., are stationed here. They have furnished medicines to 585 sick women, as well as taught the Gospel to them during the year. Twenty-five villages have been regularly visited.

V. *Kia-Sien*. Here property has been purchased, and a native evangelist under Pastor Trued's direction is stationed.

As fast as new missionaries can be sent to China, other important cities will be occupied, and from these as centers, the thousands of villages lying between them

will be evangelized. The call being sent out at present is for more men. Several students in our college are preparing themselves for this work, but many more are needed. \$15,815.38 was collected for the work during the year. Pastor Torell is the Augustana Synod's China Mission Secretary. A fund of \$2,672.92 has been gathered for the purpose of building a Memorial School in Hsuehchow, to be known as the Hasselquist School. Interest in this important Chinese work is growing rapidly, and we believe that before many years our field will be well manned and doing a flourishing work for the Kingdom of our Lord and Saviour.

* * * * *

One of the first achievements of the Women's Federation of Missionary Societies in the United Norwegian Church will be to provide a permanent home for returned missionaries who are on furlough. This Missionaries' Home is to be located in Minneapolis. Certainly a move which indicates a live interest in the physical welfare of the men and women who give themselves to the service of the Church in foreign fields.



Comparative Size of the Population of United States and China
According to the Missionary Survey

Form Mission Study Classes During Lent

MRS. F. A. KAEHLER, BUFFALO, CHAIRMAN

Mrs. F. A. Kaehler, Buffalo, Chairman
Synodical Chairmen in this Department are:
Penna. Ministerium, Mrs. Bernard Repass, Kimberton, Pa.
Swedish Augustana, Mrs. F. V. Hansen, Jamestown, N. Y.
Northwest C. Conf., Mrs. W. F. Bacher, St. Paul, Minn.
Northwest E. Conf., Miss C. Thompson, Beloit, Wis.
Ohio, Mrs. W. A. Beates, Lancaster, Ohio
Chicago Synod, Miss Emma L. Butler, Goshen, Ind.
Pittsburgh, Miss Mary Piffer, Greenville, Pa.
Cen. Canada, Mrs. Fredk. Stahlschmidt, Preston, Ont.
N. Y. & N. E. (E. Conf.) Mrs. F. B. Clausen, N. Y. City
N. Y. and N. E. (W. Conf.), Miss Edith Becker, Buffalo
(Books well adapted for Foreign Mission Study Classes at 35 cents each, plus postage, are:
Mrs. Montgomery's "Western Women in Eastern Lands"; "The Decisive Hour", by Mott; "India Awakening", by Eddy; "Sunrise in the Sunrise Kingdom", by De Forest. Home Mission books, same price, are: "Aliens or Americans", by Grose; "Winning the Oregon Country", by Faris; "The Challenge of the City", by Strong.

All the above can be had from the Missionary Education Movement, 156 Fifth Avenue, New York. Send also for "Suggestions to Leaders" for each book, at 5 cents each.

For Inner Mission study, Dr. Ohl's book on "The Inner Mission" may be had of our own publication house, 1522 Arch Street, Philadelphia, price \$1.00, and also "The Colony of Mercy" at 35 cents.)

It seems too soon to give complete tabulated reports, but the plan to search every parish for its most capable, consecrated women, and beseech them to undertake the starting of classes, is in action. Circular letters, new leaflets and postcards for reports have been sent to all. Responses will be published in the order of their receipt. One good woman ordered all the books mentioned in the last MISSION WORKER "right away." If she only knew what refreshment she gave the chairman! The matter is now in the hands of the individual. It lies with you, dear reader. What have you done since this "winged-burden" was laid on your conscience? Have you read Miss Van Gundy's new leaflet argument, "Will You Start a Class?"

[This excellent leaflet by Miss Van Gundy has just been published. Send to the literature chairman of your Synod for

free copies.]

Have you called together your choicest friends and laid the matter before them, using all your own warmth of heart and strength of mind and earnestness of soul? "As one torch lights another, nor grows dim, so nobleness enkindleth nobleness." You have found yourself aglow, and determined to be felt in this work?

If you have not done this thing, do begin to plan today to start a class tomorrow. Lent is a good time. Many churchwomen are giving a day a week, between now and Easter, to this study. One denomination reports 70,000 women enrolled in mission study classes in the United States and Canada. O that we Lutherans, who so greatly need the knowledge, had half as many!

Every existing missionary society has some members who will enjoy this special study, a sort of wheel within a wheel. Every Sunday School class of young women can give an hour a week to it. Every popular High School girl, every clever college graduate, commands a circle of friends who will be vastly benefited by taking the new viewpoints given in right mission study. Will it take time and sacrifice? Dr. Grenfel, who spends his time among northern icebergs and plains, tells of a little blind boy in a Labrador hospital, who is wont to sit all day with his arms stretched out, waiting and longing for someone to "come along

and touch his hands," waiting for a friendly human touch. Dr. Granfel asks, "Would you call it a sacrifice to clasp those little hands? Would you rather be dancing or yachting, or doing anything else in the world?" He adds, "when a man's in love, he counts nothing he can do for his beloved any sacrifice." Are we a bit in love with our little waiting, yearning, blind sisters on heathen ice-plains? Are we in love with our Lord? Is it too much of a sacrifice to give up some of our card clubs or skating parties, our music or art, our sewing one hour a week during this Lent, to learn about our own mission fields, in far Japan or in "God's India," on western prairies, or in our city slums? A fraction of our time, our thought, our prayer, our offering? Can we count that any sacrifice?

* * * * *

Charleston, S. C., is a very old town, but no one can say it is not progressive. The churchwomen there assigned one day to their Post-Jubilee campaign. After prayer, they went out two by two, and that evening they reported 1001 new members for the missionary societies. The report of the added subscriptions to the monthly mission magazines is not yet in hand.—*Women's Work for Women.*

Let us have a Post-Jubilee campaign to double our membership and quadruple our subscriptions to THE MISSION WORKER.

Why Should Lutheran Women Study Missions?

MRS. BERNARD REPASS, MISSION STUDY CHAIRMAN PENNSYLVANIA SYNODICAL

Notice! I don't say *give* to missions, or be interested in missions, but *study*. Women have always had the interests of souls in darkness at heart. Almost as soon as there were regularly constituted Mission Boards, women aided them with their money and handiwork, confident that in some way their gifts reached a body of men called a "Board," and these in turn sent the funds to benighted heathen, who blindly persisted in being ignorant and un-Christian. There the matter rested with many, but fortunately not with all. Lutheran women were by no means the first to realize that we must study, if we really wish our efforts to count;

but, first or last, many of us are now waking up, and probably the greatest immediate result has been the formation of the General Council Society, with more results to follow. If the work of comparatively so few women can be so successful, how much more could the intelligent, well-directed efforts of all our women accomplish?

