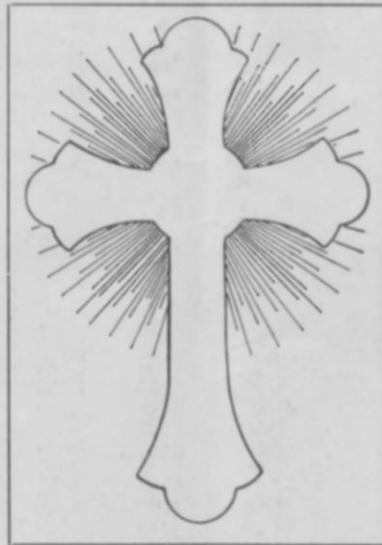


Volume XV

Philadelphia, Pa., June, 1912

No. 3

Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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

Missionary Education Every Sunday

REV. GEORGE H. TRULL

One of the leading aims of the Sunday School is to develop Christian character. Missionary instruction is an essential part of such training, and must therefore be provided, not merely occasionally, but regularly. Because missions are so intimately and vitally related to Bible study, prayer, singing, giving, personal service, and other subjects dealt with in the Sunday School, the topic can be introduced in a natural and normal way practically every week, as an integral part of the session. It should never be "tacked on" or "lugged in." Its place is fundamental. It should suggest the spirit in which, or the standpoint from which, every lesson should be taught. Missions is really the central theme of the Bible, so that whatever part of it is studied, whether historical, poetical, prophetic or doctrinal, it should be approached in the spirit of one who desires spiritual truth for the purpose of fitting him to find his place and to do his duty in the expanding kingdom of God. For this reason we are not only warranted, but compelled, to plan for missionary education for the entire year.

Missions for five minutes every Sunday does not mean the revolutionizing and complete overturning of the Sunday School session, but rather the introduction of the missionary idea into the regular opening or closing period of worship in a normal way. The purpose is not to show how ingeniously the missionary idea can be brought forward, but how naturally it is related to the development of spiritual life, and how aptly it fits into the regular session.

No public prayer in a Christian assembly, either in Church or Sunday School, ought ever be offered without any reference to missions, as is the case with the vast majority of our public prayers now. How thoroughly saturated with the missionary spirit is the great model of all our prayers, is shown by this striking exposition, issued by the Foreign Mission Board of the United Presbyterian Church in its Handbook for 1911.

The Lord's Prayer Corrected

For the use of the man who doesn't believe in Missions.

~~Our~~ Father Who art in Heaven,

~~Hallowed be Thy Name.~~

~~Thy Kingdom come.~~

~~Thy Will be done on Earth~~

~~As it is in Heaven.~~

Give ^{me} ~~us~~ this day ^{my} ~~our~~ daily bread.

And forgive ^{me} ~~us~~ ^{my} ~~our~~ debts,

~~As we forgive our debtors.~~

And lead ^{me} ~~us~~ not into temptation,

But deliver ^{me} ~~us~~ from evil:

~~For Thine is the Kingdom,~~

~~And the power,~~

~~And the glory,~~

~~Forever. Amen.~~

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VOLUME XV

PHILADELPHIA, PA., JUNE, 1912

NUMBER 3

"God's Book is a closed Book to all but those who hold the Missionary Key."—*O. E. Brown.*

"Many people study the Bible and leave missions out, but no man can study missions and leave the Bible out."—*J. F. Goucher.*

The Bible is a book in which the missionary message is structural. "It is not a question of text, but texture." The missionary life and message is the spirit of the book.

1. The Gospels are missionary documents.
2. The Acts is the first volume of missionary history.
3. The Epistles are missionary letters written by a missionary to missionary churches.

The Founder of Christianity urged His people to pray for a peculiar object. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Oh! isn't it strange, that the only special subject of prayer that He named is so seldom heard in our pulpits, and in our Sunday Schools, more seldom still?—*J. A. Broadus.*

"It is 1900 years too late to question the facts of missions," said Bishop Woodcock. "To question the advisability of missions is to question the validity of Christianity itself. To be indifferent to missions is to be indifferent to God. They are the first cause of the Church, and they cannot be placed secondary to any parochial considerations whatever. To be a Christian at all is to be a missionary.

"Our Church is not going to be judged by its social position, its numbers, its music, nor its wealth, but by the souls it saves."

Federation Sonnet

Bent the grass blades to each other,
Whispered each unto his brother,

"Let's combine!
Let's combine!"

Then the tiny blades, upspringing,
Sang these words with voices ringing:
"See the fruit of combination—
Emerald carpet for a nation!"

Once the stars said to each other,
Signaling a far-off brother,

"Let's all shine!
Let's combine!"

At the word their lamps were lighted,
And earth's wandering feet were righted.
Oh, the power of combination
For the world's illumination!

Said the ocean's drops, all kissing,
"Let not one of us be missing;

Let's combine!
Let's combine!"

Not the angry waves high tossing—
Let us grant a swift, smooth crossing
To the ships of every nation."
Oh, the might of combination!

Said some dimes and dollars jingling,
"In good work let us be mingling;

Let's combine!
Let's combine!"

Burn a hole within each pocket;
Mission treasury, let us stock it,
Prove the power of combination
For the world's regeneration!"

—SARAH L. STONER.

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?—*Dr. A. H. Strong.*

A Bible in every human habitation is something well worth trying to achieve. But I can tell you something better still. It is Christ himself, in any one of the humblest of his disciples, casting his shadow on the wall. Breathing men, not breathing books, must carry salvation round the world.—*Roswell D. Hitchcock.*

"Women and Children First"

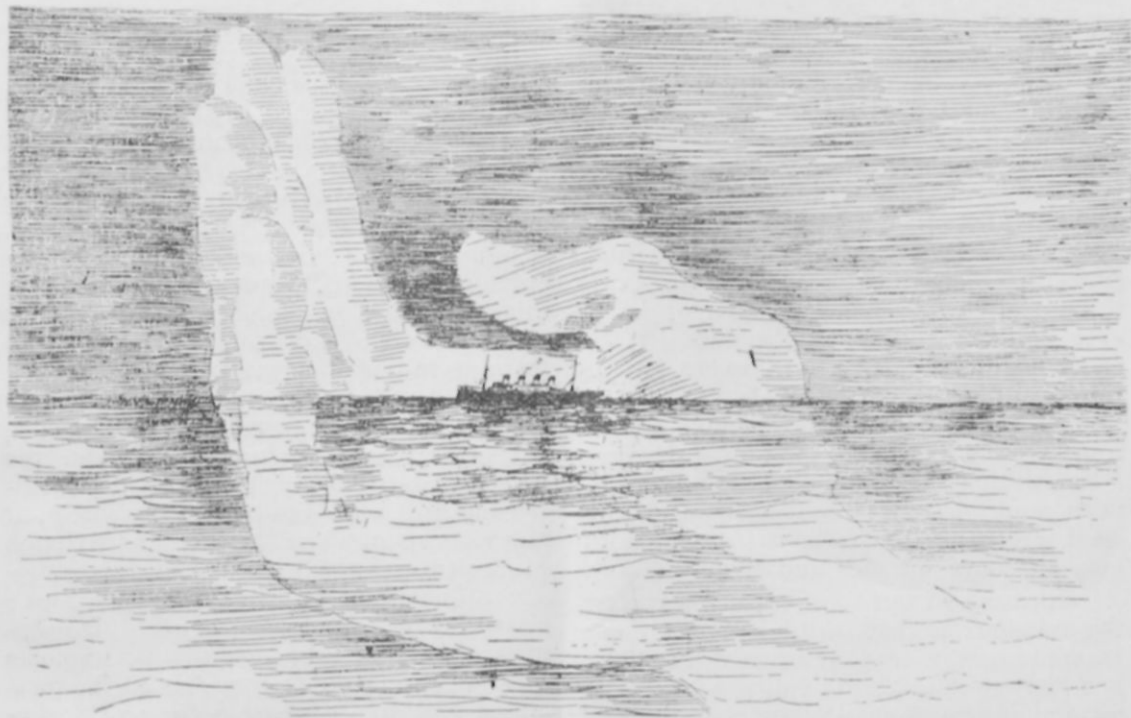
This sentence has been echoing round the world, ever since it was enunciated in strong, firm voice by that sturdy captain, at midnight in the Northern Ocean, whilst the life-boats were being lowered. All unconsciously to himself, he was epitomizing in four words the true standard of the highest civilization. It has taken Christendom twenty centuries to learn it, and the rest of mankind have never even conceived of it, in the remotest way.

Where had the sublime principle first originated? From what other source could it possibly have originated, than in that Gospel whose distinctive glory is its rescue and its uplifting of universal womanhood? Such a scene as that never-to-be-forgotten night on board the Titanic could not even be imagined on any other vessel than one floating the flag of a Christian nation. Women LAST, not first, has been the motto of every other religion since time began. The supreme indictment of Paganism, in every form, is that it has taught the inequality of the sexes, and produced it. The one noble exception in this regard among the religions of the world, is Judaism, from which Christ himself came. What a glorious illustration of this was that instance of Mr. and Mrs. Strauss, inseparably clasped in each other's arms on the sinking vessel! From the very creation of woman, God meant her to be the companion and equal and partner of man, in all that pertains to eternal life. "As the instrument of the Fall, she has been degraded ever since; oftentimes to the level of the cattle for which she is bartered, and with which she is literally harnessed as a beast of burden, unwelcome as a babe, untaught as a child, enslaved as a wife, depised as a widow, and unwept as dead; denied all social position and personal rights, yes, even denied to have any soul! In Christendom, therefore, it is woman's one high mission to right the original wrong of Eden, to restore to the race what it lost in Eve, and with Christ born in her own heart, to find Him room in the great heart of the world."

What would happen if the same noble Christian chivalry would be shown toward

women on the *land*, as was manifested on the sea? What is to be said about the chivalry of Christian men in America toward the women of the steerage? Toward immigrant women at Ellis Island, or the down-trodden women of the sweat-shops? What Christian chivalry is shown toward women of the prisons or women of the streets? Is there any resemblance to Jesus' own treatment of these outcast classes? Was any such abandoned soul ever reclaimed by contempt and scorn? Think of the splendid chivalry of Flinedner, and the wide door it opened to woman's ministry of mercy. Women and children were first in his thought, and in his plans for the Christ-like services of modern deaconesses. Indeed, in the whole Inner Mission movement, which stretches out a rescuing hand to hundreds of despairing persons, just about to be engulfed in sin's Titanic wreckage, women and children come in for a full share, yea, for a preponderance of aid thus brought in the very nick of time.

Most impressive has been the manner in which even secular journals have pressed home these vital truths to the conscience of our age. God forbid that we shall ever again need the horrors of a Titanic disaster to rouse us to heed great lessons, which it seems we will not learn in any other way. Let no one dare to blame God's Providence for this terrible fate. There is no such thing as Divine pre-destination to evil. Icebergs are not placed in the northern ocean for reckless racing greyhounds to dash into, in their mad rush to "make a record." Icebergs are a necessary part of God's economy, in making our temperate zone habitable in the excessive heat of the summer. "When the sea under the equator is heated, and there is danger that the whole ocean may become a putrefying mass, then over against the furnace of the sun in the south is set the great ice house of the north. As the fiery chariots start northward, moving in a gulf stream, the iceberg starts south, and so the ocean currents of water, and the trade winds of air are established. Who shall say whether our temperate zone owes more to



IN THE HOLLOW OF HIS HAND

the heated currents from the south, or to the icy current of the north? When man, in his avarice and greed, flings his ship against the iceberg that is absolutely necessary for the people's life, then shall you ask that the whole economy by which hundreds of millions are supported shall be interrupted?"

The way to prevent Titanic disasters, in the moral as in the physical sphere, is not to make an unsinkable ship, for there is no

such thing, and never will be, as long as fogs and icebergs endure; but to avoid the *danger zone*! The accompanying cartoon means that for every ship that goes to the bottom, there are a hundred which travel, in the hollow of the Almighty Hand, safely to the desired haven. And the one that sinks perishes by its own fault entirely. It is not the will of your Father in Heaven that any should perish.

The Christian Conservation Congress

The nearest to a really continent-wide showing of the forces of religion that has ever been made in North America was the Christian Conservation Congress of the Men and Religion Forward Movement in New York City, April 19-24. At that time delegates came from every part of the continent—not merely men who wanted to take an excursion, or who like to attend religious meetings, but representative Christian men, chosen by the local Men and Religion Committees. Therefore their voice came as near to being the voice of the

Protestant Churches of America as any utterance ever heard.

Here the Christian Conservation Congress was "different." So far from being only "one more convention," it definitely unified the many-sided message of the Gospel, so that personal evangelism and social service and Bible study and missions are seen in their proper relation as strands of the one red cord of divine love. The elevated plane of the principal speeches set a new standard of prophetic utterances.

The Men and Religion Movement has

kept faith, and is now non-existent. But though its body is dead, its soul goes marching on. Not by new movements, but by faithful churches, is the kingdom to come. With glad hearts we acknowledge our enormous debt to this movement for bringing us face to face with the very serious problems that stand before the Church; for new visions of the possibilities of Bible study; for strengthening our convictions of the duty of evangelizing all men of whatever nation or race on the face of the earth; the deepening of our concern for the salvation of men through personal persuasion; for a tremendous awakening to the transforming power of the Gospel when released upon our complex social conditions; and finally for the deposit of an efficient programme of Christian service of men and boys for men and boys.

In many of our most populous centers the religious leaders, with a few notable exceptions, have scarcely learned that there is a "boy problem." The dire necessity of maintaining our Anglo-Saxon civilization in vast regions cannot excuse the neglect of social evils that are gnawing at its very heart. Our social complacency has been severely jarred. There are signs of an irritated social conscience. There is an appalling need of both a firing up and a firing out. In our cities and their adjacent territory where the campaigns have been held, our religious life can never flow easily in its ancient channels. We must have broader thinking, deeper passion, larger embraces and more intense application.

For a long while it has been evident to those familiar with church life, that the men were lagging behind in matters of religion, and especially in the matter of service along distinctly Christian and church lines. The men were not keeping up with the women in the activities of the church, nor in personal religious conviction and devotion. They were less in numbers, in church membership, attendance and work. It was time that something should be done to arouse the men to their privilege and obligation. Hence this campaign was inaugurated and aggressively carried on in nearly one hundred of the most important cities of our country. It has been timely

in its application of the principles of Christianity to the moral and social questions of the day. It has thus emphasized the virility of the teachings of Christ, how they fit into all periods of human progress, and grapple with the vital questions of every age, and especially of our age. No cause more worthily appeals to the noblest that is in man, and will more fully tax his powers and promote his development in the things that are best and permanent. The abiding effect of this campaign must be an increase in the numbers of men who will sustain the Christian Church, and promote its energies in the spread of the Gospel, of social justice, industrial fairness, the saving of boys, in purity, temperance, citizenship and vital brotherhood. Surely, it was right to speak of the Men and Religion Movement as a "Forward" movement.

Stimulation of Bible study in men's classes; practical development of man-to-man invitation as the most practicable form of evangelism; added emphasis on the masculine part in Gospelizing the world; immensely quickened desire to meet more fully manhood's religious obligation to boyhood, and, finally, a veritable revelation on the Church's duty to insure a decent happiness-chance in the world for the poor, oppressed, unfortunate and handicapped.

These have all been big results; the last named almost colossal.

Social service heretofore has been commonly treated ecclesiastically as a mere philanthropic annex to religion. But now the walls of the spiritual church have been built solidly around it.

Hundreds of churches know to-day better than they did last September how to go after, retain and help the boys; how to make Bible study interesting and profitable; how to go with the message of Christ into the shops and factories; how to promote civic reforms; how to apply the spur to those within its own fold who have never kept step with the missionary army.

Hundreds of churches realize to-day, if they did not six months ago, that no higher duty confronts them than that of knowing their own city or town; the number and location of the people who are underfed and underpaid; the putrefying sores on the

body politic; the great areas of human life yet to be impregnated with American and Christian ideals. They are learning that they must be doing something in order that the world's burdens may be eased and its wrongs righted.

Vast and difficult as is the work yet to be done, the Men and Religion Movement

has already paid. It has sounded forth from sea to sea the message that religion is for men and men are for religion. It has claimed and it is drafting the masculine strength of the nation for great tasks, upon whose thorough and speedy accomplishment depends the very life of the republic.

Another Tremendous Simultaneous Movement

Home Mission Week, November 17-24, 1912

The Home Mission Enterprises as represented in the various Mission Boards of our country (including our own General Council Board by its enthusiastic vote), is the biggest, broadest, bravest movement for the United States, because it stands for the physical, social, economic, intellectual and religious emancipation of all the people.

HOME MISSION WEEK is to be an attempt to impress upon every man and woman of every church of every evangelical denomination in this country the supreme importance of saving America for the Kingdom of God through the established agencies of the Church.

This is not to be a spasmodic movement for which no preparation has been made beforehand, and whose fruits are to be permitted to perish afterward. Careful preparations will be made. Large foundations will be laid. A permanent structure is to be reared. The full facts are to be known.

Co-operating in this campaign are the Home Mission Council, composed of twenty-seven general Boards engaged in national Home Mission work, and the Council of Women for Home Missions, which has nine constituent Women's Boards, national in their scope—indeed, these organizations represent practically the entire Protestant Home Mission forces of America, both men and women.

It is planned that during HOME MISSION WEEK America's moral and religious needs be presented in and by every church in every community on *every day of the week*, from November 17th to 24th, inclusive, through specially prepared literature and programs which will be adapted to every constituency of our great denomi-

nations.

During the three months' period preliminary to HOME MISSION WEEK material for educational and inspirational use will be supplied.

Classes will be organized during the preliminary period for the study of outstanding American social and religious problems.

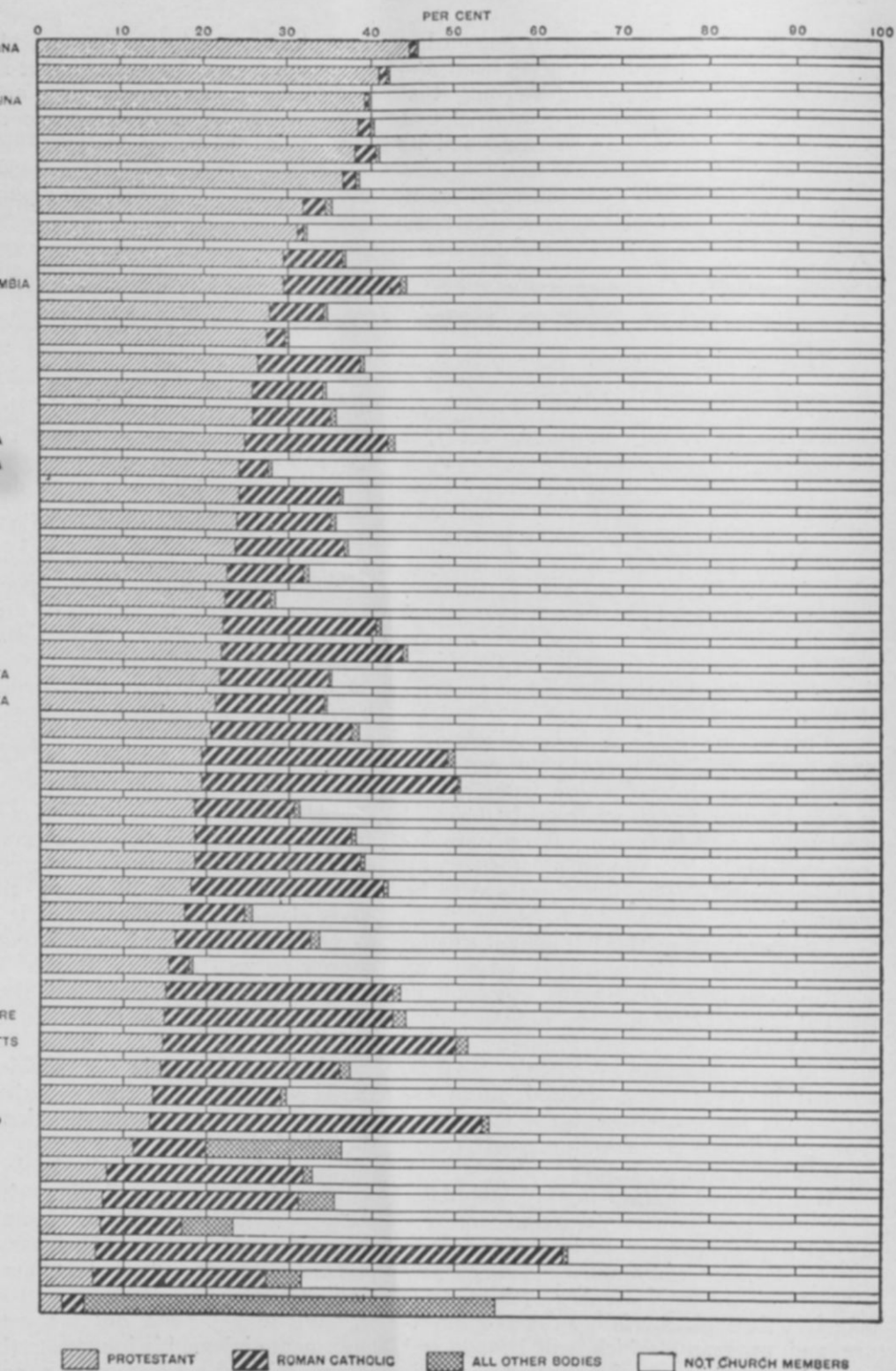
It is proposed that on the opening Sunday of the Week the pastors of the various churches will present Home Missions in a thorough and inspiring manner, and the following five days will be devoted to conferences, women's missionary meetings and church meetings, dealing with the largest problems confronting us, a uniform program being adopted.

