

Volume XVII

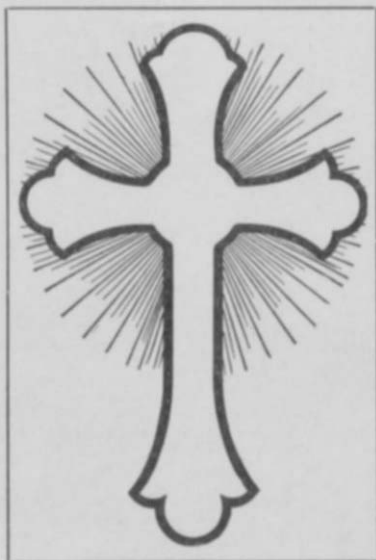
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LUTHERAN THEOLOGICAL SEMINARY

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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  
Published Quarterly at 2323 N. Seventh St., Philadelphia, Pa.

# Lutheran Mission Worker

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Organized 1911

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# Lutheran Mission Worker

VOLUME XVII

PHILADELPHIA, PA., MARCH, 1914

NUMBER 2



CHRIST AND PILATE: "ECCE HOMO" BEHOLD THE MAN!  
THE MASTERPIECE OF THE ARTIST CIGERI

## For Me to Live Is Christ

For me to live is Christ; my pride  
Has shrunk and vanished, placed beside  
That great humility which brought Him down  
From Heaven's glory to a thorny crown.

For me to live is Christ; I died  
With Him who once was crucified.  
The old I died; the new with Him revived;  
My life is now from Him alone derived.

For me to live is Christ; His life  
Has come to end the bitter strife  
Of all the evil with the good in me,  
And give me sure and perfect victory.

For me to live is Christ; not self;  
The world, its pleasures, honors' pelf,  
I count but very dross. Their brightness dim  
When once compared with my new view of Him.

For me to live is Christ; that foe  
My old-lime temper, source of woe  
To me and mine, has given place to His—  
And meek and gentle Jesus' temper is.

For me to live is Christ; my will,  
Unbroken, strong, determined still,  
Is yet transfused with Christ. His loving voice  
Becomes my arbiter of every choice.

For me to live is Christ; His peace,  
With'n my heart, has caused to cease  
The fret and burden of my daily care—  
The cure for worry is the life of prayer.

For me to live is Christ; the pain,  
Before so bitter, now is gain.  
With Him to suffer, with Him bear the cross,  
How great a joy in what I once called loss!

For me to live is Christ; His power  
Is grace sufficient for each hour.  
Whate'er the work, where'er the way may lie,  
I cannot falter with the Master nigh.

For me to live is Christ; His love  
Constraineth me, that I should move  
To save the lost, to love the sinner vile,  
Remembering that I, too, sinned erstwhile.

For me to live is Christ; O Death  
There is no sting now in thy breath.  
Jesus has conquered Death, that last of foes;  
Abounding Life forever with Him rose.

For me to live is Christ; O Life  
Of glory at the close of strife!  
With Christ forever! Bliss beyond compare!  
'Tis gain to die, for Life beginneth there.

—Courtenay H. Penn.

# A Lenten Meditation—Your Masterpiece

BY MISS ANNETTE M. KAEHLER, BUFFALO

The paths that lead to the world's great masterpieces are worn by eager feet. One observer stands before a noble work of art. He glances casually at the supreme achievement of a lifetime, nods a slight approval, remarks an exquisite touch of color here, a graceful line there, and passes on, none the richer for his experience.

Another, a pilgrim, stands silent and respectful in the presence of great art. He stays where he may study its every detail, drinking in the beauty, searching for the truth, schooling his soul to profit by the lesson taught. When at last he turns away, it is with fresh faith and hope in his heart, new courage to execute his own masterpiece, whatever it may be, with the same faithfulness and sincerity the master artist has used.

This is the Lenten Season. The pilgrimage of the year brings us again to that sacred cloister where we contemplate the supreme Masterpiece of God's Unspeakable Gift, the atoning death of Christ Jesus. We are borne along with the eager throng that crowds its doors. Shall we amble idly through? Shall we glance with the curious at that vision of Master-Love? Shall we remark, with the casual observer, its perfection and beauty—and check off in our mental note-books another experience shared, another mile-stone passed? Or shall we grasp with eager and grateful hearts this opportunity of abiding with God's people for the study of His best Gift?

And while we linger in the cloister, while the heart is bowed in silent adoration, the soul stirred by the vision of man's great need and God's greater bounty, will we not hear His voice, "Take My yoke upon you and learn of Me."

We may learn of Him, potent in the lives

of men to-day, by looking at the modern masterpieces in His followers. The world is full of noble copies of that Calvary scene,—of faithful lives and heroic deaths. Surely there is time in our Lenten pilgrimage to take a few hours aside to "learn of Him" in the lives of His twentieth century missionary apostles. While we are sharing the special privileges of the Passion Season, and the vision of the crucified Christ is vivid before us, surely we can fan to flame the spark of missionary interest among our friends, feed it with the richest fuel—Facts—until it becomes a consuming fire, and burning words of Christ have become burning deeds for Christ, and our Lenten meditation, our "hour apart," has become a Pentecostal quickening in the lives around us.

## THIS MEANS MISSION STUDY

A suggestion to you.

Ask six or seven of your closest friends to join you in a six weeks' study of Christian missions.

Choose the book that appeals most to you, and get six or seven copies of it, with the admirable "helps" suggested in *THE MISSION WORKER*.

Meet once or twice a week, for one hour only, and study together.

"Pray without ceasing," and make the book your own possession for all time.

You will thus fulfill your own "Masterpiece."

The department chairman of Mission Study invites correspondence, and will cheerfully answer questions relative to books for study, helps, etc. Address Mrs. F. A. Kaehler, 998 Main street, Buffalo, N. Y.

## The Church Extension Leaven In America

It is a fact not generally known, and when known not sufficiently appreciated, that the Protestant denominations of the United States trace most of their church organizations directly to home mission and Church Extension efforts.

Four-fifths, five-sixths, seven-eighths, and even nine-tenths, according to the respective official statistics, came to their birth, or were saved from early death, by home missionary and Church Extension succor. It comes to be a most pertinent question, Where and what

would these great ecclesiastical bodies be, but for that helpful agency? To more than one of them, instead of the thriving churches and kindred agencies which now dot the land, their only memorials would be a few sequestered cemeteries full of early graves, over which might be justly written the inscription, "Sacred to the memory of the \_\_\_\_\_ Congregation, which died of poverty and neglect." These unquestioned facts should be less novel than they are to many well-informed Christians. A great scholar in Church history confessed to the



writer, when first made acquainted with them. "I never dreamed of it." To the credit of home missions and Church Extension, therefore, should stand the undoubted truth that an overwhelming majority of Protestant Churches owe their being to its nurture and care.

And what does such a fact mean in the religious development of the country? Figures here are eloquent; they palpitate with life. In the year 1800, the United States had one evangelical communicant in 14.50 of the population. In 1850, that ratio had grown to one in 6.57; in 1870, to one in 5.78; in 1880, to one in 5; in 1890, to one in 4.53; and in 1900, to one in 4.25. In other words, evangelical church membership increased three and one-half times faster than the population in less than a hundred years. Between 1800 and 1900, population increased 11.8 fold. In the same period, evangelical communicants increased thirty-eight fold. From 1850 to 1890, population increased 170 per cent., while evangelical communicants increased 291 per cent.

This exhibit of religious progress cannot be paralleled in the history of God's kingdom in any land or any age. Was it only a hundred and thirty years ago that Voltaire, in Geneva, had said: "Before the beginning of the nineteenth century, Christianity will have disappeared from the earth"? Was it less than a hundred years ago that American infidels were prophesying that the Church would not survive two generations in this country? But "the Church is an anvil that has worn out many a hammer."

#### Churches Have Not Been Pauperized

It has often been asked, sometimes with the accent of doubt, whether the volume of missionary aid sent from the East into the West has not discouraged self-help in the aided churches? This danger was wisely averted by the LOAN feature of the Church Extension plan. The people were not to be treated as helpless, when such treatment would have made them so. This error, so deadly to self-sacrifice and even to self-respect, was soon discerned, and for the greater part of the missionary century, the invariable condition of receiving Church Extension help has been the largest possible measure of self-help on the part of the aided church. And nothing for many years past has been more fundamental in the policy than its effort to steadily reduce the amount of Church Extension aid to a vanishing point, by building up the grace of self-help to the stature of complete independence.

Under this wise policy, church after church has received the aid of the Society, and gradu-

ated from its rolls. It has passed over from the condition of a beneficiary to that of an auxiliary, and is now a cheerful contributor to the Extension fund.

#### Patriotic Results of Church Extension

Yet, gratifying as this result has been among the fruits, even more than this is true. In a country like ours, every moment it is true that in a government of the people, and by the people, and for the people, nothing counts for so much as high ideals of duty. With these enthroned in the thought and life of its citizens, a nation may meet almost any shock, from within or from without. And nothing has yet been discovered on earth, or revealed from heaven, that has power to create higher ideals of duty than Christianity and the obligations it inculcates. It is thus that Extension Societies, whose sole function is the planting of churches, enter into the hidden life of a nation in ways that political parties cannot enter, and which even Christian men are sometimes slow to appreciate. Not only law, order, temperance, respect for the Lord's Day, security of life and property, and the claims of humanity are thus conserved and fostered, but the instinct of patriotism itself, in the highest and divinest sense, in which the very life of the nation consists, finds its nursing mother in the Church of Christ. Eliminate, for instance, from Western society the silent moral forces, all of them practically the creation of the Churches; the respect for law which they inculcate; the temperance they practice and help to enforce; the safe-guarding of the young; the security of property and life; the cultivation of high moral ideals; the claims of humanity which they teach and practice;—blot out all those forces which make up the *morale* of a commonwealth, socially, religiously and politically, and something of the immeasurable value of the Church Extension movement, as related to order, morality, civic virtue and national prosperity, will be appreciated.

#### Church Extension and Foreign Missions

The immediate and continuous need of foreign missions is a haze of supply, both of money and of men. That all-important base must be found principally in America, and among the churches planted and yet to be planted by home mission and extension work. Dry up this source of supply for a single year, and missions in Africa, China, Japan, India, Turkey, and the Islands, would droop like willows cut off from their water-courses. And what is true of money is equally true of men. Native pastors have been raised up in considerable numbers, but the need of American-

**MRS. COTTMAN HAS GIVEN \$1000 TO THE EXTENSION FUND**

trained missionaries continues and increases. Thus the kinship and oneness of home and foreign missions are demonstrated to the joy of both. Certain forms of speech, which are found convenient and even necessary to distinguish their operations apart, have sometimes obscured this truth. It is well to remind ourselves that in the last command of Christ there was no "home," there was no "foreign." "All the world" was the field; and the Christian who believes in home missions, but not in foreign, is as far from the mind of Christ as he who believes in foreign missions and not in home. The two are one, and as seamless as the Master's robe.

The future of the world is pivoted on the question whether the Protestant Churches of America can hold, enlighten, purify, the people born or gathered into its great compass.

If this continent is to be saved to Christ, and if the immeasurable power of its resources and its prestige is to be insured to the cause of the world's conversion, the critical bulk of the work must be done now. The decisive blows of conquest must be struck now. For reasons of exigency equally imperative with

those which crowded Jerusalem upon the attention of the Apostolic pioneers, this country stands first on the roll of evangelical enterprise to-day.

Ours is the elect nation for the ages to come. We are the chosen people. Ours are the promises, promises great and sure, because the emergency is great. We cannot afford to wait. The world cannot afford to wait. The plans of God will not wait. These plans seem to have brought us to one of the closing stages in this world's career, in which we can no longer drift with safety to our destiny.

#### Conclusion

"He who goes through a land scattering blown roses may be tracked next day by the withered petals that strew the ground. But he who goes through a land scattering rose-seed, a hundred years after leaves behind him a land full of fragrance and beauty for his monument." The home mission and Church Extension Societies go through the land scattering seed, in every grain of which God has hidden not merely the promise of fragrance and beauty, but bread of life, for the millions of America, and ultimately for "all the world."

## Our Own Quarter Million Extension Fund

BY REV. CHARLES L. FRY, D.D.

The \$50,000 which came into the treasurer's hands of the General Council Society for Church Extension, during the past year, as the largest sum he has ever received in any twelve months, was by no means made up entirely of contributions, hence does not represent that much net gain for the work. A large part of it came from loans repaid and from properties sold.

If the 50,000 pyramids recently sent out would bring in an average of a dollar each (to do this, many will have to contain two, three, four and five dollars to make up for deficiencies), this \$50,000 income at Easter would make glad the anxious hearts of a long waiting list of applicants, for loans which are sorely needed. Every cent of our present quarter-million fund is out at work, and if we had double this amount, what glorious progress could be made! Isn't it an infinite pity that the Church, among the great denominations in America, which has by far the largest number of its people to gather, has by far the smallest fund for Extension operations?

A rapid survey of the wide field through which the Extension loans have thus far been

distributed in the Pennsylvania Ministerium includes Wilkes-Barre, Scranton, Washington, D. C.; Trenton, Atlantic City, Wildwood, Harrisburg, Eden, Palmerton, Hershey, Philadelphia.

In New York and New England it includes Brooklyn, Newark, Syracuse, Yonkers, Dunkirk, Boston, Mt. Vernon, Elizabeth, Elmira, Perth Amboy, New Britain, East Orange. In the Pittsburgh Synod, Ashtabula, McKeesport, Tuscarora, Natrona, New Castle, Carrick, New Kensington, Conway, Pittsburgh. In Ohio, Toledo, Coshocton, Cleveland, Defiance. In the Chicago Synod, Anderson, Lafayette, Aurora, Austin, Detroit, Chicago. In the Northwest, Milwaukee, Duluth, Sioux Falls, LaCrosse, Racine, Kenosha, Janesville, Minneapolis, St. Paul, Beloit, Superior, Fargo, Bismarck, Mayville, Cedarburg, Madison, Livingston. On the Pacific Coast, Portland, Seattle, The Dalles, Tacoma, and the new Pacific Seminary. In Canada, Montreal, Toronto, Ottawa, Guelph, Hamilton, Galt, Berlin, Victoria, Vancouver, Winnipeg.

Big business like this, transacted on a continent-wide and international scale, has outgrown its swaddling bands, and entered upon

HANG UP A MAP MARKING THESE TOWNS WITH GILT STARS

its full maturity. Hence it imperatively needs a capital to correspond, of at least half a million. Have we no one able and willing to set the high-water mark of individual gifts at \$20,000? Or do all Christian givers of that class belong to other denominations?

Several persons have recently entered the ranks of contributors of \$1,000 apiece, and this kind of givers must grow less scarce as the quadri-centennial year of Protestantism's inauguration approaches, with its jubilee fund of two millions. So, too, the several recent legacies must be multiplied by many duplications, and the annuity roll must largely increase.

#### Pastors are Share-holders

The following is a list of pastors who hold an annual or life membership. Their honored names cannot fail to be a stimulus, not only to their brethren, but also to the laymen and women of their congregations and their acquaintance, whose interest in the Church Extension cause ought to be vital and practical. Those names which have been transferred to the Church triumphant are indicated by the special designation.

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#### NORTH WEST

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#### PACIFIC SYNOD

J. A. Leas.

#### CENTRAL CANADA

M. J. Bieber.

### A BEQUEST IS GOOD

It would be a splendid thing for you to remember the Church Extension Society in your will. You have been helping in the work, but after your death the work will need to go on just the same. A liberal bequest for Church Extension would be a more enduring monument than a mausoleum of marble or granite. Our legacies have been too few thus far.

#### Form of Bequest to the Society

"I give and bequeath to the Lutheran Mission and Church Extension Society the sum of \$\_\_\_\_\_, for the general purposes of said Society."

### BETTER THAN A BEQUEST IS OUR ANNUITY PLAN

By this method you can give while you live, and yet enjoy an income from your money at full rate of interest, payable semi-annually. At your decease the money becomes the property of the Society. Write for details of the plan.

#### A THIRD OPTION

### SENDING CHECK FOR \$1000

With the year 1914 persons have begun sending \$1,000 checks toward accumulating an adequate loan fund by the time 1917, our great quadri-centennial arrives. We have both men and women who could enter this honor role. No better investment of \$1,000 could possibly be made.

#### WRITE TO-DAY

The Lutheran Mission and Church Extension Society, 805 Drexel Building, Philadelphia.

# The Biggest and Best Business on Earth

This old world boasts of some gigantic business enterprises, but even for mere bigness the Church of Jesus Christ surpasses them all.

The Church is biggest *financially*. She has more capital invested, and vastly larger annual receipts and expenditures, than any other institution on earth.

The Church is biggest *numerically*. No other enterprise has as many members in the firm, or is serving such large numbers.

The Church is the biggest *producer of other business*. The by-products of the Church have been the great commercial enterprises of the ages. The per capita commerce of Christian lands is more than double that of lands where the Church is not known.

The Church offers the *best opportunities*

and the biggest dividends on investments. The promised interest is 30, 60 and 100 fold. This is guaranteed by One who has never broken His word.

The Church is not only the *biggest and best business on earth*, it is the *greatest Corporation with the greatest Leader of the ages*. It is a corporation with a trust, in the real meaning of the term. It holds its charter from the King of Heaven, and is the only corporation that exists solely for the good of all mankind. It is built up, held together and inspired to action by the greatest Leader, the Lord Jesus Christ. It is the one corporation that will never fail, for it is built on the Rock of Ages.

Lend all possible personal aid to the work of Church Extension.—*Selected.*

## Churches of What Sort?

Ordinarily we underestimate the effect produced on the public mind by the character of a Church building. As a matter of fact, the building is by all odds, the most important piece of external advertising which a Church can have. It ought, therefore, to be given far more thought, and more discerning thought, than is usually bestowed upon it. The first element in the case is the site. It is a piece of folly almost equal to an impiety, to put a Church building on a lot which is hidden from view, or is otherwise grossly unsuitable. It pays to give any amount of time and pains and any securable amount of money in order to put a Church in just the right location. A difference of a few hundred dollars in a small town, or a few thousand in a large one, is of no consequence whatever, when put over against the loss involved in choosing a poor site.

As to the building itself, its size is the first thing to be considered. A diminutive building is, so far as its influence extends, a handicap. Irrespective of its beauty, it gives an impression of pettiness, which is hard to overcome. I do not believe in recklessness, but I do believe in a holy boldness in the matter of securing dignified and substantial Church buildings.