We need mention only four reasons why women should study missions:

1. Because every intelligent woman must know the needs of the un-Christianized peoples, and what the Church is doing to meet those needs. A dear good lady said, not long ago, that there is no need for more

study, for every woman in her Conference knew by heart the names of all Lutheran mission stations and missionaries. I'm afraid, to begin with, that she is mistaken about what the other women know. Even if it is true, we must know the work of the Church at large, and not be satisfied with reciting the names of a few places and people. We need to study the map. We must also know the false religions of the peoples we would reach, why they have failed and will forever fail, and how the Christian faith alone can meet their needs. It is wonderful how much more our Christianity will mean to us, when we study it in that way. Then, too, we must know the political, social and economic conditions in the various countries, for the people cannot be understood without taking these into consideration. Can any woman of true culture be ignorant on such fundamental questions as these?

2. The Church needs the co-operation of intelligent women. Congregations and Conferences, as a rule, are generous in their benevolence, in proportion as they have or have not an active Woman's Missionary Society. We are convinced that the splendid record of the Presbyterian Church is closely connected with the fact that it was the first to have systematic study of missions. It follows invariably that greater study and

intelligence lead to greater activity.

3. The whole trend of modern thought is toward social study and work, of which missions in their various phases are the pulsing heart. Our schools and colleges are laying great stress on sociology and social science. Cities have their social service leagues, and many of the best women are active in them, and doing excellent work. Since the Church is really the inspiration of the best social work, and over eighty per cent. of social workers today are communicant members of the Church, deriving their strength and incentive from the Word and Sacraments, why would it not be better that these various activities be carried on in the name of the Church, as different phases of its Inner Mission? Much useless waste of energy would be stopped, with a correspondingly vast amount of good resulting.

4. Because now is the "decisive hour." If there is this Christian interest in humanity at home, there is tremendous need for it among the heathen nations. If we neglect our present opportunities, we may never have them again. Not all of us can go as active workers in mission fields, but we can all study, and by so doing help our own congregation in giving and planning, and do our part to prevent the decisive hour from passing unfulfilled.

A Deepening Interest in Inner Mission Work

MRS. A. J. D. HAUPT, ALBERT LEA, MINNESOTA, CHAIRMAN

We are happy to be able, already, to report an Inner Mission Committee in nearly all of our Synodical and Conference Societies. Yet the purpose and plan of the Inner Mission does not seem to be fully understood, and many inquiries have been received as to the nature of the work. Many societies and individuals, it is found, are doing charity work which is more on the line of philanthropy, than of genuine Inner Mission activity, the difference being that the latter is always done for the saving of some *soul*, the former rather to simply relieve the suffering of some *body*. The very word MISSION means that whatever we do must be done to the honor and glory of

God, and with an earnest effort, by relieving the burdens of this present life, to lift up the soul of our neighbor, and help to prepare it for the life eternal.

Our Augustana sisters are far ahead of us in this blessed branch of mission work. They are wide awake, active and practical.

The season of Lent is upon us. As we contemplate our Saviour's passion let us turn our thoughts upon our own lives, and see how we can best render our bodies as living sacrifices to our Lord, which is our reasonable service. Shall we not tithe our time as well as our money during this season of sacrifice, and give of our service

as well as of our silver to aid in answering that petition, "Thy Kingdom Come"? We can not all go into the foreign or even into the home mission fields to labor, but we can ALL find something to do in Inner Mission work. Look around you in your own congregation, among the young men and women who are confined to rooming-houses and restaurant fare, with no happy homelife to shield them from the dangerous paths ever open to the young. Might not your home, if opened to them for an occasional Sunday dinner, or an occasional evening at home, prove a barrier to their straying from the fold? What a ray of sunshine a little kindness may bring into the lives of homeless ones! "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Let us make it possible for the Master to say of us, and to us, "I was a stranger and ye took me in, sick and ye visited Me, in prison and ye came unto Me." How would you feel in their place?

What openings are presented in every one of our Sunday Schools for true Inner Mission work in following up the scholars, the parents who are not active Christians in close touch with the Church.

When one helps to raise the fallen, heal the sick, cheer the faint, and lead the blind, you have accomplished something for the Kingdom of Christ.

Every congregation should educate one or more of its consecrated young women for the work of the parish deaconess. She should be sent to one of our nine Mother-houses according to her language and preference, and be fitted for some particular branch of the work, as parish visitor, hospital visitor, kindergartner or settlement worker. Inner Mission study classes will do much to remove all prejudices and show what has been and what can be done along these lines for the rescue and uplift of mankind.

Since the last issue of THE MISSION WORKER, many of our societies have become more deeply interested in the work. In the Eastern Conference of the New York and New England Synod a Lutheran Hospital Fund has been started, the hospital to be located in New York City. In Jamestown,

N. Y., Mrs. G. W. Critchlow, feeling the need of a district nurse for the poor who were being sadly neglected, raised a fund from the members of their congregation and a few outsiders, and hired a district nurse, who has proved a wonderful blessing to the neighborhood as well as to the Church. During the past year, 2,500 visits had been made. Think of it, 2,500 rays of sunshine and cheer into homes of sickness and sorrow and death, the sickness and the sorrow, in many cases, turned to health and happiness, and even the death made easier to bear. Let us think, too, of the work our indefatigable Mrs. Cassaday is doing in Philadelphia along the lines of the Inner Mission; of the settlement houses that are springing up there and in other cities. Shall we not take heart and inspiration from these things?

Let me here append a list of Inner Mission Chairmen, thus far received, to which I will add the others when appointed:

MINISTERIUM OF PENNSYLVANIA

Phila. Conference, Mrs. E. R. Cassaday....Philadelphia
Allentown Conf., Miss Minnie Zuck.....Easton
Pottsville Conf., Mrs. W. C. Bachman.....Tower City
Lancaster Conf., Mrs. Geo. W. Genszler.....Columbia
Norristown Conf., Mrs. J. G. Clammer.....Collegeville

AUGUSTANA SYNOD

Mrs. V. J. Tengwald, Chairman.....Chicago

PITTSBURGH SYNOD

Mrs. I. M. Wallace.....7149 Westmoreland St., Pittsburgh
Mrs. Geo. Heckel.....Bellevue, Pa.
Miss Emma Passavant.....Zelienople, Pa.
Miss Nell Goehring.....Zelienople, Pa.
Miss Jennie Smith.....Rochester, Pa.
Luther Memorial, Erie.....Mrs. Willis

CHICAGO SYNOD

Miss Lodema Wener, Chairman.....South Bend, Ind.

