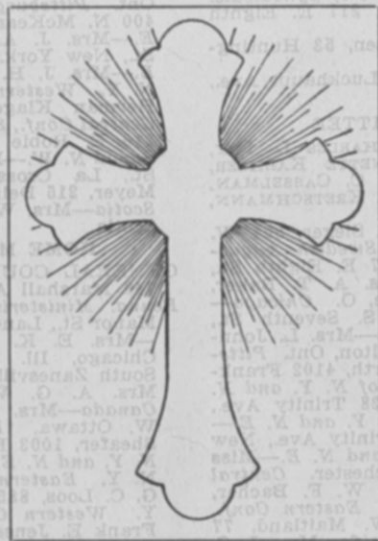


Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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

Lutheran Mission Worker

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Organized 1911

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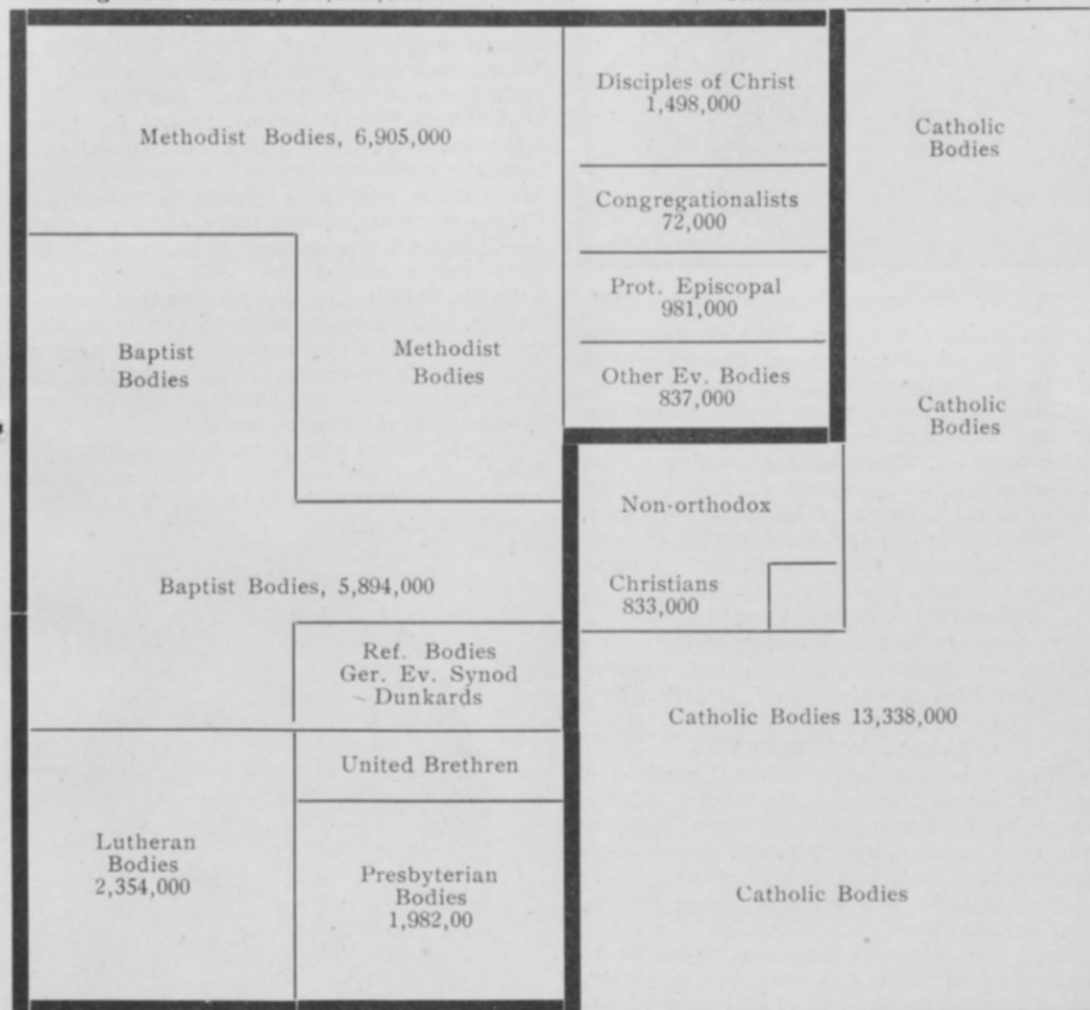
PHILADELPHIA, PA., JUNE, 1913

NUMBER 3

Religious Growth in the United States

Evangelical Bodies, 22,352,000

Catholic Bodies, 13,338,000



* Non-Christian bodies, 152,000.

Courtesy of the Missionary Review of the World.

The People of the United States are overwhelmingly Christian in their religious attachments and sympathies, there being only about 2,000,000 of Jewish and other non-Christian faiths.

The Protestant population (64,415,241) constitutes more than three-fourths of the total Christian population. The sad feature is that whilst these teeming millions enroll themselves in the census as Protestants, only a small fraction of them are in living union with any Church, hence in vital touch with the quickening Word and Sacraments. This is the tremendous Home Mission and Inner Mission appeal, and it comes with peculiar force to the Lutheran Church in the United States and Canada.

Our Convention at Toledo, Sept. 17 and 18



WHERE WE WILL HOLD OUR SECOND FEDERATION

The second convention of the Women's Missionary Society of the General Council will be held in St. Matthew's Lutheran Church, of Toledo, Rev. G. A. Bierdemann, pastor, on Wednesday and Thursday, September 17th and 18th, with a morning, afternoon and evening session on each day. The program of these six sessions, like the program at Lancaster two years ago, will be filled to its capacity with features which will long be remembered, and which no interested woman can afford to miss.

EXECUTIVE COMMITTEE MEETING

The Executive Board will hold its annual meeting on Tuesday afternoon and evening, September 16th, at which much important business will be transacted.

CONVENTION ATTENDANCE

Word has come from different sections of the Church that a surprisingly large number of our active missionary women, from both the East and the West, have already, at this early date, reported their intention of going.

This will be a welcome message to pass along to the enterprising committee of arrangements, which is confidently counting on an enthusiastic response to the warm-hearted invitation of our Toledo sisters and of Pastor Bierdemann. We know, of course, that certain leading spirits from every Conference would declare their purpose to go, but it is most encouraging to learn that many influential future friends of the Federation, besides those who met at Lancaster, will join the congenial parties from New York, or Philadelphia, or Pittsburgh, or Buffalo, or Erie, or Chicago, or Minneapolis, and intervening points.

ATTRACTIVE ROUTES TO TOLEDO

An attractive route for Eastern Pennsylvanians is the day-light ride up the picturesque Lehigh Valley to Buffalo, arriving there at 8 P. M., and leaving at 9 by boat, the dock being only two blocks from the depot. The boat gets to Cleveland at 6.30 next morning, and after a comfortable hour for breakfast, the train reaches Toledo at 10 o'clock, in time for the opening session on Wednesday morning. Returning on Thursday night, after the closing session, the train leaves at 11 o'clock, reaching Buffalo (no boat ride in this direction), at 7.45 A. M., and after breakfast the Eastern contingent would take the day-light express. Western delegates and visitors will likely remain in Toledo until Friday morning, though there are night trains for Chicago, if these suit their convenience. The cities and towns of Ohio and Western Pennsylvania, within one or two hundred miles of Toledo, will be represented by goodly numbers of their Lutheran women, since they may not soon again have an opportunity like this, of a pleasant personal acquaintance with so many associates in missionary activities.

By all means give yourself the benefit of the doubt, if you are wondering whether you had better send your name to the president of your Synodical Society.



REV. G. A. BIERDEMANN, D.D.,
PASTOR OF ST. MATTHEW'S CHURCH



TOLEDO'S NEW POST OFFICE

TOLEDO CHAIRMAN OF ARRANGEMENTS

The chairman of the local committee is Mrs. Walter C. Weier, 704 Walbridge Ave., Toledo, who will cheerfully answer any inquiries. She sends advance word that the approximate rate from New York or Philadelphia is \$15; from Pittsburgh, Buffalo or Chicago, \$5.50; from Minneapolis, \$13.50; meals and berths



COURT HOUSE, TOLEDO

extra.

The names of the principal hotels are the Secor, Boody, Jefferson, Toledo, Monticello, Belvedere, and the Y. W. C. A. The rates for rooms are varied to suit all requirements, from fifty cents up. Meals by the plate or a la carte, from thirty-five cents up.

Vacation Week at Mt. Gretna, Aug. 9 to 16



LAKE CONEWAGO AT MT. GRETNA

The annual Lutheran Week at Mount Gretna, Penna., comes in the mid-summer vacation season, when our people are trying to find a pleasant, inexpensive resort, where they are sure of congenial companionship, pure air, spring water,

freedom from the tyranny of fashion, and a daily program of speakers who bring messages that are helpful to us in our church work at home. This kind of wholesome, restful, recreative summer resorts is not to be found

LUTHERAN MISSION WORKER



BOTANIZING AT MT. GRETNÄ

just anywhere and everywhere. In fact, it is very rare indeed, since the average popular vacation atmosphere is by no means conducive to bodily or spiritual strengthening. Quite the opposite. At the end of a week's stay, instead of feeling refreshed and benefited, the man or woman has become tired of a weary round of so-called pleasures and pastimes, and is glad to escape from them, if the conscience be at all sensitive on the subject of amusements which are questionable.

To a resort like Mount Gretna, on the other hand, stylish folks are not attracted. The life there is too sensible and sane for the giddy butterflies of fashion. So far from making dress and cards and dancing the principal themes of interest, it has absolutely no care or concern for such nonsensical trifles, when there are so many other things of vastly more worth, for which we have not much time during the busy weeks of the year. Vacation outings are too few and far between for us to fritter them away,

with nothing to show at the end, but a body more tired than when we started out, and a soul which feels like going back home and having a thorough cleansing.

Recreations are provided at Mount Gretna, but they are out-door games and occupations of a rational sort, which induce sound, healthful sleep. The greater portion of every afternoon is given over to bowling, boating, tennis, bathing in the lake, rambles through the woods, etc., up to 4.30 o'clock. Then follow two periods, of forty minutes each, in the auditorium before supper. After supper the whole party takes a sunset stroll, in a different direction each evening, and the lectures which follow at night are illustrated, on account of the advantage of their showing instructive pictures on a large screen. The morning periods begin with the daily devotional service, to which everybody looks forward, and there is always a pleasing variety in the subjects which follow until noon.

All the public buildings of the Pennsylvania Chautauqua at Mount Gretna will be at our complete disposal, and a personally-directed continuous exhibit of Sunday School and missionary supplies will be placed in the C. L. S. C. building, during all the hours not occupied by the program. Pastor Arps' course of last year on India will be in the competent hands of Missionary C. F. Kuder, who is now on furlough from Rajahmundry. He will enable us to see that Oriental country through Pennsylvania German eyes, and this cannot but make a strong impression. Since the lamented death of Dr. W. J. Miller, the chaplaincy has been unanimously tendered to the Rev. I. Chantry Hoffman, of Philadelphia, whose daily morning devotional meditations will be a helpful feature of the week. Pastor and Mrs. E. C. Cronk, of South Carolina, will both be with us during the entire assembly, and each will "count one" in full measure. Buffalo will send Miss Annette Kaehler and Mrs. Frank E. Jensen. Baltimore will send Miss Sallie M. Protzman, with the same course which she gave so forcefully at Northfield, as representative of the Lutheran women. Washington will send Miss Van Gundy, who will come to us via the Rock River Lutheran Assembly at Dixon, Illinois. Mrs. Monroe has kindly offered to loan us her striking stereopticon pictures of the life of Christ and the life of Luther, for exhibit in the auditorium. Pastor Cronk will also exhibit his set of Japanese views, and both Dr. Fretz and Pastor Laury will talk from pictures.

The Inner Mission department will be in charge of Dr. Sandt, the Graded System in charge of Dr. Hunton, and the daily Bible period will be conducted by Pastor Steinhäuser.



ONE OF THE RUSTIC WALKS

Lutheran Week at Mount Gretna will begin on Saturday noon, August 9th, and continue until Saturday noon, August 16th. The cost is not more than a fraction over a dollar a day, and no deposit is asked from persons who engage desirable rooms in advance. The program of

this year is so excellent, from beginning to end, that the demand for rooms will undoubtedly be larger than can be supplied by the close of July. The safe thing to do, therefore, is to write now. Address the chairman, Dr. Charles L. Fry, Catasauqua, Pa.

Current Events and Present Conditions

BY REV. C. J. SOEDERGREN, ROCK ISLAND

One of the latest bubbles to reach the surface of the social problem in this country was sent up by the O'Hara Committee of Illinois. It "busted" instantly and shot a very nasty stench into the nostrils of the nation.

It revealed a condition in the deep ooze which the brave men and women whom we have chosen to call "agitators" and "fanatics" have tried hard to point out, but which the level-headed and patriotic citizens refused to believe.

It proved that the great, great majority of the young women who spend their early womanhood in factories or shops or offices receive a compensation which does not enable them to secure proper shelter, food, and clothing. Hence many of them, whose moral strength is unequal to the strain, yield to temptation and

sell their virtue for an added income, while others suffer hardship or obtain partial support from relatives.

It proved that there are girls who are "worked at top speed for long hours and are paid as little as 30 cents a day." It "showed the factory foreman swearing at the little operatives and shaking them when their tired fingers can no longer keep up the pace the company sets for them."

But the worst of it all is that these conditions are not peculiar to Illinois. The like of them exist in every great industrial center in the country.

AND WHAT DO YOU DO?

When you read these reports—you, gentle reader of this paper, you devout church mem-

ber, you dear Christian—when you read these reports and realize that they are not mere fumings of some over-zealous neurotic, but hard-headed facts pulled into the daylight by sheer force that you may know the truth—what do you do about it?

God have mercy on you!—you put on your hat, take a stroll among the trees, fill your lungs with fresh air, and thank God for all the blessings that *you* have received, blissfully forgetting that the same God who created you created the less fortunate too, and that He demands of you that you love your neighbor as yourself.

You frown at the report and demand that church papers, at least, shall be free from such worldly cares. You insist that nothing shall disturb your devotional exercise and deprive you of the sweet pleasure of communing with

your God. You are very sure that most of the workers, as well as their employers, are "no Christians anyhow," and you are perfectly satisfied to "let them fight their own battles as best they can."

You do not understand that *you*, with your ballot, are responsible for the existing wrongs, and that you, with the Word of God in your hands, are above all others in duty bound to attend to them. You have never taken time to imagine the Lord Christ wearily turning away from the poor and the needy with a pious, "Don't bother me! I am about to say my prayers. Go fight your own battles." Had God called you to go and deliver Hebrew slaves out of the hands of Pharaoh you would have replied, "O dear, I am tired of their fuss. And anyhow nothing can be done until Pharaoh is converted."—*The Lutheran Companion*.

Home Missions and our Lutheran Church

BY MISS EMMA MANN, PHILADELPHIA

Both these words are very familiar. Home is a word we all love. Does it not picture to us the dearest place on earth,—the place in which most of us have found life's sphere? But when we add the "Mission," the focus changes. Then we extend our vision and enlarge our borders. We no longer confine our thought to a region bounded by four walls, but call "Home" our great and goodly land, flowing with milk and honey (and petroleum) veined with coal and copper, with iron and silver and gold,—our vast country from Maine to California, from Florida to Oregon; and even beyond that 49th parallel. For Canada from Winnipeg, Manitoba, Saskatchewan, Alberta and British Columbia, are all a part of home, when we speak of Home Missions. And why may this vast area be called "Home" in this connection? Because in this boundless region are living millions, literally millions, of souls of our Lutheran household of faith, who claim with us the same spiritual, the same church home. They or their ancestors have come to this New World from the countries of Europe in which the Church of the Reformation is the Church of the Land. They are coming now, a quarter of a million yearly, from Germany, Sweden, Denmark, Norway, Iceland, Finland and other parts of Russia, from Bohemia and Poland. They are all Lutherans. They were brought up, as we have been, on Luther's Catechism. They are familiar with the grand Lutheran hymnology and the pure Evangelical faith is their heritage, as it is ours. That common faith is the home-tie between them and us.

In traveling across Kansas, a number of

years ago, our train stopped for a few moments at a little way-station. My mother and I stepped out on the platform, and in the next instant what a delightful surprise. Clearly, on the wintry air, we heard a chorus of childish voices singing lustily in their school house near by, "Ihr Kinderlein Kommet." They were not singing about Kris Kingle! We heard the sounds of a violin and we could picture the school-master preparing his little flock for Christmas. We were deeply touched! The unsightly little village of rude frame houses on the great Kansas plain suddenly seemed almost familiar. We could have spent a real Christmas there, for we were kindred spirits of a kindred faith! O, that every town throughout the vast home-land, where Lutherans have settled, had a Lutheran school, the nucleus of a Lutheran congregation!

What are the facts regarding this matter? Are our sisters and brothers, who by birth and heritage belonging to our Lutheran Church, enjoying the means of grace? Have they the Word, the pure Gospel, preached to them as our dear Church presents it? Have they the ministry of the Word and Sacraments? Are their children being brought up in the nurture and admonition of the Lord? Are they fed, spiritually fed, upon the comforting doctrine of justification by faith in our Lord Jesus?

The fact is that you can travel through the state of Alabama, for instance, and it is hundreds of miles from north to south, and not find a single English Lutheran Church. Yet Georgia, her neighbor state, as early as 1734 welcomed a band of Lutheran colonists from

Salzburg, in the Austrian Tyrol, where the Roman Catholic Archbishop, by bloody and relentless persecution was exterminating Lutheran Protestantism. There can be no doubt that those early Lutheran settlers are largely represented by their descendants in Alabama today, but they have never been gathered into Lutheran congregations. They either swell the members of other communions, or have no church connections.

It is sorrowful, yet hopeful, to hear that there are 3,430,000 baptized Lutherans in our land, ungathered into congregations, and there are 15,000,000 that can be more easily reached by our Church than by any other. This is the reason why Home Missions are needed among all these unchurched people. It has meant a vast change from the home country to the new home across the sea. There are the trials and struggles of a new settlement. A thousand material needs tax every nerve of body and mind. These are the people who are converting the sweeping plains from idle, silent wastes to rich, productive regions, teeming with busy twentieth century life. The days of these workers are, of necessity, full of care for the physical necessities. Ten miles from a lemon (often enough!) they struggle to find the wherewithal to obtain shelter, food and clothes. Even then the stranger settles in a town or city, he is still a stranger, with business connections and friends to make. No familiar faces greet him, and no one cares a whit about him! He struggles outdoors, and his wife indoors. The way is hard and rough for them both. Will Sunday, the Lord's Day, bring the dear companionship of those of like faith? Will the Gospel message of love and hope for this world and the next, be heard by these weary, heavily-laden sisters and brothers of our common faith?

What about our ancestors here in Pennsylvania? Did not Henry Melchior Muhlenberg come as a missionary from Halle? And is not all the work of our Lutheran Synods here in the East the result of missions? What was done for us, shall not we in turn do for others? Do not our hearts go out in sympathy to those who see in the town they now call home, not a single Lutheran Church in which they can hear the familiar hymns and service and the cherished Gospel taught, as they knew it in the dear "old home?" And what of those whose spiritual life amid the new surroundings is choked by the tares of worldly cares and debasing excitement? We know that the longing for the spiritual and the unseen dies easily, amid the pressure and temptations of things earthly. There are mining towns out West with populations of several thousands in which there is a saloon for every 120 of the inhabi-

tants. The theatres are open every night in the week. Every fleshly temptation may be gratified. But there are no churches, no messengers of the gospel, calling the people from the broad way that leads to destruction, and seeking to turn their straying feet into the narrow path that leads to life everlasting!

Have we responsibilities in view of these conditions? What claims have the scattered thousands of our own faith upon us? What is the present need? "The faith common to the fathers must be preached in the language of the fathers, or the fathers will be lost to our Church. Then in the second generation, the faith common to the fathers must be preached in the language common to all the children, the English language, or the children will be lost to our Church. And with the loss of the American-born children of foreign-born Lutherans goes the loss of the most valuable opportunity God has ever given to the Church militant." Shall it be lost? No! a thousand times no! This Home Mission work, because of the marvelous development by steam and electricity, of boundless tracts of this vast continent, and because of the rapid peopling of this mighty realm, demands intensified effort. And Christian America will mean, in the years to come, a Christianized Orient.

Today, the need of more men is the crying need. Men to hasten to the rescue in an emergency! In the whole tremendous State of Montana, I blush to tell it, there is one lone English Lutheran Mission. In the mighty sweep of imperial Washington there are four. In great, rich Oregon, there are two. In the whole of Western Canada, there are two more! Thousands and thousands and thousands of souls are being drowned in the flood of worldliness that is at high-water mark on every side. When the recent floods swept our sister States of Ohio and Indiana, did not the country rise in quick and noble response, to minister to the physical needs and the bodily distress? Shall we do less where millions of our common faith are being drowned in the vortex of spiritual and eternal destruction?

A World's Citizenship Movement

Among the many present day movements for the uplift of humanity, the World's Christian Citizenship Conference, to be held in Portland, Oregon, June 29 to July 6, 1913, is commanding the attention of leaders of Christian thought and action the world over. On the program of this eight-day conference there are to be at least one hundred of the world's ablest statesmen—one or more from each of the principal countries of the world—such as Prof. Richard

Lodge, of Edinburg University, Scotland; Charles Merle d'Aubigne, Paris, France, son of the famous French historian d'Aubigne; Dr. Armenag Haigazion, of St. Petersburg, Russia; Pastor LeSeur, of Berlin, Germany, and Dr. Karl Fries, of Stockholm, Sweden. The latter two are prominent Lutherans. Already there are thousands of delegates appointed to attend, and other thousands still are certain to be appointed.

Among the problems to be discussed are Peace and War, Intemperance, Socialism, Capital and Labor, Emigration and Immigration, Prison Reform and Social Service, the Social Conscience and Personal Character, Child Labor, the Claims of Delinquents and Dependents upon

Society, Political Corruption, the Weekly Rest Day, Laws affecting Family Life, including marriage and divorce, and the Relation of Public Education to Morality and Religion. World plans are to be adopted for the solution of these and other problems of their kind. An authentic history of the attitude of the different countries of the world and their governments toward these and other problems is also to be prepared and presented at this conference. A special effort is to be made to present the attitude of our own country and its government toward all such problems. The data thus secured, together with the addresses delivered, are to be printed for general distribution.

Advantages of the Every Member Canvass

BY REV. GEORGE DRACH, GENERAL SECRETARY, BOARD OF FOREIGN MISSIONS

An annual every-member canvass is one of the essential features of an adequate financial system in a Christian congregation in America; but it does very much more for a congregation than merely increase its financial income.

In the State Churches of Europe the members of the congregations are regularly and carefully assessed and taxed, not only for the purposes of the State, but also for the expenses of the Church. The pastors' salaries and current expenses of congregations are included in the budget of the State.

In America we have no taxation for ecclesiastical purposes, nor would we tolerate such an arrangement. Our system is one of voluntary contributions for pastors' salaries and local congregational expenses; and the same system is used for gathering of offerings for benevolent and missionary purposes.

In the State Church *every member* must pay a State tax for the maintenance of the Church, and you may be sure that every member is reached. In the free Church of America, though the system is one of voluntary contributions, we ought also to make it certain that every member is reached; and we can make it certain by means of the annual every-member canvass.

TAXATION FOR MISSIONARY FUNDS

There was a time in the Protestant countries of Europe when the Church looked to the State authorities to plan and provide even for benevolent and missionary work to be financed by State funds, raised by taxation. Thus the first Protestant Mission in India, the Danish-Halle Mission, was begun by King Frederick IV of Denmark, who selected the Halle missionaries, Ziegenbalg and Pluetschau, had them examined and ordained, and sent them out under his royal commission, in 1705, to be

missionaries among the Tamils in South India. He wished thereby to fulfill his obligation as the Christian king of a Christian nation toward the non-Christian world, or rather toward his non-Christian colonies.

It soon became apparent, however, that the State could not, and indeed, in most cases, would not assume the obligation of providing missionaries to heathen lands and of financing their work. Voluntary contributions had to be solicited, and thus there arose in Europe a number of missionary societies outside of the Church, who undertook this work. Many of these are still in existence and are doing fairly good work.

THE AMERICAN METHOD

Our American point of view is a radically different one, thanks to our truer conception of the separation of Church and State. We have, nevertheless, right here in America, failed to some extent to realize the full significance of this separation, for we have permitted the State in some directions to assume the functions of a benevolent institution, by caring especially for the poor and the sick, making State appropriations for poorhouses and hospitals and other charitable work, which I believe to be derogatory to the Christian Church and harmful to her best interests. She should seek to recover the lost ground in these spheres of benevolent operations as speedily as possible.

As far as missionary operations are concerned, however, we recognize no right nor obligation on the part of the State to establish, control and support this work. Neither would we relegate the effort of winning the world for Christ to a small circle of Christians outside of the established Church. Our conception of a missionary society must be an entirely different one, for we place the mis-

sionary obligation on the whole Church. Every member of the Church is answerable to Christ for obedience to the Great Commission: "Go and disciple the nations."