HOME MISSION WEEK will, therefore, be the culmination of a campaign of education covering a period of three months, through the use of literature, the press, study classes and conferences. It is aimed to reach the men and women outside the church as well as those inside. It is intended for the country and the village church as well as the church in the town and the city.

It is conducted in the confidence that the Home Mission Agencies of the Church are equal to the present situation, and in the belief that an awakened church, an intelligent church, an enthusiastic church, will result in a contributing church, to make possible, through the Home Mission Boards, an American Missionary Enterprise, which will truly make "Our Country God's Country."

We may depend on this nation-wide movement giving a big impetus to the special Home Mission project of our Federation,

LUTHERAN MISSION WORKER



involving an extra fund of \$15,000. With this much-needed stimulus, may we be able to give a good account of ourselves on this score, when we come to Toledo.

By that time the search-light of this

investigation will be turned on us, and our honor or shame will be in sight of the whole continent. We haven't a minute to lose in getting ready. Why not act as if this movement were planned for our benefit?

This Nation's Religious Complexion by States

PUBLISHED BY OUR GOVERNMENT CENSUS BUREAU

This startling diagram is enough to sober the most sanguine, and make us wonder what the future of our Republic will be? From Utah, with the smallest, to South Carolina, with the largest, proportion of Protestant elements in the population, where does your own State come in? Not a single one has HALF its people Christians, and it is high time that the Home Mission Boards of all denominations federate for aggressive work in our own country, as they have already done for the work on the foreign field. It makes one's brain faint and one's heart sick, to run the eye down that whole vast empty space on one side of the centre line. Yet, on the other hand, just suppose the Christian forces of the United States, as shown on the opposite side of the centre

line, would rouse themselves to apply the omnipotent Gospel to the waste places in America, both as a patriotic and a religious duty, to our nation and to our Sovereign Lord! What a tremendous force would this land become, as God's right arm for the Evangelization of the world! Therefore, let the slogan of our Home Mission battle-cry be this: "America not for America's sake, but America for the sake of all mankind." Our real problem lies not in India, not in Japan, not in China, not in Porto Rico, but right here at home. Think of the appalling fact that in a great State like New York, only 15 out of every 100 inhabitants are Protestant Christians of any denomination! Study the other States carefully, one by one.

Modern Methods in the Country Church

Extracts from a leaflet entitled "Modern Methods in the Country Church," selling for five cents, copyrighted by the Young People's Missionary Movement, 156 Fifth Avenue, New York, and is used by their permission."

By REV. MATTHEW BROWN McNUTT,
A Presbyterian Pastor in Rural Illinois.

More than half the people of our great nation still live in the country. And until some short cut is discovered for producing food in chemical laboratories, the agricultural regions will continue to be peopled. These millions must be supplied with the Bread of Life. The country church, therefore, has and will have a mission for years to come.

The methods employed in the country churches to-day are either those transplanted from the city, or they are methods that were in use fifty years ago—the one class of methods is as ill adapted to the modern needs of the country as the other.

Perhaps the country church of the past was all that was needed in its day, or was as good as the country people could then afford. But the new era of scientific farming, and the introduction of the modern comforts and conveniences into the country home, have made possible better things for the rural churches.

What the country church needs is to work out its own problems from the country point of view. It needs to devise appropriate methods, and to evolve and build up a type of life fitting into the needs of the country people as we find them to-day.

I am not a crank on methods. It goes without saying that without God we "can do nothing," no matter how good the methods. However, without placing any limitations on the Almighty, I believe that God can dispense His grace more effectively through common sense methods and a first-class equipment, than through slipshod methods and a poor equipment. He can and

does sometimes use weak and foolish things, but he certainly does not prefer weak things rather than the strong and wise. From nothing, nothing comes, is as true in the kingdom of grace as it is anywhere else. The country church has yet to learn the value of modern methods and the superior advantage of a first-class equipment.

My own parish is a country field thirty miles west of Chicago, and six miles from the nearest railroad. It is surrounded by no town or village—the church and parsonage stand alone on the open prairie. When I took charge the congregation was then worshipping in a frame structure built half a century before. It was the old type of church architecture—one room, boxy, straight board seats, small plain glass windows and with scarcely any furnishings. Everything about the place reminded one of a man who had gone away on a long journey and had forgotten to leave any one in care of his abode. No one had united with the church for five years. A club house had been fitted up in the neighborhood to house an organization that called itself "The New Era Club," but whose chief object and amusement turned out to be dancing, though its original promoters had hoped for something better. Many of the young people of the neighborhood, including church members, were spending evenings there. The dancing element from the surrounding towns had also begun to frequent the place.

The only service the church attempted was to open the doors on Sunday for preaching and Sunday School. Collections were taken once a year each for missions and ministerial relief, and this was practically the extent of the benevolent work. Two-thirds of the Sunday School teachers were members of one family. The three elders each taught a class in the Sunday School. One of these elders was also Sunday School superintendent, Sunday School treasurer, church treasurer, and treasurer of benevolences. All this very discouraging situation existed in the midst of a thrifty and prosperous community, with free delivery of mail, good substantial houses and barns, thoroughbred cattle, and all the modern farm machinery in the market.

This run down condition of the church was not a reflection upon the Church people of the community nor upon those entrusted with the leadership at that time. They were good, earnest, conscientious men and women. No one knew better than they that the affairs of the church were not going well, and none deplored more than they the sad and apparently hopeless situation. Had they not been of the right kind of stuff, the church would doubtless have disbanded years ago, as many such churches have done. None were more anxious that the church should grow and prosper, and as a rule they have been ready and willing to adopt the new plans and methods, and are still among the most loyal and efficient workers.

The condition of this church at that time was not exceptional. Other country churches were and are, still, in the same plight. Some people were saying the country church has outlived its usefulness, and that was and is true of the old type of country church. Many such have given up in despair and disbanded. Many others still exist at the same dying rate. What was the matter with this country church? What is the matter with that type of country church? My diagnosis of the case is, simply, a lack of vision, and the want of adaptation to the new needs. Jesus, the head of the Church, once said, "I came not to be ministered unto, but to minister." Believing, therefore, that he intended his church to be a ministering church, I began with the idea that religion has to do with the whole man—body, mind, and spirit; that it deeply concerns his social life, his business life, his education, his amusements, and everything else that pertains to man's well being. I myself was brought up in a country church, and the idea I got of it in my boyhood was that the church is a sort of a Sunday affair, which did not seem to have much to do with our daily lives, or our occupations and amusements. It demanded nothing of us, apparently, but to go to church and sit still. Our companionships were outside of and independent of the church. It was the day of the husking bees, the apple cuttings, the sugaring offs, and all those wholesome neighborhood pastimes

in which old and young alike engaged with such pleasure and profit. What a pity they have gone out of date! It was before the day of commercialized pastimes—the amusement parks, the public dance halls, the cheap vaudevilles and the like. It is alarming how rapidly these modern creatures are creeping in upon the country people, in these days of the trolley, the automobile, and the horse and buggy which every young man on the farm now possesses—even the hired men. It is far easier now for the country people to get into the world current than it was forty years ago.

Now I love that dear old country church of my boyhood days, back in the hills of Pennsylvania, and I like to think that it did me a great deal more good than I realized either then or now. It might have done worse. And it is furthest from my purpose to speak disparagingly of it, or of the dear people who were its leaders. I love them every one. It perhaps served its day. But the point I am making is that that type of country church will not meet the needs of the country people to-day.

With these recollections of my childhood and the church, I resolved first of all, when I went to my own parish in the country, that I would get next to the boys and girls; that I would make that old church a great center of attraction; a hub of joys, of happy memories and associations for that entire community. I determined, with God's help, to make it an indispensable institution to every man, woman and child within its reach. One of the good old elders, they called him "Uncle Dan"—one of the dearest and best of men—put his arm around me one day, and said very seriously, the tears rolling down his cheeks, "Our young people have got to dancing and they are being wooed away from God and the church. How are you going to deal with them?" I replied, "Uncle Dan, it is impossible to shut off a stream entirely unless you give it some other outlet."

I set to work, first, and organized an old-fashioned singing school. It might have been anything else just as well—a class in scientific farming, domestic science or nature study. I chose the singing school

because I had some knowledge of music. The idea is to have something that will afford a point of contact between the leader and the people, and also to get everybody interested in *doing* something. The singing school met one night in the week in the church. There was some good musical talent among the young folks and this new enterprise proved to be a great hit. Out of it grew a good strong chorus choir, a male quartet, a ladies' quartette, an orchestra, and some good soloists. Besides, it improved the singing in the church and Sunday School a hundred per cent. The chorus went to the homes of the aged who were too feeble to come to the meeting house. It sang for the sick. It sang in the homes of those who never heard any other music.

The church building was not suited for social gatherings, so a series of sociables was planned at the different homes. These were not the money making kind; they were sociables, indeed. The older people often attended and engaged in the play with the young folks. Refreshments were served free. At these gatherings special attention was given to strangers and to the backward boys and girls, and a few of us always had upon our hearts those who were not of the fold of Christ. They grew to be a sociable lot of folks, I tell you! They became well acquainted. And such fellowships! Such friendships! Such companionships! And all centering around the church.

The women of the parish had long had a missionary society. One of the mothers said to me one day, "Pastor, don't you think it would be a good thing if we had some kind of a little social circle for our growing girls? They are just aching for something to do." I said, "Yes, let us have it." She invited them to her home one afternoon and nine responded. They had a delightful time, and they called themselves "The Girls' Mission Band," deciding to meet thereafter once a month. In these little gatherings were combined the devotional, social, educational work, and club features. After the program they would sew and make garments for the poor in the city. A meal



THE OLD CHURCH BUILDING

is always served at these meetings by the hostess. The "Band" grew and so did the girls. When they became women they changed the name of the Band to "The Young Women's Missionary Society," which now has nearly forty members. As the young women marry, they are transferred to the Women's Society.

A similar work was begun for the young men. It is simply the young men's organized class in the Sunday-School, and is called "The Young Men's Bible Class." It has upwards of fifty members. This class meets every Sunday morning with the Sunday School for Bible study and is taught by the pastor. Besides, it meets the first Tuesday of each month for fellowship, fun, business, devotions, and for literary and social purposes. Much has to be combined in one meeting, because it is difficult for people to get together very often in the country. This class, and the Young Women's Class have become the strong right arm of the Church. We are now selecting our teachers and officers for the Sunday School and church from them.

The young men conduct a lecture course, not for pecuniary profit, but for the sole and only purpose of furnishing wholesome entertainment for the community. We have had some gilt-edge attractions. The entire community patronize this lecture course without exception and regardless of creed. People from the surrounding towns are frequently seen in the audiences, driving sometimes ten miles or more.



THE NEW CHURCH BUILDING

You are wondering what became of the dancing? Well, they forgot all about it in two years, and there has not been a dance in the New Era Hall for over eight years. The building stands idle and is crumbling to ruin. The pastor never mentioned dancing in the pulpit or to a single individual in private. It was simply starved out.

Our Sunday School is well organized and graded, and has three hundred members, including the Cradle Roll and the Home Department.

The pledge system of finance has been introduced for the local work, and for benevolences as well. Our ideal is a pledge from every man, woman, and child to use the duplex envelope. A financial secretary keeps an account with each individual and sends statements at the end of each quarter if necessary. We have found that the pledge system of a weekly offering is a great improvement over the old way of taking collections once a year for the "Boards." This church in the last ten years, in addition to building a \$10,000 edifice, remodeling the parsonage, making other improvements, and increasing the minister's salary forty per cent., has given to benevolences \$5,270, as against \$6,407 in the fifty years preceding. Yet the various societies in the church are not made money-raising institutions. The system of raising money by sociables, fairs, and other devices has been entirely abolished. As an ideal we are working toward the entire support not only of ourselves but also of both a home and foreign missionary.

There have been no services in this church by professional evangelists for ten years. Formerly, this was a favorite method. Such distinguished evangelists as Moody and Sankey, and Majors Cole and Whittle have conducted meetings, and these were successful, too. But there is not another ten-year period in the history of the church that shows as many accessions as the last decade. The one by one method has been used. In the Sunday School, every class is a personal work class. The teachers are encouraged to lead their pupils in personal work. Hence there have been few communion services when there was not somebody to unite with the church. There is scarcely a person in the parish between the ages of fourteen and twenty-one years of age who is not a member.

A church library has been started, which already has a thousand volumes. It is purposed to put in a line of reference books. A number of study courses are being planned, both in religion and in missions, also in scientific agriculture, civil government, sociology, nature study, and domestic science. We are seeking to revive the "fireside university" and to teach the country people the possibilities of home study. It is not the purpose of the church to become a knowledge imparting institution as such, but rather to create an atmosphere of research in the community, to foster the spirit of inquiry and investigation of truth, and to afford occasion and opportunity for such investigation.

To sum up the principles underlying these methods: Make the church a ministering institution. Let it be many-sided. Let it seek to serve the whole man, body, mind and spirit. Let it seek to make this a new earth by teaching the people to do *all* things to the glory of God. Let them know that honest toil is sacred, that innocent amusement is holy, and that these are also ways of praising and glorifying God. Let the church seek to discover to men their talents, and then encourage and help them in their development. Distribute the responsibilities as widely as capacity for efficiency will warrant. Lead everybody into doing something useful for somebody else. Let there be as much preaching of the

gospel as ever—and more—for the gospel of Christ is still "the power of God unto salvation to every one that believeth," but let there be more of the spirit of Christ in ministering to men. Make it easy for people to do right, and as hard as possible for them to do wrong.

There is plenty of good solid work to be done in the country church. "The harvest truly is plenteous but the laborers are few." It is astonishing how few men the Lord seems to be calling to our country churches. I say it reverently. How many ministers are preaching in the country churches because they love the work and realize its importance? Too few. Many are staying in the rural churches not from choice, but from force of circumstances. If they are young they feel too inexperienced to tackle a city church. So they practise awhile on the farmers until they learn their business, and the Lord calls them to a larger (?) sphere of usefulness in some city. The country needs ministers of vigor in body and in mind, who choose the rural work first of all because of its importance, and who come determined to stay it through. Here is a work that calls for dauntless courage, the brightest talents, and the most heroic and self-sacrificing spirits. Let no minister of the gospel be afraid or ashamed to take charge of a country church and "be buried from the world," as some have put it. And if any one undertakes such a work, let him stick to it. The hope of the country church is the long pastorate. Let no one engaged in this work be keeping his head up in the air all the time, looking around for a bigger place. The chances are the man who does that is not big enough to fill the place he has. Magnify the work! Make of the little church a big church,—large in helpful ministries, great in discovering and utilizing opportunities for service, wonderful in seeing and realizing the possibilities of country life. Whoever does this will be doing one of the noblest and one of the most needed services for his country and for mankind. Colonel Roosevelt has well said: "In the last analysis, the man on the farm is the man upon whom our whole civilization rests. The growth and progress of the country depend upon

him. I want to see conditions kept favorable for him and for his wife." Does a mother feel that her sphere is narrow, or that her work is in vain, when she rears noble sons and daughters for her nation? It is the supreme prerogative of the country minister to shape the early lives of presidents, statesmen, preachers, teachers, missionaries, and business men, and to conserve the physical strength and the moral and intellectual vigor of the whole human race, by leading the country people in truth and righteousness, and it is one of the biggest businesses on earth.

* * * * *

Any young man of the first order of talents who will devote his whole life to a country parish will achieve more in immediate personal effect on his surroundings, will reach farther in the lives of the young people he moulds, and will almost certainly continue longer in active pastoral service

than any young minister of equal talent who chooses the city.

Does a man really wish to bring the gospel to places threatened with spiritual pauperism? Then surely the country calls him.

Does a man hope to count socially in his own times? The very biggest social need of this era, is such reinvigorating of the life of the countryside, that it shall not cease, with its calmness and steadiness and poise, to serve as an adequate counterbalance to the headlong rush of the city.

Is plastic material an appeal? There is no other material so delightfully plastic as unsophisticated, unspoiled country youth.

Is richness of probable outcome an allurements? The rural districts always have produced a preponderance of the nation's greatness; to cultivate new crops of the same product in the same old soil is an unsurpassable labor.—*Dr. Nolan R. Best.*

A Wise Man from the East at Peterson's Inn

A True Story, Not Fiction

We've had a Hindoo here the last few days, a doctor of medicine by the name of Ilahi. He has his diploma from one of the principal American schools, and is a man of most unusual intelligence. Nevertheless he is beautifully humble and unassuming. On the whole he is as different from the ordinary westerner (by which I mean American or European) as if he had come from another planet.

The second evening he was here, Peterson got into a heart-to-heart conversation with him, and finally induced him to tell his story—precisely what I, for one, was most eager to hear. It appears that he had come over to this country for the purpose of preparing to return to his native land as a missionary, but that he had changed his mind after his arrival and taken up medicine instead.

"If it be not impertinent," said Peterson deferentially, "may I ask you why you changed your mind?"

A deep sadness swept over the otherwise cheerful face of the doctor. He seemed reluctant to speak.

"That," he said after a while, "is a

matter I never speak of unless I am requested to do so. But since you ask I must answer. It is this way. Six years ago, while journeying through the little village of Baheli, in Bengal, my attention was attracted to a crowd of people a short distance away. I went over to see what the attraction was, and found that a Christian missionary was preaching to them. I stopped and listened. During the course of his address he opened a book he had and read a passage. It was the parable of the True Vine. I thought that I had never heard anything so profound. I thought of it all day. The next day I went back and got acquainted with the missionary. He took a liking to me and taught me the fundamentals of the Christian religion. After a time I was baptized and became a Christian.

