

KRAUTH MEMORIAL LIBRARY

LUTHERAN THEOLOGICAL SEMINARY

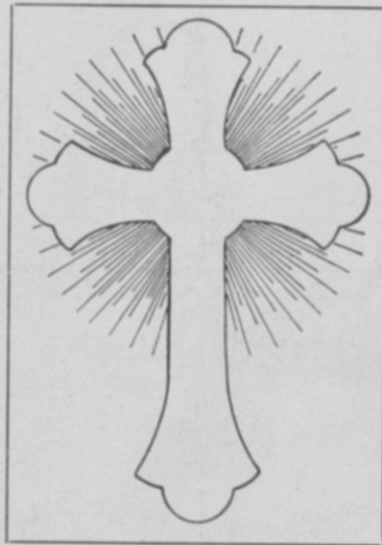
MT. AIRY, PHILADELPHIA.

Volume XV

Philadelphia, Pa., September, 1912

No. 4

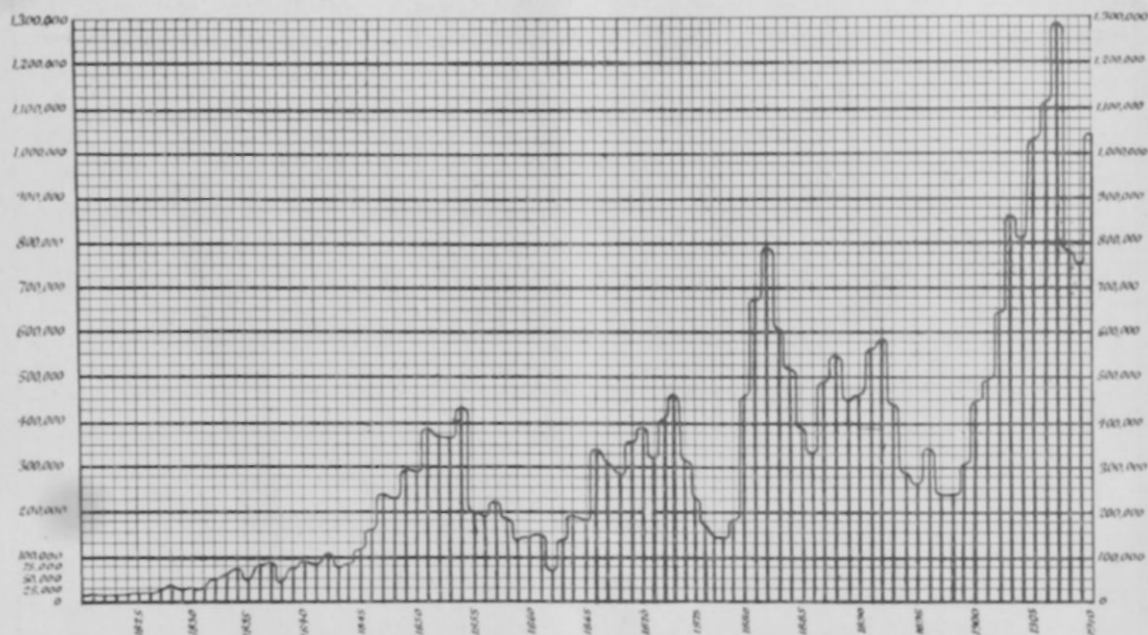
# Lutheran Mission Worker



"THE FIELD IS THE WORLD"

OFFICIAL ORGAN OF THE WOMEN'S MISSIONARY  
SOCIETY OF THE LUTHERAN GENERAL COUNCIL  
Published Quarterly at 2323 N. Seventh St., Philadelphia, Pa.

# Wave of Immigration 1820 to 1910 from all Countries.



*Arrivals 1820-1910. 27,894,293. Estimated Arrivals 1776-1820. 250,000*

*"They shall bring the Glory and the Honor of the Nations into it."*

(Courtesy of the Congregationalist Home Missions Society)

## Admitted Since 1820

Total, all countries 27,894,293

## ALIENS LEAVING AMERICA FOR THEIR OLD HOME LAND 1910

### Leading Sources

Great Britain,	7,891,573	28%
Germany,	5,418,066	19%
Scandinavia,	1,990,265	7%
Italy,	3,276,311	11%
Austria-Hungary,	3,331,515	11%
Russia,	2,549,921	9%
France,	488,986	2%
Switzerland,	240,859	1%

Total aliens returned	230,704
Greeks	9,376
Italians	72,640
Russians	27,053
Turks	6,593
Chinese	2,762
Japanese	3,354

If America, through home missions, had evangelized these sojourners how long would foreign missions be necessary? Save America and you will save the world!

# Lutheran Mission Worker

VOLUME XV

PHILADELPHIA, PA., SEPTEMBER, 1912

NUMBER 4

## On the Threshold of a New Campaign

REV. WILLIAM ADAM BROWN, D. D.

The meaning of the Home Missions campaign of the coming three months is that we are trying so to organize the resources of the Christian Church as to occupy every *strategic* position in this country for Christ, and thus set in motion streams of influence which shall go on from generation to generation, until our country as a whole—people, institutions, ideals, spirit—is Christian through and through.

We stand here just where our brothers on the Foreign Boards stand. We are trying to do at home just what they, since the Edinburgh Conference, have been trying to do across the seas.

We do not believe that we can *finish* the work of Christ in a single generation. We do not believe that that work will ever be finished so long as time lasts, but we do believe that it is possible for us, within the lifetime of men and women *now living*, to occupy every *strategic* position, and make its ultimate realization certain.

One of the most interesting features of missionary work in our day is the shifting of the emphasis from the individual to society. I do not mean by this that work for the individual is regarded as any less important than in the past. On the contrary, there was never an age when the need of consecrated Christlike men and women was more apparent. Whether it be in Pekin or New York, we have not yet found any substitute for a consecrated life. But I mean that we are coming to see, more clearly than we did, how closely our success in making individuals Christian is dependent upon the social environment in which we work. You can win an individual, here and there, by preaching to him, but you cannot Christianize a community without altering its institutions. You cannot even keep the Christians you have won, until you have set them in a Christian environment.

At first the work of the Home Board was very simple. It consisted in sending missionaries into the newly settled districts of our country, to gather the children into Sunday schools and the older people into Churches, and furnishing them with the preaching and leadership that they needed, until they were strong enough to take care of themselves. But today we are finding, as our brothers of the Foreign Board have found, that these simpler and more familiar forms of work are not enough. There are practical difficulties growing out of the new social and industrial situation in which we are placed. For instance, the difficulty which grows out of the rapid shifting of the population from place to place. This is

not a difficulty which is confined to any one part of the country, but it is equally apparent in East and West, in city and country. Gold is discovered in the Klondike and from all parts of the world prospectors hurry to the new Eldorado. A vein runs out, and a great town is all but deserted over night. During a recent trip to the west coast, I passed through a city of 50,000 inhabitants which had more than doubled its population in three years. Seattle, now with a population of 250,000 people, talks confidently of 1,000,000 within 25 years. What conditions are in New York City you know only too well. Churches that were once in the centre of a region of homes find themselves islands in a sea of business; while in the Bronx the population increases faster than it is possible to take care of them.

Fifteen years ago I tramped through the upper East Side of New York as one of a committee seeking a location for the proposed Union Settlement. We made inquiry as to conditions of the janitor of a neighboring apartment. "It's lucky you came to me," he said, "for I am the oldest resident in this district." "How long have you been here?" we asked. "Three years," he said. In the fifteen years since that time two or three different populations have moved in and moved away. The German and Irish have been succeeded by the Italian and the Jew. The pastor of one of our leading churches in New York City told me that he had lost 500 children from his Sunday School by removal in a single year.

Nor is it simply that the location of the population is changing, but its character is altering. Newcomers are pouring into the country at the rate of a million a year. Not now, as in the early days, the German, the Englishman and the Scandinavian, but the Italian, the Slav, the Bohemian, the Polak, the Syrian, the Turk, and so on through an endless succession. We face the problem of a foreign speech, and the more difficult problem of alien ways of thinking and habits of feeling. Men are coming to us without experience of democracy, without training for freedom, Jews from Russia to whom Christianity has signified persecution and intolerance; Syrians and Armenians from the Ottoman Empire, to whom the government has been a synonym for cruelty and extortion. Out in the forests of British Columbia I saw Hindus with their turbans, swarthy men from the Punjab laboring in the sawmills. At Vancouver my baggage was carried by a Japanese. Every visitor to San Francisco visits the Chinese quarter. In New York City alone there are nearly 500,000 Italians. Indeed, in the great

matter of foreign speech alone it can be said with truth that New York City has become one of the greatest foreign missionary centers in the world.

Side by side with these difficulties we meet a third, growing out of changes due to our industrial and social conditions. The old habits of life are changing, and with them the old ways of thinking. The country districts, especially in our eastern sections, are being deserted, and the

boys and young men are streaming to the cities and crowding into the factories, and with the growth of the factories and the problems which they raise, there is growing up a new class consciousness. There was a time when every workman expected some day to be boss. But today there are thousands who have lost this hope, men whose primary loyalty is to the class rather than to the community as a whole.

## March in Battalions--Strike in Unison

This famous motto of the veteran general, Von Moltke, which explains his sweeping victories in the Franco-Prussian war, is the principle on which the epoch-making, Continent-wide, interdenominational Home Missions Campaign in America will be conducted.

Beginning with this month of September will come the march of the separate battalions, continuing through the entire Autumn, in the activities of mission-study classes and literature distribution. Then will follow the culmination, a simultaneous striking in unison. This means the special Home Missions Week, to be observed as far as possible by every Church in every city, town and rural section in the land, on November 17-24, each day having a particular theme of its own.

A series of twelve posters have been gotten out on American social and religious problems. These posters to be used each week during the three months of the present preliminary period. They are being sent directly from the New York office to persons designated by the various Home Mission Boards. Every Protestant Church in this country should be supplied with a complete set of posters, which will be sent without expense to the individual Church. In addition to this material, the central office will issue a considerable quantity of literature. The daily newspapers, magazines, and religious press will be employed. On each Saturday during the three months' campaign now begun, there will appear, in selected newspapers in at least 100 cities, a syndicated article on mission subjects. Many of the most prominent magazines in the country will print special articles in their November issues, bearing upon some aspect of the Home Missions situation, these articles to be written by men and women of national reputation. Newspaper editors will be furnished with material which may serve as the basis for editorial treatment of the Home Mission situation. Pastors will receive fresh information for the preparation of missionary addresses. Mission-study classes ought to be organized immediately for the discussion of Home Missions, various groups in each Church to become responsible for the presentation of the subjects to be discussed during Home Mission Week.

It is a wide-spread unison movement, the like

of which has never been known before, and no denomination can any longer keep its Home Mission deficiencies concealed from the limelight of public knowledge. This fact is a stimulus which many derelict Conferences need, to arouse them to do their self-confessed duty.

No Church in American Christendom will get as much permanent good out of this movement as our own Lutheran Church, if only we will work the plan for all there is in it. On the other hand the danger is proportionately great that our proverbial inertia and ultra-conservatism will result in our getting the least benefit of all. To prevent this lamentable outcome, the few ardent souls who are alive to the situation must exert themselves to the fullest measure of their power, that the indifferent many may catch the contagion of their enthusiasm. Here is where each earnest missionary spirit will count one, and when you write one before two ciphers that means a hundred.

## Our Country--God's Country

The whole nation will be on a strain for the next two months, wrestling with questions of candidates and policies. The process is painful, but indispensable. We cannot build and maintain a great free democracy without just such investment of time and strength. In it all let us not forget the basis upon which every sound and lasting political structure must stand—a virtuous and God-fearing citizenship. Home mission effort is ceaselessly engaged in strengthening this basis. Let us lift up the slogan, from river to sea; If it could command but a tithe of the personal service and financial support which go to the promotion of personal ambition and party triumph, it would show far greater results than are now possible.

To Americans all let it say—

One call, as it throbs o'er the land of the free—

"Our Country God's Country" for aye!

On prairies, down valleys where great rivers run,

And far, where the mountains rise gray,

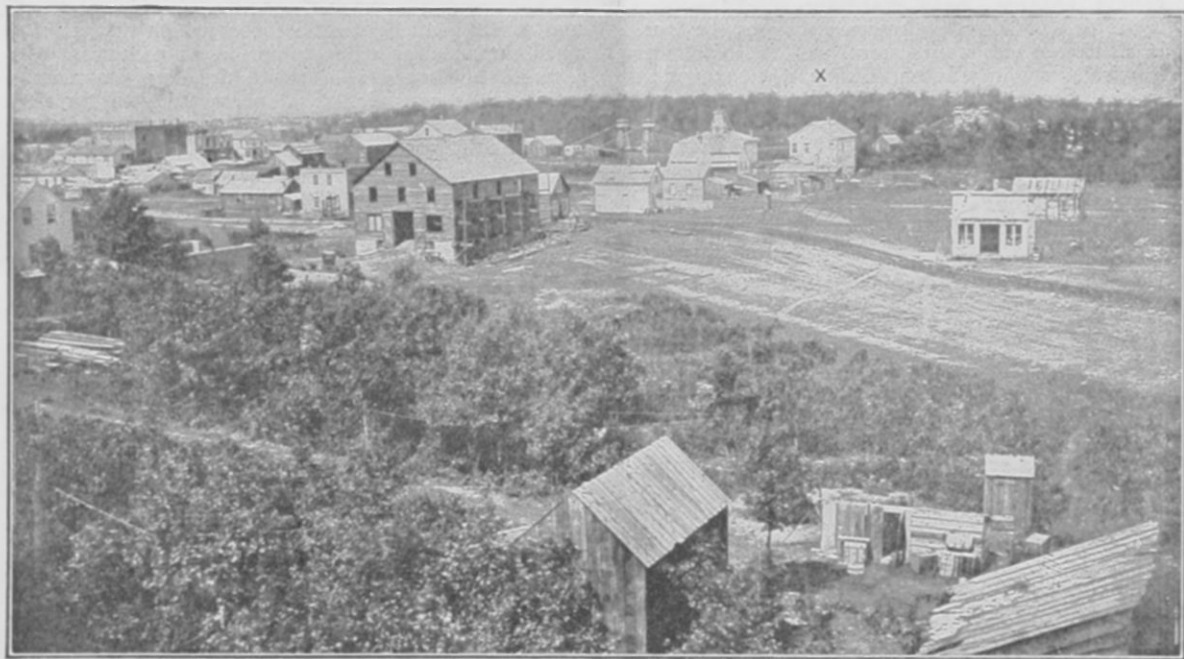
Ring it on to the land of the westering sun—

"Our Country God's Country" for aye!

C. L. Thompson.

# HOME MISSION WEEK NOVEMBER 17-24





ST. PAUL, MINN., WITHIN THE MEMORY OF MEN STILL LIVING

## The Nation Which Home Missions Can Save

The United States is not merely one of the great powers of the future, but at this moment the most powerful nation in the world. Not for one instant can the population of Russia—double that of the United States—be comparable, because of the different values of the unit.—SIR ROBERT GIFFEN (great English statistician).

If this generation is faithful to its trust, America is to become God's right arm in His battle with the World's ignorance and oppression and sin.—JOHN BRIGHT.

America holds the future of the world.—MATTHEW ARNOLD.

The great manufacturing cities of the world will be in the Mississippi Valley, and by the end of this century the republic will number six hundred millions.—GLADSTONE.

The world's history thus far seems but preparatory for and tributary to the future of the United States.—CHARLES DARWIN.

You are the leader of the world; lead us in the paths of peace.—COUNTESS BERTHA VON SUTNER (delegate from Austria to the late Peace Congress in Boston).

I believe it is fully in the hands of the Christians of the United States to hasten or retard the coming of Christ's kingdom by hundreds and perhaps thousands of years.—JOSIAH STRONG.

If America fails, the world fails.—PROFESSOR PARK.

It does not require any knowledge of economic problems to see that America is master of the world. Already that amazing country absorbs all the races of the earth, and every race it absorbs it feeds and strengthens.—HALL CAINE.

The future of the whole world seems pivoted upon the question whether the United States of America will be able to hold, enlighten, and purify the nations comprised within its vast domain?—DR. RICHARD S. STORRS.

The most stragetic, if not absolutely greatest work for Christ now going on in the world, is not among the millions of China, India, and Africa; the most strategic battle is that silent moral battle carried on in the region of the Rockies and the Pacific coast.—REV. JOHN HENRY BARROWS, LL.D. (late president of Oberlin College, and lecturer on the Haskill Foundation in India).

All other series of events, the culture of Greece, the empire of Rome, only appear to have purpose and value when viewed in connection with the great streams of Anglo-Saxon emigration to the West.—ZINCKE.

America Christianized means the world Christianized.—PROFESSOR HOOPER.

The people who possess this land will rule the world in the twentieth century, there is no doubt of that.—URBAIN GOEHER (French author).

Forecasting the future of Christianity as statesmen forecast the destiny of nations, we must

believe that it will be what the future of this country is to be. As goes America so goes the world in all that is vital to its moral welfare. If I were a missionary in Canton, China, my first prayer in the morning would be for home missions in America for the sake of China.—PROF. AUSTIN PHELPS.

Under the fair exterior, which as yet with

the glamour of financial prosperity covers the land, are fomenting hostile forces which threaten, when matured or when a period of commercial reverses holds sway, to shake the very foundations of the republic. Shall we wait until these forces are beginning to use their power, and then attempt to stay the avalanche?—MRS. DARWIN R. JAMES.

## HOME MISSIONS—WHY?

**B** For its own sake, our American life must be charged with spiritual power;

America plays so important a part in world movements;

**E** What we ARE, as a people, means so much in support of what we SAY, as missionary heralds;

**C** Foreigners come and go by the million, who are made better or worse by contact with American ways and things;

**A** Our nation is growing so rapidly, in numbers and wealth, that saving our land guarantees an incomparable spiritual investment;

**U** Our cities remain unevangelized; vice and wickedness prevail in shocking degree in all of them;

**S** Many of the older country communities have become or remain lifeless and unattractive;

**E** Hundreds of new towns are growing up in new territory where no religious and few wholesome social institutions have been established;

Great bodies of serious-minded workingmen misunderstand the Church and are misunderstood by the Church;

There are hundreds of thousands of lumbermen and miners living in temporary camps, some with their families, and the most without, whose life must be cleansed of its sordidness and vice;

Our national responsibilities have been extended to adjacent islands, and other territory of Spanish-speaking people, for whose spiritual welfare we alone are held responsible;

In the present conflict of SOCIAL forces, Christ must finally mediate;

In the "inevitable issue" of social and political reconstruction, the truth of Christ must control;

At the core of every great problem of internal welfare or external influence in our national, community and personal life, there is a great moral and spiritual issue which the gospel of Christ alone can meet.

## Home Mission Week. Why?

ELIZABETH B. VERMILYE, SECRETARY OF COUNCIL OF WOMEN FOR HOME MISSIONS

The day has passed when we must apologize for Missions. The day is just dawning when Home Missions is being understood as having to do with every condition and problem of our National life. It has a message of love and hope for every race, and people and tongue within our national boundaries. Therefore our confidence that the Home Mission agencies of the Church are equal to the present situation. When we note the millions coming to our shores in an ever rising tide, with no conception of what America or its institutions mean or stand for; when we view our cities and their social conditions of poverty, misery and crime; when we see hands raised from the dust to pull down the people above, labor rising in bitterness and hatred against capital, capital oppressing labor, class bitterness rife; when we see womanhood dishonored, childhood wronged, manhood degraded—and add to this a Church full of careless, apathetic, and indifferent Christians, with a discouraged, half-paralyzed ministry,—the present situation presents a picture so dark as to make our hearts sink within us in a depression almost despairing. But God Almighty

still reigns. Jesus Christ is not dead. He lives and still walks our cities and rural regions as truly as He walked through Palestine 2000 years ago! He looks upon our cities in all their vice and misery with the clear-eyed comprehension of redeeming love; He considers our problems with the wisdom which is the source of all wisdom; He touches with His tender hands the wounds and sores of humanity. While He lives—and He can never die—no situation can be hopeless, and His cause must triumph.

What results do we hope for, from these days of concentrated attention to the great problems and religious needs of this nation? That an awakened Church may become an intelligent Church, and an intelligent Church become an enthusiastic Church. Nothing on earth is so contagious as enthusiasm. Like the forest fire, a spark of flaming enthusiasm leaps from heart to heart, and spreads until all is ablaze, so will an enthusiastic Church surely become a contributing Church, and this land of ours will everywhere echo our slogan and highest aspiration: "Our Country, God's Country."

## The Proportion of White and Black



## Our Country in Sunshine and Shadow

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

On the other hand, how immensely encouraging it is to think, if a dozen fishermen disciples could do the marvelous work of the first century, without any equipment, and with the whole world against them, what might not so vast an army as 20,000,000 disciples of the twentieth century, with all our enormous equipment and prestige, accomplish in the cities of America, if we but had the same burning convictions and self-sacrificing zeal? Remember too, not all the 68,000,000 in the black space are enemies of the Gospel. The vast majority of them would not vote the Church out of existence if they could. What a stupendous and glorious Foreign Mission Work American Protestantism might achieve, by setting itself unitedly and determinedly to its Home Mission task! Our Lutheran Church has MILLIONS of her own baptized sons and daughters among the scattered souls, destitute of the Word and Sacraments. There is not a city in the land where they may not be found, and in some entire States they are a mighty factor. This is our peculiar Home Mission incentive. How would any other denomination be stirred to its inmost

heart by such a blood-tingling fact! If they spend as much labor and money for the ingathering of "strangers and foreigners," what sacrifices would they make if the multitudes of the unchurched were of their own household of faith? Our country's as well as our Lord's voice is heard in the urgent appeal.

### Some Striking Facts

Seventy-five North American cities, with a combined population of 20,000,000, were "surveyed" last winter by the Men and Religion Forward Movement. About 1,000 questions were addressed to the local committees having charge of the surveys in each of the cities, covering many subjects.

Among others it was found that of the Churches in these cities, 77 per cent. are Protestant, 11.3 per cent. are Catholic, 4 per cent. are Jewish, and 7 per cent. of other denominations. The Methodist Episcopal Church leads in point of membership. Then comes the following Churches in order: Presbyterian, Baptist, Episcopal, Congregational, Lutheran, Christian and Reformed. The membership in all Protestant Churches consists of 30.7 per cent. of men, 54 per cent. of women, 6.2 per cent. of boys between the ages of 12 and 18, and 9.1 per cent. of girls between the ages of 12 and 18. It is a striking fact that only 5.1 per cent. of the boys in the

Sunday schools in these cities are members of the Church, although, during the past ten years, the number of men and boys uniting with the Protestant Churches has increased 2½ per cent., there being a steady gain in this respect from year to year.

Sixty-five per cent. of those who attend the Sunday morning services in the Protestant Churches are women, and the morning attendance at all the Churches is 65 per cent. of the total attendance of the day.

Forty-eight per cent. have missionary committees, and 42 per cent. have Mission Study classes. In fully one-third of the Churches practically every member contributes regularly to missions, and 42 per cent. of all the Churches have weekly offerings for missionary purposes.

Of the total contributions of the Churches for all purposes, 52.5 per cent. were given by the congregations themselves; 9.9 per cent. by the Sunday schools; 18.2 per cent. by women's organizations; 1.4 per cent. by men's organizations; 3 per cent. by young people's societies, and 15 per cent. by individuals, presumably in large personal gifts.

There are some 25,000 saloons in these cities.

The Laymen's Missionary Movement plans another campaign, to take in fifty principal cities East and West, from October to April next. The campaign will differ from the former in that home and foreign missions will be unitedly presented, giving missions as a single great objective. The Missionary Education Movement is in co-operation, and rumor has it that the two organizations may consolidate. Why not?



Courtesy of "The Spirit of Missions"

The growth of a western town. The upper picture shows the town on August 6th. The middle one in August 16th, the lower one on November 6th of the same year.

## America's Home Mission Obligation

REV. JOHN M. MOORE, D. D.

Says Rev. Josiah Strong, D. D.: "He does most to Christianize the world and to hasten the coming of the kingdom who does most to make thoroughly Christian the United States." Because the evangelization of this country is, among human affairs, the mightiest factor in the world's redemption. To slight home missions is to grind up the seed corn of a missionary harvest among the heathen nations. An unsaved America, zealously saving the nations beyond the seas, simply shows its incapacity even to comprehend the saving mission for anybody. Even Moravia, once the home of the most missionary Church of the world, through neglect of home missions has itself become a field for present-day foreign missionary activities. Syria and Northern Africa were once the seat of Christianity, but through neglect of home missions their people are now the followers of Mohammed, and unrelenting enemies of Christians and Christianity.

Purify the fountain, and cleanse the channels of American influence, and the whole world will receive the healing waters of life. Since the United States carries the largest measure of the world's hopes, it is capable of contributing most

largely to the world's redemption. It must furnish the home base, the type of religious life, and the conquering spirit in world evangelization. Neglect of its uncultivated fields and religiously destitute masses will bring inevitable disaster to its own people and institutions.

Politically, commercially, educationally, and religiously the United States occupies points of vantage in its touch with all nations. The touch will give character to its influence, by the kind of men that compose and represent its government, by the principles by which its citizens develop industries and transact business, by the dominant thought and philosophies in its colleges and universities, and by the spirit and forcefulness of its religious life.

