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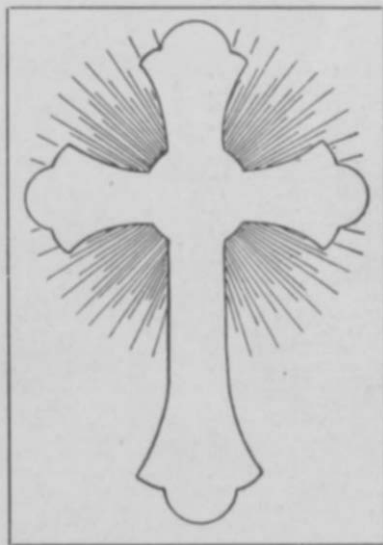
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Lutheran Mission Worker



"THE FIELD IS THE WORLD"

OFFICIAL ORGAN OF THE WOMEN'S MISSIONARY
SOCIETY OF THE LUTHERAN GENERAL COUNCIL
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Lutheran Mission Worker

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PHILADELPHIA, PA., DECEMBER, 1912

NUMBER 1



“One Christmas Eve”

A STORY OF JAPAN BY EMMA GERBERDING LIPPARD

Pure, shimmering moonlight, waving bamboo and stainless snow, what a combination it made! The sweet-faced young woman standing at the door of her tile-roofed home breathed a low exclamation of delight as she gazed on the still, frosty scene without. The child in her arms was round eyed and silent from surprise.

“What is it, mother, that makes everything so white?” he asked at last. “I never saw anything like it before.”

“No dear, it has not snowed like this here since I was as small as you. It is snow, dear, like the kindergarten teacher told you of.”

gled out of his mother's arms to feel some of the gled out of his mother's arms to feel of the downy stuff. “Real snow!” he cried “Like at Christmas in ‘Sensei’s’ home. Don’t you think ‘Sensei’ will be glad to see it, mother?”

“Perhaps,” she answered, absently. Her thoughts were not with the boy's foreign teacher, thoughts were not with the boy's foreign teacher (or “Sensei”), who was at that moment fighting down a terrific spell of homesickness which the snow, with all its memories and recollections, had brought. The little mother's mind was far away, busy with things she had thought forgotten long ago. Many years ago on a night such as this, she had been one of a group of little ones to gather about a tree in a Christian Sunday School. In the warmth and brightness she had heard the Christmas story and warbled her carols with the rest.

Her mother had sat by and listened, and after that had encouraged the little girl to attend Sunday School. Some years later she went off to a Christian boarding school. It was quite the fashion for Japanese gentlefolk to send their girls to these schools. They acquired more English and accomplishments than in the highest priced native institutions. As to religion, they reasoned, what did that matter? Women must have some foolish faith to cling to, and after marriage such things were arranged and directed by the husband, any way. To be sure, to become a Christian sometimes interfered with a girl's marriage, but O Sato San had long been promised to young Mizuno. He was of a fine family, and all was most satisfactory, although he, being young and foolish, was unduly inclined toward Christianity. It was not the fashion, even that many years ago, for a nobleman to have any religion save loyalty to Emperor and state. The old faiths were good for festivals and feasts, but otherwise were fast dying. And to the higher classes nothing had yet come to take their place.

The West had brought to Japan wealth, trade, learning, progress, all of which it accepted and made its own, gladly and with haste. But this story of a lowly Galilean who lived a peasant's life and died upon a tree, what had that to do, they said, with the imperial race of victors, self-sufficient and unafraid, who had lived in the land of the gods for countless generations? Truly, no samurai of average mind could be much affected

by this Jewish legend. So O Sato's parents, with all these things in mind, sent her to a Christian school.

Memories of all those happy, care-free years came flooding over her tonight as she drank in the beauty of the crowding snow. The sweet Christian atmosphere that had enveloped her, the kindness of the teachers, which shielded her from all the harsh servitude of her sex in a heathen land, the gradual drinking in of her own Christian experience. She was in the school six years before she was baptized, and then it was with a deep conviction of her own unworthiness and a wonder at the privilege which made her one of the blessed few. She met with little opposition from her home. Her betrothed had become a Christian some years before. Being without religion themselves, her parents wondered at what they called the weakmindedness of those who were not content with learning, country and fine family tradition, but so long as they kept quiet about their convictions the old folks had no personal objection to the faith.

At this time the almost unconscious remembrance that her promised husband was a Christian added much to O Sato's happiness. She lingered in her girlish dreams over the thought of a Christian home, and looked with wonder and pity at the girls who were compelled to undergo persecutions and opposition on account of their faith. Many of them left the school to be married to non-Christian men, and at such times O Sato's heart overflowed with thankfulness for her own more pleasant lot. She planned a future of burning zeal and work for the Master she confessed.

On the rare occasions of her meetings with Mizuno they discussed their faith together, but as it was always in the presence of others, they did not get the satisfaction from these discussions which they hoped for from the future.

Finally came the day of graduation. Her father and mother and even Mizuno were to be there, and O Sato San was to sing. It meant so much to her. The parents came and the exercises were over before she was told the dreadful truth—Mizuno was dead.

She was hurried home, too stunned to realize what it meant. All her dreams had vanished. The life that had been hers for eight years was over. She was alone in her own home, an alien from her own household, the believer of a despised religion, scoffed at by her friends. Mizuno was gone. In spite of his dying request he had been buried amidst heathen chantings, to the burning of incense and the whirling of priestly fans. Her feeble prayers and clinging to her Bible were ridiculed by all. O Sato San was dazed and entirely baffled.

She had thought in the school that she would



THE SAGA KINDERGARTEN, JAPAN

never be ashamed of her devotions. Now she found herself praying in secret, reading her chapter hurriedly when alone. It was hard to go to the bare little Church in an obscure part of the town, to see the neighbors look in wonder at the girl of high rank who went to confess Christ with the illiterate few who believed. Besides all this, an awful loneliness tugged at her heart. She, being a Japanese woman of the samurai class, had never admitted even to herself how much the kind eyes and manly ways of her betrothed had meant to her. If his vision flashed before her in her dreams she had put it away with the happy thought that soon he would be her master, to be worshipped and obeyed.

No tender word, no loving look had been exchanged. And yet, though they had never been alone together, they had grown into each other's lives more than they realized. Their common faith had been the last link to bind their hearts closely together. But now the girl dared not show her grief. It was her duty to go about as if no change had come into her life. Her smile must be ever ready, her clothes ever the most gay and becoming. She had to be an ornament in her father's house. In the old Japanese code nothing bid the relatives "weep with those that weep," nor told them, "Blessed are they that mourn, for they shall be comforted."

Under all this she found her faith, which was like an artificially nurtured plant, withering away. When the nourishment failed, its weakness became apparent. Gradually the dark pall of indifference, which is the great enemy to Christianity in her country, thickened about her. She fell back into the old fatalism of her ancestors. "Women are made to suffer and be silent," she said again; "there is no help for it."

Within a year O Sato's parents arranged a marriage for her with a young army officer. The girl had never been trained to cultivate sentiment and nurture emotion, as generations of Western women have done, to the dearth of their nervous systems. Generations of stoical fatalism and submission to the stronger sex behind her, made it possible for her to submit with apparent indifference to this summary settlement.

PART TWO.

Yamata was a good husband and rather proud of his pretty, dutiful little wife. To be sure, he was away most of the time, but being alone is good for a woman, say the Orientals; tends to make her meditative and inclined to welcome back her lord and master when he chooses to return.

Then he generally spent Sunday at home. His friends enjoyed his hospitality with his young bride to preside. So any intentions she may have had of attending Church were frustrated. Often the languorous dancing of the geisha whom her husband called in for entertainment, and the clink of their "samisen" kept all thought of the Sabbath from her mind until the day was long past.

Gradually the memory of her Christian experience as well as her affection for Mizuno seemed like a feverish dream, growing more and more indistinct as years passed by.

But unknown to her a spark of Christian faith still lived in her breast. She vaguely wished to keep her boy from the aimless, gay life his father lived. There was still in the young mother's mind a subconscious longing for better things. She sent the little fellow to a Christian kindergarten in the town, and lately he had been bringing home scraps of Christian songs and stories that pierced her conscience and haunted her. The boy was fond of his foreign teacher and had been begging to attend tier Sunday School.

"He ought to be brought up a Christian, but I hate to ask his father," she thought, uneasily. The pure snow, covered with wavering shadows from the vividly green bamboo; the still, white moonlight through the pines, brought back many things.

Glancing down into the wondering face of the child beside her, she seemed all at once to realize once more the first vision she had had in those far, shadowy years of her girlhood, of the wondrous Babe of Bethlehem, and she shivered as she thought of her own disloyalty to Him. Picking up her child, she went into the house, warming him by the glowing charcoal fire.

"Mother, I want to see Sensei. I want to ask her if this is like Christmas in her honorable land? Christmas is the Honorable Baby's birthday. They are going to have His birthday at the Church. Oh, honorable mother, won't you take me?" asked the boy.

Hurriedly she counted the days and as hurriedly made her resolve. "It's to-morrow night, Taro," she said. "Yes, you shall go. Go to sleep now, like a brave boy."

How strange it felt with the boy's body pressed close to her breast and the unusual snow crunching under the wheels, to be riding through the starlit night, to Church. "Back to church, back to life," she kept repeating with every turn of the jinriksha wheels.

The lights fell softly from the chapel windows. Crowds were crushing in at the doors. All the bareness was hidden in greens and the glittering tree called forth a shout of delight from her five-year-old boy. It was warm, friendly, homelike here. Where had she felt like this before? Why, in the school, of course! Here was the old atmosphere, without which her little, weak faith had withered away. And the Sunlight of God and the nourishment of His Church had been this near, all the time; and she had shut herself away!

"To think, oh, to think what I have missed!" she thought.

The service was a quiet one. No great glamor or din, no loud heralding of the King of Kings was here. But the Christ Child Himself was brought close to every heart. The hallow of a real Christmas presence was in the place. The pastor read the old, old story, and just before the close of the service he read also the Saviour's last words on this earth, "Go ye."

"It is not enough for us to accept Christ for ourselves," he said. "We must take Him home with us. We must divide the unspeakable gift with those about us. Oh, what a Christmas it would be in this town if each of us who accept Him in our hearts would bring His light to some one else! There would be Christmas trees instead of ancestral shrines. There would be prayers instead of chantings; kindness instead of incense. Let us take home the Christ Child to-night. Let us keep Him in our homes till each one there knows and loves Him."

Then childish voices chimed the old, old chorus, "Glory to God in the highest, peace on earth, good will to men. And this shall be to all people." In the rear of the Church a woman was softly sobbing. She held a sleeping child close in her arms, although a servant waited beside her.

"I will not lose this again," she wept to herself. "All these years I could have had it, but I shut Him out. I shall keep Him now and Taro must learn of Him. Yamato must learn, too. He has always been good to me and I have never even told him of Christ. I can surely win him through the boy, if in no other way. Lord help me to win him to Thee," she prayed.

And she did not pray in vain.—"Luther League Review."



The Inn That Missed Its Chance

(*The Landlord Speaks—28 A. D.*)

BY AMOS R. WELLS

"What could be done? The inn was full of folk:
His honor, Marcus Lucius, and his scribes
Who made the census; honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were,
Close herded with their servants, till the inn
Was like a hive at swarming-time, and I
Was fairly crazed among them.

Could I know
Those two were so important? Just the two!
No servants, just a workman sort of man,
Leading a donkey, and his wife thereon
Drooping and pale,—I saw them not myself,
My servants must have driven them away;
But had I seen them, how was I to know?
Were inns to welcome stragglers, up and down
In all our towns from Beersheba to Dan,
Till HE should come And how were men to
know?

There was a sign, they say, a heavenly light
Resplendent; but I had no time for stars,
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an inn?

Of course, if I had known them, who they were,
And who was HE that should be born that
night,—

For now I learn that they will make Him King.
A second David, who will ransom us
From these Philistine Romans,—who but HE
That feeds an army with a loaf of bread,
And if a soldier falls, He touches him
And up he leaps, uninjured?—had I known,
I would have turned the whole inn upside down,
His honor, Marcus Lucius, and the rest,
And sent them all to stables, had I known.

So you have seen Him, stranger, and perhaps
Again will see Him? Pristhee, say for me:
I did not know; and if HE comes again,
As HE will surely come, with retinue,
And banners, and an army, tell my lord
That all my inn is His to make amends.
Alas, alas! to miss a chance like that!
This inn that might be chief among them all,
The birthplace of Messiah,—had I known!"

—S. S. Times.

A Never-To-Be-Forgotten Christmas in India

BY MRS. C. W. FOSS, ROCK ISLAND

If there is one Christmas day more indelibly
impressed upon our minds than all others it is the
Christmas of 1908, spent in far-away India,
where it took just a month for mail from home to
reach us. With what feelings we had looked

forward for more than a year to this Christmas
among strangers, and in that strange land where
"the sun smiteth by day and the moon by night,"
where "pestilence walketh in darkness and
destruction wasteth at noonday." Our anxieties

had far outweighed any pleasant anticipations we entertained. Imagine then the joy of being most hospitably received by a whole mission station of Americans belonging to the same household of faith! During our stay in Guntur, we were part of Rev. Becker's family, whose wife and children have since been rescued from the tragic fate of the Titanic.

The weather was like our fourth of July with not the slightest indications of rain or storm, for it was now the dry season. On either side of the driveway leading to this beautiful bungalow are huge cacti, with here and there a palm tree. Along the veranda and by the carriage porch are immense ferns and potted palms, giving a most tropical aspect to the place. A few steps to the right stands the Boys' Orphanage, which is under Rev. Becker's care. These buildings and bungalow stand quite apart from the crowded native quarters of the town, which fact gives to the whole a decidedly home-like air, and brings the boys in much closer touch with the missionary in charge and his family, and renders them a little less liable to contagion when that dread scourge, cholera, rages.

On Christmas eve the boys were assembled on the bungalow front veranda where a short Christmas program was rendered, and each boy was given the usual Christmas presents, together with a new coat and four yards of unbleached muslin for a loin cloth. The family, the native teachers, and we were present. Baby Marion Becker, just taking her first steps, little dreaming what a terrific sea-experience was awaiting her ere long, toddled about among them like a little angel of light among the dark boys, exchanging for them, to their great amusement, coats and loin cloths.

Following the usual Christmas morning greetings in the family, there were others by post from Rajahmundry, and by messenger boys from our newly made friends in Guntur. Then followed the early morning meal, chota haziri, called chota for short. Immediately after this we all drove to the beautiful new Lutheran Church, where Christmas services were held. First in English, especially for the missionaries and families, with an able sermon by Rev. Strock. Following this came a Telugu service for the natives, when the spacious Church was filled to its utmost. We stayed for this service also, and a most interesting sight it was. Every seat was taken, and then every foot of floor space was occupied by the worshippers, seated in tailor style. Even the space inside the altar railing was thus occupied. Parents came with their whole families, in many instances carrying, one each, the two youngest children. Imagine these little tots putting up their right hands to their foreheads, without being prompted, to greet you with the national

"salaam" (peace), and when could that greeting be more appropriate than on Christmas day? Dr. Aberly conducted this service, and a more attentive audience it has not been our privilege to see. After the service, fruit, oranges, bananas, and sweets were distributed to the native children by the officers of the congregation. Between the assembling of the two congregations there had been an opportunity for personal Christmas greetings, and for meeting many of the native Christians.

During our short stay there, an impromptu male quartette, consisting of Dr. Aberly, Revs. Becker, Benze, and Strock, with our Martha at the organ, had spontaneously sprung up, and our same familiar Christmas songs, this time in good American English, were again heard in far away heathen India. And I wondered, even in India, why so many of our pulpits and choirs should be hunting for new and popular topics and songs, when they know the old, old story of Christ's redeeming love and the inspired songs that have cheered the saints in all ages. The services ended, we drove again to our home in Guntur with Rev. and Mrs. Becker, past the palms and cacti up to the fern-embowered veranda, where the faithful old nurse stood, holding baby Marion in her arms, while little Ruth stood by. And now we had our noon meal, called breakfast, out of deference to the country's customs. This disposed of, Mrs. Becker and I, with the help of the servants, a gasoline stove, and some ice shipped from Madras, concocted what we all called afterwards, out of respect to the land of our birth, ice cream, but what was in reality frozen boiled custard, made of buffalo or goats' milk, eggs, etc. Meanwhile the male portion of the household had resolved themselves into a decorating committee, for our kind friends were to entertain all the missionaries of this Station at dinner in the evening, and the perishing greenery of India must be put up the same day it is wanted.

Our next pleasant duty was to witness the immense gathering at the spacious new Hospital for women and children, in Guntur, where every Christmas afternoon a great reception is held by the three lady doctors in charge of the work and their assistants, for all whom this Hospital has benefitted, together with their families and friends. Upon this occasion it took also the form of a welcome back to Dr. Kugler, who had just returned from her furlough. We have never before or since seen so many wreaths of magnolia in one place, and such wonderful creations made of sugar, and choice fruits, these being the usual gifts brought by the natives as tokens of appreciation. It seemed that every family garlanded the doctors. Dr. Kugler would sometimes have as many as six big wreaths around her neck at once. Then she would garland some one else,

or hang up the wreaths among the decorations, and he ready to receive a fresh supply. My husband was thus garlanded by the doctors, and asked to preside at the opening exercises, for there was a Christmas program, with prayer and an address. This he did, and announced the other numbers of the program in English, while Rev. Cannaday, a fellow Virginian and missionary on the field, turned it into Telugu for those who did not understand English, and most of the women did not, though the high-caste men speak it fluently as a rule.

A wonderful assemblage it was—people of all castes and creeds crowded together as a great congregation—women whose faces were never supposed to be seen outside their own homes, going as freely among each other and the crowd of husbands, brothers, and sons as you or I would. It all went to show the transforming, elevating, and liberating influence of the gospel of Christ. Little had I dreamed, years before, when listening to Rev. A. D. Rowe telling with graphic enthusiasm of the work among these very people, that "mine eyes should see and not another's" this same field where he laid down his life, and where more than a quarter of a century ago

our school-girl self-denial offerings were sent.

After enjoying tiffin, which in this case was good American coffee, we again returned to Rev. Becker's, feeling that it was indeed good to be here in India. The house was in holiday attire, all festooned with fresh greenery, strung popcorn and marigolds, with here and there some extraordinary creation of native skill, in the form of fowls of all kinds and sizes, made of white sugar, and sent as tokens of regard to the family, and used by them in the decorations. Window blinds (there are no glass windows in Southern India) and doors stood wide open. A long table was beautifully spread for eighteen—all American Lutherans—who enjoyed that never-to-be-forgotten feast together. What a blessed Christmas it was to all of us! They were kind enough to say that we were just like real live greetings from home. And we? Shall we ever forget that company? I can see at this moment every face at that table, and sincerely do I hope that America may continue to furnish for herself and to the world such spotless homes, and such brave and consecrated hearts as were our companions on that Christmas day.—*Swedish Mission-Tidning.*

The Appeal of Oriental Women and Children

BY MRS. ANDREW McLEISH

Only at rare intervals in the history of this old world has it been permitted to human beings to go behind the scenes, as it were, and see history in the making. Such a time is upon us now. The steady impact of Christian civilization upon the hoary antiquity of Asia has been going on for centuries. At last, in our own day, the breach has been made. Before our very eyes are dropping away the customs that for ages have held sway and have seemed adequate,—customs of education, of social life, of government, even of religion. And why? There are commercial reasons. There are educational reasons. The great highways of travel offer reasons. But back of it all, is not the vital reason the fact that all the nations of the earth must at last know their Father; that Christ, the Savior of the world, must come to His own? Do you remember what the Lord once said to the Prophet Zechariah? "It shall come to pass that ten men, out of all the languages of the nations, shall take hold of the skirts of him that is a Jew, saying, we will go with you, for we have heard that God is with you." Substitute "him that is a Christian," for "him that is a Jew," and is not this prophecy being fulfilled in our day?

What does it all mean? Simply this, that the cycle of Christianity is being completed. It

had its birth in Asia. For political reasons it went toward the West, rather than toward the East. Every nation that has embraced Christianity in its Protestant form,—that is, in the form which recognizes the rights and the responsibility of the individual soul,—has become a strong nation, a live and hopeful nation. All down the centuries this life which is the light of men has shone out, even through the dimness of human sin and error, till now, in our day, it has reached to the darkest corners of the earth, and the religion of Jehovah is coming to be recognized as the source of successful national life, and as the one great, true satisfying religion of the world. The fruits of Christianity are so apparently good that the thinking nations of the earth want them. To be sure, they many times want the fruits without the roots, but even that desire makes room for the entering wedge of Christianity.

The time in which we are living will go down to the future as one of the great epochs of history. In it Asia has had her renaissance. Japan has advanced from complete isolation, and a feudalism as complete as that of Europe in the Middle Ages, to a place among the great nations of the earth. Turkey, the stronghold of Mohammedanism, and perhaps the most absolute monarchy which the earth knew, has filled her cup of iniquity to the full, India, still under

British rule, is developing a strong national spirit. Korea, the hermit nation, is teaching us all, lessons of Christian devotion and service. China, the greatest nation on earth, home of one-fourth of the human race, has passed successfully through a complete revolution, political, educational and social.

What bearing have all these facts upon Christian women of America? What are we doing to come to the help of the Almighty, in this great religious crisis of the world? To us women is entrusted the welfare of the women and little children of those lands. What we succeed in doing for them is our joy and crown. What we fail to do is left undone, for there is no one else to meet our unmet opportunities, or to assume our neglected responsibilities.

In each country the work has individual characteristics and problems. The great outstanding fact in regard to Japan is this—Japan is to be the strongest influence in shaping the new civilization of Asia. All the other nations now go to school to her. With her mental quickness and alertness, she has seized upon the salient

points of western civilization, and is translating them into terms of the East. If Japan could become strongly permeated with Christianity in this generation, she would exert an influence for truth and righteousness throughout Asia. "Now is the day of salvation." If Japan is not evangelized in this generation, she will be a great stumbling block to the progress of Christianity in the countries beyond her. If China is not moulded for Christ now, while she is in this plastic state, she will harden in an atheistic mould, and then difficult indeed will be the task of reclamation. If the open door of India is not met by an army of entering servants of Christ, it will be closed again, and Christ shut out. Women, are we realizing our responsibility and meeting it? God is not only working wonderful things among the nations of the earth. By His still small voice He is speaking in our hearts, calling for nobler service, for larger giving to His work. We are but at the entrance of the promised land, but we are at the entrance. Shall we go up and possess the land?—"Missions."

The Telugu People: What Can We Do For Them?

By MRS. G. R. DEISHER, JONESTOWN, PA.

The Telugu country lies in the tropical zone, where the thermometer rarely falls below 65 degrees during the three or four months of the cool season, and during the hot season rises to 130 degrees in the shade. Like all India, the Telugu country is a land of villages. Ninety per cent. of the population lives in small towns or villages. A town is an overgrown village. The homes of wealthy natives are large bungalows with large porches; those of the middle and lower classes are gloomy and unattractive, usually consisting of one or two rooms, earthen floors, mud walls and a thatched roof of palm leaves. Little furniture is used, and in many homes cows, calves, buffaloes, and bullocks are received on intimate terms. A few plates, cups or mugs, earthen cooking vessels and water jars, a knife (but no forks), are the ordinary kitchen utensils.