SYNOD OF THE NORTHWEST

Central Conf., Mrs. C. J. Sersen.....St. Paul, Minn.
Eastern Conf., Mrs. A. F. Sperling.....Milwaukee, Wis.
Redeemer, Minneapolis; Mrs. Anthony Glaesgeris,
Albert Lea, Mrs. N. C. Sorensen.

CENTRAL CANADA SYNOD

Miss Whittaker.....723 Dorchester Street, Montreal

"I am just naturally going to push everything on this desk aside long enough to tell you that the December MISSION WORKER is one of the finest issues of any missionary magazine I ever saw in my life. It is fairly alive with vitality."

MRS. KATHERINE SHERER CRONK,
South Carolina.

The September issue of THE MISSION WORKER was certainly an unparalleled feat in women's missionary journalism. Bristling with missionary enthusiasm from cover to cover, and with its splendid reports of the Federation published two days after the close of the convention, the MISSION WORKER has deserved the commendation and the subscription of every woman in the General Council.—The Lutheran.

What Little Spools of Thread Can Do

MRS. ANNETTE WOLL, CHAIRMAN LACE INDUSTRY



INDIA LACE WORKERS, RAJAHMUNDY

Having offered to the Board of Foreign Missions the purchase money for three school sites in Rajahmundry, the Lace Committee takes pleasure in presenting the following acknowledgment received:

"At a meeting of our Board I was directed to extend to the Women's Missionary Society of the General Council, our thanks for the donation of \$2,175, proceeds of the sales of India laces, for the purchase of the school sites. This money has been sent to India for the purpose designated, and the Mission Council has been directed to submit plans for repairs, etc., to the Board. Sincerely,

"GEORGE DRACH, *Gen. Sec'y.*"

It may interest our readers to know how this goodly sum was gathered. In the early history of the industry one interested woman gave us five dollars for a tie costing three. This extra money formed the nucleus of the industry's educational fund, into which from time to time many small sums (extras) wandered. When Mrs. Harpster returned on furlough, she suggested the making and selling of jabots, as an additional means of swelling the fund. It seemed as though every one interested wished to help in the realization of this great need, and soon we were privileged to offer to the Board the necessary purchase price. The work has brought a blessing

not only to the women of India, but also to the women of America, many of whom have through it been brought in closer contact with the various phases of mission activities.

To accomplish our aim, the erection of school buildings on these sites, we must put forth still greater efforts, and we shall be glad to receive the names of more co-workers willing to assume stations for the disposition of this beautiful handiwork.

Threads of all grades and colors, Clark's O. N. T. Cotton, Nos. 60-100, black and white silk, scissors, steel pins, etc., are always needed, and should be sent in time for the "India Box" shipment on May 27. A good suggestion has been made that our Sunday Schools observe a "Thread Sunday" when each scholar shall be asked to bring one spool of thread. We have been told by friends, who tried this method, that the little folks are delighted to bring this offering, and the industry is greatly helped thereby.

Our Missionary Exhibit

APPLICATIONS FILLED IN THEIR ORDER.

As there is but one "Exhibit," and so many conventions are held about the same time, it will be necessary to regulate the loan according to the order of application. Societies should therefore apply as soon as the date is fixed for the convention, so that they may not be disappointed. Quite a number of new charts and objects of interest have been added, giving a clear idea of our Church's activities in educational and missionary lines. These cannot fail to awaken an increased interest and a greater love for the work.

The Exhibit will prove a feature at your convention. The delegates and visitors will be astonished and delighted at such concrete evidence of the substantial work our Lutheran Church is doing. The cost of the loan is one dollar plus the expressage. Send application at the earliest possible date to Mrs. S. G. Weiskotten, 96 Hewes Street, Brooklyn, N. Y.

Coming Missionaries

What are We Doing to Develop Them?

MRS. T. W. KRETSCHMANN, PHILADELPHIA

"We live for the next generation." Do you accept this proposition? If so, what are you doing to train the missionaries of the future? The children of the Church should be more active in the evangelization of the world than we are. What are we doing to give them the information and enthusiasm necessary for true missionary activity? We dare not take for granted that they are getting this through home influence. Many of them have no godly parents to teach them the need of missionaries; no consecrated mother to train them to pray for the heathen. What better time and place have we at our disposal for this needful training than the regular sessions of our Sunday Schools? How else may we reach the largest number of our boys and girls? They are in that springtime of life when in their minds, often unconsciously, they are planning their future place in the world's work. During the week the ideals considered are probably of a worldly character, but on Sundays we have *our* opportunity. Then the heroes of the Cross may be held before them as having attained the very highest peak awaiting their endeavor. Perhaps a future missionary will be influenced in choosing his great life-work.

Some of our missionaries now laboring in India can trace their first desire to work among the heathen to the influences surrounding them in early life. Can you let this opportunity pass unimproved? As the members of our Sunday Schools develop the missionary spirit, the whole Lutheran Church will put on new life.

In introducing this vitally important feature into your own School, do not depend on an annual program or a public festival service once a year. Make the study of Missions an integral part of the curriculum at frequent intervals. Why is it too much to ask for a *monthly* exercise, in which the whole School shall be turned into a missionary society for twenty minutes? In place of the closing exercises, after the regular lesson (which is never omitted) ar-

range a missionary program, as a variation of the regular routine, with blackboard outlines, pictures and object lessons to awaken interest. Give each child a leaflet which the school may read in concert. Ask the co-operation of your missionary society in appointing several wide-awake members who will bring interesting letters and clippings to read. See that each child carries home his leaflet, as a means of fixing the information in his mind and that of his family.

Such leaflets, with telling pictures, are being published by the Women's Missionary Society of the General Council, and may be secured from THE LUTHERAN MISSION WORKER, Catasauqua, Pa., at the rate of 40 cents per hundred. Send for free sample copies, and see if you will not be rewarded by greater zeal and larger contributions for Missions in your School.

During the Epiphany season just passed, the Foreign Mission topic used in our Schools was entitled, "Sixteen Startling Sentences on India." The topic for the leaflet in the present Church Extension season is, "Religious Destitution under the Stars and Stripes."

This plan of turning our Sunday Schools into Missionary Societies, once a month, meets the objections urged against the multiplying of societies, against children being out at night, the impossibility of their attending missionary meetings on school days, and the reluctance of children to attend on Saturdays. It also realizes the fact that if our children are to become intelligent mission workers in the future, their education up to it must begin in childhood.

