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# Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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

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

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Organized 1911

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# Lutheran Mission Worker

VOLUME XVII

PHILADELPHIA, PA., DECEMBER, 1913

NUMBER 1



## THE FINE NEW HOME OF OUR LITERATURE HEADQUARTERS

In the Church Extension Office, Room 805, Drexel Building, Fifth and Chestnut Streets, Philadelphia, immediately adjoining the historic old State House with its liberty bell, our Women's Literature Exhibit is "at home to its friends," every day from nine to five o'clock. Be sure to call to see us when you are in the city. We are right next door to the Home Mission Board's Office.

# A Wealth of Literature Material is Now Yours

You can scarcely imagine what a keen satisfaction and pleasure it is, after these months of patient waiting and prayer, to be able to announce that our much-needed and much-desired literature headquarters is now an accomplished fact. This is, therefore, a special personal invitation to yourself to drop in and see us at any hour of any day. Not that the size of our room, 805 in the Drexel Building, is sufficiently large to accommodate all of you at once. On the contrary, it is especially adapted for individual visitors, on the same principle as the ideal "modern diet-kitchen."

The old-fashioned kitchen, as you know, was quite an extensive affair, and our grandmothers used to pride themselves on the great number of cubic feet which their good big kitchen covered. They did not then take into account the time and strength involved in trotting from one end of the spacious room to the other, a hundred times a day. But we, their modern grand-daughters, are great on calculating how to so compress the necessary culinary utensils into the smallest convenient space, as to have everything within easy reach, even if we must suspend some of the implements above our heads, and have others in every nearby nook and corner.

Well, this description exactly fits our Literature Headquarters, hence, perhaps, it might be well to call it a modern diet-kitchen of missionary food-stuffs. And be assured they will all pass the censorship of the pure-food laws! No questionable matter is given shelf room, but you will be surprised to see what an abundance of wholesome diet the market affords, and how ready-to-hand is every article for your easy examination. It is a literal fact, without any over-statement, that you can stand at one spot in the room, and without taking a single step in any direction, you can reach, in the sectional book-cases to your right, any one of the 150 bound volumes published in the English language by the foremost missionary presses of this country. Then just in front of you is the table of periodicals, containing the leading international and inter-denominational missionary magazines, whilst to your left hand is the depository of leaflets, classified on pigeon-holed shelves, and protected from dust by big glass doors.

The advantage of having a permanent Literature Exhibit like this, is your having opportunity to personally examine each book or periodical or leaflet, and tell at a glance whether it precisely meets your need or not?

In case you may not be able to visit the office yourself, a provisional catalogue of the material which we have on hand will be printed, since we are cheerfully willing to send you, by mail, anything we have in stock, or to get for you anything that we may not happen to have. Address correspondence to Miss Ida H. Zinser, 2323 North Seventh street, Philadelphia.

Somebody was once making a general offer like this, which seemed to have no limitations, whereupon a listener jokingly said to him: "Couldn't you throw in a piano?" "No," he replied, "I don't see how I could do that. But I tell you what I will do. For only 25 cents additional I will

*"Throw in an Organ."*

The application of this, in our case, is very plain. We mean the official organ of the Women's Federation of the General Council. And we guarantee it for one year, to make good missionary music. Are you lending a hand in the subscription canvass?

## MAGAZINES ON OUR EXHIBIT SHELVES

1. International Review of Missions.
2. Missionary Review of the World.
3. All the Lutheran Periodicals (English).
4. Booklets How to Conduct Study Classes.
5. Leading Magazines of the Denominations.
6. Blanks for New Subscribers to "Mission Worker."

## OUR NEW LEAFLETS JUST OFF THE PRESS

1. The Burglar. (Illus.) By Dr. Buermeyer.
  2. Five Inner Mission Pictures. (Composite.)
  3. A Magyar Lutheran Home in Cleveland.
  4. Fine-Looking Slovak Children. (Dr. Ramer.)
  5. A White Christmas in Porto Rico. (Illus.)
- Send 5 cents for a sample copy of all these.
6. Mrs. Cronk's 1914 Monthly Programs. (Best Yet.)
  7. Maps, Charts, Portrait, Wall Mottoes, Apparatus.
- Get every member to invest 30c. for new year.

## VOLUMES ON OUR EXHIBIT BOOK SHELVES

1. Lutheran Home Missions. (New.) Hunt.
2. Lutheran Missionary Heroes. Wolf.
3. Henry Melchior Muhlenberg. Frick.
4. The Inner Missions. (Illustrated.) Ohl.
5. Passavant's Life and Labors. Gerberding.
6. The Deaconess and Her Work. Mrs. Spaeth.
7. The Colony of Mercy. (Bielefeld.) Sutter.

The Uplift of China, The Emergency in China, Praying and Working, The New Era in Asia, India Awakening, Young Japan, Japan To-day, Advance in the Antilles, (Porto Rico), The New America, Aliens or Americans, Immigrant Forces, The Frontier, America—God's Melting Pot, The Decisive Hour, Challenge of the City, The Why and How of Foreign Missions. And one hundred more missionary books.



## Estimates of Our Federation at Toledo

The Women's Missionary Society of the General Council has met, and summed up the results of the first two years of organized work. The figures are so pregnant with helpful lessons that we must pass them on to our readers. They have gathered into their societies 16,071 women. In addition there are 1,838 in junior mission societies. For home missions the women report receipts of \$33,090.59; Church Extension, \$3,133.26; Slovak Missions, \$1,516.51; Italian work, \$392.09; Inner Missions, \$4,817.48; Porto Rico, \$5,202.93; Foreign Missions, India, \$12,057.52; China, \$1,332.65; Japan, \$384.83; Medical and Hospital work, \$11,598.49; India boxes, \$3,215.26; India lace work, \$4,731.49; post cards, \$642.05; Charlotte Swenson fund, \$379.56; grand total, \$91,428.40. The circulation of missionary literature has run into the thousands, the mission paper alone having fully trebled its circulation, and reaching out for still larger numbers of readers. The work of these first two years has fully demonstrated the practical value of organized women's work.—Editorial in *"The Lutheran."*

It was a splendid convention. The program was carefully planned and enthusiastically carried out. A large number of delegates and visitors filled the church at every session. Fraternal delegates from the Societies of the General Synod, the United Norwegian Church, the Joint Synod of Ohio and the United Synod in the South, were heard with much interest.

The Society has mapped out an elaborate program for the publication and distribution of mission literature, and promises to become an important factor in the spread of mission information throughout our Church.

It is to be congratulated on its work and its plans. It deserves and receives the appreciation of all friends of the cause of missions.—Editorial in *"The Foreign Missionary."*

The clerical fringe of delegates' husbands, that, from the rear seats, watched the workings of the Convention, will bear testimony to the fact that the General Council women have "arrived." First, as to numbers, a hundred and thirty-one partook of the Holy Communion. Secondly, as to interest, it never flagged from start to finish, which proves the happy influence of the pre-convention dinner at the Toledo Women's Club, of which "mere man" only knows by the hearing of the ears. Thirdly, as to promptness, the women ever ran ahead of scheduled time. It looked very much like a planned convention, and well planned. Fourthly, as to dignity, the subject matter seemed to be interesting enough, without the embellishment of extraneous wit. Fifthly, as to results, the women are reaching out in many directions, but desirous of marching with the main army.—Rev. W. K. Frick, D.D., *English Secretary of the General Council.*

At the close of the sessions of the Council, the Federated Women's Missionary Societies met in Toledo for their second biennial convention. We stayed on. We could not leave. If the meetings of the men were enthusiastic, the meetings of the ladies were superlatively so. The preparation of the work for their convention was perfect. There was no disorder, no quibbling over unimportant matters. And as for the evidences of simple faith and service, we have never seen anything more impressive than this gathering of women. They thought clearly, spoke with surpassing eloquence, with keen perception they knew exactly what they wanted to do. They did it without faltering. If the General Council produced statesmen, then the Federation of our women is producing "stateswomen." God bless our women for all that they are doing for their beloved Church.—Rev. Charles J. Smith in *"Trinity Tidings."*

## The General Council's Business Getting Bigger

BY REV. CHARLES J. SMITH, D. D.

The outstanding feature of the recent Toledo convention of the General Council is that it surely "meant business," in an unprecedented sense of the term, and hence marked a distinct advance in the practical doing of the work along all lines. Business men were at the helm of its financial policies—men who are at the head of big business concerns in their own home towns, and are recognized as community leaders, insisting that the most strict and accurate business system must be employed in the Church's operations. They contended that

haphazard methods and indefinite obligations must bring disaster in ecclesiastical just the same as in commercial enterprises. This was a radically new viewpoint, and for two solid hours the debate on the fundamental principles involved waxed more and more keen and fervent. But as the result the conclusion was unanimous, that when apportionments are made with the sanction of the Conference, or the Synod, or the General Council, each in its own respective sphere, these are to be sacredly regarded by every constituent congregation "as

a business, a moral and a Christian obligation." Therefore, binding in the highest sense, not by any legal compulsion, but as constrained by the love of Christ. With this maxim laid down as a solid basis on which to build a secure super-structure, the budget of 1913-1915 was planned by the Council's enthusiastic action, and we feel certain that our average members fall far short of appreciating what big business is being done in each of the different "departments" of the General Council establishment.

#### The Branches of Our Business

The annual output in the sphere of home missions (which is continent-wide in its scope, hence no petty little provincial affair) and of foreign missions (which involves the evangelizing of millions of souls, in bondage and in darkness, as our share of the world's unreached myriads) dare be no trifle. So likewise of the blessed inner mission business for reclaiming prodigal sons and daughters. There is not one single department of human defalcation and degeneracy where, in this land or in other Lutheran lands, its rescuing hand is not outstretched in Christ-like compassion. Cast a glance over the field of Christian education and see what vitally important business is being done in the forty-one Lutheran colleges, twenty-seven theological seminaries, fifty academies and preparatory schools throughout our land. The aggregate number of students in the General Council institutions is nearly 4,000, and the aggregate value of their property is nearly two and a half millions.

#### A \$500,000 Education Fund

As everybody knows, the biggest business which the venerable old Mother Synod, the Ministerium of Pennsylvania, now has on hand is the raising of a round half a million dollars to adequately equip her two noble educational institutions—Muhlenberg College, at Allentown, and the Mt. Airy Seminary, in Philadelphia—for their expanding work. This is the first time, in its long history of more than one hundred and fifty years, that this Ministerium ever had the courage to set for its constituency, of over 150,000 communicant members, a definite financial goal that is really worthy of her splendid strength. It is needless to say that the eyes of every section of Lutheranism in America (and in the Old World, too, for that matter) are centered on her in this combined effort, for a cause so supremely deserving and so indispensably necessary. Not only, therefore, will she maintain or forfeit her own honor, but she will also encourage or dishearten every similar movement in other Lutheran Synods within and without the General Council, to the extent that she succeeds or fails in accom-

plishing what she solemnly resolved to do in the name of the Lord. This is a high responsibility indeed, and for the sake of all the tremendous issues involved it must be fulfilled.

#### The One Business-like Method

The every member canvass, which is urgently recommended to all congregations, by the central committee in charge of the business, and which indeed is absolutely essential to the carrying out of the project, will prove a most valuable permanent asset to the congregations in the doing of their own local regular work, year after year, perpetually, when the present campaign is over and has been forgotten. In a Church as rigidly conservative as ours, a new policy like this (although essentially it is as old as the apostolic age itself, and dates back to the very beginning of Christianity) cannot of hope to be widely adopted in our congregations unless some outstanding emergency makes it imperative. Then when people see its good results, they are ready to incorporate it as the governing feature of their financial system from thenceforth.

This is precisely what will happen in at least two or three hundred of our churches in Eastern Pennsylvania, and from them the salutary contagion will spread until it becomes a blessed epidemic. Our neighbors of the Reformed Church are setting us a stimulating example in this respect, with a splendid increase of efficiency along all lines, and we in turn will be happy to communicate the infection to others. Every last one of the Synods in their general body has voted a hearty recommendation of the annual every member canvass (for missions and benevolence, as well as for current expenses in the local congregation), and has strongly urged the universal use of the "duplex envelope" as the most effective collecting device.

The representative business men on the Finance Committee of our own General Council at Toledo plead with all their might, and particularly the chairman of the committee, for this same excellent system.

In a personal letter, Mr. Wm. H. Hager says: "In my judgment, the adoption of the duplex envelope, in all the congregations of the General Council, after an every-member canvass has first been made in each one for this purpose, is the key to our Church's financial problem, and the sure foundation on which we must build, for adequate support of the wonderful opportunities which are now facing us." Evidently he had in mind the magnificent coming quadro-centennial movement in 1917, and realizes full well, unless our pastors in every Synod, before that time, will introduce the up-

to-date business-like methods of the every member canvass and the weekly duplex offering of each communicant on our church rolls, we cannot begin to keep pace with those other denominations which are making a wonderful record in doing the business of the Lord with the same accuracy and enterprise as they manifest in their own business.

#### Inner Mission Activities

Surely we dare not omit a reference to the inner-mission work within the bounds of the General Council. Christian philanthropy has come to be a big business of the Church, and rightly so. The establishment and maintenance of institutions of mercy dare not be relegated to those many organizations of our day which are merely humanitarian in their spirit and object. Much less dare these be handed over to the State as proteges of the politicians. Our Lutheran Church, as we are proud to claim, has been the mother of the modern inner-mission movement, and in spite of the severe handicap of the State Church, in Germany and Scandinavia, she is doing a glorious business along all lines of social redemption and ministration to the needy. In our own country her orphanages, 40 asylums for the destitute, 9 mother-houses of deaconesses, 42 hospitals, 13

hospices, 21 refuges for immigrants, 28 rescuing shelters (the General Council having its full proportion of each of these), attest that she has caught something of the Christian benevolence of such great souls as Wichern and Passavant, and is more concerned about this sort of Apostolic succession than such as consists in mere technicalities.

Space forbids our going into full details, in this or any other branch of our Church's missionary business. So far as Porto Rico or Japan is concerned, you are familiar with our operations and openings there. (See other side.)

The number of villages in our mission field in India in which Christians or inquirers reside is 577, the number of our communicant members is over 12,000, the number of congregations, 314. In these, 3 native pastors, 20 catechists, 51 evangelists, 311 teachers and 26 Bible-women are at work. The total native force, therefore, numbers 411. The foreign missionaries, including the wives of missionaries, number 29, of whom 12 are ordained men and 9 women missionaries.

In 223 mission day-schools, there are 6,559 pupils. In 167 Sunday schools there are 4,903 pupils, taught by 167 teachers. The mission owns 12 bungalows used as dwellings for mis-



(Courtesy of "Missions" Magazine)

NEW VOLUNTEERS WHO SAILED LAST MONTH FOR THE BAPTIST TELUGU FIELD IN INDIA  
WHICH IMMEDIATELY ADJOINS OUR OWN

sionaries, 9 church buildings, 192 prayer houses and school sheds, 3 hostels, or dormitories, and one hospital. The benevolent contributions of the native Christians amounted to \$1,619. Government grants, medical fees, and other cash receipts amounted to \$10,566.

By our present method, the fact is, that nine-tenths of the offerings for missions and benevolence are given by one-tenth of our people. Surely this is not fair to the one-tenth, but still less is it fair to the nine-tenths. Because their contributing little or nothing for the spread of the Kingdom must inevitably shrivel their soul capacity, not only on earth, but even in heaven itself, for all eternity. Hence their disinterestedness is working to themselves the worst conceivable harm, and by all that is sacred, it dare not be allowed to continue. As President Schmauk expressed it: "A person who is imbued with the true spirit of the Gospel will, of his own free, spontaneous accord, contribute *automatically* to each of the successive causes as presented in the round of the Church Year."

The utter inadequacy of our present system, as compared with the every-member weekly duplex offering, was proved anew to the General Council this year, by the same old story, which has been repeated without exception at every convention: not one of the Synods had made up its apportionment. And, of course, the work defaulted to that extent, all along the line. The deficit in the Foreign Mission fund was 20%; in English Home Mission, 30; in German Home Missions, 35; in Porto Rico, 40.

For Foreign Missions, each confirmed member of the N. Y. and N. E. Synod gave on an average of 35 cents a year. At the bottom of the list stands the New York Ministerium, with an average of 2 cents a member. This is a strange contrast, when it is remembered that the former is the daughter of the latter, and occupies practically the same territory; 8 cents a member is the record of the Chicago, Ohio and Canada Synods, while the Nova Scotia Synod may boast of 15 cents. The Augustana Synod gave 10 cents, the Synod of the Northwest, 11 cents; the Pennsylvania Ministerium, 13 cents, and the Pittsburgh Synod, 17 cents.

The new apportionments for the coming two years call for an average of 19 cents a year from each confirmed member. Seven of the Synods are apportioned less than that amount, the New York Ministerium being set as low as 7 cents; while six are apportioned more; one, the New York and New England Synod, 48 cents. It is worthy of special notice, in this connection, that the New York and New England Synod, with 17,500 confirmed members, is

actually supporting one-fourth of our mission forces in India,—that is, five of the twenty missionaries in our Telugu mission.

When these apportionments for the different causes are lumped together and figured out in *weekly* amounts, which is the only method of church finance authorized by the Scriptures (1 Cor. xvi:2), does it seem to any twentieth century businessman, as if *any* business of a Continent-wide scale, yea more, a World-wide scale (and surely the Lord's business dare be no exception), can be done on a pro-rata basis of less than ten cents a week investment per member? "A postage stamp a day" would pay this sum in full, and leave a goodly balance!

So far as our business in Japan is concerned the General Council approved of the proposed co-operation of all Lutheran missions in Japan, in educational as well as evangelistic work. It encouraged the Board to carry out its plans concerning the school in Kumamoto, the retention of Tokyo as a station, and the gradual occupation of territory lying between Tokyo and the southern shore of the main island, Honda as our mission field in Japan.

The General Council resolved to pray and work for the increase of our force of missionaries in India and Japan, and to cultivate the study of missions in our congregations, societies, schools and homes. This official summons of our people, not only the women, but also the men, to the vitally important business of Mission Study, ought to be published and emphasized in every periodical issued within the Council's bounds.

#### The Big Business of Home Missions

One hundred and twenty-eight churches are now under the care of this Board, which expended \$100,000 during the past biennium. In the immediate future, new territory of exceeding fruitfulness must be occupied by all means. This will require \$60,000 additional, of which sum the Women's Federation has promised \$10,000. Field missionaries for Northwestern Canada must be located in Saskatchewan, in Alberta, and in British Columbia, each a province of enormous extent. At the present time there is but one field missionary in all Canada,—i.e., in a territory larger than the whole United States! Does that look like doing business, in any serious sense? There must also be one traveling missionary in each of the vast empire States of Montana, North Dakota, South Dakota, Minnesota, Wisconsin, Washington, Oregon.

The Church Extension business (which is epitomized by the abbreviation "chex"), was encouraged by a check of \$1,000 from Dr. Jacob Fry, as an indication that four figures ought

hereafter be of Chex, if idly-growing superintendent Philadelphia \$240,000 churches, at least in doubtless for this w

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hereafter be more frequent in this Department of Chex, if the business is to size up to its rapidly-growing demands. The office of the new superintendent is No. 805 Drexel Building, Philadelphia. The Society's capital fund of \$240,000 is loaned without interest to 76 churches, for a period of three years. We need at least half a million, and ere long there will doubtless be a regular annual apportionment for this work.

#### Increasing Slav Business

Owing to the great influx of immigrants from southeastern Europe, we have 8 missions amongst the Slovaks, with 2 pastors; amongst the Magyars there are 2 missions, with 2 pastors; the Siebenbuergers have 2 pastors, 3 organized congregations and 8 preaching stations; the Letts have 4 congregations and 1 pastor. There are also 6 self-sustaining Slovak congregations, one self-sustaining Magyar congregation, and one Slovenian congregation. The superintendent, Rev. A. L. Ramer, Ph. D., during the past two years, has traveled over the entire country, ministering to the scattered people, and preached in over 50 different places in the United States and Canada. There are now 7 young men studying under the direction of the board for the Slovak ministry, one for the Magyar ministry and two for work amongst the Letts. Other young men are being sought for this work amongst their countrymen.

During the past biennium, \$25,825.77 has been expended in this business. The Board asks for \$33,400 for the next two years.

Another line of big business prosecuted by the Council is the student work in Universities and Colleges. We have a student pastor in Madison, one in Minneapolis, one in New York, and a student committee in Philadelphia; \$10,000 was voted for this business, as being a matter fraught with large possibilities, since it deals with educated young men who are to be moulders of public sentiment in the coming generation.

#### Substantial Swedish Business

Our Swedish brothers and sisters contributed \$165,000 during the biennium for aiding 350 Home Mission churches, and \$75,000 for the work in India and Porto Rico. They sent five men and four women to the foreign field. The Augustana Synod owns four colleges and seven academies, representing over a million dollars. Its Book Concern, at Rock Island, has an investment of \$200,000, and the total value of all its institutions, including orphan's homes, hospitals, deaconess mother houses, immigrant shelters, etc., is nearly four millions. Its Women's Missionary Society is a big asset of the business.

So far as the publication business is concerned, there is room for just a brief final word. You are well aware what a vital factor, in any big business, is a skilful and generous use of printer's ink. Here the children of this world are wiser in their generation than the children of light. The circulation of our own Church periodicals has hitherto been far from what it ought to be, and from what it is going to be, in the near future. Our publication house itself, also, at 1522 Arch street, is, ere long, to be superseded by a handsome and commodious building, overlooking the new boulevard, which is about to be constructed in Philadelphia. All departments of the General Council's business will, of course, have their headquarters here, to an immense mutual advantage. And we can hardly wait until our dreams shall be realized at long last!