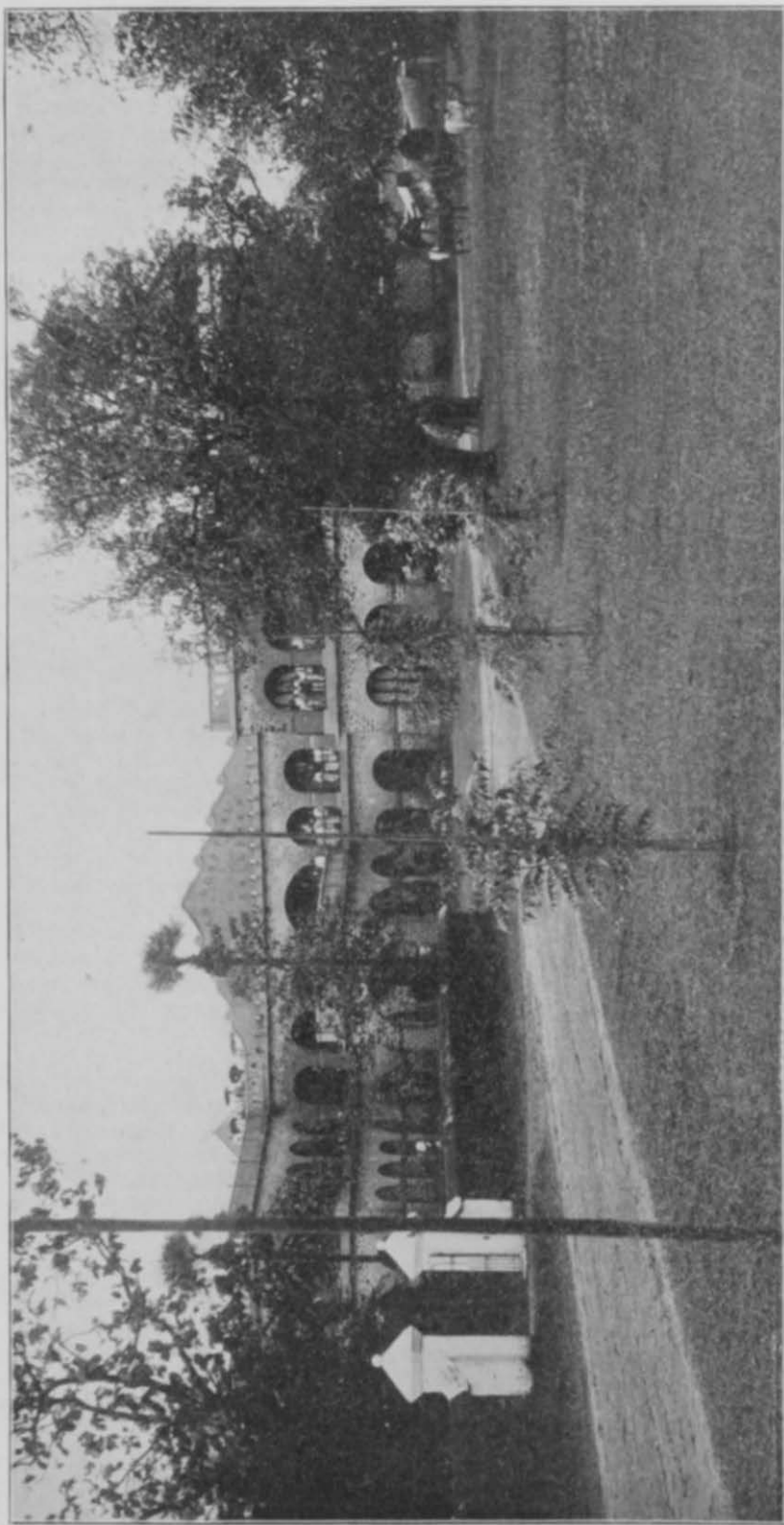
The Christian home, as we know it, is unknown to the Hindu, "there being no equivalent for the word in any Indian language." The young husband brings his wife to his father's house, where she becomes subject to her mother-in-law. If a son is born of the wedlock, the husband does not, usually, seek a second wife, but the wife who has no son is likely to be cast off, or at least, treated with contempt. Betrothal takes place when the bride is a mere child or even a helpless babe; and if the husband betrothed dies, the baby wife becomes a widow, and may never re-marry. A widower, however, may marry again.

In 1901 the widows of India numbered almost 25,000,000, of whom 391,147 were under fifteen years of age. The legal age of actual marriage was raised from 10 to 12 years by the "Age of Consent Bill" in 1891.

The prevailing religion of the Telugus is Modern Hindism, an undefinable religion with many gods, absurd superstitions, innumerable duties, low moral standards, foolish ceremonies, and a tyrannical caste system. The principle rules of caste are: Inter-marriage is forbidden; occupation is hereditary; persons of different caste may not eat together, nor drink out of the same vessel; no man of an inferior caste may touch the food, or enter the cook-room; the caste-man is a vegetarian; and an ocean voyage beyond the confines of India is prohibited. Caste is one of the curses of India. The teachings of Christ are against it, and Western civilization is beginning to break up the system in India. To such a land and such a people, our beloved missionaries are sent to preach the Gospel and establish the Church of Jesus Christ.

Their work may be divided into three parts: evangelistic, educational, and philanthropic or industrial.

The first includes practically all the work of the ordained missionaries. Pastors Isaacson and Wolters, for a long time, together have been charged with the care of our 12,000 Telugu Christians living in 260 villages, in a territory



THIS FINE PICTURE OF OUR HOSPITAL SHOWS NOT ONLY THE IMPOSING BUILDING BUT ALSO THE HANDSOME GROUNDS
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of which the remotest parts are over 100 miles apart. Pastor Arps, in addition to the oversight of 2,330 Christians in 100 villages, and preaching to innumerable heathen, superintended the erection of our new and splendid hospital buildings. The districts are entirely too large. Many teachers have been placed, but our missionaries find many villages with Christians that are not provided for, since they cannot be visited more than once a year.

The Zenana work is now under the direction of Miss Monroe, with whom Miss Esberhn is associated. Daily, except Saturday and Sunday, the Bible women wend their way through the labyrinth of narrow lanes to the lowly homes where they teach the women. A Christian hymn is sung and explained, the women listening with interest. The lesson is then taught. Some can give an account of the previous lesson, but others say "Think of all that we must do each day! How can we remember for a whole week?" In Rajahmundry, upwards of 200 houses are visited weekly by five Bible women. The work requires perseverance, faith and courage. Among their hearers they find the indifferent, the curious, the respectful, the interested and the responsive. Usually they show respectful attention. Of the work in Ar-ya-puram Miss Esberhn says, "Among our pupils was a young woman who was very indifferent at the beginning, but for some time has been listening very earnestly. One day while we were teaching in her house, a heathen woman, seeing us sitting near the door, came in from the street. On her inquiring of whom we were teaching, I began to tell her about the Saviour, but our pupil in her eagerness took the words out of my mouth, and taught Christ wonderfully well. She has not yet expressed a desire for Christian baptism, but she has understood; and the Word which is very precious to her heart will bear fruit."

In our educational work there are over 200 schools in the Mission, attended by about 3,000 Christian children and over 3,000 non-Christians. Of these schools the most important are the two Central Schools, the one for girls, Miss Agnes Schade, principal, the other for boys, Rev. C. F. Kuder, principal. Also the Training School for Masters, and the Peddapur High School.

The work in the Girl's Central School divides itself into three classes: secular training, home training, and spiritual training, all related, and useless each without the other. Not simply "learning" is aimed at, but education in its broadest sense, and neatness, accuracy, honesty, punctuality, self-control, and self-reliance are emphasized. As to home training the aim of the school is to make good housewives and mothers, and the girls sometimes seem to think that clean-

liness is godliness, and not merely "next to it."

The Boys' Central School and the Training School for Masters represent what the mission does towards qualifying boys and men for its service. High School education is one of the best forms of investing mission funds. A firm adherence to a well-matured religious course, in the Boys' School, has resulted in awakening much interest, and in the development of Christian character.

The medical work speaks for itself. In some lands it is quite impossible that the physical ailments of women should be treated by men. An educated Hindu once said, "What Brahminism in India most fears is your Christian women and doctors. For your doctors are winning our hearts and your women our homes." In the Hospital, Bible teaching is exceptionally fruitful. As a relative usually remains with a patient, the number who hear the Gospel is much increased. Many are the opportunities to relieve distress and to teach the love of Christ to the afflicted, and to all classes of people. The object of the Braun Industrial Printery is not only to issue such literature as the mission publishes, but also to give honorable employment to Christian natives.

The lace work also belongs to the pastoral part of the mission's endeavors. Its aim is in no sense evangelistic. It is restricted to Christian women, to give them an opportunity to earn something, also for their general improvement. And although this is not an incorporate branch of the mission work, it should give us much pleasure to know that we are helping these native Christian women socially, morally, and religiously, because poverty is the great problem in India for the class to which our Christians belong.

So we see that the task set before our missionaries among the Telugus in India requires infinite patience, untiring energy, undaunted zeal and strong faith. To the young men and women of our Evangelical Lutheran Church in America comes the call to enter the Foreign Field. A call from the millions who have never heard the Name that to us is above every other name. If some one were sick and dying in your street and without care, would you not go to help? Across the sea has come to be as across the street in these latter days, and millions there are sick and dying, and in the prison house of ignorance and superstition.

The greatest gift which Lutheran mothers can bestow, in furthering the evangelization of the world, is their own consecrated sons and daughters, and we women in the home land ought not to boast of our gifts of nickels, dimes, or dollars to the cause of Foreign Missions, until a son or daughter has been given, in love to our Lord, for His world-wide work.



HINDU GIRLS' SCHOOL

This picture is a true likeness of such girls as are in Miss Emille Weiskotten's six schools, and the attire is true to life. We are indebted to Miss Susan Monroe for this exceptionally fine picture

Our Women Missionaries in India

BY REV. GEORGE DRACH, GENERAL SECRETARY

Very much happens in our foreign mission work in a short space of time, and one must be constantly reading up, in order to keep in close touch with the situation. Thus this fall Dr. Lydia Woerner has returned from the field in India to America on sick leave. Dr. Rohrer has taken her place, for the time being, in the Hospital. Dr. Nilsson has taken charge of the Dispensary at Rajahmundry, and continued her dispensary work at Dowlaishwaram. Miss Margaret Haupt became Mrs. Oscar V. Werner on October 23. Miss Mary S. Borthwick, in the company of Rev. and Mrs. R. Arps, arrived safely at Rajahmundry. Revs. Ivar F. Witting and Thure Holmer, with their wives, had previously reached the field. Rev. Frisby D. Smith has engaged a native pastor as evangelist in Tokyo. Mrs. Smith has returned to America, to care for her invalid mother. And many other things have happened.

Concerning Dr. Woerner, her sister Martha writes: "My sister has made some progress towards health, but the convalescence has been slow, on account of neuritis. This has absorbed

almost all the strength she had gained. But she is of an optimistic turn of mind, and literally obeys Dr. Fussell's order of rest and quiet. He told her that she must cease all work, both mental and physical, for at least one year. If she carries out the orders, he feels sure that she will be completely restored to health in twelve to eighteen months. But her safety, even her life, depends on carrying out the orders."

Dr. Rohrer writes from Rajahmundry: "All castes come to the Hospital, but most are Sudras, although there is a good percentage of Brahmmins and Christians. During the past six months 351 patients have been admitted, while the number for the entire year, 1911, was 321. The number of office patients was 422, with 480 return visits. The highest number in the Hospital at any one time has been 37. Recently a very rich Brahmin woman came with fever. She complained of a great weight on her chest, and said that a devil was sitting there. Daily she upbraided her husband, saying that when he had a devil he gave the magician 800 rupees to catch the devil and

put him into a bottle, and bury him deep in the earth, while she was left to suffer. She got well, and the medical missionary was given 40 rupees. The fees during the past six months amounted to \$468. The anniversary of the opening of the Hospital was observed as Donation Day. A fair number visited the Hospital and about \$150 were received. Many patients come to the prayers regularly every morning. The service on Sunday morning is conducted by teachers and catechists from Rajahmundry and Dowlaishwaram, and by Pastor Paradesi. By these means about fifty people hear the Gospel every Lord's Day."

Dr. Nilsson writes concerning the Dispensary work: "The attendance at the clinics of the Rajahmundry Dispensary has been a little smaller than during the corresponding months of last year. This may be due to various causes, but one reason is Dr. Woerner's absence from the clinics. Many of the older patients, who knew her and had all confidence in her, gave up coming when they failed to find her. They prefer new native doctors to new American ones. But if we add the average daily attendance of the Dowlaishwaram Dispensary, the total number exceeds that of the corresponding months last year. Our highest aim is not to heal the poor suffering body, but to gain the privilege of ministering to their souls by first treating their bodily ills. We are trying to keep this constantly in mind, although the physical suffering, which is so apparent, often puts itself in the foreground to such an extent as to almost crowd out the other. Our work has been hindered by heavy rains. One day in July the Dispensary was flooded, and no clinic could be held. The water stood nearly a foot deep in all the rooms, and the place has not been thoroughly dry since that time. This condition urges me to again put in a plea for a Dispensary of our own, where we can be a little more comfortable. A site has been offered us not far from the present location, in a good section of the city, but, as usual with such offers, the owner urges us to buy quickly, for there are others anxious to buy. Government will help us to build a dispensary, from a special fund it has for such purposes. The Dowlaishwaram Dispensary is open three afternoons a week. An average of about twenty patients attends. The Hospital Bible woman teaches in the Dispensary in the morning, and in the Hospital in the afternoon. In Dowlaishwaram the three Bible women each teach one afternoon in the Dispensary. The Dispensary Sunday School for caste children was reopened in July, after being closed during the hot season. Miss Tatge has kindly taken charge of this Sunday School, assisted by our faithful M. Samuel. We have also reopened the Eurasian Sunday

School, which was closed for many months. The Superintendent who has been holding services for these people on Sunday evenings was transferred, but in response to many requests from the Eurasian families, and with the full and hearty consent of their chaplain, we are again holding the Sunday School at the Medical Home on Sunday afternoons."

Miss Schade reports a number of calamities in the Girls' Central School. After an epidemic of sore eyes, the number of the afflicted reaching 42, the epidemic ward being put to excellent use during this time, cholera broke out among the pupils. Two died, and the school was closed. During the rainy season the dormitory became very damp. Parts of it remained damp for two months. It has become imperatively necessary to partly rebuild this building, at an estimated cost of \$1,000.

All the Hindu Girls' Schools were affected by the epidemic of cholera.—St. John's, Riverdale, suffering the most. It was closed for two weeks. The Mangalavaram School, in its new building, is in flourishing condition. The Jami-petta School has been transferred from an undesirable building, to two rooms in one of the largest Hindu houses in that part of the city. The total number of pupils in the six schools is 366.

Miss Esbehrn opened a Training School for Bible women on July 1st, with three pupils, to which two others have since been added. Instruction is given regularly every afternoon, according to a curriculum adopted by the Mission Council. Miss Esbehrn is doing good work as a zenana sister. About 392 women are reached weekly by her with some instruction in the Gospel.

Miss Monroe's report makes sad reading: "In the month of July the much-dreaded cholera appeared, causing some alarm among our Bible women. I encouraged them to do as our physicians are doing, that is to live carefully and regularly, and continue their work as usual, believing that they were in our Father's protection. On Wednesday morning, August 7th, all were present at the teaching of the Bible lesson. In the afternoon I visited, with our faithful An-nama. I noticed that she had a cold, and did not permit her to sing or teach, but she offered prayer in several houses. I sent her a simple remedy for her cold in the evening. The day following we had a heavy rain at noon, and the rapid rising of the Godavari River occasioned much concern, so that I was occupied with making efforts to prevent its coming over the wall. An-nama did not teach that day, but said to a neighbor that her cold was better. On Friday morning I sent up to inquire about her. The message which was returned to me did not cause me

any alarm. That afternoon I decided to remain indoors, when I received word that Annama was very ill. I went at once, and could scarcely believe it possible that so great a change should have taken place in her. Cold extremities, sunken cheeks, withered flesh—all betokened her a victim of the dreaded cholera. It was at six o'clock when the disease attacked her, but the physician could not be called until noon. Dr. Nilsson came as soon as she received the message, and used every means for her restoration. She lingered until the close of the sixth day, and then passed from earth. In the death of Annama, we have lost a devoted teacher, one who was quite fearless in presenting the Gospel message. Her manner was cheerful, and the women seemed glad when she appeared. Physically she seemed to be the strongest one of our force of Bible women.

Then on Sunday, August 25th, Suneramma became ill with an attack of heart failure. Dr. Nilsson took her after service to the Hospital, where she remained until announced strong enough to be taken to her daughter's home. She is slowly regaining strength, but the improvement is not rapid, and it is doubtful whether she will be able to return to work.

"The zenana work, therefore, is in a critical condition, and can only be brought out of it if several young ladies, thoroughly qualified, are sent out within the next two years. Miss

Esbehrn's furlough is due in a year, and her departure will leave the work in Aryapuram and in two parts of Rajahmundry and in Dowlaishwaram without a supervisor, and the Training School just begun will be without a manager. Miss Mary Borthwick will require at least two years of preparation in the study of the language. There are no prospects as yet of securing a single additional woman missionary to go out in the fall of 1913. The doors are now wide open for the extension of zenana work in Kovur, Peddapur and other places, and we have an earnest petition for our Mission to locate woman missionaries in these places. Moreover, the following resolution was passed by the Mission Council: *'Resolved, That in view of the approaching furloughs of women missionaries, the attention of the Board and of the Church at home be called to the pressing need of reinforcements in our woman's work, if the present efforts are to be continued and progress is to be made.'*

While in the last ten years every department of the work in India, and the income in America have been doubled, the number of foreign missionaries, men and women has remained about stationary. Will not the ladies in our Women's Missionary Societies unite in fervent and continual prayer, at their meetings and in private, asking the Lord of the harvest to thrust forth more laborers into the ripe and rich harvest-field of our Telugu Mission in India?

Twenty-four Hours in the Central Girls School

By AGNES I. SCHADE, RAJAHMUNDRY

Having a desire to see a whole day's work in this School, our guest arrived in Rajahmundry by the night train. It was a bright, moonlight night and she enjoyed the 15 minutes' drive to the School, which is finely located on one of the main avenues in the suburbs. From her room she had a view of the Girls' Dormitory, built around a hollow square. On three sides are the buildings, and on the front is a wall with the only door of entrance. In the center of the square is the open well, surrounded by large clusters of broad-leaved plantain trees, while here and there she noticed date and coconut palms, a pretty oriental scene. Perfect silence reigned, and one could not guess that 175 girls, large and small, were resting under that roof.

Early in the morning the rising bell was not needed, for the vivacious chattering of many voices would have awakened even the soundest sleeper. All was life and action, and it was indeed interesting to watch the girls going about their morning work. Within an hour the meal of plain boiled rice was ready, the rooms were tidied, the water drawn, the grain measured and the girls stood in line awaiting the breakfast bell. "The

eyes of all wait upon Thee" sounded reverently through the morning air, as they stood around the long tables on the veranda. The half-hour between meal and school time was full of bustle and stir, but all were ready at 7.45 to join with the day pupils in the large school-hall, where the voices of nearly 200 Indian Christian girls were raised in hymns of praise and prayer.

In orderly procession they passed out into nine different class-rooms, airy, neat and clean, where nine teachers presently began their work for the day. The religious lesson, whether in Old Testament history, the Gospels, or Luther's Catechism, was considered as the principal lesson of the day. The secular subjects are those generally taught in schools of similar grade. The language lessons, arithmetic, drawing and physical exercise are taught in all the classes; sewing in all but the infant class; hygiene and geography in all but the three lowest classes and India's history in the three highest only. The normal class has a special course of its own.

During the intermission the children moved about freely, enjoying themselves in various ways, playing, talking, romping, laughing, teasing, etc.,

but at the sound of the bell all hastened away.

The morning session closed, the day pupils started off for their homes, and the boarders to the dormitories, where the noon-hour work was awaiting them—something for everyone. Cooking the meal of rice again, and curry, pounding the grain, drawing and carrying the water, waiting on the sick, sewing, making lamp wicks, tidying the school rooms and playgrounds, laughing and singing all the while,—an animated scene. The noon-day meal was followed by a short quiet time for private devotion in the rooms, the little ones gathering in the prayer room, led by one of the larger girls. After this their minds turned again towards their school work and there was hastening to finish up some little home exercises before the 2 o'clock bell. As the morning session was begun so the evening session was closed with a short religious service. Another day's work done, and all were soon found busy with the evening's work, which must be finished before the evening meal of rice and pepper-water.

Supper over, play time came, out in the large yard or on the verandas. While still enjoying the games, the prayer bell sounded and soon all stood in line with hymn books, and in a few minutes all were comfortably seated on the floor of the spacious prayer hall. The service conducted by the matron, a native Christian woman trained in the school, consisted of hymns, a Scripture lesson and prayer. Now all returned to their rooms and the families of eight girls each, some larger, some smaller, were soon sitting in circles around the little lamp placed in the center of the floor, busily preparing their lessons for the morrow. This was a pretty picture, indeed, as viewed from our visitor's seat on the veranda of the little bungalow. An hour quickly passed, with only here and there an occasional sound. Then, at the signal for discontinuing the study, what did I see? The largest girl, the mother of the family, took her Bible, read a portion in the Gospels, and while all knelt, led in a short prayer followed by the Lord's Prayer by all. There they were taught



MISS AGNES I. SHADE, PRINCIPAL OF OUR GIRLS' CENTRAL BOARDING SCHOOL, AT RAJAHMUNDRY, ENROLLING AN ATTENDANCE OF NEARLY 200 GIRLS

the value of family prayers. Within fifteen minutes more, all were resting on their mats from their daily labor, and, judging from the silence, sound asleep,—but only after their own little private prayers were offered.

Our guest retired to her room, thinking of all she had seen and heard during these hours, and comparing the condition, the advantages, the opportunities, the life of these girls with those of similar classes in the heathen villages from which these had been brought; and she thought how fortunate they were! Oh, for not only one, but half a dozen such schools in every mission! Then could India's womanhood be uplifted and have the change to uplift others in turn, a work upon which so much of the future welfare of the Christian Church in India is depending.

Our Zenana Work After Twenty Years

BY THE COMMITTEE IN RAJAHMUNDRY

This branch of work was undertaken when in October, 1890, two women were sent out for the purpose. The only definite direction they received was, "You go out there, and the brethren will tell you what to do." Very little seemed to have been decided upon out here, except that "Zenana Work was to be begun." Both were given school work during the first half-year. The work in the zenanas,—i. e., homes,—was begun with a few pupils at the close of the second year. Owing partly to the fact that it was a new under-

taking, and partly that the senior missionary insisted upon the impracticable plan of gathering the pupils into larger classes, the progress was slow in the beginning. An early furlough of one of the workers, and the opening of the Central Girls' School, made it impossible to enlarge the work very much.

Miss Swenson (1895-1900) devoted her entire time to this branch of work and, following the house-to-house plan, instead of the class plan, succeeded in opening many homes. Her furlough

in 1900, and Miss Sadtler's retirement in 1902, practically left the work uncared for, until early in 1905. The work was again left in a similar state from August, 1908, till December, 1909. The first Bible woman was employed in 1899, and gradually a few more, and to them largely is the credit due of having kept up this work during furloughs, etc. In spite of the small beginning, the interrupted services and rather unqualified helpers, the work has, by its constant expansion, its sustained interest and its general acceptance by the people, proven a successful undertaking. It has justified its existence. It is part of a great and permanent work. The time has come for a larger expansion, and that in all directions, following the general spread of the Gospel in all districts of our Mission field. The field is, indeed, white unto the harvest, and our imperative duty is to prepare workers for the harvest.