Now I consider it to be one of the chief merits of the Laymen's Missionary Movement to have so emphasized this every-member missionary obligation that the responsibility to Christianize heathen nations, be they colonies or not, cannot be shifted to any State authority, or to any purely Society effort, without a serious derangement of the individual Christian conscience. In other words, the Laymen's Missionary Movement has aroused the conscience of the Church concerning the duty of every member of it to share in the fulfillment of God's plan of world redemption through Jesus Christ; and it has accomplished this largely by urging the every-member canvass, which provides for the enlistment of every follower of Christ in this effort, leaving none free to escape the obligation, but making each one free to use his gifts and ability in the service of Christ and His Kingdom on earth.

A UNIVERSAL DUTY

Looking at this subject from still another angle, it becomes clear that with an every-member canvass for benevolent and missionary purposes, as well as for local expenses in the congregation, a very high plane of ethical conception and practice is reached, for thereby the congregation, in its relation to the whole Church and the whole world, as well as each member in his relation to his fellow-member, is led to fulfill the royal law: "Thou shalt love thy neighbor as thyself." Inasmuch as to-day the whole world has become a Christian neighborhood, and every man his brother's keeper, brotherly love now demands world-wide missionary effort; and no man can claim to be a true disciple of Christ who deliberately fails to do his share for the evangelization of the world.

How utterly selfish and legalistic we have been in the matter of the finances of our congregations! We have long ago seen to it that adequate provision has been made for every member to contribute toward the current expenses; and in some congregations, indeed, the rights of church membership have been denied to those who have failed to contribute specified sums each year for the pastor's salary and other local expenses. Would it not be just as right and lawful to deny the benefits and privileges of Church membership to those who fail to contribute for benevolent and missionary objects? I do not advocate this plan. I merely wish to expose our selfishness and legalism.

How many of our pastors would like to have their salaries limited by an income from

occasional or haphazard collections? Indeed, there was a time in some rural districts when pastors were not paid regular salaries, but had to be content with what happened to fall into the collection plates, whenever they preached to their country congregations. And yet this awful method still prevails in some congregations with regard to their benevolent and missionary offerings. Surely the pastor who is not satisfied with this system of getting his own salary, ought not to be satisfied with it for gathering funds for the great causes of the Kingdom of God. If there be an every-member canvass and regular contributions for current expenses, let there be, also, an every-member canvass and regular offerings for the great benevolent and missionary purposes of the Church.

Looking at this subject from other points of view than those which are financial we may say that an annual every-member canvass *unifies, vivifies, multiplies* and *satisfies* the Church membership.

UNIFIES

It *unifies* the church membership, because it brings every unit into vital relation with the whole Church. It actualizes the communion of believers. It gives every member a share in the activity of the Church. To be sure the true unity of the Church centers not around the church treasury, but around the Word and Sacraments; but inasmuch as all service is both sacramental and sacrificial, the response of the believing heart to the grace of God will inevitably and invariably express itself also in giving—giving not merely to keep up the administration of the means of grace in the local Church, but also to share such administration with those who as yet do not have it in the wide, wide world.

VIVIFIES

It *vivifies* the church membership, because it enlists a larger proportion of its membership in real, earnest work. Let a congregation carry out the every-member canvass as suggested by the Laymen's Missionary Movement, men and women going out two by two, to every home, bringing information concerning the great causes of the Kingdom, spreading interest, carrying inspiration; and that congregation soon shows new signs of awakened spiritual life and activity. Repeat that every year, the committees of two having new material for information, education and inspiration to carry on their round of visits, and the growth of that congregation in every department of life and activity as a congregation of Christian believers and servants of God will become remarkable. This implies, of course, that the every-member canvass is not merely an effort to get pledges for the support of the congregation on the one

hand, or for the benevolent and missionary purposes on the other hand; but that it is, as it also ought to be, a systematic campaign of education and inspiration along all lines.

MULTIPLIES

The every-member canvass, moreover, multiplies the church membership. It multiplies the activity of the members, the current income, the contributions for purposes outside of the congregation, and therefore the love, the service, the usefulness, the influence of the church.

SATISFIES

And, though some are loth to believe it, this method *satisfies* the church membership. The social feature of the visits of the committees in the homes of the members is helpful and pleasant. The pastor and church council are materially aided in their work as the officers of the congregation, by the reports of the committees after their visits. The members are surprised and delighted with the showing which the congregation makes in the matter of benevolence. Often the underpaid pastor gets a much-needed increase in salary; and I have yet to hear of a congregation which after having introduced the every-member canvass and du-

plex envelope, has not been satisfied with this better method.

ADOPT PAUL'S PLAN OF CHURCH FINANCE (I Cor. xvi: 2)

P	ERIODIC "Upon the first day of the week"	Worshipful Habitual Prayerful Cheerful
	PERSONAL "let each one of you"	Each Man Each Woman Each Boy Each Girl No Proxies No Merging
	PROVIDENT "lay by him in store"	Forehanded Deliberate Thoughtful Intelligent
	PROPORTIONATE "as God hath prospered him"	Generous Careful Responsible Faithful
	REVENTIVE "that no collections be made when I come"	No Deficit No Interest on Loans No Worry No Retrenchment
		—Men and Missions.

More Life Members

Our life membership roll has had an increase of twenty-one new names since the last issue. The youngest of all being Florence Lucile Reiter, who became a life member at the age of two months, and who with her two-year old sister, Marguerite Katherine Reiter (who is also a new member), are children of Rev. F. A. Reiter, of Leechburg, Pa. James Hertzell Frantz, two years of age, is our twelfth child-member. He is the son of Dr. and Mrs. C. J. Frantz, of Warren, Pa., the mother being the efficient chairman of the Life Membership Department, in the Ridgway Conference of the Pittsburgh Synodical Society.

Our adult life members are Miss Mary Illick, honored by St. John's Society, Easton, Pa.; Mrs. A. Steimle, by St. John's Society, Allentown, Pa.; Miss Elizabeth C. Eager, of Trinity Church, Lancaster, Pa., whose work in inscribing members' names on the certificates is gratefully acknowledged by the chairman of this Department; Dr. Betty A. Nilsson, devoted physician and missionary in our Hospital at Rajahmundry, honored by the Swedish Augustana executive committee; Mrs. Geo. L. Brucker, of St. Paul's German Church, Utica, N. Y.; Mrs. Wilson M. Rehrig, Mauch Chunk, Pa., whose interest in the Porto Rico field has aided that cause most substantially; Mrs. Meta J. Kallitzer, of Wheeling, W. Va.; Mrs. Walter S. Wells, President of the Reading Conference Society;

Miss Louise Barron, of St. John's Society, and Mrs. Frances J. Seidel, of Trinity Church, both of Reading, Pa.; Rev. Charles E. Read, Knox, Pa., whose membership is presented by his sister, Miss Edith L. Read; Mrs. H. N. Miller, the honored Treasurer of the General Council Society, who received her membership as an expression of appreciation from the South Eastern Conference Society of the District Synod of Ohio, of which Conference Society she is the president; Miss Elda J. Papenfuss, of Trinity Church, Meadville, Pa.; Mrs. Menno A. Reeb, Holy Trinity Church, Buffalo, and Mrs. Fred. J. Walter, of Kingston, wife of the Treasurer of the N. Y. and N. Eng. Synod.

Six organizations took out life memberships: the "Holy Trinity Mission Class" (Women's), Scranton, Pa.; St. James' Society, Jewett, Ohio; The Girls' Mission Band, Gibraltar, Pa.; Grace Mission Band, Lancaster, Pa. (this membership being presented by a friend who desires to remain unknown); The W. M. S. of the First English Lutheran Church, Berlin, Ont.; and the Ladies' A. & M. S. of St. Paul's Church, Morrisburg, Ont., Society, also of Canada, thus lending the international flavor.

To all these members a most cordial welcome is extended, and the Societies to which they belong have been credited with fulfilling the eleventh feature of the standard of efficiency.

Only three more months remain before the

listing of the Societies as "Front-line Leaders" for the Toledo Convention. All Societies desiring this recognition should act promptly to ensure their enrollment.

MRS. L. K. SANDFORD, Chairman,
111 E. Vine St., Lancaster, Pa.

1. MEMBERSHIPS IN MEMORIAM

Dr. Adolph Spaeth.....Philadelphia
Dr. Benjamin Sadtler.....Baltimore
Dr. John Henry Harpster.....India
Rev. Frederick Wm. Weiskotten.....Philadelphia
Mrs. T. W. Swope.....Erwinna, Pa.
Mrs. H. W. Knauff.....St. Paul
Dr. O. P. Smith.....Pottstown, Pa.
Mrs. Lydia Ann Swingle.....S. Zanesville, O.
Mr. John Stopp.....Allentown, Pa.
Mrs. Adeline Bartholomew.....Pittsburgh, Pa.
Rev. William A. Passavant, D.D.....Pittsburgh, Pa.
Rev. J. Steinhilber, D.D.....Allentown, Pa.
Mrs. Adolph Engler.....New York City
Rev. Richard C. Rengler.....Butler, Pa.
Rev. William J. Miller, D.D.....Greensburg, Pa.
Rev. John Nicum, D.D.....Rochester, N. Y.
Rev. Daniel Sanner.....Tremont, Pa.
Mrs. D. H. Reiter.....Quakertown, Pa.
Rev. Gottlieb Bassler.....Zelienople, Pa.
Mr. Reuben A. Baer.....Lancaster, Pa.
Mr. Charles A. Fon Dersmith.....Lancaster, Pa.
Mr. John D. Lankenau.....Philadelphia
Rev. W. A. Passavant, Jr.....Pittsburgh
Rev. Emanuel Greenwald, D.D.....Lancaster, Pa.
Mrs. William T. Weaver.....Allentown, Pa.
Miss Charlotte Swenson.....Rajahmundry, India
Rev. Wm. Ashmead Schaeffer, D.D.....Philadelphia
Rev. Carl Evald, D.D.....Chicago
Rev. Prof. W. J. Mann, D.D., LL.D.....Philadelphia
Mr. William W. Wattles.....Pittsburgh, Pa.
Miss Elizabeth Kepple.....Leechburg, Pa.
Mrs. Zenas H. Gable.....Birdsboro, Pa.
Rev. Gottlob F. Krotel, D.D., LL.D.....New York
Mrs. Mary A. Buchmiller.....Lancaster, Pa.
Mrs. M. C. Horne.....Reading, Pa.
Mrs. Heinrich Christian Kaehler.....Preston, Ontario
Rev. Hugo Grahn, D.D.....Philadelphia
Mrs. Rebecca Stetler.....Syracuse, Ind.
Miss Ella L. Beates.....Lancaster, Pa.
Major Enos R. Artman.....Philadelphia

2. LIFE MEMBERSHIPS

Miss Laura V. Keck.....Allentown, Pa.
Mrs. C. L. Eckman.....Jamestown, N. Y.
Mrs. Louisa Frank.....Mt. Joy, Pa.
Mrs. Annette S. Woll.....Philadelphia, Pa.
Mrs. C. G. Schubert.....Lancaster, Pa.
Mrs. F. A. Kaehler.....Buffalo, N. Y.
Miss Annette Kaehler.....Buffalo, N. Y.
Miss May J. Bruning.....Lancaster, Pa.
Mrs. W. P. M. Braun.....Philadelphia, Pa.
Miss Kate Sadtler.....Baltimore, Md.
Miss Agatha Tatge.....Rajahmundry, India
Mrs. Walter A. Miller.....Lancaster, Pa.
Mrs. W. F. Monroe.....Mt. Airy, Pa.
Miss Laura R. Swope.....Erwinna, Pa.
Mrs. Louis Bergtold.....Buffalo, N. Y.
Mrs. Margaret Haupt Werner.....Rajahmundry
Miss Agnes I. Schade.....Rajahmundry, India
Mrs. H. C. Kline.....Bethlehem, Pa.
Mrs. Minnie Breneman.....Mt. Joy, Pa.
Mrs. John C. Hager.....Lancaster, Pa.
Mrs. John H. Harpster.....Mt. Airy, Pa.
Mrs. John Wm. Henrich.....Buffalo, N. Y.
Dr. Amy B. Rohrer.....Rajahmundry, India
Mrs. H. E. Jacobs.....Mt. Airy, Philadelphia
Mrs. Charles A. Fon Dersmith.....Lancaster, Pa.
Miss Sarah E. Hager.....Lancaster, Pa.
Senior Miss. Soc., Salem Church.....Bethlehem, Pa.
Mrs. J. J. Kuntz.....Allentown, Pa.
Dr. W. D. C. Keiter.....Allentown, Pa.
Miss Susan E. Monroe.....Rajahmundry, India
Mrs. John Stopp.....Allentown, Pa.
Evelyn Deck Stopp.....Philadelphia, Pa.
Helen Louise Stopp.....Los Angeles, Cal.

Ella Ruth Stopp.....Los Angeles, Cal.
Mrs. Mary M. Eisenhard.....Allentown, Pa.
Miss Ella Hiskey.....Bethlehem, Pa.
Mrs. Lewis K. Sandford.....Lancaster, Pa.
Dr. Lydia Woerner.....Rajahmundry, India
Mrs. James K. Boyer.....Boyertown, Pa.
Miss Annie V. Brendlinger.....Boyertown, Pa.
Mrs. H. C. Schock.....Mt. Joy, Pa.
Baby Katharine T. Neudoerffer.....Rajahmundry, Ind.
Mrs. C. L. Fry.....Catasauqua, Pa.
Miss Mary Brooke.....Philadelphia, Pa.
Miss Katherine B. Miller.....Philadelphia, Pa.
Mrs. A. C. L. Babb.....Nazareth, Pa.
Mrs. Lewis Dauth.....Reading, Pa.
Mrs. Alvena Leon Pfantz.....Albany, N. Y.
Mrs. Milton J. Bieber.....Berlin, Ontario
Miss. Soc., St. Paul's Church.....Frankfort, Ind.
Baby Henry Alfred Rohrig.....Hazleton, Pa.
Mrs. Franklin P. Bush.....Freeport, Pa.
Mrs. William Z. Sener.....Lancaster, Pa.
Miss Anna Sener.....Lancaster, Pa.
Mrs. J. F. Trexler.....Lancaster, Pa.
Trinity Girls' Mission Band.....Lancaster, Pa.
Miss. Soc., Salem Church.....Elizabethville, Pa.
Miss. Soc., St. Mark's Church.....Williamsport, Pa.
Miss. Soc., Danville Conf.....Pennsylvania
Mrs. John W. Richards.....Lima, O.
Mr. W. R. Baker.....Zanesville, O.
Miss Clara E. Hartman.....Lancaster, Pa.
Mrs. Mary Beck Waha.....Erie, Pa.
Mrs. Anna R. Schlegelmilch.....Mt. Joy, Pa.
Mrs. Everette C. Rote.....Reading, Pa.
Miss Mary S. Borthwick.....Rajahmundry, India
Mrs. Godfrey Hess.....Williamsport, Pa.
Mrs. Samuel Laird.....Philadelphia, Pa.
Miss Mary Welden.....Philadelphia, Pa.
Miss Emilie L. Weiskotten.....Rajahmundry, India
Miss Mary C. Mellander.....Catano, Porto Rico
Baby Myra Louise Swartz.....Lancaster, Pa.
Mrs. J. O. Knipe.....Norristown, Pa.
Mrs. Emmy Evald.....Chicago, Ill.
Mrs. J. L. Sibole.....Buffalo, N. Y.
Mrs. C. H. Stolzenbach.....Buffalo, N. Y.
St. Luke's Woman's Miss. Soc.....Allentown, Pa.
W. H. and F. Miss. Soc., First Church.....Warren, Pa.
Mrs. Josephine J. Nicum.....Tremont, Pa.
Thomas Marcy Baldwin.....Rochester, Pa.
Baby John Offerle Hirt.....Erie, Pa.
Madame Cotta Soc., First Church.....Greensburg, Pa.
Rev. P. George Sieger.....Lancaster, Pa.
John Bridges Stopp.....Los Angeles, Cal.
Miss Mary Illick.....Easton, Pa.
Mrs. A. Steimle.....Allentown
Miss Elizabeth C. Eager.....Lancaster, Pa.
Holy Trinity Mission Study Class.....Scranton, Pa.
Dr. Betty A. Nilsson.....Rajahmundry, India
Baby James Hertz Frantz.....Warren, Pa.
Mrs. George L. Brucker.....Utica, N. Y.
St. James Society.....Jewett, Ohio
Baby Marguerite Katherine Reiter.....Leechburg, Pa.
Baby Florence Lucile Reiter.....Leechburg, Pa.
Mrs. Wilson M. Rehrig.....Mauch Chunk, Pa.
Mrs. Meta J. Kalbitzer.....Wheeling, W. Va.
Mrs. Walter S. Wells.....Reading, Pa.
Miss Louise Barron.....Reading, Pa.
Rev. Francis F. Seidel.....Reading, Pa.
Rev. Charles E. Read.....Knox, Pa.
Girls' Mission Band.....Gibraltar
Mrs. H. N. Miller.....Columbus, Ohio
Miss Elda J. Papenfuss.....Meadville, Pa.
Mrs. Menno A. Reeb.....Buffalo, N. Y.
Mrs. Fred J. Walter.....Kingston, Pa.
Grace Mission Band.....Lancaster, Pa.
W. M. S. of the First English Church.....Berlin, Ont.
L. A. & M. S. of St. Paul's Church.....Morrisburg, Ont.
Mrs. Frank Wertz.....Reading, Pa.
Mrs. W. K. Frick.....Milwaukee

These two last memberships reached us just as we were going to press, the former being sent by St. John's German Church, of Reading, and the latter by Epiphany Society of Milwaukee. By a contribution of \$10 any Society or individual (adult or child) can become a life member, and by a contribution of \$25 any person translated to the Church triumphant can be memorialized. Address correspondence to the chairman, Mrs. L. K. Sandford, 111 E. Vine St., Lancaster, Pa.

These Too Were Faithful Servants in Their Day



GOTTLLOB F. KROTEL, L.L.D.
NEW YORK
1826-1907



REV. HUGO GRAHN, D.D.
PHILADELPHIA
1828-1912



EMANUEL GREENWALD, D.D.
LANCASTER, PA.
1811-1885



REV. GOTTLIEB BASSLER
ZELIENOPLE, PA.
1813-1868

Our Honor Roll, "In Memoriam," for this quarter includes the membership of Rev. Gottlieb Bassler, the first president of the General Council, memorialized by the Zelenople Society. Mr. William W. Wattles, of Pittsburgh, whose untiring efforts for the work of his own Synod and for the institutions of our Church at large, are a lasting honor to his name, was memorialized by his widow. The life and character of Dr. W. J. Miller, enrolled in January by his own Church Society, was further honored by an additional memorial, given by the Greensburg Conference Society at its Spring

member of the committee which prepared the Church Book. The congregations of which he was pastor, were Old Salem, in Lebanon; Old Trinity, in Lancaster; St. Mark's, in Philadelphia; Holy Trinity, and Advent, in New York. He was one of the most eloquent preachers the Lutheran Church in America has produced.

The membership of Rev. Hugo Grahn, D.D., of Philadelphia, was presented by his family. Dr. Grahn had a notable record, both as pastor and as executive official. For twenty-five or more years he was a member and German Secretary of the Foreign Mission Board,



REV. WM. J. MILLER, D.D.
GREENSBURG, PA.
TWICE MEMORIALIZED



MAJOR ENOS R. ARTMAN
PHILADELPHIA
1840-1912



MRS. HEINRICH C. KAEHLER
PRESTON, ONT., CAN.
1812-1893



MRS. M. C. HORINE
READING, PA.
1845-1912

Convention. Rev. Gottlob F. Krotel, D.D., L.L.D., entered the ministry in 1848, and for nearly sixty years served the Church in many posts of high responsibility. He was president of the Ministerium of Pennsylvania, the Ministerium of New York, and later of the General Council. For a time he was a professor in the Philadelphia Seminary, where he secured the endowment of two of its professorships, and was a

and for a time its President. He was a member of the Board of the Mary J. Drexel Home from the time of its organization to his death, April 17, 1912, and its Secretary from the beginning until two years before his death. He was also for many years the Vice-President of the Board of Directors of the Philadelphia Seminary, and the prime mover in discovering and locating the Seminary at its present site.



ELIZABETH C. KEPPLE
LEECHBURG, PA.
1857-1912



MRS. ZENAS H. GABLE
BIRDSBORO, PA.
1842-1903



MISS ELLA L. BEATES
LANCASTER, PA.
1856-1911



MRS. MARY A. BUCHMILLER
LANCASTER, PA.
1830-1904

Seven devoted women's names have been added to the Roll. Mrs. Zenas H. Gable, wife of the first Pastor of St. Mark's Church, Birdsboro, Pa., was memorialized by that Society. Both her sons are zealous and influential pastors, Rev. Charles J. Gable, of Melrose Park, Pa., and Rev. Luther D. Gable, of Brooklyn.

The Leechburg Society paid a fitting tribute to the memory of Miss Elizabeth Kepple, who was its treasurer from its organization to her death. She was also secretary of the Conference Society. "An officer always to be depended upon." The membership of Mrs. Emma Winebrenner Horine was affectionately tendered by St. James' Society, Reading, Pa., of which Church Dr. Horine was formerly pastor, and from which her son, Rev. John W. Horine, went into the ministry. Mrs. Mary A. Buchmiller, of Trinity Church, Lancaster, Pa., honored by her son, Mr. D. F. Buchmiller, was deeply interested in all phases of her Church's work for nearly fifty years. "Her character will long be remembered by her friends." Mrs. Augusta Olzen Kaehler, wife of Rev. Heinrich Christian Kaehler, Preston, Ontario, was given by her daughter, Miss Louise E. Kaehler, of Buffalo, in loving memory of one of those eminently competent wives of pastors, who shared the toil and consecration of their husband's lives, and whose quiet Christian influence was far-reaching. She lived to have the great pleasure of seeing her two sons, also her one foster son, in the ministry, and her two daughters are the head and heart of that model institution of mercy, the Lutheran Home for the Aged and Infirm, in the city of Buffalo.

The Memorial of Mrs. Rebecca Stetler is from Grace Church, Syracuse, Ind., of which she was the mainstay. She also served as chairman of the committee which drafted the constitution, and organized the Chicago Synodical Society. The last name of the seven is that

of Miss Ella L. Beates, whose life was an incessant effort for missionary enlargement. For thirty years she labored in Trinity Society, Lancaster, Pa., also in the Conference and the Synodical Societies, filling various offices most efficiently. Her last public service was to demonstrate the use and the value of our Monthly Programs, then in their introductory stage. This membership was given by the Lancaster Conference Society.

Major Enos R. Artman, one of the most influential of Philadelphia laymen, who, at the time of his death was president of the Board of Trustees of Muhlenberg College, and prominent in Church Extension and Inner Mission councils, a pillar of the Church of the Holy Communion, was memorialized by Mrs. Artman. By his will he endowed a professorship in the Mt. Airy Seminary, bequeathed \$10,000 toward the new Preparatory School at Allentown, and began a Lutheran Home for the Aged, which is to bear his name.

Have You Done Your Part?

BY MRS. GEORGE H. SCHNUR

For the \$15,000 Fund, of course. If not, do it right away. In a very short time, the Home Mission chairman must call upon all her assistants—the local, conference and synodical committees—to send her reports of what has been done in their district.

All money raised for this fund should, of course, be sent to the treasurer of the conference or synodical society to which you belong; but the report of the amount you have sent is what I am going to ask the Home Mission committee in each conference society to send to me before August 15th.

Let us all make one united effort now, if we have not already done so, and fill those little envelopes.

Greatest Missionary Campaign of America

The authorized representatives of the Home and Foreign Missionary agencies of North America have unanimously decided to co-operate in a united missionary campaign, described officially as "a comprehensive and sustained effort, with such developments as may prove necessary to lead the whole Church out into the discharge of its total missionary duty in this crisis-hour of national and world history." After many weeks of consideration, this conclusion was reached with a unanimity and depth of conviction that betoken unmistakably the directing and unifying agency of the Spirit of God.

The plan contemplates a nation-wide simultaneous canvass for home and foreign missions, in March of 1914, this canvass to be prepared for by the holding of an extensive series of conventions and conferences throughout the United States and Canada.

Some of the considerations leading to this co-operative effort have been, (1) Greater proved efficiency through mutual co-operation; (2)

Economy, not only of funds, but of human vitality and energy; (3) The power of the united testimony of the Evangelical Churches of this continent; (4) The fact, revealed by experience, that co-operation of this sort is possible without the slightest compromise of personal conviction on the part of the members of any co-operating Church; (5) The unmet and overwhelming need, of North America and the world, that the spiritual and financial resources of the Church should be developed and used in the service of mankind.

The prayers of multitudes of people have been answered in this new alignment of the spiritual forces of this continent. This united campaign is in itself also a fresh and powerful challenge to intercession, that through this combined effort the truth and power of God may be manifested, and His name exalted in all the earth.

J. CAMPBELL WHITE.

I Madison avenue, New York City.

Lutheran Church Visitor.