The MISSION WORKER, to its own complete surprise, came in for a full share of the General Council's kindly plaudits, and was held up as a standard for other periodicals to imitate, both in substance and form. In fact, the entire mission business, as conducted by our women's federation, received the most unqualified commendation of the Council, though the subject was not scheduled on the program of that body at all. It was really a case of spontaneous combustion, and when once the fire got to burning, it proved hard to extinguish. As the president said from the chair: "This is the first time 'the woman question' has ever obtruded itself on the floor of the Council"; and the delegates evidently were determined, now that they had a chance, to voice some of the enthusiasm which had long been pent up in their secret hearts.

[Here, then, the goal has been set for us, for our attainment during the coming biennium. And it is by far the biggest business we have yet undertaken. None of us would have dared to deliberately choose such a stupendous task for ourselves. But when in the ordering of God's Providence, a challenge like this comes to us directly from Himself, through the mouth of these highest official delegates, in council assembled, from all parts of our Church in North America, then we recognize that here, if anywhere, it is true in the highest sense that the "vox populi" is the "vox Dei." The voice of the people is the voice of God. To our astonishment and encouragement, a verdict has been handed down from the Supreme Court. And since this is the ultimate tribunal, the final decree in the case has been spoken. Now for its execution! And let every Society, and every individual member lend willing co-operation to the utmost!—EDITOR.]



(Courtesy of "Missions" Magazine)

SUPPOSE THESE WERE LUTHERAN VOLUNTEERS, BOUND FOR INDIA, JAPAN AND PORTO RICO!

What if the General Council could duplicate this splendid group of Foreign Missionaries who were sent out lately by one Board on one ship? It cannot but remind us of Pastor Louis Harms and his missionary ship "Candace," for which a precious new human cargo of Lutheran volunteers was waiting to be sent out, to India or Africa, every time the vessel made its return trip to Hermannsburg. So far as our own America is concerned, why should other denominations get such prompt and willing responses to their appeals for more workers, whilst the passionate entreaties of our Board, in its desperate situation, fall on listless ears, and evoke not a competent volunteer thus far? Look again at the earnest faces of these consecrated young people, and lift up to heaven both a fervent prayer and a holy resolve.



# Christianizing the Whole Round Earth

BY CARL CROW, IN THE "WORLD'S WORK"

*[This abstract from the November issue of one of the leading American magazines is an evidence that the foremost secular periodicals are coming to recognize Christian Missions as the supreme outstanding forward movement of the present age.]*

We are living now in the militant age of Christianity. An army numbered by the tens of thousands, all pledged to devote their lives and entire energies to extending the borders of Christendom, is stationed throughout the land of the heathen. They are working toward an aim beside which all other world movements appear small, for it is nothing less than the complete Christianization of the world. It is a movement which has been gaining a constantly widening circle of support, until now it is aided with equal enthusiasm by school children who give their pennies to the junior mission societies, and by captains of industries who find in foreign missions work a subject big enough to command their keenest interest.

This modern crusade has long since passed the stage of doubt and experiment, and has taken its place among the biggest of present day world movements. For its support the Protestant churches spend more than \$30,000,000 annually. With the present increasing interest, it is not improbable that this sum will be doubled in a few years, as it has been doubled many times since the work was begun. Equally impressive are the figures showing the hosts engaged in the work. The number of missionaries is not far from 25,000, and for every missionary there are six native helpers. There are more than five hundred interlocking societies in America and Europe, whose sole object is the propagation of foreign missions, and of these societies ten have annual budgets exceeding one million dollars. In nearly every respect the missionary propaganda is the most far-reaching organization the world has ever seen. It touches every country and every class, and is an element which cannot be ignored in world politics, philanthropy, education, science and commerce. The teaching of missionaries made possible the establishment of the Republic of China; their hospitals have saved the lives of hundreds of thousands, and their schools have educated ten times more.

## One Single Century's Change

The beginnings of the great forward movement were hard. In 1805, there were five missionary publications in America struggling to create a popular sentiment, but the first year's

receipts of the American Board lacked 48 cents of amounting to \$1,000, and in 1813 the whole amount spent on foreign missions by all the Protestant Churches in the world did not exceed \$200,000. It was then the first five missionaries sailed from America, their objective point being India, where for months they were shifted from one port to another, narrowly escaping expulsion by the authorities of the sordid, soulless East India Company.

During the first half of the last century, this movement, which started so haltingly, was taken up by one Church after another, and in the latter part of the century, the last stragglers joined in the movement. Now, with the spirit of the crusaders, but with more worthy aims, all Christendom is again crusading, and this time with almost brilliant success. Every year the Christian army advances farther into the territory of the enemy, and adds thousands to its ranks. Go into any market town of China, any city of India, into the jungles of Africa, into the frozen north, among the cannibals and lepers and barbarians, into any of the far-away places of the great heathen world, and there you are sure to find one of the officers of this great army, whose outposts are far in advance of those of commerce. But this is no motley band of adventurers, as was once the case, intent on humbling the Moor, despoiling the Jew, and burning heathen villages to plant the cross over ashes and dead bodies. It is a carefully organized army of Christian civilization, made up of highly trained men and women, marshalled at strategic points, who, under brilliant generalship, are laying siege at the very strongholds of heathendom. There is a combination of the dauntless spirit of the crusaders with the top-notch efficiency of modern system and methods.

It is pushing farther onward every year, and every year the reports of its success are more glowing. Long ago the skeptics were confounded. They laughed at the idea of mission work in India and China, but native Christians in both places are numbered by the thousands. In the amount of money expended, the number of people engaged in or directly interested in the work, and in the practical results accomplished, we are outcrusading the crusades, and making their stupendous enterprises seem petty in comparison.

What is more, it is a business-like organization, managed by successful business men, who apply to it the same principles which have

succeeded in their own enterprises. In a project so full of the romance of religion, one would expect business to be submerged by sentiment, but instead one finds the two working in a remarkably efficient combination.

#### The Missionary a Fine Specimen

More piety will not make a missionary, any more than mere patriotism will make an ambassador. It is a mistake to suppose that any nice, apparently pious youth can become a foreign missionary. If any one imagines that weaklings or milksops can be appointed, he might apply for appointment and see. The Boards do not send the pale enthusiast, or romantic young lady to the foreign field, but the sturdy, practical man of affairs, the woman of poise and sense and character.

If any proof were needed of the really superior abilities of the missionaries, it is to be found in their contributions to science. We owe to them practically all our present knowledge of foreign languages. The vast extent of their work along this line can be appreciated by the fact that the Bible is now published in more than 500 tongues, though in the year of the American Revolution it was known in less than seventy. Yet the task of translating the Bible into these difficult languages is easy, compared to that faced by other workers who have found tribes with a language so poor that even the simple message of Christianity could not be told in it. Here the missionary has undertaken the tedious task of building up and enriching the language, and only after years of work of this kind, he is able to tell the story he came to tell.

It was a missionary who first explored Africa, and gave the first impetus toward the development and enlightenment of that great dark continent. Within the last few months a missionary made the first complete ascent of Mt. McKinley. A Yankee missionary manufactured the first set of movable types for the Chinese, thereby making possible the development of the Chinese newspaper. And we who live in the Orient owe the Jiriki-sha to the inventive genius of another. More than twenty-five years ago the American Board of Commissioners for Foreign Missions was able to fill a large book, of five hundred pages, with a record of the contributions of missionaries to science, and a second volume of equal size would be needed to bring the record up to date.

#### By-Products of Missions

With almost every mission station a school is established, and in some places a complete educational system has been worked out, ranging from the primary schools to a group of

Universities in the principal cities, where students are given a course similar to that offered by our State Universities. Many of these schools were established despite more or less violent local opposition, but their present importance may be measured by the fact that nearly two million students attend them. This figure does not include the multitudes which attend Sunday school.

The medical phase of the mission work is of more recent development, but it is one which has proved of great importance. The missions now maintain more than 1,000 hospitals, and the medical missionaries, who gain the hearts of the heathen by healing their ills, are to be numbered by the thousands. It was in one of these medical missionary stations that Dr. Sun Yat Sen, who organized the successful revolution against the Manchu dynasty of China, received his first training. He is only one of many who have become prominent in their own countries largely through training in the mission schools. In the new Flowery Republic, a surprisingly large number of city and provincial officials are graduates of the mission schools.

#### This Has Come To Be Big Business

The modern crusade long ago passed the point where it could be directed in the spare time of a few pastors, meeting in the study of some church. It is now a big business which demands and receives the attention of big business men. Mr. John T. Underwood, president of the Underwood Typewriter Company, serves on the board of managers. Mr. C. Edgar Welch, president of the Welch Grape Juice Company, Mr. J. Edgar Leaycraft, a New York real estate dealer and director of many large concerns, Mr. S. W. Woodward, the Washington merchant, Mr. F. W. Parker, a prominent Chicago lawyer, Mr. John T. Stone, president of the Maryland Casualty Company, Mr. H. K. Carroll, United States Commissioner, Mr. John Gribbel, the Philadelphia manufacturer and capitalist, Mr. William Phillips Hall, president of the Hall Signal Company, Mr. George Warren Brown, shoe manufacturer, Mr. John R. Pepper, the Memphis banker, Mr. N. W. Ayer, head of the Philadelphia advertising agency of that name, Mr. Samuel B. Capen, the Boston business man, Mr. A. W. McKinney, the Chicago manufacturer, help to make up a list which might be continued to fill this page and the next.

New York is the most important administrative centre of the crusade, and no business in New York is conducted with more up-to-date methods. It is a concern of large office space, telephones, adding machines, card indexes, and all the other appliances that quicken the speed

of modern business.

It can truthfully be said that no Trust Company handles more money at less expense than the mission board. The cost of administration in many boards is 5 per cent., so that of every dollar given for foreign mission work, 95 cents finally reaches the mission field. Clever devices have been adopted to prevent the uncertainty of income, which is one of the greatest difficulties the boards have to overcome. In former days the Mission Boards prayed, and then waited hopefully for the arrival of remittances from the faithful. They haven't quit praying now, but when they get through with their prayers, they go after the faithful, with a "follow-up system" that no installment payment book concern would be ashamed of. Sustained interest at home, and sustained enthusiasm in the field, are the two ideals toward which the Mission Boards are constantly working. Abroad, they want the dogged plodder, rather than the fitful enthusiast; and at home they prefer the regularly given widow's mite to the occasional gold piece. So they have, with great success, adopted the duplex weekly installment plan of mission support. Pledges are solicited for regular weekly contributions, no matter how small they may be. The publicity given to large bequests, by wealthy men who are interested in mission work, has led to the popular belief that it is a diversion of the benevolent rich. On the contrary, its chief support comes from the small but steady contributions of the unknown millions.

#### The Final Decisive Contest

As the crusaders go farther each year into the territory of the enemy, the time is approaching when they will undertake what many believe will be the crucial battle, to decide whether this is to be a Christian world, or only part-Christian and part-Mohammedan.

When their faith was young and vigorous, the Moslems spread their political power rapidly, capturing Syria, Persia and Egypt within fifteen years after the death of the Prophet. But in the more recent times the political power of the Moslems has grown less, until now, of 175 million Moslems, 100 millions are under subjection to Christian Powers. The world is now Christian so far as government is concerned, for Japan is the only heathen nation which counts in world affairs. With this advance in the political power of the Christian nations, it is now possible, for the first time, to "go into all the world and preach the Gospel to every creature." The modern crusaders have hattered down the gates and are firmly established in every city in the world except Lhasa and Mecca, nor are the gates of these cities likely to remain closed long.

It is only recently that the crusaders have come to appreciate the significance of the Moslem menace. Few—very few—have been converted to Christianity, because Christian missionary effort has been chiefly expended in other than Moslem countries. Now every missionary organization is keenly alive to the situation, and every one is considering methods for undertaking this great problem.

With the impending struggle between Christianity and Mohammedanism, the divided Christian army is drawing closer together. Indeed, it was not until mission work showed the weakness of divided forces, that the various Protestant bodies began to appreciate the necessity of a working agreement between themselves. Now we find all Protestant churches working together, in a way that was undreamed of a century ago, and many believe that the complete Christianization of the world abroad will accompany the accomplishment of Christian federation at home.

## There is Still Much Land to be Possessed

### Look at the Reverse Side of the Picture

*Two-Thirds* of all the people in the United States are out of covenant relation with God.  
*Two-Thirds* of all the people in the wide world are living to-day in non-Christian lands.  
*Two-Thirds* of the people in non-Christian lands are unreached by any missionary agency.  
*Two-Thirds* of the communicants at Christian altars are utterly indifferent about it all.

An appendix which should be added is:

*Two-Thirds* of the women in Lutheran congregations are not identified with a Missionary Society.

# This is how the Laymen's Movement Puts

## CHARACTERISTIC FEATURES OF THE STANDARD MIS- SIONARY CHURCH

1. A Missionary Pastor.
2. A Missionary Committee.
3. A Missionary Sunday School.
4. Constant Public Prayer for Mis-  
sions in Church and School.
5. Systematic Missionary Education.
6. An Annual Every-Member Can-  
vass for Missions.
7. The Weekly Offering for Mis-  
sions and Benevolence.

## THE WEEKLY MISSIONARY OFFERING

1. Is Scriptural—1 Cor. 16:2.
2. Is educational.
3. Is equitable.
4. Promotes prayer for missions.
5. Enlists more givers.
6. Makes it easier to give more.
7. Avoids interest charges.
8. Increases other offerings.

## THE MISSIONARY COMMITTEE

1. Reinforces pastor's efforts.
2. Enlists lay-activity.
3. Divides and locates responsibility.
4. Challenges to study of missions.
5. Provides great opportunity for  
service of laymen.
6. Reaches membership individually.
7. Stimulates spiritual life.

## THE EVERY-MEMBER CAN- VASS—WHY

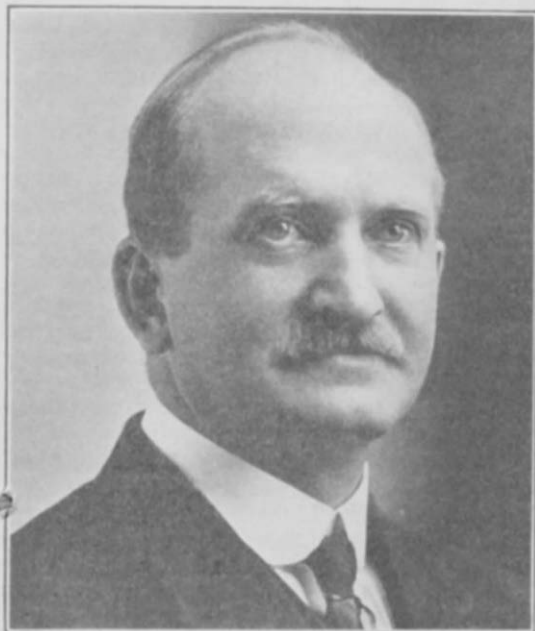
1. The only method that enlists en-  
tire membership.
2. Compels personal consideration  
of duty.
3. Supplements public instruction.
4. Increases number of givers.
5. Increases all offerings.
6. Develops new workers.
7. Reclaims lapsed members.
8. Promotes fellowship.

## THE EVERY-MEMBER CAN- VASS—HOW?

1. Conduct educational campaign.
2. Hold men's supper.
3. Exhibit local church statistics.
4. Set financial goal.
5. Appoint canvassing committee.
6. Canvass entire membership.
  - A. Going two by two.
  - B. For weekly offering.
7. Adopt Duplex envelopes.
8. Report progress frequently.
9. Complete canvass promptly.

# Why a Nation-Wide Canvass for Missions In The Whole United States Next March?

BY J. CAMPBELL WHITE, GENERAL SECRETARY OF LAYMEN'S MISSIONARY MOVEMENT  
(ABSTRACT OF AN ADDRESS DELIVERED TO THE LUTHERAN SOCIAL UNION, PHILADELPHIA)



MR. J. CAMPBELL WHITE, OF NEW YORK  
GENERAL SECRETARY OF THE LAYMEN'S MISSIONARY  
MOVEMENT

One of the most powerful arguments for the simultaneous canvass, on the part of all Churches, is undoubtedly the marked success that has attended this plan in three different denominations. The first denomination to try it out was the United Presbyterian. By the simultaneous canvass of that whole body, with 1,000 congregations and 142,000 members, during the month of March, 1912, they made an unprecedented advance of about 30 per cent. In a single year, in their total missionary receipts, even though they were already at the top of the list of the denominations in their per member gifts to these objects. Of course, they did a great deal of educational work in preparation for their simultaneous canvass. Missionary conferences, lasting through the most of two days, were held at all of the leading centers of the denomination, some sixty conferences in all. There was also ceaseless agitation by the church papers, and a vast amount of literature sent out by a special committee in charge of the campaign. But all of this effort was far more than justified by the splendid

results.

Briefly summarized, the canvass increased the regular income of the various Mission Boards of the Church from \$580,169, in 1912, to \$739,452, in 1913, or a gain of \$1.12 per member for the whole denomination in a single year.

## \$6.11 per Member as a Whole Denomination

This increase of \$1.12 is more than many denominations now average, as their *total contribution* for missionary purposes, appalling though this fact is. But to appreciate fully the achievement of this one denomination, there must be added to the above figures a large amount contributed by their Women's Missionary Society, and bringing up the total of their missionary giving to \$853,569 for 1912 and 1913, or an average of \$6.11 per member for their entire constituency. Very few denominations average over \$3.00 per member, and the Protestant Churches of America, as a whole, average only about \$2.00 per member per year to all missionary purposes.

## Increases All Other Offerings

It is also worthy of note that while the United Presbyterian Church added \$1.12 per member for missionary purposes, they also added \$1.07 per member for other purposes, clearly proving that missionary giving enlarges rather than decreases all other church offerings. The average per member, to all purposes in this church, is now \$20.97, which is the highest we have yet discovered for a whole communion.

The other two denominations that made a similar simultaneous canvass in 1913 were the Reformed Church in the United States and the Southern Presbyterian, both of which made unprecedented increases in the amounts subscribed, and in the number of churches actually making the canvass.

## Home and Foreign Boards Acting Together

In view of the manifest success of the simultaneous canvass plan, in these three denominations, it was very natural for the leaders of the Home and Foreign Missionary Boards of America to decide upon carrying the co-operative principle still further, and to ask the Protestant Churches of the whole nation to register their practical interest in missions during the same month. March was fixed upon as being most acceptable to the majority of the Boards involved. Being late in the winter sea-

son and coming in the Lenten season, it affords time to prepare for such a canvass by thorough educational processes.

Each denomination is doing its best to reach its own constituency through all regular channels, but in addition to this several hundred Interdenominational Missionary Conferences are being held. Over twenty staffs of speakers have been organized, making it possible to hold twenty or more Conferences in different cities simultaneously, for at least a part of the season. All of these Conferences aim to present the conditions and needs, both at home and abroad, which call for a great missionary advance. They also show clearly the great advantages of proper missionary education, and of the organized personal canvass for subscriptions. There are about twenty-three millions of Protestant Church members in America. To get them to act together, and to act simultaneously, on anything, is a great undertaking. But the responses coming in from many parts of the country indicate general interest and sympathy on the part of pastors and other church leaders in this United Missionary Campaign. Many dollars annually will be added to the income of the various missionary agencies of the churches. It is also perfectly evident that the churches can all do their best work by close co-operation, rather than in isolation from each other.

### The Every-Member Canvass

1. Enlists lay service.
2. Informs people through an educational campaign.
3. Deepens spiritual life.
4. Increases church attendance.
5. Increases number of contributors.
6. Increases amounts given to missions.
7. Systematizes the finances of local church.
8. Sets clergy free for spiritual work.
9. Restores lapsed members.

#### Advantages of Simultaneous Features

1. Publicity easier and public aroused.
2. Publicity disseminates missionary knowledge.
3. This the day of co-operation.
4. Eliminates waste.
5. Easier to get money when others are giving and talking about it.
6. Strengthening of men's purpose in religious matters by activity of others.
7. Easier to enlist lukewarm churches through action of all others.
8. Impact upon a city, town or county is much greater.
9. Impact upon each denomination as a whole is powerful.

### Men's Missionary Suppers

There seems to linger in certain quarters prejudice against the supper feature for securing the attendance of the men of the Church, to arouse their interest in missionary movements. Objection is urged by some that it is merely "a feed," as they coarsely term it, while others feel that it is "a bother" to arrange for it.

The supper should be the simplest, served by the women of the churches, and at a price rarely over fifty cents, and less when possible. Tickets should be sold individually in advance and not disposed of in lots, as is becoming too common, to avoid "the bother" of canvassing individual men to buy them, the chief value of which is to give publicity to and develop interest in the whole Conference. Prepare for only the number of tickets disposed of, or only a few over for late buyers. Better be crowded for room and stinted in service, than to have a beggarly array of empty chairs and tables. The supper is to create an atmosphere of Christian fellowship, and nothing should be allowed to interfere with that sole purpose. It should be quickly out of the way, in order that the Conference message be not sacrificed.

To anyone who objects to the supper because it is an anachronism, it may be said that the first revelation of the miracle working power of Jesus was at a supper. He sought often to be at table with people He desired to reach. The most intimate revelations of Himself were made to His disciples at supper. The revelation of His resurrection was "in the breaking of bread"; and on the lake shore, as in the upper room, He manifested Himself in the partaking of food.