"The infinite beauties of the Word, especially the New Testament, and the wonderful depth and clearness of its teachings thrilled me with unutterable joy. Then one day I asked the missionary about the countries that have adopted this religion and send missionaries to distant lands to proclaim it, and he told me that America is considered

the most Christian of them all. From that moment on I had no higher desire for this present life than an opportunity to visit America. I dreamed glorious day dreams of the land of the Lord, the land sanctified by such a gospel and practicing the teachings of that divine Master. I had already decided to become a missionary, unworthy though I was, but I could not feel satisfied with merely getting the instruction that I could have received from Christian missionaries in India; I must go to the country where they practice this religion and see it, as it were, in full bloom. And so I came to America.

"Well, America is a great country, I can see that. But it is not what I had come to see. The Christian religion is here, sure enough, but nobody seems to care a great deal. Men live for this earth-life and think of little else. They make a great fuss about the church, but most of them stop at that. They do not practice what they pretend to believe. I came expecting to see multitudes of disciples of the Christ, consecrated, spiritual minded, loving one another; I found a hustling, bustling, worldly minded mass of men, each one bent upon his own gain, frantic with his mania to get rich quick—or at

least to protect himself and his family from the robberies of some one else. I came expecting to find a nation seeking the kingdom of God and his righteousness above all else; I found a nation seeking material possessions and sensual comforts above all else. I came expecting to find that the New Jerusalem had already come down out of heaven, as we are told that it will some day, and resting upon this western continent, filling the air with melody and fragrance; I found huge cities of filth and shame, reeking with immorality and blind to all that is noble and true.

"The shock was more than I could endure. It blotted out the light of heaven, even as the soot of your boastful cities blots out the light of the sun. It shook my faith in God and his Christ to the very foundations and left me forlorn and confused. To return as a missionary of the gospel, from such a scene, was utterly beyond me! After a time I decided to take up the study of medicine. My intention now is to go back to my people and do what I can for them, but the disillusionment in this country is, I think, the saddest experience of my life."

—*From the Lutheran Companion.*

Mormonism, the Islam of America

Our nation's bill of indictment against the Mormon leaders contains the following items of their intolerable infamy:

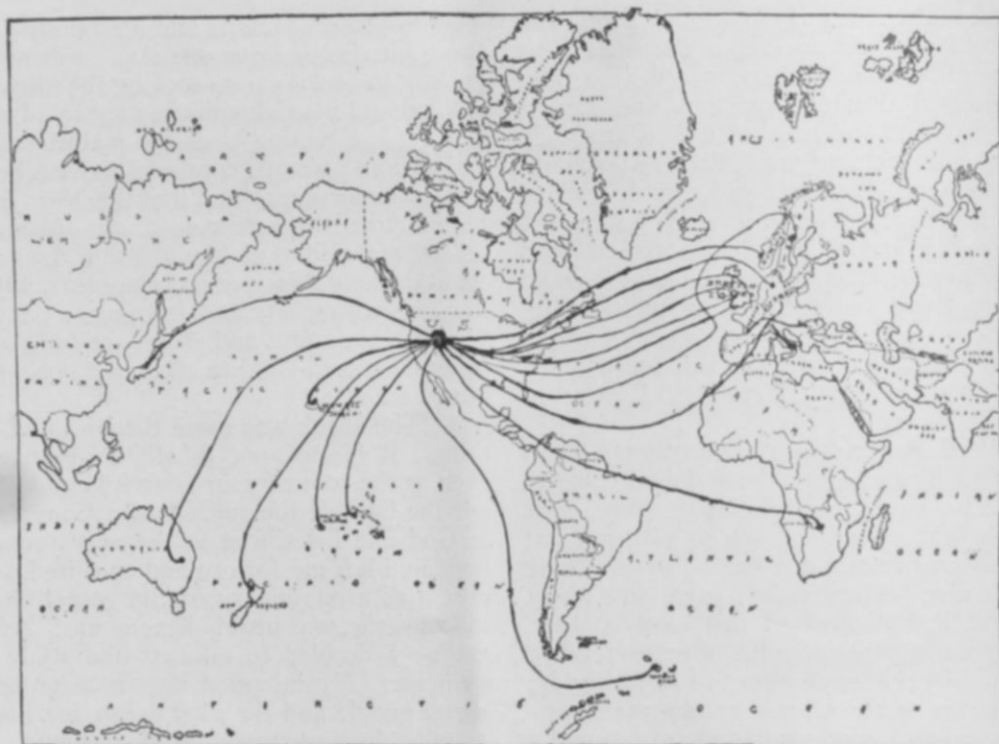
1. They have violated all the compacts which they made with the United States in order to gain Statehood.
2. They continue to inculcate and to compel the practice of polygamy, by precept and example.
3. They maintain "cities of refuge" in Utah, which they call "lambing stations," where their polygamous children are born.
4. As dominating the civic affairs of Utah, they use a controlling influence upon the politics of many States surrounding, by their use of ecclesiastical authority.
5. They shield themselves, their crimes and their treasons from punishment and from public judgment by the most wicked use of financial and political power.

The Mormon Church is a Kingdom set

up within this republic—bound by no promise, respectful to no statute—holding for its purpose a destruction of Christian marriage and free government, and the substitution of orientalism in the home and the civic domain.

Each of our political parties ought to embody in its platform this year a definite promise to the people of the United States, to break "the new league with death, the new covenant with hell" by which the polygamous priests are protected in their blasphemy to God, their treason to the nation, their tyranny over the minds and property of men, and their degradation of women and children.

The wife of a new polygamist cannot claim a husband. Her children are taught that they must not use a father's name. They are born in falsehood and bred to the living of a lie. Their father cannot



THE DEADLY MORMON OCTOPUS

Published by the Interdenominational Council of Women for Christian and Patriotic Service

even publicly acknowledge them—any more than he can publicly acknowledge their mother. Here is a condition of society unparalleled anywhere else in civilization—unparalleled even in barbarous countries, for wherever else polygamy is practiced, it has at least the sanction of local convention. And the consequent suffering that falls upon the women and the children is a heart-break to see.

All churches of this land should help arouse our people to this infamy and menace. If the American people once know the truth, the Mormon evil will disappear before it, just as the rule of Diaz, to the amazement of the world, has vanished from Mexico.

Patriotic Christian women, of all denominations, have inaugurated a campaign to give the widest possible publicity to Mormon abominations, and to stir up the righteous wrath of public sentiment which shall express itself in summary legislation, once and for all. Lutheran women in the Philadelphia Council are Mrs. E. R. Cassaday,

Mrs. J. F. Hartman, Miss Lydia Kraber, Mrs. C. L. Fry.

This map shows how the Mormon Church, like an octopus, is drawing under its evil control, converts, mainly young women from all over the world. From these centers the converts are sent to Mormon settlements in the West, by their votes to increase the political power of the Mormon Church and by their tithes, its financial power.

The head missionary in Europe who forwards many of the converts to the United States was until recently Heber Grant, who, when he fled from this country to escape arrest, because of bigamy, was made chief European missionary by the Mormon Church, with headquarters at Liverpool. When he finished his mission another polygamist, an apostle, was put in charge, and this polygamist is said to be the official shipping agent of the White Star Line. In Idaho, the brother of this recent polygamist, also a Mormon, holds the office of State Immigration Commissioner, to which he was

appointed by the Governor of Idaho.

How many missionaries are working for these converts we do not know, but in England, where investigation is now going on, it is found that 1178 Mormons are engaged in the missionary work in that country alone, and that they distributed nearly six million religious publications in 1910 and made many converts, especially among the mill girls of Lancashire. Mormon Mission Stations are also numerous in Norway, Sweden, Denmark, Holland, Belgium, Austro-Hungary, Italy, France, Scotland, Ireland, Wales, Canada, Australia, New Zealand, Japan, Sandwich Islands, Hawaii, Tahiti, Samoa, Mexico and South Africa. Since the expulsion of Mormon elders from Prussia, Zurich has been made the center for work in Germany and Switzerland.

In Bergen, Norway, the Mormon missionaries have been making a house to house canvass, and have been unusually active. They have also purchased a gathering place, for 50,000 crowns; the money for the same has come from Mormon headquarters in Utah. The Lutheran Cathedral congregation in Bergen has appointed a committee to provide ways and means for counteracting the Mormon work. An effort is on foot to pass a city ordinance prohibiting Mormon propaganda.

President Theodore Roosevelt, representing the majesty of the Republic, stayed us when we might have won our own liberties in the revolt that was provoked by the election of Senator-Apostle Reed Smoot. Misled by political and personal advisers, the President procured delays in the Smoot investigation.

He seduced senators from their convictions.

He certified the ambassador from the sacrilegious Kingdom of God as a qualified senator of the United States.

He gave the hand of fellowship to Joseph, the tyrant of the Kingdom.

He rebuked our friends and his own, in their struggle for our freedom, by warning them that they were raising the flag of religious warfare.

He filled the Mormon priests with the belief that they might proceed unrestrainedly to the sacrifice of women and children



MORMON TEMPLE AND STATUE OF BRIGHAM YOUNG, SALT LAKE CITY

upon the polygamous altar, to the absolute rule of politics in the inter-mountain States, and to the commercial exploitation of their community in partnership with the trusts.

The one policy that President Taft seems to have accepted unimpaired from his predecessor is this same respect for the power of the Mormon kingdom. In his placid and whole-hearted way he has encouraged his co-ordinate ruler, the Mormon Prophet, and extended the Executive license to the support and inevitable increase of these religious tyrannies of the Mormon hierarchs which now the people of Utah, unaided, are wholly unable to combat.

The infamous Mormon Prophet of Utah is not a local despot only; he is a national enemy; and the nation must deal with him.—From Ex-SENATOR FRANK J. CANNON, in "Under the Prophet in Utah."

Our Twin Continent on the South

MRS. KATE BOGGS SHAFFER, PH. D.

"America for Christ," is the banner motto of Home Mission Boards. In the general acceptance of the term, America stands for the United States, while America proper includes all the Western Hemisphere, with one-fourth of the earth's surface, and one hundred and sixty millions of people.

In the providence of God, the northern part of the Western Hemisphere has grown into a world power, while the southern half, with superior natural advantages, is undeveloped in its resources and in its intellectual, moral and spiritual life. The Americas are twin continents and deserving of the same blessings. One, successful and prosperous, has become the envy of the world; the other, enslaved in her superstitions, has been left alone with her images. And strange as it may seem, the sister to the north has been so engrossed in her own upbuilding as not to have even a passing knowledge of her twin to the south. Their differences are in the character of the men and the religions which have dominated them.

Half a century ago, Allen Gardiner wrote, "While efforts to spread Christianity in other parts of the world are carried on with vigor, all animation dies when South America is but hinted at." A recent writer says, "As we turn the pages of missionary books, we find that the history of India, Africa, China and Japan have been carefully studied, the pages marked and sometimes worn, but if South America is treated at all, you will find as I did, that some of its pages have never been cut."

Modern missionary effort naturally turned to non-Christian countries because of their great need, but increasing acquaintance with South America indicates that she is perhaps as needy as idolatrous India, or darkest Africa, or even China or Japan or the isles of the Sea, and that few lands today challenge the Christian world with such an imperative appeal as this neglected continent.

When American discovery had just begun, Pope Alexander VI. decided that the

new lands discovered, or to be discovered, should be divided between the monarchs of Spain and Portugal. By this edict, the Pope made it possible for Spain and Portugal to fasten upon one-seventh of the earth's surface, all that was reactionary and mediaeval in Church and State, and to keep the great South American continent in bondage for three hundred years.

Columbus dedicated both Americas to the Head of the Roman Hierarchy, and to Ferdinand and Isabella of Spain, who made his exploits possible; but by an inscrutable providence, Anglo-Saxons, imbued with the spirit and principles of the Protestant Reformation, were permitted to come to the Northern Continent, while the Latin races took the Roman Catholicism of the Spanish Inquisition to the Southern.

The settlement of North America began with the love of liberty; that of South America with the search for gold, and its pursuit has steeped the continent in blood such as no other continent has ever known. One historian says, "Blood has flowed like water from Darien to Cape Horn." Every revolution in the olden times, and revolutions have been numbered by the hundreds, was a gory one; in some, the slaughter has been incredible, so that some sections have fewer inhabitants than they had four centuries ago. The ecclesiastical conquest followed the military. The priest soon became more powerful than the soldier, and the Pope overshadowed both soldier and civilian.

The story of the overthrow of the great Inca Empire, which was the highest type of civilization found on the Western Hemisphere, is but one of hundreds that might be told to show the perfidious and inhuman way in which religion has been made the handmaid of cruelty, treachery and avarice. The historian, McKenzie, affirms, that human history has had no page so dreadful as that of the Spanish conquest of America. The number of Indians who perished within fifty years has been estimated at from ten to forty millions. Unutterable wrong and oppression contin-

ued for nearly three hundred years, when, almost simultaneously, every province from the Rio Grande to Tierra del Fuego arose in rebellion, and cast off the foreign yoke and adopted the republican form of government. The people were poorly prepared to rule, as the writhings and spasms of the last hundred years testify, and a united commonwealth is yet a long way off.

South America has never had a Washington or a Lincoln, and more than all, she has never had a Luther and an open Bible, and Luther's people have failed to take the Bible to her. In the open Bible may be summed up the difference between North America, a progressive Christian nation, and South America, a semi-Pagan nation. The early settlers brought their Bibles with them to North America. Bibles are still burned in South America. Then the Pilgrim Fathers brought with them their wives, and reared their children in honor; the Spaniards brought no wives, and children begotten and reared by heathen mothers were poor material to make a stable empire. North American civilization was developed through the Christian home, while South America had no home; the one became Protestant and powerful, the other slavish and stagnant. No more striking picture is to be found of the blessings of an open Bible and the Christian home, than that presented by the backward and ignorant Southland won by the sword, under Roman Catholic races, and the flourishing and intellectual God-fearing and liberty-loving Northland, under Protestant Anglo-Saxons.

"What happy missionary shall be sent to bear the name of Christ to these western regions?" exclaimed Henry Martyn, as he touched at Brazil on his way to India, in the early part of the nineteenth century. "When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrine of the true Cross be held up?"

As early as the year 1529, while Luther was still living, a company of his followers left Germany and settled in Venezuela. In the colony founded by Admiral Coligny in Florida, in 1567, there were Lutherans. Trusting themselves to the promised com-

passion of the Spanish General, who was "sent to gibbet and behead all Protestants," they were slain, and a cross was erected over the dead bodies with the inscription, "We slew you not as Frenchmen, but as Lutherans." In 1574, "twenty-one pestilent Lutherans" were executed in Mexico.

From Reformation times, Lutherans from Germany and Northern Europe have continued to emigrate to Latin America. German Lutherans have seven Synods in South America. They have their own seminary to train pastors and teachers, also orphanages in Rio Grande and Chile. They have a missionary society to work among the natives, and a score or more of deaconesses. Several traveling missionaries are active in organizing new churches and preaching stations. The Moravian Mission in Dutch Guiana are largely manned for many years by Lutheran ministers. It is estimated that there are a million Germans in South America today. The Lutheran Church of Europe is caring for her own in South America as best she can, but even among her own people the field is practically untouched. Hundreds of thousands of them are without Gospel privileges, to say nothing of the teeming multitudes around.

The question naturally arises, "What have Lutherans of Anglo-Saxon America done to give the Gospel to Latin America?" The Missouri Synod opened mission work in Brazil early in nineteen hundred. The work has been marvelously successful. A Synod has been organized and a seminary established with nineteen students, nine of whom are preparing for the ministry and nine are teaching in the parochial schools. This foothold gained in Brazil gives promise of becoming a great factor in the development of the Lutheran Churches in that land.

In December, 1908, the Woman's Home and Foreign Missionary Society, through the Board of Home Missions of the General Synod, sent Rev. S. D. Daugherty to Buenos Aires, Argentina, with the establishment of a mission in view. Mr. Daugherty found a field of unlimited opportunities, and during the first year was enabled to organize a congregation of one

hundred members, largely made up of Scandinavians, Swedes and Danes, some of whom had not had the privileges of their own Church for twenty or more years. Plans are under way for opening several Sunday Schools among Spanish-speaking peoples, and the outlook is good for a successful work. In March, 1910, Mrs. S. D. Daugherty joined her husband in Buenos Aires and Rev. J. R. Enger was sent to take charge of the Scandinavian congregation.

Only a beginning has been made in the

evangelization of Latin America. It is to North America, not to Europe, this Continent is looking. The Christ of the Andes is her symbolized appeal to the people of the North. "*America for Christ!*" That means *all America*, from Alaska to Tierra del Fuego. The motto need not be changed, but the conception of its border. And there need not be less done for India and Africa and the United States, but more for *All America*.

(Extracts from a leaflet published by the General Synod's Literature Committee.)

Lutheran Missions in the Dark Continent

(Extracts from two leaflets, by Miss Mary Baylies and Rev. P. A. Laury, published by the General Synod Society's Literature Committee.)

Where is Africa?

It is a large peninsula forming the southwestern part of the Eastern Continent.

How is it joined to Asia?

By the Isthmus of Suez.

How does it compare in size with other countries?

Its area is three times as great as Europe and four times that of the United States.

What desert divides Africa?

The Sahara, which is as large as the United States.

Which is the largest river?

The Nile.

Which is the most important?

The Congo, which, with its navigable streams, has 10,000 miles of water.

What is the climate of Africa?

It is tropical and semi-tropical. Some parts are extremely hot and dry, while in other parts it is very hot with quantities of rain.

How long does the rainy season last?

Four months, when the rainfall is 130 inches.

What races inhabit Africa?

Above the Sahara are the Caucasian, the Hamitic and the Semitic races; below it are the Negro and Bantu.

What is the population of Africa?

170,000,000.

Why is Africa called the "Dark Continent?"

Because it is so little known, much of

its territory being still unexplored. Another reason is that the great mass of its people are utterly uncivilized, ranking among the lowest savages of the world.

Name the five worst sins of the African people.

Drinking liquor, slave trading, tribal wars, cannibalism and human sacrifice.

How do Africans travel?

Always on foot. The roads are simply narrow paths, just wide enough for one foot to be placed before the other.

How do the natives dress?

They wear simply a breach cloth, and the children wear no dress at all.

How are the women regarded in Africa?

In the light of property, and a man's wealth is counted by the number of wives he owns.

Describe woman's daily work.

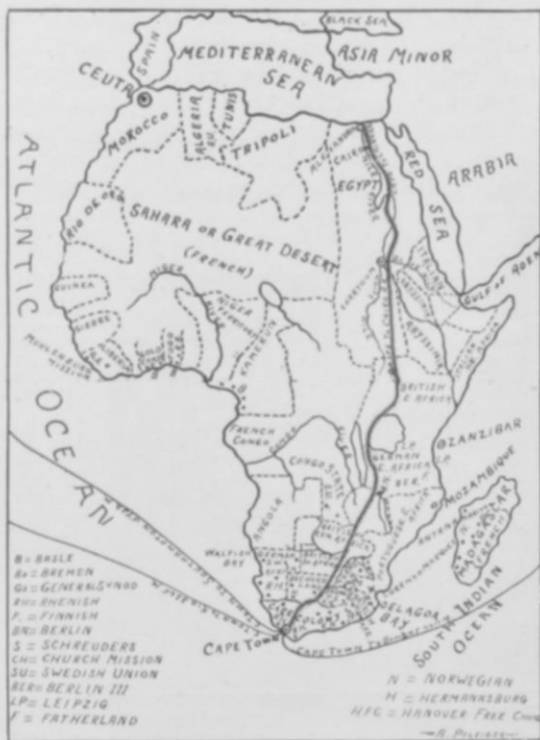
She must prepare the ground for seed sowing, must plant, cultivate and harvest the crops. She must carry home the heavy baskets of vegetables. She must be the miller of grain, must bring the wood and water for cooking, must prepare and serve the meals, and, in short, she is but a slave and drudge.

What is the native religion?

Paganism of the lowest type. The Africans are intensely superstitious, believing and practicing witchcraft in all its worst forms.

What about Mohammedanism?

It is spreading with most alarming rapidity, and threatening to rivit the shackles



MAP OF AFRICA

Courtesy of the General Synod Society

of the False Prophet on the whole Continent.