American missionaries spent their first century in introducing Christianity to non-Christian peoples; now their work is to interpret the Christianity which has made America what it is, and which gives America its dominant force in the world. With apologies to Emerson, we would say that what America *does* should not speak so loud that non-Christian peoples cannot hear what American missionaries say.



Of the membership of all the churches in this country, whatever their creed, one-half have no churchgoing habit, two-thirds contribute little or nothing to the income of their Church, three-fourths attend no services between Sundays, five-sixths have little or no interest in the general work of their Church—such as missions, education, and Church extension—attend no Conferences, institutes, and take no Church paper. Nine-tenths do not work for Christ in teaching, administrative or benevolent lines, or any work that means real service. Is there no problem of the undeveloped Church?

Country congregations hear a sermon only once a month. In many country communities the

Sunday schools are not kept up, especially in the fall and winter months. Pastors do not live in the country, but in towns and villages. Country Churches are seldom social and intellectual centers, as well as religious centers. Many country Churches have been abandoned, and many depleted and dispirited. Is there not a problem of the country life and the country Church?

And what of the great mining communities? What of the neglected fields in the great West, where the Orient touches the Occident, and where Christianity is held in abeyance? Has home missions a claim upon the heart, the wealth, the service of the Church?

## Our Young People's Debt to Their Country

REV. FRANCIS E. CLARK, D. D.

Home missions spells patriotism. Not the loud-mouthed, blatant patriotism that expends itself in Fourth of July orations, but the genuine patriotism that makes the country great. Where lies the hope of our country today? It lies in the school and the Church. Not in the school alone, for education, unaccompanied by religious purpose may develop a cheap materialism, a "get there" spirit, or at best a mere intellectualism which will mean anything but a stable republic.

One home mission Church, wisely planted, Mr. Carnegie, in a needed community, will do more good than a dozen libraries, whose books, mostly novels, are largely read by people who can afford to buy books themselves.

He is a patriot deserving of no less praise from other patriots, who plants and supports and extends the Church of God, than he who perpetuates his name by sending a thousand young men across the seas to obtain an education in the cloistered halls of Oxford.

America is well worth saving. Some governments are not worth saving or perpetuating. Thank God ours is. I could not preach patriotism and love of country very well in Turkey. I could not say much about it in China, while she was under the dominion of the Bloody Empress, but our land is God's latest experiment in government of the people, by the people, for the people. Do you realize, dear young people, your high privilege in being Americans?

If I were an old man and wished to finish my few declining years in slippered ease, I might choose some Old World playground; if I were a young man, there would be but one land for me—America—for here a man has room to grow. He is not hampered by tradition. He need not be what his father was, if he can make a better man of himself. He has a chance to rise, and in these few words is contained the secret of America's magnetic pull upon the rest of the world.

No other young man can influence his gene-

ration for good like the young American. His country gives him a platform on which to stand. The eyes of the world are directed westward across the Atlantic and eastward across the Pacific, and the center of interest is now not Europe or Asia or Africa, but America. I say this not in a braggart spirit. God knows there are enough evils in our country to make us blush and to bring shame to our hearts, but acknowledging all these, materialism, worldliness, undue love of the mighty dollar, municipal corruption and all its hideous brood, there is yet no country in the wide world that has today the opportunity to influence the destinies of this planet for weal or woe like America, and there are no young people like the young people of America who have to the same extent the destinies of the world in their hands.

You owe it to America, you owe it to the world, you owe it to your God, to do the most you can by your influence, your money, your sympathy, your labors, to make this a people whose God is the Lord.

On this account the home missionary idea is an intensely patriotic idea. He who is not interested in home missions when he knows all that they stand for, is not a true patriot, and is not paying the debt of gratitude which he owes to his native land.

I know of no way so good to discharge this debt of gratitude as to support and maintain and enlarge such a noble home missionary enterprise at that which is now projected.

If anything should stir the blood of the young people of today, if any appeal should cause them to glow with patriotic enthusiasm, if any call should lead them to cry out "Here am I," it is the call of their country and the call of their God, combined in one, for that is the voice of home missions.

CONSECRATED MONEY IS AS NECESSARY AS  
CONSECRATED LIVES. GOD DEMANDS BOTH



*Courtesy of the Spirit of Missions*

SHALL THE CHURCH FOLLOW SUCH FAMILIES AS THIS?

**"IF A MAN LOVE NOT THE IMMIGRANT WHOM HE HATH SEEN, HOW SHALL HE LOVE THE FOREIGNER IN OTHER LANDS WHOM HE HATH NOT SEEN?"**

## What of America's Future?

One of the most fervent utterances ever enunciated by the lips of Dr. John Lord, that eminent antiquarian and historian, was concluded in the following words:

"The world has witnessed many powerful empires which have passed away, leaving scarcely a wreck behind." What remains of the antediluvian world? What remains of Babylon, of Thebes, of Tyre, of Carthage—those great cities of wealth and power? What remains of Roman greatness? Remember, there is an undeviating uniformity in the past history of nations. What is the simple story of all the ages?—industry, wealth, corruption, decay and ruin.

"Now, if this is to be the destiny of America—an unbounded material growth followed by corruption and ruin, then Columbus has simply extended the realm for men to try material experiments. Make New York a second Carthage and Boston a second Athens, and Philadelphia a second Antioch, and Washington a second Rome, and we simply repeat the old experiment. Has America no higher destiny than to repeat the old experiments, and improve upon them and become rich and powerful? Has she no higher and nobler mission? Can she lay hold of forces that the Old World never had, such as will prevent the uniform doom of nations? I maintain that there is no reason that can be urged, based on history and experience, why she should escape the fate of the nations of antiquity, unless new forces arise on this continent, different from what the world has known, and which have a conservative influence. If America has a great mission to declare and to fulfill, she must put forth altogether new forces, and they not material. That alone will save her, and save the world. It is mournful to contemplate even the future material glories of America, if they are not to be preserved—if these are to share the fate of ancient wonders. It is obvious that the real glory of America is to be something entirely different from that of which the ancients boasted. And this is to be the moral and spiritual, that which the ancients lacked. Unless a nation grows morally as well as materially there is something wrong at the core of society. No material expansion will avail if society becomes rotten at the core. America is a glorious boon to civilization, but only as she fulfills a new mission in history—not to become more potent in material forces, but in those spiritual agencies which prevent corruption and decay.

"We all know that Christianity is the only hope of the world. The question is whether America is, or is not, more favorable for its healthy development and application than the other countries of Christendom. We believe that it is. If it is not, then America is only a new field for the spread and triumph of material forces. If it is, we may look forward to such

improvements in education, in political institutions, in social life, in religious organizations, in philanthropic enterprise, as shall produce a glorious harvest, and all mankind will share its bounties."

### A Time for Courageous Hope

One may travel from Conference to Conference of Home Missionary pastors of all denominations in the great North West, and in not a single one of these gatherings hear a single note of discouragement. The difficulties in the way of the moral and spiritual life of the people are not ignored nor minimized. Rather they are analyzed, looked squarely in the face, estimated at their true strength and danger, and then told that the powers of Christianity are well able to overcome them and would.

There is everywhere a careful study of modern conditions, and an unconquerable assurance that the gospel of Christ has the adaptability and vitality to meet the situation. There is nowhere a desire to find some other power or way to save the people. The conviction is deep and sure that if the Church possesses the mind that was in Christ, and follows in his footsteps, none of the forces of evil can stop her progress.

Such a picture of vital faith and heroic courage is inspiring, and we come back, certain that another day of real advance in Christian conquest has dawned. The political and social unrest are but the indications of the dissatisfaction of the people with the injustice and unrighteousness of our times. It is the privilege of the Church to take advantage of this fact, and show the way to the God of justice and righteousness, who is the Father of us all, making all men brothers. Never was the appeal to young men to enter the ministry more potent and winning than in this stirring age. Nowhere is the battle fiercer, and the victory surer, than here in the United States, to whose ample territory the people are flocking from all parts of the world.—*The American Missionary*.

\* \* \* \* \*

To quote a familiar Hibernianism, "our future lies before us, and not behind us."

\* \* \* \* \*

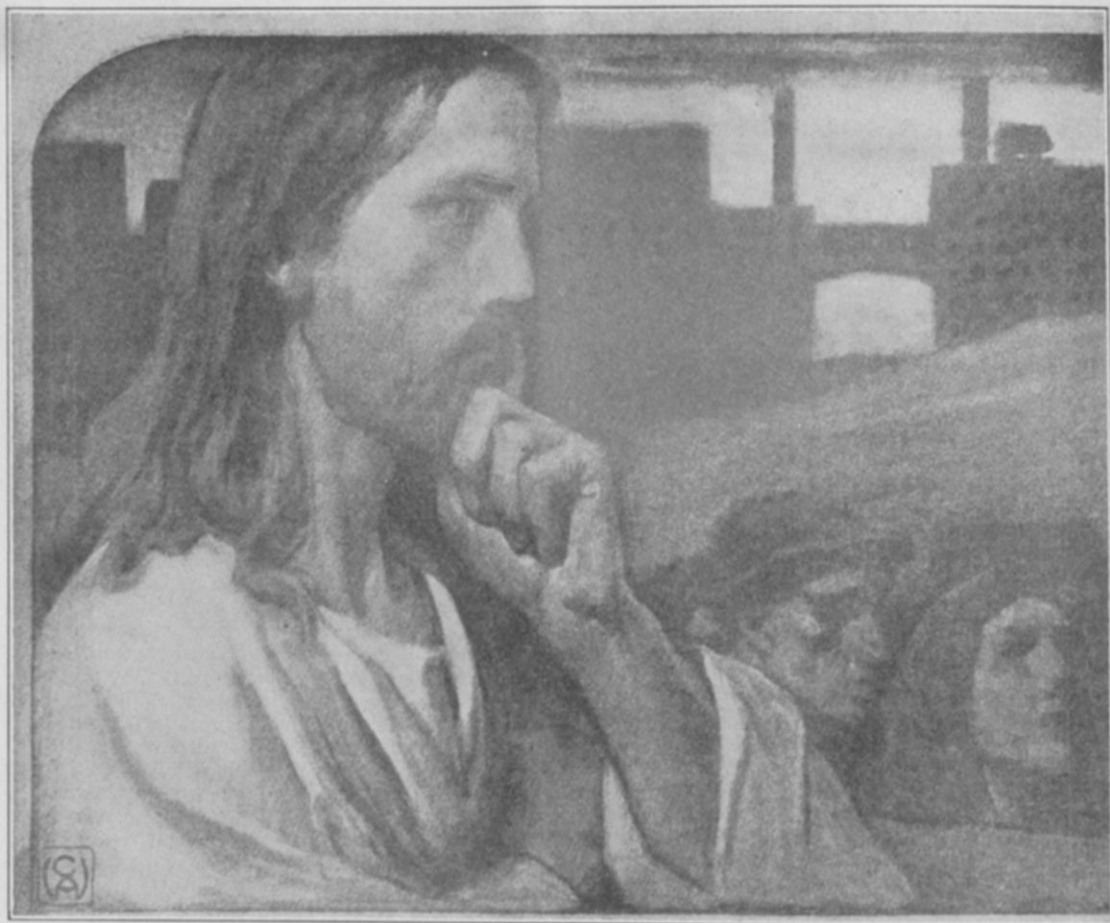
There is more unoccupied than occupied land in the United States.—*The Fact Book*.

\* \* \* \* \*

It is great to be out where the fight is strong,  
To be where the heaviest troops belong.

It seams the face and it dries the brain,  
It strains the arm till one's friend is pain.

But it's great to be out where the fight is strong,  
To be where the heaviest troops belong,  
And to battle there for man and God.



By kind permission of "The Cosmopolitan Magazine," N. Y., which holds the copyright.

### "When He Beheld The City, He Wept Over It"

And still He weeps with all His own who weep,  
Our great High Priest above;  
And through their night of woe He still doth keep  
His silent watch of love.

He feels each sigh, each throb of aching head  
And whispers soft and low,  
"I will not leave you comfortless and sad,  
I will come unto you." —D. W. Whittle

## The Church and the Community

CHARLES REYNOLDS BROWN, D. D.

The boldest thing ever said about the Christian Church stands here in the letter to the Ephesians. The Church is defined as "the body of Christ," in that it is the dwelling place for His Spirit. When Jesus was here on earth, however the influence of His inner life might go forth asserting its benign sway over other lives, that Spirit was ever to be found resident and at home in a certain majestic form and presence. His physical body was the abiding place for that quality of inner life which men have learned to esteem Divine. The Church is to be the abiding place of the same

Spirit that was in Him. In the features of the face of Christ's Church today, the needy world is again to see the Divine glory, finding visible expression.

The Church is the body of Christ in that it is the willing agent of His holy will. When He was here His own feet carried His unselfish soul on errands of mercy. His own hands stretched forth to bless and to heal, became the efficient implements of His redemptive will. His own lips voiced the message of good tidings which was to make glad the hearts of men and change the moral





history of the race. The divine Spirit works ever, not immediately but mediately. And in this day the Church, through its diverse members, obedient to His indwelling Spirit, becomes the feet of Christ to go upon errands of service, and eyes to search out the world's wants, hands to perform His work, and lips to proclaim His truth in the ears of need. It is to do what the body of Christ did when He was there. His body took Him out of doors. It brought Him in close touch with the people. He gave His first address in the little synagogue at Nazareth, and the message was prophetic of His work of individual recovery and of social reconstruction—"The Spirit of the Lord is upon me because He hath anointed me to preach good tidings to the poor; He hath sent me to bind up the broken hearted; to preach deliverance to the captives, and to set at liberty them that are bruised."

He went out of doors not simply because the outdoors were larger than the indoors. He went because the people were there; the great main movements of life were there; the huge secular concerns which absorb six-sevenths of man's time

and strength were there. He was not content to remain inside and apart, fenced off by stone walls and stained glass, leaving those wider fields of interest untouched, untaught, unbled, by the message He brought. When the people did not come to Him He went at once to them.

The Church, which is His body, must do just that. It must project its thought, its interest, its redemptive energy into that great outside world where the people are. It must lay its hand of nature and consecration upon all those fields of human interest, education, industry, politics, that they may become white unto a harvest of spiritual return. It must see the multitude, as did the Master when He stood on the hillside, and seeing them with sympathetic understanding, it must open its mouth and teach them the way of life.

The Church is the one institution which has been brave enough to accept and proclaim the entire social ideal. The Good Templars' Lodge, or the Prohibition party, devotes itself to the single virtue of temperance. The Labor Union stands for a fraction of the toilers intent upon securing justice in distribution, and more equitable con-

ditions of employment, for its own members. The Civic League is solely intent upon some item or items in the betterment of municipal administration. In each case the praiseworthy intent looks only to the accomplishment of some fraction of the great achievement. The work of recovery is undertaken piece-meal.

The Church is brave enough to stand up in the face of want, the pain and the evil of the whole world and say to the Highest, "Thy Kingdom come! Thy will be done on earth." It prays, it toils and it waits for nothing less than the bringing of every field of human interest into captivity to the spirit that was in Christ. It stands alone in that moral courage involved in accepting and proclaiming the social ideal in its entirety.

The local Church, here or there, may now or then have shown itself possessed by a purpose more meager. In so far as it has thus failed, it has refused its original commission. The Church has sometimes fished too near the shore, casting its nets in the shallows and taking minnows, when the voice of the Master was bidding it launch out into the deep and let down its nets for a draught worthy of its high prerogative and opportunity.

The Man and Religion Forward Movement has been intent upon restoring to that Church which has become feminized the virile, masculine note needed to make its stroke efficient on the harder

fields of moral effort. It has insisted that equally in work for boys, in personal evangelism of men for men, in the heroic task of exporting our best to lands that walk in darkness, through foreign missionary effort, in the study of Scripture and in social service, there should be the enlistment of masculine energy. The task of subjugating these mighty fields of interest to the will of God is essentially "a man's job" and calls for the best vigor the race has in reserve.

"I will build my Church!" This was the central, fundamental purpose of the Lord Christ! He wrote no book. He painted no picture. He organized no army. He outlined no ritual or policy. He gathered about Him a few lives which should become steeped in and saturated with His Spirit. He would make them the dwelling place of the same Spirit that was in Him, and the future field for the manifestation of that divine glory which men saw shining in His own face. He would organize them as consenting and obedient members of a body which should be as feet and hands eyes and lips for His ministering purpose. And He would make that ever-widening group the great main agency of moral transformation. "I will build my Church," and that Church would thus replace the body, which is no longer here, since He is risen, fulfilling its high office in all the years ahead.

## A Mother Despised by Her Children

REV. C. L. POTTER, D. D., IN "THE AMERICAN MISSIONARY"

The glory of motherhood is active. It is sacrifice. The pathos of motherhood is passive. It is neglect. The little Home Mission Church is the mother of all those builded institutions of our common life which have for their object the healing of human hearts, and the ennobling and enrichment of human character.

The City Hall and the State House have now grown rich and great. They are builded of quarried marble. They bear above them gilded domes. They stand in proud parks. Within are spacious halls and noble places of assembly. But the City Hall and the State House were born in the little Home Mission Church. For it was there that men, bowing side by side in the realized spiritual presence of God, their Father, learned the truth of human brotherhood, and it was in the power of that truth that they came forth from those doors to establish the democratic state. When the City Hall and the State House trace their lineage they will find it leads them into the humble pioneer Church.

The College and the University are now splendid with buildings for use and for delight. In the broad campus beside lordly avenues stand noble halls and libraries and the homes of eager youth. But the College and the University were born within the pioneer Church. It was there that the souls of men were bared before the holy

beauty and the imperious authority of the truth, and coming forth from those humble doors they built the little red school house and set it beside the sanctuary, and from the school house born in that pioneer Church there has descended in unbroken lineage every educational institution of our eager and searching time. When modern institutions of learning truly trace their lineage and own the inspiration and the nourishment of their life, they will find themselves led back within the walls of the pioneer Church. Grown great now by the patronage of princely States, and by the more or less sincere donations of the magnates of the modern world, education flaunts the Church; the College Hall disdains the sanctuary, but the love of motherhood always has and always will bear the pathos of neglect, and time will bring them again true filial recognition.

More evidently the hospital and the asylum, the orphanage and the settlement, are children of the Church. It is within those walls that men look into the face of the Man of Nazareth, that they hear His words,—the parable of the Good Samaritan, of the great assize before which human worth has its final test, the precepts of mercy and compassion; and under the spell of those words they go forth to bind up the broken hearted and to heal the hurts of men. They deny the pagan law of the survival of the fittest, and de-

clare that in humanity it is set aside by a higher law, the law of obligation to the unfit, and under compulsion of that law the builded institutions of mercy arise. These all had their inspiration in the sanctuary, and from the sanctuary still flow both the men and the means for the continuance of their blessed ministry.

So also will it be true that the institutions of social reform, when they are builded as they will be, the temples of labor and the social centers, which shall be rallying points for the new society—these will be children of the sanctuary, for those who listen there to the word of the Master are not content to pick up the man who has fallen among thieves, to bind up his wounds and take him to the inn, or even to leave many pence for the perpetual care of him and his kind. They who hear the Man of Nazareth speak of the profound laws of God's justice among men, will return to *light the road* that leads from Jerusalem to Jericho, to police that path and to insure that no more such perils shall infest the way over which the traveler in life must pass. Yes, the builded temple of the new society will also trace its lineage to the Church.

"But," you say, "what of it? Even though it be profoundly true that in the past and unto the present, these builded institutions of human welfare have had, and have, their sources and their strength from within the Church, have we not learned that religion is independent of times and seasons, of shrines and places? Do we not know that it consists in mercy and justice, in love and truth? Have we not risen above dependence upon the builded institutions of religion?"

Well, the appeal and the argument are not new. Twenty-five hundred years ago, the returning Hebrew exiles on the hills and in the valleys of Judea were busy in the rebuilding of homes that had for two generations been desolate. They were planning the vine and the olive; eager in manifold new tasks which centered about the re-birth of the State. Among them came a man with a message, and he pointed to a heap of ruins on an eastern hill, and he spoke this word of reproach, "Is it a time for you yourselves to dwell in their ceiled houses while this House lieth waste?"

And in spite of the argument and in spite of the appeal, they rose from their vineyards and their new-built homes, and reared again the walls of the temple on Mount Zion. Now, were they right or were they wrong?

For psychology teaches us that the mind of man is of such a nature, and the soul of man moves in obedience to such laws, that the use of time and place is essential in the development of his religious nature; that while man may learn that God is everywhere present, and that every farthest place is the ante-chamber of the King of Kings, he will nevertheless be always dependent upon the call to prayer, and the place of wonted petition and thanksgiving, as a means to draw out the aspiration of his soul, and to culture and discipline the god-ward reaches of his life into

power and regnancy over the development of his character. Men can pray everywhere, but the fact is that they do not. Men may worship anywhere, but the fact is that they will not worship anywhere, except as they learn to worship somewhere. Therefore it is that the neglected Home Mission Church, or the town in which the institution of religion is not builded, is always a reproach, witnessing to a higher value put upon the things of time and sense than upon the things of eternity and soul; upon the pleasures and satisfactions of the physical life, than upon the peace and joy of the life of the Spirit.

But the supreme reason for the building of the Home Mission Church is witnessed now by the Church's own children. The House of God is the place where the institutions of social well-being have their birth, and this is so because it is the place, and the only place, where man meets man on the basis of brotherhood, where all other distinctions drop away, and the sole bond of fellowship is a common relation to the God and Father of all men. This ideal the Church has never lost; if it be her shame that she has never achieved it, let it be remembered that it is her glory that she has never disowned it. Our time is full of other little brotherhoods, based on common interest, on race and creed, on fashion and form; these set their mark low and attain it. The Church seeks the brotherhood that is all-inclusive. The Church will never compromise her high ideal, and because within the walls of the sanctuary this ideal is cherished, it becomes, therefore, the rallying point for humanity. This is the reason why a city without spires and steeples would seem to the eye cold and flat and dreary. This is why a city without the builded Church of God would be to the life cold and dull and cruel, for there would be in it no rallying point for real human brotherhood, no place where man meets man solely as man, and hears the mandate of the eternal God for human life, and finds the inspiration for every form of human institution that make for the common good and builds the city of our God.

\* \* \* \* \*

The Bishop of Cambridge once gave his pupils a little talk on Christian grammar. He said: "We have learned to say, First person, I; second person, thou; third person, he. But that is wrong—so wrong, indeed, that to put it right, one has to turn it quite upside down. The Christian's grammar is, 'First person, He (capital H, finger pointing upward); second person, thou; third person, I. And 'He' means God, the First Person in the first place. And 'thou' means my fellow-man. And 'I,' myself, comes last."

\* \* \* \* \*

The Consecrated Cobbler kept a map of India constantly before him. Finally India claimed him.

Pastors should keep a statement of the unmet spiritual needs of America before their people. The church will respond.

# A Home Missionary's Ride to Save a Country

REV. W. E. GARDNER



INDIAN LIFE AS IT WAS WITHOUT THE CHURCH

PLACE: From Washington, U. S., to Washington, D. C.

TIME: Winter of 1842-43.

CHARACTERS: Dr. Marcus Whitman  
Englishmen of the Hudson's Bay Company  
Indians

SOURCE: Conquerors of the Continent.

Every American boy and girl knows the story of "the midnight ride of Paul Revere," but how many know the story of the mid-winter ride of Dr. Marcus Whitman? He was a missionary physician, who rode over four thousand miles to save his country.

Dr. Whitman and his bride gave up their home in Ruthnell, N. Y., and went to the Oregon country to teach the Indians. Their nearest white neighbors were Englishmen at the Hudson's Bay Company's fort and trading post at Walla Walla, on the Columbia River. One day in September, in 1842, Dr. Whitman was called there to attend a sick person. While he was at dinner with several Englishmen, the news was brought that a large company of Romanist immigrants from Canada were only two days' march away. A young Jesuit priest present jumped up and cried: "Hurrah for Oregon! America is too late; we have got the country!"

Dr. Whitman was a loyal patriot, as well as an earnest missionary physician, and that night as he rode back to his home, he made up his mind that the words of the young Jesuit priest must be made known to the President at Washington.

For several years there had been much debate between the Englishmen and Americans, over the ownership of the land that now makes up our States of Washington and Oregon, and parts of

Idaho and Wyoming. The number of home-makers, when the time came for voting, would decide to which nation, England or America, the land should belong.

With Dr. Whitman, to see a duty was to perform it. From boyhood he had delighted in doing hard things, and an adventure was always welcome. He now determined to go at once to Washington and present the facts to the President, and then in the early Springtime bring a large delegation of home-makers from the Mississippi Valley over the mountains, with their wives and children, to build new American homes in Oregon.

Winter travel over the Rocky Mountains was considered very perilous, if not impossible. The friends to whom he broached the subject tried to dissuade him from his purpose, but to no effect. Early in October he bade Mrs. Whitman good-bye, and with only one companion and an Indian guide, started on horse-back for Washington. That year the winter set in early in the Rocky Mountains. They had gone but a short distance when they were overtaken by a howling snow-storm. For three days they were obliged to remain in camp in a cave. When they attempted to go on, the snow had so changed the landmarks that the Indian guide confessed himself lost, and wanted to turn back. Dr. Whitman did not know what to do. Dropping the reins he held, he noticed that the old mule he was riding pricked up her ears. He turned to the guide and said: "Let the old mule have her way; if anyone can find the trail she will." She made a few turns and then started off down the mountain. She had struck the trail and saved their lives.