Those who cavil about a supper in the interests of the Kingdom of God, either do not apprehend its spiritual purpose and result, or they err, not knowing the Scriptures.

It is beyond peradventure that a supper for men, properly understood, conducted and used, is vital to the furtherance of missionary enthusiasm. There cannot be too much "bother" to achieve such an important outcome.—W. E. DOUGHTY.

"The true Church is more than a life preserver at sea, or a sanitarium on land."

"Christ does not bid us cling to His cross. He bids us take it up and carry it."

"Expect nothing—and it will happen! The Pentecost we need is looking for something to take place, by the power of the Spirit."

"Are you standing on your dignity? Get off! You never stood lower!"



## Advent Missionary Reflections

*"We have lost the eternal youthfulness of Christianity, and have aged into cold calculating manhood. We seldom pray in earnest for the extraordinary, the limitless, the glorious. We seldom pray, with real confidence, for any good, to the realization of which we cannot imagine a way. And yet we suppose ourselves to believe in an infinite Father!"*

### Thanksgiving

For being alive in this critical period of the world's history.

That we are not given only easy things to do.  
That no work given need alarm us.

That work shirked in the past does not deter  
God from again taking us into partnership.

For pioneers in work in foreign lands.

For pioneers in the home and inner mission  
side of the same work.

For the privilege of learning from others.

### Penitence

For our unbelief, hardness of heart and laziness,

*"They limited the Holy One of Israel."*

*"He did not many mighty works there  
because of their unbelief."*

For remissness, faithlessness and lack of enthusiasm in prayer.

For the blindness that fails to see the greatness of the present opportunity.

For the lack of sympathetic understanding of the missionaries.

For the lack of sympathetic understanding among ourselves.

For the tendency to glorify self in all our work.

For the meagreness of the work done.

For our lack of interest in what we cannot see.

### Petition

That those unaware of missions, or indifferent to them, may in this new church year get a vision of things as they are, and may give themselves freely to the work.

That our pastors may keep their congregations well informed on our Church's missionary activities along all lines, and constantly voice their people's missionary supplications before the Throne of Grace.

That our Sunday school superintendents and our Christian parents may make frequent mention of missionary efforts at home and abroad, urging the claims of the ministry and the deaconess calling upon the susceptible hearts of our growing boys and girls.

That our Lutheran laymen may take an active interest in the forward movements of the present age, and lend their personal aid to bring our venerable Church to an honorable position among the missionary factors of American Protestantism.

## An Advent and Epiphany Prayer

Almighty God, our Father in Heaven,  
We have beheld Thy glory and Thy goodness,  
Shining in the face of Jesus Christ, the Saviour  
of mankind.

Send forth Thy light and Thy truth, we beseech Thee.

And draw all people that on earth do dwell  
Into the fellowship of Jesus and the joy of Thy  
salvation.

O Thou who hast so greatly loved the world,  
That Thou hast given Thine only begotten Son,  
the Redeemer,

Communicate Thy love to the hearts of all believers.

And revive Thy Church to preach the Gospel  
to every creature.

O Thou who rulest by Thy providence over land  
and sea,

Defend and guide and bless the messengers of  
Christ;

In danger, be their shield; in darkness, be their  
hope;

Enrich their word and work with wisdom, joy  
and power,

And let them gather souls for Thee in far fields  
white unto the harvest.

O Thou, who by Thy Holy Spirit, workest wonders  
in secret,

Open the eyes that dimly look for light to see  
the day-star in Christ,

Open the minds that seek the Unknown God to  
know their Heavenly Father in Christ,

Open the hearts that hunger for righteousness  
to find eternal peace in Christ.

Deliver the poor prisoners of ignorance and  
captives of idolatry.

Break down the bars of error, and dispel the  
shadows of the ancient night.

Lift up the gates, and let the King of Glory  
and the Prince of Peace come in.

Thy kingdom, O Christ, is an everlasting kingdom!

Strengthen Thy servants to pray and labor and  
wait for its appearing.

Forgive our little faith and the weakness of  
our endeavor;

Hasten the day when all nations shall be at  
peace in Thee,

And every land and every heart throughout the  
world

Shall bless the name of the Lord Jesus to the  
glory of God the Father. Amen.

—HENRY VAN DYKE.



### The Advent of the King

Again the herald's cry is sounding: "Prepare ye the way of the Lord." To us of this generation, the voice has a meaning such as it never had before. At this time, to be living is sublime. The Spirit of God is moving upon the face of the waters, and out of chaotic forces and darkness is bringing a new creation, of which Christ shall be King. It is for us to have a worthy part in the gigantic endeavor. It is high time for us to awake out of sleep, to get out of the common-place, especially out of our common-place giving, doling out a few dollars a year, when without sacrifice it might be easily doubled. "O God," cried Henry Martyn, "make me an uncommon Christian."

We need to live on higher levels, to sit in heavenly places in Christ Jesus, with a wider, clearer vision of things in their relative pro-

portions and their true perspective.

Too long have we been languidly at the task; too long marking time, or moving with painful steps and slow; too long unable to respond to Macedonian appeals from many lands; too long, wearing out the lives of those charged with grave responsibilities of administration, groaning and chafing over the necessity of scaling down, and paring and scrimping to save a few hundred dollars, while Christian men and women are living on a liberal scale in their own homes.

How long shall these things be? How long, before we shall arise in our might and do something really worthy of us, something commensurate with the needs of the hour, something that shall truly honor Christ? How long, before high tides of consecrated giving shall lift our hampered institutions and our stranded enterprises out of their stringency? How long, O Lord, how long?

God give us an energetic Christianity that, when required, heroically flings its treasure and itself into Christ's service, shaming the flabby and simpering caricatures of Christians that know nothing of the thrill of heroic endeavor; a virile Christianity that never in a crisis beats retreat, but holds on in faith and hope of final victory.

### Christmas, the Glad Season of Gifts

1. Where do all good gifts come from?

"Every good gift, and every perfect gift, is from above; and cometh down from the Father of lights." James, 1: 17.

2. What is God's best gift?

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John, 3: 16.

3. What does Christ say about giving?

"It is more blessed to give than to receive." Acts, 20: 35.

4. In what spirit should we give?

"The Lord loveth a cheerful giver." II Corinthians, 9: 7.

5. How is giving associated with the infancy of the Holy Child?

"When the wise men had opened their treasures, they presented unto Him gifts; gold and frankincense and myrror." Matt., 2: 11.

6. Do we give directly to our Lord Himself, in giving to His needy causes?

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me." Matt. 25: 40.

## My Christmas Gift

There are so many candles bright  
Upon Thy tree on Christmas night;  
What need that I should add a light?

There are so many stars that shine,  
To make Thy Christmas heavens fine;  
What need is there of gold of mine?

O Little Lord, O Little King,  
With men and angels worshipping,  
What gift is there that I could bring?

(Then angels turned their eyes on me;  
The shepherds looked surprise on me;  
The kings flung cold surmise on me!)

"Give gifts," He said (and looked no blame!),  
"Not unto Me, but in My name;  
Tell someone why it was I came."

—LAURA SPENCER PORTER.

## A Beautiful Christmas Custom Americanized

Out in Milwaukee is a Norwegian pastor—though he serves an entirely English congregation and would hardly be recognized to be a Norwegian—who has naturalized a beautiful Christmas custom of the home country. He has trained a choir of boys to go from house to house early on Christmas morning (particularly where the sick are deprived of the Christmas services in the house of God), and to sing the beautiful old carols. This has proved so touchingly effective as to make it a distinctive feature every Christmas in that city. It has made so strong an impression that one of the city papers, in a strong plea for a Christmas celebration that means something, has been moved to say: "Thanks to the Christmass tree, which the Germans brought to this country, the American home Christmas has gained in atmospheric charm. But beyond the celebration of the churches, the public manifestations of the Christmas spirit leaves much to be desired. The beautiful customs of the old world have not taken root. Among these, the singing of carols in the open air is one of the most beautiful. Beautiful of itself, beautiful in its emphasis of the spirit and associations of the day. We have frequently praised the Rev. Gustav Stearns for his local pioneer work in this field. The tears of gladness that have been brought to the bed-ridden by those boy voices in the still, cold night have amply repaid the sacrifice of the young choristers." Let Lutheran pastors elsewhere be pioneers in introducing this beau-

tiful custom. It will do much to rescue Christmas from the "mistletoe and pudding" idea which, Ruskin claims, Dickens fastened upon it.  
—*The Lutheran*.

## The Deaconess

BY MARY WELFEN

No regal robe of state she wears,  
In service of her Lord the King;  
Clad in the simplest garb, she bears  
His grace unto the suffering.

'Tis hers the troubled mind to calm,  
The fever parched lip to cool,  
Apply the mild assuasive balm  
To wounded flesh or sin-sick soul.

Self finds no room within her breast,  
Her every thought, another's needs;  
With tender touch she soothes to rest,  
Whilst, softly, unto Heaven she pleads,

Mercy and peace upon her smile,  
The pitying Lord her prayer attends;  
Her's is a holy joy, the while,  
His blessing on her path descends.

Though poor of earth, a countless store  
Of wealth is hers, through Christ's own blood;  
His messenger, she asks no more,  
Than faithfully to serve her Lord.

## The Coming of the King

The letters which make up the dearly-loved word C-H-R-I-S-T-M-A-S-T-I-D-E are the precise initials whereby the whole story of our Lord's life may be told, at the coming festival of His birth, from the very beginning of the Gospel narrative, in the angel's announcement of the birth of the forerunner, on to the time when Jesus is ready to begin His public ministry. Note how completely this works out. Possibly you can use it to advantage, at your own school's celebration.

C—Child Promised.  
H—Hail to the Virgin Mother.  
R—Redemption's Songs.  
I—I Bring You Good Tidings.  
S—Seal of the Covenant.  
T—Taken to the Temple.  
M—Men from Far.  
A—Away by Night to Egypt.  
S—Seclusion in Nazareth.  
T—Twelve Years of Age.  
I—Inducted into Office.  
D—Devil Defeated.  
E—Entering on His Life Work.



DECEMBER MAKES OUR PORTO RICO WORK PROMINENT  
MRS. ANDERSON                      THE NEW CHAPEL AT MONACILLO                      MRS. MARTIN  
MRS. OSTRÖM                      MISS MELLANDER  
(Courtesy of the Swedish Augustana Society)

THERE IS ROOM IN THIS SELECT CIRCLE FOR YOU

## The Porto Rico Month

BY MRS. ALFRED OSTROM, SAN JUAN

Rev. G. S. Swensson, now pastor at Aurora, Ill., landed in Porto Rico as a young man fifteen years ago, with only a few cents in his pocket. Alone and without friends, he trusted in the Almighty, and He led him most wonderfully. One day while walking the streets of San Juan, wondering what to do, a colored man from the opposite side of the street addressed him thus: "You look like a man of God. Can you preach?" Yes, he could preach, and a service was arranged for at this man's home. On the following Sunday the room, which was not very large, was crowded to the utmost with men and women eager to hear the Word of God. The audience consisted of American soldiers and English-speaking colored people from the neighboring Danish and British Islands. After a few months an English congregation was formed with about twenty-five members. A little later the first Spanish Lutheran congregation was also organized, and our General Council Mission was thus established.

Pastor Swensson had many trying experiences in his work, but the little seed sown has grown, and ere long will be a wide-spreading tree. We have now nine congregations (one English and eight Spanish), with four hundred and twenty-three communicants, six mission stations with enrollment of one thousand, fourteen Sunday Schools, two day schools and three Luther Leagues.

The day school in Catano had 87 children enrolled last term, and Miss May C. Mellander is assisted by Mrs. Dolores Martinez and Matilde Llanes, the former a native teacher, and

the latter a native "pupil-assistant." It is pleasant to hear the little children sing their songs, and with bowed heads repeat their morning and evening prayers. The children are so fond of the school that they prefer not to have a vacation when the summer months come. The school house is entirely too small. We are in need of larger quarters, as many more would attend if only we had room.

Though the people have been under the care of the Roman Catholic Church for over four hundred years, the large majority are today estranged from the church, and care not at all for it. We do not try to take members away from the Catholic Church, nor from any other denomination. There are thousands upon thousands who are completely lost to the church, lost in sin and debasing superstition. Thousands have never seen a Bible, nor read any of the precious promises in it. Indeed the great majority of the people can neither read nor write at all. Yet this I will say, that as a rule they are eager and quick to learn.

Our people are very poor, and many lack the necessities of life. Yet, in spite of their poverty, they are very generous. It is touching to see how many will divide their last piece of bread with those who have nothing. Poor widows who have four or five children of their own do not hesitate to take in one or two orphans.

In those things that the Porto Ricans are behind us surely it is not their fault, and we should not judge them harshly nor blame them for it, but with kindness endeavor to lift them up. There are many good things that even we as Americans can learn from them, particularly in the sphere of hospitality and courtesy.

## Our First Layman's Move on India

BY MISS KATHARINE KEPPEL, GREENVILLE, PA.

Much interest is now being centred about our young missionaries, Mr. and Mrs. Hiram Hill Sipes, Jr., who sailed for India on October 12th, because of the fact that he is the first unordained man to be sent by the General Council Board into the foreign field. Their going is a direct proof to our laymen that the Laymen's Movement is needed, and that its endeavors must be fruitful of much good.

Mr. Sipes was born near Freeport, Pa. After teaching school for several years, he entered Thiel College, and graduated in 1913, thoroughly permeated with the missionary ardor of President Theodore Benz.

Mrs. Sipes, the daughter of Rev. and Mrs. Ashe, of Greenville, Pa., was born at Napanu, Canada, where her father was a Presbyterian

home missionary. The summer of 1910 she spent as governess in the Orphans' Home, at Randolph, N. Y. The following winter she was a nurse in Polk Institute. In the spring of 1911 she was a nurse in the Allegheny General Hospital, and in the fall she entered Thiel College. She has thus had a varied experience and training, which will prove of great value in India. The work which now needs help very urgently and will be still more crippled can surely use all the assistance which Mrs. Sipes will be able to render. It has been the life-long wish of her parents that she engage in foreign mission service, and also her own desire for the last four or five years, her ambition previous to this time having been to work among the immigrants at home.



MR. AND MRS. HIRAM H. SIPES, OUR PIONEER LAY MISSIONARY AND HIS WIFE

## An Epiphany Survey of Our India Field

AS SHOWN TO THE GENERAL COUNCIL IN THE BOARD'S OFFICIAL REPORT

Woman's work was likely never begun on a smaller scale than in our Telugu Mission. But we look back through the years, and acknowledge with gratitude that the work has been owned of God and used for His glory. Instead of one school for Hindu girls there are now six, attended by over 300 pupils; and the homes of all the pupils are open to the missionary. In the Girls' Central School the pupils, with few exceptions, are those who have been born within the Christian Church or who have been rescued from heathenism. The spiritual part of the work consists in establishing them in the faith, and leading them to be not only hearers but also doers of the Word. With endless patience and perseverance we teach them to become free from the inherent sins of heathenism, and strengthen them to resist the evil influences of the heathen community. The secular part consists in giving them a thorough elementary education, and teaching them all household duties which will devolve upon them in their life-work as women in Christian homes.

The ultimate aim of the school is, that every girl shall become the center of a Christian home, whence light and Christian influence shall spread and disperse the darkness of ages of heathenism.

"The school has now completed the eighteenth year of its existence. The highest numerical strength yet reached has been 297 pupils. Of these 160 are boarders. The increase in numbers, the constant inner development of the school, and the increasing demands of the Government, make it imperative that another woman missionary be sent as soon as possible to be associated in the work of the school.

### Enlarging Work in the Zenanas

Over 1,200 Hindu women are now regularly instructed in the Word of God in the zenanas, and in the majority of the homes the women bow in prayer before the True and Living God. The establishment of the Training School for Bible Women will insure even greater success. New fields, "white unto the harvest"



are waiting to be entered. The medical work was the most welcome to the Hindus. It could have been begun ten or even twenty years sooner in our Mission. As an evangelizing agency it is important and effective. Its success has been such as to warrant further expansion. In the dispensary no less than 21,979 visits were made during the past year by patients who came for medical aid. Nearly all of them had two or more relatives with them, and all of these had an opportunity to hear God's Word while waiting for medicine. In the Hospital, fifty to a hundred women and children daily hear and see something of Christian teaching in word and practice."

Miss Susan E. Monroe reports that "zenana teaching has been prosecuted on the principle that Gospel teaching is for all who will give it reverent attention, whether it be in the inner room of a high-caste Hindu home, or among the less exclusive classes, or to women doing some household service, or to those who have stopped in the town to sell milk or vegetables."

"For the past two years, whenever we could arrange to do so, a Bible-woman and myself have gone to spend a day in Kovur on the opposite side of the Godavery river. This town is sharply divided into two distinct settlements, one Sudra and the other Mala. In the settlement of the Sudras there is an air of thrift, comfort and cleanliness, of which that of the Malas is painfully devoid. We have taught in the morning among the Malas, and given the afternoon to the Sudras. In Kovur we have about a dozen houses, with seventy-five women and twenty men.

"In the old part of Rajahmundry and five adjacent pattas, there are five Bible-women teaching in one hundred and ninety houses, with a varying number of hearers, averaging over 700 women and about 60 men."

Miss Sigrid Esberhn, who is associated with Miss Monroe in the zenana work, says: "We note a remarkable difference between conditions when we began and now. We first met with much opposition, indifference, rebuffs and threatenings. Slowly but steadily one new house after another was opened to us.

"The total number of houses in which a weekly lesson is given under my supervision is 124, and about 482 women receive instruction in the Word of God."

"Once every two weeks we go to teach in the 'police-line,' near the Rajahmundry jail. Here we gather the people standing around us in the street."

*The Training School for Bible Women.*—The most important development in the woman's work during the past two years has

been the opening of a Training School for Bible women. It is as yet a feeble beginning with no adequate equipment in the way of buildings, and it ought to have the constant and undivided attention of a missionary; but unless we secure a larger number of missionaries, the school may have to be abandoned again when Miss Esberhn returns to America on furlough in 1914. Begun by her in July, 1912, with three students, it now has six. These are expected to enter the service of the mission as trained zenana workers.

*The Hospital for Women and Children.*—Since Dr. Lydia Woerner left the mission on furlough in August, 1912, Dr. Amy B. Rohrer has been in charge of the hospital, concerning which she writes as follows:

"From the day of the opening of the hospital, July 20, 1911, up to date, as many as 1,500 patients have been admitted into the wards and 400 surgical operations have been performed. The following tables should be interesting to the friends of the work:

Year 1906..	Number of Patients..	39
Year 1907..	Number of Patients..	27
Year 1908..	Number of Patients..	107
Year 1909..	Number of Patients..	155
Year 1910..	Number of Patients..	188
Year 1911..	Number of Patients..	321
Year 1912..	Number of Patients..	728

"About \$1,000 (Rs. 3,000) were received as medical fees during 1912.

"The friends and relatives of the patients, who have come to the hospital with them, have been put to great inconvenience, because there is little or no accommodation for them. Near the hospital we have three small kitchens where they may cook their food, but if they happen to be of different castes it means accommodations for only three groups of relatives. Moreover, if there are any men, they may not come near, and so are obliged to take their meals under the trees. A Brahmin lawyer of Rajahmundry is now erecting a 'satram,' that is, a rest house, for caste people, and adjoining it a building for Christians, opposite the hospital grounds. There is a nice well near at hand which all may use, provided there is a caste man to draw the water. We are to have entire use of this building, and we expect to charge a nominal fee for its use.

"The great need at present is for someone to follow up our patients, enter their homes and give them regular Bible instruction. But where are the women missionaries to do this work? They are still in the Church in America, while out here there are fields for them 'white unto the harvest,' ready for the sickle.

*The Dispensaries.*—"The work in the dis-



A "Madras Tickaghar"

A LIMITED EXPRESS IN INDIA

pensaries has continued as usual," writes Dr. Betty A. Nilsson. "The average daily attendance varies between fifty and ninety. Counting also the relatives who come, we can safely say that every day over a hundred people hear some message from God's Word in the Dispensary at Rajahmundry.

"The Dowlaishwaram Dispensary was begun in August, 1911, and is open three afternoons each week. The attendance here varies between twenty and forty, not counting relatives and friends of patients. They are all taught by one of the Bible women of Dowlaishwaram, who spends those afternoons in the Dispensary, instead of going to private homes. The work here needs a more suitably arranged building and another helper.

"We also opened a dispensary for Mohammedan women in Rajahmundry, but were obliged to close it again, because we had too much work already on our hands.

"Our prayers to God and our great desire is, that Dr. Woerner will be restored to health and return, and that we may get an additional doctor for our expanding work.

"Medical work in Bhimawaram is not only desirable, but necessary. Mrs. F. Neudoerffer, M.D., is doing what she can until someone comes out to take up that work; but having her family to look after, she cannot devote

much time to medical work.

"May God grant that the Church at home shall realize our great need of missionaries as well as of increased financial support, and pray earnestly that the Lord of the harvest shall send laborers into this field."

Besides studying the language, Miss Agatha Tatge has endeavored to make herself useful in the work of the Mission. She writes: "The Sunday school for Brahmin children, held at the Rajahmundry Dispensary, has been under my supervision for the past year. The old man who takes care of the Dispensary personally calls the children together, and when I return from the morning service in St. Paul's Church, about forty or fifty children await me. After the singing of a hymn and prayer, the lesson is taught. There are usually two teachers besides myself.