I have not spoken especially of the matter of graceful architecture, but I would be willing to undergo any reasonable amount of agony to escape adding another to the aggregation of freaks found in the "eclectic" and "composite" ecclesiastical structures of our country. And almost equally important is the matter of keeping the Church and the grounds in thoroughly good condition. Weather-beaten paint, rotten side-walks,

a ragged lawn, and rickety steps attract attention, but not precisely of the kind desired. The condition of the Church property is usually a pretty fair index of the condition of the Church's life.

There are certain special features too, which have in them large publicity value. For instance, there is the tablet giving the name of the Church and its services. Sometimes it is of such a sort as irresistibly to suggest a self-respecting, dignified, active, and discriminating organization. In other cases, it is shabby, or so small, or so staring, or so cheap looking, as to repel rather than attract.

In certain communities, it is profitable to add the word "Welcome," or something of that sort. I am, however, a little hesitant on this point. The Church which says "Welcome" outside, and freezes you when you get inside, would have done better to say nothing at all.

I believe also in a Church bell. I would stipulate, however, most earnestly and belligerently, that it be ample in size, of the finest metal, of a low pitch, and that it be rung with moderation and discrimination.

Though only a fraction of the community may habitually attend a given Church, a very large portion of them find their way, on one occasion or another, through its doors. If, when there, they can breathe air not utilized at a previous service, and have a comfortable seat to sit in, and carry away a sense of harmony of color and Churchliness of form, they may not be more impressed than by a Church where the converse of these things is found, but their impression will surely be of a very different type.—*The American Missionary.*

## Pungent Pages From Tom's Diary

### Which Tells a Church Extension Story Founded on Fact

EDITED BY THE LATE REV. W. A. PASSAVANT, JR., THE FIRST SUPERINTENDENT OF THE WORK  
(REPUBLISHED BY REQUEST)

*Friday, Aug. 1st.* Got here to-day. Our moving only came yesterday, and we had to eat dinner out of some pie-pans and a tin-cup. It was just like a picnic, and I don't see why Mama cried after Pop went down town. The people next door have a goat. Their boy's name is Mike.

*Saturday, 2d.* I don't like this place some, and I don't see why Pop left Topton; 'cause everybody liked him and our big church was full of crying people when he went away. They say forty thousand people live here, but not one person speaks to Pop on the street. I guess they don't know he's a missionary, and has come more'n a thousand miles to start a Church in this town. We're going to have church in a hall. Pop made me put all the old paper scattered on the floor in a barrel. I'm going to sell it and buy a goat. It was awful hard carrying chairs up the narrow steps to the third story. Pop bought a soap-box to put on a table for a pulpit. He says he'll cover it with a cloth. People must like to go to church if they climb up those steep steps. I'm awful tired, and old Topton is lots better'n this new place.

*Sunday, 3d.* We went to church early. Pop put a big card outside the door telling there was Church up in the hall. Mama fixed the cover for the box, only it didn't cover it all. We had no Church Books, they hadn't come yet. But some people came. All the chairs was full, and they made some seats with two boards on chairs. Pop shook hands with everybody after church. One man said he was from Philadelphia. Two little girls and their mother said they'd come to the new Sunday-school. They was from Chicago. Some was from Ft. Wayne. I don't know where that is. At dinner Pop said: "Well, I call that a splendid beginning. I think we will have forty members from the start." In the evening there was nine members in the hall, not counting our family. Pop had the blues.

*Saturday, 30th.* That goat butted my arm so I couldn't write. Lettie and Sallie go to school now, and our house is fixed up. Mama says I must make up my mind to like this place, so as to help her like it. There was tears in her eyes when she said it. Pop goes out every afternoon "to make calls," he says.

Last night he showed Mama his worn out shoes, but he said smiling: "I've got a list now of forty-six Lutheran families, and a gentleman gave me \$25 for a pulpit, to-day." I wonder why Pop's coat looks so shiny?

*Sunday, 31st.* We had an organ and singing in church to-day. I counted fifty-two there. Our new Sunday-school was after Church. Mama had one class, and Miss Lucas from Nebraska had us boys, me and Mike and Geo. Muller and his brother. There was some little kids in another class, only they didn't read in the Testament. I don't like Sunday-school just at dinner time.

*Thursday, Oct. 23d.* The Missionary Superintendent came yesterday. Pop told Mama that maybe we'd get a Church of our own now. They was away all day. Mama told Mrs. Muller that she hoped he'd buy parsonage too, for \$35 a month rent for a little six-roomed house made a big hole in the salary the Mission Board paid. I didn't know people had to pay for living in houses. I heard Pop and the Superintendent talk till the clock struck twelve, 'cause I had cramps.

*Friday, May 1st.* Pop took me to see them moving a house from the front to the back of our new church lot. We're going to live in it, soon's its fixed. They're digging a big hole for the cellar of the new church.

*Wednesday, 13th.* Mama says she thinks collecting money for Churches makes people bald. Pop's forehead reaches nearly to his collar, but he was real jolly to-day for Mr. Nolton in the Bank subscribed \$500. When he laughs in the evening, and helps me and sisters with our lessons, then we know people gave money for the church. Sometimes he sits all evening with his head between his hands. That's when he's not collected some.

*Saturday, June 20th.* The carpenters stopped work on the church. They said: "The boys hadn't any more money." It looks inside just like a barn, 'cause there's no floor nor plastering. Pop said at dinner: "I know I can't collect another dollar in this town, for I've been everywhere. And yet we must finish the church, because \$15 a month hall-rent, and the interest on the money borrowed to buy this lot, will be too much for our little congregation. What to do, I don't know." He and Mama

went over in the church. They was there over an hour, sitting on two nail kegs, talking.

*Sunday, 21st.* Pop asked the Church Council to meet at our bouse to-morrow.

*Tuesday, 23d.* After supper the Council went over in the church. I beard 'em say it would take a thousand dollars to finish it. Mama sent me to bed, but there was a stove-pipe bole in the floor and I listened. They was praying and old Mr. Kunkle was saying: "Oh, Lord, in Thy wisdom lead us to friends who will help us. Thou hast brought us so far, we pray Thee to show us how this Thy house may be finished." Mama found me on the floor. I guess I fell asleep.

*Wednesday, 24th.* Pop rushed into the room with a little paper book, shouting to Mama, "Mollie, our prayers are heard. I think we can borrow enough from the Church Extension Society to finish our church. Why didn't I think of it before? See, here is a list of the churches they helped to build last year. I'll write to Philadelphia at once." Mama told me how this Society gave Mission Churches like ours, money to use, *without any interest*, for five years. When it is paid back, it is given out again to help others. If I had money that's what I'd be—a 'Stenson Society.

*Saturday, July 3th.* My four fingers are hurt bad, and a squib burnt off part of my eyebrow, and Lettie's dress was afire. But we had lots of fun. Last week they put a mortgage on the church—I didn't see 'em do it, and I can't find where it is—and Pop sent off to the 'Stenson Society a big envelope tied with red tape and splotches of sealing wax on it; and to-day he got back a thousand dollars from them. It was the loan he'd been talking and praying about. He just danced 'round the kitchen with Mama in his arms, and bought us ten packs of shooting crackers, and Mama made us ice cream and cake. Hurrah for the 'Stenson Society.

*Sunday, Nov. 1st.* Our new Church was dedicated to-day. It was jam full of people. It is a beauty, and everybody says so. Pop says, "She's just as pretty as a swan on a lake." Anyhow we're out of that old hall, and the 'Stenson Society did it!

\* \* \* \* \*

The Lutheran Mission and Church Extension Society, for whose work offerings are to be gathered in the pyramid mite-boxes during this Lenten season—is made up of individuals, Mission Societies, Sunday Schools and Classes, contributing five dollars a year to its treasury. Fifty dollars secures a certificate of Life Membership. Are you a member? Address the new office, Rev. Charles L. Fry, D.D., 805 Drexel Building, Philadelphia.



## I Am the Immigrant

Since the dawn of creation, my restless feet  
have beaten new paths across the earth.  
My uneasy bark has tossed on all seas.  
My "Wanderlust" was born of the craving for  
more liberty, and a better wage for the  
sweat of my face.

I looked toward the United States with eyes  
kindly kindled by the fire of ambition, and  
heart quickened with new-born hope.

I approached its gates with great expectation.  
I entered in with fine hope.

I have shouldered my burden as the American  
man-of-all-work.

I contribute eighty-five per cent. of all the labor  
in the slaughtering and meat-packing  
industries.

I do seven-tenths of the bituminous coal mining.  
I do seventy-eight per cent. of all the work in  
the woolen mills.

I contribute nine-tenths of all the labor in the  
cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

I make half of the tobacco and cigars.

And yet, I am the great American problem.

When I pour out my blood on your altar of  
labor, and lay down my life as a sacrifice  
to your god of toll, men make no more  
comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof  
of the fabric of your national being.

My children shall be your children, and your  
land shall be my land, because my sweat  
and my blood will cement the foundations  
of the America of 'To-morrow.

If I can be fused into the body politic,  
the melting pot will have stood the supreme  
test.—FREDERICK J. HASKIN.

# "Scum O' The Earth"

BY HERBERT HAVEN SCHAUFFLER

At the gate of the West I stand,  
On the side where the nations throng.  
We call them "scum o' the earth":  
Stay, are we doing them wrong?  
Young fellow from Socrates' land,  
You, like a Hermes so lithesome and strong,  
Fresh from the master of Praxiteles' hand?  
So you're of Spartan birth?  
Descended, perhaps, from one of the band,  
Deathless in story and song,  
Who combed their long hair at Thermopylae's pass?  
Ah, I forgot the straits, alas!  
More tragic than theirs, more compassion-worthy,  
That have doomed you to march in our "immigrant  
class,"

Where you're nothing but "scum o' the earth"!

You Pole with the child on your knee,  
What dower brings you to the land of the free?  
Hark! does she croon  
That sad little tune  
That Chopin once found on his Polish lea  
And mounted in gold for you and for me?  
Now a ragged young fiddler answers  
In wild Czech melody  
That Dvorak took whole from the dancers,  
And the heavy faces bloom  
In the wonderful Slavic way;  
The little dull eyes, the brows a-gloom,  
Suddenly dawn like the day.  
While watching these folk and their mystery  
I forget that they're nothing worth!  
That Bohemians, Slovaks, Croatians,  
And men of all Slavic nations,  
Are "polacks"—and "scum o' the earth."

Genoese boy of the level brow,  
Lad of the lustrous, dreamy eyes  
Astare at Manhattan's pinnacles now  
In the first, sweet shock of a hushed surprise.  
Within your far-rapt seer's eyes  
I catch the glow of the wild surmise  
That played on the Santa Maria's prow  
In that still gray dawn  
Four centuries gone.  
When a world from the wave began to rise!  
O, it's hard to foretell what high emprise  
Is the goal that gleams  
When Italy's dreams  
Spread wing and sweep into the skies!  
Caesar dreamed him a world ruled well;  
Dante dreamed Heaven out of Hell;

Angelo brought us there to dwell;  
And you—are you of a different birth?  
You're only a "dago" and the "scum o' the earth."

Stay! are we doing you wrong,  
Calling you "scum o' the earth,"  
Man of the sorrow-bowed head,  
Of the features tender yet strong,  
Man of the eyes full of wisdom and mystery,  
Mingled with patience and dread?  
Have not I known of you in history,  
Sorrow-bowed head?  
Were you the poet-king, worth  
Treasures of Ophir unpriced?  
Were you the prophet, perchance, whose art  
Foretold how the rabble would mock  
That Shepherd of spirits, ere long,  
Who should carry the lambs on His heart  
And tenderly feed his flock?  
Man, lift that sorrow-bowed head,  
Lo, 'tis the face of the Christ!  
The vision dies at its birth;  
You're merely a butt for our mirth;  
You're a "sheeny" and therefore despised  
And rejected as "scum o' the earth."

Countrymen, bend and invoke  
Mercy for us blasphemers;  
For that we spat on these marvelous folk,  
Nations of darters and dreamers,  
Scions of signers and seers,  
Our peers, and more than our peers.  
"Rabble and refuse" we name them,  
And "scum o' the earth" to shame them.  
Mercy for us of the few young years,  
Of the culture so callow and crude,  
Of the hands so grasping and rude,  
The lips so ready for sneers  
At the sons of our ancient more-than-poor!  
Mercy for us who dare despise  
Men in whose loins our Homer lies;  
Mothers of men who shall bring to us  
The glory of Titian, the grandeur of Husa—  
Children in whose frail arms shall rest  
Prophets and singers and saviors of the West.  
Newcomers all from the eastern seas,  
Help us incarnate dreams like these.  
Forget, and forgive, that we did you wrong.  
Help us to father a nation strong  
In the comradeship of an equal birth  
In the wealth of the richest floods of the earth.  
—THE MISSIONARY VOICE.

## The Church's Social Ministry

What is the Church doing today in the matter of social reform? Certainly it has a positive position and work in this matter. It has undertaken important studies of social conditions throughout the country, which easily match the efforts of professional social workers.

The Church has come out in pronouncements upon certain economic conditions, which might well have been set forth by the workers themselves. They could not have been more emphatic and concrete. But perhaps the chief function of the Church in these matters is that of supplying the men and the women who are the leaders in social reform affairs. The study of over a thousand professional social workers, as to Church affiliation, shows that of those who were associated charity workers, 92 per cent. were mem-

bers of the Church.

As a matter of fact, the Church practically controls, through its membership, nearly every great philanthropic movement of any consequence. Glance at the list of directors and verify this statement. Practically all of the money that goes to the hospitals, orphan asylums and charitable institutions of various kind, comes from Church people. Without them these could not exist. Recognizing that there is a great work to be done, in the matter of social reform, which must reach down to fundamental things, let it not be forgotten that the wounded in life's battle must meanwhile be cared for. To these the Church ministers freely. At the same time it is developing most of those who will fight for the bigger things in social reform.—The American



# Three Boxes Comparing Notes

## A Candy Box, A Flower Box, and A Pyramid

BY MISS RACHEL LOWRIE

(This triologue may be given by one person, lifting up each of the three boxes in turn, as it speaks; or, better still, by three persons each holding up the respective box.)

**Candy Box** (briskly)—I hardly need an introduction, so well am I known among rich and poor. I begin by being a favorite in the nursery, but I also go to school, to afternoon teas, and to luncheons, and what would Christmas be without me? I suppose I am classed as a luxury, but not necessarily an expensive one. To be sure, you can pay as much as a dollar a pound for me. If you wish, but, on the other hand, one can get an "All-day Sucker" for one cent. Can you imagine a more economical luxury than that?

**Flower Box** (disdainfully)—How sordid! You may talk if you like about "economical luxuries." There's nothing economical about me, and I glory in it. Yet I am lavished upon debutantes, I pass hurriedly to and fro between lovers, and I add glory to the graduate. Up the aisles of dim cathedrals I am carried to the altar; but my sweetest ministry is to the sick. I do not often find my way to the very poor, but my humbler, unboxed variety sometimes get there.

**Candy Box**—For all your boasting, I doubt if as much money was lavished on you last year as on me.—Now, don't contradict and I'll tell you why. It's because the poor don't buy you as they do me. And, since there are millions more poor people than rich, of course, in the end that counts. Why, there's hardly a child in our cities so poor that he doesn't have a penny to spend on candy. Didn't I laugh last Sunday when I went to Sunday School in a little fellow's pocket, and overheard one of the primary teachers whisper, "Don't ask that child for a contribution; he's so poor." I rubbed up against the penny which my boy had brought for the offering, and said softly, "Let's drop this in the slot for some more candy on the way home."

[Enter Pyramid.]

**Candy Box** (interrupts herself and raises her lorgnettes)—Hello, midget! Who are you? Are you a luxury, or a necessity, and how much did people invest in you last year? Excuse me if I smile!

**Pyramid** (timidly)—Oh, I'm only a Lenten Pyramid. If I were considered either a luxury or a necessity, I might fare better. I heard

you mention Sunday School, so I stopped to listen. Nobody's expected to put much in me. If they were, I wouldn't be made so small.

**Flower Box** (contemptuously)—What are you for, anyway?

**Pyramid** (frightening, and speaking fast and animatedly)—Oh, *that's* no mite—it's mighty! I am to journey across the continent, to erect churches and chapels, for evangelizing our great American frontier!

**Candy Box** (incredulously)—Say! aren't you a little off your base?

**Pyramid**—No, I'm right squarely on the Home Base. What breaks me is that the money comes in so slowly. Is life such a struggle to you?

**Candy Box**—No, indeed! People fall over each other trying to invest money in me!

**Pyramid** (desperately)—And I, with so many responsibilities on my shoulders—

**Candy Box** (pityingly)—There, there, now, don't feel so bad! But you're good not to grow bitter over it. Here's my friend, the Flower Box, always jealous because I get more attention than she does; and you, who are really neglected, seem to bear no malice.

**Pyramid** (hesitatingly)—N-n-no. But would you mind telling me how much a year you get from the people of the United States?

**Candy Box** (carelessly)—Search me!

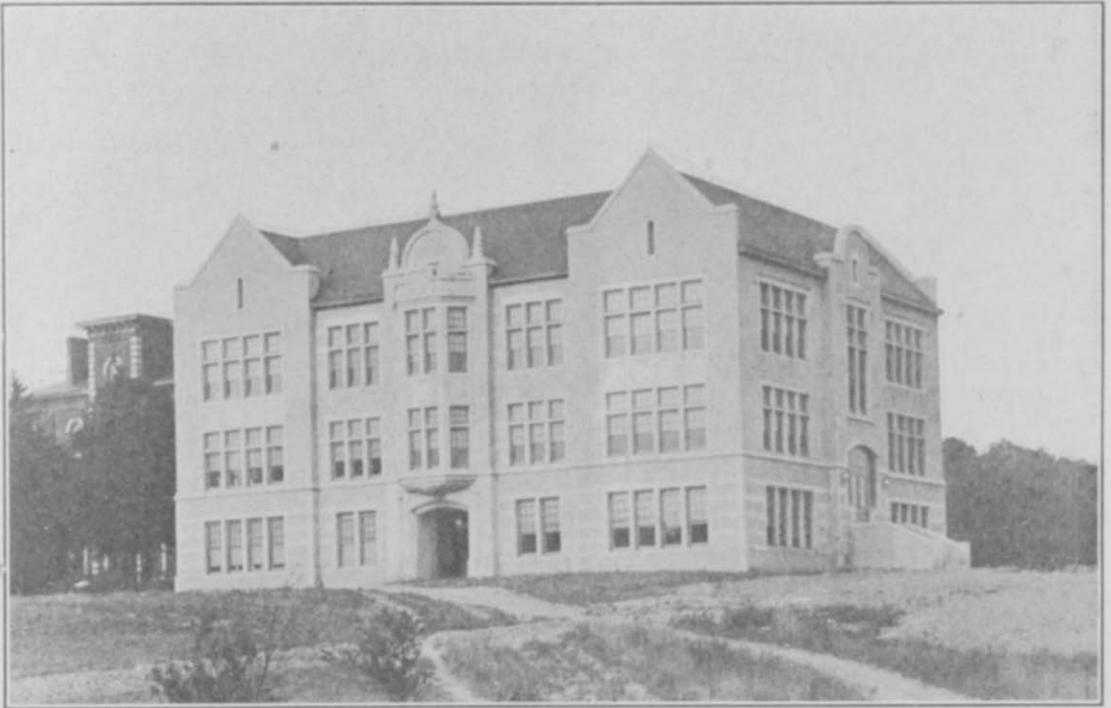
**Pyramid** (brightly)—I will! And the Flower Box, too.