Do we fully realize the influence of Hindu women, in their homes, for or against Christianity? Both religiously and socially, the Hindu woman is a reactionary of the most pronounced type. The religion of a Hindu home is mainly bound up in her, and in her ignorance and superstition she opposes reform in every direction, and is a hindrance not only to her own salvation, but in many cases also to that of her husband. He, perhaps, is well educated, speaks English, and being convinced of the shallowness of the Hindu religion, and the social harm it produces is predisposed to Christianity. But he will meekly submit to this power in the home, which has shaped his life much more than he knows, and prevents his acceptance of Christianity and the social changes it involves. Many an instance could be cited to show the truthfulness of this statement. On one occasion one of our missionaries, in referring to a Brahman who was then acting as his Munshi, said to another educated Hindu: "That man seems very near the Kingdom of God." "Yes," was the reply, "when he is talking with you; but at home he is as orthodox as any other Brahman." Seeing the surprised expression in the face of the missionary, he added, "He must be, on account of his mother and his wife." The women of India are not a mere faction. They are a power. And as long as they remain in their present state of ignorance and superstition, they will be a power against the evangelization of India. This is a fact so true and sad that it deserves the prayerful consideration of the whole Christian Church.

Yet the work is growing steadily. The houses receiving weekly visitation, in Rajahmundry and Dowlaishwaram, number 306, which means that a little more than 1,000 women are reached with the Gospel every week. So, too, the marks of increasing interest are many. We notice in almost

every house a much greater willingness to hear. In 125 houses, prayers are offered after the lesson, and some of the women have asked us to teach them how to pray. Others have confessed that they pray only to the Lord Jesus. Many examples of true faith can be given, but their difficulties and obstacles are so great, that they are afraid to step out and openly confess their faith. If our Mission was able to offer them protection, not a few who are now secret believers would be ready to receive baptism, and openly confess their Lord. "If I confess my faith," said one woman, "they will cast me out. And where shall I go?" Others like her are thus kept back only from fear of the persecutions and hardship which will follow upon confession.

What, then, is our provision to meet the present situation?

The present staff of zenana workers consists of two zenana missionaries and eight Bible women. Most of these women are advanced in years, and several of them are feeble. Their places must some day be filled by others, or the work will suffer.

[The most efficient of them all has recently succumbed as a victim of the cholera.—EDITOR.]

Not one among these Bible women have received any special training. Although they do their work faithfully, and for nearly two years have received bi-weekly instruction, they have not the efficiency which we desire. Therefore, not only do we need more Bible women, but they should be specially trained for this work, which, both in Rajahmundry and in Dowlaishwaram, could be extended largely.

In the districts the preaching of the Gospel is bearing its fruit, and the people are becoming more and more interested. Many of even the high caste people are opening their homes to the teaching of the Christian religion. To meet this situation, several of the district missionaries have already employed Bible women, and have expressed the desire to have women trained for Bible teaching. Such women should study in the Bible School one or two years, then return to their villages as Bible women, to be under the direction of the district missionaries. At the suggestion of Rev. Larsson, zenana work was commenced in March, 1911, in Covur, a village on the other side of the Godavari, and has continued from that time with as much regularity as possible with our present force of workers. If we had a properly qualified Bible woman to send regularly to that village, the interest would develop more rapidly.

You ask why more Bible women are not at present available?

Those who are qualified, as far as age and Christian experience is concerned, are uneducated and untrained, and those who have been educated



BIBLE HOUR IN A ZENANA—THE NAT
Courtesy of Lutheran Woman's Work

in our Central Girls' School are too young to be employed in this branch of work. Only women somewhat advanced in years and experience are suitable for zenana work. And we positively had to establish such a school as will especially fit them for it. This instruction will be given during the forenoon by one of the zenana missionaries and the afternoon will be spent in practical work under the supervision of the missionary in charge of the school. In anticipation of the Board's approval the school was opened on July 1st, with three pupils, but others will join in a short time, being detained on account of the heavy rains, and sickness in their villages. In the Riverdale Compound a very humble dwelling had been erected several years ago, to accommodate Bible women or women teachers in our Girls' School. As only part of this was occupied, the other part was repaired and enlarged, before the last hot season, in anticipation of the probable applicants who should be sent by our district missionaries. In this place the pupils of the Bible School are accommodated. The instruction is given in the little guest house adjoining. The estimated cost is 5 rupees per month for each woman. In course of time more suitable buildings will be required both for the school rooms and for the house accommodations. In connection with these buildings, it will be necessary to make provision for a convert's home, as there always will be such women as will be obliged to leave their families, and become dependent on the Mission. The funds with which to erect these buildings we feel would be forthcoming from special sources. For instance, Miss Svenson's legacy



BIBLE HOUR IN A ZENANA—THE NATIVE BIBLE WOMAN IS SPEAKING

Courtesy of Lutheran Woman's Work

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fund. Inasmuch as it had always been her earnest desire to establish such a school, the fund could appropriately be used for this purpose. Then, too, during Dr. Woerner's furlough in 1907, while at a meeting of Swedish ladies in Chicago, it was suggested to start a fund for a home for Hindu widows. This fund, we understand, is still held by the Swedish ladies, and would likely be available for this purpose. Miss Swenson's memorial fund was also intended to be used in the interest of the zenana work.

C. F. KUDER,
AGNES I. SCHALK,
SIGRID A. ESBERLIN.

A Zenana Visit

BY SUSAN MONROE, RAJAHMUNDRY

It is a pleasant morning in the middle of April. Even though but 8 o'clock, the sun has great power which is very perceptible through the thick pith topi and white umbrella. It is a relief to enter a house.

We pass through a small room and enter the square central one, from which there are doors into rooms on the sides and in the rear. We get light from above by means of an oblong opening in the roof.

The mother of the family is a woman in middle life; tall, with a dignity of bearing and clear-cut features which would do credit to any nationality. A word from her, and a boy of ten brings a chair (which is used principally when a European comes), and a mat is spread beside it for the Bible Woman. An unaccustomed

face is present, a gentle elderly woman whose features are beautified by soft white hair. At first she sits at a distance, on the side of a cot, but afterward comes closer, and occupies a seat near me on a broad bench, which may be used also when lying down. A word of inquiry recalls that she has come from another village.

Directly before her, on a mat on the floor, are three young girls, each with refined faces—her grand-daughter, daughter-in-law and another relative.

The hymn is sung and explained, and the lesson begins. It is a house in which regular instruction is given, and the answers are intelligent. One of the young girls reads the lesson in a distinct agreeable voice. Jesus Christ is not an unfamiliar name to that household. The lesson is concerning the Resurrection of our Lord, especially His conversation to the two on the way to Emmaus.

While the lesson is in progress, the boy of ten leaves the room, and in a few moments returns bringing two handfuls of sweet-scented pure white jessamine blossoms, offering some to me and giving the rest to the three girls. These blossoms are often strung on thread, and worn around the hair or neck. The lesson is concluded, and we stand with bowed heads while a brief prayer is offered. All has been reverent and beautiful. As we pass out, we send up a silent prayer that the Word may abide.

Is this a sample of all the houses? Far

from it. As we pass on, we thread our way through what to all intents is a barn-yard. The cattle are on the side under sheds, and there is no attempt at cleanliness nor sanitation. We bend low as we stoop under a palm-leaf roof. Two women sit in the doorway. Several others are holding babies, while a crowd of sparsely-clad juveniles, of various ages, stand in curious wonder. We take our seat on a low stool, and begin with a hymn and a few words regarding its import. The New Testament is opened and the lesson begins. A child of several months begins screaming. Will they not do something to quiet it? It is passed from one woman to another. We ourselves dare not go near, because a white face is unusual, and therefore to many babies startling. We try our utmost to teach with undivided mind. The children standing around are by no means quiet. An old man has also seated himself to listen. But under such circumstances has any one been benefited by the lesson? Have the listeners been able to grasp the truth that He who died and rose again is the world's great Sacrifice for sin, and that they are included in this salvation?

We have been among the weaver caste, and as we return home we feel that we, too, have been weaving at the great spiritual loom, so arranging the threads of truth as to constitute for them a beauteous soul-garment when the work shall be completed. Not we, but the Holy Spirit, is the real artificer.

Wedding Bells in Rajahmundry

BY REV. E. T. HORN, LL. D., PRESIDENT FOREIGN MISSION BOARD



REV. AND MRS. OSCAR V. WERNER

Courtesy of the Foreign Mission Board

I am very glad that the editor of this magazine has asked me to write a brief note, introducing to the readers the young missionaries who, under the blessing of God, have been led to found a new Christian home in our mission in India.

A Christian home is an object lesson of the first magnitude where we are in battle with polygamy and all forms of impurity and where, alas, not every white man is living as he should. Marriage is God's way to complete manhood and complete womanhood. Only in exceptional cases is a celibate life a duty. Experience has shown us that a missionary is more useful as well as happier where he has a home. Both Mr. and Mrs. Werner will be more effective in our mission—married. It is right that those ladies whose education for their particular work has cost the Church a good deal, should be expected to render a term of service in the posts for which they have been trained; and we should be thankful that so many of them willingly make this sacrifice; but none the less should we be thankful that this brother and sister should have been led to the mutual love which will multiply their usefulness. I bespeak for them the sympathy and prayers of all in their homelife, and in their work for the Church among the unconverted of India.

Not All Globe-Trotting is Idle Pastime

BY RUTH SENER, LANCASTER, PA.

Two months ago fifteen persons, comprising a class to study missions in a startlingly realistic manner, sailed from San Francisco, under the leadership of Dr. Herbert L. Willett, to visit India, Japan, China, Korea, Burma, Ceylon, Egypt, Palestine and Turkey. Sufficient time will be allowed in each country to study its peculiar missionary problems, and the missionaries on the ground will co-operate most heartily in making this new project of a biennial Mission Study Class tour through the Orient a potent factor for quickening the interest of all Western Christendom. Meanwhile an auxiliary party is now being organized to sail from New York, two months hence, and join the other group in Cairo.

The whole enterprise is a striking instance of the interest being taken to-day in Missions and Mission Study, and we do not have to look far, or read far, to find other instances just as striking, or more so. We have read of the organized classes of business men, who under the Laymens' Missionary Movement, traveled through the Orient several years ago for this same purpose—the Study of Missions. The knowledge they gained has brought forth many wonderful results. Missions are in the air to-day. President Taft, whilst he was Secretary of State, talked and wrote about them, and praised their work when he came home from the Philippines. We read of missionaries and their work in the papers and magazines. We hear of great Missionary Conferences, like the Student Volunteers at Nashville in 1906 and at Rochester in 1910; like the large International Conference at Tokio in 1906, and again at Edinburgh in 1910; like the Church Conferences in America, and the many College and Student Conferences, where missionary work and its study take a leading part. The critic of missions to-day is almost driven to the wall, and when we hear anyone criticising the missionary purpose, we suspect either that that person is a selfish and half-hearted Christian, or that he is very ignorant of the great movement that he is condemning. To-day every Christian who is awake and watching the signs of the times is interested in, and therefore studying missions.

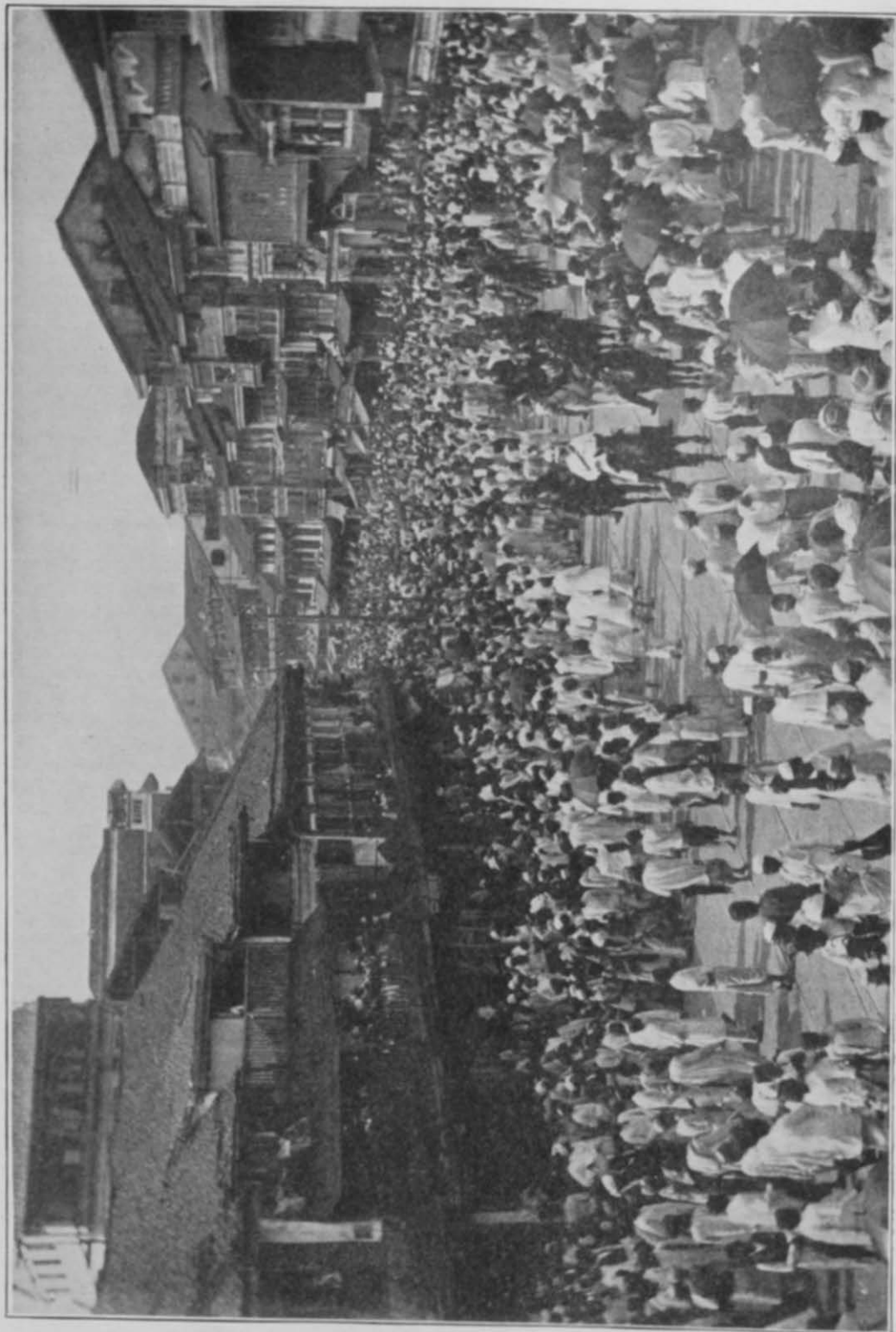
I wonder how many of us realize to what a great extent we are indebted to the Student Volunteer Movement, for this great missionary awakening and enthusiasm? The Movement was organized only 26 years ago, last summer, at a Student Bible Conference at Northfield. When that Conference opened, only five men of the several hundred there were planning to be missionaries. These five worked and prayed and talked with others; several excellent missionary speak-

ers were brought in, and when the two weeks' Conference was over, there were 99 men planning to go into the field and help reap the harvest. In these 26 years five thousand students have been gathered in by this Movement, and have gone out under their own Church Boards. The Student Volunteer Movement never sends out missionaries itself. It merely harvests them in the colleges, for the good of the Church and Christian Association Boards. The leaders have seen that service can only be obtained where there is knowledge of the great need. Accordingly they early organized Mission Study Classes in the Schools and Colleges. In 1893 there were, in the United States and Canada, 200 students enrolled; 1910 there were 34,000 students systematically studying missions. Some few thousand of these have become missionaries, but many thousand more have remained at home to hold the ropes, and to organize Study Classes in Churches and Sunday Schools.

Why should not the Church raise up its own volunteers from within its own congregations? And if knowledge gathers men and women as missionaries, knowledge also gathers money for the support of those missionaries. We don't give without knowing pretty definitely what we are giving to. Or, if we do give just because it is the Lord's work, our contributions are doubled, tripled and quadrupled when we know where that money is going, and just what need and suffering it is relieving—suffering of mind, soul and body. The trouble was, the people of the congregations had no definite knowledge of the great need. The Presbyterian Church was the first to adopt the Mission Study Class, and the Prayer Cycles for Missions. Behold the result! Church Board after Church Board has followed in adopting this method. They have realized that the monthly missionary meetings and occasional missionary sermons have been too far apart, too scattered, and that thorough, concentrated study is necessary, if the situation is to be grasped by the people. When last year our own Women's Synodical Societies united to form the General Council Federation, Mission Study Classes were urged as fundamental.

Now we ask wherein is its value, what does it really aim to do?

There is nothing narrow about Mission Study. It takes in the whole world, past, present and future. Suppose you are studying China. First you study the geography of the land, then the natural resources, its people, their habits and customs, the effect of the land, climate, etc., on those people. You study their religions and the effect



A RELIGIOUS FESTIVAL SCENE AT BOMBAY

of those religions on their characters. You study if you go a little more deeply into the subject, the relations between China and the nations of Europe. You read of the Opium War, and are made to consider wherein our attitude toward China has been Christian and wherein it has not. You study our whole civilization in comparison with China's, and you begin to think of the beams in our own eyes. You consider means by which China may be saved from evil influences outside, as well as from the inadequacy and weakness of her own religions within. Then you study the more homely customs of the Chinese, their home life, scholarship, etc., and see wherein our civilization has benefitted them, by giving freedom to her women, and breadth of view to her men. In fact, you study, as your Mission Courses take you from country to country and continent to continent, the geography, history past and present, races, race customs and international relations of the whole world. You see the awakening influences of Christianity over the world, and hear the cry of those people, "Save us, or we perish!" Also when you read in your newspaper of the progress of the new Chinese Republic, of the trouble in Persia, of the wars in North Africa, and at last in Turkey itself, you begin to have a faint comprehension of what it all means now, and of what it may mean in the future, not only to those nations, but to the whole world, if these changes take place without the influence of Christianity. For I believe there is a Yellow Peril, and a Brown Peril, and a Black Peril, a Mohammedan Peril and a Mormon Peril, not to mention the perils in our own back streets.

Then besides this general realization of conditions over the world, there is the definite and inspiring knowledge of what the Christian Church is doing, at home and abroad; how it meets these conditions by its different agencies,—evangelistic, educational, medical, industrial; of the way in which it adapts its work to the individual needs of the peoples among whom it works; of the methods which it uses at home, to arouse people to a knowledge of the needs of those far away; of the minute business methods, and careful management in the Church Boards; in fact, Mission work is so broad, deep, high and wide, that we can study it continually, and always learn something new.

And what does all this knowledge bring us? First of all, Sympathy; for he who knows and understands most, feels most.

Second, training and intellectual discipline. Mission study is a study, with emphasis on the word. Not merely a reading over of the text-book, but a thoughtful consideration of the facts presented and questions asked; a training of the mind. And this training must necessarily bring

with it confidence in ourselves; a conviction that we have something to give to others. And this conviction means—Leadership! If you have knowledge which others should have, it is your duty to give that knowledge to those to whom it belongs, for the good of Christ's Kingdom here on earth.

Third, an inspiration which broadens and deepens our spiritual life; which kindles us with a desire to do,—a desire so great that we forget ourselves and our possible failings and forge ahead in the service of others. As we know more of what God is doing here on earth, of what others are doing in His name, and of what He would have us do, we gain health and depth of soul, and nearness to God and our fellow creatures.

Here are some bits of testimony worth reading:

"A young lady went to Silver Bay, last year, openly antagonistic to the word 'Missions.' One course was all she needed. She has given herself to definite, hand to hand, face to face work."

"A young society girl studied India, and it changed her whole life. Now with her husband, she wants to be sent out. The reason she waits is lack of money to send her! Another, through studying 'Aliens,' determined to throw her talents into the problem of reaching those in her own mill-district. Another, through 'The Challenge of the City,' has offered herself as a missionary in the slums of her own city! I know of six who have volunteered as a result of classes this summer. Twenty-two classes report a total of 42 volunteers!"

So much for the value of Mission Study. Now for the methods.

Not one of us need be afraid to undertake a Mission Study Class because of lack of literature. One might be more terrified because she didn't know which book to study first. There is a wealth of text-books, leaflets, guides to leaders, and libraries and auxiliaries to the text-books. Four organizations are busy in supplying the churches and societies with literature. All these organizations are interdenominational, being composed of members from different Protestant Churches. The Central Committee for the United Study of Missions was organized in 1900, and is composed of one member from each of the following Church Boards: Baptist, Congregational, Methodist, Presbyterian, Protestant Episcopal, Dutch Reformed and Lutheran. This committee has published a book each year since its organization, and has many more in project. These books are written by the leading missionary authorities of to-day, and by 1910, 600,000 copies of its publications had been sold.

The Young People's Missionary Movement,

which is also interdenominational, publishes "Sunrise in the Sunrise Kingdom," "The Why and How of Foreign Missions," "The Moslem World," "The Challenge of the City," "Aliens or Americans" and many more. With each text-book this committee publishes libraries of from six to ten volumes, any library to be had for \$5.00.

Any of this literature, or any text-books or information, may be had by writing to our own Mission Study Chairman of the General Council Society, or to the Mission Study Chairman of the Conference Publication.

Besides all this wealth of literature, there is some designed especially for the Leader, "The Mission Study Class Manual," on "How to Organize and Conduct a Class," as also the excellent little 16-page leaflet by Dorothea Day, called "Hints on Methods," gives these suggestions:

First, the Leader must lead, rather than teach! She is the one chosen to conduct the class, to ask the questions, to make assignments in the text-book, and in collateral reading, to lead the discussion and keep them on the point, and to work with the class, and is in a way one of them. She need not know much more than the others, and may know less than some. But above all, she must be devoted and interested.

Second: The class should by all means be small, or it soon ceases to be a Study Class, and degenerates into a meeting where one does all the talking, because the others are not well enough acquainted to talk things over. It ceases to be a social. Six to twelve is the best number. The members may be gathered from the older classes of the Sunday School, from the officers or members of the Missionary Society, mothers, daughters, or anyone interested.

Third: The class should meet once a week. Note that, for it is another essential. Once a week, for eight or nine weeks. If it only meets every two weeks, or every month, the members lose the thread, and then lose interest. Make it short and to the point, and if your members want another class later, let them have it. People will join a class for a short definite period, when they wouldn't for a long one.

Fourth: The meetings should be an hour, or an hour and a half long, should be opened with Scripture reading and prayer by the leader, and closed with prayer. It is well to meet in a room without pews, some place not too stiff and formal, and it is pleasantest and most conducive to free discussion if leader and members can sit at a table, on which books, maps and charts may be laid (maps and charts, by the way, may be made by members of the class).

Fifth: Each member must have her own book and study it for each lesson, answer questions, and read collateral assignments on which reports

should be made. The leader makes these assignments, and the Reference Libraries may be used for them. The text-books themselves are inexpensive, \$35 for paper-covered books, \$50 for cloth-covered. The libraries are \$5.00 each and if there are ten in the class, and each gives \$5.50, you may easily, and without very much additional expense to each, obtain a library, which is an asset in Church or Sunday School. All must work in the Mission Study Class. The leader must be a week ahead of the class in making her preparations, in order to make the assignments of questions and reading for the next week. She should make these assignments first, to save disorder at the end of the lesson, and should lead the discussion carefully, and close the class promptly. Especially I would recommend discussions, even warm ones, provided, of course, there is no personal antagonism or hurt feeling. But discussion and thought go hand in hand, and thought is what we want.

But, always and ever, leader and class members must pray both in class and out of it. When you prepare your lessons, pray that you may be given knowledge, and the desire to give and to go, and that you be given the depth of feeling and enthusiasm to inspire others to give and to go. Study and prayer are the only adequate means of strengthening the faith and earnestness of our church members, and of leading them to undertake, earnestly, God's work here on earth.

Dr. Cronk writes, in THE MISSION WORKER, that there is one key that will open five doors—the doors to Information, Interest, Prayer, Money and Workers—and that key is Mission Study.