Martyrs of Yesterday and of To-day

BY MRS. LAURA SCHERER COPENHAVER

The word "martyr" is associated in our minds with that page of Roman history which is stained with the blood of the early Christians. We think of these saints and heroes shudderingly, recalling the days when they were hunted and imprisoned, sent as slaves to the quarries, tortured and slain. Our fancy does not like to dwell on the scenes when these "followers of a certain Christus" were killed by gladiators for the entertainment of the populace. Yet we know that "the blood of the martyrs was the seed of the Church," and the study of their lives reveals the secret of their strangely compelling power. For the study of lives is, after all, the greatest form of research work. So I have chosen to tell you the story of a woman who lived almost 2,000 years ago.

Vivia Perpetua was a beautiful young matron of noble birth, who was converted to Christianity during the reign of the Antonine Caesars. In a wholesale slaughter of Christians she was accused and imprisoned. Her father, a pagan, who adored his lovely daughter, came to her in prison, and said, "Renounce this strange faith, my daughter! What can it advantage you, or any god of yours, that this tender body be torn to pieces by the lions? All pleasure may yet be yours if you will renounce this Christus."

"I am His, soul and body," said Vivia

Perpetua. "There are pleasures that lead to death, and there is pain that leads to life eternal."

She was visited by her friends, noble ladies of the court, pagans also.

"Isis, Osiris, Jupiter, Christus—what matters it?" they asked. "Serve them all together and live."

An officer in the Emperor's army was won by her beauty and nobility to make an effort to save her. "Let her consent only to offer incense to our gods," he said, "and she shall be free." Another chance of escape was pointed out to her. She was only a catechumen. Not having been baptized, she was not yet really a Christian. There would be no harm in saying so; and, afterward, secretly she might worship Jesus."

"Whosoever will save his life, shall lose it," she answered.

After this absolute and final refusal, she was taken into the amphitheatre that the people might see her die. She was thrown to a wild beast; was stunned and wounded, but not killed. Then she was turned over to a gladiator to be slain. He looked into her face, and saw it shining with a glory that was not of earth. What was there in the eyes of this weak woman, from whose body life was already passing, that he could not understand?

It stayed his sword, and filled him with a great fright at what he was about to do. "Believe on the Lord Jesus Christ and thou shalt be saved," said Vivian Perpetua, and guided his trembling hand to her throat.

A beautiful death, a sublime martyrdom, you agree. But do you say, also, that there is no opportunity for heroism like this to-day,—that life has become prosaic,—that it requires no bravery to be a Christian to-day?

"There's really nothing to give up when you join the Church, nowadays," a girl said to me a few days ago. Is it, then, true that the spirit of Christianity was one thing for the first and second centuries, and another thing for the twentieth century? When Christ said, "Take up thy cross and follow Me," was He speaking only to those early disciples?

The cross, so long the mystic symbol, calling men to renunciation and death, invincible sign read by Constantine in the skies, flag of the Crusader, before which the Moslem fell as before a thing miraculous,—is it now passing out of the life of Christendom?

So much of physical pain has been done away with, by the discovery of anesthetics, the marvels of modern surgery, the multiplication of opiates. In America, we have abolished cholera and yellow fever. We are waging a winning war against tuberculosis and typhoid. God speed the day when these scourges of humanity shall be banished from the earth, but not of such material were the crosses of those first disciples fashioned.

"Jest has been made of the fact that there is enough wood of the true cross shown, in the churches of Europe alone, to give a piece to every man, woman and child in every generation since Christ's death!"

Of the real stuff of the true cross, of material for renunciation and sacrifice, there has indeed been enough to give every man, woman and child a goodly piece in every generation since Christ's death. And, so far as one can judge, there will be enough to last till Christ shall come again. There is just as much opportunity for martyrdom, in the literal sense, to-day, as there was in the days of the Antonine Cæsars.

Have you ever thought how sadly we have abused this word "martyr"? A morose, sorrowful face,—a whining manner,—is this what martyrdom signifies?

The word means one who "witnesses,"—by life or death.

"Don't get sorry for yourself," I have heard one child say to another. You and I are not so outspoken; but we are instinctively repelled by people who are always sorry for themselves. Do you know anything more inconsistent than

a Christian who is sorry for himself,—who is a martyr in the sense in which we ordinarily use the word?

I have been fortunate enough to have often had the opportunity of speaking to young women; and I am frequently impressed by the lowliness of the standards with which we mothers attempt to appeal to our daughters. Do we fancy that, to make Christianity attractive to them, we must smooth down its rough places and hide away its possible hardships, never daring to hint of such a remote possibility as martyrdom in any form? The truth is that youth responds most readily to the noblest appeal.

"Soldiers," said Garibaldi, as he drew up his ragged and defeated troops under the walls of Rome, "I have nothing to offer you but hunger and thirst, hardship and death; but I call on all of you who love your country to follow me." And they followed by the hundreds.

I talked the other day with a disappointed mother. "I'm so distressed over my daughter," she said. "She has absolutely nothing to do but have a good time. Her father buys her everything she takes a fancy to, yet she is always discontented and complaining."

By what road shall we reach the heart of such a spoiled darling of fortune, who already at nineteen is tired of living? Shall we tell her of Christ, and say to her that His followers to-day may have an easy, comfortable, luxurious life? That she need renounce nothing? That her own will may still be to her, and to her admiring parents, the law of life? Shall we hide the cross away, lest it frighten her into rejecting Him who died on the cross for her? Shall we tell her that it is only a symbol which has lost its meaning; and is now just to be diamond-studded, and worn about her neck?

Rather let us sound for her Christ's great challenge to renunciation: "Take up thy cross and follow Me." Let us tell her that only by losing herself can she find herself. She cannot serve Christ without its costing her something; perhaps the one thing that has seemed to her most precious.

Do you think that our boys are too weakened in fibre to be thrilled by the ideal of Christlike manliness? Do you think that our girls are too pleasure-weary, or too pleasure-mad, to be moved by the lure of the heroic?

I happened the other day to meet, in the capitol of my own State, a joyful young martyr, who was inspired, by no higher purpose than the love of the tiresome profession of nursing, to refuse an offer of a life of luxury!

No wonder that Miss Thurston, of Mt. Holyoke College, said, six years ago, "I can-

not think what you could offer me that would keep me away from China to-day, with the opportunity that I know calls me to China, to be there in the making of the nation that is to be; and to have some part in helping the women of China to take their place in the new China."

"I do not know what you could offer me that would keep me away,—from renunciation and sacrifice and hardship!" A strange choice, do you say? Yet in your heart you know that it is not strange; but that something within you calls you to make the same choice, though not perhaps to China or India,—not perhaps beyond the door of your own home.

Are we in danger of forgetting that the call of Christ is as potent to-day, to stir young women and old women to follow Him, as it was in the days of the Antonine Cæsars? Yet there is not one of us here who does not know somewhat, at least, of the *Martyrs of To-day*,—living epistles, "witnessing" for Christ by lives of self-abnegation.

I want to tell you, now, about one of these witnesses (martyrs) whose life is worthy of our study, not because of anything unusual or spectacular, but because it was the life of an ordinary Christian woman. She was the wife of the president of a college,—not a large and flourishing college, with a Carnegie endowment fund and a beautiful home for the president's wife, but a small Church college, whose existence was made possible by the small gifts of ordinary Christian people. Though dignified by the title of Lady Principal, she spent most of the time working with her hands. I don't mean teaching Domestic Science, but cooking, sewing and sweeping.

The college was crowded with girls, and the president's wife brought up her family of children in two rooms. She filled these rooms with the very spirit of peace and joy. And, year after year, her own room was a haven of peace to girls who found in it the beginning of a new life.

There was one girl, a thief (as girls of good family so strangely are sometimes, when away at boarding-school). A series of petty thefts, culminating in the stealing of a diamond from one of the teachers, had been traced to her. She came into the room expecting to be publicly shamed, expelled,—an odious stigma on her name for life. She left the room a penitent, regenerated with the hope of service for her Master in her heart. And only three people ever knew who the thief had been! The president of the college told me, a few days ago, that she is now a devoted Christian mother.

In such ways, this "martyr of to-day" wit-

nessed for Christ,—in the common round of duties, apparently by an ordinary life; and yet, it was lifted high above the plans of ordinary living, because it was poured out, unwithholdingly, daily, into the lives of others.

A school girl is not an interesting creature to most adults. She seems to be immersed in petty concerns, a dainty thing to be dressed prettily, and trained in graceful, drawing-room arts. Yet this mother was never tired of dealing with school girls. They came to her with their small troubles, their trivial love affairs, their tiresome speculations about their own futures. And they never found her too busy or too tired to listen and to comfort.

A circumscribed life, was this, do you think, with no opportunity for touching the larger world outside of those two rooms? Yet, the only costly monument to her name is in Japan. She was intensely interested in Foreign Missions, and organized the first Women's Society in the Southern Lutheran Church. Later, when the leaders of her Church thought that they were too poor and feeble to support, unaided, a Mission in any foreign land, she continued to think and pray for Japan. Others, all over the South, were thinking and praying too, but the Churches were not yet ready to undertake so great a work alone.

One winter day, the president of the college rode across the snow-covered mountain to the funeral of one of the girls who had gone out from the Society. When he was ready to return, the father gave him five dollars, saying, "This is the only money she had of her own. She set it aside to be given to you, to spend as you please in Christ's name."

The president took the five dollars and gave it, with its story, to his wife. "Where shall it go?" he asked. "To found a Mission in Japan," she answered. But there was no committee, no board, no treasurer, who would at that time receive it for such a purpose. "Keep it to found a Mission in Japan," the president's wife wrote to the treasurer of her Synodical Society, who had returned the money. And, at last, it was kept for that purpose, the first gift, so far as I know, to our Mission in Japan.

The president and his wife both lived to see the Mission an accomplished fact, though their own share in establishing it was apparently very small indeed. Then she died. And the girls of the college, knowing her views on the subject of monuments for those we love, sent in their gifts for a Chapel to be built in Japan to her memory. The Chapel, before it was built, grew into a Church, and it stands in the Sunrise Kingdom to-day,—a witness to the power of the life of an ordinary woman who was a martyr for Christ.

God's Challenge To His Church

RE-PRINTED FROM "MEN AND MISSIONS"

Again the world stands at the cross-roads of history. A few brief years will fix the course of centuries.

Great crises will come again, but they will spring from the crisis of our day. New institutions, new nations, will be developed, but we shall determine whether they shall be Christian.

Never again can China arouse itself from the quiet of centuries into a Republic.

Never again can Africa be so free from Mohammedanism and European greed.

Never again can the vast social movements which are remaking our homes, our industry, our very ideals be so easily Christianized.

Never again can the Gospel help organize a new civilization among the hundreds of millions who never heard of Jesus.

Never again can we be in a position to fix the future of those who are to come after us.

Christianity must dominate the new forces, the new conditions, the new nations, the new institutions, the new ideals now, or lose the greatest opportunity the Church has ever faced.

We blame the Church of the past—of Judea, of the Roman Empire, of the Crusades, of the Reformation, of the American Colonies—because it did not know the day of its visitation, and let so many opportunities slip from its grasp.

Will the future say the same of us?

No generation ever faced such possibilities of weal or woe as does ours, as it sees nations being reborn, civilizations looking to the Church for guidance, and yet sees the forces of evil, of Paganism, of Mohammedanism growing more aggressive.

The Church of Jesus Christ must grow militant or it will grow feeble.

Christians must sacrifice for their Master or see their Master put to an open shame.

The opportunity is marvelous and appalling.

It is God's challenge to His Church.



REV. AND MRS. BROSIUS AND MISS GOODMAN ON TOUR THROUGH "THE BUSH"
(Courtesy of "Lutheran Woman's Work")

Beautifully situated on the right bank of the St. Paul's river, about 20 miles from the African coast, is a small group of buildings known as the Emma V. Day Memorial Girls' School.

Across the river from this hill stands another and larger group of buildings, the Muhlenberg Boys' School, of Liberia, West Africa.

Fifty-three years ago, Dr. Morris Officer was sent to this place by the General Synod, to start a mission station. Soon after his arrival he learned that two slave vessels had been captured by two U. S. cruisers, and that Christian Missions would be asked to take some of the more than a thousand naked, frightened and half-starved blacks.

He hastened to the little coast-town, Liberia's capitol, and received twenty boys and twenty girls. Dr. Officer took these forty "children of the bush" to his Mission, covered and fed their bodies, taught their minds and brought life to their souls. The School grew, the boys and girls were separated into two dormitories, though studying together.

In 1898 the Women's Board sent two women to open a Girls' School on the opposite side of the river. In a few years the growth of the School demanded a larger building, and now another well-equipped house, for dormitory purposes, is being erected. At the present time, two women and a nurse-deaconess are the missionaries in charge. The girls are often received into the School when they are but a

few years old, and are given to the care of the missionaries until the age of 18 years. The parents are told that they must not try to get their child before that age, as the School will not feed, clothe, and teach the girl until she is fourteen or fifteen years old, and then have her sold to a bushman for his wife. When she is eighteen, the girl may choose her own career, according to the Liberian laws. While in the Mission, the girl is taught to care for her body, to perform simple housework, to sew, to study elementary branches, and receives religious instruction. When of age, the School girls are usually married to the Mission boys, and both are aided by the missionaries to form a Christian home.

Some of the girls have helped in teaching the interior Schools, and some are being trained, by the nurse-deaconess, to become nurse-helpers. In the near future the missionaries hope to have trained workers, who can do the evangelistic work among their own people and tribes.

The typical day's life begins with a clear call from the pepper bird, that every day announces the rapid appearance of the sun. Chattering tongues are soon heard from the girls' sleeping quarters, and soon the few garments are on, and the toilet ended. Some of the girls then prepare breakfast for the scholars, others for the missionaries. The school and dormitory rooms are cleaned, water "toted" from the river, chickens fed, and pathways freed of stones by

the little ones. When the school bell rings, all gather into the various classes for the morning. The more pleasant afternoon work is learning to sew or sing, committing Bible verses or gardening. After the evening meal is over, play-time comes, and the happy day ends with the evening prayer-hour on the veranda, a period of peace and inward joy for the tired missionaries, and sleepy girls. It is at this time that the girls make their little confessions of wrong-doing and wrong-thinking, and tell their troubles and their aspirations. Here the quarrels are rightened the ugly act forgiven, so that each little heart has peace and love restored before the eyes close in sleep. More than one soul has been born anew, under the tropic stars, as the faraway missionary told these poor, benighted black girls of God's great



AT THE E. V. DAY MEMORIAL SCHOOL
Sister Gertrude, with cap, near left; at her left, Mrs.
Neibel and Miss Simpson

(Courtesy of "Lutheran Woman's Work")

love. What else than this love could have impelled her to take the good news to His destitute children in Africa?

The United Norwegians In Madagascar

Southeast from the coast of Africa is the island of Madagascar, about as large as the State of West Virginia. Here in the southeastern part, amid a population of 300,000 demon-worshipping natives, a band of heroic Lutheran men and women are doing soul-saving work. Though the climate is unhealthy, and the French government has interfered most tyrannically in the religious regime, and the work has called for the sacrifice of several missionaries' lives, nevertheless 14 out of the 24 sent out since established in 1892 are in active service.

There is a home for boys and a school for girls. A normal school for educating native teachers and pastors is the outgrowth of a successfully conducted boys' school of seventeen years' standing. Sixty-seven students are reported.

There is also a home for the poor, where many friendly and destitute natives have been cared for.

Last year a number of new missionaries were added to the force. We are especially interested in the story of a native girl, Marie Magdalene. She entered the school at Fort Dauphin, in 1902, and under the guidance and instruction of Miss Emma Dahl, who was in charge, she professed her love for Christ, and became a Christian.

A deaconess sister was smitten with tuberc-

ulosis and had to return to America. But who should go with her? The missionaries could not be spared. Marie, the best girl in school, was chosen, and she traveled with her sick "sister" to America, and remained her devoted friend until she died a year later. Marie's grief over her loss was heart-rending.

This girl determined to prepare herself for work among her own people, and despite the fact that when she landed in America she could hold conversation with no one but the deaconess sister, this girl took a course in the Chicago public schools, graduating in 1911, and a year's training in the Deaconess Home and Hospital in Chicago. Last July, 1912, she returned to her home people, living in heathen degradation, to bring to them the missionary message of light and love.

And what is a typical "home" in Madagascar? Possibly some idea may be formed from the picture on page 21. A dismal shack, a dreary, comfortless hut of bamboo rods covered with mats, palm leaves, etc.

Mats spread on the floor serve in turn as floor, tables and chairs. Then kettles, water jugs and bowls of earthenware or wood complete the establishment. The uncleanness is dreadful! The "floor" is seldom swept and never washed. The filthy mats are not discarded, but new ones are spread on top of them. It often happens that a fairly clean-picked chicken will



STUDENTS AT THE SEMINARY, FORT DAUPHIN

be cooked with head, legs and entrails intact. In Madagascar this does not matter if only the dish tastes of meat.

Polygamy is common. The climate though unhealthy—malaria and dysentery are common—is not nearly so baneful as the dreadful diseases caused by immoral living. Dead relatives are worshipped. There is a superstitious belief in evil spirits, and of course, witchcraft

and charms are resorted to by the indispensable sorcerer. 'He it is who "charms" away angry spirits, and cures the sick and averts disaster. The evil sorcerer can kill people by poisons and charms, and always gets his work in by night. During the day he behaves as any ordinary man.

Do these people need the Gospel of Light and Love?

The Call of Islam

There is no great religion, outside of Christianity, which so commands the attention of the world to-day as Mohammedanism. While this religion is making rapid, and even alarming progress among pagan peoples whose religion hitherto has set upon them lightly, it has not been making similar headway among enlightened races. As a national force, directing national life, it has not exhibited the success it has experienced among the ignorant tribes of Africa. A year ago there were four Mohammedan nations controlled by Mohammedan laws. These were Afghanistan, Morocco, Persia and Turkey. The former remains un-

changed, and as a government has little influence either in its immediate vicinity or elsewhere. Morocco has lost its independent existence and is now directly under the control of Spain and France, while Persia is hardly permitted to act in national affairs except with the approval and consent of Russia.

In the meantime we have witnessed a remarkable change in the Turkish Empire. The war with Italy has lost to her the control of Tripoli, her last great province in North Africa, and the recent war with the allied forces has taken from her grasp practically all of Macedonia. As one glances back over the pages

of history and sees what a mighty political force Turkey has been in the world, and how it has shaped empires, and caused the Christian nations of the world to tremble, no other demonstration is necessary to prove that Mohammedanism as a national world force has spent itself and needs no longer to be reckoned with.

Space will not permit, neither would it be wise to attempt to forecast, all the possible results that may accrue from the staggering blow the last great Mohammedan Power has now received, primarily from a little nation that was a part of Turkey only a generation ago, and which during that generation has become independent, educated, and sufficiently strong to dare to attack the mother country. But the horrors and the oppression of Macedonia, which have shocked the world for half a century, have passed into history. The Albanians, who have shown such an earnest de-

sire for modern Christian schools and Christian instruction, but who have met with such violent opposition from the powers that ruled at Constantinople, will now be free, whether they are constituted into an independent state, or whether they are under the sovereignty of some European power. This whole area will be thrown open to the free residence of the missionary, and for the unhampered prosecution of his work in every department. There is no reason why we may not anticipate that Christian institutions will dot Macedonia from the Black Sea to the Adriatic before many years have passed, and the entire country have a civilization that will correspond to that of Europe, with which it is in such close relation.

During the last decade, but beginning even before that time, many of the brightest minds among the Turks have been studying the problems of government and religion. This fact was evident, to the astonishment of the world, at the time of the overthrow of the government of Abdul Hamid II. While these leaders were Mohammedans, yet, in spite of the restraint and prohibition of their religion, they broke from its hampering conditions and studied the institutions of Europe and the West.

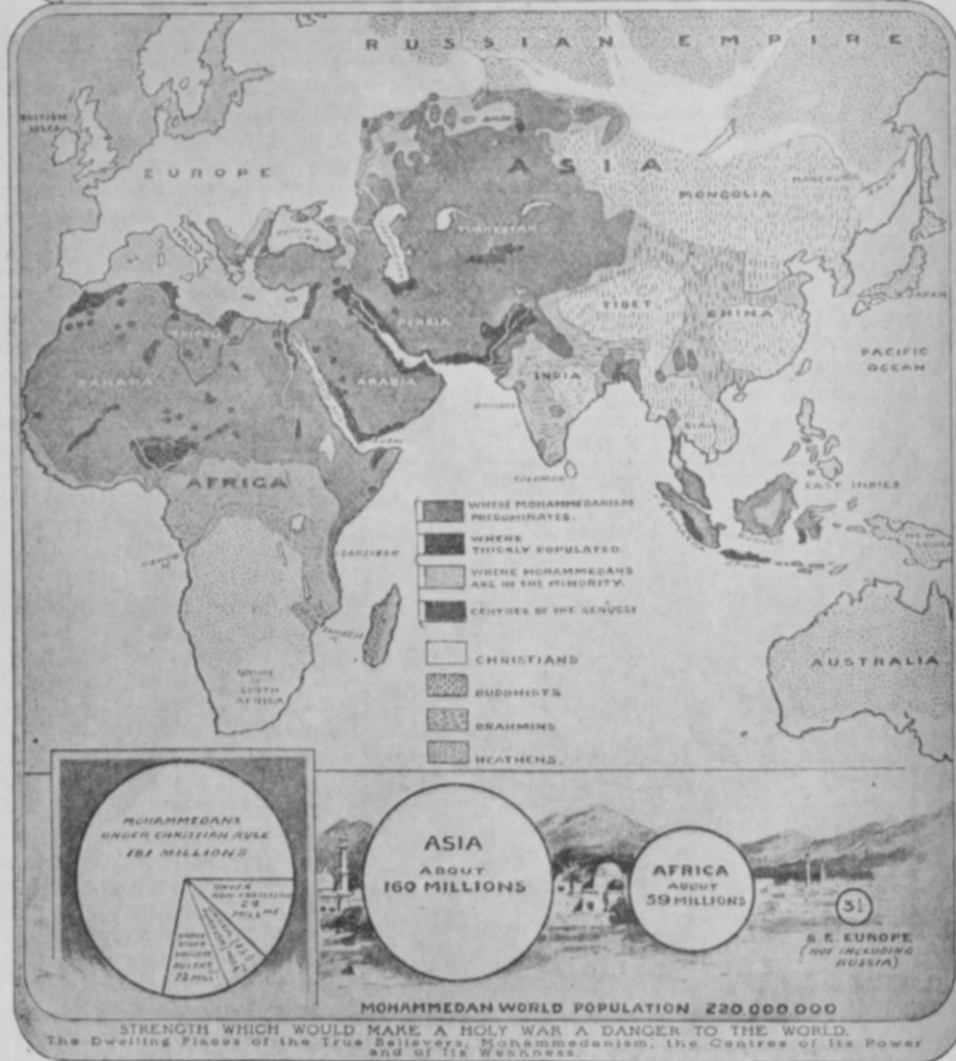
It requires no prophet to forecast that when Turkey has emerged from its present conflict, those in power will recognize that the Mohammedan religion, unreformed and unaltered, is incapable of furnishing an adequate religious basis for the administration of what is left of the country. This will necessarily mean that the progressive Mohammedans, who are of a receptive frame of mind and ready to consider the claims of Christian institutions, must be in power, and must exercise a dominant influence over the entire country, otherwise Turkey herself, as a nation, must quickly cease to exist.

Even the conservative Turks are becoming conscious of the fact that the Mohammedanism of the Middle Ages is incapable of administering the affairs of a twentieth century government. The supremacy of the progressive Turk will necessarily remove many, if not most, of the barriers that have separated the missionaries from the Moslem, and will open wide the doors for impressing the claims of Christianity upon the individual,



A TYPICAL AFRICAN NEGRO

Tripoli and Mohammedanism



THIS SHOWING OF THE POSITION AND STRENGTH OF MOHAMMEDANISM WAS MADE ORIGINALLY IN THE "LONDON ILLUSTRATED NEWS." RECENT EVENTS IN MACEDONIA MAKE IT THE MORE INTERESTING

(Courtesy of "Missions")

upon society, and upon the state.

If there is to be a continuation of the Turkish empire with its capital on the Bosphorus, it will be because those in authority recognize the importance of the work American missionaries have already done and its value to the people of the country. The result of this must be that mission institutions will not only become popular and widely patronized by all classes, including the Mohammedans, but it will

unquestionably mean that the government itself will desire to co-operate in making these institutions strong, and adapting them to the largest needs of the country.

The printing press, so feared under the old order, will be put into requisition at once for the publication, in the vernacular of the people, of an educational and religious literature which unquestionably will be in immediate and persistent demand. In a word, we may expect to



PRAYER IN THE DESERT. THIS IS WHAT MAKES MOHAMMEDANISM MIGHTY.
(Courtesy of "Missions")

witness in Turkey, within the next few years, what we are beginning to witness in China, viz.: the official recognition of Christian institutions and their worth to the country, followed by a possible close co-operation in which the government will give financial aid while the missionaries will furnish the administrative experience.