[Draws from Flower Box a long slip of paper on which has been stenciled in large, black figures, \$65,000,000; and from the Candy Box a proportionately longer strip, with the figures, \$134,756,000. Holds the papers up so that the audience can read the figures aloud.]

**Pyramid** (sadly and slowly, addressing the audience)—So much for candy and flowers! (Draws a similar, but very narrow and short slip, out of the slot in the Pyramid.) So little for me!

And I am told that almost all these candies and flowers are bought either by or for women and girls. If they denied themselves even *half* they now spend in that way, we could evangelize the world in this generation. What madness! Surely, "this kind goes not out save by fasting," as well as by prayer. This pertains very manifestly to this Lenten season.—Adapted by Chas.

## Thiel College Summer School



NEW ADMINISTRATION BUILDING, THIEL COLLEGE, GREENVILLE, PA.

Arrangements are now being made again to hold a Summer School at Thiel College this year. The commodious new administration building erected last year will give ample room for large classes. The beautiful location of the college makes this a desirable spot where our Lutheran people may enjoy a vacation week's outing to study under competent leaders in pleasant social relations, open-air recreations, etc.

The best teachers and lecturers obtainable will be secured. Special stress will be laid on

the department of women's work, in order to meet the growing demands for such instruction and inspiration.

No date has yet been fixed, nor have the details been worked out, but those interested may be assured that a Summer School to meet the present needs of the Church will be conducted at Thiel College next summer. Why not plan to spend your holiday week on the lovely campus at Greenville? For particulars address the chairman, Rev. F. S. Beistel, Thiel College, Greenville, Pa.

## Lutheran Week at Mt. Gretna, August 8-15

When the State Militia comes to Mt. Gretna for drilling purposes, the city-bred and town-bred soldiers, who have been penned up in their places of business for a year past, rather like the novelty of living in tents for a week. The camp scene looks quite picturesque, with the setting of the dark green woodlands as a background, and the waters of Lake Conewago sparkling in the distance.

The accommodations of our own Summer

School party, at the Chautauqua Inn and the cozy cottages equipped with toilet conveniences, are more comfortable than tents, although there is just enough of forest simplicity, about the whole place, to lend the zest of rustication amid Nature's out-of-doors. Come and see the charm of this popular pleasure resort for yourself, during our inexpensive holiday week, August 8-15.

As for the ladies at Mt. Gretna, if you



This picture of the Men's Discussion Group of last August does not include all the sixty pastors who were registered, because some happened to be away when the photograph was taken. But enough are here to give you some idea of what an amount of life and zest must be infused into the Summer School party by such a jolly set of men as this! It was hard enough for them to "keep still" during the two or three seconds that it took for the snap-shot, and the instant when the photographer shouted "that will do," you would no longer recognize the crowd as being the same dignified lot who appear before you.



This group of junior workers discussed the "Why and How" of Missions for Juniors, at Mt. Gretna, last August, under Mrs. E. C. Cronk's leadership. The photograph was taken by Rev. W. L. Stough, of Philadelphia, and is here presented by his courtesy.

could have seen them on the broad piazza of The Inn, at the time of the "red and green" prize contests one afternoon, you would have echoed the sentiment of one of the on-lookers, "Well, I never imagined that there could be such genuine exuberance in an assembly of Lutherans!"

Why not anticipate for yourself the enjoyment of this ideal vacation week, at an inexpensive pleasure resort where fashion is de-

throned? Write without delay, to reserve your rooms. Since no deposit is required, there is no possible loss, and much certain advantage. The total cost of everything at Mt. Gretna, as heretofore, including the \$2.00 registration fee, is less than two dollars a day, to those staying for the week, as all are urged to do. Address the chairman, Rev. Charles L. Fry, D.D., Lutheran Church Extension Office, Room 805 Drexel Building, Philadelphia.

## No Such Lutheran Laymen's Gathering Before

BY REV. CHARLES L. FRY, ONE OF THE ATTENDANTS

The United Synod South leads the van of American Lutheranism in the sphere of its laymen's missionary advance (its women's, too, for that matter), and the General Council is by no means following close behind it. The splendid gathering of men in Columbia, S. C., a fortnight ago, sets the standard of missionary conventions far beyond the reach of northern Lutheran attainment as yet, but no more potent incentive could possibly have been given us, and we are mightily indebted for the large value received. The registration fees of over seven

hundred delegates, each of whom was gladly willing to pay his own travelling (long distances in many cases) and hotel expenses for three days, supplied a generous fund for procuring speakers representing every phase of English Lutheran Church work on this continent. Hence the program was wonderfully comprehensive, and the effect is beyond measurement. When the State Legislature of the great Commonwealth of South Carolina, then in session in Columbia, the Capital, unanimously voted an adjournment of that body in order to attend this convention of missionary laymen, such a

signal event is significant indeed, and marks the occasion as being quite out of the ordinary. Dr. E. C. Cronk, the chairman of the Executive Committee, deserves unstinted praise for his outstanding leadership in the southern development along missionary lines, clean out of sight of anything we have to show in comparison. Having long been in close touch with the federated forces of American Protestantism, both educational and missionary, he is a conspicuous example of how much good can be derived from these forces for specific application to our own denominational life. And every last man in the United Synod, without one solitary exception among its representative pastors, attests most heartily the great benefit which has come to the churches, all along the line, from the federated movement. All the speakers at the convention, who alluded to the federation of Protestant missionary forces in the South, assigned it first place among Lutheranism's assets for doing its own missionary work.

When it is remembered that the total membership of the United Synod South is 50,000 communicants, which is less than two district conferences of the Pennsylvania Ministerium alone, and less than one-third of the single Ministerium as a whole (hence only *one-tenth* of the General Council), the missionary achievements of our Southern brothers are truly a rebuke to our own meager showing, whether on the home or foreign field. Here is a concrete illustration of what the every-member canvass and the weekly duplex offerings will accomplish, if pressed for universal adoption with as much persistency and zeal as have been exerted in every Synod of the South. Nobody among them would think for a moment of ever going back to the old-time method (if method it can be called, when method is really the one thing which it radically lacks) of church finance. Many of the congregations have doubled their efficiency as factors in the kingdom, not as a mere temporary spurt or spasm, but by a *new principle* which has come to stay, and to develop more and more. The beautiful thing about this gain is that it is to be counted as the Church's permanent dependence.

The all-underlying thought which pervaded the three days' program in South Carolina was distinctly spiritual. This was reiterated frequently at every session, both in the addresses and the prayers. Not one of the prayers was confined to any set formula, nor was the spirit of supplication confined to the beginning and end of any session. In fact, there was nothing stereotyped about the convention at all. Whilst thoroughly Lutheran, in its whole tone and temper, there was a refreshing freedom

from "convention-ality," which will make its influence felt in other bodies, which had representatives there. Doctor Kaehler will quote it in New York and New England Doctors Wolf and Gotwald and Long will quote it in the General Synod. Doctors Ramer and Drach and Fry will quote it throughout the General Council, and it will be a wholesome leaven.

The spiritual life was shown in three phases on the three days. First its source, second its growth, third its fruitage. Missions in every phase, local and general, home and foreign and inner, were presented as the one supreme business for which the Church itself was founded on this earth. All the problems, civic, industrial and social, which now confront our own America, including the tremendous immigration movement, were shown to have their final and only solution here. The application of that living, regenerating, transforming Word, which is "the power of God," to existing conditions in every sphere. If applied in heathen lands—that is foreign missions; if applied in the great frontier sections of our own land—that is home missions; if applied in the submerged districts of the cities in which we ourselves dwell—that is the inner mission. But in each case it is identically the same remedy, for there is no other under heaven, and it must be applied by human hands. This is big business, incomparably the biggest on earth. This is "a man's job," this is a "woman's sphere" in the very highest sense.

[Editor's Note.—The federation movement means quite as much for efficiency and for stimulus to the missionary work of the church's women as of its men. Our own General Council Society realized this from the very outstart, and by unanimous vote entered into constituent membership with the allied bodies of Protestant women in America, both in the home and foreign departments, and our elected representatives on the various sub-committees have been going to New York for the meetings there, with great profit to themselves and to the work. A memorable feature of the recent Toledo convention was the presence of women holding official positions in the General Synod Society, the United Synod South, the United Norwegian, and, of course, the Swedish Augustana Society, with which we are in organic union. When all the Lutheran women's societies in America shall definitely federate, for mutual acquaintance and counsel, this will mark a long step in advance. Meanwhile, the federation spirit which is in the air, through the influence of Protestant bodies of every name, is a potent force to that end. The result of all its effects thus far has been only good—and conspicuously



LUTHERAN WOMEN'S BODIES JOINING HANDS AS MISSION WORKERS

*An Incident at Toledo that is Prophetic*

(Reading from left to right, Mrs. Emmy C. Evald of Chicago, Mrs. T. D. Dahl of Minneapolis, Mrs. K. B. Shaffer, Ph. D. of Ohio, Mrs. E. C. Cronk of South Carolina, and Mrs. C. L. Fry of Philadelphia)

good.

Surely it is a noteworthy sign of the times that even the Missouri Synod itself, in its official English organ, and the Joint Synod of Ohio, in its official German organ, are present-

ing to their people leading editorials on "A Federation of All Lutheran Synods in This Country." What could be a better way to celebrate the coming quadri-centennial of Protestantism's beginning in 1917?

## Not Merely Ladies' Aid

BY WILLIAM H. HARGROVE

In its work for the local Church, the Missionary Society does the work of an aid society. It never forsakes the local church. Like charity, its work begins at home; and still following the noble example of charity, the Missionary Society does not allow its work to stop there. However, it aids the local church more than the Ladies' Aid. It does fully as much financially for the local church, while at the same time it affords the women of the local

church the opportunity of development, from coming in contact with the uplift of the world, at home and abroad. The Aid Society is concerned simply with raising money for the local church, hence is only a commercial club for the church. The Woman's Missionary Society will raise the same amount of money or more, besides offering the ladies something to think about and to feel deeply over—in other words, it ministers to the spiritual.

## An Itemized Statement of Account

*The Lutheran Church in America, Dr.*

*To the Federation of Protestant Bodies*

For the following list of goods received:

All our Laymen's Forward Movements  
All our Women's Missionary Societies  
All our Young People's Organizations  
All our Junior and Children's Bands  
All our Organized Adult Bible Classes  
Normal Classes for Teacher Training  
Cradle Rolls and Home Departments  
Summer Schools (Mt. Gretna, Gettysburg, etc.)  
Mission Study Classes and Text Books  
Student Volunteer Conventions and Enlistments  
Plans for an Annual Every-Member Canvass  
All our Weekly Offerings for Benevolences  
Co-operative Plans on the Foreign Field  
Co-operative Plans on the Home Field  
The "Neglected Fields Survey" in the Far West

*Creditor*

By Graded System of Sunday School Instruction  
By Movement for Bible Teaching in Public Schools  
By Appreciation, Interest, Prayer, Co-operation



# China and Japan, To-day and To-morrow

BY HAMILTON W. MABIE, NEW YORK

No one can think intelligently of China and Japan who does not think of them in terms of the future. You who knew them last year do not know them to-day; you who understand them only as they are seen to-day, will not understand them to-morrow. So swift is the movement of the drama that there is no time to shift the scenes, hardly to change the costumes, though the members of the assembly, which the other day, elected a President of China, wore foreign dress. The great wall stands, but it no longer shuts out the world. In many cities the great gates are barred at night, but within the walls the forces of change are ceaselessly working. No one can see China who sees only the disorder, the uncertainties and the perplexities of a people compassing in a few crowded years the evolution of half a dozen generations.

With the political convulsion, which has swept over the land, there has been an uprooting of all the old ideals. The Chinese have abandoned the form of government in which they have been moulded for ages, and are seeking the new ideals and the new form of republican representation of the Occident. Everything is in a state of change, ready to be fashioned in new moulds. The Church has a tremendous task there to guide these fluent forces into the channels of righteous and liberal government. And with the political upheaval has come a religious crisis; a decay of belief in the religions of the past, which give no help toward the solving of moral problems.

## Big Latent Capacities

To see China, even for a moment, one must not only see that vast landscape, but realize the wealth and power that sleep in the soil. One must not only see that vast population, but discern its habit of patient and indomitable industry, its ancient and settled local democracy. One must know something of those resources of character which are always the decisive forces in individuals and in nations: the capacity for endurance, for growth and for achievement, in an ancient people full of unspent vigor, and capable of renewing and surpassing the exploits of their creative age. A German observer, who has recently studied the people at close range, has expressed the opinion that in no other country are there finer elements of future citizenship than in China.

Local organization in China is a long-established habit; national organization is passing through the agonies of birth. In Japan the

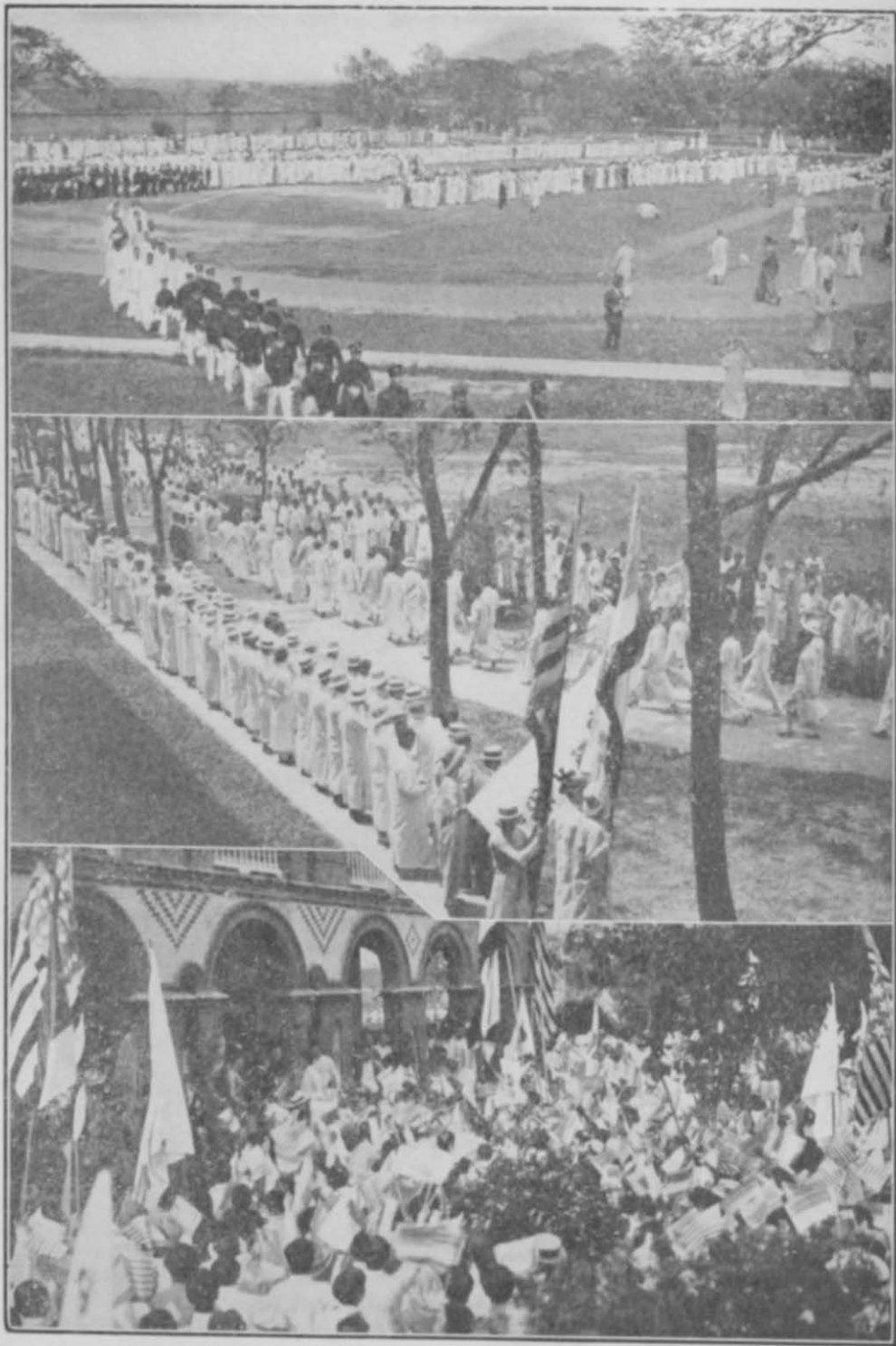
one hundred and twenty-second Emperor is on the throne, and in organization and discipline the Empire stands beside Germany. Patriotism is a religion; every resource can be summoned at a moment's notice to the aid of the nation. The dramatic story of modern Japan, of which men still remember the first chapters, has elements of epic range and interest. A nation moving forward as one man, choosing its lines of development, selecting its methods and its tools, seeking knowledge wherever it may be found throughout the world, and applying that knowledge with clear intelligence to its conditions. When a nation not only commands its resources like a great business organization, but brings science and trained intelligence to solve its problems and develop its wealth, no man can set a limit to its growth.

The Japanese are the most assimilative people in the world. They are oriental in situation, but occidental in mind. The reign of the late Emperor was the "Era of Enlightenment." The people who had sat in the darkness of medieval and feudal ideas had seen a great light, and had abandoned the orientalism of centuries, and adopted the occidental habit of thought and mode of action. Religious freedom had been given, but the nation, while it had steadily rose in intellectual progress, had as steadily sunk in morality. To check this retrogression, schools were established in every city and village, but in spite of these, immorality increased.

## Adrift From Ancient Moorings

Now for the first time Christianity has been recognized as one of the religions of the Empire, for it is felt that Christianity gives the remedy which will accomplish the moral regeneration of the Empire. Our Christian schools are strong moral centers. The scholars in them imbibe Christian ideals, even when they do not accept Christianity itself. The government cannot teach religion in its schools, and this gives the Church an unique opportunity.