(Published by the Women's Missionary Society of the Lutheran General Council for free distribution. Mailing and Postage, 10 cents per 100. Address THE LUTHERAN MISSION WORKER, Catasauqua, Pa.)

New Imported Easter Cards, crosses, booklets and letters are now on sale for the benefit of our Italian Mission; also a beautiful new edition of Lutheran seals at the reduced price of 10 cents for a "baker's dozen." Send orders and money to Mrs. E. R. Cassaday, 1605 S. Broad St., Phila.

Our \$15,000 Special Fund

MRS. GEORGE H. SCHNUR, ST. PAUL.

So many encouraging letters have come from different sources, all breathing the same optimistic spirit, that your Home Mission chairman can guarantee the complete success of our heroic special effort on the one condition of cheerful added giving, even to the extent of real sacrifice, by EVERY woman in our General Council organization. In this precious Lenten season, when our hearts are made tender by the remembrance of the great sacrifice of our Lord and Saviour, surely we can sacrifice of our means (no, not OURS but HIS, for we are His stewards), to assist in planting our own Church among our own unchurched people in America. Can't we each put aside, during this Lenten season one dollar extra, to fulfill the \$15,000 of our Women's Home Mission pledge? Leaflet literature has been sent to each Synodical and Conference Society for distribution. More may be obtained free of charge, excepting postage. Read it, and ACT.

The articles in this issue, on "Seeing America," will still further open our eyes to the amazing extent of the Home Mission field in every section. If we do not become a mighty power in North America, surely it is not because we do not have the people ready to be gathered, nor because they are an incompetent element of the population.

India Boxes

Old names that are well known and well loved should not be changed, so we shall continue the familiar title, "India Box" work, although now it signifies entirely hospital supplies. Many of our people have worked all winter, so that our doctors need not lack for bedding, nightgowns, etc., to make the patients comfortable and to keep them clean. We hope to have a large supply to send. The new hospital is so much larger than the old one, and holds so many more patients, that the supply should be in the same proportion.

These boxes will be packed, as they always are, in St. John's Church, on Race

street, below Sixth, Philadelphia. The Church will be open to receive the goods on Monday and Tuesday, May 27 and 28. This is the only place where goods will be received for these boxes. All packages should be marked with name of contributor, also name and address of person responsible for freight. A list of articles, with manufacturer's valuation of goods, must be sent with each package. These directions must be strictly followed, as they are absolutely necessary to get the boxes through the custom house in India.

Money is much needed to send a yearly supply of drugs and other articles necessary in the Hospital. All contributions, over and above what is required for the purposes mentioned, are used for the running expenses of the Hospital. Such moneys are to be sent to Miss Mary A. Miller, 3639 Spring Garden street, Philadelphia, but packages must not be sent to this address as it is four miles from the Church, where the packing is done. Whatever boxes are sent direct by Conference Societies must be in Baltimore by June 3rd. M. A. M.

Junior Programs

MISS BERTHA ZIEBARTH, CHAIRMAN,
FRANKFORT, INDIANA.

A complete set of junior programs, corresponding to our monthly topics, can be had for 25 cents, including appropriate leaflets. Each program contains a full order of service and a series of questions and answers, in which all the children can take part. The extra recitations are from the leaflets. Send for a set, and judge of its excellence for yourself. Address the chairman of junior work in your own Synod, as follows: Miss L. A. Gaskell, 329 East Sixty-fifth Street, New York; Mrs. H. M. Lessig, Pottstown, Pa.; Mrs. A. M. Mehrkam, Rochester, Pa.; Miss Grace Hunton, Lima, Ohio; Mrs. J. R. E. Hunt, 616 North Fifty-first Court, Chicago; Mrs. John Sander, Lindstrom, Minn.; Mrs. C. A. Denig, Williamsburg, Canada.

Twenty-nine junior societies are reported thus far, and in many other places children take part in missionary exercises in the Sunday Schools.

Honor Roll of Our General Council Society

I. MEMBERSHIPS IN MEMORIAM

Dr. Adolph Spaeth.....	Philadelphia
Dr. Benjamin Sadtler.....	Baltimore
Dr. John Henry Harpster.....	India
Rev. Frederick Wm. Weiskotten....	Philadelphia
Mrs. T. W. Swope.....	Erwinna
Mrs. H. W. Knauff.....	St. Paul

II. LIFE MEMBERSHIPS

Bergtold, Mrs. Louis.....	Buffalo, N. Y.
Breneman, Mrs. Minnie.....	Mt. Joy, Pa.
Bruning, Miss May J.....	Lancaster, Pa.
Braun, Mrs. Wm. P. M.....	Philadelphia
Eckman, Mrs. C. L.....	Jamestown, N. Y.
Frank, Mrs. Louisa.....	Mt. Joy, Pa.
Fry, Mrs. Charles L.....	Catasauqua, Pa.
Fon Dersmith, Mrs. Annie D. T.....	Lancaster, Pa.
Haupt, Miss Margaret C.....	Rajahmundry, India
Hager, Mrs. John C.....	Lancaster, Pa.
Hager, Miss Sarah E.....	Lancaster, Pa.
Harpster, Mrs. J. H.....	Mt. Airy, Phila.
Henrich, Mrs. John Wm.....	Buffalo, N. Y.
Jacobs, Mrs. H. E.....	Mt. Airy, Phila.
Kaehler, Mrs. F. A.....	Buffalo, N. Y.
Kaehler, Miss Annette.....	Buffalo, N. Y.
Keck, Miss Laura V.....	Allentown, Pa.
Kline, Mrs. H. C.....	Bethlehem, Pa.
Miller, Mrs. Walter A.....	Lancaster, Pa.
Monroe, Mrs. W. F.....	Mt. Airy, Phila.
Neudoeffer, Baby.....	Rajahmundry, India
Rohrer, Dr. Amy B.....	Rajahmundry, India
Schade, Miss Agnes I.....	Rajahmundry, India
Sadtler, Miss Kate.....	Baltimore, Md.
Swope, Miss Laura.....	Erwinna, Pa.
Schuberth, Mrs. C. G.....	Lancaster, Pa.
Tatge, Miss Agatha.....	Rajahmundry, India
Weidner, Miss Ada J.....	Lancaster, Pa.
Woll, Mrs. Annette S.....	Philadelphia

The life and work of Mrs. H. W. Knauff has been most fittingly memorialized in the General Council Society, by the Ladies' Societies of Memorial Church, St. Paul, Minn. Are there not many more of the Lord's saints who should be added to this honored list?