Where and by whom was Christianity first preached in Africa?

In the city of Alexandria, by Barnabas.

Who was the first convert to Christianity?

The Ethiopian Eunuch.

Who were the first missionaries to Africa?

When Ziegenbalg and Pluetschau, the pioneers of the Danish-Halle Mission, two hundred years ago touched Cape Town on their way to India, they were surprised to find that the Dutch chaplains were not concerned about the spiritual welfare of the Blacks. All that they could do was to remind them of their responsibility, and to pray that some one might heed the distressing cry of the forsaken. The first to hear the cry were the Moravian missionaries, who had read the report which the Halle missionaries had sent home. But the deadly climate, and the opposition of the Dutch masters, led them to abandon the mission

begun in 1737, and not until 1792 were conditions favorable enough to resume the work.

How many baptized Lutherans are there in Africa to-day?

Over 350,000.

What work has been done on the Gold Coast in West Africa?

This district is part of the Negro belt, and was formerly the scene of the slave trade. Here the Danish authorities, who were in charge of the Danish possessions, invited the missionaries of the Basle Missionary Society to labor among the natives. When four Basle missionaries landed, in 1828, they had a hard road to travel. The deadly climate twice reduced the force to one. That one was Missionary Riis, who by his devotion has merited the title, "The Door Keeper of the Gold Coast." With the advent of a colony of negroes from the West Indies, new interest was aroused, and though 39 died, and 50 out of 139 were obliged to leave on account of failing health, the work has prospered. The Christian community numbers 18,000.

What about the Slave Coast, just adjoining?

The greater part of the Bible has been translated. Through the assistance of a native chief, who led the way, the Bremen Missionary Union has extended its operations along the Abo and the Wuri rivers. Five deaconesses assist in the work. The adherents number 3,545.

Why are we especially interested in Liberia?

The origin of this Free State was American, and is a fair reply to all who deny the negro's capacity to rule himself. In this district, the General Synod, since 1860, conducts a mission that has accomplished much in an industrial line. It is useless to teach religion, if the converts themselves are not able to supply the needs created by a Christian civilization. Of the large number of missionaries sent out, no one served nearly as long and showed more devotion to the mission than the late Dr. Day and his wife.

What great fact is proved in South Africa?

If an illustration is needed to show that

the lifting up of a barbarous people cannot be trusted to civilization alone, South Africa can furnish a good example. At best, the trader and planter are concerned about the temporal welfare of the natives. It is a cold-blooded business proposition with him. Only the missionary has the spiritual welfare of the natives at heart.

Is Lutheranism a force in South Africa?

There are 175 Lutheran missionaries, 584 native helpers and over 100,000 members in South Africa. The work was greatly retarded through the late Boer war, but it is to be hoped that, in course of time, the societies will see order restored, and the era of prosperity revived.

How was the crisis in Madagascar overcome?

Two much credit cannot be given to the Lutherans of France who came to the rescue of the Norwegian missionaries, when the

French government, after its conquest of the Island, issued the decree that all education must be imparted in the French language. Through this assistance the Norwegian Mission soon recovered from the blow, and now has the enormous number of 58,322 pupils enrolled in its Christian schools.

Africa and Madagascar	Missionaries	Stations	Native Helpers	Communicants Adherents	Scholars
Basle	104	21	412	18000	9667
Bremen	16	5	12	3545	1000
General Synod	2	3	12	100	100
Shenist	51	37	261	29000	4847
Finnish	11	5	39	1235	1096
Berlin I	80	68	156	35034	8097
Schreuders	7	3	8	665	180
Norwegian	17	15	49	2060	714
Church Mission	9	5	28	631	150
Swedish Union	20	8	62	1573	6058
Hermannsburg	51	51	396	51000	581
Hanover Free Church	10	8	13	4050	468
Berlin III	19	15	20	642	305
Leipzig	7	7	218	218	281
Fatherland	8	4	28	502	502
Madagascar	46	26	1846	55371	58322
	448	281	3330	203526	91766



AN AFRICAN KING AND HIS COUNCIL OF STATE

(Courtesy of the Augsburg Publishing House, Minneapolis)

A Missionary Prisoner of the Czar



MISS AUGUSTA GUDHART

This brave-hearted Lutheran missionary, who had the high courage to volunteer several months ago for service among the Mohammedan women of far-distant Kurdistan, under the auspices of the Orient Mission Society of American Lutherans, is now being held a prisoner en route, by the passport officials in Russia. She herself is a Russian by birth, but was taken to Germany in her youth, to be educated by her grandmother. When of age she went traveling with an American family in different foreign countries, and finally came to America. Here she prepared for her medical profession, took a Penn. State diploma, and joined our Church at Allegheny, Pa. Through Rev. E. Goessling, a devoted friend of the Orient Mission, she became acquainted with its work in Kurdistan, and offered her services as medical assistant. Last March she set sail for Europe, only to be there detained in Russia and threatened with imprisonment, unless she

pays a fine of \$250.75, which the Russian governor claims she owes the country for not having had a passport when leaving Russia in her youth, and for having committed the great crime of living in Germany, America and other countries, without a Russian passport.

This detention is a sore trial, not only for the personal hardships involved, but still more because such workers as Miss Gudhart are so urgently needed on the field in Kurdistan. This field was assigned to the Orient Society of American Lutherans (an inter-Synodical organization) a year ago, to work in conjunction with the Herrmansburg Society of Germany, for Christianizing the Moslems of that region, which is inhabited by about 4,000,000 people.

On account of the political upheaval in Persia, these tribes are now ready for the Gospel as never before, and perhaps as never again. If the Christian nations do not eagerly seize the present crisis opportunity, and allow Islam to rally its disrupted forces, they will sweep everything before them and drive out the missionary agencies now at work in Oriental lands.

As medical mission work has proved the most effective agency of propagating the Gospel among Mohammedans, the Orient Society of American Lutherans has adopted the rule that all men and women whom it shall send out into Kurdistan must have medical, as well as theological training. As Miss Gudhart possesses exceptional qualifications for just such arduous and difficult work as our field demands, she was gladly welcomed as a much-needed addition to our feeble forces, and your earnest prayers are besought for her speedy release.

REV. P. LAMARTINE, *Treas. Orient Society.*

Volunteers for Africa

Sister Gertrude Temps, of the Deaconess Motherhouse at Baltimore, has volunteered for service in the Muhlenberg Mission, Africa, and will sail next month, in company with Rev. and Mrs. Arnold, who likewise have recently offered themselves.

The Nearest Way to the Moslem Heart

REV. JAMES CANTINE, MISSIONARY IN ARABIA

The Moslem heart is not different from yours or mine. What would appeal to us will appeal to them. But it must be the heart that touches the heart. The things of the heart—love, joy, peace, longsuffering, gentleness, goodness and the like, are what the heart esteems worth while the world over. The way then for those who would enter the Moslem door is to bring of these gifts which the heart always craves. If it were enough to *tell* of them, and of the Source from which they spring, our part would be simple. But the human heart demands more than this, else had the Gospel ended for us with the story of the disciples. There is only one way to prove to a Moslem that Christ can and will give to him now these blessings, and that is to show him that He *has* given them to us. Unless he is convinced that we have in our own characters and lives, more than he—more of love and benevolence, more of brotherliness and pity, more of true prayer and true submission to God—our progress will be slow indeed. There are things in the Moslem faith of which he is proud, and justly so. We must show him that in these we are better Moslems than he. There are things in which his faith is lacking. We must show him in these our riches, that he may recognize his poverty. It is in this very way, the evidential value of Christian love and pity, that our hospitals are such a help in reaching the heart. In the opportunity given for brotherly help lies the present value of our schools.

All this means that the nearest way is the hardest way for us. We have first to know the Moslem heart and the things he holds dear. We cannot know, understand, appreciate, without first loving. We have to touch his heart with our hearts, to come into intimate contact with his life. For this we must approach him just as Christ approached the people of Judea and Galilee. And it is only by such a way of self-denial and service that we can get near enough to show, to *show forth* those things that commend our faith, and will lead our Moslem brother, in God's providence, to accept

of it as his only comfort in life and death. One thing which certainly may be claimed for Islam is, that it inspires a deep sense of brotherhood, abolishes caste distinction and difference between rich and poor, high and low. Every Moslem is a preacher of its faith. Therefore, Islam has no need of organized missionary societies. The priest of a mosque is supported by the people round about, and his business is to give their children secular and religious teaching.

Beyond all doubt, Islam's conception of God is vastly higher than that of any idolatrous people. Its splendid monotheism, with all its deficiencies, simply towers above anything we find in any other faith, with the exceptions of Judaism and Christianity.

A religion that stands for the unity and sovereignty of God is a religion that is to be reckoned with. The true Moslem stands for these with a conviction that would put to shame many of the so-called Christians of today. It is in the *deficiency* of the conception that Islam fails. Its God is not a God of love; and sovereignty without love is little more than arbitrary force. Its great strength appeals to people who are all their lives in bondage to the belief in evil *spirits* that rule the destinies of men. It is a great relief to the poor pagan, suffering the terror of innumerable unfriendly, jealous spirits, to find a faith that presents a God that is of infinite power, under whose jurisdiction all created beings, of whatever realm, are in complete subjection. One can appreciate what this means, and with what convincing power the Moslem fanatic approaches the devil-worshiper of Africa, and exorcises all demons by the splendid evangel of an omnipotent God.

Now why does not the Moslem accept Christianity that presents so much richer a monotheism; not only a God of infinite power, but a God of infinite love, interpreted to us through the blessed incarnation?

It is just here that the difficulty appears. The presentation of Christ in His divinity is a direct attack upon monotheism. It is the disintegration of the great thought

of God's oneness. No Moslem will entertain anything so blasphemous as the division of his splendid Oriental God, reigning eternally in a realm inaccessible to the most fervent human appeal. And thus has developed that rigid legalism, observed in rite and ceremony, where correctness of posture and genuflection is of more importance than attitude of soul and mind.

The Moslem has what we may style his "Bible." He loves it, he reverences it, he learns it by heart, he regards every letter of it as inspired of God, and he believes that the man who brought it to him was a sinless being, the last of the prophets, and consequently the one who said the final word so far as the way of salvation is concerned. Such is his conception of the Koran and of the "prophet" Mohammed. This Koran, in his opinion, denies the death of Jesus, inasmuch as it says, "They did not kill him, neither did they crucify him, but he was so represented unto them;" *i.e.*, they killed another in mistake for Jesus, and God, who devised such a stratagem, took Jesus to himself without dying. What, then, does the Moslem feel when you testify that our Saviour Jesus died upon the Cross? Does the testimony appeal to him as truth? Of course it does not, for he is fully persuaded in his own mind that Christ has not died, and your bald statement of the Gospel not only prejudices him, but your insistence upon it angers him. What, then, is the thing for

you to do? To try to force the truth on him by sheer violence to all that he regards sacred? Nay, rather by such sympathetic tactfulness which St. Paul showed toward the Athenians on Mars Hill, when he proved his point from their own writers.

In the case of the denial of the crucifixion, not only can we cite contradictory passages from the Koran itself, but passages from their own commentators, which make it exceedingly awkward for them to deny the possibility of our Lord's death; and this opens a door, otherwise barred, to read the more certain words from the Gospel.

The Koran (if we take the trouble to study it carefully), will supply us with many "an altar to the unknown" truths; as well as other valuable matter, which, although we cannot for a moment recognize it as truth, will yet serve as an estoppel to our opponents' own pleading. The missionary who can tactfully utilise the Koran, obtains an advantage unobtainable by any other means. He can, with it, effectively avoid awkward questions and dispose quickly of the obstacles which are hurled across his path as he advances. And the Moslem, finding that his own weapon can be used against him with such efficacy, becomes bewildered, and, strange to say, develops a respect for the despised Christian, and a desire to hear from him truth which a moment previously he would have scorned.—*The Moslem World*.

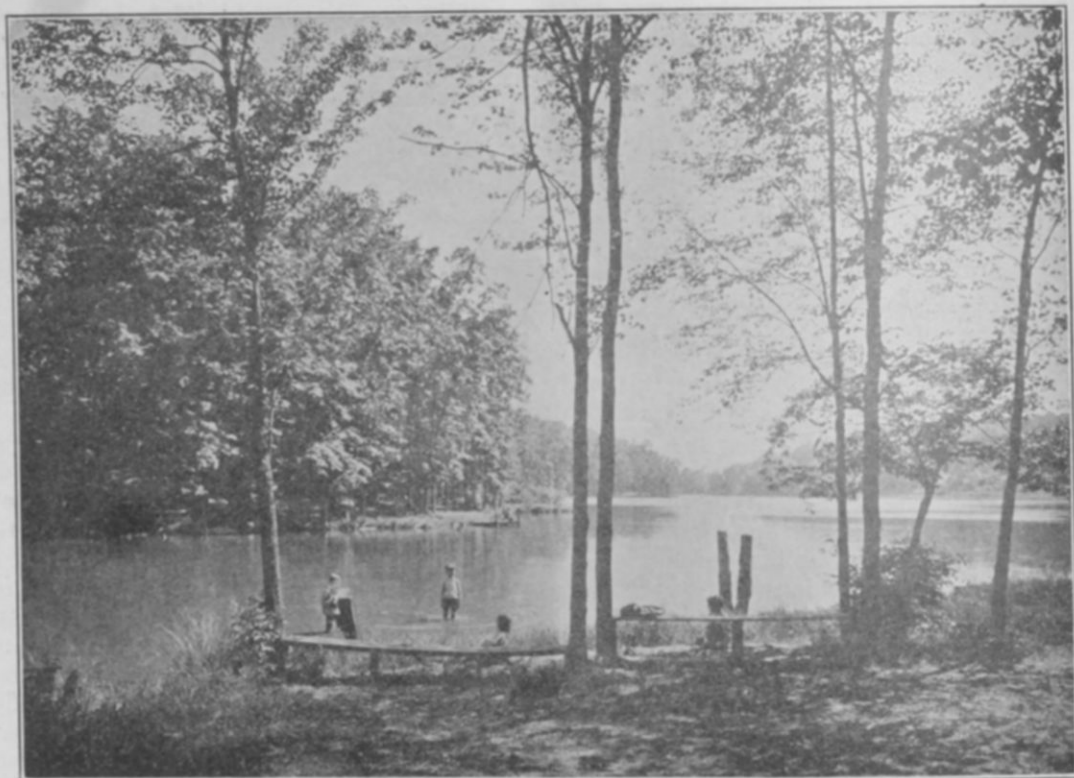
Lutheran Week at Mt. Gretna, August 10-17

The wisdom of the Summer School's executive committee, in voting to invite a Women's Auxiliary to co-operate, in each Conference of the Pennsylvania Ministerium, is proved by the enthusiastic response made at the Reading Convention of the Synodical Society, three weeks ago.

In the course of the discussion, a suggestion was offered and promptly ratified, that to show its appreciation of making so much of the Mission Study Department at Mt. Gretna, the expenses of Pastor Cronk's coming as a specialist from South Carolina, to take charge of this department, shall be paid as the women's society's compliments to

the forward movement.

This generous action means far more to the Summer School than merely a welcome financial support. As an unmistakable evidence of the women's zealous interest in its program, it means the largest attendance since the removal to Mt. Gretna, and for this reason the most profitable and pleasant holiday week. As you observe from these pictures, the Pennsylvania Chautauqua grounds are just the ideal place for a mid-summer vacation retreat of this kind. The spacious auditorium, the cozy forest-inn with its rustic cottages, the woodland lake with its boating or bathing, the many facil-



LAKE CONEWAGO, ON A DAY IN MIDSUMMER

ities for healthful out-door recreation, and above all, the week's delightful fellowship with congenial, wholesome people, furnish a combination of features which cannot be matched. And to think that all this can be enjoyed at Mt. Gretna for the nominal expense of only a fraction over a dollar a day,—can you match this fact anywhere, for a summer resort of this character? Wouldn't it be a fine thing, for themselves and for the Church as a whole, if representative leading spirits of every Conference in our Eastern Synods should spend seven successive vacation days together, in the classic shades of Mt. Gretna, cultivating friendships which shall last for life, breathing pure air and drinking pure water, listening to good speakers and good music, returning home at the end of the outing refreshed and strengthened in body and soul!

The Summer School of 1912 will begin on Saturday noon, August 10, and close on Saturday noon, August 17. The advantage of commencing on a Saturday is that the

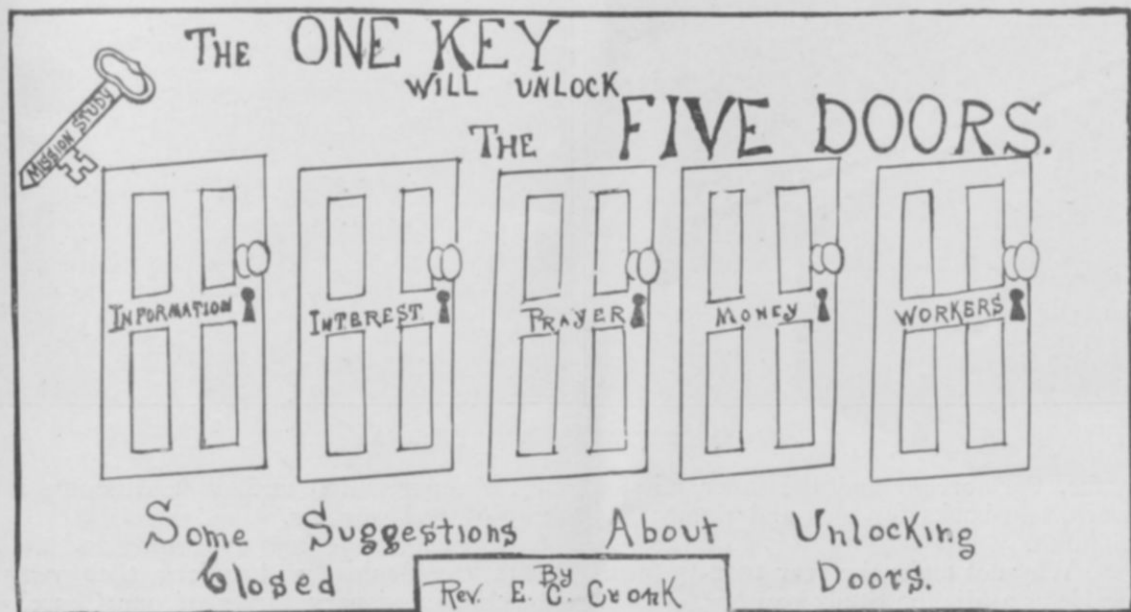
inspiration of the Sunday services at the outstart is so potent a factor in the life of the whole ensuing week, that it is easy to keep the melody constantly up to concert pitch, on to the finish.

Rooms will be reserved in the order of applications for them. Therefore nothing can be lost and much may be gained by sending word without delay. The first engagements were made already last summer, and the diagram is open now. No money whatever is asked in advance, hence there is not the slightest risk in taking time by the forelock. Address correspondence to the chairman, Rev. Charles L. Fry, D.D., Catasauqua, Pa.

By request of the leaders of the Mt. Gretna Missionary Assembly (inter-denominational), which is to be held a fortnight after ours, from August 27 to September 1, we cordially invite all pastors and laymen who can take a second brief vacation at the end of the month, to plan to spend it here. The next best thing to Silver Bay or North-

field will be this echo of the messages delivered there, which lose none of their substance or fervor in the transmission. For

detailed information write to Rev. George Drach, 1522 Arch street, Philadelphia. He is a member of the executive staff.



Behind the locked doors, what possibilities!

We Lutherans have vast, unused resources which should be at work for the evangelization of the world.

As I go in and out among the churches, I am more and more impressed with the locked-up possibilities behind the closed doors in each congregation.

There is one key to the whole missionary situation, and it will fit the lock of every door closed against missionary progress.