He who would read the signs of the times concerning the future of Islam, needs only to look around the horizon of the entire Moslem world to-day. Everywhere there are signs of unrest, social, intellectual, spiritual; or disintegration and readjustment. Pan-Islamism as a political terror is dead and buried. Never again will sane statesmen prophesy a general uprising of Moslems under the green banner of the prophet in a jihad (holy war) against Christians.

On the other hand, pan-Islamism in the sense of a common sympathy over against a common peril, and a common desire to save Islam if it can be saved, is more alive than ever.

With the rising of the Cross and the increase of Christian prestige everywhere, the Arab sees before his very eyes the disintegration of the Turkish Empire and the waning of the crescent. There are Arabs living who can almost remember the various steps of this dis-

integration. In 1830 Greece became independent, the French occupied Algeria, and Servia was lost to Turkey. In 1862 Roumania, Montenegro in 1878, and Bulgaria in the same year. In 1885 Eastern Rumelia; in 1878 Cyprus was ceded to England. Three years later Tunis became a French Protectorate, and the following year Egypt was occupied by Great Britain. In 1911 Tripoli was occupied by Italy and lost, and now they see most of Turkey's European provinces forever lost to the empire. Persia, alas! has also lost its independence. Thus the entire Moslem world, with the exception of merely Afghanistan and Arabia, has politically come under the rule of the "People of the Book." Will *they* arise to their God-given opportunity and present the Book with its message of the living Christ and His standards of equity and law to the whole Moslem world in this critical hour? As our eyes sweep the horizon of all the lands dominated or imperilled by this great rival faith, let us not fail to see the individuals as well as the masses. Because of present conditions they are naturally despairing, defiant, desperate, but also, many of them waiting, hoping and longing for that life to the heart and to the home through Jesus Christ our Lord.—*Missionary Review of the World.*

The Story of a Moslem Girl

Ten years ago, five little Moslem girls were inseparable playmates. Absolutely unrestrained, though they were the daughters of well-to-do people, they spent all their waking hours in the streets, playing in the mud, seeing, with their keen childish eyes, all that went on, and learning more evil than good. They occasionally obeyed their parents, when they feared punishment for disobedience—for a man who

beats his wife on the slightest pretext will sometimes try the same method of discipline upon his daughter—but as a rule no commands were issued. Happy, care-free little souls they were, until one day Zeinab did not come to the street pump, and Kaleela brought the sad news, "She is hidden." And sure enough, red-eyed and rebellious, she was sitting at home, shut out forever from the sunshine and freedom



MOHAMMEDAN WOMEN IN ALGIERS
(Courtesy of the "Interior")

which had been her portion before. She had been betrothed, though only twelve years old, and the preparations for her marriage were begun.

A month or so later, walking out with her mother, she passed the group of little playmates. They did not recognize her, for she was draped in thick black, only one bright eye peeping out from the veil, but she knew them with a keen pang of envy. Even the delights of seeing her elaborate new clothes and the articles of furniture which were to be her own had palled, and

there remained only a hatred of the shut-in life, and an unutterable dread of the strange man who was so soon to claim her. Then she would leave her home and go to her husband's house, where the mother held stern, relentless rule over her large household of three generations.

The marriage day came, and the bridegroom proved to be an old man with sons and daughters older than the new wife. He took her to the family home, the abode of filth and uncleanness of all kinds. What she had not learned on the streets she learned here. When she was thirteen a daughter came, and she was glad that the frail baby soon died. Others followed, but they were girls, and she waited with terror the words which she one day heard, "Go back to your father's house!" She wept and pleaded, but to no avail. Back to her father's house she went, a worn, sad-faced woman of fifteen, with two little daughters.

Another husband was found for her, and her mother agreed to care for the children. So she married—this time a man who already had a childless wife. Quarrels were of daily occurrence, until one day the husband said to the first wife, "Veil yourself!" No more was said, but she knew she was divorced, and Zeinab was left the only wife, and the proud mother of a boy. Proud, but not happy, for the specter of divorce stood always over her, and she was constantly alert for any words which might mean that she was again thrown out on the world. This fate did not come to her, but other wives were added to the family, and hers became a typical Moslem home—the women and sickly children crowded in dark, gloomy rooms, or the small, dingy court—with no outlook for mind or spirit.

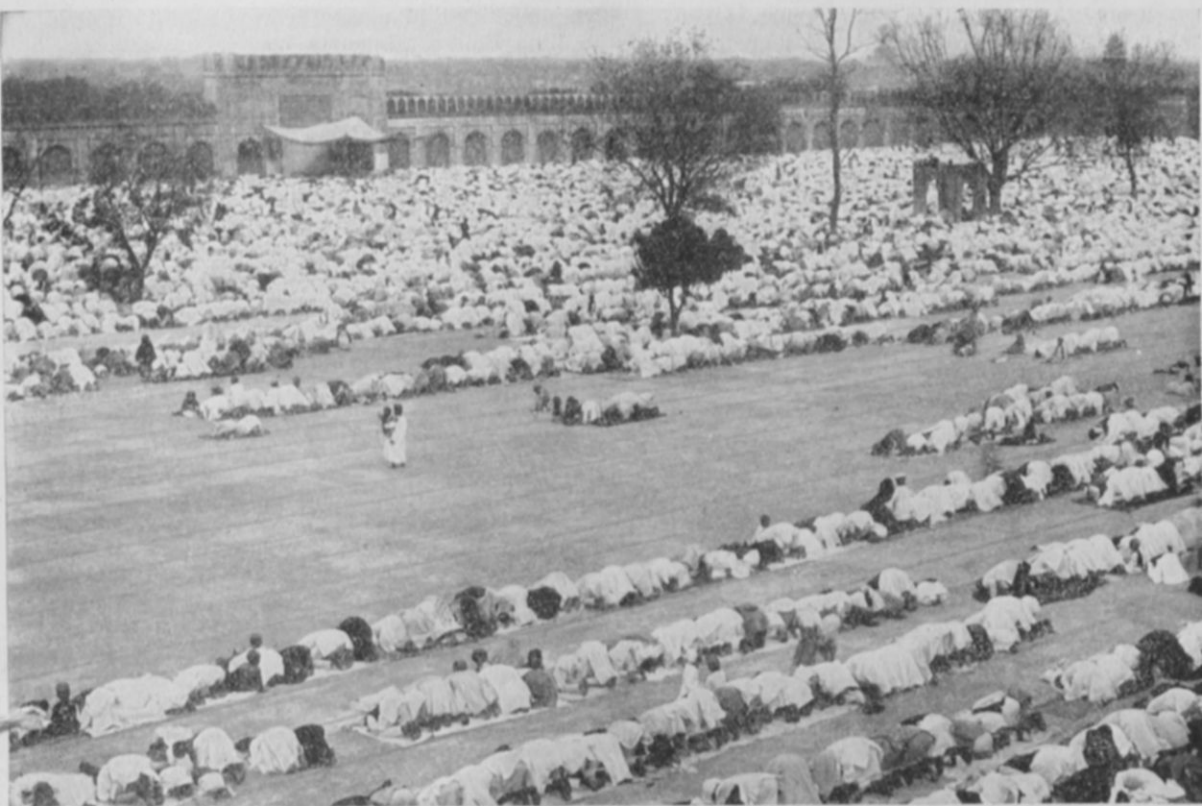
And what hope is there for better things for this or any other Moslem woman, here or hereafter? Islam gives her none. Only the white light of Christ can bring purity and happiness. Only the love-dowered woman in Christian lands can send Christ's great gift. A little has been done but a great burden of sorrow and suffering still remains. Will you help to lift it? (*An authentic incident quoted from "Our Moslem Sisters," Fleming H. Revell, publisher.*)

Mohammedanism

There are few more pathetic scenes in history than the casting out of Hagar and Ishmael from the polygamous home of Abraham. The picture is realistic; that erect, well-poised figure, with the bottle on her shoulder, that dark Egyptian face with chiseled lines of sorrow, illuminated now with righteous anger, as she gives one last haughty look toward Sarah's

tent and turns toward the wilderness.

The actors in this bit of jealous family discord were all unconscious of their place in history, and as unconscious of the far-reaching results of that early morning act on the plains of Kadesh. The years go by, and centuries are numbered. We find the fulfilled promise of a "great nation" in a people in whose veins



CALL TO PRAYER IN THE MOSQUE OF DELHI, THE LARGEST MOSQUE IN THE WORLD
OFTEN 10,000 PEOPLE SALAAM BEFORE THIS GREAT MOSQUE. THEY MOVE BACK AND FORTH
IN RHYTHM, AS THOUGH ONE MAN

(Courtesy Leslie-Judge Company, Copyrighted, 1913.)

on the one side is filtering the blood of the great Abraham, mingling with the larger proportion of the idolatrous Egyptian. Of these people, in the fifth century of the Christian era, Mohammed, the founder of Islam, was born.

When at the age of fifty-two he sets himself up as a prophet, and becomes the husband of eleven wives, we find him guilty of the grossest crimes, robbery, murder and butchery, which rival the Emperor Nero. The degraded and degrading practice of scourging and beating wives, having the sanction of the Koran, will be, in the words of Dr. Jessup, "indulged in so long as Islam as a faith prevails."

Note the polygamous teaching of the Koran. "Every Moslem is allowed four free wives and as many concubines as his right hand possess"; and the faithful are positively promised that in Paradise they shall have seventy-two hours for wives, besides the wives they have here.

According to the Koran, the husband may divorce a wife without warning or assigning a reason. The husband has only to say, "Thou art divorced." Even life may be taken at the

will of the husband. Woman is practically a chattel.

The Koran says nothing about a woman's praying, therefore she is excluded from the Mosques at the hours of prayer. Behold a religion that practically excludes one-half the human race! And this half the mothers of the race.

Why prolong this dreary recital? Cruel, brutal degradation of women, with all the baleful effects on society, is the legitimate fruit of the positive, not inferential, teaching of great religious systems which for centuries of time have held their sway over millions on millions of people, and the end is not yet. Some writers of eminence have so emphasized their philosophic ideals and poetic mysticisms, as to appear as apologists and defenders of the systems. Such writers ignore the universal fact that the family is the basis of all society, ignore the teachings about women, and forget that there is no place for the little child in any of them. In the light of a mother's power, the status of women throughout the world becomes

a subject of paramount importance.

By a conservative estimate more than one-half the mothers of the world are in Oriental seclusion. Unwelcome at birth, married in childhood to men whom they have never seen, with little love, without light, without hope, without home, without God, they live their lives and go the way of all the earth leaving to their sons as well as to their daughters their heritage of degradation. As are the mothers, so are the people.

(Quoted from a leaflet, "Woman Under the Ethnic Religions," by Mrs. Moses Smith, Congregational Board.)

Robert College on the Bosphorus

BY THE LATE WILLIAM T. STEAD

Between fifty and sixty years ago the Eastern world was convulsed with war. Six nations sent their sons to fight and die in the Crimea in order to secure forever the integrity of the Ottoman Empire. While they were thus engaged, attracting the attention of the world by their alarms of war, it so happened that one fine day an American citizen named Robert saw a boat cross the Bosphorus to Scutari laden with loaves of bread that seemed to have been baked in an American oven.

Attracted by the homelike appearance of the loaves, he inquired whence they came? He was told that Mr. Hamlin, an American missionary, who kept a school at a village called Bebeck, had a contract to supply Florence Nightingale's hospital with bread, and that these loaves were baked by his pupils after the American fashion.

Robert, an American Scot from New York, sought out this pastor who was combining the supply of the bread of earth with that of the bread of heaven, liked him, and fired by his zeal and enthusiasm, gave him thirty thousand dollars with which to found an American college in Turkey.

It was only a trifling sum; but it has produced and is producing more wide-reaching and permanent results than the thousand million dollars that the European nations were then lavishing on their armies in the Crimea. For that small endowment was like the grain of mustard-seed in the parable. In the college thus founded were reared and trained, on American principles, the men who twenty years afterward destroyed the great Ottoman Empire by founding the principality, now the kingdom of Bulgaria, which is to-day the most thriving, the most advanced, and the most powerful of all the Balkan States.

There are not so many Bulgarian students in Robert College now. The men trained there have founded schools and colleges in their own

country. Out of a total revenue of thirty-five million dollars Bulgaria spends on education every year four million dollars—not a bad return for the thirty thousand dollars of American money given by Christopher Robert in 1856.

When the Russian soldiers returned home after the war of 1878 that liberated Bulgaria, each transport as it passed the bluff crowned by the buildings of Robert College saluted the institution without which all their heroic valor would have been of no avail. It was a well deserved tribute to one of the most useful institutions on the broad earth's surface. But how few American citizens have even so much as heard of its name!—*Youth Companion*.

Uprising Among Oriental Women

With the proclamation of the constitution in Turkey in August, 1908, thousands of women threw off their veils and streamed into the streets with their husbands to join in the general shout of "liberty." Though this proved to be a premature attempt, and the women have since been forced back into their former seclusion, yet below the surface the ferment continues unabated, and it cannot be long before the social life of Turkey will be transformed. The last few years have seen the birth of a national consciousness in Persia, and with it there also an awakening has begun among the women. In one town a hundred schools for girls have been opened in a year. In China, also, schools for girls are springing up like mushrooms in almost every province, and though owing to the lack of qualified teachers, much of the work that is being done is almost comically crude, yet the pathos of these women's eagerness turns laughter into something nearer tears.—*Missionary Review*.



MOHAMMEDAN MOLLAS OR PRIESTS. THE GREATEST FANATICS AND ENEMIES OF CHRISTIANITY

Our Church's Foothold Among Moslems

AIMS AND EFFORTS OF THE LUTHERAN INTERSYNODICAL ORIENT-MISSION

BY REV. PHILIP LAMARTINE, OLNEY, PHILA.



THE GREAT TRANSFORMATION! TWO DIFFERENT GIRLS SEEMINGLY, AND YET THE SAME GIRL! AN OBJECT LESSON OF WHAT THE GOSPEL WILL ACCOMPLISH! WILL YOU HELP?

Three years ago this Society was organized by pastors of six different Lutheran Synods. These men felt that the Lord had opened a wide and effectual door to work among Mohammedans in Persia, and especially in Kurdistan. Conditions in Persia are still as primitive as in Bible times, and the land is in a continuous state of ferment and unrest. The part of Persia called Kurdistan is geographically the same as ancient Assyria, and covers an area of about 100,000 square miles. It is a mountainous country with extensive and fertile highlands, peopled by an independent race of Indo-Germanic origin, numbering about two million souls. The Kurds are to Turkey and Persia what the Scotch were to England and Ireland. They are brave, manly and vigorous, but wild, uneducated and uncivilized. Yet, all in all, about the finest race in Asia.

NOTHING HAS BEEN DONE FOR THESE PEOPLE

A number of denominations have for many years tried to help Armenians and Nestorians, among whom they have planted schools and orphanages, erected churches and hospitals. But work among the fanatical Moslems had been

entirely neglected. The penalty of death was in store for every Moslem embracing Christianity. Now, however, this fanaticism has greatly subsided. The late Turko-Italian War, and this present Balkan War, brought about such a tremendous change in the political, social and religious conditions of the Orient, that the consequences can only be surmised. The revolution that has set in is already bearing fruit. In former years no Christian missionary would have dared to speak to a Moslem in Persia about Christ as the only Saviour and Prophet of God. None would have dared to attack the Moslem Bible, the Koran. Now all this is changed. The Moslem distrust of everything pertaining to Christianity is fast giving way to curiosity, yea to a search for truth. Their former arrogant and overbearing manner has received such an humiliating setback that many no longer doubt the ultimate total failure of the long-worshipped prophet Mohammed.

The Oriental people know that a new era has set in. They are giving up the demoralizing influences of fatalism as preached and believed by Mohammedans, and are looking about and yearning for something better. The so-



A CHRISTIAN WIDOW WITH HER CHILDREN. THE HUSBAND AND FATHER HAS BEEN MASSACRED. SHE IS SEEKING REFUGE AND SHELTER AMONG GOOD CHRISTIAN PEOPLE IN KURDISTAN

called culture and civilization of the Moslem world has crumbled to pieces. Mohammedanism has had a fair chance to make good, and to prove to the world its intrinsic and constructive value, but it has utterly failed, and failed in every respect. It has had the best and richest lands on the face of the globe, with a soil producing sixty and hundred-fold, but poverty and misery, devastation and ruin, are the results of Mohammedan misrule. Luther said truly and prophetically, "Where-soever a Mohammedan places his foot, there no grass will grow." Morally too Mohammedanism is a failure. Slavery and concubinage are practiced everywhere, and polygamy and divorce are so common as not to attract any attention. The morals of the Orientals are on a frightfully low plane. And there is no better proof of this than the condition of the girls and women in Mohammedan lands. To-day we hear much, in our land, of the need of social and moral reforms. But morality without the Bible is as absurd as urging a large navy, without having trained officers and men to man the ships. All the sociology and morality we are seeking is to be found in the Bible, for our deepest and widest needs, and the essence of all lies in the regenerating power of the Holy Ghost.

Mentally, too, Mohammedism is a failure. The illiteracy of the Moslems everywhere is as surprising as it is appalling. One would think that a religion which was once "mistress of science and literature," would bring enlightenment to the nations which it has made subservient to its will. But facts are stubborn things. Careful investigation shows that 75 per cent. of its people are unable to read and write. The Moslem world is in the grip of ignorance and superstition; of mental, moral and spiritual bondage. It is a world without Christ, and therefore without hope, all the sentimental pretensions of American infidels and Unitarians to the contrary notwithstanding.

WHAT WILL THE LUTHERAN CHURCH DO?

The Church at large, and our Lutheran Church in particular, has not yet done any missionary work in this neglected land. The field is ripe, but where are the laborers? The Inter-Synodical Orient Mission has at last made a beginning. Preliminary work had been done by other Protestant missions. The Bible has been translated into nearly every language spoken by Moslems, and thousands of portions of Scriptures are already in use by them. In our own territory we have the four Gospels translated into Kurdish. We have four missionaries (two male, two female), in the field, beside a number of native helpers. Will the Church come to our assistance now, or close



Miss Augusta Gudhart, who has at last arrived on the field in Persia, after a year's delay in Russia, because of passport troubles. It was a sore trial of patience and endurance, but surely not in vain. Miss Gudhart is a graduate of the "Red Cross School for Nurses." She did excellent work in St. John's Hospital, Allegheny, Pa., before she was called to the work in the Orient. Her services are badly needed in a land where woman is degraded to the level of a beast of burden. How little do our women appreciate the great blessings of Christian influences in America.

its doors against us, under the pretext of having too much work on hand already? We feel in duty bound to help those needy souls, pleading so urgently, "come over and help us." All the more because at the recent Mission-Congress, in Edinburgh, this special field was assigned to the Lutheran Church. Our brethren in Europe most earnestly request us to work with them on this field. Shall we hesitate because our Church authorities have not yet given official approval? Shall we fear to undertake it because others have not yet assured us of their willingness to co-operate? Shall we wait until the foe is less formidable, and the work less difficult? May the Lord of Missions raise up many helpers who have an eye for the golden opportunity now given, and a heart to respond to the bitter cry from the Moslem people.

Missionary Ruts: How to Get Out of Them

BY MRS. HELEN BARRETT MONTGOMERY

This is the second of a series of articles by Mrs. Montgomery. While addressed particularly to the modern woman, they have also a wider appeal to every active Christian who desires to see effective methods used in church work.

A rut is the outward and visible sign of incompetence. The expert road-builder will have none of it. Yet rut making and maintenance is, perhaps, our most widespread national industry. The ruts that ridge the surface of the highways from Maine to Florida, and from New York to San Francisco, spell short hauls, light loads, wornout wagons, broken down automobiles, overworked horses, high prices for farm products and low prices for farm lands. Rutless roads are possible; yet rutless roads are few, because the people have not yet learned that the unconscious tax they pay for rutty roads is much greater than the cost of making smooth, mudless roads without ruts.

In our Church, too, we have our ruts; old, well-established, highly thought of! You may see them corrugating the King's highway through all the sovereign States of conference, Synod and Council. In them when the rains descend the car of progress is mired. Across them we jolt and jar at a snail's pace. Because of them golden grain lies piled in Church granaries that ought to be sent far and wide to feed the hunger of the world. Over them with galled shoulders we drag one-horse loads a little way, when we might draw great burdens swiftly and with ease. Why do we tolerate them? How shall we get rid of them?

We tolerate them because on the surface it seems easier and less costly to endure ruts than to abate them. Then we are so used to them that the wheels of our minds would almost miss the old ruts in which we have bumped along all our lives. To get out of them means a jolt; and there is nothing which shakes one up so terribly as the jolt of a new idea. Let us look for a moment at some of them, our oldest, deepest, dearest missionary ruts.

There is the monthly missionary meeting—it has been monthly so long that there seems something almost sacrilegious in suggesting a missionary meeting oftener than once a month. To be sure, a French class or a whist club or a reading circle would languish if held at such intervals; but "missions" and "monthly" begin with the same letter of the alphabet—let that settle it.

Then there is the place of meeting; what a deep old rut that is in many churches! Why, for years and years, on the first Tuesday of each month, we have met in the church parlor,

in the same seats arranged in the same way, with, apparently, the same air unchanged from year to year. The hour of meeting is another rut; the order of exercises, the election of officers, the type of program, are others.

Now the tendency of all these ruts is to deaden thought and initiative, and to encourage a dull and automatic routine which is fatal to growth and progress. So long as one stays in a rut everything seems to run smoothly, and well—the trouble is that one cannot run fast or far, nor carry much produce. Then the older and deeper the rut, the harder it is to get out of it, and the poorer the efficiency of the road, considered as a means of getting anywhere. To be sure, one can stand still quite comfortably in a rut, and there is many a missionary society which has not advanced a step in twenty years. It has no more members, no larger gifts, no greater consecration, no more accurate information than it had twenty years ago. Cherchez le rut!

There is only one way to get out of a rut—a sharp turn, a strong pull, a big bump, and there you are! There is only one way to keep out of a rut—scientific road making and systematic road mending. Then the more the work, the heavier the load, the greater the traffic, the harder and smoother and more efficient the road. Take the monthly missionary meeting, for example. Why not frankly regard it as a minimum, and go on to further counsels of perfection? There are societies that have fairly doubled their membership, doubling the number of meetings each month, arranging for fortnightly meetings and diversified programs. A certain young ladies' society, which meets once a week, devotes one meeting each month to business and social affairs, one to sewing, a third to foreign missions and a fourth to home missions. These frequent meetings have resulted in drawing into the society a far larger number of girls than when they had the regular monthly meetings. Most of the prosperous women's clubs have weekly club days, which prove none too many for all the diversified interests of the club. Not all members come to every meeting, but the intervals are not so long that they lose the connection and forget the topic. In a state of society where card parties meet every week, the missionary meeting must demand more time, or get none!

Again, why usually at 3 in the afternoon? This hour cuts out every stenographer and school teacher and business woman and mother of young children. It quite firmly assumes that all missionary enthusiasts are middle-aged and married, and for the most part we carry out the assumption. Suppose, instead of following along in this deep old rut, we used our imaginations a little, and tried to see how difficult it would be for us to get to the missionary meeting, if we belonged to one of these numerous classes, and then make a bid for their attendance by changing the sacred hour of the missionary society's meeting. Suppose, for a moment, that we arranged for an occasional meeting when the babies were in bed, the office hours over, the school closed. Might it not be easier for some women to take a burning interest in the missionary society? Why not alternate afternoon and evening sessions, holding one of each every month? Or we might have two sections, one of which met in the evening and one in the afternoon, each to meet the needs of its own group.

If we always have met in the church parlor, why not try an occasional meeting in a private house? Or, if we have been afternoon tea-ed to death, try the church for a time. Change is the law of life; why make uniformity the law of the missionary society?

A little study spent on the consideration of possible ruts in the place and conduct of the society will often put new zest into the meetings. Why should we let "the second-bests" in life have all the tremendous appeal of interest and freshness? Why associate dullness with the most vital and marvelous of subjects, just because we have got into a rut and it is some trouble to get out?

There is the order of exercise—another deep rut. Why should we always begin with a hymn, then have a Bible reading, then the reports, then the program? This means that the most sacred part of the meeting is put when there are the interruptions of those who come late, and the lack of enthusiasm of a small number. Then are there no missionary passages in the Bible but the second Psalm, the last chapter of Matthew and the tenth chapter of Romans? Suppose we defer the prayer until after the program, and then have not a "devotional exercise," but real prayer, for which our hearts have been prepared by the facts presented, so that our prayer grows naturally out of the meeting. Suppose we take the message from the Word of God as the last thought, which we carry away. At least let us suppose these things for a while, until there is danger that again life may drop out of them, and they in turn become routine. In so far as it is pos-

sible for the form of the meeting to grow naturally and inevitably out of the nature of the meeting itself, there lies the path of reality and power.

Sometimes we might sit informally around a table, and not always in stiff rows in front of a platform. Suppose that sometimes we should take a topic and talk about it, sometimes should write papers, sometimes should show pictures and charts, and sometimes scenes from actual life.