Life members, enrolled the past three months, are Miss Laura R. Swope, Erwinna, Pa.; Miss Margaret C. Haupt, Rajahmundry, India (presented by Luther Memorial Society, Erie, Pa.); Miss Agnes I. Schade, Rajahmundry, India (presented by the Pittsburgh Synodical Society); Mrs. H. C. Kline, Bethlehem, Pa.; Mrs. John C. Hager, Miss Sarah E. Hager, Mrs. Charles A. Fon Dersmith, Lancaster, Pa.; Mr. John Wm. Henrich, Buffalo, N. Y.; Dr. Amy B. Rohrer, Rajahmundry, India (presented by Grace Church Society, Lancaster, Pa.).

In the stress and urgency of the various mission causes, we must not forget that by subscribing for life memberships and memorials, we are helping most substantially *all* the causes. The educational campaign of the General Council Federation depends for its financial resources on this fund, and on the vigorous circulation of missionary literature, as much depends as a vigorous body depends on the circulation of its life-blood.

A chaste and beautiful certificate of membership on our Honor Roll is just issuing from the press, and a copy of it would grace any Lutheran home in the land. Send me the name of one of your own loved ones, and state whether the person is in the Church militant or the Church triumphant?

MRS. L. K. SANDFORD, *Chairman*.

111 E. Vine St., Lancaster, Pa.

Prayer for Missionary Zeal

O God, our Father, remember not our past shortcomings, our lack of service, our indifference to the spread of Thy kingdom, and to the needs of those who sit in darkness and the shadow of death. Endue with especial grace, we beseech Thee, Thy Church throughout the world. O Thou who lovest a cheerful giver, cause all Christians to minister liberally and cheerfully of their substance to the making known of Thy Name. Enrich with Thy Holy Spirit all who labor for Thee in distant lands. Deliver all Mohammedans from the delusions of the False Prophet. Pity blind idolaters who know not the true worship. Safeguard, we pray Thee, the missionaries in China, in India, in Japan, and grant peace and new life to the people of those great Empires. Let Thy love be made known, and Thy saving grace, among all men. To the glory of Thy Great Name, our Father, our Saviour, our Comforter, ever one God, world without end. Amen.

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"We have no right to send out missionaries, unless we mean to back them up by prayer. Nor have we any right to pray, unless we give them our willing support."

Our Work for Women in India

MRS. FRANKLIN F. FRY, CHAIRMAN.

The estimates for the first half of 1912 are as follows:

Girls' Central School.....	Rs. 2300 or \$766.66
Hindu Girls' Schools.....	Rs. 1120 or 373.33
Zenana Work	Rs. 390 or 130.00
Medical Work	Rs. 2163 or 720.00

TotalRs. 5973 or \$1,989.99

The estimates for the second half of the year are likely to reach a total of \$2,000, so that the whole year would call for an amount not exceeding \$4,000 for these departments. These figures have been furnished by the General Secretary of the Foreign Mission Board at our request.

It will be interesting to note that the funds required for the support of the Girls' Central School are provided by the Girls' scholarships. Of the six Hindu Girls' Schools, three are supported by congregations in Philadelphia. The Missionary Society of the Church of the Reformation, Rochester, N. Y., has decided to assume the salary of Dr. Amy B. Rohrer. The salary of Miss Agnes I. Schade is not yet provided by any congregation. If we send two additional woman missionaries to India next fall, the traveling expenses and allowances should be included.

We need to expand the medical work by opening new dispensaries, and \$2,000 are needed to make an adequate beginning. If sites are to be purchased and buildings erected, a larger sum would be required. Thus the grand total of the cost of our women's work in India for 1912 would be \$8,000, exclusive of the salaries of women missionaries, provided by congregations and societies, which amount to \$4,200.

Our Monthly Programs

It is now a foregone conclusion that our Monthly Topics have come to stay. The proof that they filled a long-felt need is the demand last year, when our stock was completely exhausted before the end of the summer, so that we could not fill the subsequent orders. At our Federation meeting in Lancaster we were unanimously ready to

double our order for 1912, and the double demand has justified that action. The following table will give some idea of their circulation by Synods:

SYNOD	PROGRAMS	LEAFLET SETS
Penna. Min....	695	326
Pittsburgh	401	301
N. Y. and N. E..	184	123
Ohio	135	51
Can. Canada ...	230	102
Chicago	107	76
Augustana	47	32
Northwest	112	63
Nova Scotia ...	25	25

This year's banner is thus held by Central Canada. Small orders have been filled from the States of Washington, California, Kansas, Mississippi and Virginia.

These figures are certainly encouraging, yet compared with the number of organized societies in the General Council, there is large room for increase. In the many societies not using these Monthly Topics of our own, are other missionary outlines being used? We would be happy to think so, but there is much reason for anxious doubt. One thing is certain at all events, there is absolutely no occasion now for any woman saying she cannot conduct a missionary meeting or organize a Society, because she has no material. And if your own society is not conducting real missionary meetings (the live, snappy inspirational kind that makes you feel missions is just the biggest and most vitally interesting subject in the world), use your best effort to bring about the desired change. Surely you are not willing to stand sponsor for monthly meetings for mere gossip on petty domestic problems. Let us jealously guard that one brief hour a month, and pack it full of missionary information and uplift.

The complete program outfit, Topic Booklet, 15 cents, Supplemental Leaflets, 15 cents, can be ordered from Miss Kate Fry, Mt. Airy, Philadelphia.

* * * * *

"THE MISSION WORKER certainly is giving us shining, illuminating, inspiring numbers. It is 'multum in parvo,' 'ne plus ultra' and 'e pluribus unum' put together! It is the greatest output for 25 cents that ever came from a printing press. Count on our Church for sixty-four and four-fifths subscribers. I am going to get under the four-fifths, myself."

Lutheran Week at Mt. Gretna, August 10-17



WOULD YOU WANT A MORE CONGENIAL SET OF COMRADES FOR A VACATION WEEK?