The exposure and fatigue of winter mountain travel exhausted his companion, and after





A CHRISTIAN INDIAN MOTHER AND CHILD

they had crossed the mountains he remained at an army post, and Dr. Whitman pressed on alone. It was the 3d of March when he rode into Washington and requested an interview with President Tyler.

The sturdy pioneer missionary, in his buckskin trousers and buffalo overcoat, created a stir in congressional circles. The President heard him gladly, but Secretary Webster said that Oregon was a barren, worthless country, fit only for wild beasts and wild men, and shut off by impassable mountains and a great desert, which

made a wagon road impossible. Dr. Whitman said: "Mr. Secretary, that is a mistake. Six years ago I was told there was no wagon road to Oregon, and that it was impossible to take a wagon there. I took a wagon over the road and have it yet." This argument even Daniel Webster could not gainsay.

Dr. Whitman gave his message at the Capital, stating the need of American emigration, and the great fertility and promise of the Oregon country. Then he left Washington and began at once to gather a large company of home-builders, whom he would lead over the mountains into the fertile land in the early Spring.

His perilous ride, his presence in Washington and, perhaps, most of all, the 800 home-makers that he led into Oregon in the spring of 1843, unquestionably did much to save this great country to the United States. In 1846 the treaty was made with England establishing the 49th parallel of latitude as the international boundary line.

If this were a fairy story, we should now read, "And all the people loved him, and they lived happy ever after," but it is a true story and has a sad ending. While Dr. Whitman was away, enemies were busily at work. The Indians were much displeased because he left them and went to Washington, and his return with so many new settlers tended to anger them even more. The final result was that, through treachery and malice, a company of Indians attacked Dr. Whitman's home one November day in 1847, and of the seventy-two persons they found there, they killed fourteen, including the doctor and his faithful wife, and took the rest into captivity.

Of few men could it more truly be said: "Greater love hath no man than this, that he lay down his life for his friends."—*The Spirit of Missions*.

## "That Sort of Thing, Don't You Know!"

As a field missionary, with personal first-hand knowledge of the terrific hardships endured without a murmur by the brave pioneer souls on the frontier, you can imagine how my face flushed with indignant resentment when a flippant, giddy-minded society woman, who was counted a Christian communicant all the same, said to me one day on the spacious piazza of her own luxurious home, with an air of haughty self-complacency and almost of sneer, "You know I don't believe in missions and that sort of thing!"

Knowing her sordid, selfish, worldly life as I did, and the sort of thing she DID believe in (to her shame and ours), it took all the grace I had to restrain myself from making the stinging retort she deserved. If her shrivelled little soul had been capacious of any least good from a scathing reply, it was all ready, red-hot, on the tip of my tongue, but it would only have soured her the more. I did try to show her unspiritual

mind why and how much I DO believe in "missions and that sort of thing," but it did not seem worth while to expatiate on the utter absurdity (and worse!) of a communicant at a Christian altar not believing in the growth and expansion of the Kingdom, or in her own having any share in furthering it.

I hope I gave her some new ideas about the Church's business in the world; but, oh, how discouraged and disgusted I felt at the total lack of appreciation (and, alas, she is not alone in this!), of the severe stress and strain and struggle which devolve on the noble men and women bearing the brunt on the far frontier! When I thought what these sturdy home missionaries are doing and suffering, the indomitable courage with which they and their wives endure the loneliness, the disappointments, the lack of concern on the part of the Church at large, I could not repress my furious indignation at an utterance so brainless

and heartless, "I don't believe in missions and that sort of thing, don't you know!"

How vividly it came back to my memory, in one of the terrible experiences which I myself afterwards endured in traveling with one of our home missionaries. On leaving a little town in the far Northwest, to go to our next appointment, they told us it was nineteen miles, but we both concluded that we had covered nearly thirty. What with the provoking inadequacy of the directions which so many people in the country give for a journey along what is, of course, a perfectly familiar road to them; what with the way you are told to "bear to the left"—whatever that may mean—and the time lost driving over to some distant house to learn where you are, and the disheartening manner in which well-traveled roads fade out into wheat fields, and leave you stranded; and the difficulty of untwisting barbed-wire fences, such drives as we took that day are nothing if not spicy, and stimulating. It grew to be quite dark long before we reached our destination, and the rain came down in torrents. As we could not even see whether we were on a road, we left the matter entirely to the horses, until the slop and the mud induced them to pick their way, irrespective of whether our buggy wheels ran off the edges of culverts or bridges. We had three or four narrow escapes from being upset. In one of these, on a steep sidling rise in the road, a suitcase at our feet flew into the ditch, and it took careful manœvering to keep the buggy from following.

The last few miles one of us walked ahead

of the horses, and shouted directions to the driver, so that he might be prepared for a bridge over a creek that required a middle course in the road; or a sudden turn that would probably be taken on the run, if the horses were left to themselves; or a drop into a washedout gutter with a steep rise beyond. As the walker splashed and groped along, mile after mile in the darkness, in the rain and mud, he thought of the charming society woman on her piazza, of her intermittent attendance at Church, and disbelief in "missions and that sort of thing," until he was almost moved to burst into a wild peal of delirious laughter at the contrast between easy-going Christianity, lolling in luxury on the front piazza, and the devotion of the brave, undaunted missionary content to sit there in the buggy and take this "sort of thing" as part of the day's work.

He is only one of the frontier veterans of whom a good part of the world at least is not worthy. The lack of interest on the part of his brethren, the distances he has to travel and the accommodations (Heaven save the mark!) he meets with at some of his stopping-places, whilst they have tried and discouraged him many a time, as they must try anything human, yet they have not driven the iron so deep into his soul that he "does not believe in missions and that sort of thing," but goes on faithfully seeking to serve his Master, like the Christian soldier that he is.

How these men make a fellow like me take up another hitch in his belt, and brace himself to try to do something!—FIELD MISSIONARY GRAY, in *The Spirit of Missions*.

## The American Frontier of To-Day

DON O. SHELTON

A new era is drawing on the western half of the continent. The rough edges of pioneer life have worn off, and speculation is giving place to sober industry. . . . The national irrigation policy lends an element of certainty, of stability, which was sadly lacking in the past. . . . There never was such a time as now for the young man to go West and grow up with the country. It is no longer a wild adventure, but the sane planning of a career. . . .

In directing the attention to the general superiority of these States over their sisters of the East, it is sufficient now to say that they have more water-power than New England; more coal, iron, and oil than Pennsylvania; larger and better forests than Maine and Michigan, and produce better wheat and corn than Illinois and Indiana. The time is rapidly coming when they will produce more and better sugar than Louisiana, and will revolutionize the tanning industry by supplanting the oaks and hemlock bark with canaigre. With beef and mutton, wool and hides, they already feed and clothe the East. They have finer harbors than Boston and New York, and a sea coast which faces a greater foreign world. There

is no eastern State that compares with almost any one of these giant commonwealths of the comparatively unknown West, in anything save present development, which includes, of course, population, wealth, and political influence.

Some of the most extensive and needy frontiers are in our great cities. In densely populated regions, to an alarming degree neglected by the Christian Church, fierce battles with moral foes are fought. The moral and spiritual needs of millions, submerged in dismal tenement houses and in regions where life is hard and grinding, call for a joyful whole-hearted response from all sympathetic Christians.

Strong Christian Churches have withdrawn from many congested sections where foreign-born peoples live. As the masses have crowded in, vigorous churches have moved out.

In large American cities today sections can be found with populations of from 10,000 to 15,000 where two or three small, inadequately equipped and meagerly supported missions are striving to meet needs that are extensive and appalling. Within recent years forty Protestant Churches moved out of the district below Twentieth street,



A WESTERN MINING TOWN CELEBRATING A HOLIDAY  
Note the strong preponderance of men

in New York City, while 300,000 people moved in. This is typical of practically every city in the country. If every church of every kind in New York City was crowded on a Sabbath morning to its utmost seating capacity, it would leave three million people on the street who could not secure seats in a house of religious worship.

The Christian Church must, through wisely directed forms of home mission effort, go into present neglected parts of these cities with an equipment adequate to meet the diversified needs of the people.

Social movements which have lacked the Christian motive and the Christian comprehensiveness of aim and the Christian spirit have proven inadequate and inefficient. Always it is a Christian movement, with the Christian social method, that is indispensable.

And if the Church is to meet her rapidly growing opportunities in great cities, there must be a readiness to readapt methods to needs and conditions. Appliances in use twenty or even ten years ago, if they now fail to bring the Gospel effectually to the people, must be discarded. Largeness and flexibility, comprehensiveness and intensiveness, must characterize the modern home mission method in great cities. "The old methods of aggression are as suitable in these stirring days," said Hugh Price Hughes, "as the stage coach, the tinder box, and the wooden ship."

For the further Christian conquest of America what is required? A clearer vision of the vastness of our opportunities; a more distinct recognition of the greatness and imperativeness of our mission as representatives of Christ. In a very real sense we are "a chosen generation, a royal priesthood, a holy nation, a peculiar people," and we are here to show forth, not only to America, but to the whole world, the praises of Him who hath called us out of darkness into His marvelous light. We need to hold firmly, for application to ourselves and to our age, the conviction that our mission in life is to advance the Christian religion, to the salvation of men

and the glory of God.

And there is required also, a firmer faith in the essentialness and efficiency of the Gospel. Nothing but a vigorous, intelligent evangelism will save our modern frontiers from materialism and moral disintegration. Only to the degree that the life of the nation is built on the principles of the Gospel will it continue to take on strength and fulfill its exalted mission to the world.

**SHOW ME!**

Yes, we *are* "from Missouri." We want to be shown, and we want to see. What?

Not the residences of your city, but the family-life. Not your hospitals, but the feverish, clammy, trembling sufferers. Not your great factories, but the "hands." Not the court-house and the city-hall, but your civic righteousness. Not your school-houses, but the children in lock-step, hungry and pleading for one touch of nature. Not your churches, but the congregations, the penitent seekers after God and the consistent Christians.

John S. Huyler, the philanthropist confectioner, wrote on his checks for missions, "M. P. account"—meaning "My Partner"—"who loved me and gave Himself for me." That is stewardship.

The world currents of Roman Catholicism set towards this country with open aggressiveness and assurance. The only answer that can preserve our priceless religious liberties is a united and spiritually aggressive Protestantism, zealous of good works, and keenly alert to ward off all encroachments of Church upon State, thorough congressional and legislative lobbies, a controlled vote, or otherwise.

This from the English organ of the United Norwegian Synod of our Church is good, and much needed by some Lutherans, outside that body: "Criticizing and bombarding others, who shame us in actual work and sacrifice and endeavor for Home Missions, may be a very interesting and absorbing pastime; but through the vociferous noise you make, and the smoke of your critical broadsides, the Lord sees your personal

neglect of duty, your shirking of responsibility, and your faithlessness. If we are about our Father's business, as Jesus was, we shall find no time nor inclination to judge other Christians harshly. With malice toward none, with charity toward all, we shall do our share in bringing the gospel to every creature."

How rapidly the current phrases get fitted into speech. A minister recently described himself to a circle of friends as the insurgent pastor

of a stand-pat Church. There is a volume in a sentence. It describes the missionary situation in too many Churches. But occasionally it is the Church that is the missionary insurgent, and the pastor that is the stand-patter.

Retrenchment is a word easily spoken, but to the missionary on the home field it means retreat, defeat, disaster, and to the heathen convert on the foreign field it means doubt of our genuineness.

## Men of Dauntless Courage

REV. W. N. SLOAN, MONTANA

We both read and hear a great deal about heroism in foreign missions, but less has been said or written about the heroic element in home missionary work.

There are student volunteer associations, whose purpose is to enlist young men of ability and consecration as heralds of the Gospel in foreign lands. The heroic sentiment has been emphasized, and appeals for volunteers have been made along this line.

There is a patriotism in human nature that responds to the call for self-sacrifice, which turns a deaf ear to any call with this element left out. Our nation is now experiencing great difficulty in these days of peace to secure volunteers in sufficient numbers to keep up our regular army. The low wages paid the private soldier has been assigned as the principal reason why men will not enlist. But this is not the real reason. It is rather because the call for volunteers in the army today does not carry with it any chance for heroism. Whenever our nation has been engaged in war there has always been a ready response. Thousands will volunteer then for one in times of peace. The question of low wages is not a consideration when a nation's life is in peril.

So it is in missionary work. But if the facts were known, the hardships and self-denials of home mission work demand as true heroism as any work to which the Lord calls on the foreign field. The highest scholarship, the truest manhood, and the deepest consecration, are as essential qualities to success in Montana as in China. This is no field for dull and phlegmatic minds, or hearts too small for sympathy with the worst. In

Montana we have passed the cowboy period. The missionary does not need to carry a gun, nor need he be a pugilist. He must, however, be able to command by his manly bearing the respect of men; of the college graduate (for he is here in these Montana towns, more of him to the acre than in Eastern villages) as well as that of the rough pioneer.

There is heroism in such work. There are large compensations, of which the world knows not, and perhaps never will know, for the secrets of the Lord are for those who love Him. There is heroism in doing the work the vast majority refuse to do, but which must be done by some one. This home mission work must be done, and only those who are willing to put every energy of mind and heart under draft for the Master's use, in fields that go begging for harvesters, possess the consecration which insures success. If the fields are not ripe for the harvest, they are fallow for the sowing. This is the kind of work that should appeal to the heroic soldier of Christ. To irrigate a Sahara from the fountains of the unseen, with the expectation that another generation will reap the prolific harvest, requires faith of a high order. When this heroic element is discovered to be as essential a part and made as prominent as it has been in foreign work, may we not then believe that strong young men will recognize at home as clear a chance to display high Christian courage in the pure ozone and health-giving atmosphere of the Rockies, as in the fever-stricken jungles of Africa?

## The New Heroism---With no Carnegie Medal

REV. ALBERT R. BOND, (REPRINTED FROM THE HOME FIELD)

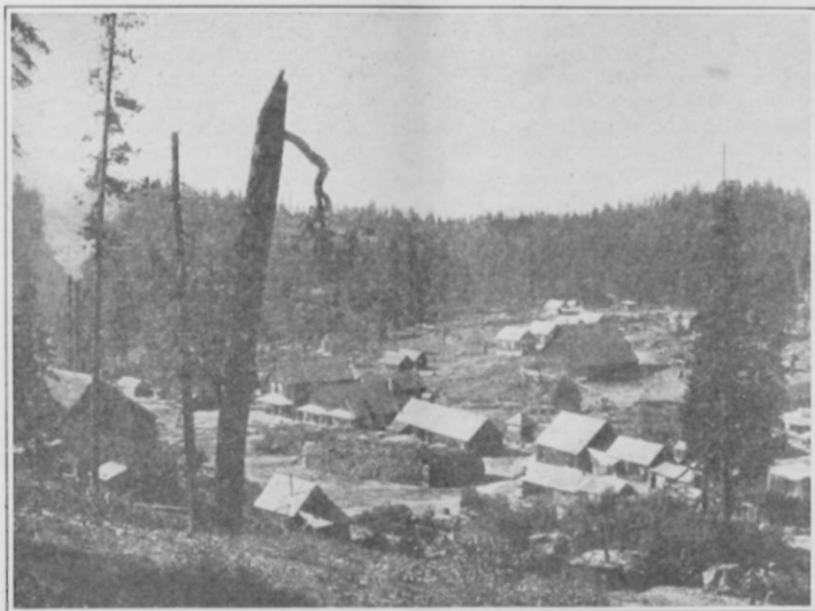
The home missionary has brought into being a new heroism, in which deeds of consecration replace those of war, and in which the statesmanship of plans prepares the way for civic statesmanship of execution.

THE HEROISM OF THE PIONEER.

The home missionary has been the pioneer of American civilization. The trail westward had not grown well beaten before he learned its hard-

ships. The rude beginnings of life found his occasional ministries of preaching, marriage rites, and funeral services, as he traveled from camp to camp or to village huts. Through his influence the rough men learned the softening power of a holy affection. The little chapel was often numbered among the few buildings of the incipient city. One cannot read the story of pioneer hardships without rejoicing to discover the home mis-





AN INCIPIENT CITY IN THE WESTERN LUMBER DISTRICTS

sionary at work to create ideals by which the future community would be directed.

The pioneer days have not been so long in the past that their story may not be recited by lips which formed part of their heraldry. I now recall the fact that a minister has recently returned westward and settled near the parcel of ground where thirty years ago he preached the pioneer message to the untamed sons of the forest. It is the heroism of our fathers and elder brothers, together with their loyal women, that stirs the blood with holy admiration. The days of fur and rifle excite the mind of the boy; the pioneer service of our home missionaries has like power over us.

The pioneer work has not all been accomplished. The horizon of life has been pushed so rapidly toward the setting sun that the noise and stress of civilization have outstripped the silent forces of the Gospel, so that now there are many places that need the minister. Although the conditions of life have altered, the work is yet that of the pioneer, and demands the new heroism.

#### THE HEROISM OF THE LONELY.

By this very holy function the home missionary is called to endure the heroism of the lonely. He is deprived of the fraternal exchange of hopes and ideas with his brethren of the ministry. He must work out his plans alone. Often he is the only minister within the radius of hundreds of miles. He is as far separated from ministerial stimulus as one completely surrounded by heathendom. He rarely gets to attend a convention or association. His heart must often crave the fel-

lowship of kindred souls. The weary miles between preaching stations may not be relieved by discussion of difficulties; his company must be his own thoughts and that other One who gives the comfort to the downcast. Only those who have been strangers in a strange country can approximate the loneliness, depressing, grinding, fearful, that comes to the home missionary in his isolated tasks.

#### THE HEROISM OF THE UNDERPAID.

The home missionary receives but a paltry sum for his services. In the vast majority of cases the salary is but barely sufficient to provide for the actual wants of the preacher and his family. This is not a reflection upon the home mission board. The board cannot afford more money, and the missionary is willing to do the work that must be done, taking what can be given. It is the irony of need that forces this work to be done at such tremendous sacrifices. The same talent and religious consecration, the same fervor and efficiency of work, the same self-giving, bring to the home missionary one-third or one-fifth the physical benefits that he would have if he had gone abroad. The home missionary does not profit by a sliding scale of salary that gives him advantages by the number in his family. A wife and children only enlarge the burden, not the salary. The heroism of the family of the home missionary deserves the crown of reward in the benediction of the brotherhood, as it will receive the immortal wreath of the Master of awards. The wife must toil and deprive herself of most luxuries and many necessities; the children often miss the advantage of school.

### THE HEROISM OF THE UNKNOWN.

The spectacular of sacrifice is lacking in the life of the home missionary. Toiling and doing his best for the King, weary with hardships, he cannot feast his mind and restore his vitality of zeal by the memory of some great farewell service in which he received the assurance that the brethren would bear him in mind and heart and constantly bear his name before the mercy seat. There are no published lists with his name to serve notice to the brotherhood that he is still holding the ropes; there are no cheering letters from great churches asking for reports of his individual successes; his picture does not adorn church walls. Oh, how he needs these things that are justly given to those who go far hence! Let

our heroes who become foreign missionaries continue to receive these helps. Let not one inspiration to them be lacking. But let there be greater appreciation for the man who toils without them.

### THE HEROISM OF THE PROPHET.

The home missionary is a prophet who sees the mountain in the growing sand pile. He knows that God magnifies the littles of life. He seizes the strategic points of the coming centers of civilization. The wisdom of years confirms the prophetic heroism of the humble, underpaid, unknown, self-forgotten home missionary. Out of the small chapel has grown the stately church, the small congregation has become the mighty working force, the day of small beginnings has given way to the day of large successes.

## Doubling the Joy of a Pastorate

A pastor's life ought to be happier than that of any man on earth. Frequently it is. His compensation is not of the pecuniary sort. It is the disgrace of our churches that so many ministers are wretchedly underpaid. But in spite of niggardly salaries there should be no life so satisfying. There is rich compensation in the thought that one is a "worker together with God" for the salvation of men. There is joy in guiding little children toward noble manhood and womanhood, in organizing young people for aggressive effort to better society in stimulating men and women with the great truths of the eternal life. To be the most potent factor in guiding and developing the spiritual life of a community brings a delight all its own.

Yet it must be confessed that many a pastor finds his work unsatisfying. He plods along at this task because he must, but deep down in his heart there is an undercurrent of unspoken discontent. Not only does he carry a heavy burden of perplexity in the effort to keep himself and his family alive on a meagre salary; not only is he depressed because of enforced self-denial in the matter of books, travel and opportunity for his dear ones; but his work lacks inspiration. His succession of duties seems dull and humdrum. His task seems but a tread-mill task of bread-and-butter drudgery.

What is the trouble? Too narrow a horizon. He is like a man at the bottom of a well, whose vision is limited to the walls that hem him in, and the bit of blue sky at the top. Let him climb higher, and get the broader vision. Too many ministers have a contracted ideal of their work, a merely parochial conception of their field. Each thinks of himself as a worker for his own community only. Perhaps he knows little, and cares less for anything beyond his parish. It is a petty work, and kindles little enthusiasm in him or in any one.

He should know not only his own parish, but the whole wide field. He should study the plan of campaign, know how the battle is going at every

point, and rally his people to understand and to do their full share of the larger work. In short, he should become a missionary pastor.

It is wonderful what a change comes over the spirit of one who gets this larger vision, and enters heartily into this bigger work. The task is no longer petty; it is as broad as the Kingdom itself. The fellowship is no longer limited to the people of his single church; he feels the pulsing tide of life in the Church Universal, as it bends its energies to the tremendous work of evangelizing a nation and converting a world. He is in touch with heroes in every part of the great field. The work now has an inspiration and a joy which it never had before.

Such a change would also increase a man's hold upon his people. Some pastors imagine that their people do not wish to hear about "missions"; they want "the gospel." But as a matter of fact, in many cases before the pastor dreams of it, the people are tired to death of the deadly sameness and dreary monotony of a preacher with a narrow outlook. Iterations and reiterations of what has been said hundreds of times before pall even upon a sanctified taste. But let a man be thoroughly informed as to the progress of religion everywhere, and bring to his people now and then a vivid and illuminating portrayal of the great forward movements of the wide Kingdom, and they will wake up to new interest. A man can thus transform an "audience" into a spiritual "force," to play an important part in pushing forward the cause of Christ in our own land and in the world. And they will like it, and will like the pastor all the better for arousing and enlisting their energies.

BY OUR GIVING OR OUR WITHOLDING WE  
IMPROVE OR IMPERIL CONDITIONS THAT  
MEAN SOUL LIFE TO OTHERS

## Presto, Change! In the Dakotas



BEGINNING OF THE NEW TOWN OF FLASHER, N. DAKOTA

Fifty years ago, both North and South Dakota, east of the Missouri River were without legal name or existence. Not until President Harrison sat in Thomas Jefferson's chair in the White House did North Dakota take her place as a State in the Union.

Ever since, railroads and civilization have steadily claimed the territory, until the old timers sigh:

"They have turned it with their harrows, they have broken it with plows;  
Where the bison used to range it, some one's built himself a house;  
They have stuck it full of fence posts, they have girded it with wire;  
They have shamed it and profaned it with an automobile tire;  
They have bridged its gullied rivers, they have peopled it with men;  
They have churched it, they have schooled it, they have steepled it.—Amen."

Not very many moons ago, a man with a wagonload of general merchandise with which to start a store, drove onto a town site. He took a look over the desolate waste of prairie which presented itself to his gaze, looked back again over the long route he had just traveled, then dubiously began to unload his stuff, uncertain but that he would be loading it all back into the wagon inside a few months, but determined to "try out" the new country. Today he is the father of the town, boasting a population of three hundred, with a good hotel, a brass band, two grain elevators, a bank, an electric light plant, a handsome and commodious school building, and a church.

Work on the church began July 4, 1911, but had to shut down during the winter. With the coming of spring, people took hold. Everybody hauled sand. Carpenters hired by farmers and storekeepers were loaned to work on the edifice. The pastor, single-handed, built the chancel and pulpit and did all the inside finishing, while the people stained floor and woodwork. As soon as the roof was secure, the pastor moved his wife and little family out of the sod house they were occupying, into the basement of the church. It is a low cellar type of architecture, but, by partitioning off with green curtains first a living

room, then a kitchen, two bedrooms, and a pantry, only three rooms are windowless.

Flasher is not what the metropolitan mind terms "easy of access." One train a day—no electrics—few roads, but several splendid trails brought the constituency. By leaving Dickinson at ten o'clock Sunday evening, spending the hours from two to six A. M. at Mandan, traveling on a freight train until noon, we made the distance easily and pleasantly. We were met at the train by representatives of the town, church, and community, and escorted to a simple frame building that housed the fire department apparatus, and still had room for long planks arranged table-wise, covered with white, and loaded with good things to eat.



HIS FIRST ATTENDANCE AT A MISSIONARY GATHERING

Right near the entrance was a good-sized tin washtub, containing a bright, jolly, Dakota baby. He wasn't being neglected. His mother is an example of modern inventiveness. There is no woman more attractive, alert, and sensible than the young mother who is keeping house in the roughly built claim shanty in a new town, especially when she is determined that her children shall have educational advantages, and that the Church shall be established so early that its ideals and standards shall dominate the whole community. Her name is never heralded and seldom mentioned. Society catalogues her as a member of the "Ladies' Aid."—*The American Missionary*.