Here, then, are two countries which had developed civilization of a high order before Christianity appeared, which have made rich contributions to the common fortunes of the race. One of them suffered a long arrest of development, while the other fostered its arts and cherished its customs in seclusion, and has re-entered the field strong in the elements of power, old in years but young in spirit, in ambition, with visions of unlimited develop-



Courtesy of "Missions" Magazine

Stirring Scenes at Nanking, when news of recognition by the United States was received. At top, forming into marching order, on campus of Union University. Centre, awaiting arrival of students from the government schools. Bottom, jubilation before the American consulate.

ment in a future, neither remote nor uncertain.

To deal with these rising nations on the basis of the vital and industrial statistics of to-day would be as short-sighted as were the calculations of those who, a generation ago, thought that our own country had reached the limit of its wealth-producing capacity, and did not know that it was standing on the threshold of an unparalleled prosperity.

#### The Future is a Long One

In dealing with China and Japan we are standing on the threshold of half a world rising to power once more. To-day is of small consequence; to-morrow is of incalculable importance. Let it be said a thousand times that no policy is practical unless it is just and right; that all other policies, however apparently effective for the moment, sow the seeds of alienation and hatred, and set the stage for the tragedies of the future. If you wish my hand in the hour of my strength, you must give me yours in the hour of my weakness.

When we think of China and Japan we are bringing into view the scene of the most significant history of the time, its most pressing problem, its most glorious chance of pushing on the fortunes of humanity, of bringing in the kingdom of God. Yesterday the Mediterranean was the highway of civilization; to-day the Atlantic is the channel for the swift intercourse of the world. A few weeks ago through the Panama Canal its waters met the waters of the Pacific, and the fulfillment of Goethe's striking prophecy was begun on the Isthmus; to-morrow the Pacific will be the scene either of the world-wide rivalry or the fellowship of the nations.

Yesterday the Pacific was a lonely ocean across which a frail craft was sometimes blown by tempests. To-morrow the paths across the western sea will be as familiar, if not as crowded, as the ocean lanes across the Atlantic. To-day these powerful Far Eastern races need our help; to-morrow they will be our rivals, or our partners, in the great human enterprise which we call civilization. To-day they are our friends; whether to-morrow we shall stand on a basis of common principles, drawn together more and more by common ideals of life, and common possession of the Christian faith, or whether we shall drift apart in alien and antagonistic civilization, depends on the harmony between our national policies and the teaching of the men and women whom we call missionaries.

#### The Meaning of Missions

Missionary work has ceased to be a department of Church work and has become the

Church in action. And the missionary is no longer simply a preacher to individuals; he is a statesman in the largest meaning of that great and often misused word,—a man, that is, who stands not for an interest nor for a class, nor for a period of time, but for the supreme interests, for all people, and for all the future. He foresees what is coming and makes ready for the new age. The men who went from the centers in Judea and on the Mediterranean, to teach Christianity to the powerful races in the north and west, did not know that they were safeguarding the most precious possessions of the ancient world, by making them dear to those who were soon to become the masters of that world. We are not dealing with our future masters when we send our Christian faith to the peoples of China and Japan; but we are giving to the peoples, who in the near future are to hold a great share of the fortunes of humanity in their keeping, and who are to have a great share in making or marring our own highest fortunes, reverence for those Christian principles and truths which make our own life safe and sweet.—*The Spirit of Missions*

## THE GOAL OF THE MISSION WORKER 15000 Subscribers

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EACH CHAIRMAN IS ASKED  
TO KEEP A CAREFUL LIST  
OF ADDRESSES, WITH DATE  
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LECT RENEWALS PROMPTLY.  
WE MUST HOLD OUR PRESENT  
FRIENDS, AS WELL AS MAKE  
MANY NEW ONES.

WILL YOU HELP?

# The Weak and Wicked Wing Lu

BY FANNY L. KOLLOCK



Wing Lu had tried to commit suicide and had almost succeeded. That he did not succeed was the fault of the missionary—the foreign doctor who was always interfering with the happiness of the Chinese people. Why could he not let them alone?

For some time now it had been difficult to beat a wife thoroughly. As every one knows, a wife must be beaten if she is to be of any real use. Then came that interference about the children. So surely as one allowed the children to attend the foreign school, the foreign teachers tried to prevent their being married young; and when one has an opportunity to dispose of a daughter at a good price, what difference does it make about her husband? What if he is old, or sick or wicked? He is a husband who can pay well, and what more is necessary? That the children continually begged permission to go to the foreign school made it all the more troublesome.

But surely the climax was reached when one could not even kill himself, without interference from the foreigners. When the doctor first found Wing with the blood running from his wrist at a great rate, Wing Lu supposed he thought it an accident, and said to him:

"I did it myself; I will die!"

"No you won't," said the doctor, and began work on the wrist which Wing Lu had slashed. Of course, he had had no experience in committing suicide before, and hardly knew whether the wrist was a good place to cut or not, but the blood came along nicely, and he was thinking that he would soon be quite dead, when this foreigner changed the course of action.

When the doctor had his wrist all bandaged, Wing Lu again said:

"I will die," and shut his teeth tight together, so that none of the foreign medicine might slip down his throat; for once you swallowed their medicine you had to get well—people always did. The doctor again said:

"You are no more dead than I am. Take this medicine."

Now Wing Lu could not have his word disputed like that, and with the intention of saying: "Yes, I AM dead," he opened his mouth. Then he gave up hope, for the medicine slid down his throat that very instant, and he knew he had lost his chance to die. No

use now in even tearing the bandages off; the medicine was down, and he might as well live comfortably as uncomfortably, for live he must. Still, he might have helped himself more had he been of firmer character, for later events showed how very weak minded he really was.

## Wing as a Christian

Things happened just as one might expect of a person who would allow a foreigner to make him live against his will. The next thing the village knew, he had accepted the religion of the foreigners and had burned his idols. Then the men of the village decided that Wing Lu must be taught how very foolish and wicked he was.

They came to his home the night after he burned his idols, and dragged him and his family out, before they set fire to the house, as he had to his idols. This was not because they did not want him to be hurt, but because a man like Wing Lu might be just weak enough to stay and be burned, and if he had lived because the foreigner said he must, he could just live the life they chose for him now.

While the house burned they tied Wing Lu, his wife and his two sons to trees, where they could have a good view of the fire. If they like fires so well as to burn idols, a house made a much larger blaze than the idols. After the house was burning so that there was no danger of its going out, they untied the family and turned their attention to the wife first.

But when they began to beat her she cried out loudly:

"I'm not a Christian! I'm not a Christian! I worship the gods. Only see!" And from the folds of her dress she took out a tiny idol which she had saved when her wicked husband destroyed the others. This cleared her of blame, of course, and they let her off with just enough to show her how dangerous it is to have a husband who is untrue to the gods, and who ceases to pay for worship at the temples.

The children came next. One clung to his mother, and said as she told him to say: "I worship the gods!" But the older one was stubborn like his father, a wicked child, for he said: "I am a Christian; I go to the Christian school and I worship the Christian God."

You will see from this how unwise it was to allow children to attend the foreign school where they learned such wrong things along with the real knowledge. The village men beat him till they thought he would die, and then turned to Wing Lu.



THE VILLAGERS DID NOT APPROVE OF THE FOREIGN RELIGION  
(Courtesy of "Mission" Magazine)

It was almost a pity that they had not attended to him first, because now the fire was dying down and things were not so exciting as they had been at first. They really did very little, considering how wicked he had been. They just beat him, and bound him, and rolled him into the ashes of the first part of the house which had burned down; then they went off to see whether there were any other wicked people who needed to be corrected and taught that the villagers did not approve at all of the foreign ways and foreign religion?

#### Death Escaped Again

Had they stayed, Wing Lu would have remained in the ashes much longer, but as soon as the men disappeared, Mrs. Wing Lu ran to help her husband; so it happened that only one side was badly burned. She was not a Christian—indeed, no—but it is the duty of a wife to help her husband, and then she was feeling angry at the men for having beaten her. Her disposition was not very good, of course, or she would have known that they were doing her a great kindness. Then, too, her husband had also been so agreeable of late that she almost enjoyed living with him. He had not beaten her for a long time, actually not since he took up with the foreign religion. At any rate, she rolled him out of the fire, untied him and then carrying the older boy, who looked as if he were dead, they went to her mother's house.

Now, her mother's people were Christians, but they had been Christians so long that the village men had given up trying to make them turn back. That was one of the hard things about this religion; once it claimed a person, he was lost forever, and all one could do about it was to show one's disapproval. You will admit that the Wing Lu family had had that fact demonstrated to them; there was no doubt in their minds about the feeling of the village men.

The foreign doctor was sent for and came promptly. He looked at the older boy, and when the mother wailed: "He is dead! It is the displeasure of the gods! He is dead!" The doctor snapped out:

"Dead, nothing! He is as much alive as

you are. No displeasure of the gods about it!"

You see how rude the foreign doctor was. Always disputing and making people live, when the gods wished them to die! What could the gods do against a spirit like that? And, of course, the boy did live, just as Wing Lu, when the doctor said he must.

Wing Lu himself was quite badly burned on the one side, and very lame from the beating. Altogether it should have been a lesson to him, but it was not. He was so weak spirited that he went right on being a Christian!

#### Wing's New Home

The next day, to his surprise and his wife's amazement, a company of men came to tell him that if he could pay for the material they would help him build a new house. Of course, these men were Christians—only Christians would be so foolish as to build a house for another man without any pay. Wing Lu did have money enough for the material, and the new house went up very quickly, much to Wing Lu's joy.

Before the older boy was well again, the younger one became very sick with fever, and every one thought:

"Now the gods will punish him by taking both sons away from him."

And probably they would have died, but that the foreign doctor would not allow them to die. The gods had not a fair chance. And even if they had died, it is doubtful if it would have done any good with so stubborn and weak a man as Wing Lu.

As soon as the sons were well they were put into the foreign school. Then as they went to and from school each day, the non-Christian children, and grown-ups also, reviled them. That is, they would come to the door and shout all the vile things they knew—all the curses, all the invectives, all the things which have no name, at these children going to a Christian school; and if a pail of dirty water was within reach, throwing that water upon them would impress still better upon their minds the fact that their neighbors did not approve of them. They did this so continually that the children knew of their disapproval—they really could

not help knowing it—but by this time even the younger one had acquired that weakness of spirit which characterized his father, so that neither of them reviled back again nor threw mud, as children of real spirit would have done.

And finally—would you believe it!—the mother became a Christian too; and one day when dinner was late and there was little fuel, she tossed that tiny idol, which she had saved before, into the fire, and as he burned away and made the rice boil faster, she said to him:

"That is the most good you have ever done me!" From which you can see that she was really no better than her husband after all.

#### What Came Of It All?

After a time the older boy began to talk about being a Christian preacher. He was but sixteen years old, but he had taught the younger boys in school for some time, and the foreigners said he might begin to learn about the preaching. At this time the younger boy was running errands for the foreign doctor, and was helping in many ways, so that his parents were not at all surprised when he came home one day, saying that he was going to be a doctor just as soon as he was old enough. And he was a good

doctor, too. People said he had that same way with him which the foreign doctor had; he would not let people die when they wanted to die.

Of course, this whole family were unfair to the gods. They burned their idols, and after that you could hardly expect the gods to keep them from taking up the foreign ways and foreign religion; it would be asking too much. And to-day—it is hard to believe but it is true—to-day almost every family in that village has at least one Christian, and many, many families have not a single one who worships the idols any more.

And all this but shows what happens when a foreign doctor is allowed to come into a happy, idol-worshipping, child-marrying, wife-beating, enemy-killing Chinese village. There is really very little chance of preventing it, for with a spirit like that of this foreign doctor, which spread to Wing Lu and all his family, and on through the whole village, a spirit that makes people live in spite of themselves, what can one do? As I said before, against a spirit like that the gods have no chance at all.—*Missionis.*

## The Story of Neesima

Neesima was the first Japanese who, at the peril of his life, secretly left Japan in 1864. He wished to go to some Christian country and learn about the Maker of heaven and earth. In the providence of God he landed in Boston and was educated by the Hon. Alpheus Hardy, a Christian merchant. He studied in Amherst and Andover, and after nine years, when Prince Iwa Kura and his embassy went around the world, young Neesima was asked to join the distinguished party in going through Europe. In this way he became intimate with the most eminent Japanese statesmen of his day, and they liked him, in spite of their aversion to his new religion, and tried hard to get him to enter the Government service, where he might have had a high position. But his heart was set on having a Christian college in his native land, and no offer of rank, and no bitter opposition could turn him from his purpose.

Here then was the man that God provided. When he reached Japan, with \$5,000 with which to begin the school, the official classes almost to a man opposed his plan, and the Buddhists were fiercely set against him. His foreign money to them meant foreign control—that is, the property and direction of the school would be in the hands of the missionaries, and to this no governor in Japan would consent.

Neesima could establish his school outside of foreign parts, only on condition that the whole property was legally his, and no missionary could teach in such a school, except as an employee of Mr. Neesima at a fixed salary paid by him. The school must belong wholly to a Japanese, and no foreigner could own a foot of the soil or a tile on the roofs of the buildings. Even the missionary dwellings, though built entirely with foreign money, were under the same restrictions. Not a door nor a window of them could be owned by a foreigner. This created a tremendous difficulty. Not only large property contributed by the Christians of the United States, but the missionaries also were to be under the supervision of the Japanese, who themselves received all their money through these missionaries. Some thought that the American Board would not sanction such a passing over of control to Japanese, for should Neesima die there was no legal process by which the property could be held to its original purpose. It would belong to Neesima's heir. But the American Board happened to have the Rev. J. D. Davis on the ground. He, like Neesima, had a firm belief in God's purpose to establish this school. His war record fitted him to overcome difficulties. He had entered the Civil War as a private, rapidly rose



to the rank of lieutenant-colonel, marched through Georgia with Sherman, and, in spite of all kinds of perils and severe wounds, insisted on living. After the war he gave himself to Japan. Officials could not prevent his preaching the Gospel, and no Buddhist howls or threats of assassination daunted him. He trusted God, he trusted Neesima, and they twain were of one purpose.

The school was opened in Kyoto in rented buildings, November 29, 1875. There were eight pupils and two teachers—Neesima and Davis. Doctor Davis wrote thus: "We began our school this morning with a prayer-meeting, in which all the scholars took part. I shall never forget Mr. Neesima's tender, tearful,

earnest prayer as we began school."

There is a beautiful mountain, 2,700 feet high, called Hieiyan, just east of Kyoto. When Neesima's school started a Buddhist priest of the city remarked: "Might as well try to remove Hieiyan into Lake Biwa as to start a Jesus school in this city." Hieiyan still stands, but those other mountains of difficulty that seemed so impossible to remove have largely disappeared. Those who wish to learn more of Neesima may read his biographies by Prof. A. L. Hardy and Dr. J. D. Davis.

"From Sunrise in the Sunrise Kingdom," published by the Young Peoples' Missionary Movement.

## Educational and Religious Conditions in Japan

BY REV. C. K. LIPPARD, D. D., SAGA, JAPAN

The thirst for education on the part of the masses in Japan is as keen to-day as it ever was, and the government is no more able to satisfy this thirst to-day than it was a decade ago.

It is said that ninety-five per cent. (95%) of the children of school age are in actual attendance at the primary schools. But when we came to the grammar grades, not more than sixty per cent. (60%) of the applicants can find room in the government schools. At our own Kyushu Gakuin, in Kumamoto, last spring, there were two hundred and eighty (280) applicants for entrance and only one hundred (100) could be admitted; what a pity that even our Christian schools can not accommodate those seeking a higher education! When we come to the college and university grades, conditions are even worse.

From this any one can see what wonderful opportunities the Christian Church has for prosecuting her work in the field of higher education. The primary grades are well taken care of by the government; but the government cannot provide for the multitude of young men and women seeking a higher education.

The one thing absolutely necessary in Japan is a Christian university of the same grades as that of the three imperial universities, in which seven thousand seven hundred (7,700) students are being prepared to become leaders in every department of the nation's thought and life.

### Religious Conditions in Japan

Year before last, the Minister of Home Affairs summoned to the capital certain representatives from the Buddhist, Shintoist and Christian communions for a general conference. His purpose has not been fully understood, but that he had the welfare of religion at heart

no one disputes. That it is impossible to fuse these three religions into one national religion has also been fully and satisfactorily demonstrated to all.

As for ourselves, we believe that the minister's action has tremendously helped the Christian cause. It served to show the bigoted Buddhists and Shintoists that Christianity is, after all, regarded by the government as a religion worthy of respect by the Japanese people.

We are actually experiencing the good results of this conference on our own mission field to-day. Several months before sailing for America, the writer was requested by an important business man in Ogi to speak to his sixty (60) employees once per month in connection with a Buddhist and a Shinto priest. The invitation was accepted, and either before or after each meeting, the missionary and the Buddhist and Shintoist sat together at the business man's table and discussed religion—Buddhist, Shintoist and Christian! A wonderful meeting, indeed! And the missionary was not ashamed of the Gospel of Christ, for even there it was the power of God unto salvation.

The above may serve to illustrate how doors are opening everywhere in Japan for the entrance of the Gospel. The Church has prayed long and earnestly for open doors. Now she needs to pray for men to go into the doors that the Lord is opening so fast.

Just fifty-five years ago, the first Protestant missionaries were allowed to enter Japan. They labored six (6) years before they were permitted to baptize their first convert, and after fifteen (15) years of arduous work, they could count only fourteen (14) baptized Christians. Last year the Protestants alone baptized six thousand and eighty nine (6,089) men



not help knowing it—but by this time even the younger one had acquired that weakness of spirit which characterized his father, so that neither of them reviled back again nor threw mud, as children of real spirit would have done.

And finally—would you believe it—the mother became a Christian too; and one day when dinner was late and there was little fuel, she tossed that tiny idol, which she had saved before, into the fire, and as he burned away and made the rice boil faster, she said to him:

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And all this but shows what happens when a foreign doctor is allowed to come into a happy, idol-worshipping, child-marrying, wife-beating, enemy-killing Chinese village. There is really very little chance of preventing it, for with a spirit like that of this foreign doctor, which spread to Wing Lu and all his family, and on through the whole village, a spirit that makes people live in spite of themselves, what can one do? As I said before, against a spirit like that the gods have no chance at all.—*Missions.*

## The Story of Neesima

Neesima was the first Japanese who, at the peril of his life, secretly left Japan in 1864. He wished to go to some Christian country and learn about the Maker of heaven and earth. In the providence of God he landed in Boston and was educated by the Hon. Alpheus Hardy, a Christian merchant. He studied in Amherst and Andover, and after nine years, when Prince Iwa Kura and his embassy went around the world, young Neesima was asked to join the distinguished party in going through Europe. In this way he became intimate with the most eminent Japanese statesmen of his day, and they liked him, in spite of their aversion to his new religion, and tried hard to get him to enter the Government service, where he might have had a high position. But his heart was set on having a Christian college in his native land, and no offer of rank, and no bitter opposition could turn him from his purpose.