Says Field Missionary Bieber:

The 12th of last August found us comfortably lodged at "The Wigwam" with other congenial members and teachers of the Lutheran Summer School at beautiful, restful Mt. Gretna. A strenuous but happy and profitable week passed all too quickly, from Saturday afternoon till the following Saturday. Every waking minute was pleasingly occupied, either in the auditorium, the lecture hall, on the lake, at the bowling alley, in the grove, on the mountains, at the Inn, with its spacious veranda and inviting dining room, at the cottages among old or new-made friends. The days brought their round of physical, social, mental and spiritual recreation, and the nights brought refreshing sleep. Each day also welcomed additional members and guests to the school, some of whom came for the day, but stayed for the week, and voted the school the best yet. The attendance reached 175, and the genial clerk at the Chautauqua Inn pronounced them "the most delightful body of convention people she ever had the pleasure of entertaining." The inspiring sermons by Drs. J. Fry and Pfatteicher on Sunday, the able and practical lectures during the week, the excellent music, the hours of daily devotion, and the hours of relaxation, the extensive exhibit of missionary apparatus, and literature, were a continual feast.

For genuine pleasure and profit, with but a nominal cost (only a fraction over a dollar a

day, including everything), no place can eclipse the annual Lutheran Summer School at Mt. Gretna and it is confidently expected that the attendance this year will break the record.

If anybody looks askance at the term "Summer School," as if it means sitting on a hard bench and being lectured to, such person's mind will be completely disabused of so absurd a misconception by the experience of a party of our vivacious young ladies last August. They had secretly resolved that if there should be any uninteresting intervals during their vacation week at Mt. Gretna they would quietly slip over to the Park, across the ravine, and take in the moving pictures at such times. As a matter of fact, when the end of our Summer School week on the Chautauqua grounds came, every girl in the party had to confess that she forgot all about the moving pictures, and had never gone near them once.

Your mere glance at the group of vacationers in the photograph (and those persons not present when the snapshot was taken are of the same jovial and wholesome type), will explain the reason why. By all means plan to join the party from the 10th to the 17th of next August, and see for yourself. It is an ideal place, and an ideal program, at minimum expense. For detailed information, address Rev. Charles L. Fry, D.D., Catasauqua, Pa.

A Literature Chairman in Each Congregation

The aim of our Women's Federation in the General Council is to enlist the vigorous co-operation of one or more leading spirits of each Society in circulating our literature, that it may reach the largest possible number of persons. THE MISSION WORKER, as our prospective official organ (though not until the CONDITION is fulfilled of a 10,000 subscription list, which will make it self-sustaining for all time to come), has been winning many new friends since the beginning of 1912. This March number is publishing an issue of 8,000, and it would be the easiest thing in the world to increase that by 25 per cent. if all our well-wishers will exert just a little effort to help realize our fond hope by the middle of May. The question of the magazine's transfer to the General Council Society will then be decided by the Pennsylvania Ministerium Society at its convention in

Reading, and during the ten weeks which still intervene, an affirmative vote can be guaranteed in advance, if every individual subscriber will send in the name of one new reader. Some can make it a dozen, without much trouble. The following is the list of MISSION WORKER chairmen in the various Synods, Conferences and congregations, so far as we have been notified. If the name of your own Church be omitted, please by all means see that an active, aggressive woman be appointed, that she may be reported with the others on May 15th. We would be delighted to have yourself as that person. The number of subscribers in each congregation will be reported at the coming Conference meetings, and printed later. Meanwhile, do your very best to have a comparative showing of your Society, of which its members may be proud.

PENNA. MINISTERIUM PHILA. CONFERENCE

Mrs. W. L. Hunton, 6110 Baynton.
Miss Kate Fry, Mt. Airy.
Mrs. T. Reeve, 1223 N. 54th.
Mrs. W. L. Stough, 2011 Memphis.
Mrs. C. Franzen, 1939 S. 18th.
Chester, Mrs. J. Cunningham.
Phila. Advent, Mrs. C. A. Gebert.
Atonement, Mrs. W. L. Stough.
Ascension, Miss A. Jeffries.
Bethlehem, Mrs. J. Allebach.
(Ches. H.) Christ, Miss M. Borthwick.
(Mayk.) Epiphany, Miss C. Lessly.
Holy Communion, Mrs. H. Binder.
Incarnation, Mrs. T. Reeve.
Nativity, Mrs. I. C. Hoffman.
Our Saviour, Mrs. H. Geiger.
Our Saviour, Mrs. A. Peters.
Prichard Meml., Mrs. W. B. Townsend.
Resurrection, Miss Anna Ott.
St. John's, Miss M. Miller.
St. Johannes, Miss C. Stoltz.
St. Luke's, Mrs. H. Shinlever.
St. Mark's, Mrs. F. K. Fritz.
St. Michael's, Miss A. Eberle.
St. Michael's, Ger., Mrs. A. J. Manell.
St. Paul's, Miss M. Hildrick.
St. Peter's, Mrs. E. R. Cassaday.
St. Stephen's, Miss B. Powell.
Transfiguration, Mrs. J. P. Shupe.
Trinity, Mrs. C. Franzen.
Trinity (Ger.), Mrs. A. Linsz.
(Olney) Zion, Miss Friday.
Wilmington, Mrs. W. Reed.
Wilmington, St. Stephen's, Mrs. P. J. Isaac.
NORRISTOWN CONFERENCE
Miss M. Hunsicker, Chmn., Lansdale.
Doylestown, Mrs. Mary Groff.
Dublin, Miss M. M. Kletzing.
Lansdale, Miss M. Hunsicker.
Norristown, Grace, Mrs. H. T. Johnson.
Limerick, Miss A. Blakesly.

Norristown, Trinity, Miss-Lyde K. Gilinger.
North Wales, Mrs. B. O. Worrall.
Ogontz, Mrs. A. Griffith.
Pottstown, Emanuel, Mrs. G. A. Faber.
Pottstown, St. James, Mrs. M. Richard.
Pottstown, Transfiguration, Miss A. Stetler.
Quakertown, Miss S. C. Clymer.
Ridge Valley, Mrs. J. N. Thomas.
Royersford, Mrs. J. M. Seasholtz.
Schwenksville, Mrs. A. Rahn.
Sellersville, Mrs. J. H. Waidelech.
Stowe, Mrs. S. Bair.
Spring City, Mrs. Lillie B. Wagoner.
Telford, Mrs. C. R. Fetter.
Tinticum Lower, Mrs. A. E. Frankenhof.
Trappe, Miss E. T. Miller.
West Pikeland, Miss G. Reed.
WILKES-BARRE CONFERENCE
Mrs. W. M. Rehrig, Chmn.
Hazleton, Christ, Mrs. M. Getman.
Hazleton, Trinity, Mrs. S. W. Drasher.
Lehigh, Grace, Mrs. J. A. Xander.
Lehigh, Trinity, Mrs. H. F. Kistler.
Mauch Chunk, Mrs. I. Hine.
Mauch Chunk, East, Mrs. A. Derckman.
Noxen, Mrs. O. F. Ettwein.
Packerton, Mrs. C. J. Mahler.
Scranton, Trinity, Mrs. E. Amann.
Scranton, St. Mark's, Mrs. A. Carlson.
Scranton, St. Paul's, Mrs. W. S. Heist.
Towamensing, Mrs. W. Lovett.
White Haven, Mrs. F. F. Baetz.
Wilkes-Barre, Christ, Mrs. D. B. Reader.
Wilkes-Barre, St. John's, Mrs. L. D. Ulrich.
Wilkes-Barre, St. Paul's, Mrs. L. Lindemuth.