That key is Mission Study.

It will secure everything else that is needed.

The big convention has its place, in arousing interest and enthusiasm. It accomplishes much as a predecessor. But between that and permanent results must come regular, systematic Mission Study.

If enthusiasm is to grow into continued interest, it must be fed; and the best diet for it is Mission Study. If the world is to be evangelized, we must have information about the work to be done; and we can get this through Mission Study. If we are

going to do the work we must get the people interested; and we can secure interest through Mission Study. Above every other need in the missionary enterprise is the need for prevailing prayer; and one of the best results of Mission Study is more prayer for missions and missionaries, and more intelligent prayer. To do the work we must have money in larger quantities than we have ever had before; and it is impossible to have Mission Study in any congregation and hold down the contributions to their former level. More workers are required for the task; and most of the volunteers for the field are coming from Mission Study Classes. There are many more, behind the closed doors, who would render splendid service on the firing line or on the home base. The way to get interested, enthusiastic workers is from the Mission Study Class. At least one Mission Study Class in every Lutheran Church in America would mean such a turning of keys in closed doors, and such an opening of doors, as has never before been heard in the land.

There is a wealth of text-books on the



SUMMER COTTAGES AT MT. GRENA

home, the foreign and the inner mission work, text-books for men and women and children.

Why not make the year 1912-13 memorable as a Mission Study year?

A few paragraphs like the following would make good reading in Lutheran history for the coming generations:

"In the year 1912-13 there was inaugurated a determined and persistent effort to secure an intelligent understanding and support of the missionary enterprise through regular, systematic Mission Study in every Lutheran congregation."

Such a preface would surely be followed by a wonderful missionary record.

Unless we are careful, our generation of Lutherans will be more successful as history *celebrators* than as history *makers*.

June is the time for planning summer holiday vacations. Our workers should give place in their plans to one of the charming summer conferences which afford an opportunity for training in Mission Study, and should set themselves to the pleasant task of securing delegates. One pastor reports that the beginning of the real development of his congregation came about through sending a party of delegates to a summer conference. They came back filled with an earnest enthusiasm which did not effervesce, but which has continued to gain strength, and has influenced the whole life

of the congregation until it has become a body of real workers.

Let us get the keys to turning and the doors to opening, and unlock the great potential missionary forces of our Church in America. The Lutheran Week at Mount Gretna will help materially to this end. I shall be glad to look forward to greeting you there.

What Have We Done To-day?

We shall do much in the years to come,

But what have we done today?

We'll give our gold in princely sum,

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer,

But what did we speak today?

We shall be kind in the after while,

But what have we been today?

We'll bring to each lonely life a smile,

But what have we brought today?

We'll give to truth a grander birth,

To steadfast faith a deeper worth,

We'll feed the hungering souls of earth;

But whom have we fed today?

We'll reap such joys in the bye and bye,

But what have we sown today?

We'll build us mansions in the sky,

But what have we built today?

'Tis sweet in idle dreams to bask,

But here and now, do we our task?

This is the thing our souls must ask,

What have we done to-day? —Selected.

A Beautiful Life of Service

BISHOP B. F. McDOWELL, D. D., CHICAGO

Special Monthly Topic For Young People

I do always those things which please Him.

My meat—the thing I live on—is to do the will of my Father who is in heaven.

Not my will, but Thine be done.

These are the things that one Person has been able to say of Himself. One of those living in the same century with Him touched the nerve of the subject in this sentence, "By the obedience of One shall many be made righteous." *One did it*, and the end is never to come.

For the sake of clearness, I mention two or three propositions. First, *obedience to God is our way of lifting our own life to the highest levels of possibility.*

In the second place, obedience puts life in harmony with those eternal forces that make for permanence and enjoyment. It is the house divided against itself that can not stand. It is the seed unplanted that does not multiply. It is the seed planted that links itself with all the forces of the earth and air and sky and life. It is the seed that is planted that brings forth thirty, sixty, an hundred fold. It is the single eye that sees. It is the one serving one Master and not two for whom the stars vie in their courses. All things work together for good to people called according to His purpose. Everything co-operates with the obedient man. Forces of earth, forces of air, forces of sky, forces of right, forces of truth, forces of mercy, forces of love, forces of goodness all co-operate with the obedient life.

In the third place, obedience to God puts life into harmony with God so that He can multiply life. It is not merely poetry that declares "one shall chase a thousand." That is truth. It is not fiction that declares a larger statement, "two shall put ten thousand to flight." That is one of the minor scientific facts of human history. No doubt, it is true that three could put an unnumbered host to flight, if they were all three in right relations with God Himself.

There is a very fine illustration in the New Testament of this highly multiplying power of obedience. It is the story of the lad with the five little loaves and the two small fishes; the lad who heard the word, "Bring them hither to me," and walked up and put them into the hands of One who made no bread for Himself after He had fasted forty days, but made bread in quantities for others who had been without food for a few hours. The lad saw that marvelous multiplication of his small resources, so that the throngs were fed and there was immensely more at the end than there was at the beginning. Some Christians are wondering what they can do with their lives to make them count for the greatest possible advantage. Put your lives in the hands of Jesus Christ. In your hands there is not enough for you to feed yourself with; but in His hands there is enough to feed a multitude.

One individual and God can effect such a multiplication of resources as business prudence never imagined. One with God can multiply a life.

At a hotel in Madison, Wisconsin, I sat down to breakfast one morning at the same table with a fine young fellow. Being the elder I said, "Good morning."

"Good morning," said he; and then I saw, what was beautiful to behold, that he was full of the business for which he was in Madison. He did not wait to tell me about it, he was so enthusiastic.

"I am a traveling man," he said.

"So am I," was my response.

"This is my first trip out in my present relation."

"It is not quite my first trip out; I am an old hand."

"I am in the jewelry business."

"So am I!" (Making up jewels for the Master's crown.)

"I am in business with my father."

"So am I."

"My father started the business."

"So did mine."

"For a long time my father hired me."

"So did mine."

"Now he has taken me into partnership."

"So has mine."

"I used to get wages, but now I get a share in the profits."

"So do I."

The young man then looked up and said, "I have a new interest in the business since I went into partnership. I want to make a good report when I get home."

"So do I, indeed," I could not but fervently exclaim, "So do I want to make a good report when I get Home!"—*Missionary Review of the World*.

A Chain of Golden Links

BY J. CAMPBELL WHITE

"System, not spasm, is God's method."
—*Dr. O. P. Gifford*.

If system is important in effective getting, it is essential in effective giving.

"It is more blessed to give than to receive." Actually more happiness results from giving than from receiving. The reason many people don't believe it is because they have not yet tried it.

"You cannot serve God and mammon, but you can serve God with mammon."
—*Robert E. Speer*.

"You can't take your money to heaven with you, but you can send it on ahead of you."
—*Joseph N. Shenhstone*.

"Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven."

If you want to give systematically, you must give proportionately and regularly.

There is something fundamentally right and reasonable about giving at least the tenth of one's income to God, or He never would have asked it, and insisted upon it, making it one of the chief tests of obedience and loyalty.

When we consider *proportion* in giving, the tenth of our income is the *lowest proportion* for which we will find encouragement in Scripture.

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."
—*Luke 20:25*.

With a whole world to evangelize, Christians have the most powerful motive that can be imagined, for systematic and generous giving.

Even apart from what the Scripture teaches about giving at least one-tenth to God, has not Christ a right to expect at least that proportion from His partners and fellow-workers?

Christ gave a great deal more than one-tenth. He asks His followers to love as He loved. "This is my commandment, that ye love one another, *even as I have loved you*."
—*John 15:12*.

The test of love is giving. "God so LOVED THE WORLD, that He GAVE His only begotten Son."
—*John 3:16*.

"Hereby know we love, because he laid down his life for us: AND WE OUGHT to lay down OUR LIVES for the brethren. But whoso HATH THE WORLD'S GOODS, and be-holdeth his brother in need, and shutteth up his compassion from him, HOW DOETH THE LOVE OF GOD ABIDE IN HIM?"—*I John 3:16, 17*. This is the strongest possible way of saying that it does not.

"One may give without loving, but he cannot love without giving." Giving is the measure of love.

System calls not only for proportion, but for regularity.

"Upon the first day of the week, let each one of you lay by him in store, as God hath prospered him."
—*I Cor. 16:2*.

A Woman's Prayer

Homely work is mine today,
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend—
Work which never seems to end;
Yet I pray,
Jesus, be my guest today.

Not as one to dwell apart
In the spare room of my heart,
But as one to whom my prayer
May confide the smallest care;
Thus I pray,
Lord, be Thou my guest today!

A Prayer for all Working Women

O God, we pray Thee for our sisters who are leaving the ancient shelter of the home to earn their wage in the store and shop and factory, amid the press of modern life. Grant them strength of body to bear the strain of unremitting toil, and may no present pressure unfit them for the holy duties of home and motherhood which the future may lay upon them. Give them grace to cherish, under the new surroundings, the old sweetness and gentleness of womanhood, and in the rough mingling of life to keep the purity of their hearts and lives untarnished. To us all do Thou grant wisdom and firm determination that we may not suffer the women of our nation to be drained of strength and hope for the enrichment of a few, lest our homes grow poor in wifely sweetness and motherly love which have been the saving strength and glory of our country. If it must be so that our women toil like men, help us still to reverence in them the mothers of the future. If they yearn for love and the sovereign freedom of their own home, give them in due time the fulfilment of their sweet desires. By Mary, the beloved, who bore the world's redemption in her bosom; by the memory of our own dear mothers who kissed our souls awake; by the little daughters who must soon go out into that world which we are now fashioning for others; we beseech Thee that we may deal aright by all women. And this we entreat in the name and for the sake of Jesus Christ and His Kingdom on earth. Amen.—*The American Magazine.*

A Page of a Woman's Diary in Porto Rico

In a recent personal letter to a friend (not intended for publication), Mrs. Alfred Ostrom gives an interesting glimpse of the extra duties which sometimes devolve on a missionary pastor's wife in an emergency. She will forgive us if we let you peep over our shoulder, while we read this paragraph: "Now that my husband has gone to the States, Rev. Anderson comes over from Bayamon to preach on Thursday and Sunday evenings. His native helper comes for Spanish service on Sunday mornings. The rest of the work I have to take care of myself, the best I can, *viz.*, conduct the prayer meetings on Tuesday evenings, and take care of the two Sunday Schools, Spanish and English, on Sundays, besides visiting the sick and needy in the two congregations here in San Juan. So you see I have my hands full. Last week I made 38 visits among the people. Yesterday afternoon while out visiting the sick, I went to a home where a funeral was being held. A large number of our people were present, and many of them members of our English congregation. There was no pastor present, nor any one to say a word of comfort to the sorrowful mother, who had lost her only child, so I hastily decided to do something I have never done before: I read the funeral service, and said a few words to the persons present, for which the mother thanked me most heartily. The remains were then carried by some men to their last resting place."

A Change to be Noted

On page 31 you will find the notice that the business office of the MISSION WORKER is now changed to the same address as the publication office, 2323 North Seventh street, Philadelphia. Miss Mary Brooke has been succeeded by Miss Ida H. Zinser as manager of our subscription department. Please note these facts in your memorandum book.

Missionaries on Furlough

Efforts are now being made to secure the presence at Mt. Gretna of Pastor Arps, of India, and Pastor Ostrom, of Porto Rico, during the Summer School week in August.



Courtesy of "Lutheran Woman's Work"

THE RECENT ALL-INDIA LUTHERAN CONFERENCE AT RAJAHMUNDY. The missionaries in this picture, who represent the Guntur district, are Pastors Aberly, Albrecht, Dunkelberger, Mueller and Stroock, with their wives, also Pastors McCauley, Spangler and Becker (the latter's wife and children were on board the "Titanic" in the recent disaster—he is the fifth person from the left on the second row from the bottom). Misses Lowe and Schuff are the Guntur women missionaries. Rajahmundry is represented by Pastors Eckhardt, Isaacson and Larson, with their wives. Pastor Kuder and Miss Weiskotten are also to be found in the group. See how many persons you can pick out?

Dignified and Impressive

Now that our Federation Literature Committee has entered upon a vigorous campaign of disseminating popular missionary literature as widely as possible, in all our Conferences and congregations, it becomes a mightily important question whether this literature shall be heightened or diminished in its effect by the manner of its distribution.

The slipshod way in which leaflets have usually been given out, at our conventions heretofore, is enough to disparage the value of even the most forceful printed presentations, and nullify their effect entirely.

Over against such careless and slovenly methods, the Philadelphia Conference at its April meeting set a new standard, which we are sure will commend itself as worthy of adoption on public occasions. Instead of merely laying the different leaflets on confused piles on some table out in the vestibule, or down in the basement, somebody took the trouble of placing a sample of each of the ten or twelve pieces of printed matter in an envelope, for every woman who attended, so that she might know when they would be handed to her, that the Literature Committee thought enough of her to prepare her matter in advance, have it all ready for delivery to her in good shape, and without any confusion.

But now listen. Here comes the best part of all. In the very midst of the public service, not at the tail end, just before the close, but just before the offering was taken, the president, Mrs. Cassaday rose and emphasized in a few telling sentences what such literature means to our missionary intelligence, interest and progress, and how much it should be prized and studied. Whereupon, at a given signal, six young ladies came forward to the chancel, two in each aisle, all dressed in white (though it was the Easter Week assemblage, hence in the early part of April, not yet summer time), and distributed these envelopes in such a manner, as if each package was valuable to all persons in the congregation, while suitable music was sung by the choir. The effect upon the surprised audience was most happy, and every woman received the gift as if it were something of real value.

New Business Manager of the Mission Worker

It certainly will seem strange to the letter-carrier in Miss Brooke's section of Philadelphia, to find a large percentage of the contents of his mail-bag missing, on each delivery, after our eight thousand women realize that she has been obliged, by the over-pressure of the growing subscription list of THE MISSION WORKER, to resign her office as business manager. This work has lately assumed such proportions as to require hours and hours of her time regularly every day, and though she really loved the labor itself, on account of thus rendering such exceeding great service to the mission cause, and was devotedly attached to the magazine, which she faithfully nursed from its comparatively feeble strength of three years ago to its robust vigor at present (and nobody knows better than the editor, how much of this increase is due to the painstaking care of the efficient business manager), yet her pressing home claims have made it absolutely imperative that she hand over the management of the subscriptions to other hands less crowded with conflicting cares.

No vote was ever passed by the Pennsylvania Synodical Society with greater regret than the acceptance of her insistent resignation, and no sentiment is more unanimous than that the very best successor we can find to take this important office is Miss Ida H. Zinser, 505 East Walnut Lane, Germantown, Philadelphia, who has been in close touch with the work of our literature distribution ever since the new movement began.

It was our fond hope to be able to introduce to you both the retiring and the incoming business manager, by means of their photographs on this page, but our powers of persuasion did not avail. But Miss Zinser takes this means of saying to you personally that she confidently depends on your willing co-operation in securing new subscribers, and also in forwarding amounts for renewals, which is just as essential.

Now that the Pennsylvania Synodical Society has voted without a dissenting voice to transfer THE MISSION WORKER to

the General Council Society as its official organ, which arrangement will go into effect with the September number, why could not the nine thousand copies of this June issue be made ten by that time? Is it too much to expect that, on an average, nine women now on our list will between them secure one new friend of the mission cause? Why could they not each secure one?

A Letter Sent in Your Care

To the Woman in Your Church Who Has Allowed Her Subscription to Lapse:

DEAR FRIEND: We miss you from our subscription list and feel lonesome. Of course it was an inadvertence and you intended to continue, but this is a busy and forgetful world. Though we are doing business now at the new stand, 2323 North Seventh street, Philadelphia, yet the same books are still open. Send on your 25 cents before you forget it, continue THE MISSION WORKER and make us and yourself happy. We are going to give you more this coming year, than ever before. THE MISSION WORKER subscription list is a roll of honor. Wish you could look over it as a whole. You would be impressed with the choice lot of names, and would want to remain in the select circle. We will be sincerely glad to welcome you back.

* * * * *

THE MISSION WORKER is by far the finest magazine the Lutheran women of the General Council ever had. It is packed with interesting and valuable information. It is up-to-date in every particular. The table of every woman in our Church would be richer and more attractive if it always had lying on it a copy of the bright little periodical. It grows better with every issue. You will never give it up after you read it.—*Holy Trinity Church Paper, Buffalo, N. Y.*

* * * * *

"I am sure the entire Church must be enthusiastic in its praises of the last of THE MISSION WORKER. It ought to be the pride of every Lutheran."

FRANK C. OBERLY.

A Literature Chairman in Each Congregation

If every one of these 300 captains can make the soldiers under her realize that our publication is indispensable as filling a real need, and that every Lutheran woman will be a more loyal missionary worker by imbibing its spirit, then each captain will regard herself an officer in the development of the greatest cause which Christ, our Commander-in-Chief, has committed to His army, the Church. This printed list is therefore the military roll-call of leaders on whom the cause depends. When the number of subscribers in every congregation is published (a very few are given with this list), it will be a satisfaction to see in just how far this missionary campaign is being actively waged under each lieutenant. It is important that each one understand that her office is not merely ornamental in the figure-head sense, but really a soldier's trust. She must realize that every reader she enlists means an addition to the forces in our missionary propaganda. The astonishing fact in comparing the returns of our different chairmen, is that, though they all use the same magazine in their soliciting,

and all, therefore, have an equal chance to secure good results, yet one woman is satisfied to report two or three, perhaps none at all, whilst a busy seamstress out in Goshen, Indiana, sends in a hundred. This devoted canvasser might reasonably claim that she has no time at all for anything but what her livelihood depends on, yet, when people are intensely in earnest, they some how manage to find time for what they consider most worth while. Why this inertia on the part of so many, when the few are setting us such splendid examples and under circumstances far from favorable? Think it out to its ultimate, and you come to some individual, one person every time.

Just as quickly as interest is aroused in a woman by another woman—convinced that she has something the other woman should value—just that soon will our missionary periodical receive a new impetus, and the circulation will increase by leaps and bounds. Note the figures after each woman's address. They mean much in many cases.

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Meeting of Co-operative Literature Committee

At the meeting of the Women's Missionary Conference of the United Synod South, held in Richmond, Va., September 8th and 9th, 1910, the following recommendation was offered by their Literature Committee:

"It would be of untold advantage if a Co-operative Literature Committee could be appointed, consisting of one representative from the General Synod, one from the General Council, and one from the United Synod South." This was adopted and their Conference appointed Mrs. E. C. Cronk as their member for such a committee, thus taking the first step in this direction.

At Louisville, Ky., on May 9-12, 1911, the General Synod Society took similar favorable action, and appointed Mrs. Charles E. Hay, of Baltimore, as its representative.

At Lancaster, Pa., on September 11th and 12th, 1911, the General Council Society, at its organization meeting, unanimously and heartily endorsed the plan by the following action:

"We plead for an increased publication and circulation of missionary literature, as the very life-blood of our corporate body, and we hail with much enthusiasm the proposition that our Society appoint a representative to confer with a similar representative of the United Synod South and of the General Synod on the subject of conjoint publications approved by our Executive Committee."

Mrs. Charles L. Fry was appointed to serve in this capacity.

The committee, thus appointed, held its first meeting in Philadelphia on April 17,

1912, the three members being present. Mrs. Hay is the Chairman of the General Synod Society's Literature Committee; Mrs. Fry is the Literature Secretary of the General Council Society and Editor of THE MISSION WORKER; Mrs. Cronk is the Literature Secretary in the United Synod South and Editor of the "Mission Tidings," as also of the "Monthly Topics."

After a brief devotional service, conducted by Mrs. Cronk, she called the meeting to order, having been elected chairman, and Mrs. Hay was appointed Secretary.