Here then was the man that God provided. When he reached Japan, with \$5,000 with which to begin the school, the official classes almost to a man opposed his plan, and the Buddhists were fiercely set against him. His foreign money to them meant foreign control—that is, the property and direction of the school would be in the hands of the missionaries, and to this no governor in Japan would consent.

Neesima could establish his school outside of foreign parts, only on condition that the whole property was legally his, and no missionary could teach in such a school, except as an employee of Mr. Neesima at a fixed salary paid by him. The school must belong wholly to a Japanese, and no foreigner could own a foot of the soil or a tile on the roofs of the buildings. Even the missionary dwellings, though built entirely with foreign money, were under the same restrictions. Not a door nor a window of them could be owned by a foreigner. This created a tremendous difficulty. Not only large property contributed by the Christians of the United States, but the missionaries also were to be under the supervision of the Japanese, who themselves received all their money through these missionaries. Some thought that the American Board would not sanction such a passing over of control to Japanese, for should Neesima die there was no legal process by which the property could be held to its original purpose. It would belong to Neesima's heirs. But the American Board happened to have the Rev. J. D. Davis on the ground. He, like Neesima, had a firm belief in God's purpose to establish this school. His war record fitted him to overcome difficulties. He had entered the Civil War as a private, rapidly rose

to the rank of lieutenant-colonel, marched through Georgia with Sherman, and, in spite of all kinds of perils and severe wounds, insisted on living. After the war he gave himself to Japan. Officials could not prevent his preaching the Gospel, and no Buddhist howls or threats of assassination daunted him. He trusted God, he trusted Neesima, and they twain were of one purpose.

The school was opened in Kyoto in rented buildings, November 29, 1875. There were eight pupils and two teachers—Neesima and Davis. Doctor Davis wrote thus: "We began our school this morning with a prayer-meeting, in which all the scholars took part. I shall never forget Mr. Neesima's tender, tearful,

earnest prayer as we began school."

There is a beautiful mountain, 2,700 feet high, called Hieiyan, just east of Kyoto. When Neesima's school started a Buddhist priest of the city remarked: "Might as well try to remove Hieiyan into Lake Biwa as to start a Jesus school in this city." Hieiyan still stands, but those other mountains of difficulty that seemed so impossible to remove have largely disappeared. Those who wish to learn more of Neesima may read his biographies by Prof. A. L. Hardy and Dr. J. D. Davis.

"From Sunrise in the Sunrise Kingdom," published by the Young Peoples' Missionary Movement.

## Educational and Religious Conditions in Japan

BY REV. C. K. LIPFARD, D. D., SAGA, JAPAN

The thirst for education on the part of the masses in Japan is as keen to-day as it ever was, and the government is no more able to satisfy this thirst to-day than it was a decade ago.

It is said that ninety-five per cent. (95%) of the children of school age are in actual attendance at the primary schools. But when we came to the grammar grades, not more than sixty per cent. (60%) of the applicants can find room in the government schools. At our own Kyushu Gakuin, in Kumamoto, last spring, there were two hundred and eighty (280) applicants for entrance and only one hundred (100) could be admitted; what a pity that even our Christian schools can not accommodate those seeking a higher education! When we come to the college and university grades, conditions are even worse.

From this any one can see what wonderful opportunities the Christian Church has for prosecuting her work in the field of higher education. The primary grades are well taken care of by the government; but the government cannot provide for the multitude of young men and women seeking a higher education.

The one thing absolutely necessary in Japan is a Christian university of the same grades as that of the three imperial universities, in which seven thousand seven hundred (7,700) students are being prepared to become leaders in every department of the nation's thought and life.

### Religious Conditions in Japan

Year before last, the Minister of Home Affairs summoned to the capital certain representatives from the Buddhist, Shintoist and Christian communions for a general conference. His purpose has not been fully understood, but that he had the welfare of religion at heart

no one disputes. That it is impossible to fuse these three religions into one national religion has also been fully and satisfactorily demonstrated to all.

As for ourselves, we believe that the minister's action has tremendously helped the Christian cause. It served to show the bigoted Buddhists and Shintoists that Christianity is, after all, regarded by the government as a religion worthy of respect by the Japanese people.

We are actually experiencing the good results of this conference on our own mission field to-day. Several months before sailing for America, the writer was requested by an important business man in Ogi to speak to his sixty (60) employees once per month in connection with a Buddhist and a Shinto priest. The invitation was accepted, and either before or after each meeting, the missionary and the Buddhist and Shintoist sat together at the business man's table and discussed religion—Buddhist, Shintoist and Christian! A wonderful meeting, indeed! And the missionary was not ashamed of the Gospel of Christ, for even there it was the power of God unto salvation.

The above may serve to illustrate how doors are opening everywhere in Japan for the entrance of the Gospel. The Church has prayed long and earnestly for open doors. Now she needs to pray for men to go into the doors that the Lord is opening so fast.

Just fifty-five years ago, the first Protestant missionaries were allowed to enter Japan. They labored six (6) years before they were permitted to baptize their first convert, and after fifteen (15) years of arduous work, they could count only fourteen (14) baptized Christians. Last year the Protestants alone baptized six thousand and eighty nine (6,089) men



DR. AND MRS. LIPPARD AND THEIR THREE DAUGHTERS

*Courtesy of "Tidings"*

[Arrangements are now pending for a visit by Mrs. Lippard to Pennsylvania and New York, about the middle of May. If the combined societies in your section would like to arrange a date, please correspond with the MISSION WORKER, which has the matter in hand. And please do it soon.]

and women and a large number of children. What wonderful things God has wrought!

And yet there is much to do before we can claim that Japan is evangelized. We quote from the findings of the Continuation Committee on this point: "Approximately eighty per cent. (80%) of the total population \* \* \* reside in rural districts, of which number, so far as our data indicate, ninety-six per cent. (96%) constitute an entirely unworked field. Of the remaining twenty per cent. (20%) of the total population residing in cities and towns, about one-fifth is still unprovided for; thus giving us the result that above eighty per cent. (80%) of the population of Japan are not being directly reached by the evangelistic forces."

Emphasis is being put upon country evangelization as never before in the history of mission work in Japan. Buddhism has found her greatest following in the country. So has Shintoism. While not neglecting the cities they have laid emphasis on the country, and of the one hundred and eighty thousand (180,000) Buddhist priests and the fourteen thousand (14,000) Shintoists, many live in the interior. Christianity must also go to the rural districts to win her greatest victories.

When our Lutheran Church began work in

Japan twenty (20) years ago, it was deemed wise to begin work in the small cities of the empire, because the larger cities had already been pre-empted by other denominations. Perhaps it was providential that we should have been driven to this step. For the money invested, our Church can certainly show as fair results as any denomination in the Capital City. We bear the distinction of owning the only Christian school for boys of middle grade in the interior of Kyushu; and Kyushu Gakuin can show as fine a record as any Christian school in the Empire.

By the coming of the General Council to Japan, the Lutheran Church has been able to open a station in Tokyo. Now the young men and women of our interior churches, on going to Tokyo, can find a church home there. For this we are profoundly thankful.

In April of this year, the missionaries of the General Council and the United Danish Church joined with the missionaries of the United Synod of the South in celebrating with the Japanese Christians the twentieth anniversary of our work in Sago. These three bodies here worked out a plan of co-operation whereby they propose to build up one Lutheran church in Japan. They have successfully dem-

onstrated that it is possible for our different Synods to join in a work of this kind to the satisfaction of each concerned.

Now watch the Lutheran Church in Japan grow!

According to government statistics, there are in Japan to-day 189,129 Buddhist priests and nuns, with 71,769 temples. There are 14,527 Shinto priests, and 137,184 temples and shrines. There are 155,676 Christians of all denominations. Protestant missionaries number 562, including wives, and Catholic workers, 372.

Last year the native Protestant Christians

paid one hundred and fifty-nine thousand four hundred and forty-eight dollars (\$159,448) toward the support of the Church.

Our Lutheran Church, excluding the Finnish Mission, has four hundred and forty-four (444) communicants. There are fifteen (15) missionaries, including wives, and twelve (12) native workers, exclusive of those teaching in the kindergartens and Kyushu Gakuin. The United Synod of the South has spent more than sixty thousand dollars (\$60,000) on Kyushu Gakuin, and the plant is not yet completed—when the full compliment of students is admitted, five hundred (500) boys will be in attendance.

## New Missionaries to Japan

Two young ladies of our Southern Church have offered themselves for the Master's service in our mission field in Japan. Miss Mary Lou Bowers is the daughter of Dr. A. J. Bowers, who is professor at Newberry College, Newberry, S. C. Several years after her graduation she taught in the State public schools and in the graded schools of Newberry.

Under the influence of Miss Gertrude Simpson, president of the Young Women's Missionary Society, she became deeply interested in missions, and as a result volunteered for service, and laid before the Church her challenge, "Here am I, send me." Miss Martha Akard, of near Bristol, Tenn., is from the well-known Hancher family, her mother being the daughter of Rev. J. K. Hancher, and sister of Revs. Geo. B. and A. D. R. Hancher, who are well known in our Southern Church. Her great-grandfather was Rev. Wm. Hancher, one of the pioneer Lutheran preachers in East Tennessee.

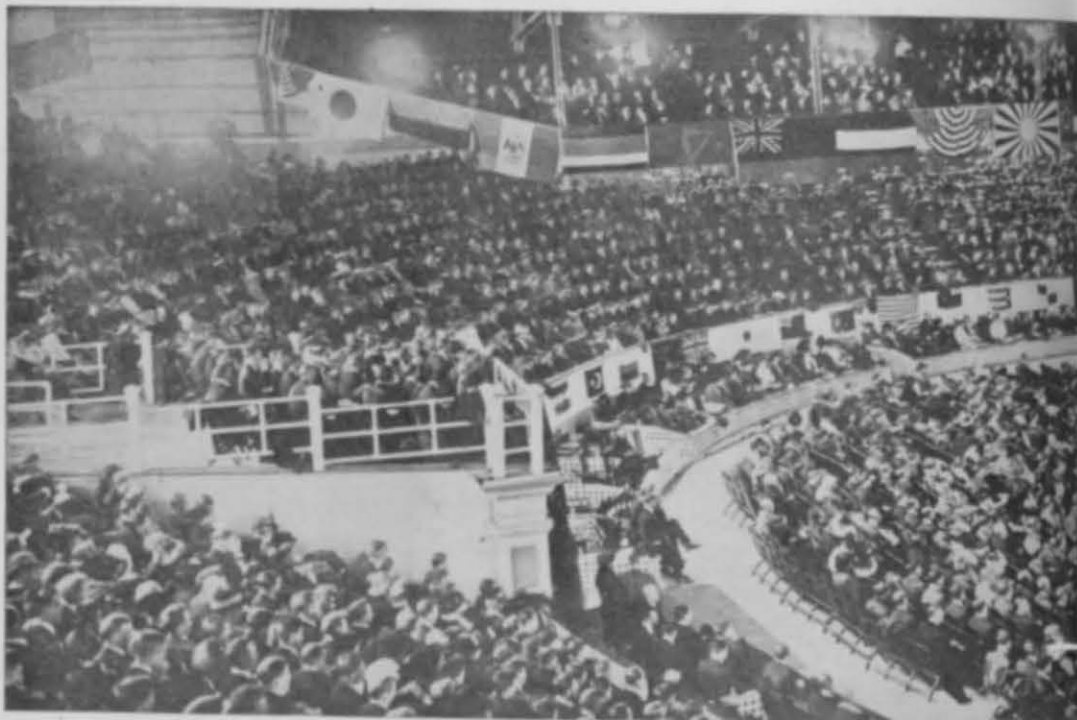
Both of these young women entered the Lutheran Deaconess Motherhouse and Training School in Baltimore, Md., where they spent two years in the theoretical and practical training afforded by this institution—training designed to better fit young women for ministering to the needs of any for whom Christ died—both physical and spiritual needs—in His name.



MISS MARTHA B. AKARD      MISS MARY LOU BOWERS  
(Courtesy of "Lutheran Church Visitor")

They also took advantage of the special course given by the Mary J. Drexel Mother-House, in Philadelphia.





PART OF THE AUDIENCE OF OVER SIX THOUSAND IN CONVENTION HALL, KANSAS CITY, AT THE SEVENTH STUDENT VOLUNTEER FOREIGN MISSIONARY CONVENTION  
*Courtesy of "Missions"*

Above the platform (on which were seated the foreign missionaries and Board representatives) was hung an immense map of the world, showing the prevailing religions in each continent. Lines stretching from North America indicated the countries to which student volunteers have sailed as foreign missionaries since 1887. These number 5,882, of whom 638 have gone to Africa, 26 to Arabia, 40 to Central America, 1,739 to China, 1,133 to India, Burma and Ceylon, 743 to Japan, 28 to Latin and Greek countries of Europe, 168 to Mexico, 67 to Islands of the Pacific, 163 to the Philippines, 51 to Persia, 104 to Siam, Laos and Straight settlements, 359 to South America, 221 to Turkey, 177 to West Indies, and 225 to other countries.

## College Students and the World Vision

BY HENRY J. FRY, '14, MUHLENBERG COLLEGE, ALLENTOWN

Toward that vigorous young metropolis in the center of our country, Kansas City, sped scores of special trains, just after the recent Christmas holidays, carrying thousands of college men and girls to the great Student Volunteer Convention.

In every train the happy groups passed the hours away with fun and joviality, in keen anticipation of the vacation outing. Clever repartee flashed back and forth. Snatches of college songs bubbled spontaneously. There were informal entertainments. The care-free crowds of buoyant young people were having a glorious time!

Certainly, there were serious moments, especially among the older ones, but the majority, even when they thought of the coming days, were merely curious to see just what a volun-

teer convention was? They were interested, of course, in discussing the forces at work in heathen lands, and were hugely enjoying the opportunity of making so many unusual acquaintances, not to mention the pleasure of the trip itself.

The next day they were sitting in the great auditorium, five thousand North American students, representing 755 institutions! Canada had sent her quota; New Mexico was represented; the East shook hands with the West. Here was gathered together an army, strong and enthusiastic, of the pick of our colleges and universities. The future leaders of the leaders. Simply to behold that throng was itself an inspiration, and the very atmosphere was alive, tense, vibrant. An almost tangible efflux of dormant power and latent possibility

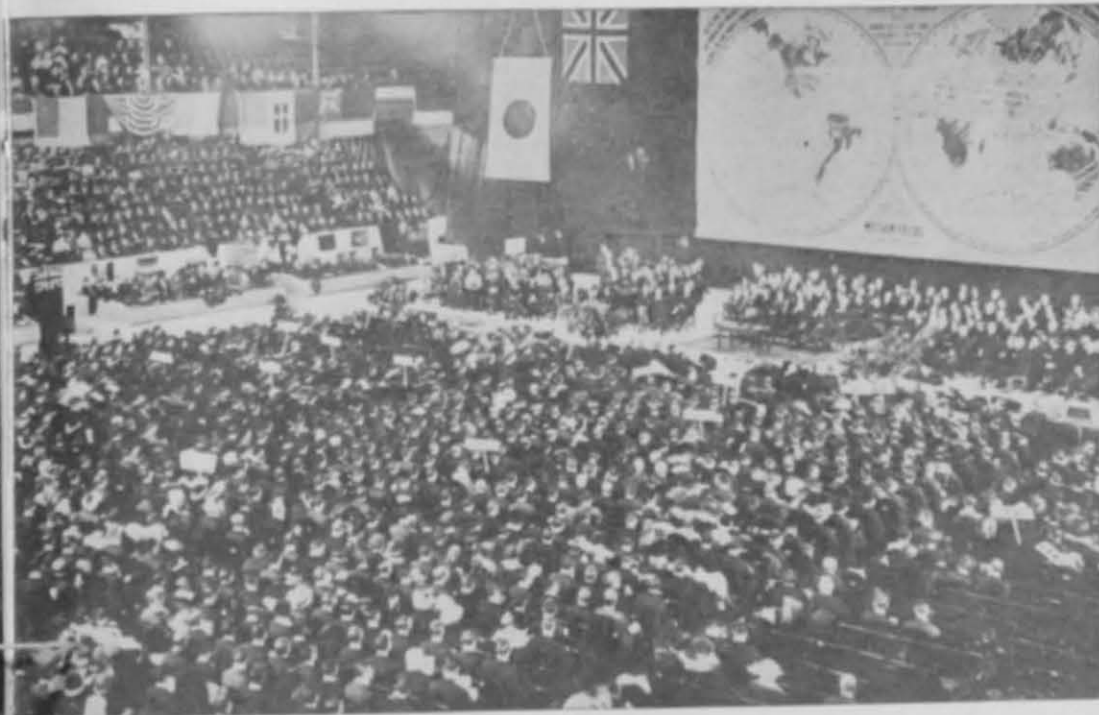
continually emanated from the youthful multitude, so full of noblest promise for the future.

Every face was turned toward the platform, and what a sight met their eyes! Five hundred men and women who had come from the ends of the earth, who had been out on the thin red firing-line, who had battled and struggled at the frontier, who knew the meaning of the word sacrifice. Men of all races, representing the most remote portions of the globe. There were those of strange tongues, who could scarcely speak English. On the other hand, there were those whose words flowed forth like burning fire, who spoke with superhuman power, not as "gilded orators," in smooth, polished periods merely, but as strong men of unalterable conviction, in genuine, unpretentious sincerity, as prophets of God.

On that platform was proof,—undeniable proof,—of the reality of the love of God, of the power of intercessory prayer, of the crisis need

of the world to-day. Fact, hard fact was met at every turn. There was no escape. Those men came before us, one after another, giving of their rich experience, not in mere emotional appeal, not on a rhetorical high tide of transient feeling, but compelling us to see with their eyes the sights they had seen, to hear the clarion call ringing in their ears, to accept the tremendous reality of their message.

We heard China calling, China in the midst of her present throes of shaking off the shackles of many centuries, pleading for the prayers of Christendom. We witnessed the tragedy in India, with her mass movements toward Christianity, among the sturdy Sudra class, asking for teachers, and receiving but a handful. We saw the Moslems of Northern Africa, compelled by modern progress to forsake their age-worn customs, humiliated by recent disastrous wars, reaching out for a guiding hand under new conditions. We watched Japan, open-minded and





receptive, leading the far East, but leading it whither? The blind leading the blind. We studied Turkey, that nation in a ferment of unrest, for the first time open to outside influence. We listened to South America's call, a continent with only two per cent of all her students, affiliated with any Church of any kind, her governments pleading for spiritual help. We gazed upon Russia, with her groping despairing people, with her young men plunging themselves in their helplessness to suicidal graves, to a larger extent than in all other nations put together. From over seas and continents sounded the one pleading cry, "Come over and help us."