"My weekdays are entirely devoted to the study of Telugu. I am eager to finish the language study, and take full charge of the nursing in the hospital, in which there are always between twenty and thirty patients. I also desire to undertake the work of a training school for native nurses."

"Workers are Needed.—In the medical work another doctor is an urgent need. Dr. Rohrer goes home on furlough in the spring of 1914, which will leave Dr. Nilsson alone; and Dr.

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Nilsson's furlough will be due before Dr. Rohrer returns. The medical work is too heavy for one doctor alone. It is also important to have another nurse in preparation, so that she may be ready for work by the time Miss Tatge's furlough shall be due.

"In the Zenana work the need of workers is extremely urgent. Miss Esberhn leaves on furlough in 1914, and this is the fourth year of Miss Monroe's second term of service in India. Her strength does not warrant us in expecting her to remain much over time. She may, and she may not, be able to endure until Miss Esberhn returns. The situation in 1914 will be anything but encouraging.

"In the Girl's Central School also reinforcement is necessary. The fall of 1913 should bring one qualified woman missionary for this school. Two years for passing the two vernacular examinations, and then two more for experience, will be necessary for anyone who takes up the work as it now is. Proficiency in the language, acquaintance with the people, and a general knowledge of the work in the villages, whence the girls come and whither they return, are requirements which should not be overlooked.

"*The Extension of the Work for Women in Our Mission is Imperative.*"—In the medical work branch Dispensaries should be established. In the Zenana work an effort must be made at Paddapur as a center, and without delay, because of the opportunity; and the work should be extended in all directions, both in Rajahmundry and in the villages. Additional Hindu girls' schools ought to be opened in various sections of Rajahmundry, and, if possible, in the surrounding towns. In the Girl's Central School another class in the training department will have to be formed in 1914, and the introduction of English must be undertaken.

"*Buildings are Needed.*"—For the medical work we need a new Dispensary. Buildings are needed for the Training School for Bible Women, and for a Converts' or Widows' Home. Several of the Hindu girls' schools are still in rented buildings and rents are high. Quarters should also be erected for a number of teachers of these schools, who are young women needing the protecting care of the missionary in charge. The long-talked-of extension of the bungalow of the Girls' Central School will practically give us a new building, providing rooms for three woman missionaries. The school will soon need the attention of two American women, and then there still would be room for a third to be accommodated, while learning the language."



AN INTERESTING GROUP OF BRIGHT, NATIVE LUTHERAN HELPERS AT RAJAHMUNDY. DO YOU BELIEVE THAT THE GOSPEL HAS MEANT ANYTHING TO THESE WOMEN?

### WORLD TRAGEDIES

1. Two hundred and seven millions bound by caste—from Hinduism.
2. One hundred and forty-seven millions permeated with atheism—from Buddhism.
3. Two hundred and fifty-six millions chained to a dead past—from Confucianism.
4. One hundred and seventy-five millions under the spell of fatalism—from Mohammedanism.
5. Eight hundred millions sitting in darkness—from Paganism.

### WORLD CHALLENGES

1. A new China—What will it be?
2. An enlightened Japan—Whose light?
3. An educated India—What kind of education?
4. A reformed Turkey—Reformation or regeneration?
5. A civilized Africa—Mohammedan or Christian?

### WORLD OPPORTUNITIES

1. A bundle of peace treaties—Now for the "federation of the world."
2. A growing world market—Not exploitation, but Christianization!
3. A changing Orient—"Strike while the iron is hot!"
4. An awakened home Church—Let us forge resolves into deeds!
5. A forward movement—Let us combine our forces.

### Our Mission Worker Initials

**M**ORE **W**ORK for  
**E**N and **O**WEN in the  
**N**ONEY for **H**OLE  
**I**SSIONS **W**ORLD

## Our Sisters Laboring in Far-distant India



DR. WOERNER went to the Mission the first time in the fall of 1899, and soon demonstrated her ability as an all-around worker. She easily got hold of Telugu, had charge of the Central Girls' School during Miss Schade's nine-months' furlough, and then began to

lay the foundations of the medical work which, under her energetic direction, grew to its present dimensions in an unusually short time, as things go in India. No better person could have been sent as the pioneer of our medical work. She has foresight, and her ability to attend to and co-ordinate details make her a good executive. She is an excellent diagnostician, and has not forgotten her *materia medica*, therefore, is most valuable as a physician.



MISS SCHADE went to India in the fall of 1890, and has been there ever since, with the exception of two furloughs, one of nine months and the other of eighteen. She is the founder of the Boarding School for Christian Girls, and has brought it to a high degree of efficiency.

Beginning with forty (40) girls in a few classes, in 1895, she now has all the classes (8) of a Lower Secondary School, besides a class in normal training, and nearly three hundred (300) girls, of whom one hundred and sixty (160) are boarders, and the rest day pupils. Some Hindu widows have attended the school with excellent results. The importance of her work cannot be over-estimated. Miss Schade combines in a high degree the qualities of an executive, a teacher, a disciplinarian, and a spiritual Mother Superior. The girls love and esteem her, and know their best friend in her. She knows how to relax, and, when play-time comes, her resourcefulness and kindness are truly remarkable. Her interest is not confined to her own department, but is all-inclusive; and at times she has had charge of almost every other department of the women's work. She will wait "the rest that abideth" when her time comes, but for the sake of the work one could wish that she would never grow old.



MISS WEISKOTTEN went to India in 1900, and has always been in charge of the schools for Hindu girls, of which there are now eight (8), but of which there could and should be eighty (80), and twice eighty, in the Mission. There are about four hundred (400)

girls in these schools, and they love their manager very much, for she is always gentle with them and truly loves them. It is quite a frequent thing to have them visit her in bunches of six or eight, and they like to be with her so much that they sometimes stay rather too long. Miss Weiskotten is a better builder than most of the male missionaries. She can take an old ramshackle native house, and with a few alterations and at little cost, convert it into an excellent schoolhouse. She is neat and aesthetic in her tastes, and one involuntarily thinks of Matt. 5:8, in her presence. Her work should be expanded throughout the Mission, and three or four more women should be sent at once from America for the purpose.

MISS MONROE went to India in 1902, and after having succeeded to a remarkable degree, for one of her age, in acquiring Telugu, took charge of the schools for Hindu girls during Miss Weiskotten's first furlough. After her return from her own furlough, she became the head of the Zenana Department, with blessed results. The death of the efficient Miss Swensson had left this work without a head, but with Miss Monroe's assumption of the leadership, it received a new impetus; and now there are over twelve hundred (1200) women in the city of Rajahmundry and the neighborhood that receive an hour's religious instruction weekly. But alas! there might be perhaps twelve thousand (12,000) if this work had not so often been allowed to languish, for want of sufficient women from America to staff it properly. Here, too, there should be at least six more women sent at once. Miss Monroe draws no salary from the Board; pays her own passage to and from India; costs the Board only a room or two in which to live; and serves her Saviour with a joyful heart. Her height is small but her heart is big—big. And the motto for her daily life seems to be the last clause of Rev. 2:10.



Dr. ROHRER went out in the fall of 1907; her title indicates with what work she is associated. Before she had been on the field eighteen (18) months she was put in charge of Miss Schade's school, during the latter's furlough; her rapid advance in Telugu made it

possible to do this, and her experience in America as a teacher, together with her unusual ability and her clear grasp of Christian truth, enabled her to do the work most satisfactorily. It is due to her unfailing love and tenderness that the first Brahmin woman was won for Christ, and her cheerful and bright disposition have won for her a large place in the affections of both her colleagues and her clientele. One of her favorite Bible verses is Heb. 12:2; but one knowing her would be sure to think of Eph. 5:19-20, as exemplified by her.



Dr. NILSSON arrived in the Mission in the fall of 1908. Her professional training in America included a year's practical—and very strenuous—experience as one of the internes of the Chicago Hospital; and this qualified her in an unusual degree for the number-

less surgical cases in the medical work of the Mission, in which she has been very successful. She is at present in charge of the Dispensaries (Rajahmundry and Dowlaishwaram), and the out-practice, of which there is not a little; while Dr. Rohrer has charge of the Hospital. Here, too, recruits are sadly needed; at least one more doctor should be in India now, ready for work. Dr. Nilsson is kind and patient with the suffering ones who come for her aid; and she has won their love and trust fully, and deserves both.



MISS ESBERLIN, of Danish parentage, came at the same time as Dr. Nilsson. Her first name is Sigrid, which remotely suggests "grit"—or perhaps it doesn't; but that is what she is—pure grit, clear through and through. She showed it in her study of Telugu,

passing her final examination at the end of a year and a half, instead of the usual two years.

She showed it in her devotion to duty later on in the face of untoward conditions, and in her faithful preparation for teaching, whether in the homes of Hindu women or in her school for training Christian widows to be assistants in the Zenana work. And it was not just zeal, without knowledge, either; she is a wise little woman, and a good. One connects II Tim. 2:3 with her. Her withdrawal from the Mission next year must be considered as a distinct loss.



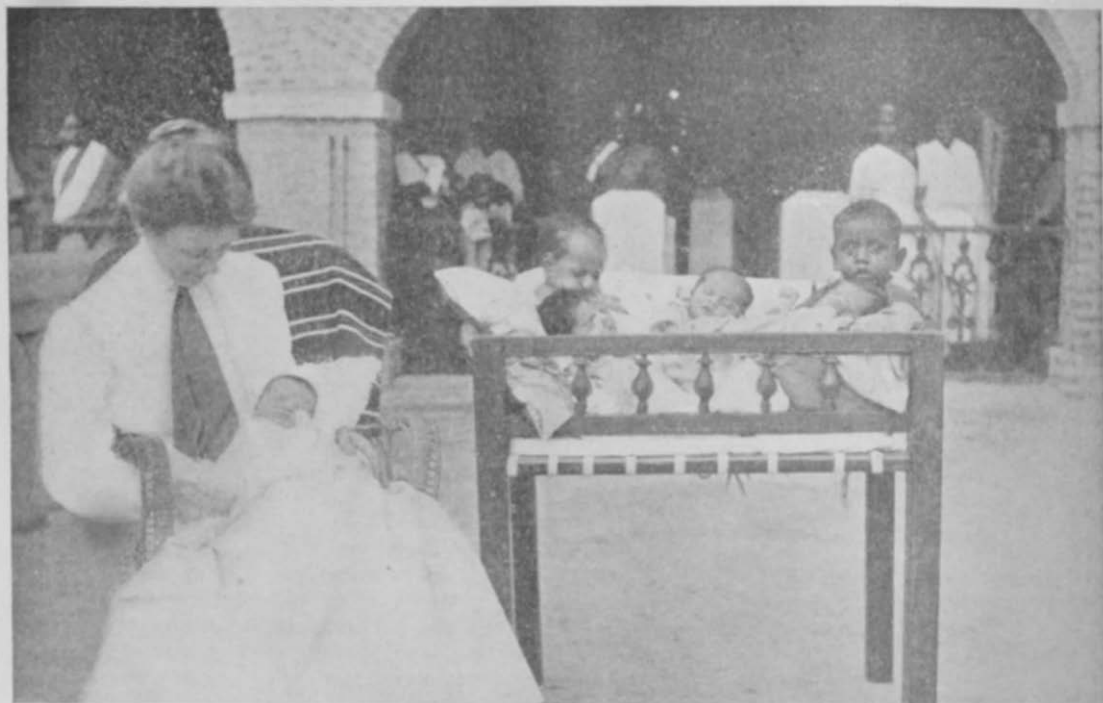
MISS TATGE went with the band that left America in the fall of 1911. Her path in America had not been strewn with roses, but she surmounted all difficulties with a determination and a spirit truly commendable. She is just as nice and amiable a young woman as one can meet, and will give a good account of herself as a nurse as soon as she enters on her vocation, after the study of Telugu. She has depth and strength of character, and the Mission is fortunate in having her.



MISS BORTHWICK is the latest recruit. Her age in India is just one year at this time. She will become a worker in the Zenana Department. She, again, as other women missionaries, certainly demonstrated the saying that woman missionaries study Telugu more faithfully than the men; for she applied herself to her first task and duty with a wonderful assiduity. She lives very happily in the Riverdale bungalow, in which Miss Monroe is "mother"; and if strength of purpose and faithfulness to study and purity of motive are worth anything, she will prove a most valuable addition to the little band of consecrated workers.

#### A PRAYER FOR MISSIONS

*Almighty God, Thou hast a Father's heart of love! Thou didst so love the world as to save it by Thy beloved Son. Help us to translate our love, which is Thy love in our hearts, into deeds, and to fulfill our Lord's great commission. Open our hearts that we may love. Open our eyes that we may see. Give us, we beseech Thee, a world vision of a world redeemed through the world Saviour. Fill us with the spirit of missions which is the Holy Spirit. And this we beg for Christ's sake, and for the world's sake, and for our own souls' sake. AMEN.*



THE PASSING OF CASTE

IN THE COT ARE ONE BRAHMIN BABY, ONE MOHAMMEDAN, ONE SUDRA, ONE CHRISTIAN, AND ONE MALLA.  
ON DR. ROHRER'S LAP IS A EURASIAN BABY

## Our Medical Work Not Chiefly Medical

BY DR. AMY B. ROHRER, OF OUR RAJAHMUNDY HOSPITAL

Every true Medical Missionary is careful to put the accent on the second word of her title, rather than on the first. She remembers always that it is the Gospel, and not medical science, which is appointed for the saving of the world. Hence she is careful to give first place to the spiritual. Not that this is easy to do. The physical needs, especially of a people whose minds have nothing to feed upon, and whose hearts cannot feel the tender compassion of a loving Father, at first seems so big as to tend to crowd out the higher needs from the vision of the physician.

But she gradually gets the proper perspective, and the supreme aim looms up on the horizon in larger proportions than ever. Therefore her great question is, How can her evangelistic work best be carried on?

First, let us look at our native Christian helpers in India. Do you imagine for one moment that when a heathen becomes a Christian,—this means an instantaneous transformation into a veritable Paul? Far better can they be described as relatives of Peter, mere

"babes in Christ."

Most sincerely do we thank God (and these are not mere words) for our native Christian helpers. But, mark you, some of them cannot even read. Our oldest helper, in point of service, whilst she is a born nurse, gentle and skillful, yet she can neither read nor write. The very best educated among them has only "been in the fifth reader," as a Lancaster Countian would express it. We aim to make them missionaries for their own people, and so we have regular Bible lessons with them. They love the Bible hour, and their prayers always include these two petitions: first, that they might learn more of the deep things of God, and secondly, that the one who teaches them might learn their own language better, so as to be able to teach them better.

You ask what are their fields? Well, there are the non-Christian men-servants. Then there are the sweepers, who are all women. The servant problem does not trouble us in India. Our servants are "nature's gentle-women and gentlemen," although, of course, they be-



long to the lowest caste. They are punctual, polite and diligent. They all come to prayers in the morning, and attend the preaching service on the Hospital veranda every Sunday morning, never failing to bring their offerings.

Then secondly come the patients. Many of them come to prayers every day at 6 A. M. Each afternoon the Bible is taught in the hospital wards, and as the patients all have friends staying with them, and also have numerous visitors, all these hear something of Christ.

But you can scarcely imagine the denseness of their minds. It takes them so long to comprehend even the simplest truth. They usually say yes to all you say, but if they really understood, they would speak quite differently. Every now and then some very orthodox widow will exclaim, "I want to hear nothing about your religion. What I am here for is to have you take away my illness." She, of course, is the most interesting one in the audience.

They have not the remotest conception of sin, and therefore they can feel no need of salvation. The only thing they care to be saved from is the punishment of \$4,000 rebirths. And indeed, very few seem to take the doctrine of the re-birth seriously. A South India folk-song runs thus:

How many births are past I cannot tell,

How many yet to come no man can say,

But this alone I know, and know full well,

That pain and grief embitter all the way.

Surely it is something, at least, to have them confess, as they all do, that there is no comfort in their own religion. They freely admit that their beliefs and customs are foolish, and can avail nothing before God. They readily learn our hymns and Scripture texts, and the better educated among them are quite willing to enter into serious discussion. Some months ago I gave a thoughtful student "Kellogg's Handbook of Comparative Religions" for his



SCENE IN OUR HOSPITAL COURT

In the stretcher is Sarah a student in Miss Esbehn's Bible School. Left back is Mary a hospital helper, now learning to read. Left front is another Mary in sixth class of our boarding school, and a teacher of the widows. Right back is Katie, who can read quite well. Right front is Alice, who really understands the meaning of salvation, and has rare gifts as a Bible teacher. They are all widows except one.

criticisms. He came back, saying "It is all true." I replied "Do you mean all that is said against Hinduism is true?" He said, "Yes, every word of it."

They see the Christian religion at work. They admit that Christ is incomparably the greatest Person in all history. Yet in substance they simply say, "I will hear thee again of this matter," or perhaps "Almost thou persuadest me to be a Christian." So, we sow in hope, knowing that some day there will surely be a wonderful harvest.

The test question, so far as you and I are concerned is: How much do we really care? Is it a thing of deep personal concern to us? Honestly now, how often do we, in our own individual prayers, take the weak little lambs and lay them with that affectionate supplication, on the bosom of the Good Shepherd?

## Is Our Mission Work Worth While?

BY REV. C. F. KUTHER

When I was placed in charge of the Boys' Central School, in Rajahmundry, early in 1892, there was a lad, about 14 years of age, short in stature, but well built. His eyes were bright and his disposition was cheerful. His name was Paradise.

The prospects in the school at that time were not very encouraging. Though it was to be the power-house for our Mission, yet the Christian teachers we had were qualified to teach only in the lowest classes. For the highest classes, we had to supply Hindu teachers, who naturally could not help in what was the chief aim of

the school—teaching Christian truth. To make matters worse, there were then no religious text-books in Telugu, except the Small Catechism and the Bible, and I had just come to the work, and did not yet know the language.

You may imagine with what eagerness I looked forward to the day when I could have a staff of teachers composed entirely of qualified Christians, and be able to put suitable text-books on religious subjects in the hands of every pupil and teacher in the school. Although many years have passed since then, my recollection to-day is very vivid of how my heart



NINE EVANGELISTS OF THE DOWAISHWARAM DISTRICT PREPARING TO ENTER A VILLAGE

sank when I realized that the best I could hope to accomplish, was to be able to produce textbooks at the rate of one a year, and that seven long years (no one can know *how* long they seemed) would have to elapse before I could have the advanced boys equipped for the service required of them.

Naturally, the situation made me keen to find particularly bright and promising boys. I should like to tell of Devodas, our Chrysostom, of Gabriel, our scholar, now taking a university course, after many years of faithful service as a teacher; of Samuel, Miss Sadtler's protegee, our logician, and, like Gabriel, first a teacher, and now in the university; of Anandam, Aaron, Benjamin, Phillip, Johann, Jesudas, and a host of other splendid fellows. But this article is to be the story of Paradesi.

One day, in my second year, my Brahmin headmaster, now himself not far from the Kingdom (*his* story, too, would be fascinatingly interesting), in response to my inquiry, told me that Paradesi led his class in every subject. The next year, Brahmin and other non-Christian boys were admitted to the school, and I thought Paradesi would have to look to his laurels. But he continued to lead them all, with apparent ease. At the end of another year, he passed out of our highest class. I had marked him for further study, and having obtained a scholarship (*i. e.*, exemption from pay-

ing tuition fees), for him at Guntur, from my good friend, Dr. Wolf, I sent him thither for a course in the High School, with the understanding that all money advanced him for board, books, etc., he would have to refund after having entered our service; *and he did so*. Before he got through the High School, I returned to America on furlough. So, after all, I got no help from him, after my seven years of waiting, but the Mission did. First, he became a teacher in the Central Girls' School (Miss Schade's); then its efficient head-master; then head-master of the Boys Central School. Toward the end of 1910, I proposed to my colleagues, in Rajahmundry, that St. Paul's congregation there be allowed to elect its own pastor. After due announcement, a full congregational meeting was held, and Paradesi was elected. A formal call, stipulating his salary (\$11.66 a month for the first year), and pledging him love and co-operation, was extended to him. Everything was done "just as in America." Paradesi accepted the call (I know with what heart searchings), and, in January, 1911, he was ordained by the officers of our Ministerium in India. His sermons are most edifying, even to the eighteen missionaries who hear them every Sunday. They are surcharged with Gospel truth and consolation. Here is a specimen of his terse, epigrammatic style: "Blind Bartimeus saw more than many a

man with two good eyes can see." His Telugu is choice, but simple. And what will surprise you still more is, that he could, if called on, preach in faultless English! He is, moreover, the capable editor of our Mission monthly, the *Sahaya* (Helper), and his character is adorned by the virtues of meekness, humility and purity. He would be an ornament (and he is not the only one of this kind in our Mission) to

any congregation in this country. And mark this in conclusion: he owes all, as do so many others, to the Gospel. If Christianity had not reached its rescuing hand down to him, and raised him up to its exalted level, he would to-day be a stolid, half-naked coolie in his native village!

What say you? Is mission work worth while?

## A Rest House In The Nilgiri Hills

BY MRS. F. A. KAEHLER, BUFFALO

Mrs. Harpster offered to deed our Foreign Mission Board a building lot in Kotogiri, in the Nilgiri Hills of India, on condition that a double rest-house for our heroic missionaries be built there within two years.