Woman in Heathen Lands

In India they believe in the sanctity of the cow and the depravity of woman, who, they say, is moulded out by faults, wherefore she is suspected, disliked, loathed and designated as man's dull thorn. It is a fact that of 1,000 women in India, six only can read and one or two write. Only one among 100 has had an educational advantage whatever; 128,000,000 of women in India are illiterate altogether. They can be divorced by a single passionate declaration, beaten, pinched, maltreated. When a New Hebrides beauty is to be married, custom requires that half a dozen old women lay hold on her and knock out the two upper front teeth. The heathen world makes woman the drudge, with heavy loads on her back, and heavy jars on her head. She is yoked to the plow. She must walk while the man rides. A missionary, remonstrated with a man who caused his wife to carry him over a deep and perilous ford, when the man in wonderment answered, "whose wife should carry me across if not my own?"

A World Situation With No Parallel in History

ADDRESS DELIVERED TO THE LUTHERAN SOCIAL UNION OF PHILADELPHIA
BY JOHN R. MOTT, LL.D.

A larger co-operation of the missionary people of the United States and Canada is necessary in order to meet the present unprecedented world situation. There never has been a time when simultaneously in so many nations the doors were wide open to the aggressive, yet peaceful, preaching of pure Christianity. This is literally the first generation to which has been made readily accessible the non-Christian world; unprecedented, not only in opportunity, but likewise in crisis.

Sometime ago a man said to me in Europe, "This talk about crisis is overdone." I took square issue with him. Overdone? At this time as we confront the non-Christian nations? When have so many nations been absolutely plastic, yet soon to set like plaster. Shall they set in pagan or Christian moulds? When have the tides of nationalism surged among the races of Asia, of Africa, of the Pacific Islands (not to mention the near East of Europe), as in the recent years? Tides may set against Christianity, or tides that may be regulated by Christian principles and made factors for the upbuilding of the kingdom of truth and righteousness. When have we had such cancerous growths, eating toward the vitals of Christian nations, through dark non-Christian sections of the world, with such rapidity as in these years in which we live? You cannot play with cancer. When have we had from so-called Christian nations so many subtle, and therefore, the more dangerous influences antagonistic to pure Christianity as in these days? Yet when has the spiritual tide surging forth from the life of Christ in the nations reached such levels and given such promise of carrying on its high flood the life of peoples as today?

I ask it reverently: What could Almighty God do to stir the Christian people of the United States and Canada to larger devotion, to unexampled deeds, which He has not already done? What more could He do to convince us that the present is the time? Where is there another nation of four hundred millions of people to turn its back upon antiquity, and to accept modern civilization as the Chinese have done? Where is there another India, with its three hundred millions of people, among whom are sixty millions for whom Mohammedanism and Hinduism are now in keen competition, by which the adherents of those religions wish to strengthen their position? Sixty millions of outcasts in the balance with Christianity today! And where is there another Japan which called a Congress of religions, including Christianity, as it has done in these recent weeks, to take counsel as to what

religion can do to buttress morals, and make the nation safe?

Where is there another continent for Mohammedanism and Christianity to contend for after they have finished the struggle in Africa? I must say with frankness that I am burdened with solicitude, not as to whether there will be an awakening in the East, but as to whether there will be an adequate awakening in the West? No longer is it my concern whether Africa and Asia will receive Christ, but whether Canada and the United States will lose Christ, as a result of not passing Him on?

Why is it that God has confronted this generation, as no generation in the past, with literally a world situation? The only answer is that He sees a generation now on the scene which He believes that He can trust to deal with the whole situation abroad. We must have co-operation in order to Christianize the impact of our so-called Western Christian civilization upon the non-Christian world. This world is becoming a very small place. It is only about one-third the size it was when our fathers were boys. It has become a neighbor. No longer are the races in watertight compartments; the races are acting and reacting upon each other with startling directness and powers, and perils and great dangers are taking place, the like of which other generations have not known in like degree, increasing friction, misunderstanding, prejudice.

What is the solution? Well, it is not segregation. That is impossible. It is not amalgamation. Every student knows that has always failed. It is not domination. That will make the world more dangerous. It is not education. Japan has proved that. We must change the *disposition* of men. We must purify the springs and foundations of society. Pure Christianity is the only force which has ever been found adequate to working that transformation. Therefore, I say we simply *must* rouse up and Christianize this impact of our nation. We must do it through the press, through our commerce, through our industry, through the streams of travel out from us to these nations. We must have no hindering antagonism in our rear, if we are to wage a successful world-war. We must safeguard our civilization at the home base.

Gibbon, who is not a special pleader for Christianity, says, in explaining Christianity in the early days, that the individual Christian looked upon it as his responsibility to spread the blessings which he had received, within the sphere of his daily calling. We of this twentieth century must

rise up and make Christianity what it was in that age when every Christian was a missionary, in the sense of spreading his faith. Two-thirds of the communicant members of the United States, and the number is not quite so large in Canada, are now making no contribution towards the support of Christianity in the non-Christian world. Over one-third of the congregations and parishes take no part in the expansion of Christianity beyond our borders. And what to my mind is most serious, the average contribution at present is about seventy cents. And what is still more serious, multitudes of church members are giving no more to foreign missions now than they did ten,

and in many cases, twenty years ago. Although the opportunity has immeasurably enlarged, they have not kept pace with it. Let us not disappoint God, and therefore let us revise, not only our plans, but our lives and also our conceptions of God Himself. How poverty-stricken those have often been! Let us remind ourselves of our environment, of the Divine resources, of the King eternal, immortal, invisible, with whom rests all power in Heaven and on earth. Mark my word: He will not share this world with Buddhism and Mohammedanism. He shall reign from sea to sea. As he girds on His mighty sword all the ends of the earth shall see the salvation of God.

Our Debt to Interdenominational Movements

By A LUTHERAN LAYMAN

The Lutheran Church is debtor to *some* of the interdenominational movements for two reasons: 1. Because of what she has gotten from them, and 2. Because of what she has to give them.

It is not exactly fair to make one sweeping classification and criticism of "the movements." The Lutheran Church does not care to be criticized on the same basis and platform as the Church of the Latter Day Saints, yet both bodies are under the general head of "churches."

A movement that has sent to the foreign field over 4,000 picked men and women from the ranks of students (many of them Lutherans, by the way) as the Student Volunteer Movement has done, deserves consideration and criticism or commendation on the basis of its own value and work.

The Missionary Education Movement has prepared and distributed tens of thousands of valuable mission text-books (hundreds of which have been used in Lutheran churches), trained leaders, produced maps and charts by which the whole missionary world has been benefitted. It should not be condemned because of some plank in the platform of some other movement. The Laymen's Missionary Movement, which has unquestionably done much for our church educationally and financially, calls for more than adoption or rejection along with "the movements," as a whole. I am not a theologian, but as a plain layman, I believe firmly in the doctrines of the Lutheran Church as I understand them, catechetical instruction being freely practiced by my father as well as by my pastor.

I have no sympathy whatever with the movements which say, "Abandon all your doctrines all ye who enter here." I want nothing to do with any movement that "pronounces every creed as sectarian and schismatic." But instead of carefully avoiding all interdenominational movements lest a "creedless," "spineless," "colorless" Lutheranism

be ours, I do believe that a Lutheran can co-operate with the three movements mentioned above without sacrificing a word of his creed, without weakening any vertebrae of his spine or losing a red corpuscle from his blood.

I do not know enough about any other movements to speak with any authority, but I do say of these that their main object is not union of the churches.

Any one who knows them and their methods, knows that they recognize denominational differences, and operate through denominational boards. For instance, the board of directors of the Missionary Education Movement is not one of the movement's choosing, but is composed of the secretaries of the various mission boards. The object is not to unite denominations, but to help each denomination do its work to the best advantage in its own way.

Is the work of the Student Volunteer Movement worth while? Could any single denomination do it?

Would it have been possible for any single denomination to have issued the text-books and the other educational material which the Missionary Education Movement has given to all denominations? Has the Laymen's Missionary Movement done anything worth while for us? Was there any real call for the World's Missionary Conference at Edinburgh and its Continuation Committee?

Is the *International Review of Missions* a needless publication?

If any of these things are to be, it requires a certain amount of co-operation to bring them about.

Sometime ago a missionary in China spent years on the translation of a certain needed book. It was not until he had finished his task that he discovered that the same book had just been as ably translated at another mission station. A

bitter cry went up from his heart for those wasted days. And it is only right that a bitter cry should go up from the Church when there is a waste, an overlapping at one place and neglect at another, all because Christian people cannot get together for sane, sensible interdenominational conference.

Now, mind you, this is saying nothing about the translation of doctrinal books, nor the maintaining of denominational agencies where they are needed. Certainly the Lutheran Church cannot assume a "negative or careless attitude towards her great doctrines." Certainly she "must fearlessly confess those truths."

May she be preserved from ever agreeing with any man to "desert the truth and vacate the trust committed to her by God."

If there is any movement that calls her to such dastardly cowardice, let her answer in no uncertain terms.

From my knowledge of the three movements mentioned above I make three statements:

1. The Lutheran Church has received much from each for which she should be grateful. Refusal to acknowledge an honest debt is a reflection on the honesty, not of the debt, but of the debtor.

2. The Lutheran Church has much to give to each. Because of what she is and what she holds, it is possible for her to exert a moulding influence on movements that are worthy of her.

3. The Lutheran Church can co-operate in the three movements named as long as they stand on their present platforms, and take with her to every meeting the three ancient symbols, the Apos-

tohc, the Nicene, and the Athanasian Creeds, and the Unaltered Augsburg Confession of Faith; also, the other symbolical books of the Evangelical Lutheran Church, viz.: The Apology, the Smalcald Articles, the Smaller and Larger Catechisms of Luther and the Formula of Concord, and come away without the smell of smoke on a single article of her faith.

Because some interdenominational movements are decidedly objectionable, shall we shy every time we see the word, or shall we judge each movement on its own merits?

Shall we, as I recently heard suggested, play the part of the boy who, not wanting to pay the price of admission to the ball game, watched it through a convenient knothole in the board fence, hoping that a perfectly good ball may chance to come across, so that he may capture it and hasten home to have a little game in his own back yard? Or shall we, if there is a movement that will help the Lutheran Church along with other churches, to do her God-given work in hastening the time when the kingdoms of this world shall become the kingdom of our Lord and His Christ, take from it that which it has to give, and give to it from the richness of our store?

I earnestly advocate the latter policy, but if it be decided that we must, as loyal Lutherans, preach the funeral of all interdenominational movement, I take this last opportunity of laying one little flower on the grave of each of the three to which I acknowledge genuine indebtedness.—*Lutheran Church Visitor.*

The Present Situation in Japan

BY REV. DAVID SPENCER, D.D., TOKYO

It is but fifty years since Japan emerged from a state of feudalism, her whole life drawn from the musty past. There were then no schools, no code of modern laws, no modern facilities for travel and commerce. The people were sharply divided into clans hostile to each other. There was no constitutional government. There were no unity of social or political life, no deliberative assemblies. The actual moulding power exerted by religion upon the people was slight indeed. A recreant priesthood had become corrupt, profligate, ignorant, licentious. Unrest was wide-spread. The time for a revolution had come, and it began at once to manifest itself in earnest. Foreign ideas swept in, and were eagerly appropriated. The borrowing from China and Korea, which had gone on for a thousand years, now ceased, and the government turned to the West for light. From America it borrowed models for its schools, its agriculture, postal telegraph and telephone systems; from England those for its navy, its railways and steamships; from Ger-

many its medical training and army; from France and Germany its judicial system; and from all the world its modern art, science, and industries. Thus the rise of Japan, which has become the leader of the East, is the result of no magical powers, but the fruit of study, in which the books of the East played little part. A more difficult problem is to maintain the position already won, and at the same time secure the happiness of the people. The government of the new era will have to deal with growing domestic discontent. Taxation is oppressive, poverty is great; the manhood, the womanhood and the childhood of Japan are being sacrificed to the idols of unbridled industrialism. As a consequence of the hasty attempt to adjust Occidental ideas to Oriental conditions, the most contradictory conditions have arisen. The merchant, lowest in the old social scale, and seldom reliable, has been raised by the new emphasis placed upon commerce to a position of power, but without moral change to fit him for his new and immensely wider respon-



TEACHERS OF OUR LUTHERAN MISSION SCHOOL AT KUMAMOTO, JAPAN

Reading from left to right and from top to bottom, the names of teachers are as follows:

- | | |
|----------------------------------------------|--------------------------------------------------|
| 1. Prof. M. Takahashi, Japanese composition. | 11. Prof. J. M. T. Winther, Theology. |
| 2. Prof. T. Tazor, Fencing. | 12. Prof. K. Ogata, Gymnastics and Dormitory. |
| 3. Prof. T. Ogata, English. | 13. Prof. N. Kozuma, Botany, Zoology, Geology. |
| 4. Prof. T. Tamaki, Mathematics, Science. | 14. Prof. S. Fujita, History. |
| 5. Prof. S. Okamura, Mathematics. | 15. Prof. F. Takimoto, Bible (Theol. Dept.). |
| 6. Mr. B. Lakata, Secretary. | 16. Prof. S. Toyama, English and Ethics. |
| 7. Mr. K. Tahokashi, Music (Theol. Dept.). | 17. Prof. E. L. Brown, Theology and English. |
| 8. Prof. T. Yanasaki, Drawing. | 18. Prof. T. Kobo, Theology and English. |
| 9. Mr. K. Kawamoto, Drill Master. | 19. Prof. T. Fujii, Japanese, Chinese, Ethics. |
| 10. Prof. E. T. Horn, Jr., English. | One teacher, Mr. Hirano, not in group, was sick. |

sibilities. The Court remains conservative and old-fashioned, as witness the recent Imperial funeral. The idea of an Emperor descended directly from the gods, and therefore worthy of worship, clashes with the idea of physical science as taught in the schools. The demands of the civil law, that the rights of the individual must be respected, clashes with the demands of customs centuries old, which sink individual rights in the rights of the family. In dress, in language, in literature, in art, in commerce and cosmetics, in politics and poetry, rice and religion, Japan is in a transition stage, and is seeking to adjust herself wisely for her future development.

This readjustment must go on, and the resultant institutions will depend largely upon the forces which direct that readjustment. It is impossible to separate the religious question from the political, social and industrial conditions. Japan has long tried to find the soul rest which

she seeks. She first thought to find in universal education the uplifting and strengthening power she needed, and she has worked the school system till, in 1910, 98 per cent. of the children of school age were in attendance upon the schools. But education has not brought rest. She next turned to the military power, and won great victories; but these victories brought debts, heavy taxation, and still greater unrest. Moral conditions have not improved.

Some leading men in Japan have been thinking seriously of late, and one result was the "Three Religions Conference" of March 25, 1912, in which "the new government has given unmistakable evidence of a friendly attitude toward Christianity and a disposition to emphasize the place of religion in society. All the forces of her new life should lead her toward the Christian faith, and will ultimately do so if those responsible for the Christian propaganda do their duty to-



MRS. EMMA GERBERDING LIPPARD WITH A JAPANESE BABY CARRIED AMERICAN FASHION, AND TWO JAPANESE MOTHERS
Courtesy of "Tidings"

ward her. For surely it has already made great inroads, leading toward the Christian goal, and there is much to encourage. Thirty years have seen immense changes. Then there was scarcely a Church building in the land; now 1,600 of them. Then very few acknowledged our Lord; now there are 84,000 Protestant members. Then scarce an ordained native minister; now 665. Then the only Sunday Schools were close to the missionary's home; now there are 1,850 of them. Then the scholars in these schools were largely the pupils in the few Christian schools; now we have 100,000 such children in the Sunday Schools, and when 12,000 of them gathered in one hall in Tokyo recently, it made an impression that has been lasting. Then not a self-supporting Church in the land; now 174 of them, and the Church is steadily growing in power in every community where it exists.

When the late Emperor ascended the throne, he announced that his era should be known as an era of enlightenment, and during the forty-four years he was the reigning sovereign, Japan became one of the great and enlightened nations of the world.

The new Emperor in beginning his reign, has announced that his era shall be known as the "Era of Great Righteousness." Christianity will therefore have an unparalleled opportunity.

The Lutheran Mission has been laboring for 20 years. It now owns 2 mission homes, 4

chaples, and has 6 missionaries and 9 other workers.

The Kumamoto School is a plant covering 8 acres of ground, planned to accommodate 300 students. There is the main building, with class rooms, then a dormitory for 100 students, a separate dining room and kitchen equipped to take care of 100 students, and a gymnasium; also 2 homes for teachers; light buildings in all.

It was for the purpose of developing native Christian workers that this School was established by the large-visioned, heroic United Synod.

Fifty thousand dollars has been expended, and the School was opened April, 1911, with 122 students, after 100 applicants had been turned away. An imperative need is a Theological Hall, with a small hall and dormitory.

Not one of the boys is studying theology because of some saintly mother, or because his father is in the ministry, but through personal conviction, and some had a hard fight to get to the School.

During the summer of 1911 all were out doing evangelistic work, and most of them gave promise of developing into earnest, excellent workers.

A Christian helper from this school is assisting Rev. Frisby D. Smith, at Tokyo, where our General Council Board has rented a building containing a large hall, suitable for public services. The small rooms are rented to Japanese Lutheran students. This almost sounds like a Hospice.

Progress of the Gospel in Porto Rico

BY REV. E. BELFOUR, D.D., PRESIDENT OF THE BOARD



A TYPICAL HOME OF THE HUMBLE POOR

A new light has dawned on Porto Rico, and a new life is animating its million of inhabitants. The rise of religious liberty, the wide distribution and devout use of the precious Bible, and the establishment of Public Schools have created a reformation, in the spirit of Luther's great work in the sixteenth century, which is still a living force. The Roman Catholics having insisted that few people attend the Protestant services, and therefore the missions are a failure, an accurate count in Protestant and Catholic churches of about one-third the territory of the Island disclosed the following amazing result:

	R. Catholics	Protestants
Churches in towns	29	26
Services in towns	80	70
Attendance in towns	7,731	4,796
Services in country	8	102
Attendance in country	363	4,074
Total attendance	8,094	8,870

Our own Lutheran missionaries are doing themselves and their Church great credit. The Parochial Day-School, under the care of Miss May Mellander exercises an ennobling influence over the scholars, 80 in number. The Revs. Ostrom and Anderson devote two days each week to the instruction of native helpers with good results.

The Rev. C. H. Hensath, the Board's very energetic and successful Field Secretary, has been on the Island all summer, until a fortnight ago, in charge of building two cement chapels which will give a new impulse to the work, and the Church at Bayamon will also be erected soon.

And it is a peculiar pleasure to announce that at last he has been able to secure a most desirable lot for a Church in San Juan. It was a difficult task, on account of the enormous price of property in the old city, but the addition of a new section to the city has solved the problem. There a large lot in a handsome residence neighborhood was purchased at a very low price, notwithstanding the unwillingness of property owners to sell ground for Church buildings. Therefore comes the call for the erection of the long-awaited Church, for which the Women's Missionary Societies have made liberal pledges. These amounts will now be needed soon.

Another member of the Board, Rev. Alfred Appell, sends this item: "Seven young people were recently confirmed by Pastor Anderson at Bayamon, six at Dorado, and four at Toa Baja.

The native helpers in our Porto Rico work at the present time are Gabriella Cuervos, deaconess in San Juan; Lorenzo Hurtado, assistant in Dorado and Toa Baja; Pascual Lopez, in Monacillo; Juan Zambrana in Palo Seco; Guillermo Marrero in Bayamon; Alfred Mercado, a soldier in the

army, devotes his spare time to helping our work in San Juan. The converted priest is a valuable addition to the force, owing to his thorough knowledge of the Spanish language, and of prevalent conditions."

Our New Chapel at Monacillo

By REV. C. H. HEMSATH, SUPERINTENDENT IN CHARGE

I have just returned from Porto Rico this morning. Scarcely had I landed in New York ere my good wife, who met me at the dock, informed me that I must write something for the MISSION WORKER instantler! The presses are waiting, it must be in tonight! Well! There is nothing I do with greater pleasure than write for the MISSION WORKER, so here goes! Everything else must wait!

The Women's Missionary Societies and very many of their members have given my work such cordial and liberal support that my sense of grateful appreciation prompts me to write for their official organ whenever they desire, even though I have so many irons in the fire that some are burning.

My summer and autumn in Porto Rico have been most strenuous, and the homeward voyage unusually stormy. If you would care to take a peep at the crude little tent which was my sanctum, parlor, library, reception hall, dining room, kitchen, boudoir, and guest chamber, all in one, see next page. Such a trifling incidental as sitting down to a square meal only once in two days on an average, may be merely mentioned in passing, as one of the matters of course, under such circumstances. The consequent loss of 35 pounds in weight during my sojourn is not difficult to explain. Do not fail to put the compensating features in the other side of the scale, however.

The cozy chapel at Monacillo may be mentioned first. This beautiful country district, about five miles out from Catano, is thickly populated by natives. There is a large American population also, and I found the planter a very cordial and sanguine personality, indeed.

Some time ago, during a visit to the States, Miss Mellander made a plea for chapels, before a convention of Augustana missionary societies, and the response was prompt and liberal.

In taking personal charge of the erection of the Monacillo chapel, I took the liberty to make such changes in the plans as were demanded by the local conditions. Neither did I think it wise to erect a nondescript building that might be taken for anything but a church, or that required labelling for recognition. I improved the architectural features of the building thus adding to



SWEDISH AUGUSTANA WOMEN'S CHAPEL AT MONACILLO, FIVE MILES FROM CATANO, JUST COMPLETED

its beauty and utility, without adding materially to its cost. I wanted the untutored native living in his rude hut to recognize this place as something beyond the ordinary—*God's house*—and at the same time a building which would appeal to the more cultured mind and taste of the American population.

This photograph of it was taken while the work was in progress. Since the scaffolding has been removed, art glass has been placed in the upper portions of the windows, which are Gothic in shape. Blinds have been provided for the lower openings. The woodwork is painted a "stone gray," the window blinds and sash will be white, the ceiling is open truss-work painted with a "weathered oak" finish. The effect is beautiful in its simplicity. The walls are reinforced concrete, their dimensions being 26x40 feet.

If you would know whether the work meets with the approval of those living in the neighborhood, the native in his impulsive way, folded his hands, and in quaint Spanish said: "Very beautiful!" One old man more enthusiastic than the others added "When this is finished we will have to have a baptizing,"—meaning a dedication. One gentleman was more interested perhaps than



THIS IS HOW SOME CHURCH BUILDING
SUPERINTENDENTS LIVE IN LUXURY

others, said: "With the material at your disposal, and the men you had to work with, I am sur-

prised at the result. I feel like writing a letter of appreciation to your women's societies."

But the most remarkable commendation came from a man who furnished most of the sand for the building. I had some trouble in securing sand, and finally I bargained with this man. He made no price but said I was to take all I needed, and pay him what I thought it was worth. When I came to settle the bill he said: "I will charge you nothing for the sand. You have so improved the neighborhood by putting up this building, and so added to the value of our properties that the sand costs you nothing at all." The following day I was hard at work, and had nothing to eat. Whether he knew this fact I do not know. But he came over and wanted to know whether I would take coffee with him? I do not drink coffee as a rule, but I could not refuse this invitation. When I entered the home, I was given a place in the best room, where the table was ready, upon it a pot of good, hot coffee and a plate of bread spread with butter—not only on one side, but *all* around! This man was a white Porto Rican, and a Roman Catholic. I was told subsequently that he expressed the desire that his children might enjoy the benefits of a church

Mrs. Ostrom's Letter to a Friend

(NOT WRITTEN FOR PUBLICATION)

It is nearly thirteen years since our Lutheran Mission was established here in San Juan. Our Spanish members distinctly recall with what joy they then for the first time heard the beautiful hymns which were something entirely new to them. It was the singing which especially won their hearts, and they gladly invited others to come. Later on, when they saw the missionaries coming to their homes to invite their children to Sunday School, some parents would hide their children under the beds. As a rule the natives do not want to seem so discourteous as to openly refuse, hence they say yes to everything, whether they really mean it or not. But little by little the Sunday Schools began to grow, and they are still growing.