We studied the massive working of the world plan. We saw nations facing conditions, due to modern progress and invention, which bring Hong Kong nearer to New York, today, than were Boston and New York, two hundred years ago. We saw that mankind is meeting problems today that have no precedent to which we can turn for solution. No longer can nations work out their own salvation as they choose. A new civilization is dawning. "Citizens of the world" are being born in our era. National differences are being swallowed up, as the new consciousness of a great world-unity is dawning upon us. The religions of the world are struggling in this crucial moment for mastery, and what will the outcome be? The war for supremacy is on. One must be proven superior. Either Christianity will conquer or be conquered. We were on a mountain top looking back on the dim past; peering forth into the future. We stood on a peak, bathed in a radiant light.

Would that man could describe the sublimity, the power, the majesty of it all! The panoramic unfolding, to five thousand impressionable minds, of the stupendous fundamental forces at work in the world today. And how glorious was the response! With what eagerness was this new vision received! We seemed to be talking with Christ and heard Him say: "Ye are My friends, co-laborers with Me. Other sheep I have which are not of this fold. Them also I must bring, and they shall hear My voice."

From that same vigorous metropolis in the center of our country, Kansas City, sped those same scores of special trains, carrying us back to our homes, back to our institutions. The same youthful spirit and buoyancy was manifest on the return journey, but a profound change had been wrought. Looking into each other faces there was the realization that we had just seen visions and heard voices, indescribable. Life had taken on a richer meaning. There was present a deep, powerful undercurrent of strong resolve for the future; evidences that new ideals had been glimpsed; that life destinies had been remoulded. With what enthusiasm did we review the past few days! How thin and emaciated did appear our attitude of only the week previous! It was not an ephemeral outburst of surface emotion, kindled for but a few days, but the profound, awe-struck realization of new ideals, before undreamed of, of new possibilities in our lives, before unthought of, of a new, nobler relation to our fellowmen, that left us radiant with the joy of the discovery.

## As Viewed by a Professor of Theology

REV. PROF. V. G. A. THESSEN, D.D., HAMMA DIVINITY SCHOOL, SPRINGFIELD, OHIO

Kansas City has had a unique convention. The city of packers and acres was given over to a host of American college students and a brigade of all-around-the-world missionaries. There were pastors and professors also, besides some noted leaders in industry and statecraft. But students gave the color and the missionaries the flavor to an assemblage which is undoubtedly to be ranked among the "things that are great." Possibly, at times, ten thousand souls were packed in the vast convention hall. Anyhow, in the serried columns of living faces, extending from central pit to high up against the iron girders, there sat over five thousand delegated men and women, most of whom have life before them and all of whom are seriously thinking of what they shall do with it. Besides, they are our really privileged class, hav-

ing the high fortune thrust upon them of a college career, the opportunity of education. No one could look at that assemblage and not think of the latent power of it. Once there were "twelve" men, and then "twenty," and the face of the world was changed. Here were more than five thousand, having in mind, too, like those, to heed the world-call through the Word, and themselves to become "witnesses of these things." It was a moving spectacle!

One forgets the things said, but the dynamic effect of that massed and daily repeated impact of reverential, intelligent life does not allow itself to be shaken off. The gathering was wholly missionary in its impulses and forces, being the Quadrennial Convention of the World's Student Volunteers, whose essential purpose is to so quicken missionary motive

throughout the whole Church, that many additional recruits will present themselves, men and women who themselves will go. While only about thirty years old, there have been results, more than six thousand Volunteers having already sailed. The thing itself is not an organization save in so far as its Headquarters Committee directs its plan. It is clearly a movement which aims to increase the missionary pulse. Each Church gives its own directive impulse to its own recruits; plans their preparation, and furnishes the field. For instance, I noticed among those who will sail within a year, students from the Augustana, the Norwegian, and the United Synod of the South. They will sail to our own fields and their preparation continues under definite Church instruction; yet, from personal conversation, I am impelled to the view that, apart from the stimulus given through this movement, at least some of our own men would have chosen the home field.

So far as my own observation extends, I know of no other general movement whose plan of operation and personnel of management ought so to beget confidence. Mr. Mott refused the Chinese Ambassadorship because of his sense of this yet greater work. Mr. Speer and Dr. Zwemer are men fast-grounded in their faith. Mr. Sherwood Eddy's success in reaching the World's Students' classes of the Far East has been phenomenal. He does it by preaching Christ. "The story of some of the advances in the East seems like a new life of Paul," said a friend to me after a session's report.

The whole procedure was spiritually dignified. There were ten thousand people, but no applause. It was the rule of the convention. The special hymnal, prepared for and used by the great body, consisted solely of the Church's great old hymns and their equally stately tunes. "We'll sing 'Miles Lane,'" said Mr. Mott, and we joined in "All Hail." The "amen" was invariably used with the hymns. The order was absolute. As a "dally" expressed it, "the silences were the loudest thing in the convention." It was the absolute silence of unspoken prayers. Much was made of intercession. The Bible reading, or watch cards, the addresses, culminated in the idea of intercession; prayer to the Lord of the Harvest. No address had a simpler Gospel flavor than that of Secretary of State Bryan, who pleaded for an open Bible as the bearer of a Divine Christ.

Emphasis was especially laid on the Mohammedan masses, the Latin nations, and the Eastern peoples. The Eastern peoples are in

ferment, the Latin nations are spiritually decadent, the Mohammedan masses are an impending menace. Naturally, the appeals were strong. Yet, in spite of all, even when gathering up the varying threads at the closing hour, no effort was made to sweep men off their feet or to induce them, by the persuasiveness of the hour, to pledge themselves as volunteers for the foreign field. They simply were called to conclusive thinking in view of the fresh facts which the convention had brought. One Western paper did not like this quiet respect for personality, and, because no whirlwind pressure was brought to bear, stated that "it was a great convention, and it has ended; but it does not seem to be finished." Indeed, in a high sense, it was, and is, not finished.

The chief attraction of that convention, from the Lutheran viewpoint, was Prof. Johann Warneck, a great missionary, the son of an illustrious father, and himself a keen thinker and self-sacrificing exponent of the old faith. There were delegations from a very large number of Lutheran institutions, East, West, North and South. At least six General Bodies of our Church were present and participated. And what was equally remarkable, there were Lutheran students tabulated from just forty different institutions! What a call we have, and what youth we have to answer the call! Are we extending the influence of our faith as we ought and putting the leaven into the meal? —*Lutheran Church Work.*

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Surely nobody would ever dare to say a disrespectful word about the federative principle, in your presence, without a severe rebuke, such as is well deserved. Instead of an attitude of cold indifference and aloofness, we ought to thank God that a wide and effectual door is thus opened to us, for exerting a leavening influence on world-forces.

Now that all the Boards of our General Council, without any exception in those spheres where there are Federated Boards in existence, are unequivocally committed to the federation principle (as are all the Boards of the other English-speaking Lutheran bodies in America), that soliloquizing question becomes very significant and searching, as the Church of the Reformation puts it to herself, with the same profound humility, aye, with the same sense of shrinking and self-distrust that Esther felt of old, when Mordecai declared, to rouse and brace her hesitating spirit, "Who knoweth but that thou art come into the Kingdom for such a time as this?"



# Passavant's Princely Power in Prayer

"As A Prince Thou Hadst Power With God and Men and That Prevaileth."

BY REV. JOHN W. RICHARDS, LIMA, OHIO



A visitor at the home of our sainted Dr. W. A. Passavant spoke of his prayers at family worship as being "terrible in their earnestness." Here is the secret of his great achievements, the five hospitals, ten orphanages, and the vigorous young Theological Seminary, at Chicago, which justify his title, "The

American Lutheran Philanthropist." When a new opportunity opened he entered upon it as the Psalmist, who said: "I will go in the strength of the Lord my God." He worked on the scale of God's omnipotence, not on the narrow measure of man's fears and doubts. He never looked for the lion in the way. And if he saw it he went for it in the strength of David's God, and slew it. What staggered ordinary mortals only spurred him on to intenser activity. Back of him was always the God of boundless resources, and before him a world of endless needs. He walked with God, as a child, asking constant guidance, and giving deepest trust. Once assured that God desired a thing to be done, nothing was too difficult or formidable. So, while others dreamed, he dared and did. When others hesitated and faltered, his inspiring voice rang out: "Go forward." And as he wrought consciously with God, so he entreated with persistence and power for the new enterprises, whose necessity appealed to his noble soul and boundless compassion.

One Eastertide he visited New York to supply a pulpit. It was just as the Civil War was closing, and wherever he went he found orphan children, newsboys on the street and girls sheltered in homes, where hearts were capacious enough, but pocket books too narrow to care properly for them. Others saw these too, but not the God and Father of the orphan. Others felt for them, but not as this man, whose soul was poured out in longing before God and man. At length he was led to a tender-hearted woman of wealth, who promised \$30,000 toward a Church Home for these orphans. Her relatives followed with lesser amounts, and a dozen more with their thousand each, and our great Wart-

burg Home, at Mt. Vernon, N. Y., came into being, whose property to-day is valued at a million dollars.

Just two years before this, with the slenderest imaginable resources, the Hospital in Milwaukee had been begun, which, with its blessed relief for the endless needs of that great city, had lain for a dozen years on Doctor Passavant's heart. Others had urged the founding of such a refuge for the sick and suffering in this center, where so many Lutherans of diverse tongues are gathered. One day an invalid widow of limited means, gave him a tiny gold dollar, "to commence a Hospital in the West." He sent it to a local pastor of noble spirit, expressing the hope that this small sum might prove the tiny beginning of a house of mercy, where there were so many sick strangers and immigrants, and soldiers returning from the war. Later he came in person, and the present handsome site was purchased for \$12,000. Not a dollar of those thousands was yet in hand, but "a sure reliance upon God's Providence" was in heart, and a sick Norwegian sailor was brought into the old farmhouse, then standing, as the first patient. Last year one of the loyal friends of the Hospital gave it \$100,000 as his individual Jubilee offering.

But the germ of all these miracles of Christian faith and pity was the Hospital at Pittsburgh. And here Doctor Passavant learned how truly one may "remove mountains" of difficulty by continual crying into the ear of God. A sick soldier from the Mexican War had been left by a steamboat on the wharf at Pittsburgh. As our pastor there, Doctor Passavant set out to give him Christian care. Assisted by one of his young men, he scrubbed him clean, and found a house in which to lay him. Many of the early patients here suffered from smallpox and cholera, which called for the same gruesome isolation. It was hard to secure nurses, and so unpopular was this "pest-house" that the neighbors in Allegheny stoned it, and even the city officials requested its removal. As they were moving the patients through a suburb of Pittsburgh they passed an empty Ladies' Seminary, and Doctor Passavant halted the teams to inquire whether it could not be rented for the emergency? In the end it was bought, and later four acres and suitable buildings added. This "Pittsburgh Infirmary," with one other, were the only places of refuge during

WOULD YOU LIKE A PORTRAIT OF DR. PASSAVANT AS No. 2?

the frightful cholera epidemic of 1854, when home after home was visited by an awful death, which spared neither the babe in the cradle, the gray-haired sire, nor the robust breadwinner of the family. Nurses and even tried physicians fled from the stricken households. Dr. James H. Wilson, of our Hospital staff,

died as a martyr in the discharge of his duty to the sick, of whom sixty-four cholera patients had been admitted in the first two weeks at the little Hospital, which God gave to Doctor Passavant, and the helpless sufferers of his day, as His answer to believing prayer.

## Other Denominations Appreciate Lutherans

"Is Bluecher in sight? If so, Waterloo can be won." Thus spoke the great British commander, on the eve of the decisive battle. And this article is to note the reinforcements of Protestant Christianity in America which are coming through our foreign-speaking people. They reinforce us out of all proportion to mere numbers. They supply the new blood which is needed, and furnish leaders for the older Americans.

In the churches of the Northern Baptist Convention over seventy thousand members are in the foreign-speaking churches. Adding those of immediate foreign stock in the English-speaking churches, there are between one and two hundred thousand in the denomination. The most conservative estimate shows them to be fully one-tenth of our entire membership.

That is measuring by count. If we measure by weight, their proportion is far greater. One indication of this is their beneficence. I have elsewhere shown that our Scandinavian and German converts gave last year seventeen dollars and thirty-seven cents per member, for church support and benevolences, whereas the entire membership gave only ten dollars and twenty-three cents apiece. The Swedish members gave almost exactly twice as much per member as the average member.

In another respect much more vital, and still more difficult to put into words, the Reinforcements outrank the Old Guard. It would be difficult for most people to define the word "spirituality." Those who use it most frequently and glibly might have the greatest difficulty. But in spite of all cant and abuse of the word, it stands for a profound reality, the very heart of religion. Admitting considerable vagueness in the idea, and decided incompetency to pass judgment on the reality, I venture it as a positive opinion that our foreign-speaking members average the exercise of more spirituality than the rest of us. Though even they have not any to spare, especially the second and third generations of them, when they have become thoroughly "Americanized."

Space does not permit an account of the Magyar Union, with its phenomenal story of

giving,—at the same ratio Americans would be giving millions where it is now thousands,—the Slovak Conference where they wrestled with Slavic zest over the difficult problem of a training school; the Swedish General Conference, where, after many months of keen discussion and radical division of opinion, a conclusion was reached without a dissenting note, settling the location of their theological seminary.

The German General Conference was different, in meeting only once in three years. This was the year. Madison, South Dakota, was the place. Pages would not do it justice. In culture of mind, in solidity of judgment, in progressive conservatism of thought, and in forcible grasp of kingdom needs, it was greater even than I ever imagined it to be. If there are any belated Baptists who think either that foreigners don't amount to much, or that the West is woolly, I wish that they could have attended the Bundes-Conferenz at Madison, or the Swedish Conference at Duluth.

Under the splendid leadership of the English, the allies at Waterloo hoped to win the day and the continent of Europe from their all-devouring enemy. They finally did so, but the issues of the battle hung in the balance till Bluecher arrived with the Prussian reinforcements. North America is to be won. The conflict rages. Many are alarmed at the way things are going. Let all English-speaking Christians lift up their eyes and behold reinforcements now appearing. Many of the reinforcements speak the very language of Bluecher. Let us greet all the new contingents with a shout of welcome, and open the way for more and more of them.—From an article by Dr. L. G. Barnes, in the *Leading American Baptist Magazine*.

[If this Scandinavian and German element of influx is so pre-eminently desirable for other Protestant denominations in America, why isn't it good enough for ourselves, to whom it belongs by its very birth-right, and by all its most sacred historical heritage? Why should we be content with such feeble efforts for the ingathering and utilization of our incoming forces? —EDITOR.]

# The Iowa Synod Women Urged to Organize

BY PRESIDENT F. RICHTER, D. D., IN AN OFFICIAL LETTER IN THE "KIRCHEN BLATT," JANUARY 1898  
TRANSLATED FROM THE GERMAN BY MRS. CLAYTON A. HERTZ, MARIENBURG, OHIO

The Iowa Synod, last summer in Oshkosh, Wis., laid upon me the duty to urge our ladies' aid societies to so cultivate themselves by enlarging their horizon, that in their monthly meetings they might not only consider missionary in addition to local matters, but also work and pray for them.

Women, in many ways, faithfully served our Lord Jesus Christ in the days when He was upon the earth, and after He had ascended to heaven devoted women served Him by helping His disciples. For instance, Lydia took the missionary Apostle Paul into her home, Tabitha worked for the poor widows and orphans, and Priscilla entertained in her home both Paul and Apollos.

So it has always been in the Church, and to-day there are many consecrated women who love their Saviour from the depths of their hearts, and are ever ready to serve Him. They work for orphanages, asylums for the aged, hospices and other institutions of the Inner Mission. Also in the home and foreign sphere of activity, what would have become of many a mission congregation, if noble and zealous women had not opened their homes for the pioneer missionaries and cared for them? If the women's societies within the mission congregations themselves had not worked so energetically for their maintenance and development, the work could not have succeeded without them. Yes, and even our older established congregations could not get along without the help of the women's societies, which see to it that both church and parsonage are kept in proper repair, and which always have a warm heart for the poor.

Our Synod is indebted, beyond the power of words to express, to the active women everywhere for services rendered, which cannot be counted or even named, because so much has been done unseen, and will never be known. We are positively sure, in advance, that this new appeal for missionary organization will be heartily welcomed. The cause before us at this time is the great work of missions, and that phase which is nearest to us geographically is the extension of our Church in this country, or gathering the scattered members of our household of faith, who are without the Word of God and the Sacraments, and organizing them into Lutheran congregations. That was, and is and ever will remain, our chief duty. For this purpose we have our institutions of learning, in which we prepare ministers and

missionaries, whom we send out to gather and organize congregations. But whilst we do this we must not forget our mission to the heathen.

There exist in other branches of the Lutheran Church in America many women's missionary societies, and it is astonishing to see what they have accomplished. In further official letters on this subject I will endeavor to give an extensive and comprehensive report of this. It deeply impresses me that these earnest women in different Synods, who work so faithfully for the mission cause, acknowledge and confess that from this very work they themselves receive the greatest blessings, and how could it be otherwise? Such work for the Lord cannot remain unrewarded, for the Lord Jesus always gives to His servants many spiritual blessings.

Now our own women's societies in the Iowa Synod can readily introduce the mission cause into their work, for they have regular meetings. What do they do there? They consider and transact business in the interest of their own local congregations, they pay their dues, and perhaps have something read to them or something told them by their pastor. Right here is the opportunity to consider the work of missions, and turn their eyes toward the heathen world. This makes me at once think of the work of our brethren in New Guinea, who so very much need our help at this time—need it as badly as we ourselves once needed the help of the Society of Neuendettelsau for our own work in Iowa.

In order to make this missionary organization a matter of wide-spread effort, I would beg our pastors or the officers of these societies to report to me, without fail, what the societies have determined to do? When mission work was still but little known and faintly understood, on the part of our Church in Germany, and was disdained and disliked, here and there little groups of noble women, before all others, carried these vital interests in their hearts, and worked for the missionary cause. On this account they were forced to endure considerable ridicule. But who can measure the blessings which flowed from these missionary meetings into the homes, and then into the hearts of the children, and then into the congregational life; yes, even into the whole Church?