THE PASSAVANT HOSPITAL, PITTSBURGH

A sample of the dozen or more hospitals within the bounds of the General Council, where "Medical Mission Work" is done in our own America. Over 10,000 people were blessed by it last year. See page 40 for table of Inner Mission Institutions. This will furnish abundant material for the September and November Monthly Topics. Study the chart carefully in all its details, and drill your Society on the figures. That page is packed solid with valuable information. Keep it handy for constant reference.

## The Summer School Breaks all Records

The Women's Missionary Society of the Pennsylvania Ministerium seldom did a better thing than when its biennial convention last May gave encouragement to the model Mission Study Classes at the Mt. Gretna Summer School, by guaranteeing the expense of the movement. Every cent of the \$75 advanced for this purpose was promptly returned to the treasury, hence the enterprise did not cost the Society one penny. Nevertheless, the Summer School appreciated the investment as much as if the finances had required its use, and the moral effect was a great factor in the eminent success of the project. Fully 75 missionary women got the benefit of the Study Classes, besides the pastors and laymen, and many congregations will be influenced by them to organize the same fruitful work in all parts of the Synod. If every Synodical Society in the General Council would determine, through this stimulating example, to be instrumental in the founding of a Summer School at some popular resort favorably located, where representative

teachers and mission workers may spend a pleasant vacation week together, in training classes and in healthful outdoor recreation, no better service could be rendered to the Church at large.

Other persons will be attracted to the place, who may come simply for an enjoyable holiday trip, or for the congenial comradeship, but will take home some reflex spiritual influences which will be a permanent help to themselves and to others. The Summer resort would thus become an annual Lutheran centre for the Synod during a fixed week every July or August, and a chain of such centres might be so arranged that the faculty of lecturers and instructors could go from one to the other, first in New York State, then in Eastern and Western Pennsylvania, then in Ohio, then in Chicago, then in the Twin Cities. Do not be surprised if the Executive Committee of the Women's Federation, which is planning some notable forward movement for discussion at its meeting next month in Buffalo, shall send a recommendation to its various Synodical Societies,

including those in Canada, to encourage the pastors to organize Summer Schools by pledging their personal and financial support.

Mt. Gretna had an enrollment this year which exceeded last year's by 115 persons, the attendance being 238, instead of 123, nearly a hundred per cent. increase. They represented every Conference in the Pennsylvania Ministerium, and both the Conferences of New York and New England, besides visitors from eight States. The registration included 52 pastors. A characteristic telegram received in the midst of the session, from our enthusiastic Field Missionary Bieber, after conveying his heartiest greetings, called out to us, across the long intervening distance from Ontario, the one inspiring word "EXCELSIOR!" which the Summer School immediately took as its motto, and will endeavor to realize more and more.

How it will be possible to rise higher, so far as the program itself is concerned, it is hard to see. The advance must come in other respects, especially in attendance. It costs no more to bring a speaker from Canada, or from South Carolina, to address an audience of 500 than one of 50 people. But even if twice 500 had been assembled at Mt. Gretna, no living Lutheran pastor could have made our foreign mission work more vividly real than did Rev. Rudolph Arps, of Rajahmundry. No one who heard his four-fold presentation of India's appeal to the General Council, embodying the man's strong personality, so masterful, yet so winsome, will ever lose the profound impression. And the tensest moment of the entire week was when the whole Summer School rose and stood before God, just before the good-bye word was spoken, and joined in that affectionate supplication which commended this faithful servant of the Church, supervising as he does a district containing 689,000 heathen souls, to the loving care of our common Master.

The chaplain for the week was Rev. W. J. Miller, D. D., ex-president of the Pittsburgh Synod, and the oldest residents of Mt. Gretna declared that in no assembly which ever met there, have the morning devotions been so largely attended or so eminently helpful. Rev. E. C. Cronk, of South Carolina, general secretary of the Forward Movement in the United Synod South, proved his rare skill in introducing Mission Study Classes, by demonstrating their perfect simplicity and their indispensable value. More time was given to this feature of the Summer School than to any other one department, and not once did the interest show a sign of flagging, from beginning to end. Mrs. Cronk, too, is a veritable genius in her sphere. Both in manner and in matter she fulfilled the convention's ideal. Her crayon diagrams in sacred pedagogy condense an immense amount of wisdom in a wonderfully small space. Dr. Fretz's name and Christian sociology are synonymous terms at Mt. Gretna, ever since the Summer School has been there, and, like marriage, this relationship is indissoluble. Though the sociology period always comes at the close of each morning, yet the Hall



PASTOR RUDOLPH ARPS OF RAJAHMUNDY

of Philosophy is never large enough to hold the audiences, hence the big Auditorium has to be used.

The evening addresses this year were illustrated by stereopticon views, those of India being interpreted by Missionary Arps; Japan by Pastor Cronk, and our America by E. Aug. Miller, Esq. Other single lecturers were Mrs. Anna B. Scott, of the Philadelphia *North American*; Mrs. Sarah Tyson Rorer, the well-known expert in cookery; Pastor Bachmann, of the Deaconess Mother-House, and Dr. Manhart, of Susquehanna University. A charming musical evening was arranged by Senator Lantz, and rendered by a select chorus from Lebanon, with orchestral accompaniment. A number of impromptu social affairs also were much enjoyed during the week. The weather, on the whole, was the most favorable of the Summer thus far, and everybody was delighted with the place as an ideal spot for a Summer School. Ladies as well as gentlemen took a hand in the bowling contests, and in boating on the lake, winning two out of the four prizes. If everybody comes back next August, and brings the friends whom they would like to introduce to Mt. Gretna and its vacation charms, the accommodations will be taxed to their utmost capacity. Some prudent people are therefore having the fore-sight to write now, and bespeak rooms where they prefer to have them. A word to the wise is sufficient.





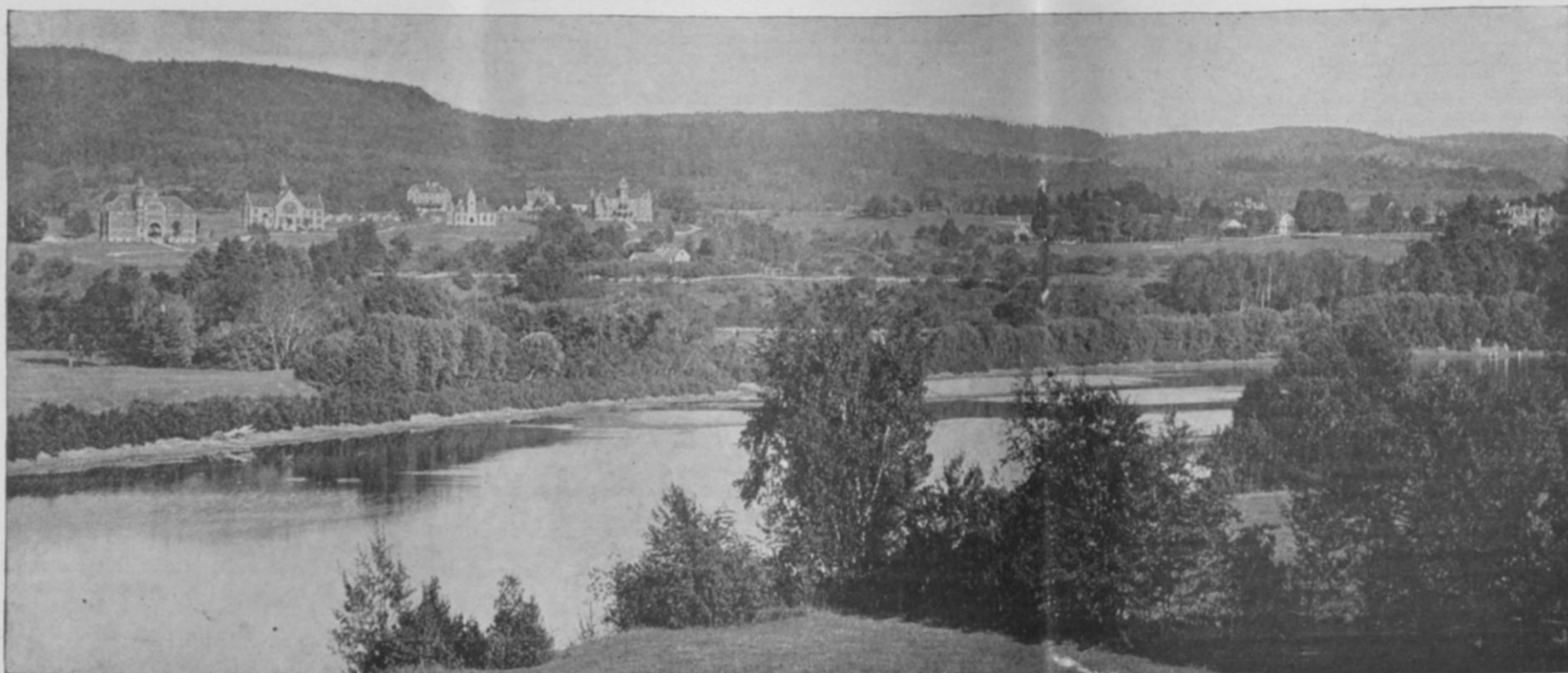
## "On the Heights"

MRS. LILLIAN W. CASSADAY

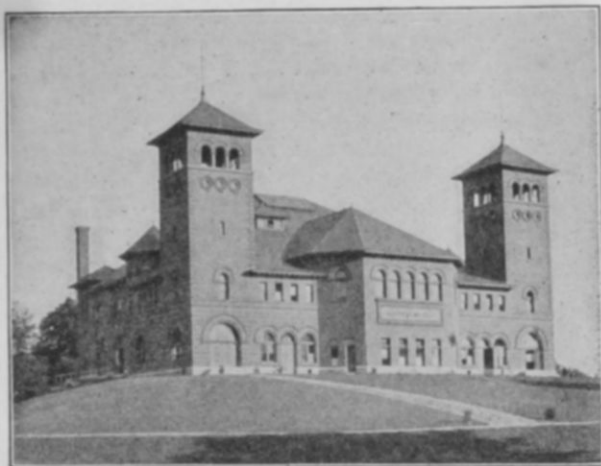
The traveller ascends many hills before reaching Northfield, and upon arrival finds there are spiritual heights to be scaled; for one is sure to find a "Conference" of some kind every week during the summer. It was my privilege to be there for the Women's Interdenominational Home Mission Council on July 19-25. About 250 ladies were in attendance, and some one said: "Only think, there were more than twice this many at the Foreign Mission Conference last week. People do not understand what 'Home Missions' really means, or this place would not be large enough to hold this meeting."

Every morning there was Bible Study, through which we gained a glimpse of Christ's conception of Home Missions. This was followed by a Mission Study Hour, the text-book being "Mormonism—the Islam of America," taught by Miss Slatterly, of Boston, who held us spell-bound by her matchless telling of Missionary Stories.

We had "Glimpses of the Southland" too, with its race problem, and its freedmen in their struggle to rise. We saw the "Highlanders of America"—the descendants of Daniel Boone and other great men—in their ignorance and poverty, in the mountains of Tennessee. We were shown the difference between "blanket Indians" and



NORTHFIELD SEMINARY CAMPUS FROM ACROSS THE CONNECTICUT RIVER



AUDITORIUM, NORTHFIELD

those who have been christianized. We saw the mining regions of Pennsylvania, Colorado and Alaska—also the Islands of Porto Rico and Cuba; for these places are Home Mission fields. We saw the immigrants of various nationalities thronging into our cities and driving out our American people. I say we *saw* these things; for stereopticon pictures of them were shown, and "seeing is believing."

We heard Miss Bertha Fowler, of the Methodist Deaconess House, 611 Vine street, Philadel-

phia, tell of conditions in that locality—conditions to which we shut our eyes with the wisdom of the ostrich which buries its head in the sand to avoid seeing danger. It has not been considered "proper" to know about such things, but now the awful statement is openly made that "75 per cent. of our men under 30 years of age are diseased from immorality," and that in the business world an appalling majority of girls are bad. Our own sons and daughters are in danger. What are we going to do about it?

A great "Home Mission Week" is planned to be held November 17-24, and in order to make that the success it ought to be, it is urged that a campaign be begun at once in every congregation in every locality—that committees be appointed to visit the uninterested, and leave with them suitable literature.

I met ladies from all denominations at Northfield, and all asked me the same question: "Why don't you General Council Lutherans join this Home Mission Council?" There were 15 Lutherans there,—3 of whom belonged to the General Council.

Miss Fellows, of New York, who represents the General Synod, said to me: "Oh, how I wish we had your literature here—your splendid MISSION WORKER, and your other literature. Just look at the fine display made by the other denominations, while we have so little—and to think that we could compare favorably if you General Council people would join. Do come and help to give the Lutheran Church the standing it deserves."

## New Mission-Study Classes This Fall

Why, some one might say, we can read the book at home, and not waste time in attending a meeting. Yes, it is quite true we could do that at home, but do we do it. How does it affect ourselves? With whom can we share our enthusiasm?

No one else among our family or friends perhaps is especially interested in missions. They do not care to talk about them, or about the missionary, and our little gleam of zeal dies out. Our interest slumbers, until the next newspaper alarm of famine in India, revolt in China, flood or fire in Alaska, brings to mind the lonely outposts and the Christian efforts there.

But join a mission study class and you at once find a congenial atmosphere and scope for action: united prayer, an interchange of knowledge, sympathy and admiration for the worker, a chance for combined help that is worth the sending, and the knowledge of how and where to send.

I suppose every thinking person is more or less interested in history in the making, and the historical outlook for the years to come. It has been truly said that the history of missions is the history of the civilized world. I need not amplify the statement. We all know it. Mission study classes surely teach it. Christianity and

civilization have gone hand in hand.

This is an age of organization; of combinations of business; of clubs for work and pleasure. We hear of nature classes, language classes, Bible-classes, study-classes of many kinds, then why not definite, well-defined, regularly-held classes for the study of missions?

The question how to vitalize these classes and make them interesting, hinges largely upon another: How to raise up leaders?

It is because we feel the importance of a capable leader that diffidence and lack of self-confidence deter us from the attempt. Can we not overcome the personal equation and make the effort? Is not the cause worth while? Again, is it fair to lay all the burden of success or failure upon the leader? Cannot each member of the class help to vitalize it and make it interesting? Come eager to learn; come ready to contribute something of interest yourself to the class. Prepare at home for each meeting.

Let me draw a picture of a model mission study class. In these days of automobiles you will easily follow the analogy.

We will call the class the "Round Wheel Class." The leader is at the centre, the radiating point, the first point to catch and spread the vibrations. But each member must be a spoke in

the wheel—hence a spokesman, a spokeswoman. There must be no silent member. There should be no absent member. The outer rim, the circumference, the band that holds all together, must be the bond of fellowship, of sympathy with the subject, of enthusiasm and love for the cause. The vehicle, the motor, will, of course, be the subject of the class lesson. The power must be the spirit of the message. If the subject is vital, the

life and the spirit will be there.

Shall I let my metaphor run away with me, and say, further, that there must be no punctures—the class must work in harmony and unison. The tires (half-hearted members) can be fully inflated with the zeal stored in the class.

Let this be our new 1912 model.—*The Spirit of Missions.*

## More Fruitage of the Summer School

MISS MARY S. BORTHWICK, PHILADELPHIA



MISS MARY BORTHWICK

Our New Zenana Worker. She will sail for Rajahmundry in October, joining Pastor Arps and his family, en route.

In answer to the question asked me, "What influences led you to give your life to the foreign field," I may say that from my early youth I have always been interested in all kinds of mission work, but particularly the foreign work. The junior department of our missionary societies is most fertile soil which ought to be cultivated with far more painstaking care. Even when a child, I enjoyed reading about the heathen lands, peoples and customs, and of the missionaries and their work and this interest continued to grow as I grew older. But it never occurred to me that God's call meant my own individual self or that I should do more than give of my time, interest, prayers and money, until that never-to-be-forgotten day when the question came to me with such force that I could not evade it. This was at dear Mt. Gretna, and I shall ever cherish the very name in fondest remembrance.

All who attended the first Summer School at that pleasant resort must surely remember the

course of lectures given by Dr. Harpster, each lecture so interesting that we all waited eagerly for the next, and the last was a fitting climax, a pleading appeal for workers for his beloved India that held every listener almost spellbound. And as that veteran missionary asked if he and his wife were alone responsible, if none of the many young people there felt the urgent call strongly enough to give themselves; the question came to me for the first time, "why should you not go?"

Of course it was a serious question, yet to all objections there seemed to be a satisfactory answer, and though not permitted to accept the formal call extended by the Board until more than a year later, the thought was ever in my mind, and the desire to give my life to the work grew stronger with the passing weeks and months.

And now as I go forward into the new life before me, I will always look back with thankfulness and pleasure to the week spent at Mt. Gretna. May ever increasing numbers of our young Lutherans attend the Summer Schools, and who knows how many more may there be inspired to give not only of their talents and means to the work at home, but their lives to be spent in the work abroad?

## Womanhood

WRITTEN FOR THE MISSION WORKER

"The hand that rocks the cradle rules the world."  
'Tis womankind, indeed, that uplifts man,  
Of every nation, kindred, tribe and clan.  
For only when her banner is unfurled,  
The gentle breezes, like the smoke upwhirled,  
Waft forth their fragrance o'er the lea, to fan  
The rigid, austere brow which does unman.

'Tis not the arrogance of the king,  
Whose word supreme in selfish mood holds sway;  
Nor yet the domineering man who would  
Enthroned pet fancy of which all must sing,  
That drives this dark foreboding cloud away,  
But 'tis the wand of Christian womanhood.  
Youngstown, Ohio. *Esra A. Houk.*



# America and Lutheranism

REV. J. C. KUNZMANN, D. D.



Courtesy of the General Synod Home Mission Board  
NEXT MONTH'S FESTIVAL COMMEMORATES THIS

Whilst Luther laid the foundations of American liberty, Lutherans nobly aided in rearing its super-structure. New England Puritanism was not the only factor in building up the greatness of our Republic. Free Government came to us not from England nor from Massachusetts, but from the forests of Germany it was transplanted to Great Britain, and thence to these United States. We claim a birthright, and a most honorable one, in this land. The late Secretary John Hay said, "Luther's far-reaching influence, which is today felt from the Atlantic to the Pacific, helped to people our Northern Continent with the colonists who laid the foundation of its future liberties on the truths of the Bible. He recommended the oppressed people of Europe to take the teachers of their choice, and with the Bible in their hands to follow the star of freedom to lands where religious liberty could find a home." As early as the year 1529, while Luther was still living, a company of his followers left Augsburg, Germany, and settled in Venezuela. In the colony founded by Admiral Coligny in Florida in 1564, there were Lutherans. Trusting themselves to the promised compassion of Melandez the Spanish General, sent to "gibbet and behead all Protestants," they were slain in August, 1565, and a cross was erected over their dead bodies with the inscription: "We slew you not as Frenchmen, but as Lutherans." Thus the first martyr blood was shed on American soil. In 1623 Lutherans from Holland began to settle on Manhattan Island. In 1637 the Swedish Colony, the only Lutheran Colony, was founded. They purchased from the red men South Eastern Pennsylvania, of which Philadelphia forms a part, and the State of Delaware. Gustavus Adolphus, the Snow King of the North, as he came down to preserve religious liberty to Europe, spoke of it as "The Jewel of My Kingdom." Three prin-

ciples distinguish this colony—first, religious tolerance, second, the honorable treatment and evangelization of the Indian, and third, the prohibition of slavery. In every one of these particulars this colony stands in contrast to those toward the North and toward the South. Ferris says that during the Swedish occupation, "not a drop of Indian blood was shed." These Lutherans, who had preceded William Penn by more than 40 years, and who had won the confidence of the Indian, were pioneers of that treaty, concluded under the elm of Shakamaxon, which has gained a world-wide fame. The crack of the slave drivers' lash and the sigh of the African slave were never heard. This Lutheran Colony stands out pre-eminent, and shines brightest and purest among the constellations of this western hemisphere. And had the genial spirit of Lutheranism been dominant everywhere, the Emancipation Proclamation would never have been required, and the Civil War and its bloodshed would have been forestalled.

The first Protestant Missionary to the Indians was a Lutheran, Rev. John Campanius, in 1642, and the first book translated into the Indian language was Luther's Catechism, 1646.

The first man ordained to the Protestant ministry in America was a Lutheran, Rev. Justus Falkner, in Gloria Dei Church, Philadelphia, November 24, 1703.

About this time the Germans began coming in large numbers. They settled in Nova Scotia and in Canada, and from Waldboro, Maine, to Savannah, Georgia, throughout the territory of the thirteen colonies. In the Saltzburger, whose solace and comfort was the Word of God, as confessed by Luther, crossing the ocean on a stormy voyage, John Wesley, the founder of Methodism, beheld a depth of piety and a simple faith which he had not yet experienced. Afterwards, in a London prayer meeting, he was converted by reading Luther's preface to the Epistle to the Romans, whilst his brother, Charles, was brought to the knowledge of the truth by Luther's Epistle to the Galatians. In 1742 Rev. Henry Melchior Muhlenberg came to organize the scattered forces of our Church, bearing the motto, "Ecclesia Plantanda," the Church must be planted.

All throughout the Revolutionary war, our Lutherans were loyal to the cause of freedom. The Germans were ever opposed to all forms of tyranny. The appeal of their Philadelphia Society in 1775 aroused their countrymen throughout the Colonies. The motion of Richard Henry Lee to declare "the United States free and independent" was held in suspense because the Pennsylvania delegation, composed of Quakers and allied sectarians, refused to support it, and would have doomed it to defeat. Had not our Pennsylvania Germans, the majority of whom were Lutherans, rallied their forces to the Pennsylvania conven-

tion of June 18th, 1776, and cast their votes in its favor, the Declaration of Independence could not have been passed on July 4th, 1776.

We have heard of Putnam, leaving his plow in the furrow to shoulder his musket, but we have heard little of Rev. Peter Muhlenberg, who, after preaching to his people in Woodstock, Va., said: "There is a time to preach and a time to pray, but there is also a time to fight, and that time is now." Removing his gown, and standing in military dress, he commanded the drums to beat, enrolled 300 of his congregation, and served as Colonel under Washington. "He saved the day at Brandywine, and led the reinforcements which took the last of the British works at Yorktown." The first to reach Boston at the call of Congress for the relief of New England were a company of Pennsylvania Germans, July 18, 1775, and the first from the South, a German company from Frederick County, Virginia. The German Fusileers, the oldest military organization in America, were organized in 1775, in St. John's Lutheran Church, Charleston, S. C., whose pastor, Rev. Martin, was compelled to flee and have his property confiscated because he refused to pray for the success of the King's cause. They did valiant service all during the war. Washington's mounted body guard were nearly all German's, his favorite soldiers, both for their bravery and accuracy of aim.

Though the War of Independence was successful, and the Constitution was finally adopted, we were still a divided nation. Slavery, opposed to every thought and feeling of a German, was the bone of contention. To Lincoln's declaration: "A nation divided against itself cannot stand; we cannot continue half slave and half free," the Lutheran consciousness of the North rallied. The German and Scandinavian (Lutheran, not Catholic), votes in the five pivotal States, Ohio, Illinois, Michigan, Wisconsin and Iowa, elected Lincoln President. The influence of the Germans in Louisville and St. Louis preserved Kentucky and Missouri to the Union. The first regiment to reach Washington, April 16, 1861, at Lincoln's call for the defense of the Union were Pennsylvania Germans from Berks County. Out of a German population of 1,118,402 in 1860, there were 187,858 German-born soldiers in the Northern army. More than one-third of the soldiers from Ohio were Germans. From the prairies of the West the German, Swedish and Norwegian Lutherans rallied to our standard. General Herman Haupt, one of the first graduates of West Point, was chief of the bureau of United States Military Railroads. He discovered Lee's movements and purposes, and moved the Union Generals to prepare for the battle of Gettysburg. I. N. Williams, Esq., of New York City, calls him "one of the greatest characters of the Civil War."

That noble Swedish patriot, John Ericson, the inventor of the screw propeller, constructed the "Monitor," which destroyed the dread "Merri-mac" of the South, and turned the scale in favor of the Northern navy.

President Roosevelt, in his address in the Luther Memorial Church, in Washington, D. C., January 29, 1905, after referring to the great power of the Lutheran Church in this country, by reason of the number, thrift, and intelligence of its members, said: "It is destined to be one of the two or three greatest Churches, and most important National Churches, in the United States; one of the two or three Churches most distinctly American, among the forces that are to tell for making this country even greater in the future. Therefore, a peculiar load of responsibility rests upon the members of this Church." And, when the members of this Church array themselves to realize their destiny, they will win an empire greater than that which stirred the conquering energy of Alexander.

To accomplish this work on this vast territory, there must be united and concerted action. There must be harmonious co-operation of every portion of the Lutheran Church concerned. Without such an arrangement, neither the General bodies nor the Independent Synods, nor all of them, can successfully do the Home Mission work of our beloved Church. The Synodical Conference can teach how to secure a sufficient native Ministry; the General Synod how to secure the means for Home Missions and Church Extension for our large cities; and the United Norwegian Church and the Augustana Synod how to utilize the laity, but neither nor all of them, in their present isolation and estrangement, can garner the great harvest which God has ripened for our Evangelical Lutheran Church. As well attempt to harvest the wheat fields of North America with opposing harvesters and colliding implements. To conduct local and general Home Missions by separate and uncommunicating Boards is like running local and general trains of a railroad by separate and uncommunicating dispatchers—wreck and blockades innumerable.