Missionaries Ernst Neudorffer, Karl Wolter and Emilie Weiskotten, a sub-committee of the Rajahmundry Mission building committee, agreed upon a plan and specifications submitted by a reliable architect of Kotogiri, the mission giving its cordial approval.

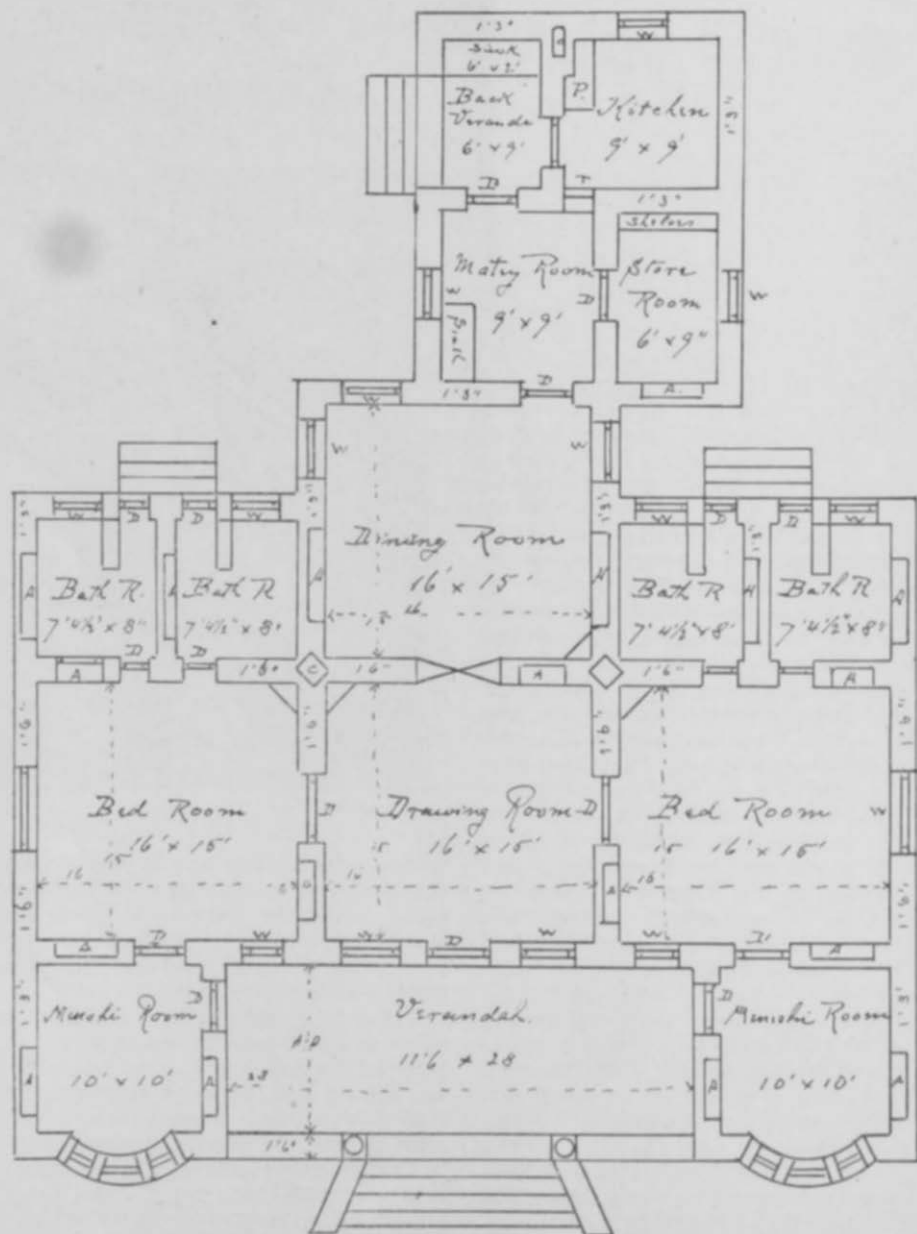
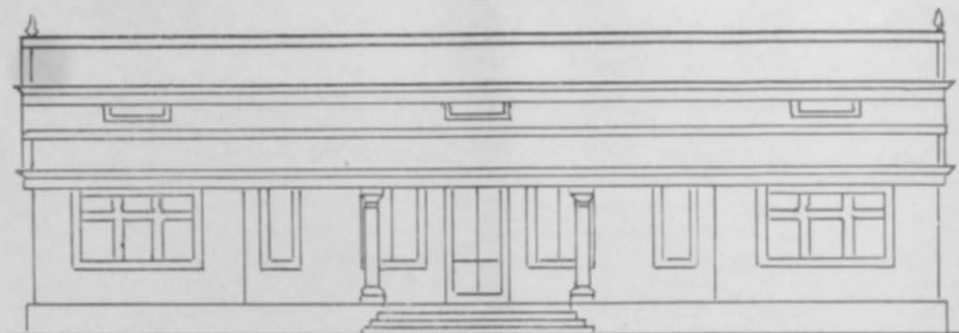
The Foreign Mission Board, on October 2d, approved the plan, and the Women's Federation in Toledo passed the following resolution: "In view of the urgent necessity of conserving the health and usefulness of our missionaries in the India field, and in eager response to Mrs. Harpster's generous offer of land upon which to build rest bungalows in Kotogiri, we recommend that the Synodical Societies solicit gifts toward the \$4,000 required, and urge prompt response, so that at least one of the cottages may be in readiness by the next hot season."

Dr. Lydia Woerner writes: "May I tell you how absolutely necessary rest-houses are? Our Church has not yet seemed to recognize the great need for such houses. All other missions in South India have them, and they are furnished with necessary things, so that when a missionary, or his wife or child is ill, or greatly needs a change, he can go there and get a new lease of life. Other missions declare that these homes greatly improve the general health of the workers, enabling them to stay in India their full period of time without breaking down. Now a word as to the place. The hills are really high mountains in the ghats of Southwestern India, from 6,000 to 8,000 feet above the sea level. The climate is delightful, the scenery grand. Good meat, rich milk, fresh vegetables and fruits may be had there, in great contrast with the fare on the plains, where the beef is tough, the milk blue and all the vegetables come from tin cans. You must try it to appreciate the delightful change from the dry, parched plains, with a tempera-



DR. JOHN HENRY HARPSTER

ture of 110 to 120 in the shade, and 145 in the sun, and hot winds blowing until everything you touch feels hot. Many adults and children are pale as ghosts when they come up to the hills, and after a little stay you would hardly know them, with their rosy cheeks and new life and vigor. Families can take turns in occupying the rest-houses, some going early in the season, others late. As our mission has had no such houses heretofore, it has been difficult and often impossible for our missionaries to take the much-needed rest and change. It has sometimes been quite a worry to find even a suitable room for one to lodge in. You cannot understand how happy, then, we are to hear of this plan to build us a couple of



PLAN OF DOUBLE, DETACHED REST HOUSE AT KOTOGIRI, IN THE NILGIRI HILLS, INDIA.  
FRONT ELEVATION AND GROUND FLOOR.

little houses. If I could see you women and speak as a physician, I could show you more clearly how very essential these rest homes are. It will be a great blessing if the houses may be built soon. God bless every person who helps to build them."

The same testimony comes from the Board and from all missionaries now on the field.

Almost a thousand dollars is already in hand, and every women's missionary society in all our Synods is asked to "lend a hand" at once, sending contributions to your own

Synodical treasurer, plainly designated as "Rest-House Contributions."

The height of the walls will be 13 x 6 feet, with apex of gable 15 feet. Every room will have two ventilating windows. Windows in store rooms will be arranged as meat safes. There will be fire-places in the drawing rooms. There will be cement floors, and two chimneys in each house. Servants' quarters will be in the rear of the houses.

The two small rooms, called "Munabi rooms," are for teaching rooms.

## Little Sarala—A Type of Many

BY MISS SARAH F. CARTER, MAURUS

Little footsteps patter through the house, the silver anklets with their glitter and jingle adding to the music of the sweet prattle and merry laughter of babyhood. Now up, now down, holding out tiny hands to be led, now falling, then caught up to be petted and loved.

Little Sarala, the seventh child and only daughter in a family in India, where six large boys make the happy parents believe that they are favored of the gods, has received a welcome and is loved and caressed by all. Had she been the first child, and had the others been girls instead of boys, how different her fate! But she is the seventh, and one girl can be tolerated. Besides, a baby is a baby, and so dear and smiling a baby as this, looks out of loving eyes, expecting to receive only love and tenderness. Alas for those who look but do not have!

Sarala's babyhood is a very pleasant one. The father tolerates, the boys look upon her as a plaything, pet and spoil her, decking her with jewels and feeding her with many more sweetmeats than are good for her. And the mother clasps her to her bosom as only a mother can, and the tiny girl basks in the sunshine of a loving, happy home, knowing only smiles and caresses.

Another scene. Now our little Sarala is twelve years old. She is merry and happy still, but the laughing eyes have less fun in them tonight, and her lips have not the shadow of a smile upon them. It would not be proper for Sarala to be merry tonight, for it is one of her wedding nights, as the ceremonies have been going on for a long time. For a girl to laugh and be merry at her wedding is very improper indeed. The man, three times her age, sitting opposite, is her husband, or will be when these weary days are over. Poor Sarala has been through so many days, has been dressed in her finery so long, that she is quite worn out. They seemed

to her in the beginning only a series of pleasant enjoyments, into which she entered with all the interest that a new thing gives to childhood, not in the least realizing that it meant separation from home and all the dear loved ones and associations. Tonight she is tired and wishes she were fast asleep, as indeed she ought to be. She has been affianced to this man for some time, but has been allowed until now to remain with her parents. Now, however, she is old enough, according to law, to take her place in her husband's home as his third wife, for he has already lost two girl-wives. So the real wedding ceremony is taking place and is almost over, and tomorrow or next day she will go into a totally strange household, presided over by her husband's mother, a stern old woman who has long ago forgotten when she herself came into the family a trembling, homesick young bride, and our sweet, loving Sarala is again lost to our sight.

Another scene three years later—this time we find ourselves in the wards of a hospital. Screens are placed to keep the public gaze from a young girl who is lying senseless on a cot. Doctors stand about her with anxious faces and the hurried use of the stomach pump tells the story. The girl has poisoned herself, and every effort is being made to bring her back to life, but in vain. Our Sarala, for she it is, has by her own hand ended her life. An hour later and the young girl of fifteen is beyond human power to help. A man stands by with indifferent, hardened face watching the result of the means used for her restoration. It is her father-in-law. "What led her to this?" is asked of him. With a shrug of the shoulders he replies, "How can I tell? Mother-in-law are, you know, sometimes a little severe on young wives, and who can interfere?" Yes, one knows only too well. Out from a mother's love and care, out from one's own home into that of a stern mother-in-law, an unsympathetic, often



TWO ADULT MEN AND THEIR CHILD WIVES

cruelly unkind husband, a teasing sister-in-law, blows and harsh treatment taking the place of kindness and love, the young wife in a fit of despair swallows opium (of which, unfortunately, there is always enough at hand), and so ends her misery and her life.

Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to souls benighted  
The lamp of life deny?

## The Hindu Woman

BY DR. MARY BAER, GUNTUR, INDIA

Of course, the women of India are divided into the different castes, which are found all over caste-ridden India. We have the proud, haughty, beautiful Brahman woman, living a life much more secluded and protected than her sisters of the lower castes.

After these, the merchant class, wealthy generally, not so intelligent as the Brahman, having many jewels on the outside of the head, not so many brains within.

The higher class Mohammedan is rich and beautiful. Many of the higher grade Sudras are also intelligent, wealthy and influential.

These classes are the people of quality in India, are the controlling classes and the women are too respectable to be seen much outside of their homes.

When they go out they generally ride in a closed cart, and rarely walk upon the streets. Little girls go about freely, but after twelve

are also compelled to observe the rules for women. One cannot help pitying them and hoping for a day when the horizon may be widened, and these respectable prisoners set free.

The common people, the middle and lower class Sudras and Mohammedans, and the out castes go about freely as they please. Their lives, therefore, are much more interesting and fuller of variety.

The favored higher classes are to be pitied. Too respectable to be seen outside! Shut up at home, with a high wall often, to keep out the vulgar gaze of the public. How one pities the little girls as they must be broken in to this "respectable" life. What narrow existence! How they long to see more, and yet count themselves very fortunate to be so respectable as not to be able to go about. Oh! It is very monotonous to belong to the highest, most respectable, secluded castes of India. The range of subjects discussed is very limited.

Those of these classes attending school are more fortunate and more interesting. The education of girls in India was begun by missions. Now many caste people approve of education for girls, so that government is able to plant many schools, yet it is a pitiful fact that only one girl out of 30 girls of school-going age is in school. The other 29 are not in school, are idling about, are already sent to be wives or are already mothers. Early marriage stands in the way of the education of girls in India like

a stone wall, strong and unyielding.

The higher the caste the more this stands in the way of improving the girl, for the high-castes marry the earliest.

A Brahman man must have his daughter married before she is 12 years old. She remains in her father's home until 12 years of age, but she must be married before she reaches 12. The bridegroom may be any where from a baby of 3 to an old man of 60. He may die from cholera infantum or he may die from old age. The wife is then a widow and six-sevenths of the widows are debarred from remarriage by the rules of their caste. Hence there are today 100,000 widows under 10 years of age in India. Government has made the remarriage of the widow legal, but public sentiment forbids it, and back of public sentiment stand the caste rules laid down in the sacred books. Whoever defies this sentiment and these rules has to pay the penalty by suffering excommunication from his caste, which is a great disgrace and means much hardship.

According to the commonly accepted doctrine of the transmigration of souls—i. e., that we all have lived lives previous to this present life, and will also live on this earth again after this life is past—we suffer in this life for the transgressions of caste rules in previous births. When any one suffers in this life, the gods are paying off old scores they think. When a little girl or a woman becomes a widow, the gods are punishing her for sins committed in a previous birth. She, therefore, is not to be pitied, only despised. For doesn't she suffer justly? The proof of her guilt is the fact that she has become a widow.

Also what man wants to marry her? If her sins have caused the death of her husband they might cause the death of a second husband. Therefore, she is to be despised—"the wicked thing"! "What a sinner she must have been!" "Oh! The shameless wretch!"

Of course, a man remarries when his wife dies. He is expected to remarry. But a widow ought to spend her life in free service for others, eat little, remove her jewels, shave her head, and continue the practice if she be a Brahman, do the menial work, bear the rebroach of being a widow, and do penance to wipe out the sin.

Just before I left my station in India last year a widow of about 50 came to the hospital one day. I noticed the woman muttering something to herself. Soon I discovered that she was repeating the name of the god, Siva, over and over, in a whisper. She did this constantly. I asked her why she did so? She said she had become a widow at 10 years of age, still a little girl in her mother's home. She had

never been a wife. She knew, though, she must have been very wicked and that the gods were very angry. So to wipe out the guilt she determined to repeat the name of the god, Siva, during all her waking hours, and also during the night whenever awake.

She now was 50. Forty years of devotion, repeating the name of a god, to show repentance of a sin of which she had no remembrance, the only proof of which was that her husband had died, away off in another village, whom she had seen only several times, she too young yet to be a wife.

#### Does America Want Hinduism?

Isn't this slavery? And it is this doctrine of the transmigration of souls that holds the widow responsible for the death of her husband. And yet every now and then one hears of a Hindu giving lectures in America on the beautiful (?) doctrines of the Hindu religion.

Oh! my American sisters, after going down among these people for eighteen years, speaking their language, knowing their customs and their way of thinking, I tell you that India has nothing to offer America in religion.

Who is fighting plague and smallpox and cholera over there in India? Why, the doctors from Christian countries.

I want to personally testify to your great medical work in your mission at Rajahmundry. Our Guntur hospital being under repairs, I was cared for in your hospital at Rajahmundry two years ago. You have a right to be proud of that hospital. Only keep up the number of your doctors. Send another able, consecrated woman through a good medical college, then add her to your force out there. Send over enough doctors that you may open up another refuge out in the district.

Medical work is never misunderstood by the natives. What is so appropriate as the skilled, consecrated Christian woman, holding in one hand the torch of learning, and in the other hand healing for the soul of the poor, down-trodden suffering sister in India?

The Bible, the pill box and surgeons' knife, taken by a loving heart and skillful hand to those who suffer in darkness, will work wonders when laboring side by side with the educator and evangelist in benighted India.

Our hospitals, boarding schools and caste girls' schools, carried on by women from Christian countries, are beacon lights. They prove the great superiority of the religion that binds up, and heals, and relieves, and reclaims, and reforms, instead of wounding, and forsaking, and debauching, and condemning those who are unfortunate.



# "How Not to Do It"

BY MISS ANNETTE KÄHLER, BUFFALO.

(Faded flowers on table, in a dusty vase.)

## Characters

PRESIDENT—Mrs. Means Well.

SECRETARY—Mrs. Knows It All.

TREASURER—Mrs. Wet Blanket.

THREE MEMBERS—Mrs. Scatterbrains, Mrs. Busy Body, Mrs. Efficient.

SEVERAL SILENT MEMBERS.

(Ladies all talking rather indignantly.)

"Here it is five minutes after time!"

"Well, I simply cannot stay after four——"

"If she takes an office, she ought to live up to it——," etc.

(Enter President, bag in hand.)

President—"O, is this all? Sorry I'm not quite on time, but I did think there'd be more here! It's such a nice day!" (Counts, opens bag, fumbles papers and program, searches hurriedly through books on table.)

"Aren't there any Bibles here? O, yes, here's one. What is that devotional topic?" (Turning leaves of program hurriedly.)

"Well, never mind. I'll read that chapter on 'Charity' in Corinthians. Its always so beautiful and appropriate, don't you think so, ladies?"

"Mrs. B. B., will you hand out some of those hymn-hooks? I meant to be here early, and have everything ready, but just as I was leaving, Mrs. Burt called me on the 'phone, and you know how she talks!"

"O, isn't Mrs. Lynn here yet? I did think I could count on her. Well——" (Looking around uncertainly, darts to Mrs. S.)

"Will you lead in——" (Voice is lost in whisper.)

Mrs. S.—"O, no! I can't. Not without preparation. O, no!"

President—"Yes, you can. We can skip the rest of the opening service, but we have to have a prayer, I guess. Here, just read the one in the program."

Mrs. S.—"What program?"

President—"Why, our regular monthly program. O, you haven't one? Well, use mine. I'll tear that part of the page off." (Tears page of program.)

"O, pshaw! I've torn that article on the 'Lace Work in India.' We'll have to skip the prayer. (Indignantly.) I don't see why they print both sides of their pages. We ought to be able to cut it all up, and pass it around. It is very annoying to have the whole meeting blundered by a little thing like that!"

Mrs. E.—"At the Synodical meeting, some of the ladies reported that each member of their

Societies had her own copy of the program, and they all took part in the meetings. I'd be very glad to order one for myself, if you can tell me where to get it, or perhaps you have some left over."

Sec. (very virtuously)—"No, we haven't any left over. The President has one, and that ought to be enough for our little Society. We have only sixty members. And besides, I for one don't believe in spending money on literature. If we can get along on one program, we ought to. I know the cost for the year is only thirty cents a set, yet three thirty cents makes a dollar, and think how long a dollar will keep a little child-widow from starving in India!"

(Mrs. S. snifles and wipes eyes.)

Pres.—"Well, come, ladies, we must begin. Let's sing 'From Greenland's Icy Mountains.'"

Mrs. B.—"Those aren't hymn-hooks. I can only find this one."

Pres.—"Well, never mind. It's so late now, we better skip the devotional service any way. Perhaps Pastor Taylor will come in before we are through, and he will pray for us. But we ought to have something to begin with, I suppose."

Mrs. E.—"There's a special prayer for this meeting in THE MISSION WORKER. It is not long, and very beautiful."

Pres.—"O, is it? I haven't read my MISSION WORKER yet. It came last week, but I simply haven't had a minute."

Mrs. E.—"Here's mine. Isn't every one of us supposed to have her own copy?"

Sec.—"O, yes, that is Mrs. Fry's idea. But, of course, it is impossible! I receive all the urgent leaflets on that subject, but I know it is out of the question, so I don't pay any attention to them any more. Why, do you know, almost every week I have something come to me on Mission matters. That Federation Committee wastes an awful lot of money on advertising THE MISSION WORKER. I believe it's wrong to spend so much on literature, when every cent is needed so much in our different fields. We haven't the right to pay printers with it, I believe!"

Pres.—"That reminds me. How much money have we, Mrs. Treasurer?"

Treas.—(Fumbles with papers, stops to pull off gloves and adjust glasses.) "I'm not quite sure. Mrs. Brown owes me 75 cents that ought to be included in this month's report, and she isn't here yet. Any way (defiantly) it isn't time for my report yet. You haven't even called the meeting to order."

Pres.—"That's so. (Consulting note-book.) First item, minutes of last meeting."

Sec.—(Confused, searching through bag

and papers.) "I'm certain I put that slip in my purse. Perhaps this is it? No. Well, I guess I can tell what happened."

*Pres.*—"O, let's not bother with it! There wasn't anything of importance any way."

*Mrs. S.* (Indignantly).—"Why, there was, too! We had the very nicest meeting I've been to in this church. It was on India, and Missionary Kuder was here, and told us about his own work. He talked for nearly an hour, and every one wanted him to go right on, but he had to leave in time to speak at St. John's, and so we had to let him go. There were more than a hundred women here! Why, it was a fine meeting; a pretty important one, I should say."