To-day we are living in a missionary age, the like of which has never been known since the days of the Apostles. Then surely we cannot, we will not, we dare not stand back

## Why Home Missions?

BY MISS EMMA MANN, PHILADELPHIA

Why do we need missions and missionary work in our "Home" land in this great country of ours? Is this not a Christian land, and is there not ample opportunity to go to Church? Yes, if you limit your thought to your own city. If it happens to be in the long-settled parts of our country, you will see many church steeples rising on every side. But, take a wider view. Look beyond your own narrow borders and see the vast extent of this our Continent. It stretches from New York to San Francisco, a mighty sweep of 3,000 miles! I once asked an Englishman, who was talking about America, how far it was from the Atlantic to the Pacific, straight across the United States? He said: "Could it be as much as a matter of 800 miles?" He did not grasp our greatness. Let us seek more fully to realize it ourselves.

And our vast land, east and west and north and south, is a new land. Its history does not, like that of Europe, go back for more than 2,000 years. No, 300 years ago there were a few civilized settlers on a narrow strip of our eastern coast. Sixty years ago Daniel Webster described the rich land that stretches westward from the Mississippi in boundless extent to the great Pacific, as a "land of savages and wild beasts, of deserts and shifting sands." Today, because man's intellect has conquered nature's forces, and steam and electricity have become his servants, the vast western region has become and is more and more becoming inhabited. Great cities, innumerable towns, stand where Indians and blons roamed. Vast agricultural, engineering, mining operations are taking place where two generations ago the silence was broken only by the rushing water fall and the cry of the eagle. And what in this new and marvelous region interests us? What has all this to do with missions?

The people, the human souls who are developing this great land, the most precious of all the harvests there reaped, are the magnet that draws us. Where have they come from? Who are they? Why do they need us?

Before the days of great ocean steamers and great railroad systems those people could never have reached this land of ours. But travel was never so easy nor so cheap as it is to-day. During the past twenty years agents of the ships' companies and of the vast railroad systems have been busy in the crowded countries of Europe and Western Asia starting anew a migration of the nations. Since 1894 fourteen millions of people from foreign lands have come to make their homes in our country, and they

are still coming at the rate of one hundred and twenty an hour, or 2,880 a day. "To keep this great immigrant population of our industrial prosperity the mainstay, and to realize the hopes which led them to America, to aid them to comprehend and aspire to our highest ideals of life, has become a social and religious problem of the greatest importance—a responsibility in which every thinking man and woman must share." Millions of these people are united to us Lutherans by the tie of a common faith. They have come from the countries of Europe in which the Church of the Reformation is the Church of the Land. "A great Lutheran future is concealed in this army of immigrants if we who are here to do our duty toward them." There are four million baptized and confirmed Lutherans from Germany, Sweden, Denmark, Norway, from Iceland, Finland and from parts of Hungary, Poland and Russia in our land to-day, ungathered into congregations. They are sheep without shepherds. They are harassed by the trials and struggles of new settlement. Much as they may long in their new surroundings for the comfort of the ministry of God's Word, they cannot, unaided, supply their own needs. Think for a moment of the difficulties they have to overcome. They are strangers in a strange land. There are no familiar faces to smile a welcome. A thousand physical needs stare the strangers in the face. Yet they are our brothers and sisters in the faith. They were brought up in the home land, as we have been, on Luther's Smaller Catechism and the grand old hymns of our Lutheran Church. The Lutheran faith is their heritage as it is ours. They need the ministry of the Word and the Sacraments that their faith may be strengthened, and not die, amid the cares of this world; that their children—our future citizens—may have Christian baptism and Christian training. They cry, "Come over and help us!" Shall we pass by on the other side like the priest and the Levite of Christ's parable? Shall we say with Cain, "Am I my brother's keeper?"

What is our Church—the General Council of the Lutheran Churches of America—seeking to do for these new citizens? Surely the Lutheran Church has a vast mission to perform in this home land. If our land is to be a Christian land, then the people must be taught the Word of God and live lives in accordance with it. Our Church has home missionaries in the great harvest field. But their number must be increased. Because of the great numbers of people this Home Mission work demands in-

tensified interest and effort now. To-day, this year, a great work must be done. In the growing cities of Duluth, Portland, Seattle, Tacoma, strong Lutheran congregations must be founded, for the people are there. This requires men and money. Train your growing sons to realize that the master's call, "Go and preach the Gospel," was made to them. Give, give liberally, so that men who now are trained and willing to gather the scattered Lutherans into congregations, to preach to them the gospel message of salvation in our Lord Jesus Christ who will baptize, teach and confirm their children, who will give them the ministry of God's Holy Word and of the Sacraments, may have the means to travel and to live to do this blessed work.

Shall we clothe ourselves in purple and fine linen and attend service in our own beautiful churches, and have no liberal gift for this Home Mission Work—that is, to save souls for God's Kingdom? Shall not rather our hearts

burn within us to send the means of salvation to hungry souls? Other communions are gathering in our good Lutheran people. There is a Finnish Congregational Sunday School in Montana—every child in it is Lutheran born.

Within the next year and a half the Women of the General Council will seek to raise \$10,000 for this special work of gathering into the Lutheran fold the scattered and unchurched Lutherans in this vast land—east and west and north and south. Shall we not put forth a strong and continued self-sacrificing effort to succeed in this good work? With God's help, let us do our duty, gladly sacrificing some of our luxuries for the sake of ministering to the spiritual necessities of our brothers and sisters in the faith. May the love of God constrain us to do our share to win many souls in our land for Christ. A Christian America will mean a better America, and a Christian America will help to Christianize the world.

## A Missionary Society Means Real Democracy

BY MRS. HELEN BARRETT MONTGOMERY IN THE CONTINENT

A missionary society ought to be the most democratic organization in the world, for it is a militant expression of belief in the source of all democracy, the Gospel of Jesus Christ. But it is only slowly and by degrees that the irresistible conclusion to Christ's teachings and practice is translated into life. We have reached a point where, for the most part, we yield a theoretical assent to the great democratic fundamentals of the Gospel—the fatherhood of God, the brotherhood of man, the dignity of service, the organic unity and mutual dependence of mankind. We cheer democracy in the abstract, admit most of its premises, and deny many of its conclusions. Yet only so far as Christ's followers catch the spirit of the divine Comrade, can His kingdom prosper. Only so far as we translate His teachings into action can His triumph be hastened.

### Our Membership Should Be All-Inclusive

What are some of the implications of democracy in the missionary society? One of the biggest is in our very conception of the makeup of our membership. A truly democratic conception of the woman's missionary society will see that it should include nothing less than all the women who are members of the church. This not as a languid theory, but as a working program of intense and sustained propaganda. Have not we taken it too much for granted that the missionary society should be composed of a small and select group of the most spiritual among the church members? Have we realized that Jesus makes but one call, and that mis-

sionary; recognizes but one type of follower, one sent even as He was sent? Have we passionately believed that it was the business of the whole Church to give the whole Gospel to the whole world?

For fifty years now the women's missionary societies of the Protestant Churches of our North America have been carrying on a beneficent and far-reaching work for the women and children of non-Christian lands. They have built schools, hospitals, colleges, have collected millions of dollars; have won great trophies for Christ in many lands; but at the end of fifty years they have succeeded in securing the co-operation of only one-sixth of the women of the churches. To be sure, some denominations have a better proportion, but many have a worse, and on the whole it is safe to estimate 16 per cent, as the average number enlisted. The Episcopal Church was the first, apparently, to recognize in theory that every woman, by virtue of her baptismal vows, was a member of the missionary society; but this recognition has not been operative to secure a larger proportion in actual contribution and co-operation than are found in other communions.

Is not the trouble one of viewpoint, of conviction? We have been too content to rest down on a "large auxiliary," a "flourishing branch," with no urgency for the nine-tenths, the three-fifths or the one-third yet unreached. Just supposing for a moment that the 2,000,000 women in Canada and the United States already enlisted in the campaign were thoroughly con-

vinced that their task was the common task of all Christian women, how long would it take to double the whole number? There is many a woman grieving because she cannot give more for the Christianizing of women and children in heathen lands, who would add immensely to her effectiveness if she could see that her part of the task was to recruit on the home field, with all the persistence, prayer, ingenuity and devotion with which the missionary seeks to plant the empire of Jesus Christ in the foreign field.

#### How One Girl Led 300 Into Service

A heartening instance lately came to light of the work of one girl in a single church. When she began there were about fifty women in the missionary society and 350 in the church. After a year of calling, prayer, explanation and invitation, during which she made over a thousand calls, the proportions were reversed. All but fifty of these women were enrolled in the society as contributing members and the contributions had increased from \$200 to \$1,200.

When asked the secret of her amazing achievement, she said, "I prayed that God would give me tact to say the right word; I studied that I might know the facts; I distributed literature; I did not scold. I always spoke of the love of Jesus."

One of the pressing needs of the hour is that thousands of women shall be inspired by like convictions of the reasonableness, the righteousness and the practicability of enlisting all the women of the church in the Christian woman's noblest work. There are churches, many in the aggregate, though small in proportion to the whole number, in which this great democratic ideal—every church member enrolled in the society—is already realized. What has been done in one church is not impossible in any other. Here is the opportunity by personal calls, by annual every-member canvass, by intercessory prayer, by dissemination of literature, by loving kindness and unflinching, cheerful persistence in well doing, to increase membership and offerings with surprising rapidity.

#### No Caste Distinctions Dare Exist

The second implication of democracy is in our fellowship. No society that allows the caste of wealth or social position or culture to dominate can be warmly missionary. All unconsciously many a missionary circle has become little, not only in numbers, but in spirit. The newcomer feels like an outsider; the best places on programs and official lists seems to belong by right to a certain inner group. The meetings are always held at a time and place which suits the convenience of this group, but is prohibitive to the attendance of other groups. The

program is always such as ministers to the tastes of this group, though it may be Greek to others. Half sadly, half resentfully, the woman who has gone once or twice to meetings where she was plainly a spectator and not a participant, has said: "They don't want me, they don't need me; they don't consider me, but only my contribution. I cannot help and I cannot share; I guess I'll drop out." We all like to be *in* things, not *at* things. We all love a sisterhood, a sharing, a co-operation. The missionary society can be all three. Where it is, no one can stop its growth.

#### "Taxation Without Representation"

There is need for democracy, too, in the gathering of missionary funds. Taxation without representation is only less odious in religion than in politics. Apportionments, imposed wholly from above and without, never win that loyalty and sense of responsibility that accompany burdens freely assumed. The Methodist women, who give nearly a million dollars each year to foreign missions (and almost as much to home missions), have emphasized this principle. Each branch solemnly pledges what it will assume, and then voluntarily sets a higher sum as its "aim," in addition to the amount pledged. In the Presbytery of Colorado the two directors for home and foreign missions, Mrs. Silverthorn and Mrs. Raymond, devised a form of blank which was sent to each society. In this were tabulated the offerings for the past year, the needs of the present, the sum which it was hoped might be reached. The society was then asked to vote definitely on just what it was willing to assume as its share in the different enterprises for the ensuing year. This policy worked an immediate and permanent increase in gifts and interest.

To replace annual dues by free will offerings, as God has prospered, has proved a boon in many societies. "We seek not yours but you," may well be a motto in securing support for missionary enterprises. The big cause appeals to some gifted with imagination, the concrete work to others more practical. The great systems of education win the support of one class; the tender ministry of the nurse and physician interests others. Some will give for Bible women and others for orphans. The compassionate care of the lepers awakes the sympathy of some, while others are stirred by the industrial mission that seeks to lift a whole people into economic independence and decency. Many are enlisted by a story, a few rare spirits by the presentation of statistics. Then, why in the name of efficiency should we reduce all to one common denominator of a budget, and the curt announcement, "Our apportionment is



\$175"?

Our work is democratic, varied, personal, terribly concrete, many-sided, with appeal in it for every type of mind and heart. Why not make the appeal for money equally democratic, vital and homely? A concrete budget, explained, illustrated, talked over, prayed over, with emphasis on the work and not on the machinery, the product and not the process, will transform any society. The "budget" is good, system is necessary, apportionments doubtless beneficial, but why thrust them forward continually? We clothe our own bony framework with flesh and cover it with clothes. We do not urge protoids and carbohydrates, but meat and vegetables upon our family. A devitalized, dehumanized, monetary demand imposed from above is not the way to popularize missions.

#### Appealing Only to the Cultured Minority

Again there is room for more democracy in the nature of our presentation of missions. The appeal in the past has been too largely directed to the staid, well-educated, mature Christian who dotes on lectures, enjoys reading geography, is familiar with jaw-breaking geographical terms, knows how to use a library, writes papers, belongs to clubs, reads Browning, has an appetite for study. No doubt this woman is to be found in most churches, but she is not in the majority. A propaganda adapted to the needs of a cultured minority will never bring in the whole constituency. In our churches are women with brains too rusty to crave hard study; women whom neither lectures nor clubs nor study classes attract, simple women engaged in a hard, hand-to-hand contact with the primitive realities of life.

How do other causes attract and hold this biggest and potentially most valuable constituency of all? When the people will not read legislative reports on child labor, a child welfare exhibit, thrillingly, compellingly concrete, is brought to them. When they cannot be affected by scientific exposition in regard to the prevention of typhoid fever, clever cartoons are drawn, the slogan "swat the fly" is evolved, rhymes are made to be sung by school children and a big popular crusade is launched.

Why, oh, why, are we missionary women afraid of the dramatic, the spectacular, the melodramatic, the primitive, in our presentation of missions? Why are we so correct, so academic, so tepid, when we have a cause with color, tragedy, heroism, daring, heart-interest and romance to make it above all others a people's cause, a crusade?

We may tear a leaf from the experience of

women's political equality clubs. For years they pursued a career of uninterrupted peacefulness and innocuous activity. They held meetings (sparsely attended), collected annual dues, had occasional pink teas, converted few, offended fewer. No one took them seriously. They were seldom the topic of conversation at dinner tables. People regarded them much as they do foreign missionary women today, as mild but harmless enthusiasts in a good but impracticable cause.

But today the suffrage movement is in process of getting itself democratized. Its leaders have awakened to the realization that they must convert not only students but teamsters; not only the colleges but the crowds, and furthermore that the conversion of the man in the street is quite as necessary to their success as that of the professor—for one reason, because there are more of him! So we have the old academic discussion supplanted by talks in factories and on street corners, by automobile pilgrimages, processions, pictures, food sales, pageants and booths at fairs. They are all things to all men if by any means they may win some.

#### Room for Moving Pictures, Pageants, Publicity

Self-consciousness, timidity, shrinking self-indulgence in the lives of these suffrage workers are burned up in the fires of conviction to a cause that demands of them their utmost of time and strength in a big democratic appeal to the people—wise and ignorant, progressive, reactionary, thoughtful and careless, subtle and primitive—the people, all the people, all the time. Five years of this sort of devotion has taken the woman's suffrage cause out of the realms of academic interest into that of practical politics, where it must be reckoned with.

When we are willing to become fools for the sake of Christ, to hear reproach and ridicule because we are dead in earnest on this missionary matter, something will happen. Why should not the missionary propaganda join to itself every normal human interest and appeal to every wholesome instinct? There is room for missionary story telling and missionary moving pictures, for missionary plays and pageants, songs and poems, for cartoons and advertising and publicity, for meetings with a tang of originality to them that makes them the talk of every dinner party. There is need for a social fellowship so precious, and comradeship in work so rewarding, that it makes up to women for cards and teas and associations on the purely social basis, and leaves them wondering how the other ever satisfied them?

HAS OUR LITERATURE HEADQUARTERS BEEN OF USE TO YOU?





## Your Own Lenten Cross

Only the gold that is melted  
In the furnace heated high,  
Can be minted into coinage,  
Can receive the graven die.

Only the clay that is moistened,  
Till the hand that shapes it may  
To the palm of genius mold it,  
Can a vessel be one day.

Only the seed that is buried  
And then dies, said Christ of old,  
Can become a golden harvest,  
Even to a hundred-fold.

Only the pruning so painful  
That it bleeds beneath the knife,  
Can bring fruitage in the autumn,  
And a resurrection life.

Only the hearts that are broken  
And lie crushed at His dear feet,  
Can the melodies of heaven  
Ever hear, and then repeat.

Then, child, lie still 'neath the pressure;  
Murmur not—do not despair;  
When the heavy weight is lifted,  
His own image will be there!

—E. E. Pohle.

## The Dead Sea

I looked upon a sea,  
And lo, 'twas dead,  
Although by Hermon's snows,  
And Jordan fed.

All tributary streams  
Found here their grave,  
Because that Sea received,  
But never gave.

O barren sea that's dead,  
Teach me to feel  
That selfish grasp and greed  
My doom will seal.

Teach me, Thou living Christ,  
My best to give,  
That I may others bless,  
And like Thee live.

## A Striking Comparison

*The Lutheran Church Visitor*, Columbia, S. C., publishes from Dr. E. C. Cronk, secretary of the Laymen's Missionary Movement of the Southern Lutheran Church, the result of the every-member canvass in a Virginia Conference. Sixteen churches introduced the canvass. In 1911, they gave to missions a total of \$779.22; in 1913, by the use of the canvass method, the same churches gave \$1,824.22. Ten churches did not have the canvass. In 1911, these ten churches gave \$161.94, and in 1913, \$169.46.

### THE SOUTHERN LUTHERANS

The Lutheran United Synod of the South has taken steps for a nation-wide campaign and every-member canvass, asking definitely for a committee of three from every congregation to co-operate with the Movement looking to an every-member canvass this month of March. *The Church Visitor* says: "With sympathetic co-operation on the part of the leaders in the Church, it seems to be a reasonable expectation that we may, as a financial result, at least double the amount of contributions. The quickening of the spiritual life of the Church which must result cannot be estimated in figures." To secure these results the united prayers of the whole Church are asked.

### LAYMEN'S MISSIONARY MOVEMENT OF THE LUTHERAN GENERAL SYNOD

The following program of action was agreed upon by the executive committee:

1. To prepare a letter to be mailed to the president and secretary of each District Synod.
2. To prepare literature outlining the proposition of the Laymen's Missionary Movement to be placed in the hands of the Executive Committee's representative at the Synods.
3. To prepare a letter to the chairman of the Committee of the District Synod, who is appointed to conduct the work in his Synod.
4. To prepare a letter to each pastor and his local committee in each Synod.
5. To prepare a follow-up letter to both the pastor and the committee in each individual church, asking whether they are ready for the canvass to take place in March.

These follow-up letters to consist of a series of several letters to be addressed to the pastor and committee from time to time, until satisfactory answers have been received.

The preparation of all the literature will be under the direction of Dr. L. B. Wolf, who will have Field Secretaries Bare and Gerhardt in assistance. By this time every Synod is actively related to the Laymen's Committee.