### Ashamed of Her

Have you, or did you have, a good mother? "Yes." Did she bring you up with a mother's love and care? "She did." Does she have any faults or frailties? "Certainly." Then aren't you ashamed of her? "No, sir." What would be your opinion of a son or daughter who was ashamed of his or her mother? "A very poor one, indeed." Do you hesitate about being known as her child? "Not at all." Do you apologize for her and wish you had another mother? "Never." Doesn't it please you to have others speak well of her? "Most assuredly." Does it help and encourage her to have you speak well of her? "Yes, indeed." Do you show your gratitude and your affection toward her in both word and deed? "I fail many a time; but I try, and I love her."

These would be the replies of almost all of our readers, thank God. Now, can we repeat that conversation in regard to your *spiritual* mother, our Lutheran Church? Try it and see!



# How English Lutheranism Gets a Foothold

MRS. SUE WAMPOLE GOSS, BUTTE, MONTANA (FORMERLY OF PENNSYLVANIA)



The crude pioneer chapel at Livingston, Montana  
The fine stone church to which it will give place

"Is there a Lutheran Church in the place?" That was the uppermost question a Lutheran young married couple asked first of all, when considering the advisability of moving from the old sod of Pennsylvania to a flourishing city in the far West. They consulted the Church almanac. Yes, there were Lutheran Churches there,—German, Danish, Swedish, Norwegian, Finnish, but none in English, the only tongue they could understand. Perhaps one of these might have part of their services in English? They wrote a letter of inquiry to the Danish pastor. "No," he replied, "this is a Danish Church; we use nothing, and expect to use nothing but Danish."

Settled in their new home, their first quest was a place to worship. No Church of their own in a tongue they could understand! What would you do in such a case? We know what others usually do. They said: "We will be loyal. We will go to the Danish Church even if we cannot understand." They attended that Church, discussed the situation with the pastor who assured them his Church would never have English represented in the services, and finally told them they had better go to the German Church, of the Missouri Synod. "They sometimes have English services over there," he said. They attended the German Church, especially when they noted an occasional English service advertised. But the pastor seemed to regard them as intruders, and reproached them with being "ashamed of their German"—a somewhat absurd reproach considering that neither of them ever knew a word of German! Besides, in every English service the pastor preached a tirade against the lodge, and consigned the members of every Lutheran Synod who did not excommunicate to lodge adherents to the realms of everlasting destruction; and his language was vigorous, to say the least. No mild and regretful parting, but a cheerful energetic rejection.

What would they do under the circumstances? They were both dyed-in-the-wool Lutherans and found no permanent satisfaction in the services of other types. They had also, in the meanwhile, become acquainted with other Lutherans of the same Synodical ancestry, who had had the same experience as they, and who, after waiting for years in the hope of help from the Mission Board, had joined other churches, and became efficient and prominent workers. You know full well that this is merely a repetition of the same old monotonous, depressing story which the Lutheran Church in this country has heard for a hundred years and more. But to this young couple it was a new and saddening experience. They felt strongly about the matter. They could not desert their own Church. They saw what older settlers have often seen—other churches fattening on Lutheran young manhood and womanhood. They saw the still worse sight—Lutheran children in the maw of mammon and worldliness, from lack of spiritual sympathy and oversight. They finally determined to write to the Superintendent of Missions. It was an appeal; yes, it was more than an appeal. It was a pleading cry for help: "Come out, ere we perish!" The Superintendent directed the nearest pastor to go, investigate and report.

The nearest pastor, whose parish was far distant, arrived on a hot October day. The next day it snowed thirty inches—from which it may only be inferred that the city is high up in the mountains, not that Nature intended to throw a cold blanket on the enterprise! The street cars were out of business, and it was, wearisome tramping through the knee-deep slush. Nevertheless, the pastor soon found ample evidence of the necessity of mission work in the language of the land. A Sunday School was authorized until a permanent pastor could be secured. It started in the usual place, a public hall over a saloon, from which came floating up the offensive odors

of alcoholic spirits, and the more offensive noise of other kinds of spirits. But the Sunday School lived, and if it did nothing else it produced two immediate results. The first was a violent newspaper attack on the pastor and his branch of the Lutheran Church, with an overflowing denunciation of all who helped organize the Sunday School, for daring to begin work in a city already having more Lutheran Churches than it could support. Churches, too, "amply able to preach the Gospel in the King's best English!" The second result was an ostentatious announcement from all the other Lutheran Churches that English services would be held in the evenings, and classes in English would be conducted in the Sunday Schools. A later result was the announcement that an assistant would be called for the pastor of the German Church. It would not be a very wild surprise to guess that this assistant would look after the English work. No commentary is needed to interpret what these things mean. But the little Sunday School did more than stir up those who said there was no need of English among Lutherans in that city. It kindled the expiring hope of the few who had striven to remain faithful in most trying surroundings. It began to reclaim others who believe in the faith of the fathers in the language of the children. It has been slowly

growing under unfavorable conditions. It awaits a permanent pastor who will take up the work, and in time establish a prosperous church.

The old story becomes a new story, with the most interesting chapters yet to be written. From the ministry of loyal young couples, faithful to their Church and appealing to the Board for help, will come future Churches, which will confer priceless blessing on these cities in the mountains, cities beautiful for situation, busy with the traffic of a mighty industry, full of precious lives awaiting to be saved. Thus the seed of the Church is carried by her faithful children and you must follow and nurture and water. Where the cry for help comes from, there is the place to go. Men sit down with a map and talk of planting missions in "strategic points."

All very well and proper, but every place where the cry comes from is a strategic point. A gracious Lord holds the future of His Church in His hand, and when He guides the young couples of our Church to these far western cities, He made them instruments, let us hope, through which new Churches will be reared to His glory and the well-being of many souls. That is divine strategy.

[EDITOR'S NOTE.—Mrs. Goss's grandfather rests by the side of Henry Melchior Muhlenberg in the Old Trappe Church yard.]

## Canada From a Home Mission View-Point

MRS. FRED STAHLSCMIDT, PRESTON, ONTARIO

Every day thousands of people are now coming into Canada from other countries. In 1911, of the 300,000 who settled in western Canada, many were Lutherans from Germany and the Scandinavian countries. In the same year, 131,161 came from the United States to make their homes in the Dominion. The majority of these very desirable settlers came from those western states where Lutherans predominate.

In Canada only 100,000 of the 500,000 Lutherans are connected with the Lutheran Church. There are 30,000 young people and children, and 100,000 adults, to be gathered into Churches. In the four provinces of Manitoba, Saskatchewan, Alberta, and British Columbia having a combined area of 877,922 square miles, we have but two English Lutheran Churches. These facts tell us clearly of the great need of more home missionaries.

Canada needs more Lutheran institutions of learning for young men who wish to enter the ministry, homes for the aged, homes for the orphans, and a hospice in every large city. The Seminary in Waterloo is the only one in the Dominion, and in Bridgewater, Nova Scotia, we find the only Orphans' Home.

Canada needs more help from the Mother Church in establishing Church homes for its newly organized missions. It also needs a large Church Extension fund of its own. Our pastors do not often enough mention the existence and importance of such a fund. If more people knew of it, much more would be given.

The Lutheran Church of Canada needs to unite its sympathies and activities: thus in harmony, good will, and brotherly love extend its bounds to the uttermost portion of the Dominion. The Lutherans of Canada ought to become more closely identified with the Lutherans of the United States in the work of the Church. The people of each country should see each other's needs from their own respective standpoints.

Canada needs more missionaries in the foreign fields. At present there are two in India. What can we do to increase that number? Do our parents feel the responsibility resting upon them? Are they urging their sons and daughters to do God's work? Perhaps if more missionary enthusiasm were felt by the people, those who would otherwise never give the subject a thought, would decide to go and help save the heathen. Most of the missionaries home on furlough tour the United States only. They very seldom visit Canada. If the people of Canada had more chances to hear their inspiring and heart quickening stories, good results would be shown.

Our own pastors also can help us much. We cannot all read many books, or search through the religious papers for mission intelligence, but we might ask our pastors to include in their sermons the gist of their reading and research; they could tell us more than they usually do of the thrilling facts of mission experience, more of the actual life of our own missionaries. There seems

to be a dearth of such information in many sermons.

It is certainly a fact that Christian women are interested in missions just in proportion to their information about them. The little we do know about our sisters in India, for instance, makes our hearts burn to send them our blessed Gospel. Perhaps, too, if we learn more, and talk more about what we learn, we shall have less time for idle gossip, and less inclination for unkind criticism of others. It is true the Lutheran missions need our help, but I do believe we need them more than they need us. In every case where women at home become interested in mission work and *do it*, they become not only more intelligent and broader minded but happier themselves.

The first thing to be done is to start a missionary society in every congregation in Canada. The meetings must be so interesting and spirited that each member will feel a personal loss if unable to attend. The women will be more able to take active part if all are subscribers to THE MISSION WORKER, and all Lutheran publications are used freely.

There should be mission study classes in all congregations. At present there are only five in the fourteen congregations of the Central Can-

ada Synod. We Lutherans who used to boast of our educational Church have to feel ashamed of the other denominations that have made mission study such a success.

Train up a child in the way he should go, and when he is old he will not depart from it. So far Canada has done very little for the children. Therefore how can we expect to have well-informed young people? The chairman of our Junior Work will gladly furnish information about organizing special work for the children. How proud they will be to have a society of their own! Their enthusiasm may have lasting results. Most of our missionaries claim the desire for the work was kindled in childhood.

In the last ten years Canada has been blest with a rapid growth. Today she is growing by leaps and bounds. Crops are large, business is good, the country is prosperous; the population is increasing. Large fortunes are being made. Now is the best time for the Church to make the most of its opportunities. We need devoted men and women to carry on this great Home Mission campaign. We must educate our people, especially our young men and women, to give more generously. We must assign work to more people, for there is work for every one, and every one should work.

## Our Brothers, The Lutheran Slovaks

*Leader*—"Oh! these awful foreigners!" So speak fastidious Christians, too easily appalled. This is what the Jewish Church used to say of the publicans and sinners.

*First Response*—But as soon as a Man arrived who had in His head the eyes of God, He saw in every publican the image of the Almighty, and found in these outcast classes, the resources for the world's redemption.

*Leader*—It is God's way to use the things that are weak and base and despised, to bring to naught the mighty things which oppose the progress of His will.

*Second Response*—Out of the heart of David, the lowly shepherd boy, He brings melodies to enchant a world for 3,000 years.

*Leader*—Out of the soul of Amos, a humble dresser of sycamore trees, He draws visions to startle a nation plunging headlong to ruin.

*Third Response*—Out of the lives of a few peasants and fishermen, He draws strength to lift empires off their hinges, and turn the whole stream of human history into a new channel.

*Leader*—The God who can do that can gather up the foreign population of this country, and draw out of their hearts some of the sweetest strains which shall go to form our completed national anthem.

*Fourth Response*—The men who now dig in the ditch and sweat in the field, the men who toil amid smoke and dust and flames in our factories and foundries and mills, the men who draw the

water and hew the wood, the unknown and uncared for masses of "the submerged tenth," these shall form a part of the Lord's sacramental host, which shall trample every form of iniquity into the dust.

*Leader*—Oh, for a faith sufficient for our day.

*Fifth Response*—We are moving onward to "some far-off divine event," which our pulses already dimly feel. We are moving toward a crisis.

*Leader*—Shall it be a second Babel, or shall it be a second Pentecost?

*Sixth Response*—Every man is speaking in the language in which he was born, and the only way out of the confusion is to translate all these dialects into the language of Christ.

*Leader*—When this nation is Christian there will be no foreigners.

*Seventh Response*—No Christian man can be a foreigner to another Christian man. For in Christ "there is neither Greek nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all in all."

*Leader*—Let us look back, not fifty years, but nineteen centuries, to the beginning of the Christian Era, and look at the Roman City, one reeking ulcer before God. The very foundations of society were heathen—ideas, customs, habits, laws, institutions; all were heathen.

*Eighth Response*—There was no Christian literature, no Christian laws, no Christian institutions, no Christian atmosphere which moulds and

modifies even when it cannot transform.

*Leader*—And the little handful of disciples were sent out to face that great problem of heathenism, and to face it with what?

*Ninth Response*—With nothing, save in their hearts the love of God, and the enthusiasm for humanity, and the good news that enkindled that enthusiasm, together with an endowment of power from on high. And the Galilean conquered!

*Leader*—We are ten thousand times as well able to meet our problem as were they to meet theirs, provided only we have in our hearts their love to God and their love to man.

*Tenth Response*—And provided we preach that same Gospel of regeneration, and provided we also have received the same endowment of Power from on high.

## Immigration—A Study

### PART I.

1. Query—Were the Pilgrim Fathers immigrants? What induced early migrations? Which is America intended to be, a refuge or an asylum?

2. Conditions Abroad—Are they expellant? What induces immigration?

3. How many immigrants have arrived in the United States this year? How many countries are represented by immigration?

4. What nationalities are least desirable? Why? What countries send few women? Why? What one country sends more women than men? How many nationalities pass through Ellis Island?

### PART II.

#### AT THE LANDING PLACE

Do the exclusion laws keep out all undesirable?

How many illiterates land yearly?

Do criminals creep into America in spite of the law?

How are anarchists debarred?

What of smuggling across the border from Canada and Mexico?

Can we expect greater reforms in exclusion laws?

Are there special laws for the exclusion of the Chinese?

What of the Japanese and the East Indians? Are they among the desirable element?

### PART III.

What do we gain by commingling of the races?

Does the foreigner meet an economic need?

Is he always persuaded to settle where his labor is most desired?

To what extent is our Home Mission work reaching him?

Can it be done without the element of personal touch?

If we were to exchange places with him, how would we feel about Christian brotherhood in America?

## Another Chat at Peterson's Inn

BY ONE OF THE GUESTS

"I hear that you have left the Current Events Club."

"Yep."

"What was the trouble?"

"Negation."

"Negation! What does that mean?"

"Well, they were everlastingly on the negative side of things, that's what it means."

"Sort o' contrary, eh."

"Yes. We followed the current events, all right, but we never approved of them. We studied the great movements of the day, but we were always against them."

"We looked into the Y. M. C. A. work, and found that it was no good."

"We took up the Men and Religion Forward Movement, and found that it was ditto."

"We studied the Laymen's Missionary Movement, and concluded that there was nothing in it."

"We investigated the Emmanuel Movement, and decided that it is one of the follies of the day—neither Biblical nor Christian nor scientific nor sane."

"We read in the papers of 'The World in Boston,' and dug right into it. But the outcome was that we declared it a thing of doubtful character, for nobody seemed to know precisely who was at the bottom of it."

"We spent several evenings on Christian Socialism, and then drew back, as men do from the brink of a treacherous volcano, with unutterable horror."

"We even gave a little attention to Capitalism, and came to the conclusion that we couldn't stomach that, either. We were clean agin everything!"

"But did you really study the great movements?"

"O yes, we studied them. But we studied them with prejudice. We did it to steel ourselves against them. Two or three of the boys tried to get at their respective subjects in a sympathetic spirit, but they were put down as unsafe, and thenceforth treated with suspicion. The idea seemed to be, as near as I could make it out, that everything in the nature of a 'movement' was to be shunned. Everything that moves is dangerous. Life is to be avoided. Only fossils are safe."

One evening Pete and John and I were together over at my house, and we were talking about the Club. 'Say, boys,' exclaimed Pete in the midst of the discussion, 'I have an idea! We ought to have a little more ornamentation in the meeting room of the Club. A few wall mottoes would be about the right thing, eh?' 'I shouldn't wonder,' said John. 'What would you put on them?' 'Well, I have thought of these for instance: *We're It. . . Everybody's Wrong but We. . . No doubt We are the People, and Wisdom will die with Us.*'

"The boys live in thimbles," he said, though

at heart they are good. I like every one of them! And the world has need of them. There is need of the brake as well as of the motive power. But some bright day I think the good Lord will take them by the hand and lead them up some radiant mountain height, and show them that the world is a whole lot bigger than they had ever dared to dream."—*The Lutheran Companion*.

### Possumist or Pessimist

The Latin word "possum" means, "I can," or, "I am able." You see it has nothing to do with the little animal which steals the farmer's eggs, and is called "opossum."

The other word "pessimus," means "worst." From it we have the English word "pessimist," which is the name for one who sees the worst in everything, and can see nothing but the worst for the future. A Christian is never a pessimist, because he believes that "all things work together for good to them that love God."—Now you will understand this little story. A colored brother recently arose in a meeting where Christian testimony was in order, and exclaimed: "Brethren, I'm a possumist. That's my doctrine. The Lord makes me able!" And the brother was correct. Of course, when he first declared himself a possumist, the audience placed the wrong interpretation upon the word.

### The Influence of Example

The Catholic Extension Society has issued a call for a Catholic Women's Missionary Movement. The Society mentions the Movements of Protestant women, and describes the Protestant women's missionary societies. It believes Catholic women can do as much, perhaps more, and it calls for the formation of branches. It also expresses the hope that enough branches may be formed to make possible the inauguration of a National Movement at the Missionary Congress which is to be held next year. Especially does the Society urge Catholic women to organize to care for children of Catholic parents, those born here and those coming here, the sons and daughters of immigrants. Two rules are suggested, a prayer, "O Philip of Neri, pray for us," and a one-day-a-year sacrifice, amounting in value to fifty cents at least.

### More American Cardinals

This is the way a recent event strikes our contemporary the *United Presbyterian*: "What does it all mean? Dr. Farley, the Catholic Bishop of New York, a gentleman of fine reputation for personal qualities and distinguished in his church for efficiency in ecclesiastical engineering, in its most ambitious and influential American diocese, was invited to go to Rome to improve his wardrobe, have his name latinized, take additional oaths which bind him to abject and servile allegiance to a peevish old gentleman who claims to sit as God among the peoples of the earth. Dr. Farley

comes back home 'a prince' and at his return the principal city of America assumes hysterical delight over his arrival. No other man ever landed at its quays, no matter how exalted his character, how great his preeminence as statesman, philanthropist, scholar, was given such a demonstration of public interest. The object of it brings back no acquirement, endowment or quality which will contribute to enlightenment and ennoblement of city or nation. The distinction bestowed on him, and the source from which it comes, are alike hated by millions of people who have learned through the bitter experience of centuries that the 'princes' and the pope and their satellites are stiflers of civic and religious liberty, and absorbers of material gifts to maintain in idleness and luxury pompous courts and communities. The whole fulsome display savors of a stultification of American social, civic and religious ideals. The fondest ambition of the Roman Catholic hierarchy today is to get such a grip upon America as shall make its influence the dominant one."

### Mormonism in Politics

The official Mormon information bureau at Salt Lake City has lately been passing out great quantities of a pamphlet that reproduces ex-President Roosevelt's defense of Mormonism as contributed to Collier's Weekly a year ago last April. Meanwhile in the fierce preconvention fight between the Taft and Roosevelt forces the latter have made much virtue of crying down the Mormon support of Mr. Taft as "an unholy alliance." In point of fact, however, the Mormons with their usual political agility have taken care to keep in line with both factions as long as the outcome was uncertain. In the Republican organization of Utah Senator Smoot has stood with President Taft, while National Committeeman Loose has been shouting for Roosevelt. Inasmuch as Smoot and Loose are inseparable, personally and politically, their dissension in this case has obviously been a shrewd stratagem of politics.

### Shall Politicians Shame Us?

Here are three searching sentences from the official report of the United States Immigration Commission:

"One of the most striking features of the whole situation is the almost entire indifference of the native churches to the immigrants, and the distressing lack of religious and social welfare work among them."

"It is undoubtedly true that the American churches are passing by a great opportunity."

"Their inertness is principally due to race prejudice, and the general alienation of the church from the workingman."

Such an indictment, from such a source, ought to affect us like the touch of a charged electric battery! Every nerve and fibre of our body ought to tingle! Is an official public reproach, from this National Commission, deserved by us?



## Lutherans and the Cities

A map giving the locations of the Churches in the United Synod of the South in a recent issue of *The Church Visitor* is a revelation of what may be considered as a common Lutheran weakness. That map shows where the United Synod is strong and where it is weak. In none of the greater cities of the South excepting Charleston has that active body gained a strong foothold. The main reason for this, of course, is that it has not been reinforced with Lutheran immigration as have the greater cities of the North; but the fact remains that until recently the United Synod, like its northern neighbors, had been quietly farming the acres bequeathed by the fathers, and had not kept its eyes open to the greater fields that call loudly for cultivation. Some may say that the Lutheran Church is strong in cities like Minneapolis, St. Paul, Milwaukee, Chicago, Detroit, Toledo, Cleveland, Buffalo, New York, Pittsburgh and Philadelphia; but what guaranty is there that these cities will continue to hold their own? More than a century ago Lutheranism was relatively much stronger in Philadelphia than it is today, and in New York, where it ranked first over two centuries ago, it later became well-nigh extinct. Large immigrations may hold the field for several generations, but unless churches for their children multiply sufficiently, other communions will largely reap what the Lutheran Church now sows. But for the Lutheran children of New York, where would the increase of Episcopalians and Presbyterians come from, they themselves being witnesses? The lesson that needs enforcing among us is plainly this: Unless Lutherans will pour their money and their men into the greater cities, and establish and maintain in the present generation sufficient English congregations to hold our drifting and lapsing youth, the Lutheran Church may be relatively weaker two generations hence than it is today. The Church of the future is the Church that will entrench itself in the greater cities.—*The Lutheran*.

There are as many people in New York as in the whole western half of the United States. One-third of all the people living in New York

came into it in fifteen years. Its growth equals that of any five States west of the Mississippi put together. The growth of New York in five years makes the whole city of St. Louis. There are as many people absolutely unchurched, of either Protestantism or Catholicism, in that one State as populate the whole Pacific slope.

WARD PLATT.

America is not a saved land, and it is folly to assume that it is. No "reflex influence" theory of missions will meet the need. There must be a complete occupation of every part of the land by all the institutions and agencies of the Church of God. This must be done for the sake of our country, for the conservation of the Church and the results already gained. "To the nation as to the man, to be without God is to be without hope." Upon home missions depend the salvation of the unchurched millions in America and the salvation of America itself.—*Selected*.

"Only a glance outside of her own four walls is enough to assure any woman of ordinary intelligence that our native country is not everything good we want it to be, nor everything, with the advantages it has enjoyed, we have a right to expect it to be. Our people are not so moral, so upright, so law-abiding, as our forefathers must have hoped; our Lord's Day is not a day of rest and worship for every inhabitant; all women are not virtuous, nor are all men honest and honorable; there are snares and temptations awaiting our children when they step outside of the protected home circle which we would gladly have them escape. We may wonder that God can use a nation so profligate to evangelize the world; and yet America's mission seems written in letters of fire over her horizon and we cannot escape the conviction that she has been chosen, sinful and polluted as she is, to carry the Gospel to those abroad who know no Christ and to reveal Him to those within her own borders who are still sitting in darkness. The crisis is on now in our generation, and every woman who cherishes her own home, reverences her religion, and values the welfare of our nation has her part in the conflict." —MARGARET McLoughry in *The Women's Missionary Magazine*.

## Synods Officially Approve Our Work

At their first meeting after our Women's Federation of the General Council was organized, the various Synods of the Council last June passed cordial resolutions of gratification at the forward movement, and commended missionary organization to all the Churches within their bounds.

The venerable old Mother Synod, the Ministerium of Pennsylvania, met first. Rev. Prof. Edward T. Horn, LL.D., in his report as president, said: "In the year 1892, this Ministerium considered certain recommendations with regard to the organization of women's missionary socie-

ties. Among them was a resolution providing that the Ministerium shall appoint a committee annually on 'Woman's Work,' which shall collate their work done in the various Conferences, and present a report to the Ministerium for such action as may be deemed necessary." At that time the formation of a Woman's Missionary Society of the Ministerium was not thought advisable. Since then, such a Synodical Society has been organized, and has done good service. And finally it has entered into a Federation with similar Societies of other Synods in the General Council.

My attention has been called to the resolution of 1892 by the editor of *THE LUTHERAN MISSION WORKER*. And I recommend that a Standing Committee on Woman's Work be constituted, whose duty it shall be to present for record on our printed minutes an abstract of the work of our missionary women, and to bring to the attention of the Ministerium such matters as require its consideration. The purpose of this recommendation is to acknowledge the important work which the women are doing through their organization, not only by the contribution of money, but by the spread of information, and the cultivation of interest in Missions: also to insure the co-operation of the women (and the men) of our congregations in this great work." The Ministerium unanimously adopted the recommendation.

President George J. Gongaware, D.D., made most appreciative allusion to the women's loyalty in the Pittsburgh Synod. "They are earnest, capable women, whose hearts are warm for the Mission cause, and whose hands are busy in its behalf. We bespeak for them the heartiest assistance of all our pastors, and we wish their devoted zeal might be emulated by our laymen."

The Chicago Synod called the special attention of its Churches to the Women's Federation of the General Council. "It is carrying on a most effectual campaign of education, the fruits of which are already appearing. No pastor can afford to let the women of his congregation remain ignorant of this work, and out of touch with it. The official periodical, *THE LUTHERAN MISSION WORKER*, deserves a large circulation in our Synod."