Missionary work in Porto Rico is very hard, since it is difficult to retain the interest of the people. They are so fickle-minded and unsteady. Here in San Juan it is especially difficult because we have had no Church building like other denominations. All these years services have been held in rented houses, the missionary's family living in the rear rooms. As you know, we have had to move several times. At present we have a saloon and restaurant below us to which we strenuously object, yet heretofore nothing better could be done. Can you imagine how overjoyed we are at the fact that a

splendid Church lot, far finer than any of us ever dreamed of, has lately been secured by Rev. C. H. Hemmuth in the most beautiful residential section of the city! Now for a Church to correspond with the choice location! Won't we be happy to worship in quietness and peace free from the distracting noises which now hinder us from the lower regions.

There are thousands here in San Juan whose religion consists solely in prostrating themselves before crosses and paintings and images. They have been taught to worship the saints, to go to them in prayer, and expect everything through or from them, instead of going to Jesus, who said, "Come unto Me, and ye shall find rest unto your souls." Thousands have never seen a Bible, nor read the precious Gospel and promises therein. The masses are ignorant, superstitious and very indifferent in spiritual matters. Still we find some souls, who are earnestly seeking the way of salvation.

Our English congregation consists of English-speaking negroes from the neighboring Islands, altogether different from the American negroes. They are very faithful to our Church, and it is always filled at the Sunday evening services. We have a choir which sings two and sometimes three anthems. The choir has decided to work for an organ for our new



A GROUP OF PORTO RICAN GIRLS PREPARING FOR CHRISTIAN WORK

Church, by giving extra musical programs now and then. These people are poor and have a hard time to get along, but they are willing and anxious to give what they can. One penny means ever so much more to them than five dollars would mean to many of our Church members in the States.

Rev. C. H. Hemmuth, under whose supervision the tasteful new chapel is being erected, not only "bosses" the job, but he works right along with the men, and most of the time he takes hold of the heaviest end. Many natives in that place live in thatched huts. The only piece of furniture may perhaps be a bed, but hammocks are mostly used. Small rude boxes serve as chairs. Outside the hut is another small shack, in the centre of which are piled a few stones, on which a fire is built and the cooking is done. Their food consists mostly of rice and beans. Gourds and cocoanut shells are used to a great extent as dishes. There is no dining-room table. Each person takes his or her "dish," and enjoys it wherever may be convenient. Among the poorer classes one seldom finds a family eating the meal together at a table. But amid their humble dwellings and poverty, they are very polite and courteous to every one. Our native helper, Pascual Lopez, has done a good work in this part of our mission.

Sad to say, the spiritualists are working hard among both the rich and poor, and are gaining ground fast in Porto Rico. While the Catholic Church in past years reigned supreme, she did little or nothing for the religious and educa-

tional uplift of the poorest classes of the people. Hence they are ready to accept anything that comes along.

Now that the Stars and Stripes are planted on this beautiful Island, we feel that the inhabitants are nearer to us than ever, yea, they are looking to you and to me for spiritual help and comfort. Let us do what we can for them, give what we can, and when we can not give we can pray. Prayer is an important and mighty factor.

We have now in our Mission seven organized congregations, four mission-stations, and ten Sunday Schools. May God richly bless you all in your endeavors for our welfare and progress, and may he also bless us in our work.

Industrial Department Some Dity

By MRS. W. M. REHRIG, MAUCH CHUNG

Soon after taking up the work in Porto Rico, six years ago, Mrs. Ostrom, through sympathy for the poverty-stricken people, felt the need of helping the very poor and unfortunate women by buying from them the drawn-work which they offered for sale, and also by giving them orders for more, so they could care for themselves. In many cases she is obliged to buy the cloth, cut it and give them the pattern to work by, then go to their homes and personally see that the work is done. Otherwise she would have to wait for months to get it. Since there is no stability of character in these people, the most trifling affairs give them no compunctions of conscience in breaking a promise, hence to trans-

act business with them means nothing more than dealing with over-grown children.

The Governor of the Island has recently expressed his opinion about the industrial institutions of all denominations as being the ideal way to train these people to a higher standard of Christian citizenship.

There is a new industrial school, the gift of Hon. Geo. O. Robertson (Methodist), of Detroit, which is considered the most vital contribution yet made to this phase of mission work on the Island. Hon. Wm. Jennings Bryan has also contributed a department of this school, all his own, which is to be called "The Bryan School of Citizenship," where civic righteousness will be taught.

Through the example of these good Christian citizens of the States, will not some of our Lutheran friends of the Porto Rican cause rise up to meet the critical situation in our work, which was established prior to all others? If we cannot take the initiative in this aggressive and most commendable enterprise, we can at least follow.

Porto Rico women need to be taught that work is honorable and may be done for the extension of God's Kingdom. My dear readers, what can you do, either personally or in getting individuals interested in your society to lend to this cause a prompt and much-needed aid?

The Missionary's View Point

A FIELD PICTURE OF RETRENCHMENT

The missionary sat in deep thought. The look on his face was sad beyond expression. In his hand he held a letter which he had just been reading. Evidently it had brought him disquieting news. Many minutes he sat motionless. Suddenly he fell upon his knees and began to pray:

"O God, Merciful Father in Heaven, have pity upon my poor people! Help me for their sakes to bear this stroke. Teach me what to say to them. O God, spare them this trouble. Open the way, Send Thy Spirit upon the homeland, that this great sorrow may not engulf us. How long, O Lord, how long?"

When he rose, the lines of care were deepened, and the buoyancy of manner was gone. He acted like an old man, stricken with palsy, yet he was in middle age and fullness of his powers. He had come to the crisis in his faith.

Yes, after all these years of Christian belief and life and service in the mission field, he was now meeting his hardest spiritual test. The confidence he had reposed in the Church seemed slipping from beneath his feet. More than that, the confidence he had known as a servant of God—the reality of his own personal faith—seemed shaken by this new experience. It was the critical

hour. What had brought it upon him? What was in the letter received that hour from America, that had stricken him as swiftly and pitilessly as a jungle fever or the plague?

The letter was full of tenderness and sympathy, of personal regard, of brotherly kindness, to soften the stroke. But it was compelled to say that Retrenchment was inevitable. The Board recognized the justice of his plea for a helper, but not only must refuse that, but did not see how his own work could be maintained while he was on furlough. Perhaps he could suggest a way, etc.

So this was the outcome of his long years of self-sacrifice. Worn out, absolutely needing change of climate, he must leave his field without a leader, when the demands were greater than ever. The pleas from the out-stations had been so pitiful that they had taken his last ounce of nerve force. He had dreamed of reinforcement, and awakened to RETRENCHMENT!

The fateful word burned itself into his brain. Oh, if only the church members at home could know what that word meant to the missionary on the field, surely they would never allow it to be heard again! His people must be left—

HIS PEOPLE! That was the crushing thought. It was not merely that they should be left without a shepherd, but **HOW COULD HE EXPLAIN TO THEM?** What could he say for the Lutherans of America, living in the Christian land of liberty and light? How could he save the faith of his people in Christianity, when Christians knew how millions of the heathen were dying without knowledge of a Saviour, yet could not give one hundred cents a year to send the gospel to them?

Again he sank on his knees: "Father, forgive them, they know not what they do!"

* * *

They found him as he had fallen. Providence spared him the humiliation of explanation. His death might save his people's faith. For him it was not Retrenchment but Enlargement!—Adapted from *Missions*.

Home Mission Announcement

The Executive Committee of the Missionary Society of the General Council has given the chairman of Home Missions permission to put into action, at once, a plan to complete the \$15,000 fund before the biennial convention at Toledo in 1913. This plan will soon be in the hands of the Synodical and Conference Society Home Mission committees. Their immediate, active and earnest co-operation will assure the desired result—an additional \$1 per member.

Mrs. GEORGE H. SCHNUR, *Chairman*.

The President's Letter

The latest reports from Japan tell us that regular work has begun in Tokyo, where at last a place of worship has been rented, and Rev. F. D. Smith has secured a native assistant. Rev. Edward T. Horn, Jr., is teaching in the school at Kumamoto. [See the accompanying photograph of the faculty of the institution.—EDITOR.]

The reports from India make much larger demands than our treasury can meet. The cholera seemed to have passed; but owing to floods during and after the prevalence of the disease, Miss Schade's school buildings were too damp and were rendered so unsanitary, that it is necessary to raise them all. The bungalow at Bhimawaram and Jaggampet are a necessity. All the letters plead that we absolutely must have more women missionaries. At least three should now be in training in the Mary J. Drexel Home. I hope the women will take this seriously to heart.

Rev. Mr. Holmer and wife, and Rev. Mr. Withing and wife, of the Swedish Augustana Synod, have safely arrived at Rajahmundry by this time, and Rev. R. Arps and wife, and Miss Mary Borthwick sailed from Naples on November 1st. Five additions to our force this year encourage us, but we hope for three men for India, and two men for Japan, as well as an additional woman-physician, and two men for the general work this coming year.

The Board, and the Mission, and the Churches on which we depend greatly, need the prayers of all our women. Our work will depend on your generous contributions.

EDWARD T. HORN.

Missions In Sunday School

ON ONE SUNDAY EACH MONTH

BY CORDELIA KLUSMEYER, EASTON

A monthly period of twenty minutes on Missions was introduced into my own school through interest awakened in the delegates who had attended the Sunday School convention of the Allentown Conference at Bethlehem. It was then the teachers realized the fact that many of our boys and girls are not only ignorant of mission work, but worse still, they are selfish, not knowing what self-denial means. What kind of material is this, out of which to make a missionary church of the future?

We then wrote to Dr. Charles L. Fry, of Catsaqua, for literature, diagrams, maps, charts, that would appeal to the eye and hold the attention.

The teachers had decided on the third Sunday of each month, and the closing twenty minutes for our mission period. On our first trial Sunday we had a full attendance and our pastor was



THREE WANDERING PRIESTS IN INDIA, WHO GO ABOUT SINGING, AND BEGGING, AND TELLING THE PEOPLE ALL KINDS OF UNTRUTHFUL PROPHECIES

the leader. Our theme was the pitiful need of India, and he dwelt on the child-wives, and their hard lot in life. The illustrated leaflet "Sixteen Startling Sentences on India" was given to each teacher and scholar in all the grades. Since then leaders have been chosen month by month from the teachers and the older scholars, and much latent ability has been found, which only needs a little urging to awaken.

The children gladly anticipate the coming of Missionary Sunday, and each leader tries to make his or her talk as simple and practical as possible, so that the smallest or dullest can at least grasp something.

At no time have the leaflets been seen lying on the benches, since each leader asks that the children take the leaflets home, and if they cannot read them themselves, to get some one else to read it to them.

Our aim is to teach all the scholars that mission work is not to be thought of lightly, but as something that needs our prayers, as well as money, and we feel that much good will come from these studies. By all means test the matter for yourself and be assured.

A Uniform Name

The Philadelphia Society, on the recommendation of its President, Mrs. Cassaday, unanimously resolved to change its name, so as to conform with the General Council Society. Instead of continuing to use the terms "Home and Foreign" (which exclude Inner Mission work), the all-inclusive title "Women's Missionary Society" was adopted. Why not make this same change all along the line? The suggestion is kindly and heartily offered to "Ladies' Aid Societies" as well. Wouldn't it be a fine thing if we would all have identically the same name, and combine all our forces in the same work?

Women of the Bible

By MRS. C. F. MARTZOLFF, ROSEVILLE, OHIO

To do justice to a subject so comprehensive one might write a volume, and not a mere paper. From Eve, "the mother of all living," down to Priscilla, one of Paul's "helpers in Christ Jesus," the women of the Bible attract our attention, teach us a lesson, and, most of them, deserve our esteem. It is true there are those whose lives teach a negative lesson, who are examples to be shunned. It is also true that there are fewer in this reprehensible class than in that larger list who have some virtue to commend them; though the sacred historians describe impartially the deceit of a Delila, the wickedness of a Jezebel, or the piety of an Elizabeth. They chronicle alike the detestable sin of a Potiphar's wife, or the mistake of a Martha; the commendable act of Abigail, or the "faith unfeigned" of Lois and Eunice. Their records all alike revolve around the one great, central figure, Christ, and the men and women whose biographies blend for a time with the narrative are but incidents along the way. So the information we have about many of these women is very slight, some of them not even being mentioned by name. Thus, we know that Egyptian princess, who saved, raised and nurtured the "great law-giver" as her own son, only as "Pharaoh's daughter"; and that woman whose wise counsel delivered her city from Joab's besieging army by destroying the "man of Belial," who was the object of their attack, is called only "a wise woman of the city," but the title she gave herself, "a mother in Israel," is still used to designate the faithful. Even those two who received again their sons from the jaws of death, the one by the man of God, Elisha, whom she had served, the other through the compassion of our Lord, are known to us only as the "Shunammite woman," and the "Widow of Nain." So, too, many of the New Testament characters are introduced to us with only the words: "There was a woman." Who she was did not matter, if only we grasp the significance of the incident as it relates to Christ and our salvation. Often, in regard to the erring ones, both of that day and this, we see only the offence, and utterly fail in our "charitable construction"; we magnify the fault, and forget the faith. So we are accustomed to think of Eve only in connection with her great transgression, but what of the faith, that, rising above the gloom of banishment, rising even above the pangs of pain that were her peculiar punishment, could yet say "I have gotten a man from the Lord." And, later, when the anguish of earth's first tragedy was piercing her woman's soul as it could pierce no other; when she had seen one son a murderer and the other his victim, yet, when another was

born to inherit the all too palpable curse she "called his name Seth, for God, said she, hath appointed me another seed instead of Abel, whom Cain slew." If she did not understand that ages must elapse ere her Seed should bruise the serpent's head, still she believed that the promise was sure. God had said to the serpent: "I will put enmity between thee and the woman." We hear much of the enmity of Satan, but the enmity of woman to Satan did not cease with Eve, and has served to diminish his victories.

But not all the daughters of Eve accept salvation. Many, like Lot's wife, are still "looking behind" them; looking back at the earthly homes they cannot be resigned to leave; looking back with longing for the "things that perish"; looking back with regrets for the "pleasures of sin"; looking back to the kingdom of darkness, instead of forward "for the Kingdom of God." Would that we might all, like Paul, do this one thing, "forget those things which are behind, and reaching forth unto those things which are before, press toward the mark of the prize of the high calling of God in Christ Jesus."

Always the things that are before, both in this world and the next, might paraphrase the poet's line and say, "Hope springs eternal in a woman's breast." Even though she be a bondswoman; even though she be an outcast, wandering in this world's wilderness; forsaken by the father of her children; yet the voice of an Ishmael may still reach Heaven, and the heart of a Hagar thrill with hope and help from an Angel of God. Hagar's mistress "had dealt with her hardly."

For Sarah had her faults. Twice at Abraham's command she had said: "He is my brother." But perhaps she herself was not averse to having her great beauty attract the notice of kings. She laughed at the prophecy of the angels, but later she learned the answer to the question: "Is anything too hard for the Lord?" and St. Paul says, she "died in faith." God rewarded her faith, and forgave her faults. Forgave, not excused them. Doubtless He did not excuse Rebecca for the fraud she instigated Jacob to practice to obtain the blessing which, by faith, she knew was his right. But the immediate result was his exile from home, for with the ostensible object of securing a wife of her own people she contrived his departure from the wrath of his brother.

He goes to be the hero of that Romance of the East of which the beautiful and beloved Rachel is the heroine; how very beautiful and how well beloved is proven by those fourteen years of servitude, and by the particular love Jacob had for her sons. They were not the sons

of an idolatrous mother, even though she carried away her father's idols. For that she recognized God's judgment, worshipper Him in prayer, and acknowledged His power and mercy are shown by her own words. But it was from her less beautiful and less beloved sister Leah that was to issue the line of kings even "until Shiloh come." Her vain and oft-repeated hope of being beloved by the father of her six sons, as evidenced by her pathetic utterances at their birth, was recompensed by the God whom she praised at the birth of Judah.

And into the life of Judah there also came a woman. A woman of whom he was forced to acknowledge: "She hath been more righteous than I." Many who sit in judgment on the sins of women would be forced to the same confession if their own guilt could be proven. And how few would dare to cast the first stone if they had always to meet Christ's challenge, or live up to Christ's law of purity in Matt. 5. There is but one standard of morality in Christ's law, even as there is but "one Lord, one faith, one baptism." And it was her faith, not her works that saved Rahab, the harlot, not because she was a harlot, nor because she received the spies, but because of the faith which preceded her works, and led her to declare that "the Lord your God, He is God in Heaven above, and in earth beneath."

It was the same faith that gave Hannah her son Samuel, "asked of God." "Therefore," she said, "I have lent him to the Lord." In her prayer, which was also a hymn of praise, she says: "There is none holy as the Lord, for there is none beside Thee: neither is there any Rock like our God. He raiseth up the poor out of the dust to make them inherit the throne of glory. He will keep the feet of His saints." Other sons came to this mother, but every year she brought a gift to this one who "ministered before the Lord." If we had more pious mothers who would dedicate their sons to the Lord from childhood, we would have more men to "minister unto the Lord." "More men!" is the cry of our synods, our seminaries, our mission boards. More Hannahs, to "give their sons unto the Lord," is the desire of our Women's Aid and Missionary Societies.

A mother's love is manifested in many forms, and one of the tragedies of motherhood is the pathetic story of Rizpah. Neither death nor disgrace could efface her mother's love, nor fright or fatigue make her cease her lonely, weary vigil, by day and by night, till the dead bodies of her sons were at last laid to rest. The story of her devotion has its counterpart in that of the filial devotion of Ruth to Naomi, her mother-in-law. Her story has formed the theme of so many beautiful compositions that I will dismiss it with

one thought. She was not an Israelite, but a Moabitess. Her filial devotion was a virtue born of faith. It was not so much that she said: "Where thou goest I will go," and thy people shall be my people," as that she said, "Thy God shall be my God."

Yet loyalty to God's people must argue some faith in God Himself. It is the purest form of patriotism, and is beautifully exemplified in the love story of Esther. Those who serve God's saints, those who help God's helpers, are serving God himself, and shall in "no wise lose their reward." Thus the widow of Sarepta, who sustained Elijah, found her barrel of meal to waste not, nor her cruse of oil to fail, but better still, when her son was restored to her alive, announced her faith with the words: "The Word of the Lord, in thy mouth, is truth." Always are those works rewarded which are the fruit of faith, and not those which are "done to be seen of men." We have both men and women, to-day, and have them in the Church, whose principal motive in what great thing they do is to have it known to men, published far and wide, applauded; their names perpetuated and glorified.

Not such was the motive of the widow, whose two mites were all that she had, and whose deed, *without her name*, has been commended for ages as worthier than that of those who give a portion of their abundance. Not of such was that Dorcas, of the New Testament, whose name is to-day the synonym of woman's charities. Not of such was Lydia, the seller of purple, who opened her house to the apostles with the words: "If ye have judged me to be faithful to the Lord, come in." Not of such was Mary, the mother of John Mark, at whose house people gathered to pray. Nor Phoebe, a servant of the Church, whose work was to be sanctioned and assisted by the Church. Nor Priscilla, who had a church in her own house, and to whom, with Aquila, not only Paul gave thanks, but also all the Churches of the Gentiles.

These noble women contrast with Sapphira, who, with Ananias, pretended to great piety, with a lie in their hearts! St. Paul says there are "those who glory in appearance, and not in heart." Theirs is not the "faith which worketh by love." Such faith as that of Mary, sister of Lazarus, whom Christ commended as having "chosen the good part that shall not be taken away from her": who poured the costly ointment over the feet of Jesus, as saintly women to-day, "constrained by love," ever pour the costly ointment of sacrifice at His feet, and only a Judas derides! We learn not only the lessons of faith and love, but of gratitude and humility. Peter's mother-in-law, healed of her sickness, posed neither as a favored invalid, nor an honored heroine of a miracle, but arose and ministered unto them. So of her who

annointed His feet with ointment. Jesus said: "Her sins, which are many, are forgiven; for she loved much." And she who, through faith and love, broke the alabaster box of ointment, very precious, to anoint His head, secured a memorial "wherever the gospel shall be preached, throughout the whole world." "Very precious" to-day, are to Jesus the alabaster boxes of faith and love and charity which women break for Him.

With what great humility did the Woman of Canaan beg for only the crumbs which fall from the Master's table. And Christ said: "Great is thy faith. Be it unto thee even as thou wilt. And her daughter was made whole from that hour." Oh, ye, in whose power it is to-day, to dispense the crumbs of Gospel comfort, deny it not to the heathen women who still need that their daughters should be healed!

Humble in her faith, and modest in her wish to avoid notoriety, was she who was healed by touching the hem of Christ's garment. So, if we cannot anoint His head with costly ointment, we may have the modest privilege, in the crowds that clamor for notice, of touching, with faith, His garment's hem!

In contrast with this humility was the ambition of the "mother of Zebedee's children," ambition, not for herself, but for her sons. But she learned the lesson, for we read of her later as she followed Christ to Calvary, and, perhaps, better understood the nature of His Kingdom. And to-day a mother's ambition still centers in her sons, and evermore, among the faithful, goes up the prayer: "Grant that they may sit with Thee in Thy Kingdom!" A mother's prayers, a mother's tears, a mother's love, a mother's hopes! The purest of them all was found in her who was so "highly favored" as to be the mother of the Son of God. In their righteous indignation at the deplorable worship of the Virgin Mary, who was, of course, only a woman (but "What a Woman!"), many Protestants have gone to the other extreme, and do not give her the honor due her. She holds an honor to which no other mortal ever rose. From her alone Christ derived His humanity; her chaste body was overshadowed by the power of the Highest; her pure soul did magnify the Lord; her spirit rejoiced in God, her Saviour. And, poetess, and prophetess, her Magnificat is and shall be sung through all the generations that call her blessed! It was not entirely unusual for woman to possess poetical talent, or the inspiration of prophecy, or the right to rule. There was Deborah, one of the judges of Israel; Miriam, the sister of Moses, whose beautiful song a British poet has couched in our own language:

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah has triumphed, His people are free!"

Elizabeth, mother of John the Baptist, who was

filled with the Holy Ghost; Anna, a prophetess, who departed not from the Temple, and gave thanks for Christ.

Their ability was recognized not only in the Old Testament, but in the New, as in Acts 2, and by Paul, who commends so many of them, while his injunctions to women who were unfit for such service is often misconstrued. I think Christ's reproof of Martha is also often misunderstood. The fact that he commended Mary for having chosen a good part, did not mean that Martha's part was entirely condemned. She had a faith that testified: "Yea, Lord; I believe that Thou art the Christ, the Son of God." But she had made a mistake. She was "cumbered about much serving; careful and troubled about so many things" that she was in danger of letting it occupy her mind to the exclusion of Christ. Alas! that most of us are still "cumbered with much serving; careful and troubled about so many things." No doubt Christ meant that the "one thing needful" was trust in Him, delight in His counsels; but perhaps He also meant that women do less of such serving, prepare fewer things, that she may have more time to sit at Jesus' feet. I have always had a sympathy for the Marthas, who are cumbered, often against their own inclination. Even in the organizations within our church, nothing can be done without a "banquet." It is more the custom to acquire zeal by eating together, than by consulting together with the Lord. Everything is celebrated by eating, drinking and being merry. Most people would rather "eat and be merry," than be edified. And woman has little time to sit at Jesus' feet, because she is expected to serve refreshments. Then it ceases to be "ministering to Christ." Let us never lose the motive of ministrations in the pleasure of feasting, but minister as those women of the Bible who ministered unto Him through life, and in death. Of these was Mary Magdalene. To Christians her name should not be the symbol of a fallen class, but of a forgiven, purified womanhood, a disciple of the Saviour. Of that eminent number who followed, not only "afar off," but even to Calvary, to the very foot of the Cross, to the grave to see where they laid Him.