From the outset, it was emphasized that co-operation along certain lines would make possible more and better literature, at lower cost of publication to our respective bodies. By no means will it diminish the output on the part of either of these three bodies, of such literature as will subserve its own distinctive purpose, but there is much that can be published in common, not only to economize the expenses of each, but still more to strengthen the ties of mutual affiliation.

The co-operative imprint was adopted as follows:

Published by the Co-operative Literature Committee of the Women's Missionary Societies of the Lutheran Church. (General Synod, General Council, United Synod South.) Each body to add the address of its literature headquarters.

The society publishing shall submit prices to the other two, and no society shall sell at a lower figure than the co-operative price.

The decision to co-operate in publishing

a Missionary Exercise and Recitation Book for children and young people, which had been reached through correspondence, was confirmed, and plans discussed and agreed upon.

The compilation of this book will be in charge of the Literature Committee of the General Synod, with whom the plan emanated. The price is not to exceed twenty-five cents. The material will be contributed by the three Literature Committees, and will include such missionary exercises, recitations and readings as shall be adapted to use of little children, juniors and young people.

* * * * *

Our Sister Society of the General Synod has our most tender and profound condolence on the great loss it has recently suffered in the death of its faithful and successful African Missionary, Rev. E. E. Neibel. Like the noble woman she is, Mrs. Neibel has asked, and the Board consented, that she continue his and her work in the African Mission.

We are also deeply grateful to God for the loving providence that rescued Mrs. Becker and her three little children, the family of that devoted India Missionary, Rev. A. O. Becker, from the wreck of the Titanic.

A Word on Statistics

A copy of the new statistical blank of our General Council Federation has just been sent us by Mrs. Jensen, the national statistician. Not a single item of interest has been overlooked, and the whole appearance is of a thoroughly business-like system of bookkeeping, which will prove of great value. The only thing to be observed about this important matter, is that no plan ever devised has been automatic in its operation. Somebody in each church must be interested enough to take the time to fill out every item of the report of her own Society, and promptly return it to the Conference chairman of this department. One of the most carefully read pages the MISSION WORKER has ever printed will be this complete statistical showing of all our Conference and Synodical Societies, in comparison with each other on every line of work, when it shall be ready to submit to the Toledo convention.

Inner Mission Department

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

There is but little to report in this issue, not because little has been done, for we are persuaded that there has been a constant development, but because the Synodical and Conference chairmen have not yet reported this advance for the quarter. Possibly the fault has been ours, in not being able to send out requests, but might it not be well for the different chairmen, the 1st of each February, May, August and November, to send in to each National Chairman whatever information they may have?

The Ladies of our Conference have been asked to support the deaconess in connection with the Hospice in Minneapolis. This is certainly a step in the right direction. She has been doing an excellent work.

It is encouraging to note the continued successes of the Augustana Society in their great work in Chicago, and of the rapid advancement in the hospice and settlement work in Philadelphia.

Rev. Mueller already finds the work in Pittsburgh more than one man can do, and has secured the services of members of the Hospice Guild for the holding of ward services in some of the hospitals. A splendid training for these young women, and a spiritual comfort to the suffering sick.

Oh for more consecrated women ready and willing to go into the blessed service of the deaconess! Ignorance of what the calling really is, and certain foolish prejudices keep many away from that sweet labor of love, which would be a blessing to themselves and to hundreds of others.

And why cannot the Lutheran Church of America have trained deacons, for work in prisons and jails, and among the boys of our large cities? Oh what a large and uncultivated field lies open to our dear Church along these lines!

* * * * *

Within less than a fortnight an effective new 16-page leaflet of the Pittsburgh Synod's Inner Mission Society will be re-published by our committee. It is entitled "The City Missionary," and gives a clear insight into the prison and the hospital ministrations of such a servant of the Church whose parish comprises the delinquent, the friendless, the suffering, the outcast elements, in all parts of the metropolis.

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II. LIFE MEMBERSHIP

Balp, Mrs. A. L.....	Nazareth, Pa.
Bergtold, Mrs. Louis.....	Buffalo, N. Y.
Brendlinger, Miss Annie V.....	Boyertown, Pa.
Breneman, Mrs. Minnie.....	Mt. Joy, Pa.
Boyer, Mrs. James K.....	Boyertown, Pa.
Brooke, Miss Mary.....	Philadelphia, Pa.
Bruning, Miss May J.....	Lancaster, Pa.
Braun, Mrs. Wm. P. M.....	Philadelphia
Dauth, Miss Lena.....	Reading, Pa.
Eckman, Mrs. C. L.....	Jamestown, N. Y.
Eisenhard, Mrs. Mary M.....	Allentown, Pa.
Frank, Mrs. Louisa.....	Mt. Joy, Pa.
Fry, Mrs. Charles L.....	Catasauqua, Pa.
Fon Dersmith, Mrs. Charles A.....	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.
Hiskey, Miss Ella.....	South Bethlehem, Pa.
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.
Kuntz, Mrs. J. J.....	Allentown, Pa.
Keiter, Dr. W. D. C.....	Allentown, Pa.
Miller, Miss Katharine B.....	Philadelphia, Pa.
Miller, Mrs. Walter A.....	Lancaster, Pa.
Monroe, Mrs. W. F.....	Mt. Airy, Phila.
Monroe, Miss Susan E.....	Rajahmundry, India
Neudoeffer, Baby Katherine.....	Rajahmundry, India
Rohrer, Dr. Amy B.....	Rajahmundry, India
Sanford, Mrs. Lewis K.....	Lancaster, Pa.
Schade, Miss Agnes I.....	Rajahmundry, India
Sadtler, Miss Kate.....	Baltimore, Md.
Schock, Mrs. H. C.....	Mt. Joy, Pa.
Schuberth, Mrs. C. G.....	Lancaster, Pa.
Swope, Miss Laura.....	Erwinna, Pa.
Stopp, Mrs. John.....	Allentown, Pa.
Stopp, Evelyn Deck.....	Philadelphia
Stopp, Helen Louise.....	Los Angeles, Cal.
Stopp, Ella Ruth.....	Los Angeles, Cal.
Senior Miss. Soc. Salem Church.....	Bethlehem, Pa.
Tatge, Miss Agatha.....	Rajahmundry, India
Weidner, Miss Ada J.....	Lancaster, Pa.
Woerner, Dr. Lydia.....	Rajahmundry, India
Woll, Mrs. Anette S.....	Philadelphia

To Salem Church, Bethlehem, belongs the honor of having the first Society to take a life-membership in its own name. This

is an example worthy of imitation by all local organizations. Transfiguration Society of Pottstown, honored itself by devoting its anniversary offerings to a membership "In Memoriam" of their late pastor, Dr. O. P. Smith. They also presented a life-membership to Dr. W. D. C. Keiter, as an appreciation of his faithful ministrations during Dr. Smith's illness. The Wilkes-Barre Conference gave a life-membership to their pioneer president, Mrs. J. J. Kuntz, now of Allentown. The Allentown Conference conferred the same distinction on "Aunt Mary" Eisenhard, as an aged and beloved worker, and also on their secretary, Miss Ella Hiskey. The same convention reported a memorial for Mr. John Stopp, presented by his widow, who added her personal life-membership and one for each of her three small grand-daughters, Evelyn Deck Stopp, of Philadelphia, and Helen Louise and Ella Ruth Stopp, of Los Angeles, Cal. Mrs. A. C. L. Balp also pledged a life-membership at the Allentown Convention. The Pennsylvania Synodical Society, as a deserved recognition of the marked fidelity of two of its officers, Miss Mary Brooke and Miss Katherine Miller, whose term of service ended with that convention, added their names to the honor roll.

Additional memberships "In Memoriam" are for Mrs. Lydia Ann Swingle (presented by her daughter, Mrs. W. H. Bishop, S. Zanesville, Ohio); and Mrs. Adeline Bartholomew, a mother in the Church Triumphant (presented by her daughter, Miss Henrietta Bartholomew, Pittsburgh). The former Memoriam came through the S. E. Conf. of the District Synod of Ohio, which added a life-membership for Miss Susan E. Monroe. Dr. Lydia Woerner's life-membership was presented by the Epiphany Congregation of Manayunk, and Mrs. Lewis K. Sanford's by the Woman's Guild of Holy Trinity Church, Lancaster, Pa.

The ornate life-membership certificates are now in use, and fully realize the expectations of the March MISSION WORKER. Besides these certificates, a life-membership cross of most beautiful design becomes the property of each honor member, as the special badge conferred by the General

Council Society. An inscription indicates this fact. The cross is gold enamelled, appropriately lettered as a pin, and is worn with pride and pleasure by all those entitled to do so.

Names for membership and fees for the same are to be forwarded to the chairman of this work, Mrs. L. K. Sandford, 111 E. Vine Street, Lancaster, Pa.

Synodical chairmen are as follows:

Lancaster Conf.—Miss Clara Hartman. Lancaster Reading Conf.—Miss A. E. Mosser. Reading Danville Conf.—Mrs. H. H. Hassinger. Elizabethtown Conf.—Mrs. Milton Latshaw. Spring City Wilkes-Barre Conf.—Mrs. F. H. Gerlock. Scranton Pittsburgh Conf.—Miss H. Bartholomew. Pittsburgh Ridgway Conf.—Mrs. C. J. Frantz. Warren East. Conf., N. Y. & N. E.—Miss E. D. Smith. Albany E. Conf., N. West—Mrs. E. O. Hoffmeister. Janesville Chicago Synod—Miss Minnie Ridenour. Hicksville, O.

Our \$15,000 Special Fund

MRS. GEORGE H. SCHNUR, CHAIRMAN

One society in a Home Mission congregation pledged \$25, saying that they themselves could not have existed without Home Mission aid; and now they want to help others similarly placed. Who will be the next? The Chairman would appreciate it if societies would inform her of the amounts pledged or contributed to this object. It is the only way we have of knowing what is really being done. The eyes of the whole General Council are upon us. And even in other Lutheran missionary organizations, our courage and faith in attempting such an undertaking, so early in our federated existence, is being noted. Let us prove our faith by our works. Is your society doing its part? If not, why not? Think about it, then do something.

An Interesting Visitor

Do you know me? Have you seen me? I am a great traveler and enjoy, above all else, to visit Conventions and Churches.

I love to see a great crowd gazing at me, and examining me and talking about me. It isn't every one who likes to be talked about, but I do. And I want you to talk about me so much that you cannot forget me. If you have seen me, and think me attractive, won't you invite me to your Church for some missionary gathering, or to your next Convention? I am too big to go into a home, but the Church is just the place for me.

I can keep ever so many people busy,

that is, if they look at me carefully. They will be surprised to see how many interesting things I have to tell them without speaking one word.

People seem to like me, for I have been invited to quite a number of places in Pennsylvania, New York, New Jersey, Ohio, Illinois and Canada. In fact, I have been in such demand that there were some invitations I could not accept, because people did not give me time to get there. So I had to disappoint them. I was real sorry about this, because I wanted to visit every one. Please remember that if you want me, you must write to me just as soon as you can.

I am really not very expensive, for they won't let me travel first-class, and I will only ask you to pay my expenses in the baggage car, and just one dollar to keep me in good shape.

Now I guess you know who I am. You can always reach me by addressing me at 96 Hewes street, Brooklyn, N. Y.

My name is

MISS NARY EXHIBIT.

Organization of New Societies

The chairman of the Organization Department feels encouraged in her work, although she wishes it were possible to grow faster. One of the greatest drawbacks is not receiving prompt replies to letters asking for information. One chairman writes, "There are only a very few Churches in our Conference not yet organized, and I am trying to get them enrolled very soon." That is commendable.

A number of visits have been made in several of the Women's Societies of the German congregations in the Canada Synod, and everywhere I was received cordially. Much interest was manifested, and in three societies the "Monthly Topics" were adopted. One society subscribed for 27 copies of THE MISSION WORKER. If our "Monthly Topics" could be printed in German, doubtless other societies in the Canada Synod would use them. The Synodical Society of Central Canada has fourteen congregations, of which thirteen have Missionary Societies, and belong to the Synodical Society. All these societies use the Monthly Topics.

Our General Council Federation is looking forward to welcoming two more Synodical Societies into its fellowship in the near future, the one as far remote from the other as Nova Scotia is distant from the Pacific Coast. Here is another case where extremes meet!

BERTHA M. BIEBER,
4 Howard St., Toronto.

Junior Work

MISS BERTHA ZIEBARTH, DEPT. CHAIRMAN

The Synodical chairmen are as follows: New York and New England, Miss Louise A. Gaskell, 329 East Sixty-fifth street, New York; Ohio, Miss Grace Hunton, 538 West Spring street, Lima, Ohio; Central Canada, Mrs. C. A. Denning, Williamsburg, Ontario, Canada; Chicago Synod, Mrs. J. R. E. Hunt, 616 North 51 Court, Chicago; Pittsburgh Synod, Mrs. A. M. Mehrkam, Rochester, Pa.; North West, Mrs. John Sander, Lindstrom, Minn.; Pacific Synod, Mrs. P. W. H. Fredericks, 821 Northup street, Portland, Ore.

Programs have been sent to each Synodical chairman. Ask for samples. Look into the work. You need it as much as it needs you. Where books are wanted for Mission Bands, use for Home Mission Work, "Best Things in America;" for Foreign Mission Work, "Touring in the Gleam;" for Porto Rico, "Star-49;" and "Everyland" speaks for itself. Order books from chairman.

We are glad to report that Junior Mission Societies are being organized, and more missionary talks are being given in Sunday Schools. Those using the topics recommended, feel they have well-outlined material with which to work. Surely the children have a place. Let them fill it. Missionary work appeals to them. Give it to them and let it grow with them. Let it become a part of them, and the Church of to-morrow need not appeal as it must now, for a greater missionary spirit. It will be there, and there to stay.

"No greater harm can be done to Christendom," said Luther, "than, by neglecting the training of the children, and to advance the cause of Christ we must teach and train them." No one questions to-day that missionary instruction is an essential

part of religious education.

In the light of the haphazard methods prevailing in many Sunday Schools, we have been wondering how our methods of missionary instruction would stand the test? Are we matching, in zeal and intelligent constructive work, the foremost leaders in secular education? In missionary education, as in secular education, the needs of the child should be the center of all our more serious inquiry and effort. The child is our greatest asset, and what we can do for the training of children, along missionary lines, is the measure of what we shall accomplish for Christ's cause in the future.

India Boxes of 1912

By the time this reaches your eye, these boxes will be starting from Baltimore on their long voyage to India. We hope the bedding and other articles will be represented in goodly quantity. But we can speak with more certainty of goods which we have ordered in advance at the request of our doctors, for the carrying on of our hospital work. The bill for drugs amounts to \$96.78. There will also be a bill for smaller instruments, rubber sheeting, etc., and a third for some bottles, the need for which was overlooked in the first order. Therefore a large amount of money will be needed, and we sincerely hope will soon be in our hands.

MARY A. MILLER.

Woman's Work in the Kingdom

MISS ANNETTE KAEHLER, BUFFALO

Our aim is to find the work that needs us. We want to be wanted. We need to be needed, and verily we *are* needed indeed. There are over five hundred million women in the world today who do not know the love of a Father God or the sacrifice of a Saviour Son. They have no substitute for the Christian Church or the Christian home. There are no imitations of the Christian husband or father or son, outside of the Christian Church.

There is work for us to do in India. We have made glorious beginnings, but when we realize that there are over a hundred million women in India alone, who have not yet heard of Christ; when we know that forty million of these women are secluded in Zenanas, where only women may reach

them, and that the unspeakable practices of heathen superstition and cruelty are still observed and sanctioned, we are convinced that there is vastly much for us to do. But our work does not lie in the foreign field alone—fifty million unchurched people in this Christian nation of ours, ten million of them Lutherans. Surely if ever figures were eloquent these are the figures!

Yet our need of mission work is as great as the work's need of us. We need the inspiration of giving. We need the thrill of sacrifice. Without it our happiness is limited. The time is past when we need to coax and wheedle our women into joining the mission society. It is our duty to educate our friends in the greatest enterprise of modern times, so that they may share with us the rich joy of service.

We cannot separate the Home Mission problem from the Foreign. Our duty and responsibility for the home has reached beyond the walls of our house, to include the homes of our children's friends, the parents of their playmates. To insure self-preservation we must fight the evils that are marring the lives of the generation which is to mould the future of our nation. "Our homes" have grown. The home interest takes us into the native lands of the immigrant, the Chinaman, the Hindoo, the Slovak, the negro.

The great solvent for the problem is Christian Education. Let us teach the children in our own homes, and in our

Sunday schools, the great facts of the world's need. Make them conversant with our mission publications. We want them to give. We must train them ourselves, by the potent force of example, and through love. To give rightly, they must love. To love at all they must know, and it is you and I who must teach them.

The task before the American woman is enormous. Nay, rather, her opportunity is wide as the world itself. To save our own homes we *must* save the world. To save the world, we *must* save our own homes. Truly, the work needs us. And just as truly we need the work. Christ's great missionary cause will go on. You and I cannot stop it. The Church is in the grip of a current mightier than its own human forces. There dare be no such thing as indifference. The mere condition of standing still is opposition to the cause. A great army of the world's bravest and brightest and noblest are enlisting in the support of the banner of Christ Jesus in foreign lands, and in the cities of our own land. We cannot stand still, in the midst of the flowing tide, without checking progress and turning some part astray. We must help, or we are sure to hinder. Are we willing to be left behind? Are we satisfied to let our children and friends stand aside and watch the Church of Christ sweep on to the greatest victory of all time, and be content to have no share in it?

Wilkes-Barre Conference

The Seventeenth Annual Convention was held in St. John's Church, Wilkes-Barre, on April 16. Eleven societies responded to roll call and fifty-five visitors and delegates were present. Mrs. Cronk, of Columbia, was introduced, also Mrs. Bernd, representing the Reading Conference. Greetings were read from Philadelphia and Lancaster Conferences, and a telegram from the Allentown Conference.

The Organizing Committee submitted a very good report, they having used every effort to communicate with pastors, also had personal interviews with several, where no societies were organized. The result was three accessions to our Conference, from St. Paul's, Wilkes-Barre; from Palmerton, and from Nesquehoning. The Organizing Committee was given power to purchase Monthly Programs and leaflets to be given to newly organized societies.

Mrs. Rehrig read the notice forwarded by THE MISSION WORKER, and urged all delinquents to pay their subscriptions, as by failing to do so our magazine will risk losing the special mailing permit of the United States government, as the new postal laws are very stringent in demanding that an unpaid subscription which is four months overdue, cancels the mailing permit, which is only intended for subscribers in good standing. Mrs. Cronk spoke in glowing terms, on the merits of THE MISSION WORKER, stating that the missionary women of the South think it cannot be improved upon. They themselves would not undertake to publish a periodical of this kind, as THE MISSION WORKER answers every purpose so splendidly.

A woman's Auxiliary was appointed to enlist widespread interest in the Mt. Gretna Summer School. Mrs. Rehrig and Miss Rohrig signified

Congregations	Hospital	Church Extension	Porto Rico	Conference Dues	Medical Missions	Foreign Missions	English Home Missions	Slovak Missions	Mt. Airy Seminary	Kropp Seminary	Home of Good Shepherd	India School	Synodical Dues	Offering	Totals
Scranton, Trinity	\$35 00	\$10 00	\$50 00	\$3 00	\$8 85	\$1 00	\$2 00						\$1 00		\$110 85
Scranton, St. Mark's			25 00	1 00											26 00
Scranton, St. Paul's			25 00	1 50									1 00		22 22
Wilkes-Barre			45 00	3 00		6 40	6 39	\$4 05					1 00		59 00
Wilkes-Barre, St. John's			34 58	3 00		5 00		13 37					1 00		101 86
Wilkes-Barre, Christ			103 30	2 00	15 49						5 00	45 00			173 30
Hazleton, Christ			100 00	2 00	12 00										125 00
Weatherly			100 00	3 00		5 00	5 00						1 00		33 30
Mauch Chunk			25 40	3 00											37 00
East Hazleton			32 00	3 00		5 00							1 00		33 65
Freeland			37 90	3 00			5 00								91 90
Lansford			20 00	1 50		1 45									24 95
Lehigh, Grace			110 00	3 00		32 91	23 09	23 78	15 12	12 31		20 00			220 21
Lehigh, Trinity															16 15
Offering last Conv.															16 15
Balance, March 1, 1911	\$120 65	\$10 00	\$628 38	\$35 00	\$36 34	\$56 76	41 48	\$41 20	\$15 12	\$12 31	\$5 00	\$65 00	\$6 00	\$16 15	\$1089 39
Disbursements															34 03
Balance, April 1, 1912															\$1123 42
															432 15
															\$691 27

Mrs. G. WIEGAND, Wilkes-Barre, Treasurer

their intention to attend again this year, and quite a number spoke very highly in favor of this movement. The date will be August 10-17.