President M. E. Boulton, of the Pacific Synod, strongly endorsed the Federation as a great step forward. "It cannot fail to be a potent factor in advancing the work of Missions in all the Synods. The heads of its departments are experts in their various spheres, and when every Woman's Society within the bounds of the General Council shall come into vital touch with this national movement, it will feel the quickening impulse of the body as a whole, communicated to all its parts. To this end the literature of the Federation ought to be freely circulated in every congregation, especially *THE LUTHERAN MISSION WORKER*."

To the Synod of Central Canada President M. J. Bieber said: "The enthusiastic progress of our missionary women is certainly refreshing.

Their publication of the Monthly Topics, their inauguration of Mission Study Classes, their disseminating popular leaflets by the thousands, their organizing new societies in all parts of the General Council territory, their issuing an official organ which is highly commended by everybody who reads it, all these and other activities have borne and will continue to bear blessed fruits in the local, the Synodical and the General work of the Church."

President Engers thus expressed his verdict to the District Synod of Ohio, which unanimously ratified the judgment: "Our noble women, realizing more and more the importance of the Master's work for the salvation of the human race, are rapidly coming to the front in their sphere of activity. Young as this organization is, surprisingly much has already been accomplished. Popular missionary literature has been put on the market. Bulletins and leaflets have been disseminated by the thousands in all parts of the General Council. The seed-sowing is bearing fruit. The harvest is plainly in view. One of the great helps in the hands of this Society is *THE LUTHERAN MISSION WORKER*, a quarterly illustrated magazine, transferred to it and made its official organ, whose aim is to survey all mission fields in each issue, furnish carefully prepared monthly topics for missionary meetings, and thus to equip and enthuse for the duties of the day in the great Vineyard. I heartily commend the object and work of this Society, and take great pleasure in bringing it in my report to the attention of this Synod. When we are told that, without exception, 'all the large contributions of the past winter to the cause of Church Extension, running into thousands of dollars, have been given by women,' and that the Women's Hospital in Rajahmundry, one of the finest institutions of its kind in Southern India, has been completed and paid for, this general Society of women should receive all the encouragement possible. I trust that this Synod will take suitable action."

The action is as follows: "We endorse the operations of this Society, and urge all the Women's Societies of the congregations to unite with it, and that we invite the Women's Synodical Society to report to this body, and publish a summary thereof in our printed minutes."

The other Synods of the General Council took similar action, and every word is valued by the Women's Federation.

## Official Organ of the General Council Society

As you notice by the change on the title page, with this issue *THE LUTHERAN MISSION WORKER* enters upon its wider sphere of usefulness as the official organ of our Women's Federation in the General Council. The magazine is now within sight of the 10,000 subscriptions, which will make it completely self-sustaining at the low price of 25 cents a year. Including the cost of paper, printing, illustrating, addressing, business office,

and postage, the subscription rate barely covers the expense of issuing the journal in its present form, leaving no margin at all for editorial or contributors' compensation. You will readily see that the continuance of clubs when we changed to the magazine form was simply for the purpose of introducing *THE MISSION WORKER*, though at an outlay to the treasury. Club rates must, therefore, be discontinued henceforth,

since every copy at less than the 25-cent price is published at a financial loss. Especially if we continue permanently as in this issue, to use the more compact type in order to crowd in one-fourth more material. This will heavily increase the cost of typesetting for each issue, and we will, therefore, need a corresponding increase of subscriptions to cover this additional expense.

Now that all the other Synodical Societies share the proprietorship of THE MISSION WORKER, equally with the Pennsylvania Ministerium, by the unanimous and enthusiastic vote of the latter body, there is certainly no reason why *each* should not have the same percentage of its membership on the roll of subscribers. If the Pittsburgh Synodical Society, for example, has over a hundred congregations in that Synod which ought to be enlisted under the missionary banner, with an average of over a hundred women communicants in each Church, what proportion of these ten thousand women are now being reached by our missionary literature, as the first means of approach? How much larger percentage will there be, by this time next year? Through whose personal activities will the increase come?

Apply the same question all along the line. If the District Synod of Ohio has 5,000 women, the New York and New England 7,000, the Chicago and the North West 3,000 each, the Nova Scotia 1,000, the Pacific and the Central Canada 500 each (these figures being meant to eliminate the souls hopelessly inert and dead to all missionary concern), why could not these 30,000 furnish the 10,000 subscribers, by themselves alone, with a little earnest effort on the part of Mission Worker chairmen. By this calculation, the 50,000 faithful women of the Pennsylvania Ministerium and the 60,000 of the Swedish Augustana Synod, could be held in reserve as surplus resources for a *second* ten thousand, aye, and a third and a fourth.

The same standard of measurement ought surely hold good for individual congregations. A Church with 200 families ought not to be satisfied with an average of less than one subscriber out of four families, when others have placed the magazine in *every* household, to the greater gain of the Church itself than of the magazine. And this reporting of proportionate results is the only fair statement of comparisons. Forty families and 25 subscribers, is a larger percentage than four hundred families and 40 subscribers. The former is more than six times the latter, and should be so classified.

We are sincerely grateful, therefore, to our literature chairmen in all parts of the English-speaking territory of the General Council, that they have so unanimously consented to this "graded system," in mailing their statements of the number of subscribers, as compared with the number of communicant women in their Churches to be reached. In cases where these figures are purposely left blank in the reports, people will naturally infer that it is because the showing

would not be creditable. The argument that "it is nobody's business but our own," if universally applied to all Conference and Synod work, would be fatal in its results. Comparisons are not always odious, as the old proverb mistakenly expresses it. On the contrary, comparisons may prove to be a tonic and stimulant for quickening a sluggish circulation and benefiting the general health.

When all the reply-postal returns are in, and every one of our 300 literature chairman reports her own percentage of subscribers, look out for some figures that will surprise you, in both senses of the word.

## 100 Replies out of 300

### MISSION WORKER CHAIRMEN OF SYNODS AND CONFERENCES

Penna. Ministerium.....	Mrs. C. L. Fry
Catasauqua, Pa.	
Philadelphia Conference.....	Mrs. W. L. Hunton
6110 Baynton St., Germantown, Phila.	
Norristown Conference.....	Miss Mary Hunsicker
Lansdale, Pa., Box 181.	
Lancaster Conference.....	Miss Alta Diller
New Holland, Pa.	
Wilkes-Barre Conference.....	Mrs. W. M. Rehrig
321 South St., Mauch Chunk, Pa.	
Allentown Conference.....	Miss Laura Rath
211 N. Sixth St., Allentown, Pa.	
Reading Conference.....	Miss Emma Mosser
1108 Perkiomen Ave., Reading, Pa.	
Danville Conference.....	Mrs. H. M. Schofer
Red Cross, Northumberland Co., Pa.	
Pottsville Conference.....	Miss Laura Moyer
Auburn, Pa.	
Synod of N. Y. & N. E., East. Conf.....	Mrs. F. B. Clausen
70 E. 128 St., New York.	
Synod of N. Y. & N. E., West. Conf.....	Mrs. Frank F. Fry
163 Westminister Road, Rochester, N. Y.	
Chicago Synod.....	Mrs. D. Fred Bement
910 S. Seventh St., Goshen, Ind.	
Pittsburgh Synod.....	Miss Rosa Clark
Harmony, Pa.	
Synod of N. W., East. Conf.....	Mrs. Jas. Maitland
77 Wright St., Milwaukee, Wis.	
Synod of N. W., Central Conf.....	Mrs. W. F. Bacher
1660 Ashland Ave., St. Paul, Minn.	
District Synod of Ohio.....	Mrs. A. T. Baker
204 N. Seventh St., Zanesville, Ohio	
Central Canada.....	Mrs. L. Johnson
198 Gibson Ave., E. Hamilton, Ontario	

The omission of the list of our 300 MISSION WORKER chairmen from this issue is compelled by our promise that when we publish their names again, the percentage of subscribers, as compared with the membership of the congregation, will be appended in each instance. If the reluctance to return the figures on the reply postals (only 100 out of 300 having come back thus far) be explained by the feeling that the figures are not creditable as they now stand, this is fortunately a matter which is not beyond remedy. And we urgently beg of the 200 delinquents not to make us skip another issue. It is hardly fair to the 100 prompt and faithful chairmen to withhold their record indefinitely, until the others catch up. Surely it will be a mark of distinction to have a place in the front rank of high percentages. These are the stand-bys on whom our progress depends.

# Honor Roll of our General Council Society

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

Life members welcomed to our Honor Roll this quarter are : Mrs. Alvena Leon Pfantz, Albany, N. Y.; Mrs. Milton J. Bieber, Berlin, Ontario, president of the Central Canada Synodical Society; the Missionary Society of St. Paul's Church, Frankfort, Ind.; and Baby Henry Alfred Rohrig, son of Rev. August Rohrig, Hazleton, Pa.; Mrs. Franklin P. Bush, Freeport, Pa.

While the work of enrollment during the summer months has been very quiet, yet the intensive activity has been a marked feature of the department. Organization is being completed throughout the Synods. In several instances, Conference chairmen have succeeded in placing this membership work in the care of one member of each local society in their districts. Interest is wide-spread, and we anticipate great results for the Honor Roll during the working year just beginning. This hope will be realized if our Societies and individual members fully understand the dependence of our success as a Federated Lutheran Missionary factor, upon this Life Membership and Memoriam work. Let us prove our faith in, and loyalty to, our General Council Society, as our guide in missionary activities, by heartily and unanimously supporting that Society's main source of financial income.

## I. MEMBERSHIPS IN MEMORIAM.

Dr. Adolph Spaeth ..... Philadelphia  
Dr. Benjamin Sadtler ..... Baltimore  
Dr. John Henry Harpster ..... India  
Rev. Frederick Wm. Weiskotten ..... Philadelphia  
Mrs. T. W. Swope ..... Erwinna, Pa.  
Mrs. H. W. Knauff ..... St. Paul  
Dr. O. P. Smith ..... Pottstown, Pa.  
Mrs. Lydia Ann Swingle ..... S. Zanesville, O.  
Mr. John Stopp ..... Allentown, Pa.  
Mrs. Adeline Bartholomew ..... Pittsburgh, Pa.

## II. LIFE MEMBERS.

Miss Laura V. Keck ..... Allentown, Pa.  
Mrs. C. L. Eckman ..... Jamestown, N. Y.  
Mrs. Louisa Frank ..... Mt. Joy, Pa.  
Mrs. Annette S. Woll ..... Philadelphia, Pa.  
Mrs. C. G. Schuberth ..... Lancaster, Pa.  
Mrs. F. A. Kaehler ..... Buffalo, N. Y.  
Miss Annette Kaehler ..... Buffalo, N. Y.  
Miss May J. Bruning ..... Lancaster, Pa.  
Mrs. W. P. M. Braun ..... Philadelphia, Pa.  
Miss Kate Sadtler ..... Baltimore, Md.  
Miss Agatha Tatge ..... Rajamundry, India  
Mrs. Walter A. Miller ..... Lancaster, Pa.  
Mrs. W. F. Monroe ..... Mt. Airy, Pa.  
Miss Laura R. Swope ..... Erwinna, Pa.  
Mrs. Louis Bergtold ..... Buffalo, N. Y.  
Miss Margaret Haupt ..... Rajamundry, India  
Miss Agnes I. Schade ..... Rajamundry, India  
Mrs. H. C. Kline ..... Bethlehem, Pa.  
Mrs. Minnie Breneman ..... Mt. Joy, Pa.  
Mrs. John C. Hager ..... Lancaster, Pa.  
Mrs. John H. Harpster ..... Mt. Airy, Pa.  
Mrs. John Wm. Henrich ..... Buffalo, N. Y.

Dr. Amy B. Rohrer ..... Rajamundry, India  
Mrs. H. E. Jacobs ..... Mt. Airy, Pa.  
Mrs. Charles A. FonDersmith ..... Lancaster, Pa.  
Miss Sarah E. Hager ..... Lancaster, Pa.  
Senior Miss. Soc., Salem Church ..... Bethlehem, Pa.  
Mrs. J. J. Kuntz ..... Allentown, Pa.  
Dr. W. D. C. Keiter ..... Allentown, Pa.  
Miss Susan E. Monroe ..... Rajamundry, India  
Mrs. John Stopp ..... Allentown, Pa.  
Evelyn Deck Stopp ..... Philadelphia, Pa.  
Helen Louise Stopp ..... Los Angeles, Cal.  
Ella Ruth Stopp ..... Los Angeles, Cal.  
Mrs. Mary M. Eisenhard ..... Allentown, Pa.  
Miss Ella Hiskey ..... Allentown, Pa.  
Mrs. Lewis K. Sandford ..... Lancaster, Pa.  
Dr. Lydia Woerner ..... Rajamundry, India  
Mrs. James K. Boyer ..... Boyertown, Pa.  
Miss Annie V. Brendlinger ..... Boyertown, Pa.  
Mrs. H. C. Schock ..... Mt. Airy, Pa.  
Baby Kath. T. Neudoeffer ..... Rajamundry, India  
Mrs. C. S. Fry ..... Catasauqua, Pa.  
Miss Mary Brooke ..... Philadelphia, Pa.  
Miss Katharine B. Miller ..... Philadelphia, Pa.  
Mrs. A. C. L. Babb ..... Nazareth, Pa.  
Mrs. Lewis Dauth ..... Reading, Pa.  
Mrs. Alvena Leon Pfantz ..... Albany, N. Y.  
Mrs. Milton J. Bieber ..... Berlin, Ontario  
Miss. Soc., St. Paul's Church ..... Frankfort, Ind.  
Baby Henry Alfred Rohrig ..... Hazleton, Pa.  
Mrs. Franklin P. Bush ..... Freeport, Pa.

## German and English Constitutions

For the benefit of those Churches which prefer that the language of their missionary societies shall be German, and especially those Churches which have never had a missionary society, but have agreed to organize if the constitution and the monthly topics be translated into German, these conditions are cheerfully complied with. Copies of the constitution translated into the German language by Mrs. Emma Spaeth Pfatfeicher, may be had free of charge by applying to this office, or to Mrs. M. J. Bieber, Department Chairman, 4 Howard street, Toronto, Canada. The literature committee has also gotten Mrs. Pfatfeicher's kind consent to translate the monthly topics for October, as an experiment to test the question whether there is enough demand to warrant translating the whole series of topics for next year, 1913? Therefore let all persons who are anxious to have the Church's feeling on this subject tested, do all they can to get an expression from interested German leaders.

And let us add just this word concerning your own copy of the constitution in English. The fact that your Society has had one of some sort, for years, by no means renders the STANDARD useless, so far as it pertains to you. Every woman's society in the General Council, without one single solitary exception, no matter how many



years it has been organized, ought (if it has not already done so) to appoint a committee, at its very first meeting, to examine the *official* constitution, article by article, and report those respects in which its present document does not fully conform. For instance, in article two, on the "object" of the organization, it is mightily important to make the vital connection of the local society with the general, as the branch with the tree—to point all eyes to the broad field of the whole wide Continent at home, and the whole wide World abroad. Contrast what your constitution of ten years ago said on this point, and note the big advance! Mark the absence of all mention of circulating missionary literature, and all reference to deaconess work, and all urging of an every-member canvass of the congregation for a weekly offering for missions. Do not rest satisfied, we beg of you, until these salient features are incorporated into the constitution of your own society.

So, too, in the article on "members," do not fail to insert *prayer* for missions, regular constant daily prayer, as being sacredly incumbent on every woman who joins the Society. The absence of all allusion to this indispensable requisite accounts for much of our weakness heretofore.

Provide for an anniversary meeting each year, to stir up greater public interest in our missionary enterprises. Make specific mention of the pastor's relationship to the society's work. Don't overlook the by-law on the office of "literature chairman," as a necessary factor in every Society's progress.

## Executive Committee at Buffalo

In this month of September, one year from now, the second meeting of our Women's Federation will be held in the handsome city of Toledo, on the western end of Lake Erie, beginning a day or two after the General Council adjourns, and in the same St. Matthew's Church. So great is the interest in this gathering that meetings have already been called in Toledo to plan for the occasion, and their spirit has been most ardent. No city could have been chosen more central for our constituency, it being precisely midway between Minneapolis and New York, or between Chicago and Buffalo. East and West therefore, will meet at an equi-distant point, with a strong Lutheran population to take a local pride in the convention.

The rule of our Federation requires a session of the executive committee in each intervening year between the General Council Society's meetings, to transact whatever business requires present attention. Such session will, therefore, be held in the parlors of Holy Trinity Church, Buffalo, on Friday, October 11th, morning, afternoon and evening. The committee comprises the officers of the Federation, and the chairmen of all departments of our work, as named on page two of the cover of this magazine. With their proverbial hospitality, the women of Buffalo have invited

the twenty-six members of the executive committee to be their guests. A full report of the proceedings will be published in our next issue. This will include advance plans for the Toledo convention. The official invitation has already been received, and will be gladly accepted.

## Missionary Literature is Vital

MRS. D. FRED BEMENT, GOSHEN, INDIANA

Perhaps the most important form of publicity is the circulation of our literature. The Women's Boards have been pioneers in the issuing of attractive leaflets. All admirable examples of good printing and clever illustrations. In the circulation of this printed matter, so carefully prepared, so convincingly put, there is still much to be desired. Not every woman can write these pungent tracts. That is the gift of a favored few. But every woman, without a solitary exception, can certainly help to disseminate what is issued. These leaflets are seedcorns, and should be scattered broadcast if an abundant harvest is expected. A well-known socialist recently said that the socialists were so successful in Milwaukee because they put nine-tenths of their campaign funds into literature.

Several policies are already being tried out to meet this situation in women's missionary work.

1. Circulation of pamphlet libraries.—An attractive group of leaflets on a given field or topic is placed together in a box or stout envelope. These are sent to a number of women in succession. Each one checks off her name from the list, which is at last returned to the one responsible for the group. Or still simpler, a circulating library of pamphlets in pretty boxes is given out at Sunday school, and charged to the individual borrower as books are. In one State a single secretary has made hundreds of these pamphlet collections, and circulated them among thousands of women.

2. Distribution.—In some churches a leaflet is given to each member on Missionary Sundays, with the request that it be passed on. The expense of this is slight, as some of the most effective leaflets are free, and others sell for a cent or two. The cost of this frequent distribution of leaflets is covered by a free will offering. Each conference organization should devise some method of financing and organizing the wide distribution of literature. A special fund may be created, and special gifts solicited.

3. Advertising.—Often the most attractive leaflets may be unread because not properly advertised. In one Church a bulletin board hangs over the stand on which leaflets are placed for free distribution. A question on the bulletin board attracts attention to the leaflets,—"Do you know who the first India woman physician was? This will tell you"—might lead people to pick up the folder.

4. The fourth requisite is a business one. Patiently, persistently, with business attention to every detail, we must address ourselves to winning



our constituency. The once a year collection, the notice from the pulpit that "All the ladies are cordially invited" must give way to systematic personal canvass, at least twice a year, with a census of the whole Church membership. And a definite knowledge of difficulties must enter into the count. If a Church is one-third composed of teachers and business women, and the Woman's Missionary Society continues to hold all its meetings at three in the afternoon, it will continue to be a very small group of mothers in Israel. To know the field as a drummer knows his territory, to go after the uninterested with all the skilled tactics of those who sell breakfast food, to practice democracy, to hold to the open mind, and to keep everlastingly at it, these are the business secrets of reaching our whole constituency.

5. The fifth requisite is spiritual. And without it all the others will be in vain? Missions began in prayer, are sustained in prayer, and will spread only as those who love them unite in a fellowship of hearts, to advance upon their knees. Believing, intercessory, fervent, loving, undiscouraged, and unselfish prayer will win the whole Church to sympathy with the great purpose of the Master.

### Who Says it is Unattainable?

MRS. GEORGE H. SCHNUR, ST. PAUL

An impression seems to prevail that the \$15,000 Home Mission effort voted by our General Council Society at Lancaster, is a sort of white elephant, a huge joke, not to be taken seriously! Some have even intimated that "those women" were carried away by their enthusiasm, and as soon as the *eclat* of the sessions had passed, realized that it was impossible to raise such a sum! As Chairman of Home Missions I was shocked and grieved when this was called to my attention. Please *don't* think I am losing faith in our ability to do big things. The giant is still asleep. I should rejoice to apply Scotch snuff to his nostrils, and have a sudden and mighty awakening. We have never been considered an over-enthusiast along any line, and certainly were never more in earnest in our lives than when pushing that resolution regarding Home Mission funds. As to its being "too much" or "impossible"—NONSENSE. We number over 15,000 women, exclusive of our Augustana sisters, and if 15,000 women can't raise \$15,000 in one year, when they firmly resolve to do so,—we say better cease to call ourselves interested in the Lutheran Church. Better admit we would rather take our ease in Zion, and let the denominations shepherdize our sheep while we loll in the shade and enjoy ourselves. WE have Church homes, thank goodness. It is not our affair if thousands of our own brethren have no such blessing. Look out for Number One. The world, the flesh and the devil can take care of others. Why should WE care? Our forbears planted the Church for US. Let us enjoy their sacrifices. The age of sacrifice is past. It is our pleasant part to "eat, drink

and be merry." Don't worry, or plan for the future. Let the immigrant and anglicized child of the immigrant go unchurched, or be cared for in other folds,—what care we? Of course, IF we were willing to deny ourselves a little pleasure or luxury, a few dishes of cream, or glasses of soda, one little outing, or occasionally even one new gown, all this might be changed! *But*—of course—we *can't*! It's real funny, a big joke—but indeed, what sane person could think that those women really were in earnest, or meant business, when that \$15,000 resolution was passed? We can't do it! It was too much!! Perhaps ten or twenty years from now, when a host of our brothers in Christ have been lost to the Mother Church, perhaps (only *perhaps*, mark you) we might then try to do something for those who may be left? It's too difficult a task NOW for 15,000 women to raise \$15,000 for their own Lutheran Church family. Too bad—but it's a great joke; no one could have thought for a moment they really would do it. *BUT*—read Luke 9:62; Matt. 10:38; I Tim. 5:8.

### India Laces

MRS. ANNETTE S. WOLL, DEPT. CHAIRMAN

In the last issue, prominence was given to the urgent need for lace supplies, and we now wish to convey our heartiest thanks to the many friends for a most generous response. Especially do we appreciate the efforts of the dear Sunday School children who, encouraged by pastors and teachers, made "Thread Sunday" a great success and contributed a most abundant supply of cotton, crochet hooks, pins, needles and scissors. We know these offerings will gladden the hearts of many little Hindu widows and mothers, who depend entirely on this industry for support. Under the regime of the continent-wide General Council Society we hope to establish many new stations for the disposition of the laces. The industry is growing and we want it to grow. This means that great quantities of lace are reaching us, and every woman must do her part towards interesting those as yet uninterested in this work. To quote the words of a member of our Literature Committee, "We cannot stand still in the midst of the flowing tide, without checking progress, or turning some part astray. We must help or we are sure to hinder." A new field in which the sale of the laces has been very successful has opened up within the bounds of the New York Ministerium. The Ladies' Societies of the Churches in and near New York city have arranged, through the pastors' wives, for special evenings when the work in our India field is explained, and a display of the laces made. Persons hitherto unacquainted with the work were amazed at the beautiful quality of the work done by the heathen. The sales have in every case been encouraging, and to the present time they have been arranged in St. John's, Grace and St. Paul's, N. Y. City; St. John's, Union Hall; First Church, Stapleton; Staten Island; St. John's, East New York and St. John's, Brooklyn. Another new field, most

enthusiastic in its efforts is Bridgewater in the Nova Scotia Synod. Before the next issue of *THE MISSION WORKER* appears, it will be time to order consignments for the holiday trade, and we would urge early consideration to insure a good selection.

May every woman be prompted to assist this cause, which is truly "Woman's Work for Woman."

#### CONTRIBUTORS TO THE LACE INDUSTRY

*Sunday Schools.*—Advent, New York; Holy Trinity, Catsauqua; All Saints, St. Luke's, St. Paul's and Incarnation, Phila.; St. John's, Easton; Delmont, Butler, Warren, Pa.; Syracuse, N. Y.; Miamisburg and Cleveland, Ohio; Riverside, N. J., South Bend and Goshen, Ind.; Export, Pa.

*W. H. & F. M. Societies.*—Elizabethville; Salem, Bethlehem; Tinicum; Mt. Airy; Trinity, Norristown; Transfiguration, Pottstown; Millersville and Sellersville.

*Individuals.*—The Misses Sadtler, Hoffa, Maier; Mrs. Fleck, Runyon and Wattles.

### The Necessary Third Branch

MRS. A. J. D. HAUPT, INNER MISSION CH'M.

It is quite natural for us to think first of our own. When the sons of our own Church remove into new, rapidly developing districts, it is but natural that we should wish to follow them with the Gospel, and so take a deep interest in HOME missions. Or again, when we lift up our eyes and behold the millions of souls in far-off benighted lands, we realize the wonderful work of the FOREIGN Mission, which is at a critical time right now, in the evangelization of the world. But when we look at our hospitals throughout the land, with their tens of thousands of sick, lacking in true spiritual care, many of them of like precious faith with us, when we visit the slums, and think of the darkness and degradation that might easily be lightened with a little spiritual effort, when we consider the multitudes of criminals being discharged from our jails, lock-ups, work-houses and penitentiaries, without a kind word or a helping hand; yes, when we think of the map of the United States, published in this issue of *THE MISSION WORKER* showing the twenty millions in Evangelical Churches, and sixty-eight millions outside; shall we make light of the necessity of the work of the *Inner Mission*?