And then when the old Sabbath was forever past, in the dawn of that first Lord's Day, while the darkness was yet around them; not only the darkness of Nature, but the darkness of Sorrow, and of Sin, these faithful women come again to the tomb to minister to the dead, and upon them bursts the light of the first Easter glory; and to them is vouchsafed the vision of the Angels; and for them, and us, was the stone rolled away; and for them, and all women, was the "Fear not"; and to them, and to us, the risen Saviour's first behest to "Go, go quickly, and tell!"

The Spirit of Christmas

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow-men are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas. —Henry Van Dyke.

Stable Room

[The first picture is of the Virgin Mother, as she arrives at the Inn, on that first Christmas Eve, pallid and exhausted by the long hard journey.]

At the door she swooning lay,
Christly-laden, travail-worn.
Soft she sighed, "Ere break of day
Must my blessed One be born!"

[The second picture is of the Inn-Keeper, sordid and mercenary, debating the question within himself.]

Angels at his heart-strings pull,
Slow he counted up his gains.
"Nay," he said, "the inn is full;
Naught but stable-room remains."

Fooll! Refusing Mary rest
Cost his house the Heavenly Guest.

[The closing stanza refer to ourselves, in this Advent Season.]

Knocking still at every door,
So the sweet old legends run,
Mary pleadeth as of yore:
"Birthplace for my blessed Son."

God! What if we too shall say
"Naught but stable-room to-day?"

—MRS. EMILY J. LANGLEY.

Have I Eaten My Morsel Alone?

Job XXXI:17.

When the calamities of the venerable patriarch Job came upon him like a sudden avalanche, he wondered whether this might be as a punishment for some sin, and he began to search his heart in an attempt to find out what wrong he had committed? Knowing that he was innocent of any gross iniquities, like highway robbery or deliberate theft, he looked up into God's face, and humbly asked of his Maker whether he had been mean and selfish enough to wear purple and fine linen, and fare sumptuously every day, in cold unconcern for the hungry Lazarus at his gate, leaving him to the tender mercy of the dogs?

"Have I eaten my morsel myself, alone?"

The patriarch spoke in scorn;

What would he think of the Church, were he shown

Heathendom, huge, forlorn,
Godless, Christless, with soul unfed.

While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"

The mighty Apostle cried,
Traversing continents, souls to seek.

For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread;
But we eat our morsel alone.

Ever of them who have largest dower

Shall Heaven require the more;
Ours is affluence, knowledge, power,

Ocean from shore to shore;
And East and West in our ears have said:

"Give us, give us your living Bread!"
Yet we eat our morsel alone.

"Freely as ye have received, so give,"

He bade, Who hath given us all;

How shall the soul in us longer live,
Deaf to their starving call;

For whom the Blood of the Lord was shed,
And his body broken to give them bread,

If we eat our morsel alone?

—Dr. Alexander, Bishop of Derry.

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The Sanctuary of Missions

THEME FOR THE JANUARY MEETING—*The Light to Lighten the Gentiles.*

Leader—How beautiful upon the mountains are the feet of him that bringeth good tidings.

Response—That publisheth salvation; that saith unto Zion, "Thy God reigneth."

Prepare ye the way of the Lord, make straight in the desert a highway for our God.

O Zion, that bringest good tidings, get thee up into the high mountain;

O Jerusalem, that bringest good tidings, lift up thy voice with strength;

Lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Arise, slune; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people:

But the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Tell it out among the heathen, that the Lord is king.

For my name shall be great among the heathen, saith the Lord of hosts.

PRAYER.

Lord, bless the missionaries in far-away lands, as they labor for Thee. Are they staggering under heavy burdens? Lord, be Thou their burden bearer. Teach them the wonderful secret of such supreme trust in Thee, such a recognition of the Father's love and care as shall lift all burdens and relieve from all anxiety. Are they lonely and isolated? Give them a vivid sense of Thy presence. If any are sick or in danger, be Thou to them a strong tower of refuge and defense. Grant them the desire of their hearts in bringing many souls to the blessed light. And, O Lord of the harvest, multiply their numbers. Send forth more laborers into Thy harvest, for Thy blessed Name's sake. Amen.

LUCY RYDER MEYER.

LITANY FOR THE FEBRUARY MEETING.

Leader—Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name, through Jesus Christ, our Lord.

Response—Amen.

Hear us, O Lord, as we make our supplication for the heathen that have not known Thee, and for the kingdoms that do not call upon Thy name. Hear us, good Lord, and while we plead for others, lay not our own sins to our charge.

Hear us, good Lord.

By Thy great pity for the souls of men, by Thy compassion on the multitude famishing for the Bread of Life;

We beseech Thee to hear us, good Lord.

By Thy revelation of Thyself to chosen witnesses, by Thy commandment to baptize the nations, by Thy sure promise, "Lo, I am with you always,"

We beseech Thee to hear us, good Lord.

That it may please Thee to send forth laborers into Thy harvest;

We beseech Thee to hear us, good Lord.

That it may please Thee to fit and prepare all missionaries for their ministry, bestowing upon them the manifold gifts of grace, and making them true workers of righteousness and helpers of mankind;

We beseech Thee to hear us, good Lord.

That it may please Thee to move Thy people freely to give of their substance for the increase of Thy kingdom and the salvation of all men;

We beseech Thee to hear us, good Lord.

That it may please Thee to encourage and sustain the converts to the faith in heathen lands, making them strong to endure enmity and patient under reproach;

We beseech Thee to hear us, good Lord.

That it may please Thee of Thy gracious goodness, shortly to accomplish the number of Thine elect and to hasten Thy kingdom;

We beseech Thee to hear us, good Lord.

Lord of all power and might, who art the Author and Giver of all good things: Graft in our hearts the love of Thy name, increase in us true religion, nourish us with Thy goodness, and of Thy great mercy keep us in the same; through Christ, our Lord. Amen.

India Box Needs

BY MISS MARY MILLER, DEPARTMENT CHAIRMAN

The boxes arrived about a month ago, and I suppose I should have written at once, but I waited until I could send a list of needs for the coming year. The contents arrived in good condition. The nine boxes sent from Philadelphia gave us no trouble at all, because we had the complete list of articles. If those who send from Canada and New York would also furnish us such a list it would save us much annoyance. One list said there was contained therein "one box of drugs." When the custom house inspector asked to see this, of course, it was at the bottom of the big box, and had to be gotten out; then it was no easy matter to repack the box. Another had a few physician's samples on top, and that meant for the officials a search through the entire contents. Our faithful house servant always goes with us, sees that all boxes are in proper shape for further shipment, and takes them down the canal. About five miles below Dowlaish-

waram they are put on bullock bandies and brought to the hospital. Our servants are always eager to help unpack the boxes. They think themselves very well rewarded for their labors when they each receive an old bandana.

For the coming year we should like to have 2 dozen white *summer* bed spreads (those which you usually send are too heavy for the "dhoby" to handle and are easily beaten to pieces on the stones and are very hard to dry during the rainy season); 3 dozen pads, 30 by 22 inches; 2 dozen 12 by 18 inches; 8 dozen sheets (unbleached), 24 by 14 yards; 9 dozen draw sheets, 2 by 1 yard; skirts and jackets for children from 6 to 12 years of age; 5 dozen skirts for adults; shirts for boys ranging from 6 to 12 years. We have a good stock of adults jackets, pillow cases, towels and infants' garments on hand. We should, of course, need the usual amount of gauze, cotton, etc.

AMY B. ROHRER.

Honor Roll of our General Council Society

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

The Fall Convention season has been with us again, and is now but a memory. Much time and thought were expended on the plans for these meetings, and hundreds of women traveled miles in order to attend them. Reports were given, important business transacted, inspiring addresses were made and fervent prayer offered. Were all these preparations made for the brief convention days alone? Surely not. Only our future work will estimate the results of the knowledge gained, the enthusiasm and inspiration acquired by this coming together of our Christian women, united in one common cause.

One immediate effect is the endorsment of the General Council Society's plans for united work, by the taking out of memberships in that body. From all districts come the reports, a number of which will be published later. The following have been received: Mrs. W. Z. Sener, Miss Anna Sener, Mrs. Jacob F. Trexler and Trinity Girls' Mission Band, all of Trinity Church, Lancaster, Pa.; Miss Clara E. Hartman, Grace Church, Lancaster; Mrs. Anna R. Schlegelmilch, Mt. Joy; Baby Myra Louise Swartz (presented by her grandparents, Mr. and Mrs. Harry B. Swartz, Lancaster), of Grace Church. This gives the Lancaster Conference Society a long lead on the Honor Roll, with 18 life members to its credit.

Mrs. John W. Richards, of Lima, president of the Ohio Synodical Society, was honored with a membership by that body, and Mr. W. R. Baker,

of Zanesville, also became a life member. Salem Society, of Elizabethville, Pa.; St. Mark's, of Williamsport (presented by Mrs. Dietrick Lamade), and the Danville Conference Society were announced at the latter's Convention in Jersey Shore. Mrs. Ira F. Frankenfield, president of the Pottsville Conference Society, presented a membership to Miss Mary S. Borthwick, our new zenana worker, to be credited to the Pottsville Conference Society. Mrs. Mary Beck Waha was honored by Trinity Society, Catasauqua, on her marriage and removal to the Isle of Pines, W. Indies. It proved a most acceptable wedding gift. Mrs. J. O. Knipe, ex-treasurer of the Norristown Conference Society, after her many years of service was made a life member by the Society. The Philadelphia Society tendered a well-deserved tribute to Mrs. Samuel Laird, "the one woman who above all others in this home land made our Medical work in India possible." The same Society took similar action for Miss Mary Welden, who had been its competent treasurer for the past 17 years. The Ladies' Aid Society, of Bethlehem Church, Philadelphia, added the name of Miss Emilie L. Weiskotten, the efficient head of our Hindu Girls' School in Rajahmundry. Another teacher-missionary, Miss May C. Mellander, of Catano, Porto Rico, was fittingly honored by the Pittsburgh Conference. Mrs. Everette C. Rote, of Reading, and Mrs. Godfrey Hess, of Williamsport, are also welcomed to the Honor Roll. (See last page of cover.)

Enterprising Lutheran Women in the South

BY THE GENERAL COUNCILS' REPRESENTATIVE AT THEIR CONVENTION

Ten years ago, with a small group of 50 members worshipping in an upper room over a business warehouse, the present substantial free-of-debt, gray stone, Lutheran Church of Atlanta, was but a dream. Then there was no money in sight, and no Church Extension Fund to draw on, but there was large faith, large vision, and splendid leadership, strengthened by the willing support of 50 loyal hearts.

On November 12, 1912, the biennial meeting of the United Synod South was opened in the dream church of ten years ago, now grown to a membership of 400 Lutherans, under the guidance of a wide-awake pastor, assisted by a parish helper, whose energy and initiative astonished every delegate of both the Synod and Woman's Conference. She it was who located every person, and they said not once had she shrunk from any request of her pastor, no matter how difficult it might seem at first sight.

It was at the invitation of this Atlanta congregation that the Women's Missionary Conference opened its fourth biennial convention. I was privileged to meet with this body of consecrated leaders and their large vision strengthened my own faith, and heartened me to attempt greater things.

Though the entire United Synod is only a fraction larger than the Allentown Conference, it covers an enormous territory, from Virginia down to the coast of Florida, with a constituency of only about 40,000. This heroic women's society dared to obligate itself at the Atlanta convention to support two women missionaries in Japan, at an outlay of \$2400 a year, aside from the Home Mission contributions, and its other work which you know. After a unanimous vote, the doxology was sung, and the privilege of supporting the enterprise was emphasized.

The convention program was varied. Much was made of the devotional service at the opening and closing of each session, conducted by our cherished friend, Mrs. E. C. Cronk. Three periods of an hour each were devoted to the new Mission Study book, "China's New Day," and helpful phases of social service were presented by active workers. Here again the large influence of the Atlanta congregation was in evidence. Services are held in the Home for Incurables; individuals are reached in the reformatory through Christian teaching. Mr. Philip Weltner, General Secretary of the Prison Reform Association of Georgia, made a strong plea for more sympathy for these "down and out" of society. That he might enter completely into the life of the prisoners this consecrated young Lutheran volun-

tarily put on the prison stripes and worked in a chain gang, and bunked with a man condemned for murder.

A paper was read, prepared by his mother, who is doing such splendid constructive work for the cotton-mill girls of Savannah in establishing night school classes along all lines. The work had begun with four girls around her own dining-room table a few years ago; today a series of evening classes is conducted in all the common school branches, including sewing and domestic science. Despise not the day of small things.

A few years ago Mrs. E. C. Cronk visited police headquarters in Atlanta and asked the chief whether he would allow her to establish a Home Department of the Sunday School among the blue-coats? He cheerfully consented and appointed a time for her to meet them, though admitting that he was not very sanguine as to their taking hold of the proposed plan. The result of Mrs. Cronk's effort was an enrollment of 45 cops, including every private detective on the force. A policeman in that Home Department of eight or nine years back is today the chief of police in Atlanta, and so extraordinary are conditions that there is neither a saloon nor a house of ill repute to be found. He cleaned out the city so vigorously that the disreputable women left literally by the train load. Every girl or woman willing to lead a straight, pure life, was given the opportunity, and Christian people opened their homes to give them employment and the uplift of Christian influences.

At the convention meetings strong emphasis was laid on our co-operative literature work, and the advantages their women had gained through our large orders in the General Council Society. A literature headquarters will be established in the handsome new publication house just completed at Columbia in a room proffered by the Board free of cost. Clerical assistance will be employed as the needs arise. To meet the expense of the literature enterprise and general co-operative work, a sustaining fund was established, and the department of Life Memberships and "In Memoriam" was created. Special emphasis was laid on Young People's and Children's work and Mission Study, and secretaries appointed.

Mrs. J. G. Bringman, of Roanoke, Va., was appointed Synodical delegate to our General Council convention at Toledo next September, and Mrs. M. O. Kreps, of Columbia (one of the leading spirits in the Convention) to the convention of the General Synod. Mrs. Morehead presided at all the sessions with grace and dignity.

LAURA F. FRY.

Vigorous Executive Session at Buffalo

The old idea that women are not very efficient parliamentarians, in the prompt despatch of big business, found no warrant in the recent meeting of the General Council Society's executive committee meeting in the parlors of Holy Trinity Church, Buffalo. With only one or two exceptions, every officer and head of department work was promptly on hand, in person or by representative, though many had to travel long distances and forego important engagements. For eight hours without a break (including the luncheon hour at the table, every minute of which was occupied with mission interests), the committee worked under high pressure, for it was absolutely necessary to finish the entire business before adjourning that night. All returned again to the church after supper, for two hours more of steady tension, and a full day's work was the result. Everybody was deeply impressed with the remarkable development of each executive, in her special sphere, since the Lancaster convention, both in breadth of vision and strength of grasp, and if there shall be a corresponding growth in efficiency during this second year, the Federation will give a good account of itself at Toledo. Each chairman seemed to regard her own particular sphere as the most important in the corporation, if not virtually the whole thing, with the others as appendices, and she talked with an air of assurance and determination which was most optimistic.

WHAT THE OFFICERS SAID

The President, Miss Laura V. Veck, could not find words adequate to express her praise of the co-operative spirit in which the different chairmen are exerting their energies to the utmost, without a particle of friction, or a ripple of dissatisfaction at a single feature of the movement.

The Treasurer, Mrs. H. N. Miller, of Columbus, received \$775.00 from life memberships and memorials (our chief source of income); \$40.00 from Synodical dues; \$145.21 from the offerings at the Lancaster convention; \$2,175.00 from the Lace Industry for purchasing three school sites in India; \$50.00 for support of the Lace Work manager; \$200.00 from the Literature Committee; total, \$3,409.14. She paid \$60.00 to Pastor Arps for purchasing a kodak for India; \$200.00 advance payment on monthly programs; \$328.80 for expenses in the different department work; \$37.50 for gold-plated crosses presented to life members. These amounts, together with the school site fund and the lace manager's support, total \$2,851.30. Balance on hand, \$557.84.

Let this amount leave on your mind the impression of a fat treasury, remember that all

organization work requires adequate machinery. Ours has developed so rapidly that it cannot all be operated by volunteer service any longer. We have reached the stage of big business, and our methods must correspond. The management of the *Mission Worker* is growing more and more time-consuming. In our literature output, if the present increase continues, it cannot be handled in a private home. Every one of the hundreds and hundreds of Monthly Program packages contains 37 separate leaflets. Beside this, we are developing an extensive distribution of other tracts, some for organization of new societies, some for Sunday Schools, some for junior societies and others of general inspirational value.

Shall we continue to send out the *Mission Worker* from one headquarters, the *Monthly Topics* from another, the general literature from another, the junior material from another? (And this department is on the eve of a large development.) Then what about the Mission Study department, which is to be pushed hard next year? What about the Post-Card Enterprise, which will include Japanese as well as India prints?

The entire output must be centralized at some official headquarters. If our missionary education policy is to be commensurate with our wide General Council field, with its hundreds of thousands of women and children, we must secure capital of such proportions as will make our present balance look small, indeed.

The Statistical Secretary, Mrs. Frank E. Jensen, sent out a double set of complete statistical blanks (and these new documents are certainly models of their kind, involving an immense amount of labor), to each of the 26 Synodical and Conference secretaries. This important matter of keeping accurate data is such a new business to many of our bodies that it will take some time before the whole machinery will be in perfect running order. But this is a good chance to make an appeal, to all officials concerned, to lend their cordial personal help in getting the wheels started. Only 15 out of our 26 organizations have thus far returned the blanks, and some of these were only partially filled out. If all would take the same pains as did a select few, the showing would astonish the church, and the almanac makers are exceedingly anxious to publish it, after the Toledo convention.

INCREASE OF OUR LITERATURE

The Literature Secretary, Mrs. Charles L. Fry, made some measurements of the long stride which the Federation has taken in the publishing business during its first brief year. Since the local society is the back-bone of our work, whatever strengthens that strengthens everything. The

monthly programs have proved a wonderful stimulus, not only to the established societies, but also to organizing new ones. The old problem of finding interesting material for the monthly missionary meeting has been solved, as evidenced by the sale of 2,300 program books and 1,350 leaflet sets since January 1st. This literature is used in all our Synodicals, including the Pacific and Nova Scotia Societies. To test the demand for these programs in German, about 200 sets have been sent to German pastors in sympathy with educational campaigns, who are gradually making the transition into English, with an occasional service. Our constitution and the monthly program for last October, were translated by Mrs. Emma Pfatteicher, and mailed with a personal letter of explanation. Rev. G. Julius Hoeppner, of Norristown, has kindly arranged with Dr. Berkemeier, editor of *Der Deutsche Lutheraner*, the German official organ of the General Council, to publish our missionary topic, with comments, in that paper every month, beginning with January.

Because of the rapid spread of the English language among the Swedes, over 100 sets were also mailed to Swedish pastors holding occasional or regular English services, and every set included a copy of the September *MISSION WORKER*.

NEXT YEAR'S MONTHLY TOPICS

The 1913 program course will be ready for sale in December, and will surpass all previous efforts. The studies will take up the distinctive mission work of our own Lutheran Church in the different countries of the world. The devotional leaflets will deal in a wonderfully illuminating way with "Women of the Bible," and the course, as a whole, will be entitled "The Call of the World to the Church of the Reformation."

To meet the demand for junior material, a similar course for children's societies will be published co-operatively by the United Synod South and our General Council Society, and these, too, will be ready in December. A book (to sell at 25 cents) of junior missionary exercises is now in press, and will be published under the co-operative imprint of our three literature committees, representing the General Synod, the United Synod South, and the General Council.

You will be amazed to hear that since our Federation meeting in Lancaster, a year ago, 105,000 copies of 28 different leaflets have been printed. Some day, and not in the far distant future, let us hope we may be able to report literature sales amounting to thousands of dollars, as do other denominations. At the General Synod Society's convention in 1909, report was made that the cost of publishing their leaflets amounted to over \$3,000, and the total sales over \$5,000.

The *MISSION WORKER* was generously trans-

ferred to us by the Pennsylvania Ministerium Society last May, without one cent of debt, and is now the property and official organ of the General Council Society. The work of the business manager, Miss Ida H. Zinser, requires an average of from four to five hours of her time each day. Rare tact and judgment are also needed in the handling of the correspondence, aside from the indexing and registering of subscriptions, demanding a nicety in the case of details that would, in the hands of an incompetent or careless person, create no end of havoc.

By unanimous vote the name of Mrs. Emma Pfatteicher was added to the Literature Committee. Power was also given the committee to issue a series of Lutheran hero portraits, of suitable size, for adorning the walls of Sunday School rooms, thus creating a missionary atmosphere.

HONOR ROLL OF LIFE MEMBERS

There are now 55 life memberships and 9 memorials. Of the former, the Pennsylvania Ministerium has 39; New York and New England, 7; Pittsburgh, 3; Central Canada, 2; Swedish Augustana, 1; Ohio, 1; Chicago, 1. Of the latter, the Pennsylvania Ministerium has 6; Pittsburgh, 1; Ohio, 1; North West, 1. The chairman is Mrs. L. K. Sandford, 111 East Vine Street, Lancaster, Pa. A hearty vote of thanks was given her for the untiring energy with which she has been gathering the sinews of war.

MISSION STUDY CLASSES

On this vital subject the chairman, Mrs. F. A. Kaehler, said:

"The most sanguine hope and ardent correspondence with Synodical chairmen from Nova Scotia to Vancouver has seemed to bring forth only meagre reports. But we remember that the 'day of small things' is not to be despised; (unless, indeed, it refuses to be lengthened into the year of large things).

"Many of our good women seem slow about taking up this important work; they seem to lack courage for diligent study; they are disinclined to this particular effort, uninformed as to facts, careless of the stupendous opportunities opening before us. At first this seems discouraging. But some of our women are awake and earnest and patient in endeavor. Thank God for them!

"Many excuses are given in answer to the plea for close study. They would amuse you if they were not so puerile. 'This is so new,' 'We are building a new church,' 'Our Pastor does not approve. He asks: 'Why not be satisfied with your worthy topics? Why multiply organizations?'" 'Your standard is too high,' 'Our women do not speak English well enough,' 'The missionary atmosphere is not exactly red-hot in our church,' 'I have a class studying a book on Christian Science, will that do?' We seem to

have heard all the excuses there are. The various chairmen are working nobly, seaching out capable, consecrated women in every parish, and passing on to them all the guiding information at hand, with urgent 'Please press the formation of mission study classes.' They are keeping in touch with individual class leaders, striving so to warm each one, that, on fire herself with holy zeal, she will kindle her entire class or club. They are seeking opportunities to present this matter before annual meetings of Conference and Synodical Societies, visiting all local societies possible, and losing no chance to interest in this delightful work Sunday School teachers, capable young women, college graduates, and leaders in social circles.

"In most cases the personal touch, the word-of-mouth appeal, accomplishes more than a letter or printed appeal, yet, as we are so widely scattered, much of our work must be done by correspondence. What I really need, Madam President, as your General Chairman, is a fiery apostle, or rather a dozen fiery apostles, to light the torches in every parish in every Synod.

"I am glad to report that in most of our ten Synods some real mission study is going on. We may overlap a little with regular study of our admirable monthly programs, but there is certainly a growing interest in intensive study, and we are going to have a much better report in our second year than we have had in our first. At present the Pennsylvania Ministerium leads, with 16 classes and about 85 members. The Swedish Augustana reports many Societies doing some sincere study, though not in just our fashion of class work. The Pittsburgh Synod has 11 classes: Ohio, 3; Northwest, 5; Chicago, 9; New York and New England, 7; Central Canada, 4; Pacific, 2; total, 57.