Wapwallopen, Mrs. M. E. Sloyer.
Weatherly, Mrs. W. P. Barr.
DANVILLE CONFERENCE
Mrs. H. M. Schofer, Chmn.
Aristes, Mrs. M. M. Dry.
Catawissa, Mrs. L. Styer.
Cogan Station, Mrs. J. E. Schafer.
Danville, Trinity, Miss E. Snyder.
Danville, Trinity, Miss M. Auten.
Dushore, Rev. J. H. Ritter.
Elizabethville, Mrs. P. R. Wallis.
Herdon, Mrs. D. R. Shaffer.
Jersey Shore, Miss P. Carpenter.
Kratzerville, Mrs. I. Heiser.
Mildred, Rev. J. H. Ritter.
Numidia, Mrs. C. Workhuser.
Selinsgrove, Mrs. R. L. Ulrich.
Shamokin, Mrs. S. Dunkelberger.
Sunbury, Mrs. C. D. Zwiier.
Turbotville, Miss M. Leinbach.
Washingtonville, Miss E. Coleman.
Williamsport, Mrs. W. H. Hartman.
LANCASTER CONFERENCE
Miss Alta Diller, Chmn., New Holland.
Bowmansville, Miss A. Reninger.
Columbia, Mrs. M. Shertzer.
Elizabethtown, Miss L. Perrett.
E. Cocalico, Miss G. Coldren.
E. Earl Twp., Miss A. Reninger.
Ephrata, Mrs. J. W. Smith.
Harrisburg, Mrs. Landis.
Lancaster, Advent, Mrs. Dierolf.
Lancaster, Christ, Mrs. Brown.
Lancaster, Emanuel, Miss K. Smith.
Lancaster, Grace, Miss K. Buch.
Lancaster, St. Mark's, Mrs. L. Nolty.
Lancaster, Trinity, Miss S. L. Deichler.
Lancaster, Zion's, Mrs. Bollinger.
Leacock, Mrs. J. H. Henderson.
Lebanon, Trinity, Miss M. Trabert.
Lebanon, Salem, Miss Boyd.
Lebanon, St. James, Rev. H. B. Richards.
Marietta, Mrs. P. R. Arnold.
Millersville, Mrs. L. C. Reisner.
Mt. Joy, Mrs. C. Brinzer.

New Holland, Miss A. M. Diller.
 Palmyra, Mrs. W. G. Dietz.
 Reamstown, Miss S. B. Grant.
 Rohrerstown, Mrs. S. B. Meyer.
 Shuremanstown, Mrs. H. K. Lantz.
 Strasburg, Miss Eliz. Hebeck.

ALLENTOWN CONFERENCE

Miss L. Rath, Chmn., 211 N. 6th St.
 Allentown, St. John's, Miss L. A. Rath.
 Allentown, St. Luke's, Mrs. J. A. Scheffer.

Allentown, St. Michael's, Miss Walp.
 Bangor, Mrs. E. A. Yehl.
 Bangor East, Miss Anna Shook.
 Bethlehem, Grace, Mrs. E. W. Miller.
 Bethlehem, Trinity, Mrs. J. W. Smith.
 Bethlehem, Salem, Miss L. M. Opp.
 N. Bethlehem, Mrs. F. G. Ernst.
 S. Bethlehem, St. Peter's, Miss M. Stegler.

Catasauqua, St. Paul's, Miss E. Younger.

Catasauqua, Trinity, Mrs. C. L. Fry.
 Easton, Zion's, Mrs. J. A. Miller.
 Friedensville, Mrs. J. Kraeder.
 Nazareth, Miss Amy Laub.
 Salisbury, East, Mrs. A. Cope.
 Siegfried, Mrs. Sybil Jones.
 Slatington, Mrs. J. S. Erb.

READING CONFERENCE

Miss E. Mosser, Chmn., 1108 Perkio-men Ave.

Birdsboro, Mrs. W. Snyder.
 Bowers, Miss L. De Long.
 Boyertown, Miss A. Brendlinger.
 Huff's Church, Mrs. A. E. Rolan-bash.

Longswamp, Mrs. R. Deisher.
 Reading, Grace, Miss E. M. Mosser.
 Reading, Hope, Miss L. Albright.
 Reading, St. James, Mrs. C. A. Homan.

Reading, St. Paul, Miss C. Lotz.
 Reading, Trinity, Miss E. Grim.
 Rockland, Mrs. S. C. Keller.
 Shillington, Mrs. J. C. Weiss.
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POTTSVILLE CONFERENCE

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Auburn, Miss M. Deibert.
 Minersville, Miss K. Karsch.
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 Pottsville, Mrs. John Hock.
 Pine Dale, Mrs. J. A. Walborn.
 Tamaqua, St. John's, Mrs. F. Frech.
 Tamaqua, Zion's, Mrs. G. Gebert.
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NEW YORK & NEW ENGLAND WESTERN CONFERENCE

Mrs. F. F. Fry, Chmn.
 Binghamton, Mrs. O. S. Heller.
 Buffalo, Atonement, Mrs. P. Alt-peter.

Buffalo, Grace, Mrs. Boettger.
 Buffalo, Trinity, Mrs. L. Bergtold.
 Buffalo, Redeemer, Mrs. H. S. Blanc.
 Buffalo, Resurrection, Mrs. J. Keehly.
 Dunkirk, Mrs. G. G. Ruff.
 Jamestown, Mrs. G. W. Critchlow.
 Syracuse, Mrs. U. J. Klingensmith.
 Rochester, Grace, Mrs. T. C. Martin.

Rochester, Reformation, Mrs. A. Hoelm.

Rochester, Trinity, Mrs. P. Hof-acker.

Utica, Communion, Mrs. M. Schied.
 Utica, Redeemer, Miss H. Weis-kotten.

NEW YORK & NEW ENGLAND EASTERN CONFERENCE

Mrs. F. B. Clausen, Chmn.