The most dangerous rut of all is to continue the same officers year after year. The same woman cannot prepare the program every season, and not repeat her ideas so that you would recognize one of her programs as easily as your mother's sugar cookies or one of Gibson's drawings. It is far better to put the preparation of a program into the hands of a committee appointed for months of work. Let each member of this committee be required to present her ideas of a program, and then let the best ideas of all be combined in the program. Is it fair to the work of Jesus Christ that Christian women should have a program committee working two years to provide the program for the college club, and put off the missionary society with an impromptu program, or to take the ideas of one faithful woman who has for years been left all alone to furnish ideas for a whole society? Most of the offices should be frequently passed around. In some of the most successful clubs, no woman can succeed herself without an interval of at least a year. A strong woman and a busy woman will consent to take an office, if she knows that it is for a definite term, and that then someone else must assume the burden. The more ex-presidents there are in a society the better, for the more interested members there are. If there are six officers, let three be retired each year, thus providing for both change and continuity.

It may look as if it would kill the society for the beloved president to retire, but it won't. Perhaps she is so competent that she makes the rest inefficient, just as many daughters never develop initiative because they have such executive mothers. A good circulatory system of office holding is one of the first requisites of an efficient society. In fact many an office-holder is herself a sort of saintly rut, in which the society is running so smoothly and comfortably, that no one has noticed how slight the advance.

The truth is that each woman touches a different group of friends, and those whom one be drawn into active co-operation by another. The names that have been unconsciously black-listed by such expressions as, "You can't interest her," "She won't work," "It is no use

asking her," "She doesn't care for missions," give way under the undaunted and happily inexperienced efforts of the new officers. A new group of women come into active work, and the society profits thereby.

A great mistake of the society that has got into ruts is this labeling of all the women. A mental tag is really a very dangerous thing, for it assumes that human beings are as unchanging as a ragbag, when in reality the tag, to be up-to-date, would have to be changed every day. The deep human heart lies open to the sweet influences of the wind that bloweth where it listeth, and one never knows when the cold and indifferent are ready to become the earnest and faithful. But those who have been rebuffed for years quite naturally lose heart, and put a permanent tag on certain women. The beauty of a change of officers is that it enables others to try who are not discouraged, and who may succeed where the best and most influential have failed.

"I am come," said Jesus, "that they might have life, and that they might have it more abundantly." Life means youth, joy, change, movement, color, courage, energy, will, love. It is the foe of death and stagnation and dullness.

So the very spirit of the Master is opposed to the stereotyped, the formal, the traditional. It is the uprush of His divine spirit of deathless youth and life which differentiates Christianity from all other faiths. It carries in its bosom the power of renewal. It is this which it inherits from the Master who is forever breaking up the old ruts of thought, and leading Christendom on to new paths. The non-Christian world, except under the impact of the forces of Christendom, has been quite content to go on forever in the old rutty roads. But Christ, who offers Himself as the Road for traveling pilgrims, is also the great Worker who is building in the desert a highway for God. We may help Him in the Divine adventure, if we will. He asks of us our best—wit, youth, charm, talent, invention, beauty, culture, thought, prayer. His work is hindered when we allow it to become dry, dull, hackneyed, stereotyped, unvarying. We are to tend the beautiful Road so that over it may go loads of health and hope and love for the feeding of the world. A vital, ever-deepening contact with the energizing Spirit of Jesus is the best corrective of ruts, in the life of either the church or the individual.—*The Continent*.

The Lutheran Woman's League of Chicago

BY MRS. CARL CHRISTENSON, PRESIDENT

Among all the organizations of our Church in America, the Lutheran Woman's League, of Chicago, holds a unique place, being the only one of its kind in this or any other city. Its aim is to bring together the Lutheran women of the city, regardless of Church or Synodical affiliations into one great sisterhood. The project was conceived at the Congress of Lutheran women, held in the Memorial Art Palace during the World's Columbian Exposition, September 14, 1893, the first large gathering of cosmopolitan Lutheran womanhood.

This vast assembly of 3,000 people was without doubt, the largest and most brilliant gathering of our women that has ever been held. There were representatives of our Church in Germany, Sweden, Norway, Denmark, Finland, Iceland, India, and from various sections of our own country. Although divided into various bodies, they found the common faith of their fathers common ground for warm-hearted fellowship. At the meeting the Women's International League was organized to foster the Lutheran spirit, to instill the principles of Lutheran loyalty among our own people, and to prevent the estrangement of Lutheran children.

Those pioneer women builded better than they knew. The league has enjoyed a steady,

normal growth. Only conservative means have been employed to enlarge its membership, which to-day numbers 450, representing 56 Churches and 10 different Synods, viz: Augustana, Chicago, Danish, United Danish, Hauge; Missouri, Southern Illinois, Norwegian, United Norwegian, and Wartburg. The League feels justly proud of the fact that it took the initiative in uniting into one organization, representatives of these different Synods of our Churches in this city.

The Lutheran Ministerial Association was organized several years later, and is composed of seventy pastors, representing twelve Synods. The two organizations, viz: the Ministerial Association and the Woman's League, have cooperated the past two years in the annual banquet. Last April 400 loyal Lutherans took part in the banquet and representatives of twelve Synods responded to toasts. A goodly assemblage indeed, yet how insignificant when one remembers that the Lutheran population of Chicago is estimated at over a million! What a mighty power they could be for God if they would march forward in His Name as a united, loyal army! The two organizations combined to make Lutheran Day at "The World in Chicago." May 23d, the biggest gathering of Lutherans ever held on a similar oc-



MRS. CARL CHRISTENSON, PRESIDENT OF THE LUTHERAN WOMAN'S LEAGUE OF CHICAGO, ORGANIZED SEPTEMBER, 1893

Chicago is Leading the Way

BY REV. PROF. G. H. GERBERDING, D.D.

Chicago is unique in many ways. It is the strongest Roman Catholic city in the world. The Romish Church controls our city administration and largely our State government. It is claimed that a majority of our public school teachers are Roman Catholics. Rome knows the power of the city. She knows that in twenty-five years there will be ten million more people in our cities than in all the land besides. She knows that then the cities will dominate the nation.

But it is not of Rome that we want to write. Next to Rome, by far the strongest Church is the Lutheran. It will not be long until she will embrace one-half of all Chicago Protestants. If Lutheranism could be united like Rome is, what a power it could be in our own city! We Chicago Lutherans feel that we are sadly weakened by our divisions. Efforts have been made for a quarter of a century to bring about a better understanding. The beginning in this direction was made by the women, of whom, the previous article speaks.

Chicago's motto is, "I Will," and when Chicago's Lutheran women say, "we will," then look out! Something is going to happen! Recognizing the cosmopolitan Lutheran character of the Chicago Seminary, from the fact that this school is and has been training candidates for the ministry from practically every Synod in the land, and insists on every student offering his services to the Synod from which he came, the League resolved a few years ago to raise \$2,000 for the furnishing of the kitchen and dining hall of the new Seminary. About three-fourths of this sum has been paid in.

As in so many cases, the men follow the women, starting from a movement in the Chicago Synod, a Union Lutheran Ministers' Association was organized about twenty years ago. This Ministers' Association has invited its congregations to an annual banquet in a downtown hotel for many years. About a year ago the Woman's League co-operated in the banquet, and its recent assemblage in the banquet hall of the Auditorium Hotel was a brilliant success.

Music was furnished by our popular and much-in-demand Chicago Seminary Quartette, which was encored every time. Miss Nicoline Zedeler, a Chicago Swedish girl, who has traveled around the world as a member of Sousa's Band, furnished several violin solos such as one is seldom privileged to hear, and vocal solos were rendered by Miss Esther Pearson, a Norwegian girl, of Chicago, who has also become famous.

casian, and over 1,000 covers were laid for the banquet, at which prominent speakers and returned missionaries from different Synods made addresses.

The League holds quarterly meetings in the different Churches. Every effort is made to secure speakers of wide renown, and the music is always of a high order. Greatest stress however, is placed upon the social feature of the assembly, and the good coffee which the ladies of the Church provide puts the finishing touch to the afternoon's program. The League has its own pin, which is now worn by every woman. A year book is issued containing the programs and a list of the membership according to Churches and Synods.

If the League is worthy of imitation, we hope that it will be adopted by our sisters of other cities, thereby fulfilling the dreams which gave birth to the thought of forming a Woman's International League. In union there is strength, and our League is destined to become a powerful factor in the future moulding of the Lutheran Church of America.

After an invocation by the Rev. Dr. T. F. Dornblaser, the Rev. M. L. Harrisville, President of the Ministers' Association, opened with a hearty word of greeting. Mrs. Carl Christenson, President of the Woman's League, followed in a most happy and telling address on behalf of her enthusiastic and aggressive sisters. Then followed twelve three-minute addresses by representatives of all Synods known to be present. Then all joined in the doxology, and bowed their heads while the benediction was pro-

nounced. And so ended one of the happiest banquets, with one of the happiest crowds, it was ever our privilege to enjoy. All felt that it was good for these otherwise divided Lutherans to come together, shake hands with each other, sit at table with one another, and hear the greetings of all the others. The women said that at the next assembly one thousand Lutherans are going to banquet together in "The Coliseum."

Wedding Bells In Porto Rico

BY MRS. ALFRED OSTROM, SAN JUAN

Three years ago when the wedding bells announced the happy union of our missionary, Rev. A. P. Anderson and his bride, we did not think that Cupid would visit us again so very soon. But when a few months ago it became known that Mr. Charles H. Marks, a middle-aged gentleman from London, had captured the heart of that highly prized treasure of our Mission, Miss Gabriela Cuervos, there was great surprise, and everybody began to plan and prepare for the coming event.

The congregation in Bayamon took the lead in presenting her with a lovely chocolate set and two nice vases. Next our missionary family had a tin shower on Gabriela, in the missionary cottage, at Catano, supplying her with useful utensils for the kitchen, while Miss Melander served a fine lunch. Next week the San Pablo congregation, of which Gabriela is a member, presented her with a beautiful parlor clock.

The wedding took place on April 25th, at the home of her sister, Rev. Ostrom, assisted by Rev. Anderson, performing the ceremony in the English language. The house was beautifully decorated with flowers and plants. After refreshments were served, Mr. and Mrs. Marks left by automobile for their future home, in Humacac.

Gabriela has been a faithful and devoted worker in our Mission for about seven years, and we will miss her greatly in our work. She was loved and esteemed by every one who knows her. Through the influence of Miss Annette Wahlstedt, she was prevailed upon to come to the States, and the Swedish Augustana women supported her during her special training in the Milwaukee Mother-House. Her work will be taken up by Senorita Matilde Llanes, a helper in the Catano Parochial School, who will hereafter spend part of her time in the Spanish congregation, in San Juan, visiting or doing the work of a Bible woman, and by Genoveva Soto, a member of the Bayamon congregation, who will do the same work in Bayamon and in the Comerio Street Mission.

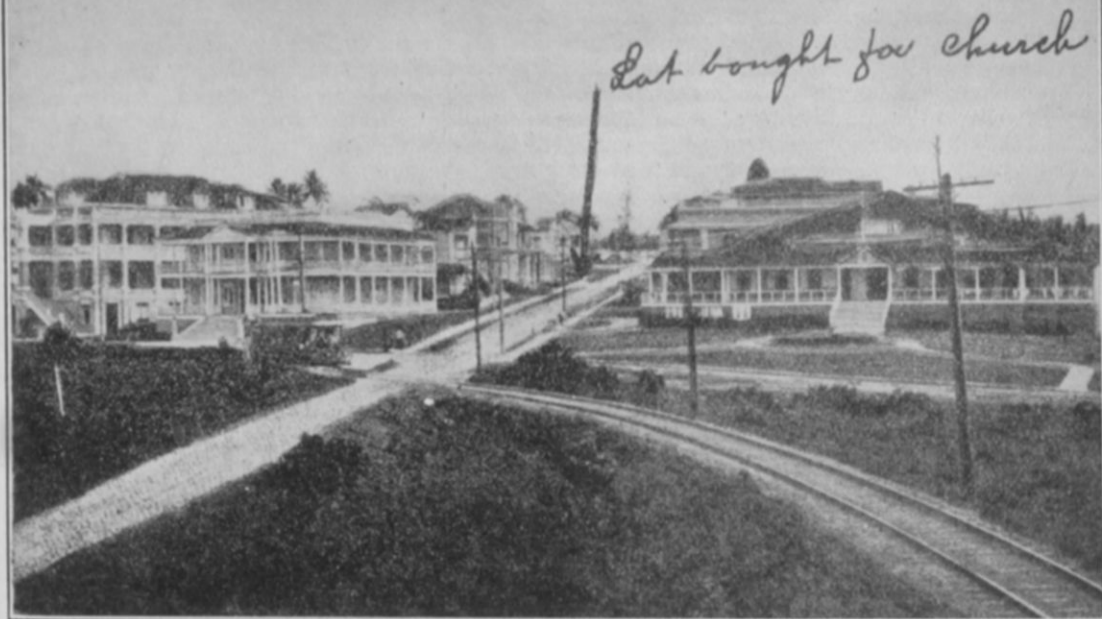


MISS GABRIELA CUERVOS

On Easter Monday, Mr. R. F. Stine, of Allentown, Pa., my husband and I started out for Palo Seco, in a small launch, across the San Juan bay. At the very entrance of the bay, near Palo Seco, is a desolate little island, with a colony of lepers, about thirty in number, cared for by the government. The Episcopalians hold services for these poor people once a month. We Lutherans have also been there several times and held services. While we were passing the place, I wondered if the beautiful

Miramar, Santurce, P. R.

11981.



CHOICE LOCATION FOR OUR NEW CHURCH AT SAN JUAN, IN THE FINEST RESIDENTIAL SECTION
(Courtesy of "The Lutheran")

Easter message of our Risen Saviour had been preached to them these days?

At 7 o'clock our meeting-house at Palo Seco was so filled that many stood outside. First came a wedding, the bride and groom being from the huts in Las Palmas. Then after a short address by my husband, four adults, who had previously received catechetical instruction, were confirmed. The services closed with Holy Communion, and everything was quiet and orderly.

Six years ago when we first started to do Mission work in this place it was quite different. The people were afraid to come inside the door. Only a few street waifs ventured in, the rest stood outside. A few children were at last gathered and a Sunday School started, but it took six long years of hard work to organize a congregation. The seed sown has at last borne fruit. The work has not been in vain. Palo Seco is an exceptionally hard place, because of the awful ignorance and superstition of the people. But we trust in the Lord, who is mighty, to turn the hearts of men. What we urgently need here is a nice little Chapel built in the near future. May God richly bless those who are putting forth their endeavors to gather means for the erection of the same.

[On the strength of this statement, I earnestly appeal to the women of the Wilkes-Barre Conference that we make a strenuous effort to raise the shortage of \$215, in order to complete the one thousand dollar Chapel-fund before the meeting of the General Council, to be held next September, in Toledo. What a pleasure it will be to them if we can report the full amount raised, and authorize our Superintendent to go on with the construction of the Chapel at his earliest convenience.—Mrs. W. M. Rehrig, Chairman of the Palo Seco Chapel Fund, Wilkes-Barre Conference.]

APPENDIX BY A VISITOR

Well, we have been to Porto Rico, got back home a week ago. We saw Rev. and Mrs. Ostrom, also Miss Mellander, and all were so very good to us, that we enjoyed visiting with them very much. The field is surely ready for harvesting. It merely wants the workers and the people will be gathered in.

We also met Mr. and Mrs. Anderson, and their beautiful baby. Mrs. Anderson has the tropical disease, and will not improve until she makes a change of climate. Miss Mellander is a wonder. She has a kindergarten school with two native teachers and over eighty pupils under seven years of age. They are almost all nationalities and almost every shade in the

browns. The hope of Porto Rico is in the next generation, or rather in these children that are now growing up.

When a mother's child is born, she asks if it is white. The poor women evidently think that as the Island is under American rule, the children will turn American in color too. The height of their ambition is to be American. When visiting Rev. Ostrom's, one evening, a wedding occurred. A colored couple were married. The bride was dressed in white satin, and the groom wore a full-dress suit. The only attendant was a little girl, who carried a basket of flowers. The groom was a Lutheran and the bride a Catholic, but was being instructed for membership in the Lutheran

Church. The colored people are very devoted, and walk for miles to come to a service. They idolize Rev. Ostrom. The services are carried out in a churchly way, the singing being exceptionally fine. The work is very much handicapped by the lack of room, but the missionaries are very much encouraged since the lot has been purchased, and is in a very desirable part of San Juan. They use the envelope system in the Church. Mrs. Ostrom often takes the place of a doctor, as the people are too poor to pay for a physician, and they believe Mrs. Ostrom can do anything. She has treated a child, who was seriously burned, and I went out with her one afternoon that she made twenty-five calls.

MRS. CHARLES RAPP.

Lutheran Missionary Workers in Japan



MISSIONARY CONFERENCE IN KUMAMOTO, JAPAN

Upper row—(beginning at the left)—Rev. E. T. Horn, L. S. G. Miller, J. P. Neilsen, J. M. T. Winther, C. L. Brown, D.D.

Second row—Mrs. Horn, Mrs. Winther, Mrs. Brown, Mrs. Lippard, Mrs. Miller, Mrs. Neilsen.

Lower row—Revs. C. W. Hepner, A. J. Stirewalt, F. D. Smith, C. K. Lippard, D.D.

Children—beginning at left, in rear of the missionaries sitting)—Faith Lippard, Mia Winther, Lois Lippard, Nellie Winther; in arms of missionaries, May Lippard, Christen Winther, Alfred Brown, Marshall Brown.

(Courtesy of "Lutheran Church Visitor")

HOW MANY OF OUR 10000 SUBSCRIBERS HAVE YOU SENT IN

The Sanctuary Of Missions

FOR THE JUNE MEETING

RESPONSIVE READING

CONSECRATION

Leader.—Who then is willing to consecrate her services unto the Lord?

Response.—Take my life and let it be consecrated, Lord, to thee.

L.—Consecrate yourselves today to the Lord, that he may bestow upon you a blessing this day.

R.—Behold we come unto thee, for thou art the Lord our God. We will serve the Lord.

L.—What doth the Lord require of thee?

R.—To do justly and love mercy and walk humbly with thy God.

L.—The Lord said unto me, whatsoever I command thee, thou shalt speak.

R.—I will hear what God the Lord will speak.

L.—Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

R.—Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

L.—Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

R.—I bear in my body the marks of the Lord Jesus.

L.—If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.

R.—The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.

L.—Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

R.—They which live should not henceforth live unto themselves, but unto Him who died for them, and rose again.

L.—Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord.

R.—For whosoever would save his life shall lose it, and whosoever would lose his life for My sake and the Gospel's shall save it.

PRAYER

Heavenly Father meet with us this hour, and grant us the assistance and guidance of thy Holy Spirit, that the words of our lips and the meditations of our hearts may be acceptable in Thy sight. Send out Thy light and Thy truth to the ends of the earth, that the nations who sit in darkness may see a great light, even the

glory of the Sun of Righteousness. To this end, fill us with a sincere desire to help in the hastening of the coming of Thy glorious kingdom; help us to be more self-sacrificing, to have more of the true spirit of self-denial; make us willing to spend and be spent in Thy service.

Give more of our young people the spirit of self-denial and consecration, that they may offer themselves as missionaries to our home and foreign fields. Bless, protect, and give great success to those who are laboring to bring the nations to Thee in our land or far-off heathen lands. Make them men and women after Thine own heart. Pour out Thy Spirit upon all who hear the wonderful words of life, that they may be unto them the power of God unto salvation.

All these things, and whatever else is best for us, we ask for Jesus' sake. Amen.

FOR THE JULY MEETING

RESPONSIVE READING

Leader.—Jesus came and spake unto them, saying, All power is given unto Me, in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Response.—And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

L.—The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed.

R.—There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye all are one in Christ Jesus.

L.—They have no knowledge that set up the wood of their graven image, and pray unto a god that can not save. Tell ye, and bring them near.

R.—It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

L.—Say among the heathen that the Lord reigneth.

R.—All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.

L.—After these things I saw, and behold, a great multitude which no man could number, out of every nation and of all tribes and people and tongues, standing before the throne and before the Lamb, arrayed in white robes, and having palms in their hands. And they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb.

R.—And they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof, for Thou wast slain, and didst purchase unto God, with Thy blood, men of every tribe, and tongue, and people, and nation.

PRAYER

Almighty God, Who hast given to Thy dear Son the heathen for an inheritance, and the uttermost parts of the earth for a possession; Bless, we beseech Thee, the missionary work of Thy Holy Church throughout all the world. Have pity upon the people who are still cailing upon gods that cannot save; and so touch their hearts, and waken their consciences, and ryle their wills, that they may turn to Thee, the Living God, who wouldest have all men to be saved and to come to the knowledge of the truth. Raise up among them, we pray Thee, prophets and teachers of their own blood: men full of wisdom and of the Holy Ghost. Gather in the souls destitute of help. Set free the prisoners of darkness. Have pity upon the unthankful and the unholy, and out of many nations and peoples and kindreds and tongues assemble the congregation of Thy saints. Lord, hear our prayer, and let our cry come unto Thee, for the sake of Thine only Son, our Saviour, Jesus Christ. AMEN.

FOR THE AUGUST MEETING

RESPONSIVE SERVICE

THE HARVEST TIME

Leader.—Say not ye, There are yet four months, and then cometh harvest.

Response.—Behold, the harvest truly is plentiful, but the laborers are few.

L.—Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into His harvest.

R.—Now, therefore, stand and see this great thing which the Lord will do before your eyes. Is it not wheat harvest today?

L.—Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

R.—All men shall fear and shall declare the work of God; for they shall wisely consider of His doing.

L.—And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

R.—Thus saith the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

L.—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.

R.—The harvest is the end of the world.

PRAYER

We would know Thee, our Father, the only true God, and Jesus Christ, whom Thou hast sent, for this is life eternal.

We pray not for ourselves only, but also for the world which Thou lovest. May the Spirit of Truth awaken the sleeping conscience of Thy Church, and again lay upon her heart the great commission, that wherever there is human need, she may preach the evangel of Jesus Christ. May she learn what Christ meant when He said, Both here, and unto the uttermost part of the earth, ye shall witness of Me. We thank Thee, O Christ, that Thy kingdom is an everlasting kingdom, and Thy dominion endureth forever.

We thank Thee for what Thou hast wrought, for those who have gone forth to tell the glad tidings, for those who have heard and have been redeemed, for the little children who have been taught the love of Jesus. Our prayer for the days before us is for greater faithfulness, even, if need be, unto death.

We turn our eyes to the fields, already white unto harvest, and we would obey Him who taught to pray for more laborers; yet, we would take heed how we pray, lest, without self-surrender, we mock the Lord of the harvest.

Father, hasten the coming of Thy kingdom, when Thy Son shall see of the travail of His soul and be satisfied. We ask this in His name. Amen.

* * * * *

The real perils of America are not external invasions, but internal failure to see that the strenuous hour of American life has come, when we ourselves determine whether our nation is to rise to its sublime messianic opportunity or is to miss the decisive moment through the blindness of pharisaic tradition and sad-ducean self-complacency.

15 Minute Sunday Schools Programs

BY MRS. T. W. KRETSCHMANN, PHILADELPHIA

JUNE

Topic: The Consecrated Talent of Youth. Decorate platform with the beautiful flowers of June, and boughs of fresh green leaves, suggestive of young life. This program may take the form of a special service for the children.

Scripture, "A Boy Who did the Work of His Father," read responsively by superintendent and school. Luke ii: 41-52.

Hymn 152, "Fair are the Meadows, Fairer the Woodlands."

FIFTEEN MINUTE PROGRAM

- I. Young People Who have Woven at Their Parent's Looms. (Article in Monthly Topics.) Five minute talk by Pastor. The names of the missionaries may be displayed on large placards.
- II. Internal Revenue. (Leaflet in Monthly Topics for June.) Read by seven young girls of the Junior Missionary Society.
- III. A Call to the Sons and Daughters of the Church of Reformation. (Arranged from Monthly Topics.) Three calls, for (a) missionaries, (b) teachers, (c) medical missionaries. Read by three consecrated young people. Hymn 247, "Take My Life and Let it Be."

JULY

Topic: Our Little Black Brother in Africa. Map of Africa, surrounded by the flags of nations owning parts of Africa (England, France, Germany, Belgium, Spain).

Hymn 188, "Thou Whose Almighty Word."

Scripture, "A Boy Who was Sold into Africa." Read by Boys' Classes of School. Genesis xxxvii: 19-28.

FIFTEEN MINUTE PROGRAM

- I. Five Minute Talk on Africa. Superintendent displays flag of each Christian country owning part of Africa, and tells of their responsibility for Africa's conversions. (See Monthly Topics for July.)
- II. Fifteen Facts on Africa. Classes rise and read one fact each, in unison. Leaflets distributed to School. (Junior Leaflets, 30 cents a hundred.)
- III. A Little Friend in Africa. (Leaflet from Junior Topics.) Read by a member of Young Women's Bible Class.

Hymn 109, "Light of the World We Hail Thee."

AUGUST

Topic: Moslem Boys and Girls. Display Mohammedan flag (red crescent on white ground). Place above it the Christian flag.

Scripture, "A Maid Who was in a Prayer

Meeting." Acts xii: 11-17. Read in concert by Girls' Classes. Hymn 151.