The Society voted to recommend the continuation of gathering spools of cotton in the Sunday Schools for the Lace Industry. (2) The making of sheets, pillow cases, etc., for the hospital in India. (3) The completion of the Porto Rico Chapel Fund. (4) Forming Mission Study classes. (5) Doubling our subscriptions to THE MISSION WORKER and the Monthly Programs.

Laces from India were sold to the amount of \$60.85, and laces from Porto Rico, \$16.70.

We are pleased to state that our Conference now has two Life Members, namely, the infant son of Rev. and Mrs. Rohrig, of Hazleton, and Mrs. J. J. Kuntz, our devoted ex-president.

Mrs. Spieker and Mrs. Rehrig were elected delegates to the Synodical Convention, and Mrs. Getman delegate to the Philadelphia Conference.

The president was instructed to send greetings to the various conventions where no delegates were appointed, also send a telegram to the Allentown Conference to be held tomorrow.

Mrs. Rupp read an instructive paper on "After Thoughts of the Jubilee," prepared by Miss Roth. Mrs. Getman urged more junior work, and Miss Buss, of Lehigh, spoke very highly on the merit of the Monthly Programs. At the close of the afternoon, Mrs. Wiegand gave an excellent report on the Federation at Lancaster. The next convention will be held at West Hazleton. The subject of Mrs. Cronk's stirring address at the evening service was, "One Fixed Purpose."

ANNA CRETER, Rec. Sec.

Our list of officers and committees is as follows: President, Mrs. C. G. Spieker, 613 Mulberry St., Scranton; first vice-president, Mrs. W. H. Frey, 161 Samborne St., Wilkes-Barre; second vice-president, Miss Eva L. Roth, 125 S. Welles St., Wilkes-Barre; recording secretary, Miss Anna Creter, 495 S. Main St., Wilkes-Barre; corresponding secretary, Mrs. E. Auman, "The Florence," Scranton; statistical secretary, Mrs. W. S. Heist, 1214 Short Ave., Scranton; treasurer, Mrs. G. Wiegand, 162 N. Main St., Wilkes-Barre; Organizing Committee, Miss Eva Roth, Wilkes-Barre, Mrs. Davis, Lansford, Mrs. Stipp, Scranton, Mrs. Dickman, E. Mauch Chunk; Literature and MISSION WORKER (also Porto Rico Chapel), Mrs. W. M. Rehrig, Mauch Chunk; Life Memberships, Mrs. F. H. Gerlock, 312 Wheeler Ave., Scranton; Memorials, Miss Cora Heintzelman, Lehigh; Home Missions, Mrs. J. A. Bender, Scranton; Church Extension, Mrs. G. Wiegand, Wilkes-Barre; Inner Missions, and India Postcards, Mrs. M. Getman, Hazleton; Dime Folders, Mrs. Ed. Kuehn, Wilkes-Barre; India Lace, Miss Eva L. Roth, Wilkes-Barre; Porto Rico Lace, Mrs. Rex, Lehigh; Mission Study Classes, Miss Bertha Weymick, Wilkes-Barre; Women's Auxiliary of Mt. Gretna Summer School, Mrs. Rehrig and Miss Frieda Rohrig, Mauch Chunk; Junior Work, Miss Nonnemacker, Wilkes-Barre.

Allentown Conference

The Twenty-Seventh Annual Convention was held in St. Michael's Church, Allentown, on April 11. The pastor's address of welcome was responded to by Mrs. J. H. Miller, of Nazareth. Twenty-two societies answered to roll call, and the Grace Mission Workers were received into membership. Delegates from the Reading, Lancaster and Norristown Conferences presented greetings. Philadelphia and Wilkes-Barre sent greetings. The president, Miss Laura V. Keck, called attention in her report to the fact that when the Conference Society completed its organization in this same Church in 1888, it was the first of its kind in the Pennsylvania Ministerium. The membership then consisted of eight churches, and their total contributions amounted to \$4,624. Now our thirty-four societies give \$42,887. In the historical address delivered at the tenth annual meeting, in 1895, by Rev. C. J. Cooper, D. D., who is now the president of the Allentown Conference, he said: "It will not be long before all the Conferences will have such societies, and no doubt Synodical organizations will follow, East and West. And the day will not be far distant when the women of the General Council will be fully organized for efficient work from the Atlantic to the Pacific." That prediction was realized at the Federation meeting, held in Lancaster last September, when over three hundred women were gathered in historic Old Trinity Church, having come from the East, West, North and South, representing eight Synods, and more than that number of States and Provinces. You have all read accounts of that meeting, which have been published in THE MISSION WORKER, and to the editor of that magazine, Mrs. Charles L. Fry's persistent efforts and untiring labor for several years, is due that wonderful gathering of enthusiastic women and their organization into the Missionary Society of the General Council. This Allentown Conference is honored by having her as one of its members.

The March issue of that magazine is replete with information on all phases of the work in which we are engaged, and for the benefit of those who may not have had a copy, a limited number have been provided for circulation today. It has been suggested that some one in each society be appointed to urge every member to become a subscriber, that we may increase the circulation to ten thousand by September, 1912. If you are interested in the vast store of information and inspiration it brings to you, will you not influence others to become sharers in that knowledge, and aid in swelling its list of readers?

The Monthly Topics and leaflets are earnestly recommended for use at your meetings, and a wider circulation of the literature which is being prepared and distributed by the various committees for the expansion of the work of the General Council Society. Let me quote from the Chairman of Life Memberships and Memorials:

"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. On the vigorous circulation of missionary literature as much depends, as a vigorous body depends on the circulation of its life blood."

You can aid in the dissemination of such literature by adding to the Honor Roll some loved one or your own name.

New committees were formed by the appointment in this Conference Society of chairmen for Inner Mission and Mission Study classes, and I would suggest the appointment of some one to serve as chairman of Life Memberships and Memorials, and of a chairman for Junior Work, to renew the efforts which were begun many years ago, by one of the then active members in this Church—"Aunt Mary"—the organizer of Children's Mission Bands. There are a few of these Junior Bands now enrolled, but efforts should be made to reach a larger number, to interest and train the workers who will have to be called into service when those who are active now will have done their work here, and have been called higher.

The chairman of the Literature Committee of the Conference Society was asked to serve as chairman of committee on THE MISSION WORKER, in conjunction with a member from each congregational society. Another feature, the Missionary Exhibit, is brought to your notice today, giving you some idea of our Church's activities in educational and missionary lines. Do not miss the opportunity to examine this concrete evidence of the substantial work our Lutheran Church is doing.

Your patronage of the Lace Industry in India and Porto Rico drawn work, as well as the Postcard enterprise for home and foreign causes, is earnestly solicited. By the sale of Christmas and Easter cards in this and other Conferences the fund for the addition of a much-needed building at the Good Shepherd Home has been substantially increased.

A coin-folder, recommended for our medical work by the Executive Committee of the Synodical Society, has been prepared, to hold ten dimes. Any one filling this will aid in raising the \$3,000, or thirty thousand dimes, the annual share apportioned to the women of the Pennsylvania Ministerium toward the support of the splendid new India Hospital. Some of our societies have been using the mite boxes for this purpose, and if they prefer to continue their use, well and good.

This Conference is pledged toward the building of a church in San Juan—the tower has been assigned to us. The cost will be \$600, and from the report of the treasurer you will learn how the pledge for its erection has been fulfilled.

At the meeting of the General Council Society, the women were asked to endeavor to raise

Congregations	Mem'b'ship	Incl. Fund	Synodical	Home Missions	Ch. Exten	Slovak	Foreign Missions	India Box	Zenana	Colporteur	Hospital	Porto Rico	Inner Miss	School'ship	Orphan Home	Value of Box	Totals
Allentown, St. John's	64	\$5.00	\$1.00	\$60.00	\$10.00	\$20.00	\$11.00	\$15.00	\$20.75	\$5.00	\$37.32	\$75.00	\$15.50	\$15.00		\$1.00	\$287.57
Allentown, St. Michael's	122	5.00	1.00	1.00			10.00	10.00	10.00	2.00	55.00	20.00	30.00	30.00		51.00	214.00
Allentown, St. Luke's	134	5.00	1.00				10.00	10.00			11.00	11.00	15.00	15.00	10.00		88.00
Allentown, Christ	38			10.00	10.00	5.00	10.00	10.00				5.00					40.00
Bangor, Trinity	106	500	1.00	10.00	10.00	20.00	30.00	10.00	5.00	2.00	85.00	10.00			20.00	229.81	407.81
Bangor, Trinity Mission Band	136																30.00
East Bangor, Grace	20		2.00	11.39			15.00	10.00		2.00	25.00	25.00		30.00	101.30	5.00	166.75
Bethlehem, Grace	75	3.75	1.00	50.00	25.00		25.00	10.00				7.00					10.00
Bethlehem, Salem	81	4.00	1.00	10.00	5.00		1.00	36.50		2.00		1.00					10.00
Bethlehem, St. Stephen's	9			2.00			1.00				5.00	1.00					10.00
West Bethlehem, St. Peter's	44	2.50	1.00	12.50	10.00	5.00	12.50	15.00	5.00		10.00	7.00		30.00	25.00	60.00	165.50
South Bethlehem, St. Peter's	98	3.50	1.00	5.00	10.00		10.00	12.70			15.33	5.00			9.25	22.96	114.74
South Bethlehem, Mission Band	13	75		5.00	5.00		10.00	5.80			3.00	2.00		15.00	1.75	9.55	44.20
South Bethlehem, St. Mark's	13				5.00		5.00	5.00			3.00	2.00					33.35
Catasauqua, Trinity	12	1.00	1.00	91.00	20.00		30.00	16.75	30.00	3.00	38.00	25.00		1.00	15.00	9.50	268.75
Easton, St. John's	107	8.00	1.00	10.00			10.00	4.25	15.00	2.00	2.00	5.00			1.30		66.05
Easton, St. Luke's	92	3.00	1.00	35.00			10.00		15.00		25.00						86.00
Easton, Zion's	40			10.00	20.00		10.00						10.00				90.88
Howertown, St. John's	34	1.70	1.00	10.00			10.00		6.00	2.00	8.50	10.00			8.00		52.40
Slatington, St. John's	28	1.40	1.00	8.50	5.00							13.00					45.10
Nazareth, St. John's	60	2.00	1.00	5.00	5.00	3.50	5.00										25.06
		\$175.48	\$62.27	\$135.59	\$145.00	\$54.50	\$184.50	\$107.30	\$111.75	\$20.00	\$404.15	\$123.10	\$40.50	\$135.00	\$119.50	\$386.82	\$2,506.50

\$15,000 for the General Council Home Mission Expansion. Will you assume a share in raising this special contribution for additional work in territory yet unreached? "Ten thousand towns, and ten million souls without a church of any kind, even these figures are far from telling the whole story of religious destitution under the Stars and Stripes."

We are much gratified to report the organization of St. Paul's Society, Catasauqua, a large and flourishing one. Let us pray that more of our women may be inspired to band themselves together in their own congregations first, and then join this Conference body, so that more effectual work can be done.

The condition of the flood and famine stricken millions in China, the expansion of the work in Japan, the glimpse into "Foreign America" through the eyes of the Superintendent of the Slav Mission Board, the trip through Porto Rico with that vivacious one of its women missionaries, who gave us last January such a graphic account of conditions on that Island to which she was returning; then, too, "A Deepening Interest in Inner Mission Work," all these causes call for our earnest prayers, and should have our generous support.

The Mt. Gretna Summer School has announced its annual vacation week for August 10th to 17th. I heartily recommend that this Conference Society accept the invitation to appoint a Woman's Auxiliary of the Lutheran Week at Mt. Gretna, and that we urge as many of our societies to be represented as possible in that delightful gathering.

The treasurer, Mrs. Keiter, read her annual report, which is here appended, and a rising vote of thanks was tendered her for her services. The total receipts were \$1,901.69, disbursements, \$1,885.71, balance on hand, \$15.98.

The Literature Committee sent copies of THE MISSION WORKER to each local society and printed slips announcing the Topics and Leaflets, also 200 Porto Rico pamphlets.

The Organizing Committee reported new societies at Mickley's, at Coplay and at Catasauqua.

Our department of Mission Study has been in existence only two months, hence only beginnings can be reported. We have seven classes, with 130 members, in four parishes. The books in use are: "The Why and How of Foreign Missions," "Sunrise in the Sunrise Kingdom" and "The Christian Conquest of India." Letters have been sent to all the pastors of the Conference, appealing for their interest in this department by the chairman, Miss Ruth Hemsath.

Mrs. J. O. Liebensperger reported that for the India Box, St. Michael's, Allentown, gave \$10; St. Luke's, Easton, \$4.25; St. Peter's, South Bethlehem, \$12.70; ditto, Mission Band, \$3; Salem, Bethlehem, \$21.50; St. Mark's, South Bethlehem, \$5.85; St. John's, Easton, \$15; Trinity, West Bethlehem, \$15; Trinity, Bangor, \$10; St. John's, Allentown, \$15; Grace, Bethlehem, \$10; St. John's, Stroudsburg, \$5. Total, \$127.30.

Mrs. H. C. Kline spoke on behalf of Medical

Missions: "Our splendid hospital in Rajahmundry is one of the finest institutions in South India. Though costing more than \$34,000, it has been dedicated without debt. In this heroic venture the Allentown Conference Society has taken an active part, and in addition it is encouraging to know that our Conference has contributed \$262 toward the Maternity Ward. It is estimated that the cost of maintaining the medical work will be from \$6,000 to \$8,000 per year. Of this amount the women of the Ministerium of Pennsylvania have been asked to contribute \$3,000. We need to expand the medical work by opening new dispensaries. With our three capable physicians, there is no limit to the usefulness and possibilities of this department, and we confidently anticipate it will give an excellent account of itself. A coin-card is prepared for circulation by which every woman holding one shall contribute not less than \$1.00 annually toward this work. A sample has been sent to each society, that as many members as possible may accept these cards. St. Stephen's, of South Bethlehem, returned their card filled. Salem, Bethlehem, ordered 15 and returned 6 filled, and Trinity, Bangor, returned 35 filled. Thus \$42 was collected in a short time through their circulation. Many societies are using the Mite Boxes for the Hospital Fund, which will now be used for maintenance."

Miss Sue Koons announced that the sales of India Laces for the last year amounted to \$39.15, and asked for increased support in disposing of these laces, to assist in the purchase of sites on which buildings can be erected for

our Christian Girls' Schools in Rajahmundry.

A membership in Memoriam was presented by Mrs. John Stopp, who also took a life-membership for herself and three grand-daughters. Another life-membership was subscribed by Mrs. A. C. L. Balp, of Nazareth, and the Conference itself voted one for "Aunt Mary" Eisenhard, of Allentown, and one for its faithful secretary, Miss Ella Hiskey, of South Bethlehem, who was re-elected to that office. Mrs. C. H. Hemsath was chosen as president, Mrs. L. V. Keck and Mrs. John Stopp as vice-presidents, Mrs. A. B. MacIntosh as corresponding secretary and Mrs. W. D. C. Keiter, as treasurer.

On motion, a rising vote of thanks was tendered the retiring president, Miss Laura V. Keck, and also to Mrs. E. C. Cronk, for her very edifying address. The new president was authorized to appoint ten delegates and five alternates to the Synodical Convention at Reading. The collection taken for the two life-memberships amounted to \$21; for incidental fund, \$17; and \$19.75 for the Good Shepherd Home. The next convention will be held in Salem Church, Bethlehem.

The year's list of deceased members includes Mrs. Catherine Slack and Mrs. Mary Nagle, of Bangor; Mrs. J. Reinheimer, of Salem, Bethlehem; in Allentown, Miss Aline D. Pietz, St. John's, Mrs. George Reichard, Mrs. Ellen Kemmerer and Mrs. A. Rabenold, of St. Luke's; Mrs. Amanda Ritter and Mrs. A. D. Kistler, of St. Michael's.

ELLA HISKEY, *Rec. Sec.*

Pennsylvania Synodical Society

The Tenth Convention was held in Old Trinity Church, Reading, on May 15. Of the sixty delegates present, the Allentown Conference was represented by 10, Danville, 5; Reading, 10; Pottsville, 3; Philadelphia, 10; Wilkes-Barre, 3; Norristown, 8; Lancaster, 10. A large number of visitors filled the venerable sanctuary. In her report as president, Mrs. C. A. Homan called attention to the fact that the first anniversary of this Society was held in this same historic Church sixteen years ago. At that meeting, the president, Mrs. S. Laird said, "We look forward to the time when we shall have in our India Mission not only one, but two or three female physicians, a dispensary, and a hospital for women, with trained nurses, and all supported by the women of the General Council." There is always a vision before every important work. We dream before we accomplish. To-day we rejoice that the prophecy has been fulfilled, and the hospital, one of the finest in Southern India, fully equipped and paid for, stands as a memorial of the devoted work of her women. All who took part in this work must be commended for their faithfulness, and for the quick response to the appeals of the Board. But our responsibility does not end with the erection of the hospital. About \$8,000 will be needed annually for its proper maintenance, and our Synodical Society

is asked to regularly contribute \$3,000.

Whilst we have been engrossed with our work on the foreign field we must confess that some of us have not been as responsive to the equally urgent needs of the home field. Christ laid special stress upon Home Missions, "Beginning at Jerusalem," the disciples were to evangelize the world. The number of baptized Lutherans in our own country outside the reach of the Means of Grace, is very great, and it certainly does not seem just to discriminate so decidedly in favor of the foreign work. These destitute brothers and sisters need our loving care and they, too, are included in what our Saviour calls, "All the World."

It is said that Henry Clay was crossing the Alleghenies from the East, and when he had reached the summit where he could look down over the plain, he stooped and put his ear to the ground. When questioned as to what he heard, he replied, "The tread of the coming millions." Friends of missions, can you, too, not hear the footsteps of the immigrant army? Long before the hardest of the spring song birds have returned, or the spring flowers have fought their way through the sod, these immigrants have come to our shores by the thousands. They come from all parts of Europe, and no matter what may be their motives in coming here, we

must see to it that they are churched. "Immigrant isolation is a greater peril than immigrant ignorance. The only way to prevent it is to take a Christ-like interest in the welfare of these newcomers, and be willing to undergo some sacrifice to make that interest known. When our Protestant Christianity exemplifies everywhere the brotherhood of believers, the foreigner will be found receptive and responsive and the chasm that now separates us will be bridged by the Gospel."

The work of missions must be studied, by hearts filled with love and zeal for the cause, or else the whole scheme of missionary work will fail. For this reason "Mission Study" classes have been recommended. There is no better way to kindle enthusiasm. At the close of such a study, those who recognize a call to more aggressive work, will find "an open door" in the organizing of much-needed junior societies.