Why do not more of our young women give themselves to the deaconess calling, if they are not willing to go into the foreign field? Doubtless because they do not understand the deaconess work, and what a blessing it would be to them and to the world.

But two replies have been received from the Synodical Inner Mission workers; one from Mrs. Bieber, of Canada, stating that their Society is interested in opening up a work for the seamen at Montreal, and one from Miss Lodema Wener, of the Chicago Synod, to the effect that literature was being circulated among the differ-

ent Societies in the Synod, with a request for earnest co-operation on the part of all in this branch of the work. These reports are encouraging, if only there were more of them. True, during the summer months the work is apt to lag, but now that we are on the threshold of the Fall, may there be a great awakening along all lines of missionary activity, and not least in the INNER MISSION.

### Does Organizing Pay?

Remembering the promise, "Whosoever two or three are gathered together in My name there I am in the midst of them," last February, a little handful of earnest women met to organize a Missionary Society. The congregation was large, but only this few heeded the call of the pastor to organize. Nevertheless, officers were elected, and the Society decided at once to prepare a box for the India Hospital. This box, ready by the first of May, contained many useful articles in which several webs of cotton material had been used up in the making. In June this same Society held a special missionary service in the Church, the pastor preaching on "Missions and Woman's Part in Them," to a large and interested congregation. The Society now numbers thirty, and one of the members told me that on the evening of the Missionary Service, you could easily pick out these thirty women by their happy faces. Others said, "We are becoming interested and will join." The president has presented a "Life Membership," as a birthday gift to her mother, and a member of the congregation expects to take out a "Memoriam." At the present rate it will not be long before every woman in that congregation will be a member of the Society. May this beginning of woman's organized mission work in a large Synod grow until every congregation in the Synod has a Missionary Society.

The good news comes from Nova Scotia that the Societies organized in that country last January, within six months formed a Synodical Society, on the 27th of June. We rejoice with them and congratulate them on the larger work they have so willingly undertaken. They are a faithful band of consecrated women, and they will apply for membership in the General Council Society at its meeting in Toledo, September, 1913.

Inspiring news has also been received from the Pacific Synodical Society, that it too has unanimously voted to join the General Council Federation in Toledo. God bless the forward movement of these societies so widely separated. May the three thousand miles of intervening distance be no barrier to unity of spirit and action.

### FOUR REASONS WHY PEOPLE DO NOT ATTEND CHURCH.

First—They do not want to go.

Second—To go they do not want.

Third—They not to go do want.

Fourth—They do to go not want.

# INNER MISSION INSTITUTIONS IN THE GENERAL COUNCIL ORPHANS' HOMES

NAME	Found	LOCATION	SYNOD	Value of Property	Or- phans
Bethany	1902	Bridgewater, Nova Scotia	Nova Scotia	\$ 8,000	25
Children's Friend	1904	93 Nelson Ave., Jersey City, N. J.	New York Min.	30,000	33
Evangelical Lutheran	1859	6950 Germantown Ave., Phila., Pa.	Penna. Min.	200,000	177
Evang. Luth. Kans. Conf.	1880	Cleburne, Kas.	Swedish Aug.	50,000	35
Good Shepherd for Infants	1908	6th and St. John St., Allentown, Pa.	Penna. Min.	30,000	25
Gustavus Adolphus	1885	Jamestown, N. Y.	Swedish Aug.	53,120	74
Home and Farm School	1852	Zelenople, Pa.	Pittsburgh	65,000	113
Home and Farm School	1867	Andover, Ill.	Swedish Aug.	69,750	66
Immanuel	1901	34th and Fowler Ave., Omaha, Neb.	Swedish Aug.	6,000	21
Lutheran	1896	Topton, Pa.	Penna. Min.	37,670	115
Lutheran	1906	Avon, Mass.	Swedish Aug.	60,000	114
St. John's	1864	Sulphur Springs, N. Y.	New York Min.	15,650	36
Swedish Indus. School	1891	Joliet, Ill.	Swedish Aug.	153,000	88
Swedish Ev. Lutheran	1881	Stanton, Iowa	Swedish Aug.	52,000	39
Vasa	1865	Vasa, Minn.	Swedish Aug.	40,000	70
Total, 15.				\$ 764,190	1,031

## HOME FOR AGED

				Old People
Lutheran	1859	6950 Germantown Ave., Phila., Pa.	Penna. Min.	51
Mary J. Drexel	1889	2100 S. College Ave., Phila., Pa.	Penna. Min.	46
Lutheran	1896	217 Delavan Ave., E., Buffalo, N. Y.	N. Y. and N. England	35
Nazareth	1903	34th St. and Meredith Ave., Omaha, Neb.	Swedish Aug.	17
Bethesda	1904	Chicago City, Minn.	Swedish Aug.	32
Salem	1905	Joliet, Ill.	Swedish Aug.	29
Lutheran	1906	22nd and Sassafras Sts., Erie, Pa.	Pittsburgh	29
Iowa Conf.	1906	Madrid, Iowa	Swedish Aug.	21
Kans. Conf.	1907	Lindesborg, Kan.	Swedish Aug.	6
Old People's	1907	Zelenople, Pa.	Pittsburgh	14
Swedish Augustana	1907	Brooklyn, N. Y., 1680 60th St.	Swedish Aug.	18
Good Shepherd	1908	Allentown, Pa., 6th and St. John Sts.	Penna. Min.	4
Augustana	1911	Chicago, Ill., 7544 Stony Island Ave.	Swedish Aug.	12
Total under Gen. Coun., 13.				\$ 254,000 314

## HOMES FOR DEFECTIVES

				Cared for
Passavant for Epileptics	1895	Rochester, Pa.	Pittsburgh	63
Good Shepherd for Cripples	1908	Cor. 6th and St. John, Allentown, Pa.	Penna. Min.	17
Layton for Invalids	1908	Milwaukee, Wis.; State and 21st Sts.	North West	30
Total, 3.				\$ 165,000 110

## DEACONESS MOTHERHOUSES

				Sisters
Mary J. Drexel	1884	2100 S. College Ave., Phila., Pa.	Penna. Min.	78
Immanuel	1890	34th St. and Meredith Ave., Omaha	Swedish Aug.	58
Lutheran	1894	23d and Cedar Sts., Milwaukee, Wis.	North West	37
Bethesda	1902	254 E. 10th St., St. Paul, Minn.	Swedish Aug.	27
Total, 4.				\$ 730,000 200

## HOSPITALS

				Patients
Augustana	1884	2043 Cleveland Ave., Chicago, Ill.	Swedish Aug.	2,768
Bethesda	1880	9th and Wacouta Sts., St. Paul, Minn.	Swedish Aug.	935
Children's	1889	2100 S. College Ave., Phila., Pa.	Penna. Min.	915
Immanuel	1890	34th and Meredith Ave., Omaha, Neb.	Swedish Aug.	786
Louis Volz Memorial	1908	Sulphur Springs, Buffalo, N. Y.	New York Min.	16
Milwaukee, "The Passavant"	1864	22d and Cedar Sts., Milwaukee, Wis.	North West	1,871
Northwestern		Moorehead, Minn.	Swedish Aug.	1,842
Passavant Memorial	1865	192 W. Superior St., Chicago, Ill.	Chicago	
Swedish for Consumptives	1908	Edgewater, Colo. (near Denver)	Swedish Aug.	600
Kensington Dispensary	1905	Philadelphia, Pa.	Penna. Min.	200
Total, 10.				\$1,000,000 9,933

## HOSPICES

				Guests
Luther	1905	157 N. 20th St., Philadelphia, Pa.	Penna. Min.	300
Luther Settlement House	1906	1333 Frankford Ave., Phila., Pa.	Penna. Min.	600
Lutheran	1907	248 Amber St., Pittsburgh, Pa.	Pittsburgh	102
Lutheran for Women	1908	Chicago, Ill.	Swedish Aug.	
Luther for Women	1907	828 S. 6th St., Minneapolis, Minn.	North West	800
Immanuel for Women	1908	1505 LaSalle Ave., Chicago, Ill.	Swedish Aug.	362
Augustana Central Home	1909	1346 LaSalle, Chicago, Ill.	Swedish Aug.	
Total, 7.				\$ 38,000 2,164

## IMMIGRANT AND SEAMEN'S MISSIONS

				Cared for
German Lutheran	1869	4 State St., New York, N. Y.	New York Min.	7,150
Seamen's Home	1904	1402 E. Moyamensing Ave., Phila.	Penna. Min.	15,000
Swedish Lutheran	1895	5 Water St., New York, N. Y.	Swedish Aug.	4,500
Swedish Lutheran	1902	11 Henry St., E. Boston, Mass.	Swedish Aug.	800
Swedish Lutheran		14 Moore St., New York, N. Y.	Swedish Aug.	
Scandinavian		Galveston, Texas	Swedish Aug.	
Total, 6.				\$ 300,200 12,450

## CITY MISSIONS AND RESCUE LEAGUES

Philadelphia, Pa.		Rev. J. F. Ohl, Mus. D.	Penna. Min.	
Chicago, Ill.		Rev. N. P. Sjogren	Swedish Aug.	
St. Paul, Minn.		Rev. L. A. Hocanson	Swedish Aug.	
Pittsb'gh, Pa., 2004 5th Ave.		Rev. John Mueller	Pittsburgh	
Total, 4.				

## Swedish Augustana Society at Chicago



Delegates were present from every Conference within our Synod, from the Atlantic to the Pacific, besides a very large number of visitors. The various reports read were all most encouraging. The president's report shows that we have now organized Societies within all our Conferences, with the exception of the California, and the newly organized New England Conferences, and both these Conferences reported that they were also ready to organize their woman's work. When we look back upon these twenty years of activity, we find that our labor has not been in vain, although there remains much for us still to do. Our historian told that not less than \$71,000 has been gathered, \$8,000 came in during the past year.

The India and Porto Rico industries, with Mrs. Christenson, of Chicago, chairman, reported a banner year, with an income of \$556.76. The Literature Committee reported a marked interest in Mission Studies, and an earnest plea was made that these studies and leaflets be used at all our meetings. The topics are being translated into Swedish, and published monthly in the "Missions Tidning" for the benefit of those who prefer using them in that language. This paper has a circulation of 5,000, and it has become a welcome guest in many a home. A special effort will be

made during the coming year to appoint one person in every congregation to work for its circulation.

The two missionary services, the one held in the Augustana Church, the other in the Salem Church, were both largely attended. Addresses were made by Mrs. E. C. Cronk, of Columbia, S. Carolina, Dr. H. E. Isaacson, of India, Rev. A. W. Edwins, of China, Rev. Alfred Ostrom, of Porto Rico, and Dr. G. A. Brandelle, of Denver, Col.

It was a great pleasure to have as our special visitor during this meeting, Mrs. E. C. Cronk, of the United Synod of the South. Her edifying addresses certainly inspired us, and her parting words will ever linger with us in fondest memory.

Another dear visitor with us at this meeting was Mrs. Edwins, our missionary's wife, from China, who narrated her experiences among the Chinese women. Rev. and Mrs. Edwins will return to their distant field this Fall, together with two ordained missionaries, one physician and two deaconesses.

Two ordained missionaries with their wives will also sail for our field in India this Fall. All these mission workers were commissioned at our Synodical meeting in the Bethel Church. May God keep them during their journey, and crown



their work with His richest blessing.

A very impressive memorial service was held for Mrs. Eva Carlson, and Mr. Samuel Anderson, of Chicago, and Miss Augusta Duvere, of Moline.

The election of officers resulted as follows: President, Mrs. Emmy Evald, Chicago; Recording Secretary, Mrs. Carl Swenson, Lindsborg; Corresponding Secretary, Mrs. Samuel Anderson, Chicago; Treasurer, Mrs. John Christenson, Chicago. Forty new Life Members were received at this meeting.

The missionary exhibit, under the supervision of Mrs. Felix Hanson, of Jamestown, N. Y., was a new feature at our meeting, and proved to be of great interest and benefit to all.—*Mrs. C. A. Blomgren.*

## Swedish Augustana Impressions

MRS. KATHERINE SHERER CRONK  
A CONVENTION GUEST

They say that "figures tell," but they cannot in this case, because I have forgotten the figures presented at the Swedish Augustana Society's convention. Woman-like, I lost the notes which I made for an article for *THE MISSION WORKER*.

Oh, well! Never mind! The best things about that convention I have not lost, and can never forget. Ever since my return, I am constantly reminded of the splendid work and wonderful possibilities of that body of stalwart Lutheran women. Many of the reports and addresses were in Swedish, but all the heart-beats were English. I felt at home even before I was officially welcomed by the President and the convention.

One of the first impressions was, that I had never seen a body of more *willing* workers. The president called for various kinds of service, but there were no shakings of heads, and no refusals to serve. *Capable* women they were, too. There is abundance of talent in this convention. The president, Mrs. Emmy Evald, is a woman of rare gifts,—one among ten thousand in the qualifications that go to make a good presiding officer. It is no wonder that she has been sought by leaders of national prominence in other spheres, and no wonder, when one knows the earnest consecration of her life, that she persistently refuses to let any other appeal crowd to the rear her missionary work. And I was impressed with the consecrated enthusiasm of all the leaders. It seems to be the kind of enthusiasm that lasts 365 days in a year.

Day by day during the meeting, and day by day with the clearer perspective of the more distant view, since I have been home, I have been seeing the wonderful possibility before this body of women.

After being used in our United Synod South, to a roll-call of seven States, it is a little startling to hear Canada and Texas, New York and California, and about all of the States intervening, called at the same meeting. And with the large plans projected for missionary education and training, this body can be made a mighty force in

the world field. Hearty co-operation in all the plans of the General Council Federation was evident in the planning, and every Swedish Augustana woman was urged to subscribe for *THE MISSION WORKER* in addition to the *Mission Tidning*.

The Monthly Programs are being translated into Swedish. Many times, during the meeting, reference was made to their helpfulness, and all the Societies were urged to use them regularly. The need of systematic Mission Study was presented frequently.

I count it a real privilege to have attended this convention. It was good to be there, to see the willingness, the capability, the generosity, the hospitality, and the possibility everywhere manifest. Frequently there recurs to me the memory of the final session. I hear again the low, sweet melody of the closing hymn, "Jesus be near me," sung without accompaniment, and I rejoice that I have been permitted to clasp hands with our Swedish sisters, to feel their heart-beats, to strengthen my own purpose by the contagion of theirs.

As I caught the spirit of that hymn, and my heart joined in though the words were unknown I thought of that great day when there shall stand before the throne the peoples of every land and of every tongue, to crown Him Lord of all. Let us "Beware lest, slothful to fulfill our mission, we lose one jewel that should deck His crown."

## Reminiscences

This society was organized in Lindsborg, Kansas. Mrs. Sandquist talked of its first meeting, bringing us back twenty years when some ministers' wives attended the Synodical meeting with their husbands, and while their husbands were busy solving the pastors' problems, one of the ladies said, "Oh, why can't we do something, instead of being idle, why can't we do something for Christ and His Church?" Thus the society was organized.

Mrs. Bersell, of Rock Island, talked of its earlier days within the Illinois Conference. Mrs. Wikstrand talked upon the first fifteen years of uphill work. Mrs. Stark, of De Kalb, touched upon the mission work as a whole. Mrs. Tengwald upon inner mission work in Chicago. Mrs. Randolph, of Des Moines, Iowa, paid a tribute to its first organizers for being willing to take up the work which God has so crowned with success. Miss Hoiness, of Omaha, Nebr., spoke also upon the home mission, touching upon the deaconess work within our Church. There was also a talk upon Africa.

We notice a steady growth. Our mission paper hopes to find a place in every home, as still only one-fourth of our women have it. We are in the future going to try to have our district meeting once a year, and hope it will be a success. After this there will be a Missionary Exhibit at our Conference meetings, exhibiting laces, letters, relics, and pictures sent us by our missionaries. Mrs. Knanishu, widow of our late missionary in Persia, appeared in Mohammedan

costume, showing how the women of Persia always appear with face covered.

Our meeting was very instructive and we came in touch with good women, who are willing to work hard and give time, money, and effort to this part of the Lord's work. The meetings gave us a broader outlook on life, a spirit of helpfulness, a desire that others may know the truth, a larger missionary intelligence—and a better knowledge of our home and foreign fields.—*Mrs. J. W. Johnson.*

At this meeting, the Augustana Synod heartily authorized the appointment of an English Field Secretary. This is without doubt a big step in the right direction, and will mean a more rapid advance.

## Our India Boxes for 1912

Nine boxes left Philadelphia June first. On the twelfth they left Baltimore in company with one from New York and two from Canada. Of the nine from Philadelphia four contained goods bought at the request of our doctors in India; one was filled with drugs, another held some bottles needed in the drug room of our hospital and overlooked in the first order; the two remaining boxes held small instruments, rubber sheeting, gauze and muslin bandages, absorbent cotton, etc. Five large boxes were filled mostly with hospital supplies, such as sheets, pillow cases, night gowns, infant garments, pads, towels, etc. All these were given in such generous numbers that we hope and believe there will be no lack of them in our hospital during the entire year, until we can send another supply.

Our lace industry, too, was very generously remembered, and all the lace makers in our field in India will have to work industriously to use up the cotton sent.

Money distributed amount to \$584.25, not so much as we received last year. But after paying for goods bought, expenses of sending these goods, and expenses of boxes after they reach India, there will still remain a considerable sum to go to the support of the hospital. Gifts came from Trinity, Grace, Christ, Emanuel, St. Mark's and Advent of Lancaster; Rohrerstown, Strasburg, Ephrata, New Holland, Millersville, Myers-town, Mt. Joy, Harrisburg, Mechanicsburg, Columbia.

*Pottsville.*—Orwigsburg, Pottsville, Minersville, Zion's, Tamaqua, Tower City, Auburn, Hegins.

*Wilkes-Barre.*—Christ, St. Paul's and St. John's, of Wilkes-Barre; Holy Trinity and St. Mark's, of Scranton; Weatherly, West Hazleton, Mauch Chunk, East Mauch Chunk, Lehigh, Lansford.

*Danville.*—Selinsgrove, Williamsport, Turbotville, Sunbury.

*Allentown.*—Trinity, Catasauqua; St. John's and St. Luke's, Easton; Salem, Trinity and St. Peter's, Bethlehem; Stroudsburg, St. Michael's and St. John's, Allentown; St. Mark's and St.

Peter's, South Bethlehem.

*Reading.*—Oley, St. James and Grace, of Reading; Boyertown, Friedensburg; the Misses Moser, Bard, Deem, Kline, Mengel, Mrs. Bernd, Brown, Bard, Schofer, Rhoades, Heckman, Clark, Zweizig, Tyson, Rote, Dauth, Wells, Rapp, Eshelman, Seidel, Hutchinson, Eisenhower, Fasig, Potteiger, Grant, Libhart, Glase.

*Norristown.*—Transfiguration and Emanuel, Pottstown; Trinity, Norristown; Centre Square, Doylestown, Phoenixville, Spring City, Telford, Tinicum, Trappe.

*Philadelphia.*—Ascension, St. Luke's (two societies), Resurrection, Manayunk, St. Michael's (English and German), Transfiguration, St. John's, St. Stephen's, St. Mark's, Trinity, Holy Communion, Incarnation; the Misses Woerner, Justi and Mann; Mrs. Birdsall, Woerner, Haupt, Maxwell, Monroe, Dickinson, Woll, Weiskotten, Fleck and Messrs. Wartman, Haupt and Deln-villim.

### SOCIETIES IN OTHER SYNODS

Racine and Platteville, Wis.; South Bend and Goshen, Ind.; Holy Trinity, Redeemer, Concordia and Atonement, of Buffalo; Rochester and Niagara Falls, N. Y.; Dubois, Renovo, Tidioute, Pa.

MARY A. MILLER, *Chairman.*

## Chicago Synodical

The report of the Federation meeting at Lancaster aroused a great desire in the hearts of those present to attend the second convention, to be held in Toledo, 1913. Some definite steps were taken along all lines outlined by the General Council Society. All departments were explained. Several mission-study classes have been organized during the past few months, but not nearly enough. How many will follow the good example of eight young girls in one of our congregations, who are now studying a text-book on missions, and they have each pledged themselves to afterwards teach a class under her own leadership.

The Home Mission addresses called to mind that \$15,000 and also our share. The societies expect to unite and do their part. Much stimulus was found in that fine Missionary Exhibit. How did we ever get along without it, is the question. Every one looked at it again and again.

Junior work is also advancing. Our children know more about what is being done in the home and foreign field than ever before. One pastor took "Sixteen Startling Sentences on India," and gave five minute talks each Sunday to the Sunday School, until he had given all of the facts. How much good the children will derive from this sort of training!

With a MISSION WORKER chairman in each local society to secure and renew subscriptions, we hope to greatly increase the circulation of our excellent magazine. Where the enthusiasm is weak, it will make it stronger if carefully read and studied.

The other chairmen are being appointed and will work along similar lines.

BERTHA ZIEBARTH, *President*

## Nova Scotia Falls in Line



MRS. W. E. BUCHHOLTZ, President of the Nova Scotia Society just organized.

Delegates from the Lutheran Women's Societies of Nova Scotia, met in St. Paul's Church at Bridgewater, on Thursday, June 27th, for the purpose of forming a Synodical organization. Ten of the eleven Societies were represented at the convention. Rev. H. J. Behrens, of Rose Bay, preached an opening sermon on "The Ministering Woman," based on the text, St. Mark 14:8, after which, the delegates partook of the Holy Communion. At the afternoon session, Rev. C. H. Little, Housefather of the Bethany Orphans' Home at Bridgewater, spoke on the subject, "The Benefit of Women's Organizations." And at the evening service, Rev. J. Fred. Bermon preached on "Oh, Woman, Great is Thy Faith."

Officers and chairmen in all departments of work were appointed.

Appropriations were made to the Krupp Commission, \$5.00; the Immigrant House at Montreal, \$50; Canadian Home Mission, \$50; India Bible Woman, \$50, and \$2.00 from each Society to the Slav Mission Board.

Through a petition presented by the Lunenburg Society, it was decided that one-half of all moneys collected by the Synodical Society, be annually devoted to Church Work in Canada, and the remainder to Foreign Missions. Laces from India were sold to the amount of \$10.70. Drawn work from Porto Rico, \$15.50, and Porto Rico beads, \$5.40.

MRS. J. F. BERMON, *Cor Sec.*

## Pacific Synodical



MRS. W. S. T. DERR, President of the Pacific Synodical Society, which has voted to join our Federation.

The convention met at Chehalis, Wash., on June 13-14. Three societies reported having held public missionary meetings during the year, their first effort in this line. Many delegates expressed their intention to make the effort this coming year. Some of our societies are missionary in spirit, but still retain the name of Aid Society. A very practical paper on "How to Interest Our People in Foreign Missions" was written by Mrs. Emil Meyer, of San Jose, Cal., and presented by Mrs. W. E. Brinkman, of Seattle. Student H. A. Neilsen, of the Lutheran Theological Seminary, of Portland, Ore., gave an address on "Local Missionary Needs," followed by a survey of "The Prospects for Mission Work on our Territory," by Rev. W. C. Drahn, of Victoria, B. C.

[Notice the names of these cities, and think of the magnificent distances between!—EDITOR.]

The following recommendations, embodied in the President's report, were adopted: 1. That we unite with the National Federation. 2. That we indorse the use of the Monthly Programs. 3. That all our members be urged to subscribe for THE LUTHERAN MISSION WORKER. 4. That a vote of thanks be given the National Federation for literature sent us for this convention. 5. That we recommend to all local societies, the holding of public missionary meetings, quarterly.

"Coming Missionaries—What are We Doing to Develop Them?" was presented by Mrs. P. W. H. Fredericks, of Portland, and Miss Clara E. Haselgreen, of Seattle, spoke on "Mission Contributions and Porto Rican Work."

## Central Canada Convention

The third convention met in Williamsburg, Ont., twenty-nine delegates being present from eight societies, seven of these societies paying their dues in advance, amounting to \$21.00.

Through the coin-card provided to raise the \$100.00 asked by the General Council Society from this Synodical Society, \$64.30 was contributed. It was decided to continue the coin-card for the gathering of funds for the India Hospital, and that those societies numbering twenty members or over, be asked to contribute at least \$10, whilst those under twenty members contribute at least \$5.

During the year a Lutheran Theological Seminary was founded at Waterloo, and many of the societies have assisted in the furnishing of rooms, study chairs and books for the library.

All ways were urged by the Committee on Junior Work to unite our young people in the cause of missions.

One Mission Study Class was organized during the year. We hope to have many more in the next year. The Monthly Topics and THE MISSION WORKER are in circulation in every society.

All delegates voted in favor of the erection of a Lutheran Hospice in Montreal, and rejoiced that a fund has been started, each Society giving its hearty co-operation.

Funds from our Synodical body for additional missionary force was left with each Society to do whatever they could. Amount raised for Hospital fund, \$64.30.

The treasurer's report showed receipts for the year of \$540.88; expenditures, \$487.81, of which \$24.25 was for Porto Rico.

## Our Norwegian Sister Federation

Mrs. T. H. Dahl, president of the United Norwegian Women's Federation, said to the recent Convention in Fargo, where the attendance was overflowing: "Twenty or thirty years from now, when the cause of missions has grown strong in the lives of our women, when many of us will rest beneath the sod, the coming generation will look back and thank God for the devoted women who worked and prayed for organized mission work among the women of our United Church. We see great possibilities for the future, and glorious things for the Kingdom of our Lord.