FIFTEEN MINUTE PROGRAM

- I. A Description of Mohammedanism—"The House that Wears an Overcoat." Junior Leaflet, 2 cents each.) Read by six members of Luther League.
 - II. Recitation—"The New Crusade." (See Junior Recitation Book, No. 1.) By a boy of the Junior Society.
 - III. The Story of a Moslem Girl. (From June MISSION WORKER.) Told by a member of the Women's Missionary Society.
- Hymn 240, "I Think When I Read That Sweet Story of Old."

Some Sunday Schools Using Missionary Programs

In the *Philadelphia Conference*—Ascension, Bethlehem, Christ, Holy Communion, St. Peter's, St. Stephen's, St. James', St. Paul's, St. Luke's, St. John's, St. Mark's, The two last named devote all their offerings to Missions, the School being supported by the Church. This is an ideal arrangement.

In the *Allentown Conference*—Easton, Christ; Catasauqua, Trinity. Total, 2.

In the *Norristown Conference*—St. Paul's, Doylestown.

In the *Wilkes-Barre Conference*—Grace, Lehigh.

In the *Pittsburgh Synod*—Tarentum, Pa.

In the *Nova Scotia Synod*—Mahone Bay.

"St. Paul's Sunday School at Doylestown has had the plan in operation for nearly a year and a half, and we find it most excellent. The last Sunday in each month is our regular time when we take up some one certain field in missionary work, either home or foreign, Porto Rico or Slav. We also have secured little mission boxes for each class, in which there is a special offering taken at these services for missions, in addition to the regular offering for the Sunday. At the end of the first year, we were all very agreeably surprised at the amount the school had contributed for missions. The membership is not large, and yet we raised \$40.00 in this way. This year I am urging the children to attain to the \$50.00 mark. We have no separate Mission Band, for I believe the Sunday School Mission Sunday is far more effective, both in point of numbers reached and general results, than any Mission Band could be. Every school would similarly be blessed if the method would be tried." CHARLES W. JEFFERIS, Pastor.

What Will We Do When Furloughs Come Due?

BY MISSIONARY C. F. KUDER



OUR MISSION COUNCIL IN INDIA, GROUPED BEFORE THE RAJAHMUNDY CHURCH, PRIOR TO DR. LYDIA WOERNER'S SAILING FOR AMERICA

Read from left to right: Top row—Rev. Oscar V. Werner, Mrs. Margaret Haupt Werner, Dr. Betty Nilsson, Rev. O. O. Eckardt, Dr. Lydia Woerner, Rev. F. W. Schaefer, Rev. A. Neudoerffer.

Second row—Miss Agnes I. Schade, Miss Agatha Tatge, Miss Susan E. Monroe, Miss Sigrid Esberhn, Miss Emelie L. Weiskotten, Rev. Karl L. Wolters.

Lower row—Rev. E. Neudoerffer, wife and daughter, Rev. C. F. Kuder (now with us on furlough), Rev. O. L. Larson, Dr. Amy B. Rohrer.

The situation in the Woman's Department of the work in India is acute—yes, desperate! As to our splendid Girls' Central School, the fact that its growth is limited only by its accommodations shows how the India Christians regard it. But the amount of work that has to be done by the management is enormous. In this, Miss Schade is alone and unassisted, and has been for years, although she has been calling for an American assistant for at least a dozen years, and is still calling. Shortly before I left Rajahmundry she told me that she rarely is able to retire much before midnight, then has to be up early in the morning, and is beginning to feel the weight of advancing years, hence it is a question how much longer she will be able to hold out? Under these conditions, it will be manifestly impossible for her to assume any additional responsibilities.

The school for caste girls, now six in number but soon to be eight, under the care of Miss Weiskotten, represent what the Mission does for non-Christian girls in Rajahmundry. There is no reason whatever why such schools should be in Rajahmundry only. The entire territory of the Mission presents places where similar schools should be established. It is the function of these schools to educate Hindu

girls, teaching not only the common branches of knowledge, but the Bible, and catechism and hymns. Their value to the Mission is not simply that individual conversions result, but that they help to bridge over, more than anything else perhaps, the gulf in thought and feeling that separates the Christian and Hindu communities, and to overcome the aversion with which Hindus regard Christians, also to prepare the way for the labors of the Zenana workers in later years, when the girls who have attended the schools have grown to womanhood and motherhood. The testimony of those best qualified to speak on the subject is that these schools achieve these objects, and are well worth the effort and expense. But Miss Weiskotten's furlough will be due next Spring? Who will then slip into her place? Miss Schade? That is obviously not only unfair to Miss Schade, but also impossible. What solution of the difficulty can be offered it is hard to see. The medical work, under the care of Drs. Rohrer and Nilsson, with whom Miss Tatge will be ready to collaborate by the end of this year, is in an equally desperate condition,—or will be in the Spring of 1914, when Dr. Rohrer's furlough will be due, and, doubtless granted. The work now taxes the strength of two physicians severely, and how will it be possible for one to attend to a work that is growing visibly larger from day to day? Dr. Woerner's return this Fall, or early next year, would greatly relieve the situation, but her physical condition may make that impossible. Thus in this department also, the need is as urgent as it is in the two preceding, and, regrettable though it be, here also, no one is in sight to assume and to continue the work. And to make conditions still worse, Dr. Nilsson's furlough will be due long before Dr. Rohrer can be back in Rajahmundry. So that beginning with 1914, the Mission is confronted, should Dr. Woerner not be able to return, with being compelled to have only one physician in a work in which three are not too many. Manifestly it will be impossible to have recourse to expedients formerly practised,—of drawing on the medical staff to assure temporary charge of work in the educational department.

We come now, finally, to the Zenana department, in charge of our dear Miss Monroe, and Miss Esberhn, the object of which is to carry the saving Gospel to such women as otherwise would and could not hear it. This is a work that is constantly expanding in Rajahmundry and its vicinity, but which should be begun

in at least a half-a-dozen more places. A training school for the Bible-women, who assist in this work, has been opened, and should not only be continued but be enlarged, and be established in a building of its own, with which a "refuge" for caste-women converts should be connected. It is not a rash assertion to say that there are this day sufficient work and sufficient openings fully to occupy the time of six American ladies. Yet we have but two! Miss Borthwick is rapidly qualifying for this branch of the work, and will be a valuable assistant; but even before she can pass her final examination, Miss Esbehrn will come home on furlough in 1914, and before she can return to India, Miss Monroe's furlough will be due.

To sum up: the women now on the field are not sufficient for the work. The work is constantly expanding, but instead of the force increasing in the next few years, it will decrease by almost or entirely fifty per cent! It should be doubled, but will be halved! And there seems to be no one, even in sight, to go to India to step into the breach. It is truly deplorable.

The Church—every man and woman whose heart is in the work—must pray, pray, pray for more laborers to go forth into this great white harvest. And those charged with it must redouble their efforts, until some are found to relieve the situation. Young women (not too young), with suitable gifts, must lose (or find) themselves in a devotion and largeness of view that puts the will of God and the kingdom of God before and above every personal consideration. And parents must copy the Heavenly Father's example and merge their parental love into the larger love for the whole of humanity.

Pastor Arps' Welcome Message

How refreshing and inspiring to me now are the moments in which I think of the hours I was allowed to spend at the vacation mountain resort with the whole Summer School, members of which were so thoughtful as to send me greetings to Colombo as well as Dowlaishwaram. The Lord bless you all an hundredfold for your warm-hearted interest, which invigorates me every time I think of it.

I must tell you about a dear young girl, who wanted to be baptized long before I left India, but her mother, a widow, protested very strongly. Every evening, when the daughter came home from school, she would read Bible-portion to her mother, and with her sweet voice would repeat the hymns she had learned. One day our teacher brought her to my house, where she wept bitterly and begged of me to



MISSIONARY RUDOLPH ARPS

baptize her. "I want to be a child of Jesus," she said, beseechingly. I then went with her and the teacher to her mother's house, who said with tears in her eyes: "Will you break the ties between me and my only child?" You should have heard the lovely testimony the little daughter then gave for Christ to her mother. The teacher and I stood aside and admired the little disciple and preacher at the same time. Then the mother took her daughter in her arms and said: "My girl, you are so good, but I cannot follow you. Think what your father would have said, and I want to be where he is." Then with a firmly set mouth, the daughter replied: "I want to be where Jesus is." I tried to lead and comfort the mother. On my return from the last furlough, to my great joy the daughter brought her mother to be baptized with her on Christmas Day. She received, at the request of her mother, a name which means "precious stone." This was not the only Christmas present I received. Several whole families of Dowlaishwaram were baptized on the same day. And my Evangelists, considering rightly that they could not please me with any better Christmas surprise, handed me a number of petitions of several villages where the whole communities desire baptism, not only families, but whole large Sudra-quarters, offering the full pay of a "good and

pious teacher," as they expressed it. I will write of this more fully after I have been to the places and examined the state of affairs minutely. Undoubtedly there is a strong forward movement on our Mission field, especially at some places. The Lord help us to give these movements the right direction, and to prevent wrong fishes from slipping into the net.

Our Zenana Workers

RAJAHMUNDY, INDIA, Feb. 5, 1913.

DEAR MISSION WORKER:

It is always a pleasure to see your friendly face and turn your pages, looking eagerly, as we do, to note what our dear friends in the homeland are planning and prosecuting for the extension of our Lord's kingdom.

As your readers probably know, the Bible teaching in the houses of Rajahmundry was begun by Misses Schade and Sadtler. Miss Esberhn began teaching July 1, 1910, and after this the Zenana work was divided. Miss Esberhn took a difficult section of the town, inhabited principally by Brahmans, who are the highest caste and most opposed to Christianity. The Bible-woman who had taught there under Miss Swenson was not winning in manner, and one house after another closed its doors to the teaching. Then after Miss Swenson's health failed so that she could teach only part of an afternoon, this section had to be temporarily relinquished.

To this pelta Miss Esberhn has added two others in which we formerly had no teaching, and she also has had charge of Dowlaishwaram for some time. I am writing this to make it quite clear that Miss Esberhn's work is entirely independent of mine. I have charge of the remaining peltas of Rajahmundry, the teaching among the Christian women and the newly-opened work in Kovvur, on the opposite side of the Godavari River. Miss Esberhn uses the language fluently, and since last July has conducted the school for the training of women who are likely to become Bible teachers, so that we may have some to take the places of those who are called from earth, or disabled by bodily infirmities.

This brings me to a point which I would like to emphasize, viz.: that we ought to have a pension fund, so that when any Bible-women are disabled they may know that after a certain time of service, if unable to continue, they will be provided for. I have such a Bible-woman at present, who is unable to continue her work. Fortunately her two children are providing for her needs.

Yours with loving greetings,

S. E. MONROE.

Our Front-line Leading Societies

So far as responses have reached us, not a single item of the proposed standard of efficiency is deemed beyond the reach of attainment by those of our societies which set themselves earnestly and resolutely to press toward the mark of the prize of their high calling.

The ten per cent. annual increase in membership and contributions seems to be approved as a reasonable rate of growth under normal conditions. So, too, it is agreed that the list of subscribers to THE MISSION WORKER in any church ought to include at least one fourth of the women of the congregation. For example, if a church has 350 members, and 210 of them are women, there should be at least 53 copies of our magazine circulating among those 350 people, if the whole lump is to be leavened. How can a mere dozen or two make anything like a strong impression? In some churches with twice 350 members there is only a little handful of copies.

Let us briefly enumerate the other points of the standard of efficiency in their order. Would you cut out a regular use of the *Monthly Topics* at the stated meetings, or must that be left remain as an essential for missionary education?

Would you eliminate the requirement of a Mission Study Class, or is this a saliently important feature?

How about the Society's having some representative at the Conference or the Synodical Convention? Are those societies which are entirely out of touch with these stated gatherings of the active women in any district found to be efficient as a matter of fact? Is it an altogether optional and indifferent thing whether they be represented at the Summer School? Are any potent influences there at work which would tend to quicken missionary vitality? Can you run your blue pencil through the ninth stipulation, that constant prayer for our missionaries and office-bearers is indispensable? On the tenth item, about securing regular missionary instruction in, and a regular contribution from, your Sunday School to the Mission cause, would this be the respect in which your own church would fall short of attaining the standard of efficiency, both at the present and for the future?

Is there a life-membership or a membership "In Memoriam" which puts your Society on the roll of honor, as helping to provide the funds for publishing our literature? And when that literature is published, do you lend your willing personal aid in its wise distribution?

Lindsborg, The Mecca of Music



IMPOSING CHORUS OF SWEDISH LUTHERAN STUDENTS, WHICH NUMBERS 465 VOICES
(Courtesy of Bethany College.)

Lindsborg, Kas., is the land of the Swede and the home of music. Nearly fifty years ago a band of Swedish immigrants settled in the Smoky Valley. They prospered, built a town and a college. They loved music, and they soon organized a choral society that has grown into a great oratorio society.

"And how they do love music," a writer in the Christian Herald says: "They sing in their homes and in the fields, and teach the children to sing and to play. Everywhere I saw children going or coming with music in their hands or instruments under their arms, all keenly interested in the coming children's concert. It is the great event of the year to these Swedish children, just as the grand 'Messiah' concert rendered with a chorus of five hundred voices is the event of the year for their elders and for thousands of visitors. Every boy and girl in town who can sing at all—and that scarcely leaves enough for a game of three-cornered cat—is in the children's chorus."—*From the Chicago Inter-Ocean.*

For thirty-one consecutive years the "Messiah" has been given in Lindsborg. And the interest is constantly increasing. The movement was inaugurated by Rev. Dr. Carl Swenson, founder of Bethany College, in 1881. The

first Chorus, under the direction of Mrs. Carl Swenson, was composed of fifty voices. The Chorus made its appearance in the spring of 1882. Now the organization enrolls a membership of almost 500, an orchestra of 40 pieces. That the Festival is of more than local interest may be seen by the following clippings.

"People have traveled hundreds of miles to hear it. From 12,000 to 20,000 persons journey to Lindsborg each year for the Festival. They come from all parts of Kansas, Oklahoma, Missouri, Colorado, Nebraska in crowds, while music lovers from Chicago, New York, Boston, and other Eastern music centers are beginning to make the annual pilgrimage."—*S. Louis Post-Dispatch.*

"Every year thousands of Americans visit the music shrines of Europe. Did it ever occur to these traveling Americans that away out in Kansas, on the edge of the prairie, there is an annual festival that means more to the musical growth of the United States than any production ever given in the opera houses of New York, Philadelphia, or Chicago?"—*Musical America, New York.*

"Lindsborg is declared to have more musicians in it to the square foot than any other city in the world."—*Laporte, (Ind.), Herald.*

"This Swedish Lutheran community has



(Courtesy of Bethany College)

CHILDREN'S CHORUS

done more for the real true musical growth of our country than any organization, native or foreign, in America. . . . Lindsborg has sung its way through storm and sunshine, and to-day the "Messiah" week is an event of national importance."—*Music News*, Chicago.

The newly-organized Missionary Society, of Bethany College, willingly devotes the necessary time and labor for rendering a dozen missionary programs each year, in different Churches within the Kansas Conference of the Swedish Augustana Synod. The offerings on these occasions are devoted to the work in China and in Porto Rico. The students are glad to help the cause in this way.—*Quoted from a letter written by Mr. Martin L. Swenson, President.*

Bethany College reports a faculty of 44 instructors, with 900 pupils, and nearly 1500 alumni.



MAIN BUILDING, BETHANY COLLEGE

There Is A Remedy

Indignant comments occasionally come to this office, from some of our good friends, on the scant references in the book, on "China's New Day," to the work which Lutheran Missionary Societies of Europe and America are doing in China. With all our heart we share this deep regret, yet the omission can possibly be explained. In all candor, do not we Lutherans have ourselves to blame for the fact that our Church is so largely ignored, in the general Mission Study text-books?

Their purpose is to stimulate their readers in greater zeal, and therefore, they naturally confine their attention to such movements as their readers are personally interested in.

Knowing full well, in advance, that the spirit of aloofness will keep all, except a select few Lutherans from any concern about the matter in hand, is it not natural that their references should be to the activities of the Churches of their constituents, rather than to those of a Church which prefers to remain an outsider, and therefore, has so small a representation in the study classes?

Let Lutherans begin to take some considerable hand in these federated movements, and see how soon the case will be different. As long as they persist in the policy of exclusiveness, let them blame only themselves if others let them severely alone. As for ourselves, we believe a better day is coming, and we are doing all we can to hasten it.

Giving and With-holding

THE SEA OF GALILEE AND THE DEAD SEA

There is a sea which day by day
 Receives the rippling rills,
 And streams which flow from the wells of God
 Or spring from cedared hills.
 But what it thus receives it gives
 With glad, unsparing hand;
 And a stream more wide, with a deeper tide,
 Pours out to a lower land.
 But does it lose by giving? Nay:
 Its shores and beauty see—
 The life and health and bounteous wealth
 Of Galilee.

There is a sea which day by day
 Receives a fuller tide,
 But all its store it keeps, nor gives
 To shore nor sea beside.
 What gains its grasping greed! Behold
 Barrenness round its shore!
 Its fruits of lust but apples of dust,
 Rotten from rind to core.
 Its Jordan waters, turned to brine,
 Lie heavy as molten lead,
 And its awful name doth ever proclaim
 That sea is Dead!

—Selected.

The Church of St. Picayune

This is a large, historic and stationary church, whose history has never been written. It was founded by men of note,—i. e., by men who gave their notes until such time as they could be taken up by the growing congregation. It is located on the corner of Alexander and Coppersmith streets, and there is an entrance from Lacklove alley in the rear. The walls are of artificial stone and support a low tower in which is hung a bell of singular alloy. The tongue of this bell does the appealing.

We enter the church and are at once struck with the profusion of mottoes which line the walls. High over the chancel arch the familiar words, "Charity begins at home." To the right we read, "The widow's two mites were worthy of praise," and to the left, "The cup of cold water shall have its reward."

The north wall recalls the proverb, "Let that which is lost be for God," and the south wall repeats the touching lines, "Hear the pennies fall, He will get them all."

It is not, however, until we draw nearer and stand before the shrine of the Saint, that we come upon a genuine work of art. This is a life-size figure of St. Picayune, of solid nickel and resting on a massive copper base. The Saint's head is slightly averted from (apparently) some one who is soliciting him, lest his eyes should be persuaded and by an excessive offering he should

become puffed up and fall into sinful pride. For the same reason his hands are tightly clasped and clenched, as though in silent prayer for strength against such truly womanish weakness. All the lines of the face and figure express resistance and an inflexible purpose not to be moved and overcome. Scarcely less beautiful are the smaller figures of his two sons, Penurious and Parsimonious, who by their gesture and attitude implore their father to stand firm. The statue is by the famous sculptor Niggardo. It is a pity, however, that so fine a *chef-d'oeuvre* should be marred by an illiterate bungler, who has carved into the stone over the Saint's head, "Cent Picayune."

I should have said that the church edifice follows the Covetesque school in its style of architecture. Services are held at the usual hours. The windows are of frosted glass. The heating is by hot air.—Observer.

First Things First

MRS. JOHN L. SCUDDER

No better adjective typifies the average American than the word "strenuous." How would the diary of the average society woman read?—"Arose, dressed hurriedly, rushed through breakfast, 'hustled' all the morning, swallowed a hasty luncheon, hurried to the club, 'bridge,' or reception, came home late for dinner, had company all the evening, retired utterly exhausted."

These busy women are not, as a rule, great Church workers. Yet we greatly need them in our work, for often they have splendid executive ability. They are women of power, but their power is misdirected, and the question is, "How can we turn their energy into better channels, or interest them in religious work?"

I think of but one way. Bring them in touch with earnest Christian women—women who impart spirituality; women who can lovingly and tactfully show them how to put right values on things. As accessories, you may give them helpful books and leaflets on missionary work, yet the greatest need is a woman filled with the Holy Spirit, to give them the Christ-vision, that the scales may fall from their eyes as from those of Saul.

If one makes a study of the women of various communities, she will be amazed and distressed to see how tiny a fraction of some well-to-do and capable lives, goes to the betterment of the world. Some day these women will find—God grant that it may not be too late—that the important things have been abased, and trifles exalted. Some women are anxious about their bridge score; do they ever think that another score is being kept up yonder, and perhaps it is headed, "Wasted Opportunities?"

If religious work is to succeed, we must deepen the consecration of the women in our Churches, that they may become the leaven to leaven the whole lump.

Seeing Ourselves as Others See Us

"Dr. Ilahi," quoth Mr. Peterson, "you were reared in distant India, in another world as it were, and you can see us Western people from a view point impossible to us. Tell us frankly what you think of us?"

A sad smile swept over the Hindoo's face.

"I would rather not," he replied. "My doing so would pain you if you took me seriously."

"But the pain might do us good. That something is wrong with us, no one can doubt, but what is it? Really doctor, I should like to get a peep at our Western civilization through a pair of Oriental eyes."

The fine, dark head of the Hindoo was resting thoughtfully upon his hand. He did not reply for some little time.

"As I look upon your great Western world," he said after a while, "and see it throbbing with life and energy, see it fluttering with excitement but unacquainted with joy, I think I understand the secret of your failure."

"And that is—?"

"You live too much upon the surface."

"I am not sure that I understand what you mean by that, doctor."

"Well, there are two great facts in the universe, Life, and the manifestations of Life. You Western people are very keenly interested in the manifestations, but Life itself you do not know. A man with an unusual ability for stirring up things, you call 'a live wire.' In a certain sense of course Life is there, just as Lake Erie is in Niagara Falls, but Niagara is not Lake Erie, and from the tumultuous thunder of the cataract you could no more guess the mirror-like calm of the lake than you can guess the meaning of Life by the on-rushing whirl of activity."

"You adore the hustler. In business, in politics, in school and church, he is the man you applaud. You preach windy sermons about Sabbath observance, and pass fussy laws to maintain it, and make loud attempts to enforce the laws you have passed; but the Sabbath stillness of the soul that comes of communion with God, of that you know nothing. Forever on the jump to get hold of material things, or indulge in sensual pleasures, you have lost the depth and dignity of Life. You are shallow and unsatisfied, without repose and without joy."

"You boast of being the most Christian nation upon the face of the globe—you Americans, I mean—and for evidence you point to your innumerable Churches, your contributions for missionary propaganda, your great charities and your charitable institutions. These, you say, are the fruit. But I would rather call them the leaves. 'The fruit of the Spirit is love, joy, peace,

long-suffering, gentleness, goodness, faith.' And of that, methinks, you have but very little. You imagine that you can determine your spiritual condition by turning to your statistics. How many members? That is the question. But the great multitudes, even among your Church people, are total strangers to the Christ. His meek and lowly manner, His profound peace, His deep joy, and His wonderful realization of the presence of God—what are they to the great masses?"

"For the comfort of your flesh you make many inventions. Machinery is your hobby. But the rumbling of the wheels, and the roar of your mills, and the clatter and clack of hammer and shaft, for ever dinning in your ears, deafen you to the still small Voice. Yet machinery is dead. There is no inherent life in a machine. Not one of them can move of its own accord, not one of them reproduce itself. The most wonderful machine upon your continent is as nothing in the presence of a blade of grass, yet upon this you trample without a thought!"

"In your deeper moods you run to science. You gather facts; you analyze, weigh, and dissect; you measure, observe, and classify; you notice the colors and study the forms. But the Life of which the forms are only a passing manifestation, of that you know little and care less."

"Dazzled by the external world, and hypnotized by the fascination of movement, you have become frothy and fussy, shallow and showy. A passing happiness is all that you are able to contain. You have no depth for blessedness, no time for repose, no sense of the dignity of life."

"Have I answered your question?"

"You have, doctor, but you must not stop there. You must tell us of a remedy."

"A remedy! I, a foreigner from the heathen land, tell you of a remedy? That would be presumptuous!"

"Don't mock us, doctor, if you know of a remedy, tell us of it."

"Why, bless you, man, the remedy has been before you these nineteen centuries, but no one will heed it. The remedy is *Christ!*"—*The Lutheran Companion*.

* * * * *

There is danger lest the sweeping of the house without the opening of the doors to the gospel will lead to the entrance of other spirits worse than the first. Confucius is taught in the schools, on a par with the God of Heaven, and earth, cigarets and strong drink are taking the place of opium, and the emancipation, without the Christianization of women, may be a curse rather than a blessing.



A MEDICAL MISSIONARY AMID HER AFRICAN SISTERS. EVERYBODY ON THIS PICTURE IS A WOMAN. HOW VIVID THE CONTRAST!