The work of organizing adult women in Churches which have no societies, has been very much hampered by the indifference of some pastors, and the lack of missionary knowledge on the part of the congregation, so that many brave and earnest women have become disheartened and given up all further efforts as hopeless. Let us begin anew and keep at it, until we have awakened the heroic quality in our people; then keep the subject of missions before them, until we have a missionary society, both adult and junior, in every congregation.

How ideal our work if the "Monthly Topics" and THE MISSION WORKER were in the hands of every Lutheran woman! There would then be a chance of getting our people away from that self-interest which so antagonizes our work.

The chairman on Life Membership in the General Council Society is very anxious to enroll both individuals and societies. This is the only revenue the Society has for producing literature, and thus prosecuting its work.

As we hear recommendations to-day from the various other General Council committees, we realize that we do not stand alone in this tremendous work, but are part of an international federation.

To those societies which have had difficulties that hindered their growth in numbers and contributions, let me add this closing word of good cheer, that if you engage all your powers to do the Master's will, He will bless your lowly efforts, and clothe your weakness with strength, and the smallness of your actions He will enlarge into great and glorious results." The Executive Committee encouraged all hearts by showing that whilst from the first biennium to the present, there has been a steady increase in membership and contributions, yet this past biennium has been the most eventful of all. The organizing of the General Council Society, the completion of our India Hospital, and the increased publication of literature are long steps forward. Who can estimate the results of the wide distribution of these little leaflet emissaries of missions?

Since our Convention this committee has

held four regular and one special meeting. At these meetings full reports were given by the officers and standing committees, which will be presented to you by the various chairmen.

A very important subject was the providing of regular topics for the missionary meetings. On motion it was decided that our Literature Committee, with the editor, co-operate with the United Synod South in preparing monthly programmes for our societies.

The \$16,000 promised was promptly paid to the Hospital Fund, also \$1,000 toward the deficit. As there still remained \$539 in the treasury for medical missions, it was decided to turn this into the general fund for the support of the Hospital, and that any surplus "India Box" money be expended to furnish the Hospital drug room.

The rapid growth of the Lace Industry has necessitated increased labor. The chairman, Mrs. Woll, was given full power to select an assistant, and paying for services what she deemed advisable. Sales and supplies on *India Lace Industry* from May 18, 1910, to May 14, 1912: Sales at Reading Synodical meeting, May 18, 1910, \$4.70; Philadelphia Conference, \$700.41; Norristown, \$376.47; Reading, \$225.59; Allentown, \$196.44; Wilkes-Barre, \$84.69; Lancaster, \$22.00; sales at Federation meeting, Lancaster, \$85.00; Danville Conference, \$54.68; sold by friends, \$371.92. Total, \$2,121.90.

Lace Supplies: Philadelphia, \$50.65; Reading, \$29.25; Norristown, \$26.76; Danville, \$2.00; Allentown, \$2.00; Lancaster, \$2.72. Total, \$113.38.

As a slight appreciation of Miss Brooke's fidelity as business manager of our magazine, a small remuneration of \$50.00 for past services was voted, also \$50.00 for the year was paid.

At the Federation meeting in Lancaster so liberal was the amount contributed by subscribers of the Lancaster Conference, that every item of expense was met, and all the five offerings of the Convention were sent intact to the treasurer of the General Council Society, almost \$150, in addition to the Life Membership fees which were paid at Lancaster. Mrs. C. L. Fry was made a life member by the Society.

The Home Mission Box Committee reported value of boxes from 1910 to 1912: Allentown Conference, \$78.28; Philadelphia, \$119.93; Reading, \$50.00; Norristown, \$21.40; Lancaster, \$503.86.

The Foreign Mission Box Committee reported that in June, 1911, five boxes were sent. One containing drugs valued at \$109.70, and instruments at \$35.28. The boxes were donated by the Philadelphia, Lancaster, Norristown, Pottsville, Wilkes-Barre and Danville Conference Societies. The money received amounted to \$648.15, contributed by Allentown Conference, \$130.80; Norristown, \$148.75; Wilkes-Barre, \$58.50; Lancaster, \$118.70; Reading, \$57.50; Danville, \$55.00; Philadelphia, \$79.05. Of this fund \$10.48 was paid to replace instruments stolen from the dispensary, and \$19.84 for duty and transportation in India, leaving a balance of

\$468.66, of which \$400 was sent to the treasurer of the Foreign Mission Board, and the remaining \$68.66 retained for an emergency fund. In June, 1911, again five boxes were sent out, including a box of drugs valued at \$93.60. One hundred dollars was sent to purchase drugs and rubber goods and defray charges of boxes in India. In September, bottles and other furnishings for the drug-room and hospital were purchased at \$82.24. The shipment of this and drug box in June cost \$11.43. The boxes contained Hospital and Lace Work supplies.

Money contributed in 1911 amounted to \$775.24, of which the Philadelphia Conference gave \$231.28; Danville, \$73.00; Pottsville, \$26.00; Allentown, \$122.30; Norristown, \$136.50; Lancaster, \$74.95; Reading, \$29.05; Wilkes-Barre, \$70.65; scattered, \$11.25. Of the balance, \$556.63, a check for \$500 was sent to the Foreign Mission Board, which leaves a balance of \$56.63.

Coin cards for the India Hospital maintenance have been distributed in the various Conferences as follows: Pottsville, 200; Danville, 309; Norristown, 515; Allentown, 63; Wilkes-Barre, 428; Philadelphia, 200; Lancaster, 428; Reading, 224.

On the subject of *Lantern Slides*, Miss Kate Fry explained that heretofore we always reported three sets of lantern slides—those of Porto Rico, of Home Missions and of Foreign Missions. But as the Porto Rico Board has its own representative to present that cause, it was thought advisable by us to suggest transferring our views. The offer was gladly accepted, paying us full value. Our Home Mission Board, has its representative, and owns its own slides. Hence, all our stress is laid upon our work in India. Within the past two years, the slides have not been in much demand. This is due to the fact that during this time there was always one or more of our missionaries home on furlough. They presented the cause to a number of Churches, using lantern views of their own. Nevertheless, our slides have traveled quite a distance during this time, having been used in Chicago, Greensburg, Philadelphia, Shillington, Racine, Kenosha, La Crosse, Milwaukee, Waterloo, and Cedarsburg. From time to time, according to the development of the work, new slides have been added. We have recently added views of our new hospital, the maternity building, and a class of Zenana workers. The lecture has just been revised by Mrs. Harpster, and everything is in perfect condition. We hope and expect it will be in more demand next fall and winter. The receipts for the two years were \$25.25, expenditures, \$7.74; balance, \$17.51.

The General Council Society now has in this body 39 Life Memberships and six memorials. Of the former, the Pennsylvania Synodical has taken three, the Philadelphia Conference eight; Allentown, nine; Lancaster, twelve; Norristown, two; Reading, three; Wilkes-Barre, two; Pottsville, 0. Of the six memorials in memoriam, three are in the Philadelphia Conference, two in the Norristown, one in the Allentown. Mrs.

L. K. Sandford, chairman.

The resolutions adopted at this Convention are as follows:

1. Continued, unabated interest in the maintenance of the India Hospital.
2. Increased interest along the lines of the Inner Mission, especially the vast immigration problem.
3. In our loyalty to the Foreign Mission cause, we should not neglect Home Missions, and here we ought to make a special effort toward the \$15,000 fund called for by the General Council Committee.
4. Every Conference should have a chairman for Mission Study, for Junior Mission Work, for Organization.
5. The appointment of an Auxiliary Committee to promote larger attendance at our Mt. Gretna Summer School, on August 10-17.
6. More zeal in the dissemination of the "Monthly Topics" and MISSION WORKER, endeavoring to reach every Lutheran woman.
7. Life and Memorial Memberships in the General Council Society are a beautiful tribute to friends and dear ones, and at the same time a great help to the Literature Fund.

The newly-elected officers and chairmen are: President, Mrs. H. E. Jacobs, Mt. Airy, Phila.; Rec. Sec., Mrs. L. D. Ulrich, Wilkes-Barre; Cor. Sec., Mrs. C. R. Fetter, Telford; Treas., Miss A. Kate Robertson, 513 N. Fourth street, Philadelphia. Chairmen of committees: *Home Missions*, Mrs. A. J. Reichert, Lancaster; *Foreign Missions*, Miss Mary Miller, Philadelphia; *Medical Missions*, Mrs. S. Laird, Philadelphia; *Porto Rico*, Mrs. W. M. Rehrig, Mauch Chunk; *Literature*, Mrs. P. George Sieger, Lancaster; *Lace Industry*, Mrs. A. S. Woll, Philadelphia; *Lantern Slides*, Miss Kate Fry, Mt. Airy, Philadelphia. *India and Japan Post Cards*, Mrs. W. P. M. Braun, Pelham, Philadelphia; *Italian Missions*, Mrs. E. R. Cassaday, Philadelphia; *Slovak Work*, Miss Laura R. Swope, Erwinia; *Life Memberships and Memorials*, Mrs. L. K. Sandford, Lancaster; *Inner Mission*, Miss Emma Fritz, Boyerstown; *Mission Study*, Mrs. Bernard Repass, Kimberton; *Historian*, Miss Emma A. Endlich, Reading.

Under new business, Miss Katherine Miller and Miss Mary Brooke were made life members of the General Council Society.

Everybody was highly gratified to hear of the prospects of having Rev. E. C. Cronk, of Columbia, S. C., as the instructor in the department of mission study from August 10 to 17, and the Society cheerfully assumed the expense of his coming. Mrs. Bernard Repass is chairman of the Mt. Gretna Auxiliary.

Owing to the necessity for another woman medical student for our India field, this Society, with the co-operation of the other Synodical Societies, will undertake her education, the detailed arrangement being left to the Medical Mission Committee in connection with the Board. In response to the General Council Society's request that THE LUTHERAN MISSION WORKER be made the official organ of that Body, this Convention unanimously took favorable action and the transfer was made.

Before tendering her resignation as business

*Receipts	Eng. Home Missions	Ger. Home Missions	Foreign Missions	Medical Missions	Hospital Bldg. Fund	Porto Rico	Slovak Missions	Church Extension	Inner Missions	Synodical Purposes	India Boxes	Miscellaneous	Dues	Totals
Philadelphia Conference Society	\$1631 30	\$20 70	\$1256 25	\$1471 30	\$1233 38	\$479 25	\$238 60	\$217 58	\$545 42	\$70 00	\$96 12	\$ 64 00	\$58 00	\$7381 99
Allentown Conference Society	540 14	4 50	851 30	500 32	259 54	252 22	70 50	205 00	231 26	6 00	120 00	120 00	34 50	3135 28
Norristown Conference Society	549 31	38 00	526 23	778 02	356 90	424 08	488 78	595 26	71 00	14 16	305 01	35 00	60 00	4242 95
Lancaster Conference Society	273 26	108 70	438 90	280 90	224 07	119 77	57 79	137 83	29 52		3 00	3 00	50 00	1723 83
Reading Conference Society	138 00	10 00	114 22	438 18	344 85	329 46	45 09	86 55	10 00	40 08	20 00	30 00	22 00	1538 35
Wilkesbarre Conference Society	38 01	1 00	288 02	352 00	85 00	70 58	9 21	12 70			28 00		80 00	946 60
Danville Conference Society			125 00	23 00	26 00	10 00	7 00	20 00			31 31		10 00	419 00
Pottsville Conference Society			60 00	58 00	14 15	47 60	16 05						10 00	221 91
Collections May 18, 1910														46 25
Interest														59 93
Balance May 10, 1910	3170 02	182 90	3659 92	3962 50	2558 89	1749 61	933 02	1274 92	887 20	130 24	580 44	252 00	314 50	19716 09
*Disbursements	3170 02	182 90	3659 92	3820 00	3000 00	1749 61	933 02	1274 92	887 20	130 24	580 44	252 00	414 88	21231 59
													Current Expense	20655 15
													Balance	\$76 44

\$632 09 of the Medical Missions Fund Paid into Hospital Building Fund

Distribution of Balance—Widow's Fund \$114 22
 Outfit Fund 136 19
 General Fund 326 03

\$576 44

May 10, 1910—May 5, 1912

KATHARINE B. MILLER, Treasurer

manager of THE MISSION WORKER, which was accepted most reluctantly, Miss Mary Brooke reminded the Society that the magazine of which it is justly proud has reached the fifteenth year of its publication. Since its appearance in its new form in December, 1908, its circulation has rapidly increased, and since the formation of the General Council Society, at Lancaster, last September, the increase has been remarkable. For the current March number, 1,140 new subscriptions were received, and the June issue promises to exceed even this. Because from March 5 to May 14, we received 1,125 new subscriptions, and there still remains a few days before the mailing list is sent to the printer.

Its missionary intelligence not only reaches from shore to shore, but crosses the seas to subscribers in Porto Rico, Germany, Japan and India. Published under the auspices of this Society, it naturally has its largest circulation in our Keystone State, 4,279, plus 764 more in the city of Philadelphia. In the western and southern States there are 1,710 subscribers. In the eastern States, New York and New Jersey, 806, and in Canada, 322. It is sent complimentary to colleges in Pennsylvania, New Jersey, Minnesota, Illinois, Kansas, Dakota, Washington and Iowa. It is also in exchange with all the prominent Lutheran publications. On May 18, 1910, which was two full years after the periodical had adopted its new magazine form, and had largely increased its previous subscription list, the circulation was 3,734. To-day it has reached a little over 8,000, and in this broad land of ours, with its thousands of Lutheran homes, we should have a circulation of at least 10,000. This could readily be accomplished if we had earnest co-workers in every Conference to bring it to the attention of every woman, and to look after the renewals. For it is so important to the financial success of our journal, that it is renewed promptly from year to year.

Financially, the Business Manager charges herself as follows:

Balance May 18, 1910....	\$255.41
Receipts from subscriptions and donations, May 18, 1910, to May 15, 1912	3,382.50
Total May 15, 1912....	\$3,638.91
Expenditures May 18, 1910, to May 15, 1912.	
Printing, postage and supplies	\$3,032.29
Editorial expenses	75.00
Services of Bus. Manager.	50.00
	3,157.29

Balance, May 15, 1912. \$481.62

[This balance will allow the journal to be transferred to the General Council Society for the September issue entirely free of debt.—EDITOR.]

In urging the claims of Porto Rico, Mrs. W. M. Rehrig put the case thus: "After the stars and stripes began to float over Porto Rico, we

Lutherans may boast of having the first Protestant missionary on that sunny isle. Yet on the other hand when we consider that this island has been our nation's possession for nearly 12 years, we certainly have made very little progress in this time. By no means is it the fault of our missionaries in the field." Mrs. Ostrom is not only sending drawn work to our Society, but to the other Synods as well. That she is able to do this work, in addition to all her other duties and responsibilities is very much more than the average person would be capable of. One of our Church officials told me she is working beyond a woman's normal strength. I speak of this that you may understand why it is often impossible to meet the immediate demands for drawn work unless there be special orders, which will be given the earliest attention possible.

Owing to the transformation that is taking place in Porto Rico and the constantly changing location of the poor people among whom our missionaries work, Mrs. Ostrom must give a large part of her time to the visitation of this ever-changing population. If time permitted, I could relate some most pitiable conditions of destitution in which she finds these people. Owing to this fact, we can well understand that the industrial department is now considered one of the important branches of our work. The other denominations have established successful industrial schools for boys and girls, devoting one period to Bible study and the other to industrial training, with excellent results. Porto Rican girls are skillful with the needle, even if deficient in every other sphere. At the same time, this industry gives opportunity to develop and train Christian character, inculcating those regular and systematic habits which the people in warmer climates lack.

These schools can be a great influence to teach them to become industrious, and feel the need of a higher standard of citizenship. Through this means, also, the missionary can reach homes, and the older members of the family. We should make an effort to have a mission school for instruction in practical work and where suggestions can be made that will appeal to their better nature, so that they will strive to live according to the standard of the higher life as it is from time to time presented to them. Porto Rico is practically a foreign field in the home land and has its own peculiarly difficult problems.

We have encouraged the drawn work industry by ordering \$338.30 worth, of which our Society sold \$190.28; Buffalo, \$15.75. Goods returned amounted to \$16.50, leaving now in our hands \$115.77 worth, which we will be delighted to have you help to dispose of. The funds will go toward the purchase of a much-needed organ.

A rising vote of thanks was tendered Mrs. C. L. Fry, as editor, in appreciation of her strenuous efforts to give us such an edifying and inspiring periodical, also to Miss Brooke, the business manager, to the retiring president, Mrs. C. A. Homan, and the retiring treasurer, Miss Katherine Miller.

Addresses were delivered by Rev. E. T. Horn, D.D., on "The Field is the World;" by Rev. J. C. Kunzmann, D.D., on "Thy Kingdom Come," and Rev. E. F. Bachmann, on "Thy Will Be Done On Earth." Rev. C. H. Hemsath also spoke on Porto Rico, and Dr. A. L. Ramer on the Slovak work. Miss Borthwick, who expects to go to the foreign field as a zenana worker, was present and made a few remarks.

LAURA R. SWOPE, *Rec. Sec.*

New York and New England, Western Conf.

CHURCHES	Porto Rico	Home Missions	Church Extension	India Medical	India School & General Fund	Maternity Hospital	Slaves	Total
Binghamton, Redeemer	\$20 00		\$5 00	\$15 00	\$15 00	\$30 00		\$85 00
Buffalo	54 60	63 23	25 00	25 00	93 00	298 25	81 40	640 48
Dunkirk, Grace	5 00				15 00		5 00	25 00
Jamestown		5 00		5 00	35 00	5 00	13 00	63 00
Rochester, Reformation	100 00	1214 65	125 00	50 00	500 00	100 00	150 00	2239 65
Utica, Redeemer	15 00	25 00		20 00		42 40	10 00	112 40
Utica, Holy Communion	10 00	10 00		5 00		50 00	10 00	85 00
Utica, St. Paul's	5 00					13 00		18 00
Offering at Jamestown Convention						20 09		20 09
Offering at Jamestown Convention							26 55	26 55
Total Receipts	\$209 60	\$1317 88	\$155 00	\$120 00	\$658 00	\$558 74	\$295 95	\$3315 17
DISBURSMENTS								
Jamestown Convention Expenses	\$21.43							
Printing	19.00							
President's Expenses to Federation	13.90							
Secretary and Treasurer's Expenses	5.15							
Dues to Synodical Society	25.00							
Church Extension	155.00							
Home Missions	1,613.83							
Porto Rico	209.60							
Foreign Missions	1,336.74							
Balance on hand								34.27
Total								\$3,433.92
Receipts								\$3,315.17
Bal. in Treasury May 1, 1911								75.72
Interest on deposit								1.03
Conference dues								42.00
Total								\$3,433.92

MISS EVA MEYER, Treasurer

COMPARATIVE DATA OF CONFERENCES, PENNA. MINISTERIUM—MAY 1910—MAY 1912

	Soc.	Mem.	Home Mis.	Church Ext.	Forn. Mis.	Hos- pital	Porto Rico	Slovak	Inner Mis.	Life Mem.	Other Causes	Total
Allentown		1300	\$542	\$500	\$1178	\$815	\$314	\$137	\$388	\$115	\$135	\$4869
Danville	21	723	280		414		49	27	37		900	2532
Lancaster	29	850	564		700	350	120	37	254	120	112	2246
Norristown	44		651	552	721	1639	428	500	71	70	29	4661
Philadelphia	33		1843	278	1239	2821	479	244	130	155	667	7856
Pottsville	8	453	2		91	46	48		15		25	227
Reading			144	102	350	656	261	35	20	30	91	1689
Wilkes Barre	18									20		2094

Report not itemized

New Leaflets

Our latest issue is in the Department of Inner Missions, and presents a life-picture of that recently-arrived servant of the Church with whom our ancestors in America were entirely unacquainted, the modern "City Missionary." You ought to know him better. Hence this pen portrait, 16 pages, \$2.00 per 100. Send stamp to our Catasaqua office for sample copy.

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