*Pres.*—"O, yes, of course, it was a very interesting talk, but I mean we didn't take any action necessary to report,—that is, vote any money, you know. You see we had to have the program first, because Mr. Kuder had to leave early, so our business suffered."

"Now,—reports? Treasurer's report ready now?"

*Treas.* (fumbles old notebook. Loose papers of odd sizes scatter on floor. All help gather them together. Finds small sheet, turns over and over).—"Here it is." (Reads.) Balance on hand January 1st, \$11.27; Dues, Jan., \$3.45; Collection at last meeting, \$15.10."

*Pres.* (leaving chair to talk to one of audience).—"Just go right on, Mrs. Treasurer. I can hear you, but I want to ask Mrs. K. about some one to pass the collection plate."

*Treas.* (continuing).—"From Mrs. B., 25 cents. I couldn't remember what that was for, Mrs. B."

*Mrs. B.*—"I wanted to subscribe to THE MISSION WORKER."

*Treas.*—"Oh, I don't have anything to do with that!" (Crosses off last item.) "That makes a total of \$29.82. Now, we owe 30 cents for the Society's program this year, and I had to spend 22 cents for postage this month, and there was a bill somewhere for \$5.65 for the missionary's traveling expenses, which I paid to the Board last week. That makes \$6.20."

*Pres.*—"That's all right. You can just take that out."

*Mrs. E.*—"I move, Madam President, that orders be drawn on the treasury for 30 cents for our program, 22 cents for postage, and \$5.65 for speaker's expenses."

*Pres.*—"What's that? O, yes. All in favor? Opposed? Carried." (To Secretary).—"By the way, did you send the information in to the Conference Secretary? I had another letter from her to-day. She said she had had no answer to her letters to you."

*Sec.*—"No, I didn't. I lost the blank I was supposed to fill out, and besides, I didn't know what she was trying to get at, so I just sent her a copy of our last Church Bulletin. You know it had such a nice little article about our work in it. Rev. Taylor called me up to ask what I wanted put in, and I told him all about our plans for a Porto Rico box, and Thread Sunday in the Sunday School, and he wrote it up so nicely. It sounded ever so good, and not a bit stupid, like those old statistical reports."

*Pres.* (doubtfully).—"I wonder if that will do? You know they were anxious to get the number of members, and amounts of money given, and such statistics before that Conference, or some meeting or other."

*Sec.*—"Well, I guess it will have to do. I haven't time to find out all those things. Why don't they ask the ministers for that sort of information? There were two other letters this week—one about Junior Work, and one about Mission Study. Dear me, if I answered all the letters I get from those chairmen, I wouldn't have time to do anything else!"

*Mrs. E.*—"Wouldn't it be possible for us to begin some Junior Work? It seems to me we ought to give our children actual training in giving and in the study of missions."

*Mrs. S.*—"I think it would be lovely. That nice Ulrich girl asked me the other day if we had any mission work among the children? She taught a Study Class in connection with her Normal training, I think. She could have a little Junior Society and teach them lots of cunning things."

*Sec.*—"No, she wouldn't do at all. In the first place, she's too young and inexperienced. If we do any Junior work, Mrs. Hagan will be the one to do it. Only think, she has taught our Primary for thirty-eight years. I heard her tell the story of Daniel the other day, and I don't believe a single word has been changed since she told it to me twenty years ago. I am sure it would offend her to give any Junior work to some young thing!"

*Treas.*—"Then, besides, it would probably cost a lot, and our treasury won't stand much."

*Mrs. B.*—"And we couldn't ask Mrs. Hagan to do anything more. She's terribly sensitive about it, but she is losing her hearing, you know. She doesn't want anybody to know that she is doctoring for that. Too bad, isn't it?"

*Pres.*—"Well, we can't do anything about that now. (With relief.) Anything else?"

*Mrs. S.*—"I'd like to know about that Mission Study Class proposal."

*Sec.*—"O, that letter was just about a plan to have Mrs. Cronk come into this Synod to talk up Mission Study. She was going to be

In Newark, and if we were interested in having her come here, we could help pay her expenses. That's about what it amounted to. I don't believe in using our money to pay folks' traveling expenses. I'm sure I'd like to have some one pay mine!"

*Mrs. E.*—"O, you misunderstand. The Synodical Chairman was trying to arrange an itinerary for Mrs. Cronk. She is a great help and inspiration wherever she goes. It would be a great privilege to have her here. The girls in some Churches have followed up her address with a big class, and then each girl formed another class. I certainly think we ought to make every effort to get her here."

*Treas.*—"How much would that cost?"

*Sec.*—"I think the letter says—O, it's too late, anyway. She was to have gone through here last week."

*Pres.* (with evident relief)—"That settles that! Now—anything else?"

*Mrs. E.*—"Madam President, I think that's wrong. We ought to have a chance to decide for ourselves whether we want to go into it. It isn't fair to let a thing like this go by default."

*Pres.*—"Yes, Mrs. Scatterbrains, yes, that's all right—and now it's too late. So we'll just go on, please. What's next?"

*Mrs. B.*—"What should we give our money to this month? I'm behind in my dues, and I want to know what our money is going out to before I pay up."

*Sec.*—"Hear me! There's something else I've forgotten, I guess. This English Home Mission month, I think. A really interesting appeal came from the Conference Chairman, and some leaflets from the Federation Chairman, too. I do believe I left them all at home! Well, we can just vote something from the treasury, can't we?"

*Treas.*—"We can't vote very much. There's only \$3.45 in the general fund, and we have to keep something in the bank, and there's always some postage bill from the Secretary, you know."

*Sec.*—"I thought you reported over \$29.00."

*Treas.*—"I did, but \$11.00 of that was the proceeds of the Japanese Tea last fall, and that \$15.10 was given last month for the India Rest House, after Mr. Kuder's talk."

*Pres.*—"Well, ladies, I want to say a word. I don't care what we do, but we must do something. I looked up some figures in our Synodical report last week, and I found only \$14.00 from this whole city, for Church Extension and Home Missions! Now that's disgraceful! A perfect shame! I don't care what we do, but we must do something about it."

*Mrs. E.*—"There must be some mistake. I know of two annual memberships in the Church Extension Society in our congregation, and there was over \$100 in response to the special appeal last fall from this Society."

*Pres.*—"Well—perhaps, but I didn't recognize the names of any of our people in the report."

*Mrs. E.*—"Possibly the money was not sent through the Conference Treasurer, and so was not reported?"

*Sec.*—"Ah, that reminds me! Why don't they get names right in that MISSION WORKER? I've been Secretary of this Society for eight years, and they don't spell my name right yet! I've taken Mrs. Fry's paper for three years, so wouldn't you think she would know my name by this time? And they still send my mail to my old address, and it's almost a year since I moved!"

*Mrs. E.*—"Did you notify the Conference Secretary of the change? She could scarcely be expected to hear of it otherwise."

*Sec.*—"No, I didn't. Well, it isn't worth while now, for I simply won't take the office another year. It's too much work!" (Evident sympathy from others.)

*Pres.*—"Ladies, we haven't taken action about the money for English Home Missions."

*Mrs. B.*—"O, let's just take it out of the treasury! We put it in, and why can't we vote it out?"

*Treas.*—"We can't take any out, because there isn't any in, except in those special funds. I suppose we might send that Japanese Tea money to the English Home Mission work."

*Mrs. B.*—"No, you don't! That was given for the Japanese Kindergarten, and it isn't right to use it for anything else. I made three cakes for that tea, just because I wanted to do something for those dear little tots, and I want that money to go there."

*Mrs. E.*—"Was there not a plan to aim at a dollar per member, as a special gift this year, before the Toledo meeting? I'd be glad to give mine, and to be one of a committee to collect from the other members of the Society."

*Sec.*—"Yes, that was the plan, and they asked how many envelopes were needed for our Society, but I knew we couldn't do it, so I simply didn't answer."

*Treas.*—"Why, of course, we couldn't. A dollar a piece! A dollar is a dollar, and one must draw the line somewhere."

*Pres.*—"Well, ladies, couldn't we vote five dollars to the Home Mission fund, to be sent as soon as we have it in the treasury? It is better than nothing, at least!"

*Mrs. B.*—"Yes, I do move. "All in favor, 5

O, I beg your pardon, I'm so used to presiding at my club."

*Pres.*—"Carried! I'm glad that's settled."

*Treas.*—"What about that 25 cents of Mrs. Busy's?"

*Mrs. B.*—"I want THE MISSION WORKER for it?"

*Treas.*—"I haven't anything to do with that! Perhaps Mrs. Mennswell will order it for you?"

*Pres.*—"I subscribed through our Pastor's wife. And, by the way, where is she?"

*Treas.*—"She never comes."

*Mrs. E.*—"Many Societies have a chairman of MISSION WORKER business, who takes care of new subscriptions and renewals."

*Mrs. B.*—"That's a good plan. Why don't we do that, and perhaps more of our women would get interested?"

*Mrs. M.*—"It's so hard to find any one to do the work. Meanwhile, you better send your own subscription in, Mrs. Busy."

*Mrs. E.*—"Send it to Miss Ida Zinser, 2323 N. Seventh St., Philadelphia. She'll attend to it."

*Treas.*—"I don't see the use of that, at all. Two or three MISSION WORKERS ought to be enough for our Society. We have only sixty members, and it's hard enough to get money for our regular contributions now! This magazine would just be another reason why people wouldn't pay their dues."

(Several ladies eager to answer back. Some nod approval.)

*Pres.*—"Ladies, I have something else I want to speak of. Would any of you be interested in the Life Membership and Memorial Fund? The money is spent on missionary literature for general circulation. There is a certificate and a little pin that comes when you subscribe."

*Mrs. E.* (warmly)—"I'm interested in that. The money given goes directly into keen little illustrated leaflets, which carry missionary information farther afield, to both young and old. It seems to me the most telling agent we can employ in our work. I should like to be one of ten ladies in this Society to make our Pastor's wife a life-member. It would mean a great deal to her, and it would be an honor to us to have put her name on the roll."

*Mrs. B.*—"That's the nicest idea! I'll be one, too."

*Treas.*—"But you can never get ten! I know you can't. A dollar is a lot to give, and as I said before, you must draw the line somewhere."

*Mrs. K.*—"Then, besides, I don't believe in spending all that money on literature. We have

too much already. Why can't those people learn about missions the way we do? Come to the meetings."

*Mrs. M.*—"Yes, why don't they?"

*Mrs. E.* (aside)—"I wonder why?"

*Pres.*—"Well, ladies, if there is nothing else, we must go on to our topic. It must be getting late." (Ladies all settle back and look bored. President hurries through papers and program while talking.) Our topic is China, to-day. China is so interesting, I think. They're doing such wonderful things over there, with their new government and all that!" (Finding place in program.) "Oh, no, it's Japan to-day. I always mix those countries up. Japan, ladies—"The Sunrise Kingdom."

"Who has the first selection?"

(One of the extra silent members rises and fumbles and hesitates over selection. Reads—a brief selection. She cannot see well, halts and mispronounces.)

"I haven't had a chance to read this over. The President just gave it to me, but I'll try." (Reads on in monotonous voice. Mrs. Efficient and one silent member are the only ones who listen; other yawn, put on gloves, talk in whispers.) (Still reading, half inaudibly.)

*Treas.* (to *Pres.*)—"O, stop her. That's too long, and she can't read it any way. What did you ask her for?"

*Pres.* (interrupting reading)—"Thank you very much, Mrs. Kind, that is very interesting!"

*Mrs. M.*—"Mrs. Busy, have you the next selection?"

*Mrs. B.*—"No, mine is number four."

*Treas.*—"O, I have it. It got under my papers. Just a minute."

*Sec.*—"It's half-past four! Hear the school children."

*Mrs. S.*—"Oh, dear me, ladies, I'm sorry, but I'll simply have to go. I promised Margaret I'd meet her at the dressmaker's at half-past. You'll excuse me, won't you?"

*Mrs. M.*—"Is it so late? I'll have to go, too. We have company for dinner. Perhaps we had better adjourn."

(All hasten to gather belongings and bustle around. Closing devotions quite forgotten.)

*Mrs. B.*—"O, say, had you heard of the trouble at Exeter's?"

*All in chorus.*—"No—what?"

(The whole group at once settle down for gossip.)

*Mrs. B.*—"Why, the baby was playing on the porch, and fell off and broke its arm. They thought nothing else was the matter, but it has been unconscious since last night. Mrs. Brown says it's no wonder, for they never—"

(At 5.15 they are still chattering.)

## To the Efficient, Up-to-date Woman

Have you a Mission Study Class, meeting every week in your own home? If so, you know the blessings and benefits that follow such work. Is there any other investment of your time and thought that pays yourself so well? And how abundantly it pays your class! Who shall measure the future influence of the keen women, who have studied with you vital truths that touch homes and hearts, from one end of our civilized world to the other? And what of the uncivilized places you have studied about? *"They, too, shall blossom as a rose."*

Thank God for you!

Have you no such class? Then, surely, it is because the matter has not been brought to your attention. Perhaps you are "too busy." Indeed, our days are very few and short to hold all that our rich wills would crowd into them. It needs expert living to get much of real value into a day. But it is amazing how much a clever, methodical woman can pack into one, and still have room for something more. Believe me, when you know the value to yourself, and too "your friends, the heathen," of mission study, as systematized to-day, you will start a class right after the holidays. You cannot possibly reconcile your conscience to omitting to do so. If you will send to the Mission Worker for "India Awakening," or "The Emergency in China," or "The King's Business," or "America, God's Melting Pot" (with 35 cents for each, and 5 cents for "Helps for Leaders"), and look into the whole matter, you will enrich your own life and that of many others.

Who knows how much of the wonderful prosperity of our own home churches has come as the result of steady, loving study of the needs of other fields? The Bible says, "The Lord turned the captivity of Job when he prayed for his friends." Have we prayed for our friends, the Slavs, the Jews, the Italians, or any of the new Americans that are thronging our open doors?

Have we prayed for our friends in India, in Japan, in Porto Rico?

The rest of the verse says, "And the Lord gave Job twice as much as he had before." If we would see our home churches, our inner missions, our home missions, overflow with spiritual and material blessings, hadn't we better learn all we can about foreign missions, and "pray for our friends"?

You, who are intelligent, up-to-date, efficient, ready to serve, will you not arrange at once to prepare a class of leaders, who will, in turn, take Lenten classes next spring? To learn how, read "The King's Business."

MARGARET MACNAIR KAEHLER.

## New Societies Organized

BY MRS. M. J. BIEBER, CHAIRMAN

Good news.—On the 17th of October, in spite of a heavy rain, thirty-one women met to organize at the home of Mrs. J. Conrad, in Waterloo, Canada, and the hostess was elected president. This new society belongs to one of the largest congregations in the Canada Synod (German), and we hope we may soon welcome it as a member of the General Council Society. There are fifty-three subscribers to the Mission Worker in the congregation.

In St. Paul's English Church of Toronto a "young ladies' missionary society" has been organized, making the second missionary society in a congregation only seven years old. They have adopted the model constitution, and will apply for membership into the Synodical Society at its next meeting. Their first work is the support of a native catechist in India.

The Lancaster Conference reports three new societies since the meeting in Toledo, and we are sure if we could have heard from other chairmen we could report still more.

In our 1,493 congregations there are now 785 missionary societies, 83 of which were organized during the past biennium. This leaves 708 congregations which prefer to stay out in the cold. Why not come in by the fire? Is your church among the 708?

## Buffalo Hospice for Girls

BY MRS. F. A. KAEHLER

The initial action was taken in October, 1911, when members of the Women's Missionary Society of the English Lutheran Churches passed the following resolution: "Realizing the urgent necessity of more protective work for girls and young women in our city, we promise to give sums set opposite our names toward the support of a General Council Lutheran Hospice for Girls in Buffalo." Fifteen women signed the paper, their pledges aggregating \$75.50.

In December, 1912, on invitation of the Lutheran Union, 38 persons, representing seven churches, German and English, met to plan an Inner Mission Society, and last January at a large representative meeting of men and women the society was formally organized. Adults become voting members by the payment of one dollar or more annually. Mr. Frederick Henrich was chosen President of the governing Board of Managers, all of whom are men. Two months ago the Board formally called Rev. Walter Krumwiede, of Beloit, Wisconsin, to take charge of Inner Mission work in Buffalo, and to start a Hospice for girls and young women. The movement will begin with the new year.



### First Imported Wares

Ahem! Didn't it make the literature chairman seem quite in a new role, when she received official summons from the postal authorities in Philadelphia, to call at the department of imported goods, and pay duty on the first instalment we ever ordered from across the sea! These wall-charts depicting India as a mission field, are exceptionally striking in their design, and are of such good size, 20 by 28 inches, that they can be easily seen from the farthest corners of the Sunday school room. Since the month of February will be the special time when the thought of the Church is focused on India, the charts are peculiarly appropriate for the Epiphany season. They are published in London, by the Young People's Missionary Movement of the British Empire, which has vastly much to do with India's regeneration. In spite of the importation duty, the cost of the charts is very low, hence almost any society or Sunday school can afford to get them both. The price is 20 cents each, postpaid, or 30 cents for the two. If you would like us to do some more importing, please say so by the encouragement of your orders.

### Standard of Efficiency

1. An increase of ten per cent. over last year in membership.
2. An increase of ten per cent. in gifts.
3. A list of MISSION WORKER subscribers, including at least one-fourth of the women of the congregation.
4. A regularly use of the *Monthly Topics* at the stated meetings.
5. Prompt answers to all letters from officers.

6. A Mission Study Class in the congregation.
7. A representation at the Annual Convention of the Conference or Synodical Missionary Society.
8. A representation at the Summer School Conference.
9. Constant prayer for our missionaries, and for officers of the Women's Missionary Society, local and general.
10. Securing missionary instruction in, and a contribution from the Sunday school to the Mission cause.
11. Securing at least one Life Membership or Membership "In Memoriam."
12. Circulating the General Council Society's literature throughout the congregation and Sunday school.

### OUR FRONT-LINE LEADERS

The Entire Twelve Points Attained

The ideal for every society

Allentown, Christ.	Milwaukee, Epiphany.
Berlin, Canada.	Phila., St. Luke's.
Lancaster, Trinity.	Reading, St. James'.

#### Eleven Points

Buffalo, Atonement.	Lancaster, Emanuel.
Catasauqua, Trinity.	Meadville, Trinity.

#### Ten Points

Albert Lea, Mlnn.	Martin's Ferry, Germ.
Bangor, Trinity.	New York, Epiphany.
Catasauqua, St. Paul's.	Phila., Ascension.
Lancaster, Advent.	Phila., Holy Commun.
Lancaster, Grace.	Scranton, Trinity.
	Zanesville, St. John's.

#### Nine Points

Nazareth, St. John's.	Butler, First.
Phila., Advent.	Bridgewater, Nova Scotia.
Phila., Bethlehem.	Brooklyn, Redeemer.
Chestnut Hill, Christ.	Doylestown, St. Paul's.
Phila., St. Peter's.	East Bangor, Grace.
Phila., St. Stephen's.	La Crosse, Trinity.
Racine, Atonement.	Lancaster, St. Mark's.
Tarentum, Grace.	Middle, Lancaster.
	Ohio, Zion.

#### Eight Points

Albany, Redeemer.	Morrisburg, Ontario.
Allentown, St. Mich.	Newquehoning, Zion.
Bethlehem, Salem.	New York, Trinity.
Greenville, Trinity.	Phila., Apostles'.
Latrohe, Trinity.	Phila., St. John's.
Melrose Park, St. John.	Phila., St. Michael's.
	Royersford, Grace.

#### Seven Points

Brooklyn, Reformation.	Phila., Apostles'.
Brooklyn, St. Stephen's.	Phila., Resurrection.
Greenville, Trinity.	St. Michael's, G't'n.
Leighton, Grace.	Epiphany, Nanayunk.

# Memorials and Life Memberships

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



DR. MARTIN LUTHER  
MIGHTY REFORMER  
1483-1546



HENRY MELCHIOR MUHLENBERG  
MISSIONARY PATRIARCH  
1711-1787



REV. J. LAWSON SMITH, D. D.  
PITTSBURGH, PA.  
1836-1913



REV. D. K. KEPNER  
POTTSTOWN, PA.  
1836-1897

The interest of our women in the work of the General Council Society is surely not on the wane. As the months pass by, they come to realize that the Federated Body's work of education and inspiration is a highly important feature in the success of their own local efforts, and that the greater the support they give that Society, the greater the returns to their own work.

The new biennium starts with a record of 26 Life Memberships and 6 Memorials—the fruits of the Fall Convention Season. The Toledo meeting gave 3 Memorials and 7 Life-Memberships. Danville gave 3 Life-Memberships. Norristown, 7 Life-Memberships, 1 Memorial; while Augustana, Western Conference of the New York and New England Synod, Allentown, Philadelphia, and the Pittsburgh Synodical, Pittsburgh and Erie Conferences helped to enrich the Honor Roll. Two of our great missionary heroes are now memorialized—Rev. Henry Melchior Muhlenberg, D.D., by the W. M. S. of the G. C.; and Dr. Martin Luther, by Mrs. Menno A. Reib, of Buffalo, N. Y., our newly-elected treasurer. This is the beginning of what is hoped to be an important feature of our Honor Roll. There are many names of historic lustre among our missionary pioneers, and we hope to be enabled to commemorate their work and lives in this fitting manner. Additional Memorials are those of Mrs. Sarah Helfrich Frederick, Greenville, Pa., "an earnest and active worker for the Master until He called her home," honored by her sisters, Mrs. J. L. Troutman and Mrs. J. W. Helfrich, both members of the Joint Synod of Ohio; Mrs. Hilda Guse Lucas, "mourned by the entire community, a devoted wife, a willing worker, and in the quiet way in which she accomplished so much,

she set a good example to many," was honored by the W. M. S. of St. Peter's Church, Preston, Ont.; Rev. J. L. Smith, D.D., Pittsburgh, was memorialized by the W. M. S. of the Pittsburgh Synod as the zealous secretary of the Porto Rico Board; and Rev. D. K. Kepner, honored by the W. M. S. of Emmanuel Church, Pottstown, Pa., of which church he was the faithful and beloved pastor for twenty-two years.