(Courtesy of "Helping Hand")

What Women are doing for Women

The woman who needs to know is your neighbor and friend. You meet her socially, sit by her side in church, work with her in affairs of local interest. She is the average woman in energy, intelligence and goodness. She does not know of her need to know about the work of her Lord in His world, and will not until she is awakened to the world relations and practical values of the missionary enterprise. She has tried your patience when you have asked her to be a member of the Missionary Society, and indifferently said she did not care for missionary work, just as if the cause of missions was some luxury to be accepted or rejected according to a whim instead of a necessity laid upon her by divine authority. She is occasionally the woman of intellectual inclinations, but does not know that the mission of Christ and His church is vitally related to all the life and work of the world. She is still deceived by the old-time notion that anything connected with missions is stupidly uninteresting. Now and then she is the woman who says she has not time to be a member. She sometimes has a shadow of reason for this excuse, and you have tried to help her know it is possible to have a share in this beautiful service, even if she cannot always meet with the women for study and prayer about the work. And still she hides behind her excuse, refusing to be convinced. The saddest of all is when she

becomes absorbed with worldly things, and forgets the sacredness of her spiritual relations. She does so need to know that the false glitter of sin and the congenial companionship of those whose faces are turned away from Christ, will gradually dull her ability to discern the true values of right thinking and living.

Again, when she is a member of the Missionary Society, you have wondered how she could forget the time of the regular meeting and plan for a visit, for company, shopping, housecleaning, a party and a multiplicity of things for that day, which could as easily be planned for some other day. You have heard her complain of the many calls for special offerings, when she was constantly making special expenditures for herself and daughters. You have seen her come to the meeting she was to lead, or to her place on the program, without preparation, although she had known of this duty for weeks. You wish she could know the opportunities for development and service she is unconcernedly missing, without realizing her losses.

Will you help awaken this woman, until she knows that for the good of her own life and the good of others, she must find her highest joy and helpfulness in a loving, intelligent interest in the world-wide work of Christ and His Church?

—Selected.

The Spasmodic Worker Unreliable

BY ANNIE GUILBERT MAHON

"Be careful how you depend on her," cautioned a woman regarding another who had volunteered to take part in an important work, which required faithful and continued effort. "She throws her whole energy into a project at the start, and promises well, but she usually keeps it up for only a few months; then she is off on some other tangent, and you have to get someone else to take up her unfinished work.

"She was just so in the case of the old ladies' home," continued the speaker. "She was indefatigable in her zeal for about three months after she went into the work; then she became tired of it, and gradually dropped out altogether. It was the same way when she was on the board of managers at the orphan asylum. She entered into that work with her usual vim and enthusiasm, but it was only a few months until she stopped coming to the meetings, and seemed to lose all interest in the work. She took a class in Sunday School, and no teacher was more enthusiastic than she. She organized a club among her girls. She invited them to her home. She was a model teacher in every way. Then she gradually stopped coming. Other duties, she said, forced her to neglect her class, and at last it became so run down, through her absence and indifference, that it was difficult to get the girls together again when a new teacher was appointed. She is a splendid worker while she lasts, but she is spasmodic. She never sticks long to any one thing."

A business woman who was noted at times for her brilliant execution of difficult pieces of work was amazed and offended when one of her fellow workers, who was faithful and efficient, but not at all exceptional, was chosen in her stead for a higher position.

"Miss Atwood is not brilliant," explained the manager when the incident was referred to him, "but she is something which is of more value—she is always to be depended on. She gets out the same amount of work, and in just the same thorough, satisfactory way, each day. We know we can rely on her. She never disappoints us. Miss Belden is quicker and more gifted, but the quality of her work varies. She is too spasmodic. We cannot always depend on her. That's why we chose Miss Atwood for the higher position."

Vim and enthusiasm are essential to good work. The best workers are always those who put heart and soul into their efforts, but the one who is too spasmodic, is not usually the faithful and efficient one whose work in the end is productive of results."—*"The Continent."*

The Master's Questions

"Ye are my friends, if ye do whatsoever I command you" (John 15:14).

In vision I saw before me a form of exquisite grace,
With a look of tenderest interest, and a smile upon
His face,

"My Lord."

"My Master!" and bending nearer, He asked, as I bowed my head,
"My child, do you love me dearly?" and, with tears in my eyes, I said—

"Yes, Lord."

"And do you love my commandments and study them day by day,
Seeking to know them fully, and then with joy obey?"

"Yes, Lord."

"Do you love my poor and weary, who toll through the long, sad years,
With burdens which might be lightened by sympathy's tender tears?"

"Yes, Lord."

"Do you visit my sick and lonely, and minister to their pain,
With patience that grows not weary, and love that is never vain?"

"Yes, Lord."

"Do you send to my many millions in far away heathen lands,
Who are hungering for my Gospel, with fettered and outstretched hands?"

"Yes, Lord."

"Are you giving my gifts of money, of time, of talent, and health,
Ungrudgingly to my service, not seeking for fame or wealth?"

"Yes, Lord."

He paused and I looked up quickly, meeting His marvelous eyes—
They were searching, and oh, so wistful—I faltered in strange surprise—

"Yes, Lord."

"Do you seek, my sheep who are scattered, my wandering Israel lost,
And yet redeemed and beloved beyond all account of the cost?"

"No, Lord."

"My own! and you knew that I bade you, and knew that I loved them so—
I, your Lord and theirs—who change not—and with all you did not go?"

"No, Lord."

"Do you help my faithful shepherds, who follow and find them out,
With message of hope and pardon to remove their fear and doubt?"

"No, Lord."

"Do you pray in your silent chamber, earnestly every day,
That these lost ones may soon be gathered—ah, surely, you often pray?"

"No, Lord."

In a passion of shame and sorrow, I sank at His feet and wept,
To think of the years I have grieved Him with this great command unkept.

"Dear Lord"—

"Forgive me—and many others—awaken Thy church to pray;
Thy biddings are all enablings, to each may we ever say—

"Yes, Lord."

—M. E. Searle, in *Friend of Israel*.

Medicine for the Soul

I know a sunny-faced apothecary,
Who drives a very thriving business, very.
He keeps no salves or pills, for folks with
fleshly ills.

But tonics that make drooping hearts wax
merry.

A well-thumbed Book holds many a panacea,
Of which most pharmacists have no idea.
He delves into this store, and sick souls pine
no more,

But gratefully extol this new hygeia.

For doleful dumps his Gospel oil of gladness,
Rubbed in with tuneful praise, defies all sad-
ness.

How can a man be glum, to whom the King-
dom's come?

With heaven's cure for blues, to mope is
madness!

His famous comfort powders vanquish worry,
God's promises, that shame our souls' weak
flurry.

And David's joyful airs, and Paul's calm prison
prayers,

One dose tunes shakiest nerves up in a hurry.

His balm of Gilead for sin-sick creatures
Is Jeremiah's, and the Gospel preachers';
For wounds, Isaiah's lotion; for sleeplessness,
John's potion,

And Christ's own peace smooths furrows from
the features.

Water of life those quaff that need reviving—
The Great Physician's tonic for the striving.
This one a battle text, and heart's ease for the
next.

And all his simples from God's Word deriving.

He has no Bible critics' erudition,
To give the world this health is his ambition.
He is cordial to the soul. He takes the Bible
whole.

He is just a simple saint with a commission.

Four Foreign Forces at Work in China

AN AMERICAN BANKER'S VIEW OF IT

To-day there are four great foreign forces
at work in China, each of them in its own way
having great influence on her development. I
give them in order of efficiency in organization:

1. The small but brainy coterie of Brit-
ishers, who, with the aid of certain British
government representatives, are working to
nullify the popular anti-opium movement, and
firmly establish again their nefarious traffic.
In point of ability displayed in their tactics,
and in the money involved in the outcome, no

project in China is worthy to be compared
with it.

2. The Standard Oil interests. They reach
into every province, and have won the respect
of every one in the East.

3. The British-American Tobacco Com-
pany. Cigarettes and cigarette posters have
flooded China. They cover the walls of every
village and town, even in the interior province
of Shansi.

4. The great Missionary Propaganda. In
number of force employed, this leads them all,
ten to one. In intelligence it can not be sur-
passed. But in organization and management
it is far, far behind.

China has the greatest undeveloped re-
sources known in the world. And she repre-
sents the largest aggregation of able traders,
merchants, and bankers. These two factors
taken together spell tremendous commercial
potency. In the near future, with again 5,500-
000 square miles of territory fully occupied and
developed by 1,000,000,000 brainy, progressive
people, it will not be a question of the six
Powers helping China, but of who can get her
help abroad? The Chinese, through deep grati-
tude to America, have offered her, and from
their hearts still offer her, first choice of pos-
sition. Are we going to be satisfied with selling
the Chinese oil and cigarettes, or are we going
to climb right up and sit with the driver?

* Extracts from an interview with Warner M.
Van Norden, of New York. Quoted in the *Mission-
ary Herald*, October, 1912.

Enthusiasm Among the Germans

When the women of our German Churches
become aroused by the missionary spirit, they
take hold of the work with glowing enthusiasm,
and their English sisters must stir themselves
to keep pace with them. This is as true in
Canada as everywhere else. In St. Peter's Ger-
man Church, at Preston, Ontario, the Society
which began only a year ago had a splendid
showing for its first anniversary. It has sup-
ported a native catechist in India, and contribu-
ted to the work in Japan and Porto Rico, be-
sides aiding the new Seminary in Waterloo, and
the Orphans' Home at Bridgewater, Nova
Scotia. By the Society's first birthday its 19
charter members had increased to 40, and eight
were honorary members by paying \$1 a year.
A good big consignment of linens, towels, sheet-
ing, thread, etc., was forwarded to Rajah-
mundry after Easter, and the Society unani-
mously voted to unite with the Canada Synodical
last month. The President, Mrs. Fred.
Stahlschmidt, is a great believer in the liberal
distribution of literature, and a wide circula-
tion of the *MISSION WORKER*.

America and the Cause of Missions

CONDENSED OFFICIAL STATEMENT OF THE RECENT FORWARD MOVEMENT

In the United States and its dependencies there are about 94,000,000 people. A few millions of these are substantially pagan. A full half of the remainder are in no vital sense related to organized Christianity. A still larger percentage are but nominally Christian. The task of home missions is, therefore, impressive in its mass. It is made doubly so by its bearing upon the world-wide spread of Christ's Kingdom springing from America's leadership in world affairs.

The work of home missions is complicated by the fact that these 94,000,000 people are divided by deep cleavages of divers kinds. Race lines run among us; forty tongues are spoken; a dozen colors of skin are seen. Old World antagonisms are reborn, and the New World has its own fresh types of race hatred. Creedal cleavages separate us. Betwixt Christian and Jew, betwixt Romanist and Protestant, a gulf is fixed. Protestantism still presents a ragged front. Social strata are many and multiplying, and apparently growing more marked. We have a submerged section, a capitalist group, a wage-earning class, and are developing a bureaucracy. Relations are strained. Sinister omens appear, and not alone in the shape of dynamite bombs.

Then, too, the population has a fluidity unparalleled in the history of civilized nations. Easterners move West, northerners South, countrymen to the city, city dwellers flit from flat to flat. Immigrants flow in—781,000 last year. Emigrants flow out—486,000 in the same period. No one can fortell the composition of a town or a rural community of a section of a city five years ahead. No other factor so largely frustrates the efforts of the Church. More than any institution she is dependent upon people who stay—who own something, who give continuity, who shoulder responsibility.

Out of these kaleidoscopic elements, five great fields of home mission effort appear. They overlap, but their characteristics are distinct.

1. *The Frontier.* The advancing line of pioneer life long since reached the Pacific Ocean, but fifteen States are still in the formative stage. Irrigation projects, the division of Indian reservations, the extension of railways, and the development of dry farming methods continually create new frontiers. People of many races, creeds, and types, thrown together in a new town of Canada, or the United States, will, if without home mission guidance and help, organize for Christian work badly or not at all. The welfare of new commonwealths, certain of future great-

ness is right now largely in the keeping of the home missionary.

2. *The City.* Almost one-half the population of the United States live in cities. The percentage increases year by year. In lesser measure the same thing is true of Canada. The rapid growth of cities, and the continual changes in the elements of which they are constituted, make the problem of extending the church perplexing in the extreme. Within the last three decades conditions have so changed as to demand a revolution in our whole conception of the obligations and methods of the city church. Nothing but strong leadership, backed with resources far beyond the traditional standard of home mission investment, can by any possibility enable the church to meet and master the swift, potent, and complex development of human society going on in the cities of America.

3. *The Immigrant.* The inundation of alien life which has been witnessed in America, the last quarter of a century, has imposed new and heavy tasks. Large numbers of these immigrants bring their Old World institutions of religion, and re-establish them on our shores. But many have none to bring, and many others lose their footing of faith in the transplanting process. There is, therefore, at our doors a field for mission effort, unique and appealing. Practically, every English-speaking church can, if it will, make its influence felt upon the religious and social welfare of a group of foreign people. Nor should it be forgotten that the hundreds of thousands who return to Europe and Asia each year carry with them impresions of American Christianity which influence most powerfully the communities to which they go.

4. *The Rural Community.* The country church has been historically the mother of leaders in all departments of worthy endeavor. It is difficult to imagine a condition of things in which the demand upon her for such service will be lessened. But the conditions just outlined have operated disastrously for the rural church. The westward and cityward drift has robbed her of much of her choicest material. The rise in farm values has created a large tenant population. The lack of a ministry, adequate in number to cover the whole field, possessed of the willingness to live outside the centers, and equipped with the qualities necessary for successful country work, has been a serious factor. As a result, the religious life of the country regions has gone backward throughout the States of the East, and the Central West. A hopeful reaction has now begun. Signs of promise are numerous. But the

appeal of the country for home mission leadership is one that must bulk large in plans for the future.

5. *The Belated Races.* The United States includes 10,000,000 negroes, 300,000 Indians, with some millions of Spanish-speaking people in its island dependencies. It has also other groups, which, for one reason and another, are far behind the age of which they form a part. These constitute a unique home mission field which can be cultivated only through special methods adapted to each set of conditions. It is in this department that the work of home missions most closely approaches that of foreign missions. Education, in all its forms, must go hand in hand with evangelism. Medical and social service can be made to play an important part. And through it all runs and consciousness, both oppressive and stimulating, that the races we are seeking to save and life up are partners in the task of creating the America which is to be.

In all of these particulars, with the exception of the negro problem, Canada faces the same questions which the United States faces, and she has in the problem of the French and English races a great question of her own. The frontier problem with her also is where it was with us a generation or two ago. Everything that can be said regarding the solemnity of responsibility are determining their character and destiny, they are determining their character and destiny, is to be said now of the great Dominion.

The evils that flow from the present state of things are many and great. It involves in the first place a deplorable waste of power, as when we see in a small town of 1,500 people 11 different church buildings and church organizations, each struggling to keep its head above water, each fatally crippled in its battle for Christ and humanity by smallness of numbers and weakness of financial resources. It involves also an evil spirit of unbrotherliness and jealousy and suspicion. It leads even to unholy rivalry, and to undignified sensational methods of attracting support. It fatally weakens the impact of the Christian Church upon the community, and deplorably cripples its campaign against the world, the flesh and the devil. Having in view the conservation of the positive and permanent elements of Protestantism in our country, and of that principle of our American Constitution which demands that the State be free from ecclesiastical control, the divided condition of our Protestant churches is a weakening and disintegrating force which goes far to paralyze their influence upon the national life. Why is it that the Church of Christ cannot grapple with these prevalent social evils, and take practical steps for their elimination? No one can doubt what the answer is. It is because the Church does not present a united

front for the social and moral reforms that are so sorely needed.

Though nominally a Christian nation, we are far from being a Christian nation in fact, and the situation is a challenge to all the churches of the Republic. Where on earth shall another such a field for the complete and ample conquests of Christ be found? If failure there be, is there any place on earth where such failure is less pardonable than in our own favored land? Our free institutions have prepared a population than which none better can be found as a basis, and a means of working out the complete program of Christ in the social order. Our freedom has made us patriotic, our schools have promoted intelligence, our religion has developed conscience, our resources and commerce have made us rich, and our law and politics must be brought to embody the principles and spirit of a true democracy. The religious responsibility was never so great as now. The nation fails if the Church fails.

In the foreign field the results of practical co-operation are plainly evident. The work of Bible translation and distribution; the compiling of Christian hymn-books; vernacular tract preparation and distribution; the preparation of missionaries and native Christian workers for more effective work by examinations within language areas; the establishment of joint medical and educational institutions and the broad, social and philanthropic work undertaken by all missionaries—in these and in many other ways there has been co-operation and a fine spirit of harmony.

The Lutheran missions of the Continents of Europe and of America, which do so large a work in India and have gathered more than 250,000 converts into the Church of Christ, at a late meeting in January, 1912, adopted resolutions to be considered by their boards looking toward one Lutheran church in that great field. They agreed to work for United Lutheran Colleges in the same language areas, and a United Theological Seminary at Madras.

The task of preaching the gospel to the whole creation is too great and too difficult for any one body of believers to dream of accomplishing, and the impossibility stares the divided Church in the face.

The last decade has witnessed a more rapid advance toward co-operation idea than any time since the beginning of the Protestant Reformation.

This is not a passing sentiment, but is a grounded conviction and men everywhere are responding to it with a loyalty that has in it the prophecy of conquest. The tone of the religious press has changed to the spirit of a broader fraternity, and many of our leading religious journals are giving space to the doings of other

communions frequently with comments and endorsements. The great missionary conference in Edinburgh sounded this note in all its discussions, and the responses were always cordial. There

can be no backward step. There is already a tremendous momentum. The idea is growing. It must grow, for all growth that is not towards God and the good of humanity is toward decay.

Missionary Education The First Essential

As Dr. W. D. Mackenzie has said:

"God is not commanding individual men and women merely; God is commanding the whole Church to undertake the final task of bringing the rest of the world (still the vast majority of men), to the foot of the Cross of Jesus Christ. This cannot be done without enthusiasm, and an enthusiasm that is to pass right through the ranks of the whole great army of Christ. And no army will possess permanent enthusiasm in the ranks unless they know what the warfare is about—unless their hearts are aflame with an intelligent zeal. Enthusiasm otherwise must be fanaticism, or it may be a passing spasm of meaningless emotion. Enthusiasm that is to be permanent, that is to be really potent upon the history of men, must be illumined by intelligence, and it must be sustained by intelligence; an intelligence that looks out upon the world and realizes what each man is in relation to that world, and the measure of God's great work through him upon that world. There lies the need, you see, for education. That is to say, every private member of every church in Christendom ought to know, not only why and how he is a member of the Church of Jesus Christ at all, but what he is called upon to do. He is there, not to pray for his own salvation merely, but through that and beyond that to pray and to labor for the salvation of the whole world."

And no knowledge is more fascinating or more indispensable to-day. Relationship to the missionary enterprise enlarges and enriches all our intellectual life. Think of what an expanding world it gives us. How big our world is in comparison with the world in which most men live! We read our papers every morning as no man can read them who is not ruled by the missionary purpose. Think of the way in which our acceptance of the missionary principle makes us acquainted with the best and most daring men that have been, or are. Take the biographies of the missionaries whom we know, the number of living men and women we know, all over the world, who most fearlessly adventure themselves on God, who shrink least from the boldest faith, putting God to the largest and most filial tests. What a privilege it is, what an enrichment of life to know these souls! Think of the contact which this Movement gives us with the most marvelous intellectual movements of each age. What could be more expansive than acquaintance

with these highest human efforts to wring the secret from life? Take the way in which we look on the greatest problems of life, the adjustment to new conditions, the launching of whole races upon a new career. The missionary principle breaks open the world for us, and pushes us out upon horizons far beyond any body who is not thinking of the whole world, and wrestling with the problems of all human life.

And how is this education to be given? Many methods have been tried, and are now being tried.

1. *The Missionary Sermon.*

The pastor beyond all question is the greatest single factor in the work of the missionary education of any congregation. No pastor should consider himself true to the opportunities and responsibilities of his calling who does not seek to acquaint his people with, and relate his people to the claims and the needs of the mission fields. Missionary sermons need not be announced or labelled. They should be fresh and forceful. They should be live messages passing through live wires. Dry missionary sermons should be burned up before the pastor leaves his study, or set aflame as he delivers them. It is a well known fact that many persons who have been skeptical and indifferent as to the whole missionary question have been led by a single missionary talk to become ardent advocates of the thing they once opposed.

2. *The Work of the Missionary Committee.*

Next to the work of the pastor in giving missionary information is that of the Missionary Committee. Great care should be given to the selection and training of the members of this committee. They should post themselves thoroughly respecting past achievements and present needs in the mission fields, home and foreign. They should acquaint themselves with the most successful methods of imparting missionary information to others, and should set themselves systematically to the task of doing it.

3. *The Missionary Magazine.*

No one questions the power of the printer in the work of education. What the daily and weekly papers are as an agency for the dissemination of general news, such is the church missionary magazine for the dissemination of missionary news. Every denomination has its missionary periodical. These should be published at a cost within the reach of every home; and a su-

preme effort should be made to secure every family as a subscriber. The denominational missionary magazine should be among the best periodicals published. It should be up to date, well written, well illustrated; and then it ought to be well read.

4. *The Every-member Canvass.*

It is our opinion that there are few forms of missionary activity that will impart more missionary instruction within a limited time, than what is known as the Every-member Canvass. It is true that the canvass has a financial objective. But it is just as true that in attempting to reach that financial objective, anywhere from five to fifty men have been busy giving missionary information; and, if their work has been properly done, every family in the congregation has been receiving some of it.

The personal contact, the face to face interview, the personal question and answer, will impart more knowledge, and arouse more missionary interest in many lives than can be done by anything else.

Thus missionary information is indispensable

to the canvassing committee themselves. To do their work they must know the facts. They must know what literature to recommend; how to meet objections; and how to answer questions relating to the missionary work. Let a committee of from ten to fifty persons in each congregation get ready for the Every-member Canvass, and you have already commenced a very effective and comprehensive course of missionary education in the congregation.

And more important than this knowledge is prayer. A pastor who will get a group together to do this work in the spirit of prayer, and who, with his people will meet the difficulties of the work in prayer, will have his reward and attain the end which is sought.

Many people know little or nothing about the mission work of their own denomination. Your canvassing committee will surely discover this fact, and should rejoice in the opportunity of giving information to those they visit. A good canvassing committee can do more in ten minutes of straight personal dealing with the individual than might otherwise be done in ten years.

"Have You Ever Been A Delegate?"

BY A SYNODICAL PRESIDENT

Noticing in our own Synodical gatherings that many churches are always represented by the same women, year after year, it occurs to me to ask this question through the pages of our magazine. Truly, we should sorely miss the earnest, sympathetic faces of these women who, for so long, have borne the burden and heat of the day in this work, but if the Annual Meetings hold anything of inspiration and uplift, should not the helpfulness be more evenly distributed? If they also represent, as in a sense they do, a burden to be borne, should the same ones always be left to bear it? May I then say a word to those of our sisters who can never be persuaded to go to the larger gatherings as delegates? You freely say, "Oh, let the other women go, who like that sort of thing! We hate to be entertained by strangers!" You sometimes, perhaps, speak with a suggestion of scorn of "the kind of women who are always running around the country as delegates of things, leaving their homes and children to take care of themselves!" Well, quite possibly there are women who have developed a passion for that sort of publicity, and whose homes and children are the sufferers thereby. However, that is no argument at all against a perfectly proper method of doing work, which could not possibly be carried on without organized effort. Our "Boards," and all the organized gatherings answerable thereto, are absolutely necessary to the building up

and extension of Christ's Kingdom. Suppose it were so very disagreeable to go as a "delegate" and be entertained by strangers; may I ask, does it not sound just a little bit selfish if we are so ready and willing that others should *always* bear this "Cross"? Is it quite fair? But now, on the other hand, let me say to you that I have found out that it *isn't* a cross at all to be entertained by strangers. (Are you sure you have always thought it so in purely social matters?) Christian women are never strangers long, and meeting much in common. One often finds oneself soon talking in a very heart-to-heart way—a way that stirs one with a real sense of Christian sisterhood; one's zeal and ardor are kindled anew in the interchange of experiences; one is helped oneself, and often finds a precious opportunity to bring some encouragement and help to another. Christian women, I feel very sure that you are yourselves the losers of much invaluable spiritual stimulus in thus absenting yourselves. The thing you dread and shirk, if it were a cross, would bring to you the benediction of Him who said, "If any man will come after Me let him take up his cross and follow me!" But in reality I believe you would soon confess that you had been blessed and helped in your own soul when you put aside prejudice and consented to fill the roll of the objectionable "delegate."—*The Home Mission Monthly.*

Western Conf., N. Y. and N. E.

In the Church of the Atonement, Buffalo, on April 17th, fifteen societies were represented. Four new ones were admitted to membership, three of them Buffalo organizations, and one from the Church of the Redeemer, Syracuse. Pledges were repeated for \$300 to Medical Missions, \$250 to educate a Slav minister. \$213 for Porto Rico, and a new one was made for \$400 toward the support of a field missionary in Montana. Cordial endorsement was given to the plan to help build a bungalow in Koto Giri hills, for rest and refuge from the heat for our India missionaries, \$365 was pledged for this purpose. A strong paper on Medical Missions was read by Mrs. Frederick Martin, and the speakers were Mr. Christopher G. Grauer and Rev. F. E. Jensen.

Total receipts for the year amounted to \$4,999.10, an increase of \$1,565 over last year. The next convention will be held at Dunkirk.