"Each class chooses its own field for study, Home, Inner or Foreign, and the text-books have ranged accordingly over the entire field. We circulated 5,000 copies of a bright little leaflet by Miss Van Gundy, 'Will You Start a Class?' Other suitable reprints from the MISSION WORKER have been sent out broadcast, with 1,000 postal card registration blanks for condensed reports. Lenten classes were especially urged, and later, summer vacation classes. A class for leaders is now forming in Lancaster, Pa., and one is active in Buffalo.

"One thing is certain, Mission Study Classes are developing earnest, intelligent church-workers. The little leaven is already leavening the whole precious lump of women's interest and activity. Difficulties cannot hinder, laziness can only check, ignorance cannot stop this movement. It is bound to go on.

"Last week I visited an immense fruit nursery in the garden of the Genesee Valley. Work-

men were digging young trees for shipment to every part of the United States. Infinite pains had been taken with the little trees, planting, grafting, budding, weeding them. Three years had been given to growing. It took twenty horses to draw one plow to loosen their roots, so they could be pulled and shipped. And then it is estimated that only one in ten survives dangers of transportation, rodent enemies, frost, careless handling, etc., and becomes really a fruit-bearing tree. Yet the saved tenth makes the industry well worth while.

"They made me think of my Mission Study Class beginning. It takes so much care and labor, so much time, yet, if only one-tenth of our planting survives, it will spread over this continent, and will make foreign deserts blossom as the rose. Will you start a class?"

FOREIGN AND MEDICAL

Mrs. Frank F. Fry, chairman of this department, presented a comparative showing of the past year:

	FOREIGN	MEDICAL
Penna. Synodical.....	\$1,936.32	\$2,932.02
Pittsburgh	377.22	674.96
N. Y. and N. Eng.	2,004.77	590.27
Chicago	146.67	
N. West. E. Conf.	50.00	
N. W. Central	*143.50	

* This includes medical.

The latter Conference has decided to give \$25 more this year.

In February, 1912, the Missionary Society of the Church of the Reformation, Rochester, N. Y., assumed the support of Dr. Amy Rohrer. During the same month Miss Mary Miller reported to me that \$500 was left from the India Box Fund, after purchasing hospital supplies.

General Secretary Drach was requested to furnish a list of apportionments for the different Synodical Societies for Medical Missions, but he deems such apportionments inadvisable. "Each Synodical Society will have to be allowed for the present to determine for itself the amount it will contribute to this worthy purpose. There is an object which deserves special attention, namely, the Book Depot at Rajahmundry. Mr. Kuder has just written, asking the Board to pay an indebtedness. What is really needed is a new building, in a central location, with a hall that could be used as a reading room and lecture-hall. Mrs. Braun has informed me that a new series of India post-cards is ready, and that the proceeds will again be given to the Book Depot. We are grateful for this revenue, which helps to keep up the Depot, but we cannot look for sufficient money from this source to erect a suitable building. Mrs. Harpster has just written me a long letter about this, and she would be glad to give



DR. WOERNER, HOME ON SICK LEAVE. THE HEART OF THE WHOLE CHURCH IS GOING OUT TO HER

you such information as you may desire. Perhaps I ought to draw your attention to the action of the Pennsylvania Ministerium (see minutes of 1912, page 92), which relates to the forwarding of contributions from the women's societies. This action was taken in order that all money contributed for Foreign Missions might appear on the books, both of the congregation and the Synod, to the credit of the apportionment for Foreign Missions."

Now that Dr. Woerner has been obliged to leave India on a furlough, and the work of the Hospital will devolve upon Dr. Rohrer and Dr. Nilsson, it would seem imperative that an additional young woman be trained by the General Council Society. Indeed, the best and safest plan is that there constantly be some one in training as a medical missionary. This work, we believe, should be supported by all the Synodical Societies in the Federation.

On motion of Mrs. Emmy C. Evald, of Chicago, a rising vote of loving sympathy and good wishes for Dr. Lydia Woerner was taken, to be forwarded to her sick room. By universal request, Mrs. Evald also gave a most interesting account of the growing work of the Swedish Augustana

women.

Everybody was heartily in favor of educating another medical missionary, as soon as she can be found, all Societies in the General Council having part in the syndicate. This recommendation will be sent to every Synod.

\$15,000 FUND FOR HOME MISSIONS

Mrs. George H. Schnur, of St. Paul, in charge of this special business as belonging to her department, has inquired of every Synodical and Conference chairman of Home Missions: 1. Have your women pledged themselves to contribute a definite portion of this fund? 2. Is the pledge to be paid in one year, or two? The first pledge was for \$500, and came from Ohio. Chicago named the same amount, as did also the Eastern Conference of New York. The Western Conference will aim somewhat higher. Both Conferences of the Northwest are working hard for this cause, and the Central Conference already has \$300 in hand. All feel that the honor or dishonor of our General Council Society is at stake in our success or failure here. Surely an extra dollar, above and beyond all regular contributions, is not an impossibility to our 15,000 women, under the stress of this crying emergency! The stimulating example of our sisters in the United Synod South, and the General Synod, who have undertaken and consummated such heroic missionary enterprises, will not be emulated by us, so long as we persist in enumerating "the new electric light fixtures for our Sunday-School room," and in another case, "the printing of our parish paper," among our contributions to Home Missions! So many persons write me that because their Societies are doing local work at home, of different kinds, this ought in some way be allowed to count on the \$15,000 fund! Yet from the very outset it was clearly understood that this was to be an extra gift, outside of all apportionments, for sending additional field Missionaries into the unoccupied regions of the West.

INNER MISSION LINES

Mrs. A. J. D. Haupt called attention to the difficulty of awakening interest in this great third branch of missions. Some seem to feel that with home missions and foreign missions they have enough to do; forgetting that the Inner Mission lies closer to our doors than either of the others, so close that many cannot see the need because it is SO near. Wherever the "city mission," or the hospice, or the settlement or parish visiting has been started, as in Philadelphia, New York, Chicago, Pittsburgh, Minneapolis, there people take a deeper interest in the work, but in other places they seem to think that it does not apply; whereas, there is scarcely a city or town in the land that does not need some form of the Inner Mission Christian care for the poor, the sick, the stranger

within our gates.

A MANAGER OF THE LACE INDUSTRY

The near approach of the Christmastide reminds our women that the beautiful India Laces make most acceptable gifts and at the same time offer the only means of self-support to our dark-skinned sisters of the Christian faith. Mrs. Annette S. Woll recalled the hopeful features of this industry printed in the September issue, and then asked, "Is it right to expect any missionary with a family of small children to be burdened with the enormous amount of detail, and to assume the responsibilities of such an Industry? Could or would any mothers here do it? It seems, therefore, as though the time has come, when we should have a salaried Foreign Manager, who could devote her entire time to the work. The committee feels safe in predicting that if the right person can be found, and prevailed upon to accept such a duty, she would prove herself well worth the compensation offered." This motion was heartily adopted.

The committee having the matter in charge consists of Mrs. Woll, Miss Mary A. Miller, Mrs. S. Laird. The receipts for the past year, including the previous balance of \$1,320.37, amounted to \$5,477.66. Of this sum the Swedish Augustana Society is credited with \$390.26; California, \$32; Central Canada, \$85.40; Nova Scotia, \$12.05; Portland, Oregon, \$62.55; Northwest, \$582.36; N. Y. and N. E., \$991.25; Ohio, \$152.43; Pennsylvania, \$781.05; Pittsburgh, \$776.71; Southern towns, \$140.82.

INDIA BOXES

Miss Mary A. Miller reported that 9 of the 14 boxes were packed in Philadelphia, 3 in New York, 2 in Canada; \$618.62 was received in money, the Pennsylvania Ministerium giving \$169; Western Conference of New York, \$29.37; Eastern Conference of the Northwest, \$20.26; \$175 was sent to the Foreign Board's treasury; \$254.77 spent for drugs, instruments and supplies.

JUNIOR WORK

Miss Bertha Ziebarth, of Frankfort, Indiana, stated that 12 Junior Mission Bands have been organized and reported during the past six months. Orders for Junior topics or books have been sent in from the following Synods: Pittsburgh, 6; Northwest, 3; Central Canada, 1; Ohio, 2; Chicago, 3. The interdenominational books and all other literature recommended were exhibited at the Central Canada and the Chicago Conventions. A constitution for Junior Mission Bands is being prepared.

NEW SOCIETIES ORGANIZED

Through the kindness of the pastors of the Nova Scotia Synod, an invitation was extended to Mrs. M. J. Bieher, of Canada, chairman of the Organizing Committee, to make a tour.

For this purpose it became necessary first

of all to procure the proper literature for free distribution. The Literature Committee came to our assistance, and to that Committee we owe most of our success in the organization of Missionary Societies in Nova Scotia. Two weeks in January were spent in visiting every parish. To make the trip we were driven in sleighs 150 miles, besides travelling by train. The people everywhere were most responsive, and much interested in learning of the formation of the General Council Society. The result was that eight societies were organized, adopting our model constitution. Since then they have organized a Synodical Society.

Our model constitution is for the organization of new societies everywhere. Heretofore we have had no uniformity since scarcely two societies have the same constitution. We urgently appeal to every society in the General Council to discuss this constitution, article by article, and report any suggestions to the chairman before the next Executive Committee meeting.

A number of visits have also been made among the congregations of the Canada Synod (German) with good results, though no organization has yet been effected. The only Woman's Missionary Society in the Canada Synod is at Preston, Ont., organized last February, through the enthusiasm of its president, Mrs. Fred Stahl-schmidt. Two other congregations are now using *Monthly Topics*, and have subscribed for the *MISSION WORKER*. If the *Monthly Topics* will be printed in German, a number of other congregations will use them next year. [Arrangements have been made to print them regularly, month after month in the columns of *Der Deutsche Lutheraner*.—EDITOR.]

"You are going too fast" is a very common expression, hence we must be willing to labor and to wait. In the Synod of Central Canada a new society has been organized at Berlin, Ontario, with 12 charter members. Missionary societies cannot be organized faster than congregations, hence the great need in Canada is for more men to gather the many Lutherans who are without a Church home of their own faith.

The chairman on Organization in each Synodical Society is earnestly asked to report annually in September of each year, to the chairman of the General Council Society, so that a detailed report of the work as a whole can be made.

MISSIONARY EXHIBIT

Mrs. S. G. Weiskotten described the Exhibit as consisting of 53 charts, depicting every form of missionary activity in the General Council. It is in great demand, especially in the spring and fall, as so many conventions take place at that time. A few societies could not secure the loan, on account of the dates being too close together, or the distances too great. But on the whole the dates and localities have worked out wonderfully.

well, as follows: October 19, New York and New England Society, at Newark; October 27, Pittsburgh Synodical, at Greensburg, Pa.; March, 7, Greensburg Conference; April 11, Allentown Conference; April 18, Western Conference, at Rochester, N. Y.; May 16, Erie Conference, at Greenville; May 28, Chicago Synodical, at Hicksville, O.; June 13, Jubilee Meeting, Augustana Synodical, at Chicago; June 19, Holy Trinity Church, Elgin, Ill.; August 10-17, Mt. Gretna Summer School; October 8, Ohio Synodical, at Doylestown, O.; October 17, Church of the Resurrection, Buffalo; October 24, Lancaster Conference, at Columbia, Pa.; October 31, Norristown Conference, at Sellersville, Pa.; November 7, Eastern Conference, at Brooklyn; November 12, General Convention of the United Synod South, at Atlanta, Ga.

The following societies applied, but could not secure the Exhibit: Wilkes-Barre Conference, Epiphany Church, New York City; N. Y. Conference, Augustana Synod, Canada Synodical and the Philadelphia Conferences.

When this work was turned over to me I was told that it would take at least \$10 of the Society's funds to get the Exhibit started. I determined then, that, if it were at all possible, this work should be self-sustaining, and it has already reached that stage, with the possibility of soon having a surplus, with which to gather curios. Of course, it would be impossible to send these curios from place to place as we send the charts. They would soon be lost and broken. But still I think we ought to gather curios, and keep them at our Publishing House, and then at our biennial conventions exhibit them in charge of the chairman.

The bank exchange fee of ten cents must be paid on each check. This reduces the price of the loan to 90 cents, and seems hardly fair. Would it not be well to raise the price to \$1.10. (This suggestion was, on motion, adopted.)

Judging from the comments, the Exhibit is doing the work that we hoped it would do, namely, give a pictorial presentation of and be an educational factor in the missionary work of our Women's Society. There is no doubt that wherever it is displayed, it creates a deeper and more intelligent interest.

NEW BUSINESS

Two new departments were constituted, one on Slovak work, with Miss Laura R. Swope as chairman, the other on Italian work in the different Synods, Mrs. E. R. Cassaday, chairman.

The Committee on program for the Toledo Convention consists of Mrs. Chas. L. Fry, chairman; Miss Laura V. Keck, Mrs. J. W. Richards, Mrs. Walter Weier, of Toledo, and Mrs. C. L. Eckman.

The beautiful figure of the cross, which the

MISSION WORKER adopted, from the beginning of its magazine form, is to be copyrighted as the official insignia of all literature published by the General Council Society. The same figure in miniature, and of crimson color, is to be printed on all stationery used in any departments of our continent-wide work, as a uniform emblem, which cannot but prove a "tie that binds." [Mrs. Cassaday was the first person to suggest the use of this emblem on the printed program of the Philadelphia Society last month, and it made an instant impression.—EDITOR.]

The committee to report on the question of our Federation affiliating with the Women's Home Mission Council of North America, was named: Miss Zoe I. Hirt, Mrs. Chas. L. Fry, Mrs. F. A. Kaehler.

Summer Schools were endorsed and promoted by an enthusiastic vote that in whatever Synod of the General Council there shall be found pastors anxious to establish a Summer School, at some popular, central vacation resort, for teacher training and mission study, we recommend to the Women's Missionary Society of that Synod to pledge itself to encourage the project by every means in its power; and to communicate this action to the Synod at its next meeting.

The date of the Toledo Convention will be Tuesday and Wednesday, September 16-17, 1913. Count on this being an event, in the full sense of the word. Begin now to plan to attend.

Philadelphia Conferences

At the twenty-second Convention, held on November 7th, St. Luke's Church was filled, morning and afternoon, notwithstanding the steady downpour of rain, and standing room was at a premium in the evening.

Almost all the congregations in this district have organized missionary societies, and in one or two Churches they are composed of both men and women.

St. Simeon's makes application for membership to-day, and Incarnation has recently organized. It is hoped that All Saints and Immanuel, also Camden and Trenton, will soon follow. No word has been received from Asbury Park, Wyndmoor, Manoa, Atlantic City, Wildwood or Magnolia.

Mrs. E. R. Cassaday said in her report as president: "During the past year there has been no Golden Jubilee to stir us to great endeavor, but we have had the more difficult task of bettering our continuous work in 'patient continuance in well-doing.'"

"The two events which have made the deepest impression on us have been the return of our beloved Dr. Lydia Woerner, on sick leave, and the sending out of one of our own members as

a missionary to India. Miss Mary Borthwick, of Christ Church, Chestnut Hill, was so active in 'every good work' in the Philadelphia Conferences, that it will require three or four persons to fill the various offices which her absence leaves vacant. Our prayers and warmest love will always be with her. When she returns, she will want to see the successful development of the different departments of work, which she helped so ably while here. Who will take her place in the Home Field of our Master's vineyard?

The great demand is for willing and competent chairmen of committees. After a year's study of conditions in this Society, the situation appears to be that where there is no committee to do a certain work, that work remains undone. Where there is a small committee, there is but little done. The unavoidable absence of one or two persons stamps the meeting as poorly attended, the chairman becomes discouraged, there is no enthusiasm, and no one thinks she can possibly spare the time to do anything that is proposed. The fact is beyond dispute that if we are to undertake real work in any line, we must have a sufficient number of persons to do it effectively. Knowing that the efficiency of the Conference Society can be best increased by raising the standard of efficiency in our congregational Societies, I therefore recommend that every local Society strive to attain the Standard of Excellence planned by the General Council Society, and fully explained in a leaflet on which it is being widely distributed. Your attention is called to the beautiful two-color Cross on the front of this program. The design in black and white has been used on the cover of *THE MISSION WORKER* for a number of years, as well as on various leaflets, and it was adopted as the emblem of the General Council Society. In planning an attractive Announcement Card for this Convention, the thought came to me to develop the cross in red, like the pin given for Life Membership in the General Council Society. I submitted a two-color sketch to the Program Committee and it was at once adopted. It was used for the first time on the Announcement Card for this Convention, and for the second time on our Programs to-day.

"The Women's Missionary Society of the Penna. Ministerium and also the General Council Society will use it on their stationery in the future, as I hope the Philadelphia Conference Society will do. I therefore recommend: That suitable stationery be provided for our Society and ornamented with the two-color Cross.

"Before ordering stationery it will be well to consider the advisability of a change of name. We are 22 years old to-day, and it is not unusual for ladies to decide to change their name about that period of life. As we now engage in Inner

Mission Work also, and the term 'Missionary' covers all branches of Work, I recommend:

"That the name of this Society shall be 'The Women's Missionary Society of the Philadelphia Conference of the Lutheran Ministerium of Pennsylvania.'

"At my solicitation, four new committees have been appointed during the year, namely: Home Missions, Organizing, Mission Worker, and Life Membership and Memorial. We still have no Committees on Inner Mission, Slovak, Porto Rico, or Mission Study Class work. An appealing letter from my friend Mrs. Repass begs me to appoint a committee on the latter work. She says she is so disappointed in the Philadelphia Conference Society, for she knows I am in favor of Mission Study Classes. We tried in vain last spring to get a chairman for such a committee. The Committee on Italian Work then made a beginning, and a very successful class was taught by Mrs. Horace Binder of the Church of the Holy Communion. I therefore recommend that the work of organizing Mission Study Classes be continued for the coming year by the Committee on the Italian Work.

"Two years ago this Conference Society agreed to give \$500 towards the building of a Church at San Juan. Last year Mrs. Jacobs said in her report: 'A year ago we voted with much enthusiasm to contribute \$500 towards the building of a Church at San Juan. Not one-fourth of that sum has been paid. Shall the end of another year find our pledge still unfilled?' If you consult the Treasurer's Report, you will see that there is still a large hole in the wall which we promised to build. This would not have been the case, if a good committee had had the matter in charge. There are other claims upon us too in Porto Rico, and I therefore recommend that a committee be appointed.

"Understanding that a Slovak Church has been started in Philadelphia, our duty in this line of work is increased, and a committee should be appointed on the Slovak work.

"To look at our report, anyone would think we were exceedingly indifferent to the claims of Inner Missions, but I rejoice to say that such is not the case. The Women's Auxiliary of the Inner Mission Society is my ideal of what a committee ought to be, and it is in point of fact, the Inner Mission Committee of the Philadelphia Conference Society, as it works through our local Societies. "During the year ending February 12, this Auxiliary raised the splendid sum of \$2,328.63, and its quarterly meetings are always so well attended that they are an inspiration.

"I recommend this Auxiliary be considered our Inner Mission Committee (but make its report separate from that of our Treasurer), and be enlarged to include one or more representa-

tives from each congregation, as rapidly as it is found possible and expedient to do so.

"In view of the fact that only a small portion of our share of the \$15,000 for Home Missions has been contributed, I recommend that an organized effort be made by our Home Mission Committee to raise the necessary amount. I bespeak for this new committee the hearty co-operation and financial aid of all our local Societies.

"In order to secure better results from the Cradle Roll. I recommend that the Committee on Junior Work shall confer with those persons who are doing Cradle Roll Work in the Sunday School. The efficiency of the Cradle Roll, I think, would be greatly increased by such a union.

"There are many other things of which I should like to speak, but I shall close with one more recommendation, the strongest of all, *viz.*, That in all departments of our missionary work, we should first pray for God's guidance, and then plan and act."

Very appropriately, at the conclusion of the report on medical work, a floral message of love and appreciation was voted to Dr. Woerner, also a moment of fervent, silent prayer for her recovery was spent by the entire assembly.

Miss Mary Miller for the India Box and Medical work reported the entire amount from all sources \$661.62. Of this sum \$425 was sent to the Board toward the support of our Hospital. The remainder went to purchase drugs, instruments, bottles, etc. Sheets, pillow-cases, night-gowns, towels, blankets, infant garments were generously contributed.

Committee on Boxes reported four boxes and two barrels sent to Porto Rico.

Two Junior Societies were organized at St. John's, Ogontz, and St. Stephen's, West Phila.

The Junior Committee holds quarterly meetings and has received the following literature: "Coming Americans," "Everyland," Junior Topics and leaflets.

Lantern slides are being much used in the West, and a big supply on hand.

The Mission Worker has 864 subscriptions in Philadelphia, and could easily have three times that number.

During the past year the Italian Daily Christian Kindergarten has had over 100, and the attendance so large that it was necessary to employ a second teacher, Miss Emma Hess, former teacher of the Kindergarten in St. Luke's Church and a sister of Miss Anna Hess, who has done such efficient work with the Italian children ever since the Kindergarten was opened five years ago. To take the place of a Daily Vacation Bible School, which we could not afford, the Kindergarten was kept open during July and the first week in August. The attendance was very large.

On the departure of Prof. Welden for Italy

last May, we fortunately secured the services of the Rev. Dr. Di Benedetto, a former Roman Catholic priest, monk and Doctor of Divinity. He was instructed for Confirmation by the Rev. J. W. Horine, is now at the Seminary completing his course for ordination for the Lutheran ministry, and is doing successful work among the adults in St. Peter's Italian Lutheran Church.

He receives a salary of \$900 per year, which is paid by the Mission Committee and the Board of Home Missions.

Two other men desire to enter the ministry, but we have not the money to spend on their education.

During the year several applications have come for workers to start a Mission among Italians in other cities, but these also had to be declined.

It has been felt for several years that there ought to be a sewing school and other work for the Italian women and girls, but the expense of the Neighborhood House taxed all the resources, and no one knew of a suitable person to put in charge of the new work.

Recently, however, Miss Edith Haupt has offered her services. She says that as her sister is a missionary in the foreign field, she would like to be a foreign missionary in America. As a girl of charming personality, she is especially well fitted for this work. One Society has offered to contribute \$25.00 per month to her support. The assurance of \$25.00 more per month is necessary for salary and running expenses. Who will volunteer to give this money?

This Society has had two Memorialized and six Life Members. The names of Mrs. S. Laird and Miss Mary Welden were added by the Conference to the latter list. Miss Emilie Weiskotten, of India, was also made a Life Member by the Society of Bethlehem Church, Philadelphia.

The Memorial Committee reported the following members as having been called home:

Miss Elizabeth Plitt, of the Church of the Incarnation; Miss Mary Hoffner, of St. Michael's German Church; Mrs. John Shoemaker, of St. John's, Ogontz; Mrs. Adelaide Joly, of Holy Communion Church; Miss Mary Lachenmeyer, of the Church of the Nativity; Mrs. Luther Heilig, of Christ Church, Chestnut Hill, a faithful member since the time of the organization.

"Thine eyes shall see the King in His beauty. They shall behold the land that is very far off."

Addresses were made by Dr. A. L. Ramer on the problem of our Lutheran immigrants, and Mrs. H. Hemsath, in the urgent need of fulfilling our \$500 pledge to the Porto Rico building fund.

The evening session was designed especially for the convenience of the Lutheran business women, and the Program Committee felt amply repaid for their efforts. Music was rendered by

the large choir of the Incarnation Church, under the direction of Rev. N. R. Melhorn.

A ten-minute talk by Mrs. Rudolph Blankenburg made us feel she was interested in all our work.

The climax of the Convention was a fine address by Mrs. B. E. Copenhagen, of Salem, Virginia, on "The Unclauined." In the afternoon she had spoken on the women martyrs of 2,000 years ago and now.