"The woman's societies—and herein I include our girl's societies, composed of young women—are a power when standing together as a Federation. Individually they are not of much importance, aside from the money they contribute to Church purposes, but collectively they ought to be, and may become, of inestimable value to our Church.

"The Woman's Missionary Federation must be the great mother-heart of our Synod, open day and night to every cry of need, to every prayer for help, to every sigh from far and near. Because there is nothing under Heaven that hears so quickly as the heart of a mother. With a mother's comprehending love, The Woman's Federation must include all our emissaries, with a special care for our female missionaries. They have many difficult questions to answer, many problems to solve, and they will appreciate advice and direction from those who are able to see into these things, and with a woman's comprehension to appreciate the difficult position in which they are. And when these missionaries who sacrifice everything to serve God in the mission fields, occasionally become discouraged and depressed, so that everything, even their service, becomes questionable to them, and obscures the view of the glory of their calling, while the tears fall in their loneliness and longing—who then is

to bring them comfort and encouragement, who then is to send them assurance that they are being carried up to God on the lifted arms of prayer, by a throng of thousands of sisters? The relation between the Federation and the missionaries should be that of mother and child, and we must not think that we are done with them when we send them out to the mission field; for then begins our part of the work and care. For this reason we must try to put ourselves in their place, and try to appreciate their environment; we must try to understand the people to whom they bring 'the glad tidings,' and the many difficulties and hindrances which must be met and conquered.

"We cannot go with them in person upon their journeys; we cannot live at their stations; but by reading we may learn all this. Therefore the Federation plans during the coming year to lay great stress on missionary literature. A booklet will be published containing twelve programs, suitable for use at missionary meetings, and a number of tracts will also be published.

"During the past year, 1,510 circular letters have been sent to women's societies, inviting them to join the Federation. The constitution which was adopted at the last meeting was also forwarded. According to the report of the secretary only forty-four societies have applied for admission.

"According to the Annual Report of The United Norwegian Church for 1911, the number of confirmed members was 152,501. If these all gave the small sum of 5 cents a week to missions, how much would it amount to? It seems almost incredible, but the sum would be \$396,502.60 in one year."

It was resolved, that our missionaries be made honorary members of The Woman's Missionary Federation, and the directorate was instructed to send the greetings of the meeting to every missionary. Mrs. G. T. RYGH, *Lit. Sec.*



## New Leaflets

Our latest issue is in the Department of Home Missions, "Brothers in Christ," published by the Co-Operative Literature Committee. Just the leaflet you will need to distribute at your October missionary meeting.

"Women's Work for Women," by Annette S. Kaehler. Price 40 cents per 100. This you will want to use at your September meeting.

At the November meeting use the new Inner Mission Leaflet, entitled: "The City Missionary." You ought to know him better. Hence this pen picture. Sixteen pages; \$2.00 per 100.

"Religious Destitution Under the Stars and Stripes," especially appropriate during this Home Mission season. Price, 40 cents per 100.

"Sixteen Startling Sentences on India," for awakening the Church to India's awakening. Price, 10 cents per 100.

"Wanted, A Woman." An admirable leaflet for enclosure in correspondence. No charge. Postage, 10 cents per 100.

"Coming Missionaries," published for free and wide distribution. Postage, 10 cents per 100. Address orders to THE LUTHERAN MISSION WORKER, Catsauqua. Send stamp for sample copy.

## To Increase Our Membership

"Could Ye Not Watch?" Leaflets, 2 cents each; 10c. per dozen, 60c. per 100.

"Why You Should Belong," 2 cents each; \$1.00 per 100.

"The Ringing Bells," 2 cents each; 15 cents

per dozen, 60 cents per 100.

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

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

## Organization

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

Also the same model Constitution in German, will be furnished on application to the above address.

## Ornamental Buttons

This is the badge which is being worn by many delegates to our Synodical and Conference conventions. A crimson cross is set on a white celluloid background, and the streaming rays are golden. Send 10 cents for a sample button to Miss Kate W. Fry, Mt. Airy, Philadelphia.

## A Helpful Book Recommended at Mt. Gretna

"Five Missionary Minutes in the Sunday School," by Rev. George H. Tnill (series of 52 talks, one for each Sunday of the year). Price 50 cents, postage 8 cents.

## Table of Contents

A NEW CAMPAIGN .....	1
STRIKE IN UNISON .....	2
OUR COUNTRY, GOD'S COUNTRY .....	2
A NATION WORTH SAVING .....	3
HOME MISSION WEEK, WHY? .....	4
WHITE VERSUS BLACK .....	5
SOME STRIKING FACTS .....	5
OUR HOME MISSION OBLIGATION .....	6
OUR YOUNG PEOPLE'S DEBT .....	7
WHAT OF AMERICA'S FUTURE .....	9
A TIME FOR COURAGEOUS HOPE .....	9
THE CHURCH AND THE COMMUNITY .....	10
A MOTHER DESPISED .....	12
A RIDE TO SAVE A COUNTRY .....	14
"THAT SORT OF THING!" .....	15
THE AMERICAN FRONTIER .....	16
MEN OF DAUNTLESS COURAGE .....	18
THE NEW HEROISM .....	18
DOUBLING A PASTOR'S JOY .....	20
PRESTO, CHANGE! IN DAKOTA .....	21
MEDICAL MISSIONS IN AMERICA .....	22
SUMMER SCHOOL AT MT. GRETNIA .....	22
ON THE HEIGHTS .....	25
NEW MISSION STUDY CLASSES .....	26
MISS BORTHWICK'S FAREWELL .....	27
"WOMANHOOD" (Poem) .....	27
AMERICA AND LUTHERANISM .....	28

ASHAMED OF YOUR MOTHER .....	29
GETTING THE FIRST FOOHOLD .....	30
CANADA AND HOME MISSIONS .....	31
OUR SLOVAK BROTHERS .....	32
IMMIGRATION—A STUDY .....	33
AT PETERSON'S INN .....	33
MORE AMERICAN CARDINALS .....	34
LUTHERANS AND THE CITIES .....	35
SYNODS OFFICIALLY APPROVE .....	35
THE FEDERATION'S OFFICIAL ORGAN .....	36
100 REPLIES OUT OF 300 .....	37
HONOR ROLL OF LIFE MEMBERSHIP .....	38
CONSTITUTION IN GERMAN .....	38
MISSIONARY LITERATURE .....	39
WHO SAYS UNATTAINABLE? .....	40
INDIA LACES .....	40
INNER MISSIONS .....	41
DOES ORGANIZING PAY? .....	41
TABLE OF INNER MISSIONS .....	42
SWEDISH AUGUSTANA SOCIETY .....	43
IMPRESSIONS OF A GUEST .....	44
INDIA BOXES .....	45
CHICAGO SYNODICAL .....	45
NOVIA SCOTIA FALLS IN LINE .....	46
PACIFIC SYNODICAL .....	46
CENTRAL CANADA .....	47
NORWEGIAN FEDERATION .....	47

	GENERAL COUNCIL.	PENNSYLVANIA MINISTRIUM	SWEDISH AUGUSTANA	OHIO	CHICAGO	CENTRAL CANADA	PITTSBURGH SYNOD
D	HOME MISSIONS	Mrs. Geo. H. Schuur, 749 Marshall Ave., St. Paul	Mrs. A. J. Reichert, 412 Manor St., Pa. Lancaster, Pa.	Mrs. E. K. Johnson, 1150 Sedgwick Ave., Chicago	Mrs. Wm. Bishop, Stevertown, Ohio.	Mrs. A. G. Webb, Decatur, Illinois	Miss A. L. Shepherd, 1003 Huff St., Pittsburgh
E	INNER MISSION	Mrs. A. J. D. Haupt, Albert Lea, Minn.	Miss Emma Fritz, Boyertown, Pa.	Mrs. V. J. Tennewald, Chicago, Ill.	Miss L. Odema Winer, South Bend, Ind.	Miss Whitaker, 723 Dorchester St., Montreal	Mrs. I. M. Wallace, 7149 Westmoreland, Pittsburgh
P	PORTO RICO	Mrs. A. E. Anderson, 548 E. Minnehaha St., St. Paul	Mrs. J. Mellander	Mrs. J. Mellander	Mrs. L. D. Collins, Lafayette, Ind.	Mrs. S. Schwedegger, Frodoon, Ont.	Mrs. Adam Hoffert, Butler, Pa.
A	FOREIGN & MEDICAL STUDY	Mrs. F. P. Fry, 12 Grove St., Rochester, N. Y.	Mrs. S. Laird, 200 N. 3rd St., Phila., Pa.	Mrs. E. V. Hansen, Jamestown, N. Y.	Miss E. L. Butler, Goshen, Ind.	Mrs. F. Stahschmidt, Preston, Ont.	Miss Mary Ruffer, Greenville, Pa.
R	MISSION STUDY	Mrs. F. A. Kaehler, 998 Main St., Buffalo	Mrs. Bernard Kepas, Kimberlon, Pa.	Mrs. W. A. Beates, Lancaster, Ohio	Mrs. J. R. E. Hunt, 616 N. 51 Court St., Chicago	Mrs. C. A. Dunning, Williamsburg, Ont.	Mrs. A. M. Mehran, Rochester, Pa.
T	JUNIOR	Miss Bertha Ziebart, 1058 John St., Frankfort, Ind.	Mrs. L. K. Sandford, 111 E. Vine St., Lancaster, Pa.	Miss Grace Hunt, 538 W. Spring St., Lima, Ohio	Miss M. Rickson, Hicksville, O.	Mrs. A. P. Nielson, Toronto, Canada	Miss H. Bartholomew, Pittsburgh, Pa.
M	LIFE MEMBER-SHIPS	Mrs. L. K. Sandford, 111 E. Vine St., Lancaster, Pa.	Miss Mary Miller, 3639 Spring Garden, Phila., Pa.	Mrs. P. Martison, 3043 E. 91st St., Chicago	Mrs. H. N. Miller, 411 Litchaupt Ave., Columbus, Ohio	Mrs. Fred Langille, 2127 Lexington St., Chicago, Ill.	Mrs. C. T. Brunze, Greenville, Pa.
E	INDIA BOX ORGANIZ-ING	Mrs. M. J. Bieber, 4 Howard St., Toronto, Canada	Mrs. P. G. Siegert, Lancaster, Pa.	Mrs. C. L. Eckman, 217 E. 8th St., Y. Jamestown, N. Y.	Mrs. A. T. Baker, 204 N. 7th St., Zanesville, Ohio	Mrs. M. J. Bieber, 4 Howard St., Toronto, Canada	Miss Daisy Worth, 4102 Franklin Road, Pittsburgh
N	LITERA-TURE	Mrs. Chas. L. Fry, Catasauque, Pa.	Mrs. P. G. Siegert, Lancaster, Pa.	Mrs. L. B. Deck, 3012 29th Ave., S. Minneapolis, Minn.	Miss Emma Butler, 511 S. 6th St., Goshen, Ind.	Mrs. L. Johnson, 198 Gibson Ave., E. Hamilton, Ont.	
T							
C	HOME MISSIONS	SYNOD OF NEW YORK AND NEW ENGLAND	EASTERN CON-FERENCE N. Y. and N. E.	WESTERN CON-FERENCE N. Y. and N. E.	CENTRAL CON-FERENCE SYNOD OF NORTH WEST	EASTERN CON-FERENCE SYNOD OF NORTH WEST	PACIFIC
H	INNER MISSION	Mrs. M. S. Waters, 11 Mercer St., Newark, N. J.	Mrs. G. C. L. Cook, 883 New York Ave., Brooklyn, N. Y.	Mrs. J. L. Stibole, 285 Norwood Ave., Buffalo, N. Y.	Mrs. C. J. Serren, 84 W. Congress St., St. Paul	Mrs. A. F. Springling, Milwaukee, Wis.	NOVA SCOTIA
A	PORTO RICO	Miss Etta Fackner, 663 Springfield Ave., Summit, N. J.	Mrs. J. H. Smith, 77 Lake Ave., Albany, N. Y.	Miss M. J. Quandelander, 562 Utica St., Buffalo, N. Y.	Mrs. J. F. Beates, 210 E. Robie St., St. Paul	Mrs. W. C. Stump, 170 Wisconsin St., Oshkosh, Wis.	Miss Minnie Lichte, Lunenburg, Nova Scotia
I	FOREIGN & MEDICAL	Mrs. J. A. Steiner, 78 W. 47th St., New York	Mrs. F. B. Clausen, 70 E. 128th St., New York	Miss Edith Becker, Buffalo, N. Y.	Mrs. W. F. Barber, St. Paul, Minn.	Mrs. C. Thompson, Beloit, Wisconsin	Mrs. C. H. Little, Bridgewater, Nova Scotia
R	MISSION STUDY						Miss Myrtle Mader, Mahone Bay, Nova Scotia
E	JUNIOR	Miss L. A. Gaskell, 329 E. 65th St., New York	Miss Eliz. D. Smith, Albany, N. Y.	Miss H. Weiskotten, Utica, N. Y.	Mrs. John Sander, Lindstrom, Minn.	Mrs. E. O. Hoffmeister, Jansville, Wis.	Mrs. G. B. Pifer, Bridgewater, Nova Scotia
M	LIFE MEMBER-SHIP						Miss Etta Smeltzer, Mahone Bay, Nova Scotia
E	INDIA BOX ORGANIZ-ING	Mrs. G. A. Schnepel, 238 W. 106th St., New York	Mrs. C. E. Martloff, 204 E. Utica St., Buffalo, N. Y.	Mrs. F. F. Fry, 12 Grove St., Rochester, N. Y.	Mrs. J. W. Matland, 77 Wright St., Milwaukee, Wis.	Mrs. W. S. T. Derr, Vancouver, Wash.	Mrs. H. J. Behrens, Rose Bay, Nova Scotia
N	LITERA-TURE	Mrs. F. B. Clausen, 70 E. 128th St., New York	Mrs. S. G. Weiskotten, 96 Hewes St., Brooklyn, N. Y.	Mrs. W. F. Barber, 1660 St. Paul, Minn.	Mrs. J. C. Walling, 5612 42nd St., Seattle, Wash.	Miss Tillie Mearns, Bridgewater, Nova Scotia	

# Lutheran Mission Worker

OFFICIAL ORGAN OF THE WOMEN'S MISSIONARY SOCIETY OF THE LUTHERAN GENERAL COUNCIL, PUBLISHED QUARTERLY AT 2323 NORTH SEVENTH STREET, PHILADELPHIA, PENNSYLVANIA.

Entered at the Philadelphia Post Office as second-class matter.

## SUBSCRIPTION 25 CENTS A YEAR

Editorial correspondence should be sent to the Editor, Mrs. Charles L. Fry, Catasauqua, Pa. Business Manager, Miss Ida H. Zinser, 505 E. Walnut Lane, Germantown, Phila.

All subscriptions and remittances must be sent to the LUTHERAN MISSION WORKER, 2323 N. Seventh Street, Philadelphia, Pa. Remittances should be sent by P. O. money order, draft, check or registered letter.

## The Women's Missionary Society of the Lutheran General Council

### OFFICERS

*Pres.*—Miss LAURA V. KECK, 722 Walnut St., Allentown, Pa.

*Vice-Presidents* are the Presidents of the Swedish Augustana Society, the Pennsylvania Ministerium Society, the New York and New England Society, the Ohio District Synod Society, the Chicago Synod Society, the Central Canada Society, the Pittsburgh Synod Society, the North West Society (Central Conference), the North West Society (Eastern Conference).

*Rec. Sec.*—Mrs. C. L. ECKMAN, 217 E. Eighth St., Jamestown, N. Y.

*Stat. Sec.*—Mrs. FRANK E. JENSEN, 53 Huntington Ave., Buffalo, N. Y.

*Treas.*—Mrs. H. N. MILLER, 411 Luckhaupt St., Columbus, O.

### MINISTERIUM OF PENNSYLVANIA

*Pres.*—Mrs. H. E. JACOBS, Mt. Airy, Phila.

*Rec. Sec.*—Mrs. L. D. ULRICH, 422 S. River St., Wilkes-Barre.

*Cor. Sec.*—Mrs. C. R. FETTER, Telford, Pa.

*Treas.*—Miss A. KATE ROBERTSON, 513 N. Fourth Street, Phila.

### ALLENTOWN CONFERENCE SOCIETY

*Pres.*—Mrs. CHAS. HEMSATH, Bethlehem, Pa.

*Rec. Sec.*—Miss ELLA HISKY, S. Bethlehem.

*Cor. Sec.*—Mrs. A. B. MACINTOSH, Bethlehem.

*Treas.*—Mrs. W. D. C. KEITER, W. Bethlehem.

### PHILADELPHIA CONFERENCE SOCIETY

*Pres.*—Mrs. E. R. CASSADAY, 1605 S. Broad St.

*Rec. Sec.*—Mrs. M. F. HILDRICK, 1406 N. 21st St.

*Cor. Sec.*—Mrs. W. F. MONROE, 330 Gowen Ave.

*Ger. Cor. Sec.*—Mrs. A. LINSZ, 1412 W. Tioga St.

*Treas.*—Miss MARY WELDEN, 4523 Kingsessing Av.

### NORRISTOWN CONFERENCE SOCIETY

*Pres.*—Mrs. SYDNEY KEPNER, Pottstown.

*Rec. Sec.*—Mrs. U. S. FINKBNER, Royersford.

*Cor. Sec.*—Mrs. F. SOMMER, Quakertown.

*Treas.*—Mrs. J. O. KNIPE, Norristown.

### WILKES-BARRE CONFERENCE SOCIETY

*Pres.*—Mrs. C. G. SPIEKER, Scranton, Pa.

*Rec. Sec.*—Miss ANNA CRETER, Wilkes-Barre.

*Cor. Sec.*—Mrs. E. AUMAN, Scranton, Pa.

*Treas.*—Mrs. GEO. WEIGAND, Wilkes-Barre.

### READING CONFERENCE SOCIETY

*Pres.*—Mrs. WALTER S. WELLS, Reading.

*Rec. Sec.*—Mrs. SAMUEL KNABE, 826 Walnut.

*Cor. Sec.*—Mrs. W. F. POTTEIGER, 240 S. 4th St.

*Treas.*—Miss E. A. ENDLICH, Reading.

### LANCASTER CONFERENCE SOCIETY

*Pres.*—Mrs. J. H. STRENGE, Lancaster.

*Rec. Sec.*—Mrs. WALTER A. MILLER, Lancaster.

*Cor. Sec.*—Mrs. P. S. SIEGER, Lancaster.

*Treas.*—Mrs. GEO. H. GRIM, Millersville, Pa.

### POTTSVILLE CONFERENCE SOCIETY

*Pres.*—Mrs. IRA F. FRANKINFELD, Tower City.

*Rec. Sec.*—Miss SADIE ROLLER, Minersville.

*Cor. Sec.*—Miss ANNIE HAESLER, Orwigsburg.

*Treas.*—Mrs. GEO. GERERT, Tamaqua.

### DANVILLE CONFERENCE SOCIETY

*Pres.*—Mrs. E. J. HEILMAN, Elizabethtown.

*Rec. Sec.*—Mrs. H. H. HASSINGER, Elizabethtown.

*Cor. Sec.*—Mrs. M. M. DRY, Arlister.

*Treas.*—Miss L. KLASE, 215 Water St., Danville.

### SWEDISH AUGUSTANA SOCIETY

*Pres.*—Mrs. EMMY EVALD, 4907 Winthrop Ave., Chicago.

*Rec. Sec.*—Mrs. CARL SWENSSON, Lindsborg.

*Cor. Sec.*—Mrs. SAMUEL ANDERSON, Chicago.

*Treas.*—Mrs. JOHN CHRISTENSON, Chicago, Ill.

### DISTRICT SYNOD OF OHIO

*Pres.*—Mrs. JOHN W. RICHARDS, 601 N. Jameson Ave., Lima, Ohio.

*Rec. Sec.*—Mrs. E. M. POTTS, Toledo, Ohio.

*Cor. Sec.*—Mrs. E. F. RITTER, Lancaster, Ohio.

*Treas.*—Mrs. HOWARD SMITH, Zanesville, Ohio.

### CHICAGO SYNOD

*Pres.*—Miss BERTHA ZIEBARTH, Frankfort.

*Rec. Sec.*—Mrs. J. H. KASSA, Maywood, Ill.

*Treas.*—Mrs. A. J. SOMMER, Otterbein, Ind.

### NEW YORK AND NEW ENGLAND

*Pres.*—Mrs. J. L. SIBOLE, 285 Norwood Ave., Buffalo, N. Y.

*Rec. Sec.*—Miss MINNIE D. LEHMANN, Albany.

*Cor. Sec.*—Mrs. F. A. KAEHLER, Buffalo.

*Treas.*—Mrs. F. W. H. BECKER, Buffalo.

### EASTERN CONF., N. Y. AND N. E.

*Pres.*—Mrs. S. G. WEISKOTTEN, Brooklyn.

*Rec. Sec.*—Mrs. J. LECKNER, Brooklyn.

*Cor. Sec.*—Mrs. A. ECKEL, New York City.

*Treas.*—Miss A. HUNKEN, Orange, N. J.

### WESTERN CONF., N. Y. AND N. E.

*Pres.*—Mrs. E. F. KEEVER, Utica.

*Rec. Sec.*—Mrs. L. H. GREENLUND, Jamestown.

*Treas.*—Miss EVA MEYER, Rochester.

### PITTSBURGH SYNOD

*Pres.*—Miss ZOE I. HIRT, 1016 Wayne St., Erie.

*Rec. Sec.*—Mrs. R. D. ROEDER, Du Bois, Pa.

*Cor. Sec.*—Mrs. JAS. D. RANKIN, Penns Station.

*Treas.*—Miss JULIA WATTLES, Pittsburgh.

### PITTSBURGH CONFERENCE

*Pres.*—Mrs. I. M. WALLACE, Pittsburgh.

*Cor. Sec.*—Miss ANNIE S. SHEAFER, Pittsburgh.

*Treas.*—Mrs. ANNA K. SHANOR, N. S. Pittsburgh.

### ERIE CONFERENCE

*Pres.*—Mrs. N. SCHEFFER, Meadville, Pa.

*Rec. Sec.*—Mrs. GEO. BEAVER, Greenville.

*Treas.*—Mrs. R. B. WILLIS, Erie.

### GREENSBURG CONFERENCE

*Pres.*—Mrs. J. J. BURBECK, Jeannette, Pa.

*Rec. Sec.*—MARY SULLENBERGER, Greensburg.

*Cor. Sec.*—Mrs. CONSTANCE HERBSTER, Irwin, Pa.

*Treas.*—Mrs. S. J. WALTHOUR, Manor, Pa.

### KITTANNING CONFERENCE

*Pres.*—Mrs. ADAM HOFFNER, Butler, Pa.

*Rec. Sec.*—Miss E. A. PASSAVANT, Zellenople.

*Cor. Sec.*—Mrs. F. P. BUSH, Freeport, Pa.

*Treas.*—Mrs. J. H. BRENNER, Harmony, Pa.

### WESTERN CONFERENCE

*Pres.*—Mrs. A. L. BENZE, 1213 Chapline St., Wheeling, W. Va.

*Rec. Sec.*—Mrs. J. L. MILLER, Youngstown, O.

*Treas.*—Miss LIZZIE PETERSON.

### RIDGWAY CONFERENCE

*Pres.*—Miss LUCY A. KRECH, Dobbs Ferry, N. Y.

*Rec. Sec.*—Mrs. G. F. GREINER, Ridgway, Pa.

### CENTRAL CANADA

*Pres.*—Mrs. M. J. BEISER, 4 Howard St., Toronto.

*Rec. Sec.*—Mrs. C. A. DENNING, Williamsburg.

*Cor. Sec.*—Mrs. O. BECKER, Williamsburg.

*Treas.*—Mrs. FRANK FRISBY, Unionville, Ontario.

### NORTHWEST SYNOD (Central Conference)

*Pres.*—Mrs. G. H. SCHNUR, St. Paul, Minn.

*Rec. Sec.*—Mrs. L. F. GRUBER, Minneapolis.

*Cor. Sec.*—Mrs. JOHN SANDER, Lindstrom, Minn.

*Treas.*—Mrs. MARY H. STOTT, St. Paul.

### NORTHWEST SYNOD (Eastern Conference)

*Pres.*—Mrs. H. K. GERHART, Kenosha, Wis.

*Rec. Sec.*—Mrs. WM. ECKERT, Racine, Wis.

*Cor. Sec.*—Mrs. GEO. HEMSING, Milwaukee.

*Treas.*—Mrs. J. F. WITTENBERG, Cedarburg, Wis.

### PACIFIC SYNOD

*Pres.*—Mrs. W. S. T. DERR, Vancouver, Wash.

*Rec. Sec.*—Mrs. CHARLES CRISS, Vancouver.

*Cor. Sec.*—Mrs. LOUIS WITTE, Chehalis, Wash.

*Treas.*—Miss CLARA HAZELGREEN, Seattle, Wash.

### NOVA SCOTIA SYNOD

*Pres.*—Mrs. W. E. BUCHHOLTZ, Bridgewater.

*Rec. Sec.*—Mrs. W. M. WEAVER, Lunenburg, N. S.

*Cor. Sec.*—Mrs. J. FRED BERMON, Mahone Bay.

*Treas.*—Miss TILLIE MEISNER, Bridgewater, N. S.