Chicago Synodical

At the fifth convention, held May 12th-14th, sixteen societies were represented by twenty-five delegates. Every department of our Federated work was strongly emphasized by the president, Miss Bertha Ziebarth, and a Mission Study Class in every congregation was urged. Sums contributed to various causes totaled \$534.80. Nine Mission Study Classes were reported. Two more societies were received, viz.: Fair Haven Church, Mulberry, Ind., and Salem Church, Oak Park, Ill. The total enrollment is twenty-five societies.

Allentown Conference

The twenty-eighth meeting was held April 3d, in Salem Church, Bethlehem. St. John's Society, of Pen Argyl, was received into membership. Twelve Mission Study classes were reported, three memberships "In Memoriam," and twelve life memberships. The total contributions for the year amounted to \$2,870.78. The next convention will be held at Easton.

Reading Conference

The seventeenth convention was held at Kutztown, May 14th, and representatives were present from thirteen societies. The treasurer, Miss E. A. Endlich, received \$2,553.52.

A large interest in the Slav work was strongly urged, and an effort will be made to raise \$300 to educate a young man for work among Lutheran Slovaks.

It was decided to pay \$10 a month for one year toward the support of a teacher in an Industrial School in Porto Rico.

Every Woman Help Us

10,000 subscribers our goal by September.
9,175 subscribers now on our list.

825 subscribers to be secured.

In the light of our constituency what a small number! Who will help us to attain this Standard?

As I study our circulation I am amazed at the disproportion of the few subscriptions as compared with the large membership of the congregations.

Think of reporting four, six, ten, fourteen subscriptions in a parish of 200, 300, 500, yes, 600 and 800 members! How can we ever expect our women to become interested in the Church's work of Missions, if we don't make the least exertion toward informing them. If we are convinced that the more people know about the work, the more they will give, then surely we ought to take up this matter of soliciting in dead earnest! 825 subscriptions in three months among a constituency of several hundred thousand!

The Magazine Interests You.
It Will Interest Others.
If YOU Will Ask Them.

Right here is the crux of the whole matter. Right here is the secret of failure or success. *Personal Work.* I have asked chairmen reporting fine lists. "Did you have any difficulty in introducing the magazine?" And the invariable answer has been "No trouble. All that was necessary was the *personal* word together with an examination and reading of the periodical."

To Subscribers

Are you a congregational chairman? Do you call it canvassing a congregation to ask one person out of every two or three dozen? In how many Churches has every household been reached?

Are you an interested reader? Have you a Lutheran friend who ought to know? Then go and ask her! Oh, but do I hear you reply "Let the chairman attend to the business." The plan is a failure if this work of solicitation shall devolve solely on her. Secure all the subscriptions you can, and report list and money to your congregational chairman if you have one, and she will attend to the rest. If no one is looking after this work then *you* send direct to our business manager. (See second page of cover.)

Don't allow the Summer's enervating heat to burn out your enthusiasm.

Let us all get strenuously busy! An increased circulation will mean a larger interest in the work of the Kingdom and its growth. Have you "no time," no interest for this?

The Editor's Song

How dear to my heart is the steady subscriber,
Who pays in advance without skipping a year;
Who takes out her quarter and offers it gladly,
And casts 'round the office a halo of cheer.
Who never says "Stop it, I cannot afford it,"
Or "getting more papers each day than I read";
But always says "Send it, the whole family likes it—
In fact, it is one indispensable need."
How welcome she is when she steps in the sanctum;
How she makes our heart throb and our eyes fairly
dance!

We outwardly thank her—we inwardly bless her—
The steady subscriber who pays in advance.

—Ex.

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Pacific Synod—June 26, 27, Vancouver.
Central Conf.—N. W., October 1, week, Fargo, N. D.
Danville Conf.—October 15, 16, Washingtonville, Pa.
Lancaster Conf.—October 23, St. James', Lebanon.
Norristown Conf.—October 30, Grace, Norristown.
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Schnur, Mrs. G. H.	St. Paul

CHICAGO SYNOD

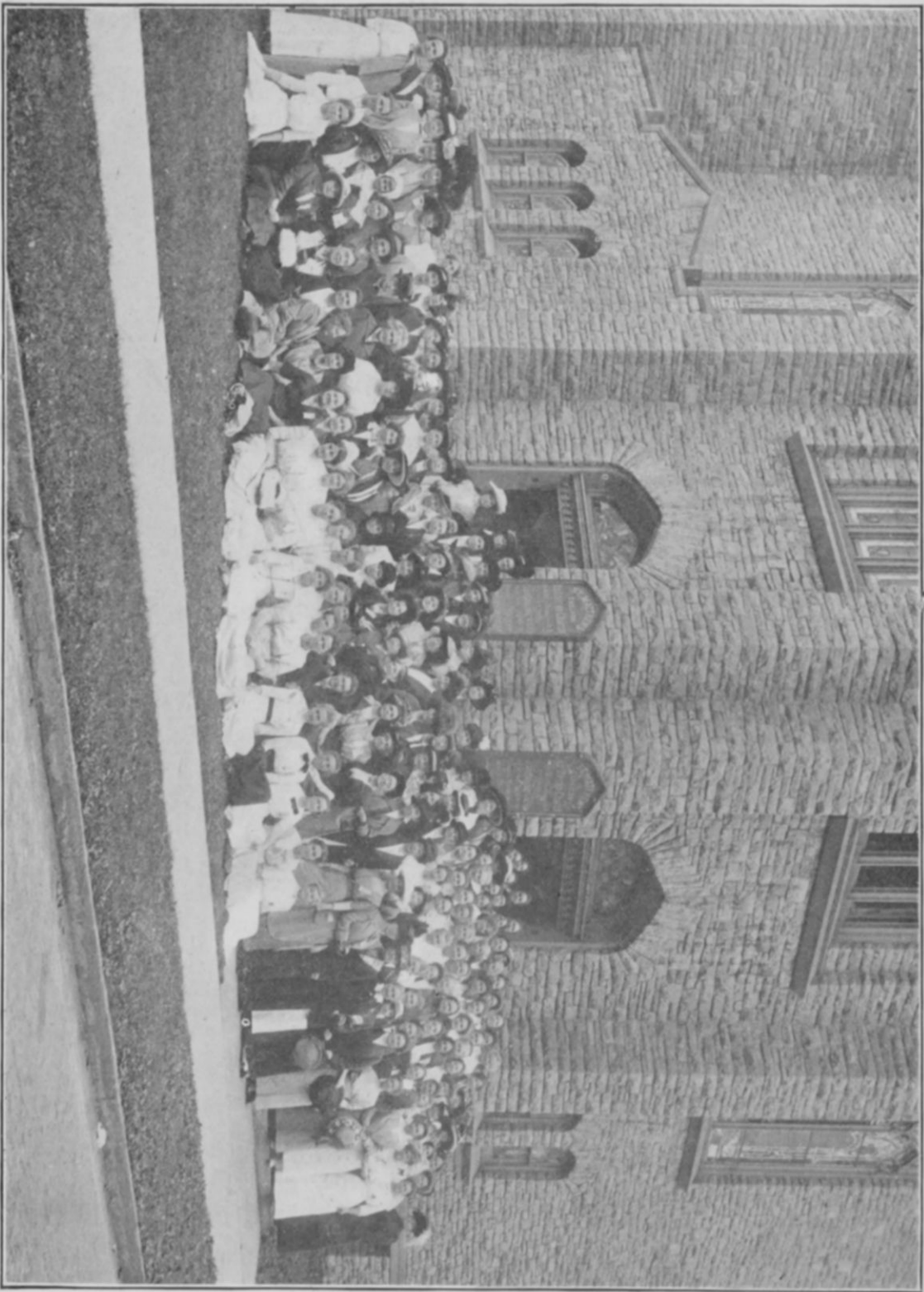
Butler, Miss Emma L.	Goshen
Eckert, Mrs. W. M.	Maywood
Ridenour, Miss Minnie	Hicksville
Runyon, Mrs. F. M.	Detroit

CENTRAL CANADA

Bieber, Mrs. M. J.	Berlin, Ont.
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PACIFIC SYNOD

Derr, Mrs. W. S. T.	Vancouver
Derr, Miss Buelah	Vancouver



GROUP OF DELEGATES AND VISITORS TO THE FEDERATION MEETING AT ST. MATTHEW'S CHURCH, TOLEDO, SEPTEMBER 17, 18

Our Hopes More Than Realized

The high standard which was reached at the inaugural of our Federation at Lancaster in 1911, is acknowledged beyond a question to have been exceeded at every point in Toledo last week. The splendid registration of delegates speaks for itself, and the inspiring throng of visitors filled the main audience room of St. Matthew's Church, at each session, morning, afternoon and evening, overflowing into the spacious gallery. The thirteen rooms of the chapel annex were all utilized to great advantage, and in the large dining hall in the basement convention luncheons were served at noon on both days, and after the close of each evening session.

Newly Elected Officers

The officers elected for the ensuing biennium are:

President.....	Miss Laura V. Keck
	722 Walnut Street, Allentown, Pa.
Recording Secretary.....	Mrs. Walter C. Wefer
	704 Walbrige Avenue, Toledo, Ohio
Statistical Secretary....	Mrs. Frank E. Jensen
	53 Huntington Avenue, Buffalo, N. Y.
Treasurer.....	Mrs. M. A. Reeb
	340 Linwood Avenue, Buffalo, N. Y.

Chairmen of Standing Committees

Life Mem. and "Memoriam".....	Mrs. L. K. Sandford
	111 E. Vine Street, Lancaster, Pa.
Mission Study Classes.....	Mrs. F. A. Kaehler
	998 Main Street, Buffalo, N. Y.
Foreign and Medical Mission.....	Mrs. Frank F. Fry
	163 Westminster Road, Rochester, N. Y.
Home Missions.....	Mrs. G. H. Schnur
	730 Marshall Avenue, St. Paul, Minn.

Inner Mission.....	Mrs. A. J. D. Haupt
	Albert Lea, Minn.
Porto Rico.....	Mrs. A. E. Anderson
	1063 Marshall Avenue, St. Paul, Minn.
India Laces.....	Mrs. A. S. Woll
	2101 N. 33rd Street, Philadelphia, Pa.
India Box.....	Miss M. A. Miller
	3639 Spring Garden Street, Philadelphia, Pa.
Deaconess Recruits.....	Mrs. W. P. M. Braun
	Pelham, Philadelphia, Pa.
Missionary Exhibit.....	Mrs. S. G. Weiskotten
	98 Hewes Street, Brooklyn, N. Y.
Organizing.....	Mrs. M. J. Bieber
	159 Frederick Street, Berlin, Ont., Can.
Junior Work.....	Miss Bertha Ziebarth
	Frankfort, Indiana
Slav Work.....	Miss Laura R. Swope
	Erwinna, Pa.
Italian Work.....	Mrs. E. R. Cassaday
	1605 S. Broad Street, Philadelphia, Pa.

Literature Committee

Mrs. Charles L. Fry, Miss Annette Kaehler,
Mrs. T. W. Kretschmann, Miss Minnie Ridenour,
Mrs. Clayton Shupert, Miamisburg, Ohio,
German Correspondent.
Miss Kate W. Fry, Mt. Airy, Philadelphia,
Distributor of Monthly Programs.
Miss Ida H. Zinser, 2323 N. Seventh Street,
Philadelphia, Business Manager.

OFFICIALS OF OTHER BODIES

Mrs. E. C. Cronk, Columbia, S. C., United
Synod of the South.
Mrs. T. H. Dahl, Minneapolis, United Nor-
wegian Synod.
Mrs. K. B. Shaffer, Ph.D., Delaware General
Synod.

Resolutions Adopted

The gist of the business transacted during the twelve hours of high pressure intensity may be best gathered from the body of resolutions on the successive points which were unanimously adopted as follows:

It is a source of perpetual marvel to ourselves and of devout thanks giving to our gracious Lord, to whom belongs all the praise, that our Women's Missionary Federation

sprang into existence, two years ago, full-grown from its very birth. That all departments of organized work were undertaken simultaneously, such as have required a long period of development in older bodies; and every department has been maintained and expanded with equal ardor and efficiency. "Not unto us, O Lord, not unto us, but unto Thy name be all the glory."

MISSION WORKER SUPPLEMENT

FOREIGN AND MEDICAL WORK

We rejoice that a greater and more effectual door is open to our missionary work for women and children in India, and we would emphasize the overwhelming need of women workers to enter this door. We are gratified to note that Miss Boeckleman, of Berlin, Canada, has volunteered to become a zenana worker, and we hereby send forth a pleading call to young women of the General Council to offer themselves for training as teachers, doctors, or zenana workers in our India field. We are confident that wherever help is necessary for their adequate preparation, it will be forthcoming. We therefore recommend that delegates pledge by a rising vote, their determination to carry to their respective Societies the message of the crying need of women missionaries in our work to-day.

REPORTS TO GENERAL COUNCIL

We would respectfully acknowledge the communication of the Foreign Mission Board of the General Council, and are glad to recommend, in accordance with their suggestion, that the secretary send to the Board of Foreign Council, a report of the work of the Society on behalf of Foreign Missions to be used by said Board in its report to the General Council.

REST BUNGALOWS

In view of the urgent necessity of conserving the health and usefulness of our missionaries in the India field, and in eager response to Mrs. Harpster's generous offer of the land upon which to erect Rest Bungalows in the Kotogiri Hills, we recommend that the Synodical Societies solicit gifts from societies and individuals toward the \$4,000 required, and urge prompt response, so that at least one bungalow may be in readiness before the next hot season.

SUPPORT ALL OUR WOMEN WORKERS

In view of the fact that seven of our nine women missionaries are at present supported by societies connected with this Federation, and since the support of the remaining two is not yet assumed, we recommend that the delegates carry to their Synodical Societies the plea for \$680 for Miss Weiskotten's salary, and \$500 for Miss Borthwick's, as the first step toward entire support of our women in India.

PROFITS OF LACE SALES

We are gratified to note the spread of the lace work and the balance of over \$2,000 in its treasury.

We would recommend that, for the present, surplus money from the lace sales be used for educational purposes among the women and girls of our Missions in India, especially for the purchase of sites and erection of buildings, such moneys to be turned over as occasion may arise, to the treasurer by the chairman, by order of the President.

THE INNER MISSION

There is a crying need in this sphere of women's consecrated labor. Our Lutheran Deaconess Motherhouses stand ready and eager to welcome new candidates for this blessed ministry of mercy. We would recommend that a department of deaconess work be added to our organization, and that women of every congregation seek opportunity for establishing some form of Inner Mission activity.

HOME MISSIONS

We are staggered on the one hand and thrilled on the other by the growing immensity of our Home Mission opportunities. Since there has never existed a more urgent need for an insistent, aggressive, potent, Home Mission campaign in our General Council, and whereas the very life of our Church in the Home Lands of America demands large giving even to the point of honest personal sacrifice, therefore be it resolved that our Synodical Societies strive to raise \$10,000 during the coming biennium over and above our regular apportionment for the great cause of Home Missions.

HOME MISSIONS COUNCIL

Inasmuch as both the Home Mission Board and the Foreign Mission Board of the General Council have become members of the Federation of all Protestant Boards in their respective spheres of work, be it resolved that our Women's Missionary Society enter into constituent membership of The Council of Women for Home Missions, by the annual payment of \$50.00, which will entitle us to nine votes at the meetings of the Council and the



MRS. CHARLES L. FRY
PHILADELPHIA, PA.



MRS. W.C. WEIER
TOLEDO



MRS. EMMA C. EVALD
CHICAGO



MRS. T.H. DAHL
MINNEAPOLIS, MINN.



MRS. E.C. CRONK
COLUMBIA S.C.



MRS. W. ST. DEN
VANCOUVER, WASH.

CONVENTION COMPLIMENTS OF
"THE BLADE"
THE FOREMOST NEWSPAPER OF
TOLEDO

privilege of representation on all its committees.

(This Council for Women is comprised of all the national organizations for women's Home Mission work in America.)

The nine women appointed by the president to represent our General Council Society in this conjoint movement are: Mrs. Charles L. Fry, Philadelphia; Miss Laura R. Swope, Erwinna, Pa.; Miss Anna Sener, Lancaster, Pa.; Miss Annette Kaehler, Buffalo; Miss Louise Gaskill, New York; Mrs. William Eckert, Chicago; Mrs. E. R. Cassaday, Philadelphia; Mrs. George Schnepel, New York.

GENERAL PROTESTANT CAMPAIGN

Inasmuch as the coming general Home Missions campaign week throughout American Protestantism from November 16th to 23d, is a movement along educational and missionary lines, consistent with the principles of our Lutheran Church, we would recommend that our women conjoin their forces, and we would urge the study of the new book on Lutheran Home Missions, by Rev. J. R. E. Hunt, of Chicago.

PORTO RICO

We put on record our joy and gratitude that the appeals made two years ago at the Lancaster convention for new Chapels in Porto Rico, have met with a generous response. And we cherish the assurance that He who hath begun this good work will continue to perform it through us to the furtherance of His Kingdom.

In acknowledgement of the effective labor of our present force and the imperative need of a larger teaching force on the field now held by one, we cordially commend this cause to our societies, that the plea for workers in this field be carried to our women and girls throughout the Church.

ITALIAN WORK

In view of the signal success of the first experiment in Italian Mission work—and in acknowledgment of the great opportunity as well as obligation that lies in this phase of our Home Problem, we recommend that our Synodical Society begin Lutheran Mission work in Italian colonies wherever found. The need indeed is great—the field white to the harvest.

SLAV STUDENTS

Since the present missionary need of our Slav work is for the support of students while preparing for the ministry, we recommend that Synodical Societies endeavor to secure such support from Conference and local Societies, and from individuals throughout the Church.

CHURCH EXTENSION

We give our unqualified testimony to the Church Extension system as a wise and efficacious plan of doing the Lord's business, and we recommend that every missionary society in the General Council take an annual or a Life-Membership in this vitally important enterprise, and that a list of such Societies be published in the "Mission Worker."

PERMANENT EXHIBIT

We note the successful gathering of a permanent exhibit of photograph mounts and we wonder that the number of Societies availing themselves of this exhibit during the past biennium is only dozens instead of hundreds, the expense of rental being so small and the educational value so great.

MISSION STUDY

We hereby put on record our absolute conviction that the Mission Study Class is an indispensable adjunct to the highest missionary development of every congregation. In urging that such classes be arranged under the auspices of every one of our Societies, we recommend that a special honor roll of such Societies be published in the "Mission Worker."

LITERATURE CO-OPERATION

We plead for an increased publication and circulation of missionary literature as the very life-blood of our corporate body, and we hail with enthusiasm the fact that our Federation has entered into an alliance with the General Synod Society and the United Synod South for the publication of new leaflets and other material under their co-operative imprint to the mutual advantage of all.

NEXT MONTH'S SUBSCRIPTION CANVASS

We join our president in congratulating our official organ, the "Mission Worker," on having attained its aim of 10,000 subscribers in

its first biennium, and we recommend that all Societies lend willing aid in the simultaneous canvass for new subscribers which is to be made during the week of October 31st.

LITERATURE HEADQUARTERS

In accordance with the recommendation of the Executive Committee we recommend that a literature headquarters be established in Philadelphia, and that Miss Ida H. Zinzer be employed as business manager, and that necessary office equipment be secured.

(This Literature Headquarters will be opened during October, in the new office of the Church Extension Society in the Drexel Building, Philadelphia.)

HERO PORTRAIT

We urge the purchase of the Muhlenberg portrait and leaflets for our Sunday Schools as an incentive to missionary interest among our young people, and we hope for a continuation of the Lutheran portrait series.

LIFE MEMBERSHIPS

In view of the fact that all moneys for literature extension must come through Life Memberships and Memorials, we recommend that synodical societies remind their conference and individual societies of the vital necessity of this fund. We also suggest that retiring presidents be enrolled by the societies as Life Members, thus insuring a perpetual income.

MONTHLY TOPICS TRANSLATED

We note with satisfaction the success of The Monthly Topics—beyond our fondest expectations, and would acknowledge most gratefully the valuable assistance of the German translators who have extended their sphere of usefulness.

JUNIOR TOPICS

Realizing the ever enlarging field for Junior literature and the excellence of our own Junior topic and recitation book, we strongly urge all societies to do Junior Mission work. In congregations where Junior Luther Leagues exist, we recommend that they set apart one service in each month for the study of the Junior Topics.

CAREFUL STATISTICS

At the suggestion of our statistical secretary we recommend that blanks covering all departments of our mission work be sent to the synodical societies for distribution to their conference and local societies. These shall be returned through the same channel for the General Council Society's report.

PRESIDENT'S EXPENSES

It shall be a standing rule that the traveling expenses of the president of our Federation in attending the meetings of the executive committee and of the biennial conventions be paid from the treasury.

NEW SYNODICAL SOCIETY

The application of the Nova Scotia Synodical Society for membership in this body is hereby cordially received and with open arms we welcome these our sisters into active fellowship with us in our various missionary efforts.

OFFICIAL VISITORS

We note with profound joy the spirit of co-operation among the women's organizations of the various branches of our Lutheran Church. Looking to affiliation with these bodies as the harbinger of a United Lutheran Church in America; we recommend that hearty greetings of interest and God-speed be extended to the women of the United Norwegian Church. To the Women's Society of the General Synod and to the women of the United Synod South through their official visitors, Mrs. Dahl, Mrs. Schaeffer and Mrs. Cronk, whose presence has been an honor and inspiration to our convention.

WOMANLY HEROISM

We extend a special vote of deep appreciation to Mrs. C. F. Kuder for her noble self-sacrifice in consenting to her husband's spending six years of absence from home on the Foreign field, whilst she remained alone in the care of a large family.

STANDARD EFFICIENCY

We recommend that the Standard of Efficiency as referred to in the President's report be adopted by the Federation, and that all societies strive to attain the twelve points enumerated in this standard.

ORGANIZING NEW SOCIETIES

Owing to the multitude of churches in which women's missionary work has not yet been organized, we recommend that the attention of our organizing committees be called to those congregations whose pastors are not in sympathy with mission work, or whose women are themselves indifferent.

COMMITTEE ON RESOLUTIONS

To expedite our convention business all resolutions shall hereafter be presented to the chairman of a committee on resolutions, at or before, the close of the morning session on the last day of the convention.

MESSAGE TO OUR MISSIONARIES

We send our greetings to our missionaries in grateful appreciation of the loyal service they are rendering, and we pledge to them our prayers, our sympathy and our gifts.

VOTE OF THANKS

This convention votes its hearty thanks to the women of St. Matthew's Church, to our pastors and congregations in Toledo, to Mrs. Walter C. Weier, chairman, and the members of the local committee, for the hospitality and entertainment which have graced the meetings of this convention and added so effectively to its success.

TOLEDO COMMITTEE ON RESOLUTIONS

The committee on the resolutions presented at Toledo consisted of Mrs. F. A. Kaehler, Mrs. H. K. Gebhart, Mrs. William Gebhart, Mrs. Wm. Eckert, Mrs. C. L. Fry, Mrs. John A. Linn.

PRINTED STATISTICAL REPORT

A printed report of our statistical data prepared for the Toledo convention will be furnished very cheerfully to all Societies.

Address the Statistical Secretary, Mrs. Frank E. Jensen, 53 Huntington Avenue, Buffalo, N. Y.

The Convention Speakers

As preparatory to the Holy Communion, which was administered by Pastor G. A. Bierde-
man, D.D., assisted by Rev. E. M. Potts, Ph.D.,

a striking picture of "Mary and Martha" was presented by the English Secretary of the General Council, Rev. W. K. Frick, D.D., of Milwaukee. The liturgical prayers of the opening of the convention were offered by Rev. G. H. Gerberding, D.D., dean of the Theological Seminary at Chicago.

Mrs. E. C. Cronk's fore-word at each subsequent session constituted of a series of meditations on the theme "Vision and Leadership." She showed first a vision of God, then a vision of the world, then a vision of service, and the climax was the "Vision Incarnate."

Mrs. Emmy C. Evald's subject was "The Strong and Weak points of Woman's Work," and Mrs. T. H. Dahl, of Minneapolis, told of "The Federation of our Norwegian Sisters," of which she is the honored president. Mrs. K. B. Shaffer, Ph.D., editor of "Lutheran Woman's Work," the official organ of the General Synod Society, brought the official greetings of that body, and Dr. Mary Baer, of the Guntur Hospital in India, described "The Hindu Woman." The cause of Porto Rico was urged by Mrs. Alfred Ostrom, of San Juan; Dr. Kunzman spoke on "Home Missions"; Rev. George Drach on "Foreign Missions," and Dr. Ramer on "Slav Work."

New Book Out Next Week

It is a great pleasure to be able to announce that at last, after years of the Church's patient waiting, a comprehensive survey of "Lutheran Missions in America" will be issued on October 1st. It is a neat volume of over 200 pages, from the able pen of Rev. J. R. E. Hunt, of Chicago, who lives in the centre of the field which he describes, and who is thoroughly conversant with all sections of it. The price of the book will be \$1.00, and postage 8 cents additional. For those persons who will take up the study of Home Missions this Fall, under the inspiration of the simultaneous campaign, this book will supply just the material which they want. It ought to have a place in every Lutheran library, whether of ministers or laymen. Send orders to "The Lutheran Mission Worker," 2323 North Seventh Street, Philadelphia, Penna.