MARY F. HILDRICH, *Rec. Sec.*
TREASURER'S REPORT

Balance in Treasury Nov. 1, 1911,	\$38.83
Receipts to Oct. 31, 1912	3,740.00

\$3,818.83

DISBURSEMENTS

English Home Mission Fund	\$903.78
Porto Rico	308.65
Slovak	102.58
Inner Mission (Settlement and Fees)	245.85
Inner Missions Hospice	215.00
Italian Work	25.22
Church Extension	85.00
Student Work (Muhlenburg)	15.00
City Home Missions (Non-Lutheran)	5.00
Foreign Mission Fund, India	380.37
Foreign Mission Fund, Japan	91.00
India Lace Industry	50.00
India Post Card Industry	100.00
India Hospital	816.97
India Medical	234.50
India Box	51.00
Bethesda Home for Lepers	1.00
Amount paid by Orders	107.41

Total	\$3,747.33
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Balance in Treasury	71.50
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Total	\$3,818.83
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NOT INCLUDED IN ABOVE REPORT

Sales of India Lace	\$229.40
Supplies for India Lace	43.30
India Educational Fund	86.39
Profit on Cards, etc., Italian Work	25.00
Contributions and Membership Fees, Italian Work	130.00

Total	\$739.09
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MARY WELDEN.

Ohio Synodical

The thirteenth convention at Doylestown enrolled 61 delegates, 10 pastors and many visitors. Fifty-one societies are members of the organization. They gave for Home Missions, \$549.90; India Hospital, \$156.18; Porto Rico chapel, \$274.91; Foreign Missions, \$148.75; Italian Work, \$61.63; total, \$1,468.25.

Mrs. C. E. Swingle reported that the mite boxes had more than doubled the receipts of the former year. A new district organization was effected, comprising societies in Cleveland and vicinity, on September 7th.

Letters were read from Mrs. Betty Ostrom, of Porto Rico, and Dr. Amy B. Rohrer, of Rajahmundry. Mrs. Charles Pansing, of Mianusburg, presented a paper on "Our Young People and Missions"; Mrs. Schinogrow, on "In Memoriam," and Mrs. C. F. Martzloff, of Roseville, on "Women of the Bible," which is published in this issue.

Addressees were delivered by Revs. A. A. Albert, Luther Hogstead, and H. C. Ter Vehn. Missionary H. E. Isaacson, of Rajahmundry, spoke on "India," and Rev. G. A. Biedermann, D.D., on "Looking Forward to the Federation in 1913."

Mrs. E. M. Potts, *Rec. Sec.*

Central Conference, N. W. Synod

At the seventh convention in Salem Church, Minneapolis, 67 delegates represented 19 societies. The president, Mrs. G. H. Schnur, commended the work of the year, and showed where it could be made more efficient.

Letters from Rev. Klingensmith, of Livingston, Montana, gratefully acknowledged the \$50 pledged. Mrs. Rapp's paper described our work in Japan, and Mrs. Werner's told about the Hospital in India. Porto Rico was well represented by Mrs. A. E. Anderson and Dr. Tellen, who has just returned from the Island, full of enthusiasm. Rev. P. E. Baister, of Winnipeg, delivered an address on Canada, entitled "In the King's Dominion," and Rev. L. B. Deck spoke of "The Northwestern States." Dr. A. L. Rainer told of his work among the Slovaks, and Rev. Shaffnit, who is superintendent of the Hospice for young women at Minneapolis, gave a brief outline of the life in that institution.

The treasurer received \$581.13, of which \$45 were for scholarships in India, \$22.50 for zenana work, and \$25 for a Memorial Membership. The deficit on the pledges of \$300 for Home Missions, and \$100 for Foreign Missions, was made up by individuals and societies at the convention.

The Society pledged for the coming year: \$100 for Foreign and Medical Work, \$50 for Porto Rico and \$300 for Home Missions, with a plea for a field missionary for this district (the money to be applied toward his support, otherwise to go into the general fund).

As numerous requests from societies were made that moneys paid the treasurer be applied on the congregation's synodical apportionment, it was decided to "urge on societies the necessity of sending money direct to our Conference treasurer, and when possible not to ask that it go toward paying apportionments, as the particu-

lar object of the Women's Societies is to stimulate the women to use their money for missionary purposes exclusively.

The offerings and pledges during the convention amounted to \$182.09.

On Thursday afternoon the ladies were favored with several selections rendered by a ministerial quartette, consisting of Pastors Deck, Schnur, Bacher and Rockey.

MRS. L. F. GRUBER, *Rec. Sec.*

Eastern Conference N. Y.

At the sixth convention in St. Stephen's Church, Brooklyn, although the day proved very stormy, 63 delegates, 9 pastors and some visitors were present.

The yearly field missionary pledge of \$200 as well as the salary of Dr. Lydia Woerner and the promised sum of \$750 toward the church building at San Juan have been paid in full. Of the \$500 apportioned to us as our share of the \$15,000 to be raised by the General Council Society for Home Missions, \$400 has been paid, and the other \$100 assured.

Two new societies were added. Hearty congratulations were sent to Rev. and Mrs. Oscar V. Werner on their marriage and a letter of greeting to Dr. Lydia Woerner, assuring her of our sincere sympathy and our prayers.

Total receipts were Home Missions, \$707.45; Foreign, \$638.65; Porto Rico, \$240.25; India Boxes, \$283.71; Porto Rico Boxes, \$262.23; India Laces, \$189.33; Post Cards, Italian Work, \$155.

Mrs. Chalmers, an attendant at the Summer School, read a very interesting paper, entitled "Mt. Gretna." Dr. F. F. Buermeyer, the city missionary of New York, reached the hearts of all present with an account of a few specimen days of his work. At the evening session, E. Augustus Miller, Esq., gave a stirring address on Home Missions.

Pittsburg Synodical

In opening the third convention in Rochester, Pa., the president, Miss Zoe I. Hirt said that if the girls and young women of all congregations were organized into missionary societies, a two-fold benefit would result,—the future welfare of the local congregation would be assured, and a mighty impulse would go forth sending vibrations to the ends of the earth. There is nothing so contagious as enthusiasm. Women sufficiently interested to come long distances to such conventions, no matter how inclement be the weather, are invariably the best medium through which enthusiasm can be communicated to local societies. As the aim of our Synodical Society is—a missionary organization in every Church in the

Pittsburgh Synod, so let it be the aim of each congregational society to aid the pastor in his efforts to make the entire congregation one active missionary body.

As faithful Christians, as patriotic Americans, we must be interested in the nation-wide movement to observe the special Home Mission Week, November 17-24.

We would emphasize the importance of keeping accurate accounts and records in congregational societies, so that statistics may be properly furnished when called for by Conferences, Synodical or General Council secretaries.

Further recommendations embodied in the President's report were adopted. Unanimous resolutions were voted: (1) To heartily support the Executive Committee of the General Council Society, educating a young woman to go as a medical missionary to India, as soon as she can be found. (2) To keep the need of more women workers for our foreign field before our societies and our Sunday Schools. (3) To urge that there be a literature secretary in each local society, whose duty it shall be to increase the circulation of the *Mission Worker*, and distribute other missionary literature among the women of the congregation. (4) To appoint Life Membership, India Laces, India and Italian Post Card chairmen, to assist the department chairmen of the General Council Society. (5) To earnestly recommend Mission Study classes in all our congregations. (6) To honor the memory of Rev. W. A. Passavant, D. D., by a membership "In Memoriam."

Three new societies were organized during the year in the Erie Conference, 2 in the Pittsburgh Conference, 4 in the Kittanning Conference and 2 junior societies; 4 in the Greensburg Conference, and 1 junior; 2 in the Western Conference, where only 2 congregations are without missionary societies. In the Ridgway Conference there is a missionary society in every congregation, and 3 junior societies besides.

The Literature chairman distributed 310 monthly programs and 250 sets of supplementary leaflets. Miss Rosa Clark, Harmony, Pa., was introduced to the convention as the *Mission Worker* chairman with whom all congregational literature secretaries should co-operate.

The total contributions of the 85 societies and 6 junior bands have been \$5,930.10.

Miss Daisy E. Worth, of Pittsburgh, had spent several weeks traveling through the great Northwest, and she pictured the vast field yet unoccupied. The plan to raise \$5,000 for the Synod's Home Mission work is by distributing 5,000 mite boxes among 5,000 women. Five cents a week for twenty weeks, beginning January 1, 1912, was the request that accompanied each mite box, but less than \$2,000 has thus far

reached the Synodical treasury. Another effort will be made during the coming year, and the envelopes prepared by Mrs. Schnur for gathering the special \$15,000 fund will also be distributed among the women of our Synod.

The society resolved one year ago to support a missionary in India, preferably one from our own Synod. The Foreign Mission Board suggested Miss Schade's salary be raised each year, by means of either thank-offering or birthday boxes in each local society of the Synod. It was decided to provide Miss Schade with a new sewing machine as a Christmas gift.

The Orphans' Home, at Zelenople, has had to spend \$1,377.76 more than the total receipts, and a new building for the little boys is sorely needed. The number of boys and girls is 105, and in this large family there is always need of well-made clothing. So, likewise, the Old People's Home, at Zelenople, spent \$786.51 more than the income. Every available room is now occupied, and there is pressing need for the erection of two or more sections of the Main Building.

The Passavant Memorial Homes for Epileptics, at Rochester, Pa., form a veritable "Colony of Mercy." Seventy men, women, boys and girls are being mercifully cared for by 4 faithful deaconesses from the Milwaukee Motherhouse, under the general supervision of Rev. F. W. Kohler. There is no endowment save faith in the Lord's promises. Money, bed linen, table linen, and clothing are the great needs of this institution. It was suggested that each Missionary Society, at some time during the year, give a "linen shower" for these Homes.

At the evening session, Mrs. E. C. Cronk, who had conducted a most helpful Round Table in the afternoon, spoke on the theme, "In Tune with the Master's Kingdom." No outline could do justice to that address—it was wonderful! Here are a few of the seed-thoughts: "A soul not interested in missions is out of tune with Calvary's keynote." "If Christ means much to me, I cannot be indifferent to the world without Christ." "God often changes the plans, but not the purposes of our lives." "He does not expect trombone music from a flute, but He does expect harmony of tone." "The Master's Keypnote, sounding throughout a life of drudgery, fills it with melody sublime."

Eastern Conference, N. W. Synod

The salient features of the Oshkosh convention were a decided increase in the attendance, and more interest was shown in the work. Of the 13 departments, all were reported either by the superintendent herself, or by a delegate representing her society. Of the 15 congregations

in the Conference, 14 sent delegates, and all paid their annual fees. Six responded generously toward the \$15,000 Home Mission fund and all others were urged to give this matter prayerful and immediate attention, and by the first of the year come up to the average of \$1.00 per member.

The Lake Park Society, of Milwaukee, was received into membership. The matter of equalizing the travelling expenses of the delegates was discussed and referred to the executive committee for final action. Dr. John Telleen, western field secretary for Porto Rico, had charge of the evening session and the offering of \$27 was voted for that work. Forty-one packages of India post-cards were sold. Each local society sent a written report, giving in detail the activities of her society. These were read by the delegates, and brought out much valuable discussion. Junior societies will hereafter send similar reports.

The Conference Society will continue the support of a native woman to oversee the Lace Industry in India. Two boxes were sent to Porto Rico and two to India. Seven societies used the lantern slides. India laces were sold to the amount of \$482.04. One hundred and twenty-five copies of the *Mission Worker* were taken. One hundred and twenty-five monthly programs and 59 leaflet sets. There are 2 Mission Study Classes and 2 Young People's Missionary Societies. Five hundred and fifty-four pieces of missionary literature were distributed, and 100 tracts. Eighty-four visits were made in the interest of greater missionary activity.

MRS. WILLIAM ECKERT, *Rec. Sec.*

Pottsville Conference

All the nine organized societies were represented at the eighth convention in Pottsville, on October 10. Coin cards were used by six of these societies, thus realizing \$87.00 for the India Hospital. The total receipts for the year were \$254.60 and the disbursements were \$207.35.

The following resolutions were adopted: 1. Increased sale of laces and drawn work. 2. Greater distribution of literature. 3. Recommend to Synodical Society the establishment of a home for fallen women. 4. Fulfill San Juan pledge during year. 5. A mission study class in every congregation.

Mrs. Bernard Repass presented "Mission Study" in a very pleasing and interesting manner. Rev. George Gebert gave a preparatory outline of the coming Home Mission Campaign. Miss Weller spoke on "The Home Mission Campaign Relative to our Educational Institutions," and Miss Henry on "The Home Mission Campaign Relative to Our Institutions of Mercy." The Rev. C. L. Fry, D.D., gave an illuminated talk on the Reformation at the evening session.

Danville Conference

At the ninth convention in Jersey Shore, on October 16th, 27 delegates and 4 pastors responded to roll-call. One new society, St. Mark's, of Williamsport, was added, making a total of 18. An appeal was made that more societies become purely missionary, as reports show that where there is a combination of aid and mission societies, local objects invariably receive the preference, so far as contributions are concerned. Only 14 parishes have mission societies, leaving about 50 parishes without organized mission work. These 14 contributed \$383.62.

The India Box Committee received in money and supplies \$49.69, beside the following articles: 30 crib sheets, 23 towels, 5 pads, 15 jackets, 12 skirts, 1 square muslin, 17 sheets, 15 pillow cases and bandages.

There are 98 subscribers to the *Mission Worker*, 6 societies use the *Monthly Topics*, and the Conference is proud of one Life Membership.

Mrs. Schofer reported \$121 received through coin cards.

At the evening session, Rev. E. F. Bachmann, of Philadelphia, gave an interesting address on "Personal Consecration" to an attentive gathering. Mrs. H. H. HASSINGER, *Rec. Sec.*

Norristown Conference

The nineteenth annual convention in Sellersville unanimously recommended the continued use of the coin cards for the Hospital in India. Not that this should involve any neglect of the Home field, therefore special efforts ought to be put forth for a \$15,000 fund. Every society was urged to take a Life-membership or Memorial.

If the *Mission Worker* would be zealously circulated by every Lutheran woman, and the excellent *Monthly Topics* not only used in all the societies, but personally studied by more individuals, greater missionary enthusiasm could be awakened for responding to the cry from hungry souls in Japan, from unchurched Slovak immigrants in this country, and from the wide-open doors of the Inner Mission.

Receipts from the Hospital Fund were \$517.05; Medical Missions, \$110.00; English Home Mission, \$297.79; German Home Missions, \$29.83; Seminary and College, \$143.36; Japan, \$36.14; Church Extension, \$284.77; Slovak work, \$250; Porto Rico, \$173.76; Foreign Mission, \$284.31; Memberships in Memoriam and including miscellaneous expenses, \$76.45; Inner Mission, \$14.00; Hospital supplies, \$101.45; Lace Industry, \$50.10; the Italian cause, \$52.07; Lace, \$208.08; Synodical dues, \$29.00. Total, \$2,628.16. Balance in treasury, \$101.89.

Contributions of societies are as follows: Sellersville, \$204; Emanuel, Pottstown, \$272.21;

Hilltown, \$31.00; Schwenksville, \$59.00; Grace, Norristown, \$141.15; Towamencin, \$5.00; Trinity Quakerstown, \$57.00; Pottstown, \$277.10; South Perkasio, \$25.50; West Pikeland, \$77.67; St. John's, Quakertown, \$118; Telford, \$11.37; Dublin, \$96.60; Spring City, \$33.70; Lansdale, \$162.1; Ridge Valley, \$38.10; Doylestown, \$29.65; Trappe, \$92.55; Stone, \$10.00; Perkasio, \$70.00; North Wales, \$72.08; Trinity, Norristown, \$67.60; Soudertown, \$25.00; Tinticum, \$334.52; Royersford, \$151.52.

Mrs. J. O. Kripe, who had long been the efficient treasurer, was honored by a life-membership.

Forceful appeals for greater zeal in missionary activities were made by Mrs. M. J. Bieber, of Canada, Mrs. C. H. Hemsath, of Bethlehem, and Mrs. B. E. Copenhaver, of Virginia. Dr. Ramer travelled eight days and nights successively, to arrive in time, and got here one hour before he rose to speak. No one would have guessed he had undergone so fatiguing a journey judging from the energy of his plea.

MARY A. HUNSICKER, *Rec. Sec.*

Lancaster Conference

Three new societies were received at the Columbia Convention held October 24th: The Mission Band of Grace Church, the Girls Mission Band of Trinity, and the recently organized society of the Church of the Ascension,—all from Lancaster. Mrs. Sandford occupied the chair.

Mrs. Strenge's report as president showed that never before has so much been written about our opportunities, and the religious destitution in our own country, as at the present time. It seems futile to speak of conquering the heathen lands for Christ, whilst we fail to bring our home land under Christ's domain.

"The question naturally arises, What are we doing toward training the missionaries of the future? It should begin at home. Many children have no consecrated mothers to teach them, hence our Sunday School and Junior Societies must do the work. Are the young people of your congregation being trained along missionary lines? Do you have missionary exercises in your Sunday School? Have you a Junior Mission Band? For use in Junior Societies, we will have, by January, a complete programme which can be secured from the literature chairman.

Last winter, several of our Churches started Mission Study Classes. Let us hope that every congregation will have one this winter. We have every reason to expect great development along this line, after the splendid classes conducted at Mount Gretna last summer, which so many of our women attended.

"In order to meet the wonderful possibility of the Lutheran Church in America, the General

Council Mission Board asked the women to raise \$15,000 toward the \$60,000 needed to carry on this extra work. Our Conference has only contributed \$129 toward the amount, which is a poor showing. Shall we not do better in the coming year? Another way to help the Home Mission Cause is by contributing to Church Extension. I am sorry to state that, in the honor roll of Societies holding active membership, published last March in *THE MISSION WORKER*, only three of our Societies were represented. Should we not all contribute \$5.00 a year to this cause, and thus become active members?

"Last Convention we pledged \$500 toward the Church in San Juan. I am happy to state that a most advantageous building lot has been purchased. Work will, therefore, soon be begun on the Church. We have raised over half of the amount pledged. Let us make a strenuous effort to pay the full amount at the beginning of the year. We have been sending a Christmas box to Porto Rico, which has been greatly appreciated and which caused much joy. Shall we not keep up this worthy custom, and again send Christmas cheer?

"I regret that all who are present here to-day were not at Mount Gretna on the morning Pastor Arps made his farewell address. You would have been greatly impressed with the gigantic task which confronts our missionaries in India, and how sorely we are in need of more men and women in the field. His parting appeal was for more prayer, as the mightiest factor put into human hands. If we know how to pray, nothing is impossible to us. We can all stretch a helping hand, through prayer to our missionaries, and aid them in their work.

Our Executive Committee again recommends the use of the dime folder in the maintenance of the Hospital, which has been so successful in the past. As to India lace and Porto Rican drawn-work, will not every Society make an effort to dispose of some this winter? Many Hindu widows and mothers are solely dependent on the sale of these laces for their support.

"Never before has the Christian Church had a more urgent call than that coming from the Sunrise Kingdom, now groping in the dark for the light she needs. Neither let us neglect the work at our own door,—Inner Missions,—the work among the foreigners. Back of all our gifts and prayers must be an intelligent comprehension of the thing for which we are giving. To gain this knowledge, I would urge our women to study the Monthly Topics, to be readers, not only subscribers of our church papers, especially our *MISSION WORKER*, also the many pamphlets circulated in our churches. We now have a fund devoted to the free distribution of literature. Its sources of revenue are the Life Memberships

and Memorials of the General Council Society. The chairman is anxious to enroll both individuals and Societies. So far, our Conference leads on the Honor Roll, but let us do still better. Let us strive to have every congregation a Life Member by next fall."

The year's missionary contributions of the Churches are as follows: Advent, Lancaster, \$25.65; Holy Trinity, \$269; Grace, \$118.20; Christ, \$70.34; Zion, \$110.90; Emmanuel, \$100.12; St. Mark's, \$11.00; New Holland, \$39.10; Ephrata, \$3.00; Mt. Joy, \$89.01; Marietta, \$12.00; Elizabethtown, \$13.00; Millersville, \$49.19; Harrisburg, \$12.50; Rohrerstown, \$24.00; Columbia, \$57.05; Strasburg, \$26.15; Jonestown, \$33.75; Myerstown, \$10.00; Centre, \$52.25; Bowmansville, \$20.25; Palmyra, \$9.00; Leacock, \$3.00; Reamstown, 13.00; Mechanicsburg, \$8.90; Shiremanstown, \$19.00; Denver, 7.00; Salem, Lebanon, \$176.10; St. James, \$12.00. Total, \$1,644.36.

MRS. GEO. H. GRIM, *Treas.*

Mrs. Emma M. Barr reported the value of the box sent to India as \$42.00; Porto Rico, \$39.50. Mrs. Sarah Halbach distributed 312 mite boxes, from which \$319.55 was received. Dime folders were used by 22 Societies, gathering \$384.58 for the Rajahmundry Hospital.

Of the \$500 pledged last year for the Porto Rico Church, \$304.03 was paid. Mrs. O. W. Weidner reported \$46.55 worth of laces sold.

Miss Clara Hartman announced the deaths of Miss Minnie Miller, of Mount Joy; Miss Emma M. Brown, of Grace, Lancaster; and Mr. Rudolph Shultz, Trinity, Lancaster, one of the charter members of the Missionary Society. Of our 17 Life Memberships, 10 are from Trinity, Lancaster; three from Grace, and four from Mount Joy.

Miss Ruth Sener's stimulating paper on Mission Study is published in this number, also Mrs. Deisher's description of India.

Japan was depicted by Mrs. George W. Leonard, and Porto Rico by Miss Belle Weitzel. Mrs. M. J. Bieber explained the great necessity for increased missionary activity in Canada. The evening address was delivered by Rev. J. F. Ohl, Mus.D., on the subject, "Lutheran Inner Mission Work in Philadelphia."

MRS. WALTER A. MILLER, *Rec. Sec.*

The Missionary Education Movement is doing a splendid work in the production of boiled down, interesting and inspiring facts which should make missionaries of all of us. Any of their literature may be secured through the Publication House. While we are speaking of missionary literature it is worthy of note that our Women's Missionary Society is making the list of tracts and pamphlets on missions which we have, one of which we need not be ashamed.—*The Lutheran*.

Standard of Efficiency for our Women's Societies

1. Membership.
2. Contributions.
3. Subscribers.
4. Monthly Topics.
5. Correspondence.
6. Mission Study.
7. Conventions.
8. Summer School.
9. Prayers.
10. Sunday School.
11. Life Members.
12. Literature.

These are the 12 key words. Send for free leaflets, explaining all. Address Mrs. Charles L. Fry, Catasauqua, Pa. The standard is being received with universal hearty approval. The *MISSION WORKER* will print a complete list of those Societies in all Synods of the General Council which have attained over *half* the points of this standard,—i. e., 7 out of the 12 items enumerated. A star will be added to those which attain 9 points, and a double star will distinguish those which fulfill the ideal completely. Each of these three classes of meritorious societies will also receive due recognition at the principal public service of our Toledo convention next September, and their names will be exhibited on an ornamental scroll as leaders in the van.

The Call of the World to the

Church of the Reformation

INDIA, JAPAN, PORTO RICO, CHINA,
AFRICA, AMERICA, SURVEYED FROM
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MAY—The First Woman Known to Have Held
Office in the Church.
JUNE—The Consecrated Talent of Youth.
JULY—Four Score and Four Years of Service.
AUG.—The Woman of Great Faith.
SEPT.—Divine Multiplication of a Widow's Dis-
vision.
OCT.—The Woman Whose Glory Was Her Serv-
ice.
NOV.—The Thank-Offering Box Opened at the
Master's Feet.
DEC.—The Woman Who Cast In All That She
Had.

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* * * * *

"Tell me not, in mournful numbers,
New subscribers don't abound,
'Tis the canvasser that slumbers—
New subscribers *can* be found."

* * * * *

"I am only one, but I am one;
I cannot do everything, but I can do something;
What I can do, I ought to do;
What I ought to do, by the grace of God, I
will do."



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