Brooklyn, Christ, Mrs. A. Neise.

Brooklyn, Incarnation, Mrs. C. Hermann.

Brooklyn, Redeemer, Mrs. R. H. Weiskotten.

New York, Advent, Mrs. L. Groh.

New York, Advent, Mrs. A. Eckel.

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much encouragement and inspiration they themselves are to the editor of the paper? Back of each name on our subscription list there is a soul interested in the things that interest us, who shares our enthusiasms and sympathizes with us in our harder tasks, and who if given the opportunity would assure us personally of that support without which our work would be dreary and fruitless indeed. This means much to us—though our business manager warns us not to forget that the money helps, too, even small sums.

New Leaflets

For the Sunday School and missionary meeting two four-page tracts, illustrated, snappy and to the point. "Religious Destitution Under the Stars and Stripes," especially appropriate during this Church Extension season. Price, 40 cents per 100.

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"Missionary Programs for the 12 Monthly Meetings", 15 cents. Complete set of Supplemental Leaflets, 15 cents.

"The Easter Tidings", one of the suggested leaflets on the monthly program for April, 2 cents each.

Orders filled by the Monthly Topics Distributor, MISS KATE W. FRY, Mt. Airy.

A model Constitution and a leaflet entitled "Hints on How to Organize a New Missionary Society" will be furnished free by the Organizing Chairman, Mrs. M. J. Bieber, 4 Howard Street, Toronto, Canada.

Helpful literature on the work of the various departments will be furnished on application to the respective chairmen. See directory of addresses on the last page of cover.

An Ornamental Button

By the time you read this announcement, a tiny celluloid stickpin of ornamental design will be ready for you to wear, and its rich chaste appearance will please you beyond all doubt. The size is only a half inch in diameter, and the emblem it bears is our MISSION WORKER Cross, in crimson color, on the white background, with streaming rays of gold. This beautiful badge ought to be worn by the hundreds, and even thousands. It will attract attention anywhere, for its artistic effect, and will be the means of making our General Council Society widely known. Wherever you may meet a woman wearing this emblem, be sure to greet her as a sister in the bonds of missionary kinship. The price of the button is only 10 cents, and it will pay your Society to present one to every member, and to freely use them in inviting new members. Address all orders to Miss Kate W. Fry, Mt. Airy, Philadelphia.

Let every woman in the General Council Federation wear one of the beautiful emblem. The cost is the trifling sum of ten cents, and the fact of the Lutheran women wearing it in Canada and Nova Scotia, the Northwest women wearing it in Wisconsin or Minnesota, the Pennsylvania, New York, Ohio, Illinois women wearing it in their respective States, and the Swedish Augustana women wearing it in every State, will make this chaste little personal ornament a tie that binds these women to each other, and to their Lutheran sisters in New England and on the Pacific coast. Send soon for as many buttons as you have members in your Society, plus a goodly number for new members who will be attracted by them.

Help for the Leader

March: Unless you, as leader, are intensely alive to the significance of Church Extension, this month's meeting will be a flat failure. We want that study to be rich in results. The facts are so interestingly set forth that every Society in the General Council ought to be represented in next year's published list of annual or life memberships. Consult the article, "Societies as Church Extension Factors," found on page

17. Is your Society represented? Why not? Of course, some one will be sure to grumble about "Those Everlasting Appeals for Money." A good answer will be to have the story read on page 2. People are always ready for a story. It would be a novel tour (see page 19) to follow our guides by means of a map in going through America. Cut out small pictures of churches from old periodicals, and pin them at the points indicated

as you go along.

Distribute copies of the tract just out, "Religious Destitution Under the Stars and Strips," page 12, republished separately. See notice under "New Leaflets."

Does Church Extension pay? Read the answer on page 4, entitled, "Church Extension Marvels."

April: "The Cry of Womanhood in the Moslem World," page 29, will be striking supplemental material for this Easter month. An article on "Lutheran Work among Mohammedans" was promised for this issue, but failed to arrive. You will be glad to learn that six different Lutheran Synods were represented September 6-8, 1910, at Berwyn, Ill., in organizing "The Inter Synodical Ev. Luth. Orient Mission Society," to carry on Lutheran Missions in Persia and Turkish Hurdistan. (In location it is nearly identical with that of the ancient kingdom of Assyria.)

Only three weeks later this Society began issuing an official monthly publication to bring this important work before the people.

A hospital and dispensary will be established as the first means of reaching the Hurds who have no doctors. The nearest hospital is 100 miles from the mission station.

Rev. S. O. Fossum and Rev. Dr. E. Edman left for the field in July, 1911, leaving their wives and children. They gave up their families, their churches, their country, with its comfort and civilization, its safety of life and property, to work among those wild, Moslem tribes, among whom robbery is considered an honorable occupation, and bloodshed is a common occurrence. A young Hurd cannot marry into the "best families" unless he is a successful thief and robber. He must

have won his spurs by deeds of violence.

On February 18th, Miss Augusta D. Gudhort, a brave-hearted trained nurse, was commissioned to work in this same mission field. She was born in Russia, but has lived in America since she was nineteen. She is a graduate of St. John's Hospital, Pittsburgh, and possesses exceptional qualifications for such arduous duties as the field in Persia demands.

May: The wide-awake leader will bring to this meeting the very latest news concerning conditions in China, gleaned from the abundant press dispatches. This is a pre-eminently live subject! Call attention to the pictures of the Swedish Augustana work, and of United Norwegian Synod, pages 32 and 33. This will be a revelation to many who know little of Lutheran doings outside our own Synodical bounds. Note, also, the article "China's Crisis and the Church."

Wouldn't this be a good time to talk about the Summer Schools? It is not too early to begin to think of your vacation plans, and enjoy the anticipation of a delightful holiday week.

And you surely want an ornamental button of our General Council Society. Urge every one of your members to wear one of these dainty emblems. Price only 10 cents. See article on page 47.

One word more. Have you a MISSION WORKER chairman in your congregation, looking after the renewals, and soliciting new subscribers? Is her name included in the list published on page 44? If not, send it immediately to your Synodical or Conference chairman. Urge every member to help in the proposed campaign of increasing our subscription roll to 10,000. It can be done in very short order, if every one will lend a hand.

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CONVENTIONS. 1912.

Wilkes-Barre, April 10, St. John's, Wilkes-Barre.
Allentown, April 11, St. Michael's, Allentown.
W. Conf., April 18, Reformation, Rochester, N. Y.
Reading, May 8, St. John's, Boyertown.
Penna. Synodical, May 15, Trinity, Reading.