Our new Life-Members are Mrs. Alfred Ostrom, San Juan, whose work in our Porto Rico Mission is of incalculable value; Mrs. I. G. Romig, Pottstown, Pa.; Mrs. Frank E. Jensen, Buffalo, N. Y., statistician of the G. C. Soc., was honored by Mrs. C. W. Witmer, of the Parkside Church, of Buffalo; Mrs. E. C. Cronk, Lit. Sec'y of the W. M. S. of the United Synod of the South, beloved by the entire membership of the G. C. Soc., was made a Life-Member by Mrs. W. P. N. Braun, of Philadelphia, who also presented a Life-Membership to Ernest Theodore Herman Bachmann, the sturdy son of Pastor Bachmann, superintendent of the Mary J. Drexel Home of Deaconesses, in Philadelphia; Mrs. E. M. Potts, Toledo, O., honored by the Ladies' Societies of that city; she was the first president of the Ohio Synodical Society; Mrs. J. L. Miller, Youngstown, O., presented with her Membership by the W. M. S. of Grace Church; Mrs. I. B. Kurtz, Pottstown, Pa., honored by the Cradle Roll of Emmanuel Church; Mrs. H. M. Schofer, Red Cross, Pa.; Mrs. Grace Williams Koehler, Catasauqua, Pa.; Miss Cora V. Reap, Tinicum, Pa., and Mrs. J. K. Weaver, Norristown, Pa.

Four chairmen of the Life-Membership Department are also heartily welcomed to Honor Membership—Miss Henrietta Bartholomew, Pittsburgh, Pa., who aids our cause in that





MRS. J. L. FREDERICK  
GREENVILLE, PA.  
1857-1912



MRS. C. J. LUCAS  
PRESTON, ONT.  
1876-1918

Conference: Mrs. Wm. Zinzer, Germantown, Pa., chairman in the Philadelphia Conference Society, and who was honored with her Membership by the W. M. S. of St. Michael's Church, Germantown, of which society she has been the president for twenty-two years; Mrs. Milton Latshaw, Spring City, Pa., chairman in the Norristown Conference Society, and whose report at the recent convention made such a fine showing; and Mrs. A. T. Baker, Zanesville, O., who has in her charge the Ohio Synodical District.

The Norristown Conference Society became a life-Member as a Conference, as did the societies of St. Luke's Church, Philadelphia; Zion's Church, Kratzerville, Pa.; the Junior Society of Salem Evang. Luth. Church, Elizabethville Pa.; and the W. M. S. of the Church of the Transfiguration, Pottstown, Pa.

Besides Master Bachmann, we have three more child Life-Members, this quarter—Tryon Fritch Bauer, 4½ years old, presented with his Membership at the Toledo Convention, by his parents, Rev. and Mrs. Victor Bauer, Beth-

lehem, Pa.; J. William Wahl, 3 months old, honored by his grandmother, Mrs. Wm. Haase, Toledo, O.; and Mary Stanton Baldwin, 6 months old, daughter of Mr. and Mrs. Paul Baldwin, Rochester, Pa., and sister of Thomas Morrey Baldwin, who has been a Life-Member since last January.

The Kittanning Conference of the Pittsburgh Synodical is fostering a plan to enroll children by the use of savings banks in the homes. Even a quite small child can be taught the meaning of these funds, and no one can estimate the incalculable value these early missionary impressions may be to interest and activity in later years. We give this plan our hearty endorsement.

#### Memberships in Memoriam

Mrs. Sarah Helfrich Frederick	Greenville, Pa.
Rev. Henry Melchor Muhlenberg, D.D.	Philadelphia
Mrs. P. J. Lucas	Preston, Ont.
Rev. J. L. Smith, D.D.	Pittsburgh, Pa.
Dr. Martin Luther	Hero of the Reformation
Rev. D. K. Kepner	Pottstown, Pa.

#### Life Memberships

Mrs. Alfred Ostrom	San Juan, Porto Rico
Mrs. I. G. Romig	Pottstown, Pa.
Mrs. Frank E. Jensen	Buffalo, N. Y.
Mrs. E. C. Cronk	Columbia, S. C.
Tryon Fritch Bauer	Bethlehem, Pa.
Baby J. William Wahl	Toledo, O.
Mrs. H. M. Schofer	Red Cross, Pa.
Ernest Theodore Herman Bachmann	Philadelphia
Baby Mary Stanton Baldwin	Rochester, Pa.
Miss Henrietta Bartholomew	Pittsburgh, Pa.
Mrs. Grace William Kohler	Catasauqua, Pa.
Junior M. S. of Salem Church	Elizabeth, Pa.
Mrs. Wm. H. Zinzer	Germantown, Pa.
Mrs. Milton Latshaw	Spring City, Pa.
Mrs. E. M. Potts	Toledo, O.
W. M. S. of Zion Church	Kratzerville, Pa.
W. M. S. of St. Luke's Church	Philadelphia
Miss Cora V. Reap	Tinicum, Pa.
Mrs. I. B. Kurtz	Pottstown, Pa.
W. M. S. Transfiguration	Pottstown, Pa.
W. M. S. of the Norristown Conf.	Pennsylvania
Mrs. J. K. Weaver	Norristown, Pa.
Mrs. A. T. Baker	Zanesville, O.
Mrs. J. L. Miller	Youngstown, O.
Mrs. E. R. Cassaday	Philadelphia
Frederick Wayne Ashbaugh	Leechburg, Pa.

## For the New Year 1914

### To Every One Her Work—What Is Yours?

(From "The Helping Hand")

Join Study Class?  
Take Subscriptions?  
Make Charts?  
Sing?

Pray?  
Encourage?  
Wait on Table?  
Telephone?

Get New Members?  
Come to Meetings?  
Circulate Literature?  
Make Programs?

Take Part?  
Read Books?  
Tell Stories?  
Make Calls?

"HERE AM I, SEND ME"

# Welcome Additions to our Child Memberships



FREDERICK WAYNE ASHBAUGH, LEECHBURG, PA., BORN MARCH 21, 1913. PRESENTED BY THE FAMILY



ERNST THEODORE HERMAN SACHMANN, PHILADELPHIA, PA., BORN OCTOBER 13, 1911, SON OF REV. AND MRS. E. F. SACHMANN. PRESENTED BY MR. AND MRS. W. P. M. BRAUN



MARGARET KATHERINE REITER, BORN DECEMBER 13, 1910. FLORENCE LUCILE REITER, BORN FEBRUARY 3, 1912, LEECHBURG, PA. PRESENTED BY THE PARENTS, REV. AND MRS. F. A. REITER



J. WILLIAM WAHL, BORN JUNE 10, 1913, TOLEDO, O. PRESENTED BY HIS GRANDMOTHER, MRS. WILLIAM HEASE

## 15 Minute Sunday School Programs

BY MRS. T. W. KRETSCHMANN

### December

Topic—"Star 49"—*Shall it be Porto Rico?*

Scripture—*The Christmas Message for the Isles of the Sea*. Isaiah lx : 1-11. Verses read alternately, classes in rotation.

Hymn—"Hark, the Glad Sound."

I. INTRODUCTORY FIVE MINUTE TALK. By Superintendent. He pins another star on our national flag of 48 stars, and tells of the need of this island possession for the enlightenment of the Gospel.

II. DISTRIBUTE LEAFLET ON PORTO RICO. (40¢ a hundred.)

(a) "A White Christmas in Porto Rico."

(b) "Miss Mellander's School in Porto Rico."

(c) "Our Church's Work." Conducted by a member of the Woman's Missionary Society.

III. THE WORK OF MRS. OSTROM IN SAN JUAN. An account of the valuable help she gives her husband, both Sunday and weekday. Given by a member of Young Women's Bible Class. (See article in MISSION WORKER, Page 40.)

Hymn 163—"Bright was the Guiding Star that Led."

(Valuable information may be culled from the report of the Porto Rico Mission Board.)

### January

Topic—*The Great World Need*.

Scripture—*The First Missionaries Sent Out to Heathen Towns*. Acts xiii : 1-11. Read alternately by pastor and school.

Hymn 75—"Shout the Glad Tidings."

I. "KNOWING JESUS MAKES THE DIFFERENCE." (Leaflet, 40 cents a hundred.) This leaflet emphasizes the big difference between a Christian town and a heathen town. Superintendent draws on blackboard the plan of a city, marking the buildings pictured on leaflet. As school reads he erases each building mentioned. The girls may ask the questions and the boys may answer. Superintendent directs the attention of the children to the pictures, and asks classes in turn to mention the form of Christian activity illustrated.

II. A SURVEY OF WORLD VICTORIES. (See *Monthly Missionary Topics* for December, 1913.) Read by a member of Young Men's Bible Class.

("The Call of the World," by Doughty, price, 25 cents, postpaid, contains a wealth of material on this topic.)

### February

Topic—*The Women of India, Their Religions and What Our Church is Doing for Them*.

Scripture—A description of the idols to which 207,000,000 Hindus pray. Psalm cxv : 2-11. Read alternately by boys and girls.

Hymn 195—"Lord of the Living Harvest."

I. "CARVEST THOU NOT?" Display this striking chart portraying the strength of the religions of India and Christianity, by means of relative sized figures (20 cents, postpaid). Five-minute talk by pastor, explaining chart. School should read in concert the words

II. A WOMAN OF INDIA. Display, as companion of above chart, large picture in colors of a typical Hindu girl. (20 cents each, 35 cents for the two, postpaid.) The president of the missionary society tells of the restricted, cheerless life led by women in Zenanas, until the light of the Gospel enters. These charts will teach a lasting lesson.

III. PORTRAIT GALLERY OF OUR NINE WOMEN MISSIONARIES IN INDIA. Brief account of what each one is doing for the women and girls of India. (Selected from articles in December MISSION WORKER.) Nine young women describe an imaginary portrait. As names are mentioned they should be written on blackboard and an appeal made for more names in the future.

Hymn 275—"In the Vineyard of Our Father."

(Orders for the leaflets, books and posters suggested in these programs will be promptly filled. Address our office of publication, 2323 N. Seventh St., Philadelphia, Pa.)

### OUTLINE COURSE IN BIBLE STUDY

We are happy to announce, and you are still more happy to hear, that this month of December, the Advent Season of the new Church Year, marks the publication of part one of the four quarterly booklets, containing the standard course in Bible outlines, prepared by the Sunday School Committee of the General Council for the use of training classes for teachers. It will also prove of much help in self-culture, to such persons as desire a more thorough knowledge of those sacred Scriptures which we are enjoined to search. It is issued and for sale by our Publication House, 1522 Arch street, Philadelphia.

### MISSIONS THE MEASURE

Our interest in Missions is the measure of our Christian character.

Our knowledge of Missions is the measure of our Christian attainment.

Our participation in Missions is the measure of our Christian efficiency.—H. C. MARSH.

## The First Portrait of our Hero Series



We tender our most sincere thanks to those few pastors, superintendents, teachers, members and friends who have helped us circulate our new portrait of Doctor Henry Melchior Muhlenberg, for gracing the walls of Lutheran Sunday schools and homes, and there exerting a po-

tent silent influence in the making of a missionary atmosphere. We would have been glad to have received a larger number of favorable responses than have yet been returned, and we hope many orders will come in before Christmas. The portrait is a creditable piece of work for the small price of 75 cents. It will make an acceptable gift to a pastor, a Sunday school, a teacher, or to any friend who is a devoted Lutheran, and knows something about the heroism of pioneer work in the days of our noble fore-fathers. We regret that it was necessary for us to mail these portraits, for examination and purchase, without our having received orders from the recipients. We promise not to do business in this manner again. For this once, we were absolutely compelled to resort to it, much against our own will, since it was the one only way open to us, for placing the portrait in the hands of our leaders, as a specimen of the kind of inexpensive artistic work we had in contemplation for the others of the projected series. If we had waited for responses to be mailed to us, asking that a copy be forwarded, how many of the edition of one thousand pictures do you think would have been left on our hands?

The question of publishing a series of Lutheran Hero Portraits is altogether experimental. We are not anxious to force upon the Church something for which it does not care, and concerning which it has no interest. But we are exceedingly anxious to supply whatever demand there is, and to create whatever demand there might be. Our age is pre-eminently one which wants principles and truths of every

kind put in the concrete. The whole matter becomes real to men and women, and still more to growing boys and girls, if they can see it embodied and incarnated before their very eyes. So profound and universal is this trait of human nature, that if God Himself was to become real to men, the Eternal Word had to "become flesh, and dwell among us." This is the essential significance of that sublime event of the Christmastide, to the glad commemoration of which we are now looking forward.

Why would it not be a happy feature of the Festival itself, to unveil a framed copy of the Muhlenberg portrait, as a pleasant surprise-gift from your class to the school, or to some official of it? By all means let there be some interesting, simple ceremony of presentation and acceptance of the picture, whenever it is first placed in position on the wall of the schoolroom, whether in connection with the Christmas gathering, or at any other time. If you simply hang it up, without saying anything about it, you have missed a chance of calling such attention to the man, and his never-to-be-forgotten work, as will make his striking face impressive, every time the young people behold it.

This kind of unveiling exercises does not come so often that we can afford to pass them by without taking all possible advantage of the occasion. To every appearance it looks now as if there will be no other portraits to follow, since the reception accorded to this first of the proposed series has been very meagre. Indeed, if so colossal a personality as that of Henry Melchior Muhlenberg, whose own son has been honored by a central place in the Hall of Statuary of our national Capitol at Washington, and another monumental figure of him stands on the most prominent spot of the City Hall in the very heart of Philadelphia, cannot arouse any enthusiasm among the American Lutheran people of this generation, how may we entertain any hope that there will be a more cordial welcome for portraits of our other heroes?

The question, of course, is still an open one, for we are very loth to abandon our cherished project of supplying a want, which, if it has not been long felt, has certainly been of long enough duration. Any sentiments or suggestions which you may send on the subject will be gratefully welcomed.

Please Note That Our Simultaneous Subscription Canvass is Not Yet Closed

## Home Mission Envelopes

BY MRS. GEORGE H. SCHUB, CHAIRMAN

By the close of the Epiphany Season, there will be in the hands of all our Conference and Synodical Home Mission chairmen, the envelopes for the raising of our special fund, as arranged for at Toledo. These little envelopes will become a familiar sight to our women, as they come during each succeeding Lenten Season, with their silent but eloquent plea for Home Missions. Our \$15,000 fund met with such an increasingly earnest response during the last half of the past biennium, that I feel sure this new effort will be heartier and still more universal. We have set the goal at \$10,000 for the next two years. This was done with the actual contributions for the past biennium as a basis. We are going to reach this goal this time. Let us set our minds firmly upon this thought, and then all give our part. The result will be SUCCESS.

## Missionary Women Federated

The fall assembly of the Council of Protestant Women of New York City, for the furtherance of Home Missions in America, was held in the Lutheran Church of the Holy Trinity, at Central Park and Sixty-fifth street, on Wednesday, November 5th, with an attendance that filled the church to its capacity. An effectual impetus was given to Home Mission movements in every sphere, and the zeal of each denomination quickened all the others. Our own Lutheran women were there in goodly numbers.

## Mission Worker Chairmen

Penna. Ministerium	Mrs. C. L. Fry
224 Madison St., Germantown, Phila.	
Philadelphia Conference	Mrs. W. L. Hunton
6110 Baynton St., Germantown, Phila.	
Norristown Conference	Miss Mary Hunsicker
Lansdale, Pa., Box 181	
Lancaster Conference	Miss Alta Diller
New Holland, Pa.	
Wilkes-Barre Conference	Mrs. W. M. Rehrig
321 South St., Match Chunk, Pa.	
Allentown Conference	Miss Charlotte Kostenbader
131 Front St., Catawauqua, Pa.	
Reading Conference	Miss Emma Mosser
1105 Perkleman Ave., Reading, Pa.	
Danville Conference	Mrs. H. M. Schofer
Red Cross, Northumberland Co., Pa.	
Pottsville Conference	Miss Laura Moyer
Auburn, Pa.	
Synod of N. Y. & N. E. East Conf.	Mrs. J. W. Chalmers
1028 Trinity Ave., New York	
Synod of N. Y. & N. E. West Conf.	Miss Marie Manz
7 Grant St., Rochester, N. Y.	
Chicago Synod	Mrs. D. Fred Bement
910 S. Seventh St., Goshen, Ind.	
Pittsburgh Synod	Miss Rosa Clark
Box 24, R. R. 29, Harmony, Pa.	
Synod of N. W. East Conf.	Mrs. J. A. Maitland
423 Newberry Blvd., Milwaukee, Wis.	
Synod of N. W. Central Conf.	Mrs. W. F. Bacher
10 W. Third St., Duluth, Minn.	
District Synod of Ohio	Miss Alma Fraunfelder
Lima, O., R. R. No. 7	
Central Canada	Mrs. I. Johnson
160 Gibson Ave., E. Hamilton, Ontario	
Pacific Synod	Mrs. J. C. Walling
5012 Forty-second St., Seattle, Wash.	
Nova Scotia Synod	Mrs. Ezekiel Oechle
Malbone Bay, Nova Scotia	

## 25 Subscribers and Over

(By general request, the present simultaneous effort to secure new subscribers will be prolonged until February 1st, so, by all means, make good use of the Christmastide.)

Lancaster, Pa., Trinity	160
Allentown, St. Michael's	135
Warren, Pa., First	124
Portland, Or.	117
Pottstown, Transfiguration	101
Butler, Pa., First	92
Wilkes-Barre, St. Paul's	86
Philadelphia, St. Luke's	85
Toledo, St. Matthews	85
Rochester, N. Y., Reformation	80
New York, Trinity	80
Catawauqua, Pa., Trinity	79
Leechburg, Pa.	75
Lancaster, Pa., Grace	75
Birdsboro, St. Mark's and St. Stephen's	72
Buffalo, Trinity	72
Philadelphia, Bethlehem	63
Latrobe, Pa., Trinity	62
Pottstown, Pa., Emanuel	62
Quakertown, Pa., St. John's	60
Barberton, O., First	60
Philadelphia, Holy Communion	60
Hazleton, Pa., Christ	60
Reading, Trinity	57
Nazareth, Pa., St. John's	57
Philadelphia, St. Johannes	57
Philadelphia, Incarnation	57
Seranton, Trinity	56
Bethlehem, Pa., Salem	55
Greensburg, Pa., Zion	55
St. Paul, Reformation	55
Bath, Pa.	54
Brooklyn, Redeemer	54
Catawauqua, Pa., St. Paul's	52
Allentown, Christ	51
Milwaukee, Epiphany	51
Toledo, Grace	51
Banger, Pa., Trinity	51
S. Bethlehem, Pa., St. Peter's	50
Pottstown, Pa., Grace	50
Wilmington, Del., St. Stephen's	50
Wilkes-Barre, St. John's	50
Bethlehem, Pa., Grace	50
Waterloo, Ont., St. John's	50
Newquehoning, Pa., Zion	49
West Newton, Pa.	48
Syracuse, St. John's	46
Berlin, Ont., St. John's	45
Milford, Pa., Trinity	45
Philadelphia, Resurrection	45
Reading, Hope	45
Kingston, N. Y., Redeemer	45
Easton, Pa., St. John's	45
Philadelphia, St. Stephen's	44
Lansford, Pa.	43
Meadville, Pa., Trinity	43
Toledo, St. Stephen's	43
Philadelphia, St. Michael's Eng.	42
Wilkes-Barre, Christ	40
Dorlansdown, Pa., St. Paul's	40
Spring City, Pa.	40
Elgin, Ind., Trinity	40
Tinicum, Pa., Christ	40
Ogontz, Pa., St. John's	39
Match Chunk, St. John's	39
Martin's Ferry, O., St. John's	39
Allentown, St. James'	39
Newark, St. John's	38
Lohanon, Pa., Salem	38
Philadelphia, Ascension, Mt. Airy	37
Williamsburg, Ont., St. Peter's	37
Strasburg, Pa., St. Michael's	37
Toronto, St. Paul's	37
Pittsburgh, Epiphany	37
Reading, Pa., St. James'	36
Lima, O., St. Paul's	36
Jonestown, Pa.	36
East Banger, Pa., Grace	35
Allentown, St. John's	33
Evans City, Pa., St. Peter's	33
Berlin, Ont., First	32
Phoenixville, St. John's	32
204 N. Seventh St., Zanesville, Ohio	

Kutztown, Pa., Trinity	31
Royersford, Pa., Grace	31
Lebanon, Pa., Trinity	31
Columbia, Pa., St. John's	31
Lancaster, Pa., Emanuel	31
Hamilton, Ont., Trinity	30
Albert Lea, Minn.	30
Martin's Ferry, O., St. John's, Ger.	30
Delmont, Pa., Salem	30
Minneapolis, Salem	30
Sherodsville, O., Emanuel	30
Greenville, Pa., Trinity	30
Elizabethtown, Pa., St. John's	30
Zehenopie, Pa., First	30
New Castle, Pa., St. John's	30
Lansdale, Pa., Trinity	30
Bethlehem, Salem	30
Leighton, Trinity	30
St. Paul, Memorial	30
New York, Advent	30
Brooklyn, Reformation	30
Derry, Pa., Trinity	30
Philadelphia, St. Mark's	29
East Stroudsburg, Pa., Grace	29
Milwaukee, Lake Park	29
South Bend, Ind., Trinity	29
Miamisburg, O., St. Jacob's	29
Morrisburg, Ont., St. Paul's	28
Dunkirk, N. Y., Grace	28
Richland Centre, Trinity	28
Lancaster, Pa., Zion's	28
Waterloo, Ont., German Ch.	27
Allentown, St. Luke's	27
Mahone Bay, N. S.	27
Ada, O., St. Mark's	27
Minneapolis, Trinity	27
Galt, Ont., St. Paul's	26
Riverside, Ont., St. John's	26
Lancaster, Emanuel	26
Norristown, Trinity	26
Phila., Atonement	26
Port Wayne, Ind., Trinity	25
Freeport, L. I., Christ	25
Hazleton, Pa., Trinity	25
Dublin, Pa., St. Luke's	25
Red Cross Parish, Pa., St. John's	25
Freeport, Pa., Christ	25
Philadelphia, St. John's	25
Trappe, Pa., Augustus	25
Winnipeg, Manitoba, First	25
Souderton, Emanuel's	25
Milwaukee Reformation	25
Easton, St. Luke's	25
Albany, N. Y., Redeemer	25
Buffalo, Parkside	25
Phila., St. Simeon's	25
Zanesville, O., St. John's	25

appointed.

The year's missionary contributions of the societies were as follows: Advent, Lancaster, \$52.40; Trinity, Lancaster, \$278.00; Grace, Lancaster, \$137.71; Zion's, Lancaster, \$135.29; Emanuel, Lancaster, \$94.03; Christ, Lancaster, \$76.31; St. Mark's, Lancaster, \$35.09; Trinity, New Holland, \$36.05; Trinity, Ephrata, \$28.94; Trinity, Mount Joy, \$76.10; Christ, Elizabethtown, \$49.00; St. Paul's, Millersville, \$33.51; Salem, Lebanon, \$171.00; Holy Communion, Harrisburg, \$31.00; Trinity, Rohrerstown, \$16; St. John's, Columbia, \$72.00; St. Michael's, Strasburg, \$36.66; Zion's, Jonestown, \$27.50; Frieden's, Myerstown, \$25.00; St. James, Lebanon, \$10.80; St. John's, Centre, \$42.00; St. Paul's, Bowmansville, \$34.00; Palm, Palmyra, \$9.37; Zion's, Leacock, \$18.00; Junior Luther League, Reamstown, \$3.00; St. Mark's, Mechanicsburg, \$10.00; St. John's, Shiremanstown, \$34.75; Mrs. John K. Messner (no society), Denver, \$1.00; Grace Mission Band, Lancaster, \$7.00; Trinity Girls' Mission Band, Lancaster, \$27.00; Salem Congregation of Jonestown Parish, \$19.63. Total receipts, including \$21.59 offerings at the 1912 convention, and \$6.00 donation for Mission Study Books, \$1,655.73. Total expenditures, \$1,610.87. Mrs. George H. Grim, treasurer.

Miss Anna Swartzwelder reported \$352.94 raised toward the \$15,000 special Home Mission Fund. Mrs. George W. Genszler reported boxes of clothing, butter and eggs and fancy articles sent to Germantown, Home of Good Shepherd, and Topton. Mrs. Minnie Breneman stated that the balance of our \$500 pledged two years ago for the Porto Rico Chapel had been met. Mrs. Walter A. Heinlsh secured \$320.95 by the use of the dime folders in nineteen societies. Miss Clara Hartman reported six Memorials and five Life-Memberships for the year. Mrs. Sieger reported nine Mission Study Classes, with an enrollment of 108 members. Miss Anna Sener reported five Junior Societies, and that missionary exercises are held one Sunday out of a month, in seven Sunday schools. Mrs. Leibensperger stated that 2,350 booklets and 1,275 sets of leaflets had been sold during the preceding year. Six hundred and ninety subscribers to the Mission Worker were reported by Miss Alta Diller. Mrs. Emma M. Barr reported the value of the box sent to India as \$60.00, and cash to the amount of \$85.23, and the value of the Porto Rico box as \$30.00. Mrs. Sarah Halbach distributed 225 Mite Boxes, from which \$301.07 was received. Mrs. O. W. Weldner reported \$59.65 worth of laces sold. One death, that of Mrs. Jane Roland, Trinity, New Holland, was reported by Miss Clara Hartman. Mrs. C. N. McHose, of Lancaster, very ably conducted

## Lancaster Conference

Three new societies received into membership were, St. Mark's Dietrich Missionary Society, of Mechanicsburg; Wallmer's, of Jonestown Parish; and St. Mark's Junior Band, Lancaster. The societies were asked to contribute toward the \$4,000 needed for Rest Bungalows in India; and, although we have done well in the past in raising money toward the \$15,000 special Home Mission Fund, \$10. of this amount still remains to be secured, and we must again make the effort to do our part. Lancaster Conference ranks first in Life Memberships and Memorials; so we must strive to retain this place. It was decided to send a Christmas box to Porto Rico, and \$300 was voted for one year for the education of a young man for the Slav work. Chairmen for the Italian and Slav work were ordered to be



a Junior Missionary Class, using for her class eight of St. James' boys and girls.

MRS. WALTER A. MILLER, Rec. Sec.

## Synod of New York and New England

Fifteen new societies were added during the past biennium.

Hearty co-operation was promised with all the Synods of the General Council in an effort to raise \$10,000 for Home Missions, also in the erection of a Rest House for our missionaries.

Mrs. S. G. Weiskotten reported for the Eastern Conference, that the \$750 pledged for San Juan had been paid. Advent Society, N. Y., is supporting Miss Tatge. Five boxes were sent to India. Six hundred dollars had been raised for Home Missions, toward the \$15,000 fund, \$100 more than was pledged. The causes of Church Extension, Field Missionary, Inner Missions, the Slav and Italian work have been generously supported. There are 33 societies, with an enrolled membership of over 1,000. Three Junior Societies, 12 honorary members.

Total amount contributed, \$4,707.16.

Mrs. F. F. Fry reported for the Western Conference, which is comprised of 18 societies, with an enrolled membership of 980.

The pledges for the coming biennial are: \$250 for the education of a Slav student, \$213.50 for the completion of the wall in San Juan, Porto Rico; \$300 for medical missions and hospital maintenance; \$400 toward the support of a Field Missionary in Montana.

Total moneys contributed.....\$7,594.98

For Home Missions:

Eastern Conf. ....	\$1,155.63
Western Conf. ....	1,880.79

Total .....\$3,036.42

Foreign Missions:

Eastern Conf. ....	\$1,553.36
Western Conf. ....	2,968.03

Total .....\$4,521.39

Porto Rico:

Eastern Conf. ....	\$839.53
Western Conf. ....	342.60

Total .....\$1,182.13

### EASTERN CONFERENCE

#### RECEIPTS

Albany, Redeemer .....	\$573.50
Boston, St. Mark's .....	65.25
Brooklyn, Christ .....	83.82
Covenant .....	2.00
Grace .....	22.10
Holy Trinity .....	9.00
Incarnation .....	24.00
Mediator .....	1.00
Messiah .....	26.00
Nativity .....	1.00

Redeemer .....	375.75
Redeemer, Loyal .....	
Daughters .....	152.00
Reformation .....	49.60
St. Barnabas' .....	37.50
St. Stephen's .....	98.20
Corona, St. Bartholomew .....	98.20
Elizabeth, N. J., Holy Trinity .....	81.00
Freeport, Christ .....	44.00
Hartford, St. Paul's .....	1.00
Kingston, Redeemer .....	82.00
Mt. Vernon, First .....	8.00
Newark, Grace .....	111.65
New Britain, Reformation .....	12.93
New Rochelle, Holy Trinity .....	6.00
New York, Advent .....	325.88
Epiphany .....	182.60
Grace .....	2.00
Holy Trinity .....	1,163.98
Orange, Holy Trinity .....	10.00
Perth Amboy, Grace .....	1.00
Richmond Hill, St. John's .....	54.50
Summit, St. John's .....	20.00
Weehawken, Good Shepherd .....	14.50
Woodhaven, St. Luke's .....	14.50
Yonkers, Redeemer .....	11.50
Eastern Conference Society .....	97.77

Total receipts .....\$5,770.53

### WESTERN CONFERENCE

Binghamton, Redeemer .....	\$43.00
Buffalo, Atonement .....	92.00
Grace .....	41.00
Holy Trinity .....	922.37
Parkside .....	10.00
Redeemer .....	1,536.36
Resurrection .....	97.00
Luth. Churches .....	366.50
Dunkirk, Grace .....	68.75
Jamestown, Holy Trinity .....	115.00
Niagara Falls, Zion's .....	7.00
Rochester, Reformation .....	3,630.01
Trinity .....	77.00
Utica, Holy Communion .....	127.00
Redeemer .....	174.40
Redeemer, Sewing Society .....	91.00
St. Paul's .....	60.00
Western Conf. Missionary Soc. ....	97.59

\$7,525.98

Interest from bank .....	6.46
Offerings at Biennial Convention, Newark ..	41.08

Total receipts .....	\$11,344.05
Cash on hand, October 15, 1911 .....	169.61

Grand total .....\$11,513.66

### DISBURSEMENTS

Grand total receipts .....	\$11,513.66
Church Extension .....	\$893.58
Inner Missions .....	735.89
Slav Missions .....	644.45
G. C. & Synod Special Funds .....	885.69
Memberships, G. C. Society .....	135.00
Eastfield Miss. ....	424.68
Gen. Fund .....	1,691.05
Porto Rico .....	943.35
Foreign, Salaries Missionaries .....	2,296.50
Medical .....	1,416.92
Scholarships .....	615.00
Miscellaneous—China .....	1.00
Rest House .....	12.50
General Council .....	223.54
India .....	49.00
Not. G. Council .....	60.00
India Box .....	104.37
Girls' School .....	21.00
Japan .....	49.00
General Fund .....	166.84

Total disbursements .....\$11,366.35

Cash on hand, General Fund, October 15, 1913 .....	\$147.31
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MARY W. BECKER, Treasurer.





GROUP IN ATTENDANCE AT THE CONVENTION OF THE EASTERN CONFERENCE, N. W. SYNOD, CHURCH OF THE REFORMATION, MILWAUKEE, WIS., OCTOBER 20

## Synod of the North-west Eastern Conference

There were twenty-five delegates present at the convention held October 20-23.

Treasurer reported receipts amounting to \$419.78, and disbursements, \$394.17.

The women came up to the 1 per cent. per capita toward the \$15,000 fund for Home Missions. The amount pledged was \$300.

The society voted \$300 toward the support of a field missionary in Wisconsin, \$25 for the Japan work, and \$25 for the Rest Houses in the Koti Girl Hills, India.

A free-will offering was made for a window in a new church at Marshall, Wis.

Mrs. WILLIAM E. BLACK, Secretary.

## Eastern Conference

SYNOD OF NEW YORK AND NEW ENGLAND

The seventh convention, in the Church of the Messiah, Brooklyn, was well attended, 28 of the 33 societies sending representatives. A number of visitors and pastors were also present. The president, Mrs. S. G. Welskotten, in her report, appealed for individual interest. She said, in part, "We cannot carry out the larger plans of our Synodical and Federation societies, unless we lay special stress on individual work. We must educate our people. We

cannot expect our women to co-operate if they do not understand and know about the great work to be done, hence, I would recommend: First, that we strive to put the MISSION WORKER into every home; second, that the local societies purchase and distribute the various tracts and leaflets which our Literature Committee issues; third, that we use the *Missionary Topics*; fourth, wherever it is possible, form Mission Study Classes; fifth, instruct the children, either in Sunday school, or form Junior Societies."

To meet our share of the \$10,000 asked for by the General Council Society for advance work, and also our pledges for Foreign and Porto Rico work, it was decided that each one of our 1,000 members be asked to contribute a penny a day. Two societies were received into membership.

Receipts for the year were: Home Missions, \$738.58; Foreign Missions, \$503.90; Porto Rico Missions, \$143.50; Porto Rico boxes, \$220.00; India lace sales, \$208.72; Italian postcards, \$106.91.

The convention, as a mark of appreciation of the faithful services rendered by Mrs. S. G. Welskotten, the retiring president, during her term of office, voted unanimously to take out a Life-Membership in the General Council Society.

## Central Conference Synod N. W.

The recommendations were: First, that we again pledge \$300 for Home Missions; second, for Foreign Missions, \$100; third, for Porto Rico, \$50; and fourth, that we encourage the work of the Inner Missions; fifth, that we support the circulation of our literature, especially the MISSION WORKER, and the Monthly Program Booklets, and that Mission Study Classes be organized. Urgent appeals were made for the Parsonage Fund for San Juan, and for the Rest Home in the Kotogiri Hills, India.

The treasurer reported receipts amounting to \$953.28, with a balance of \$100.37.

Four societies support either a native worker or a scholarship, and the society in Albert Lea gave \$50 for a Life-Membership in the Church Extension Society.

Mrs. S. S. SOTT, Secretary.

## Norristown Conference

Hospital Fund .....	\$423.25
Hospital supplies .....	152.15
Foreign Missions .....	217.53
\$15,000 Home Mission Fund.....	709.45
Home Missions .....	242.53
Medical Missions .....	84.00
Church Extension .....	230.75
Slav Student Fund .....	272.00
Inner Mission .....	55.00
Porto Rico .....	173.69
Italian Mission .....	49.00
Japan Mission .....	99.56
Lace Industry .....	54.50
Orphans' Home .....	57.86
Life Memberships .....	40.00
In Memoriam .....	25.00
Special .....	7.50
Annual dues .....	58.00

Three new societies make a total of 34 women's and 12 junior societies; 661 on the Cradle Roll.

The total receipts were \$3,084.95; expenditures, \$2,997.93; balance in the treasury, \$87.02.

A new departure from the accustomed order was the omission of the reading of the reports of the congregational societies, and the substitution of printed reports interspersed with interesting five-minute addresses by the General Council chairmen of the Corresponding Committees. This relieved the monotony of the reports and created new enthusiasm for the various causes.

Seven Life-Memberships and one membership "In Memoriam" were reported for the year.

Resolutions were adopted looking toward the organization of missionary societies in all the congregations still unorganized and gaining recruits for the deaconess cause.

An every-member canvass, to secure subscribers for the MISSION WORKER, was earnestly urged, and to raise our portion of the \$15,000 Home Mission Fund of the General Council.

The series of portraits, beginning with that of Henry Melchior Muhlenberg, were recommended to our Sunday schools and congregations, and greater activity is to be shown in securing more "Life" and "In Memoriam" memberships during the next year.

ELLA B. KEBCHER, Rec. Sec'y.

## Philadelphia Conferences

In her report, the president, Mrs. E. R. Cassaday, said: "During a recent political campaign, the opposers of a certain candidate issued a little booklet, with these words on the cover: 'What Mr. S— has done for our city.' On opening the booklet all the leaves were found to be blank.

"I am not a candidate for any office; but if my enemies were to publish a booklet entitled, 'What Mrs. C— has done for our Missionary Society,' the pages would not be blank, for my sins are generally those of commission.

"I imagine I see on the first page of this booklet the accusing words: 'She has formed seven new committees in this Conference Society in the past two years.' I plead guilty, ladies, and when you hear the reports you will know why I am proud of every one of them.

"Another point is this. On one of the back pages of my 'booklet,' I read: 'She led a Mission Study Class six Saturday afternoons in Lent. This never was done before. (And then in letters of blood): 'The book she taught was not written by a Lutheran.'

"Again, I am not repentant. The book was an excellent Home Mission Study Text-Book, and underwent the sterilizing process of passing through our own Publication House, before it reached our innocent hands. That Mission Study work was my Lenten offering; 60 of you from 18 churches joined the class, and found the meetings so interesting that we could hardly close them after a two-hour session.

Miss Mann (whose report will be published in our next issue, which will be dominantly Home Mission in material—Eo.), made a strong plea for large gifts: \$1,600 was our share of the special \$15,000 fund, but only \$934.57 was raised. Is this a satisfactory result from a conference which represents 30 congregations and 1,600 women?

Mrs. Annette S. Woll, chairman of the Lace Department, reported \$429.12 as the total amount on the sales of India laces. Mrs. Mary F. Heldrich reported that the Slav Mission Board had applications pending for student aid, which the Board had been obliged to decline for lack of funds.

The chairman of the Junior Missionary Committee, Mrs. T. W. Kretschmann, reported 10 schools as having monthly 15-minute missionary programs.

Mrs. M. F. Trexler reported for the Home Mission and Porto Rico Box Committee, a box sent to Bethesda Leper Home, South America, by Church of Holy Communion; value, \$10. From St. Mark's, for Porto Rico, value, \$91.15; and one from Incarnation, value \$25.

Mrs. Margaret Zinner reported that this conference has 5 "In Memoriam" and 8 Life-Memberships in the General Council Society. Mrs. E. R. Cassaday, the retiring president, was made a member by the Conference, and Miss Annette S. Woll by her mother, Mrs. Adolph Woll.

As a pioneer in the mission study department, our retiring president, Mrs. Cassaday, has demonstrated in a conspicuous way what substantial practical results may come from faithful and persistent efforts along this line. Instead of making unfavorable environment to be an excuse for abandoning the field, as so many Christian people do these days, and removing to more congenial surroundings, she has heroically remained at her post of duty, and turned seeming defeat into noble victory.

A Committee on Deaconess Work was appointed, with Mrs. W. P. M. Braun as chairman, and one on Mission Study, with Mrs. E. R. Cassaday as chairman.

AMELIA H. LEURY, *Rec. Sec'y.*

### Treasurer's Report

From November 1, 1912, to October 31, 1913	
By balance .....	\$71.50
By receipts .....	3,762.20
<b>Total .....</b>	<b>\$3,833.70</b>
By disbursements as follows:	
English Home Missions, General Fund....	\$487.77
\$15,000 Fund .....	722.13
Portable Chapel, Chicago.....	50.00
Church Extension Fees.....	45.00
Church Extension, General Fund.....	45.00
Church Extension, Three Life Members...	150.00
Lutheran Hospice (Inner Missions).....	30.00
Settlement House (Inner Missions).....	262.00
Fees to Inner Mission.....	7.00
Orphans' Home (Inner Mission).....	50.50
Student Work, Muhlenberg.....	24.00
Italian Mission .....	123.50
Slovak, General Fund.....	121.00
Slovak, Educational Work .....	5.00
Porto Rico Mission, General Fund.....	77.75
Porto Rico, Church Wall.....	128.00
Porto Rico, Parsonage Fund.....	25.00
German Home Missions.....	14.00
Foreign Missions, India, General Fund....	403.68
Foreign Missions, India, Rest House.....	25.00
Foreign Missions, India, Lace Industry....	59.50
Foreign Missions, India, Hospital Fund....	450.62
Foreign Missions, India, Hospital Supply...	50.85
Foreign Missions, India, Medical Work.....	133.00
Foreign Missions, Japan.....	51.85
Bethesda Home for Lepers.....	52.00
Life Membership in General Council Society	60.00
In Memoriam .....	25.00
Interdenominational H. M. Council.....	10.00
Anti-Mormon Movement .....	10.00
Immigration Work (General Synod).....	2.50
American S. S. Union (Non-Lutheran)....	3.00
Dues to Synodical Society.....	34.00
Bills rendered .....	61.80
<b>Total .....</b>	<b>\$3,749.45</b>

### Not included in above Report

Sales of and Supplies for India Lace.....	\$357.98
India Educational Fund .....	62.16
Profit on Cards, etc., Italian Work.....	300.00
Contributions and Membership Fees, Italian Work .....	160.00
Inner Missions .....	2,282.80
<b>Total .....</b>	<b>\$2,286.94</b>

MARY WEIDEN, *Treasurer.*

### Conventions

Greensburg Conference, February 12th, Latrobe.  
Allentown Conference, April 2d, St. John's, Easton.  
Western Conference, Synod N. Y. and N. E., April 16th, Grace, Dunkirk, N. Y.  
Wilkes Barre Conference, April 16th, St. Paul's, Wilkes Barre.

Penna. Synodical, May 20th, Emanuel, Pottstown, Pa.  
Reading Conference.  
Chicago Synodical, June 3d and 4th, South Bend, Ind.

### LUTHERAN LEAFLETS

THE STORY OF MUHLENBERG'S LIFE-WORK, by Mrs. Laura Scherer, Copenhaver, written for the boys and girls of our Sunday Schools. Price only 75 cents per 100, postpaid; (8 pages), 2 cents each.

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A WHITE CHRISTMAS, Porto Rico. Price, 2 cents each; 15 cents per dozen; 40 cents per 100. Sunday School Series No. 3.

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A model Constitution and a leaflet, entitled "HINTS ON HOW TO ORGANIZE A NEW MISSIONARY SOCIETY," will be furnished free by the Organizing Chairman, Mrs. M. J. Heber, 159 Frederick St., Berlin, Canada.

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

### ORNAMENTAL BUTTONS

This is a badge which is being worn by many delegates to our Synodical and Conference conventions, and by many persons during the interim, as

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