# Welcome Additions to Our Child Memberships



TRYON FRITSCH BAUER. BORN DECEMBER 12, 1908. PRESENTED BY HIS PARENTS, REV. AND MRS. VICTOR J. BAUER, BETHLEHEM, PA.



LUTHER PFEIL BENDER. BORN JULY 11, 1905. PRESENTED BY HIS PARENTS, REV. AND MRS. JOHN A. BENDER, SCRANTON, PA.



ISABELLE OBERLY DENNING. BORN NOVEMBER 1, 1913. DAUGHTER OF REV. AND MRS. C. A. DENNING. PRESENTED BY THE MISSIONARY SOCIETY, GRACE CHURCH, TARENTUM, PA.

COULD NOT  
SEVERAL  
PAGES BE  
FILLED  
WITH  
PORTRAITS  
LIKE  
THESE?

HOW MANY  
CHILDREN  
CAN YOU  
NAME IN  
YOUR OWN  
CHURCH  
OR YOUR  
CONFERENCE

ARE THERE NO ADULTS TO BE MEMORIALIZED?

# Memorials and Life Memberships

BY MRS. LEWIS K. SANFORD, LANCASTER, DEPARTMENT CHAIRMAN

Two Memorial Memberships were received this quarter, those of Rev. Ludwig Zuber (1834-1910), and his wife, Mrs. Carolina Zuber (1835-1911), both of whom died at Trevorton, Pa. They were honored by their son, Rev. Theophilus Zuber, of Weissport, Pa., who writes: "I know that I am acting in accord with their wishes, in aiding to spread interest in the cause of missions, of which my parents were earnest and life-long friends and supporters."

The December Mission Worker gave the plan advocated in the Kittinging Conference for interesting children and their parents in the saving-bank method of securing the life membership fees for the former. Frederick Wayne Ashbaugh, son of Mr. and Mrs. Chester Ashbaugh, Leechburg, Pa., who was enrolled November 20, 1913, is the first of these savings-bank babies to become an actual life member. Nine other children in Leechburg are now following this method. These prospective members are Margaret Gosser, Helen Arthur and John Strivison, Laird, David Elias and Amanda Alice Rieffer, Wade T. Shaffer and Cornelia Goodhead. We wish these dear children all possible success in their efforts, and hope soon to welcome them to the Honor Roll. And may the missionary interest aroused now in their childish hearts blossom and bear much fruit for the cause in their later years.

Three life memberships were given as Christmas gifts. Mrs. Vella M. Beaver, Greenville, Pa., recording secretary of the Erie Conference Society, received hers from her daughter, Miss Florence Beaver, treasurer of the Pittsburgh Synod Society. Miss Anna Creter, recording secretary of the Wilkes-Barre Conference Society, was honored by the Sunday School Association of St. John's Church, Wilkes-Barre and Isabelle Oberly Dennig (born November 1, 1912), daughter of Rev. and Mrs. C. A. Hennig, received hers from the W. M. S. of Grace Church, Tarentum, Pa.

The name of Mrs. E. R. Cassidy, the indefatigable Chairman of Indian Work, appeared on the Honor Roll in December, but the membership was received too late to be added to the article. Her enrollment came as a tribute from the Philadelphia Conference Society on her retirement from office as its president. Mrs. S. G. Weikotten, Brooklyn, who is in charge of the interesting and instructive "Exhibit" of our Federation, received a similar honor from the Eastern Conference of New York. The Harpster

Memorial Society and the Ladies' Aid of St. Matthew's Church, Toledo, honored two of their faithful members, Mrs. Walter C. Weiler, the capable Chairman of Arrangements for our recent Biennial Convention, and now recording secretary of the Federation, and Mrs. C. C. Huber, who has recently retired from the presidency of the Ladies' Aid, after a long period of active service.

The Elizabethtown Society presented its president, Mrs. Frank Croman (wife of the pastor), with the same honor. Mrs. G. Franklin Gehr, Wilkensburg, Pa., was presented with a memorial by the Luther Memorial Society of Erie; Rev. J. H. Graf, North Lima, Ohio, by his congregation, and Miss Annette Adolphine Woll by her mother, Mrs. Adolph Woll, whose efforts for the sale of the India laces have proven so helpful to the native women workers of India and made possible the purchase of new school sites for our Mission District.

Three ladies have encouraged our work by adding their own names to the Memorial Roll—Miss Caroline Welte, St. John's Church, Reading, Pa.; Mrs. H. W. Warmkessel, Hope Church, Reading, Pa., and Mrs. I. B. Cottman, Jenkintown, Pa., who, in the same mail, sent \$1,000 to the Church Extension Board. This was only a few weeks before her own death.

Two more dear children have become life members—Luther Pfell Bender, son of Rev. and Mrs. John A. Bender, Pastor of St. Mark's Evangelical Lutheran Church, Scranton, Pa., who was born July 11, 1905, and who regularly closes his evening prayer with the petition, "and help Luther to be a preacher. Amen," and Margaret Aumont Moore, born September 10, 1913, enrolled by her grandmother, Mrs. Wm. E. Aumont, of the Church of the Holy Communion, Philadelphia.

And two societies swell the total to seventeen very welcome life members since November 25th, those of the Grace Church, Norristown, and St. Michael's, Allentown. May their example induce many more societies as such to add their influence to the great work of fostering missionary activity among our women and children.

An "In Memoriam" and "Life Membership" booklet prepared for the Toledo convention and containing a complete list of all our members for this biennium will be cheerfully furnished by the chairman of this department.

**WILL WELCOME PAYMENTS FOR MUHLENBERG PICTURES**

Plans are now being perfected to make the pictured faces of our memorialized members and our child life members a permanent feature of our Society. Copies will be placed upon a chart to be hung upon the wall of our literature headquarters in Philadelphia, and another chart will be made for the biennial meetings of our federation. Will you not help us to make this gallery of portraits a large and representative one?

#### MEMBERSHIPS IN MEMORIAM

Mrs. Sarah Helfrich Frederick	Greenville, Pa.
Rev. Henry Melchior 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.
Rev. Ludwig Zuber	Treverton, Pa.
Mrs. Carolina Zuber	Treverton, 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 Hauer	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	Catsaqua, Pa.
Junior M. S. of Salem Church	Elizabethtown, Pa.
Mrs. Wm. H. Zinser	Germantown, Pa.
Mrs. Milton Latschaw	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. K. Cassaday	Philadelphia
Frederick Wayne Ashbaugh	Lechburg, Pa.
Luther Pfeil Bender	Scranton, Pa.
Miss Anna Creter	Wilkes-Barre, Pa.
Mrs. S. G. Welskotten	Brooklyn, N. Y.
Mrs. Vella M. Beaver	Greenville, Pa.
Isabelle Oberley Dennis	Tarentum, Pa.
W. M. S. Grace Church	Norristown, Pa.
Mrs. Walter C. Weir	Toledo, O.
W. M. S. St. Michael's Church	Allentown, Pa.
Mrs. G. Frank, n Gehr	Williamsburg, Pa.
Rev. J. H. Graf	North Lima, O.
Miss Caroline Walte	Reading, Pa.
Mrs. H. W. Warmkessel	Reading, Pa.
Mrs. C. C. Huber	Toledo, O.
Mrs. I. B. Cottman	Jenkintown, Pa.
Miss Annette Adolphine Woll	Philadelphia, Pa.
Margaret Aumont Moore	Philadelphia, Pa.
Mrs. Frank Croman	Elizabethtown, Pa.

#### Greenburg Conference Convention

The fourth convention, at Latrobe, reported four new societies, and showed marked growth in every department of the work. Receipts were \$1,762.72. The following pledges were made for the coming year: Miss Schade's salary, \$175; India Hospital maintenance, \$150; Porto Rico Chapel, \$150; Thiel College, \$90.00; Pittsburgh Kindergarten work, \$200; Slav Student support, \$200. An "In Memoriam" was given for Father Ulery, of Greensburg.

#### Home Missions—Self Denial

Below is a copy of the letter that has just been sent to the Home Mission Chairman of each Synodical Society in our General Council Women's Missionary Society.

I have asked the editor of our *Mission Worker* to insert it here that each woman who takes the magazine (and if you don't, I hope someone lends you one this quarter), may be informed as to just what we want to accomplish for Home Missions between now and our next biennial convention.

If YOU are interested in Home Missions, and your Society has not received the envelope spoken of below, won't you please make inquiry as to where they are?

EVERY WOMAN in every Society should get an envelope. When you get yours, DON'T tear it up. DON'T carelessly lose it. DON'T forget all about it. DON'T fail to return it.

BUT—DO pray over it, if you can't put in much money. PRAY ALL THE HARDER OVER WHAT YOU DO PUT IN. A little with God's help can do much.

*Synodical Chairman of Home Missions.*

DEAR Co-WORKER: Under separate cover, I am sending you the Women's Home Mission envelopes for 1914. It has been thought best that I should deal with Synodical chairmen, only; leaving to these chairmen the responsibility of re-distributing to their respective Conference Society Chairmen, and instructing them as to their duties. The number of envelopes I am sending you is based upon Mrs. Frank Jensen's Statistical Report as given at Toledo. Should more be needed, I can supply them. Should too many have been sent you, or if some remain unused, they can be saved for use next year. The new envelopes have been printed with a view to being used year after year, hence the change in form and wording.

Where the local conditions are not prohibitive, these envelopes are to be sent out so the local societies get them at the beginning of the Lenten Season, each year, and use them during that season. The point to be emphasized to the local Societies is, that our vast Lutheran Home Mission work demands that we sacrifice something to increase our gifts to this object. The season of Lent is therefore an especially fitting time to deny ourselves SOMETHING and put the amount thus saved into our Women's Home Mission offering.

Never were calls louder, needs greater, fields riper. We women want to prove that we mean to stand by our resolution to try to get \$10,000 for Home Missions before our next biennial convention. That means \$5,000 each year. Please put these facts very plainly before

your Conference Society Home Mission Chairmen and ask them to make them equally clear to each local Society in sending out the envelopes. Should any Society be unable to use these envelopes during L.M.T., at least see that they are used at some time during 1914.

All money thus raised should be sent to your regular Conference or Synodical Treasurer, and reported as "For Women's Home Mission Fund."

Without the aid of you and your Conference Chairmen, MY work is absolutely impossible. Therefore, I ask your prayerful, earnest and prompt action in this matter, and thank you most heartily for the same.

Yours for Home Missions,

MRS. GEORGE H. SCHUBERT

## New Societies Organized

BY MRS. M. J. BIEBER, DEPARTMENT CHAIRMAN

St. John's German Congregation, of Martin's Ferry, Ohio, has a Women's Society of seventy members, with thirty subscribers to *THE MISSION WORKER*, and now reports the organization of a Junior Society, whose first work is to help the Orphans' Home, at Zellenople, the Jewish Mission in Pittsburgh and a Christian Kindergarten.

St. Paul's English Church, Toronto, reports the third Missionary Society in its congregation. The new Mission Band for children is under the supervision of the other two—the Women's Society and the Young Ladies' Society. It uses the Junior topics and has applied for membership in the Synodical Society.

The Ladies' Aid Society, of Welland, Ont., adopted a new constitution, adding "Missionary" to their name. They will now meet twice a month, once for the Ladies' Aid business, the other for missionary business. The *Monthly Topics* were ordered, each member paying for her own booklet.

Requests for the "Model Constitution" and "Hints on How to Organize" have come from fifteen individuals in different parts of the United States and Canada. I expect that before the next issue of *THE MISSION WORKER* we will receive word that fifteen new societies have been organized.

## Special Notice—Pa. Synodical

At the executive meeting of the Pennsylvania Synodical Society, held October 3, 1913, in Philadelphia, it was resolved that the name, "Women's Home and Foreign Missionary Society," be changed to "Women's Missionary Society," of the Ministerium of Pennsylvania, to be acted upon at the biennial meeting, in Pottstown, May 20, 1914.

## A Missionary Prince of India

AND HIS AMERICAN LUTHERAN COMPEERS

It is a great joy, which we have been anticipating for some time, to be able to announce the appearance of the welcome new book on our foreign field, which is now in press, and will be ready in a few weeks, hence orders may be sent to-day.

Doubtless our dear old Father Heyer, whose estimate of his own attainments and worth were modest to the extreme of undeserved self-disparagement, would hardly recognize himself in the high title of nobility, "A Missionary Prince of India," as suggested by General Lew Wallace's famous work of fiction. But if any of the missionary heroes of our American Lutheran Church was princely, in the truest and loftiest sense of the term, not only so far as every spiritual attribute of character is concerned, but also in view of the actual achievements of his noble life, that man was Missionary Heyer. The farther we stand off until we get something like a perspective, in surveying his life and character, the more he towers, and the time is not far distant when there will be almost a sense of sublimity about his lowly, unique personality and his remarkably diversified work.

The facts about himself and his American Lutheran compeers and successors have never been fully and adequately set forth. It remained for Pastors Drach and Kuder to compile the valuable story, and give it to the Church in this beautiful form. The book will contain about 400 pages, well illustrated. It first narrates the history of the foreign mission work of the Lutheran Church in America up to the year 1869, when the General Council was organized. Part II will present the salient facts of our General Council Mission in India. Those who have seen the advance proof say it is intensely interesting and well written. Send orders to our Literature Headquarters, 805 Drexel Building, Philadelphia.

This little remaining inch of space is all that is left us in this issue for reminding you once more about our new book-room, and its cheerful willingness to serve you in any possible way.

## Executive Committee

GENERAL COUNCIL SOCIETY

The annual meeting will be held October 1, 1914, in the Church of the Reformation, Rochester, N. Y., Rev. Frank F. Fry, D. D., pastor, whose Missionary Society has sent a most hospitable invitation. Let every member plan ahead in good time.

LAURA V. KECK, President.

# 15 Minute Sunday School Program

BY MRS. T. W. KRETSCHMANN, PHILADELPHIA

## March

Topic—*Extending the Kingdom in the Home Land.* Draw outline map of North America on blackboard.

Scripture—*God's Plan of Free-Will Offerings for Church Building*, Ex. 25:1-9, read alternately by pastor and school.

Hymn, 261—"Come, Divine Emanuel, Come."

I. THREE BOXES COMPARING NOTES. A candy box, a flower box, and a pyramid. See *MISSION WORKER* for March, page 10. Directions are appended.

II. PUNGENT PAGES FROM TOM'S DIARY, written by Rev. W. A. Passavant, Jr. This leaflet is distributed free with the Lenten Pyramids (order from Room 805 Drexel Building, Philadelphia). It tells, in a boy's way, what it means to build up a Mission Church. A good reader from each class of boys may read one section of the diary. See page 7.

III. CHURCH EXTENSION IN THE CONCRETE. (leaflet in *Monthly Topics*, read by member of Women's Missionary Society. Orders for these leaflets will be filled free of charge. Address, 805 Drexel Building.

Hymn, 252—Last four stanzas.

## April

Topic—*What our Church is Doing in Japan.* Decorate platform with red and white bunting, the colors of Japan.

Scripture—The Easter Message for the Isles of the Sea. Isaiah 42:1-12. Read alternately by boys and girls.

Hymn, 130—"Day of Wonder, Day of Gladness."

I. A MISSIONARY ENCYCLOPEDIA. (See *Monthly Topics*.) A member of each class asks a question (previously distributed) and the pastor acts as the encyclopedia.

II. THE KIMMORO SCHOOL. The superintendent describes pictures of the Mission in Japan. He tells of the two missionaries now on their way to Japan. (Valuable information may be gleaned from the last Foreign Mission report and *MISSION WORKER*, Pages 24 and 25.

III. A STORY THREE YARDS LONG. Page 22. The Story of Neesima. Write this story on thin sheets of paper 6 inches wide, and paste them together to the length of 3 yards. Begin at end to roll, and then unroll at reading. A member of the Women's Missionary Society may prepare and read this story, made in Japanese fashion.

Hymn, 205—"O Word of God, Incarnate."

## May

Topic—Helping with our prayers. Print the Lord's Prayer in large letters on blackboard.

Scripture—Have school read model prayer from blackboard.

Hymn, 217—"Come my Soul, Thy Suit Prepare."

I. FIVE-MINUTE BLACKBOARD EXERCISES, conducted by superintendent. "The Lord's Prayer Amended, for the man who does not believe in Missions." (See *MISSION WORKER* for June, 1912, cover page.) The school reads the amended prayer in which "me" is substituted for "our," and petitions for others crossed out.

II. A LIFE OF PRAYER. (See article on page 30, *MISSION WORKER* for March.) Paragraphs read alternately with Junior Missionary Society (six or seven members). This wonderful life of faith and prayer of Rev. W. A. Passavant, D. D., should be emphasized by the pastor.

III. SOWING PRAYERS IN AMERICA. REAPING SOULS IN INDIA, as related by Pastor Arps (leaflet in *Junior Topics*). A remarkable instance of answered prayer, read by a member of the Young Men's Bible Class.

Hymn, 216—"O Come to the Merciful Saviour."

## Schools Which Use Monthly Programs

Are there any? Yes, like a good heaven, they are scattered all over the United States and Canada. According to the statistical report just issued, there are fifty-seven churches in which the Sunday Schools are definitely interested in Missionary Programs. Twenty-seven of these are reported in the Augustana Synod and thirty are in the English Synods. Most of these have Monthly Programs and order the leaflets issued each month. Why not send a standing order to forward to your address whatever leaflets are published from time to time, as they are issued, stating how many?

Is there any use in the observance of these programs? Ten or fifteen years from now the seed sown will be bearing fruit. Let us hope there will be few, if any, adults who will say: "Keep the money at home; we need it all right here." The New Era of mission work that is dawning makes it imperative for us to educate the rising generation in the art of giving largely to every cause in the Church.

This interest in Sunday-School missionary activities is not an innovation for our Church. The Sunday School of the oldest English Lutheran Church in America has been an organized

Missionary Society for seventy-five years. Supported by the Church, the entire offerings of the school are devoted to missions. This is the record of the Sunday School of Old St. John's, Philadelphia. These years it has given to missions the sum of \$24,326.54. Five congregations of Philadelphia were helped; German and Swedish Missions, and English Home Missions in the following places: St. Paul and Minneapolis, Duluth, Portland, The Dalles, Decatur, Binghamton, N. Y., Anderson, Ind., Spanish Forks, Utah. Foreign Missions and Porto Rico have also been liberally remembered. With so fine an example for emulation, there is a purpose in urging our schools to introduce monthly missionary programs.

The schools reported to date are as follows: New York City, Holy Trinity, Epiphany; Brooklyn, Redeemer, St. Stephen's, Ascension; Buffalo, Holy Trinity, Redeemer, Jamestown; Philadelphia, Ascension, Bethlehem, Christ, St. James, St. John's, St. Mark's; St. Paul's, St. Peter's, St. Luke's, St. Stephen's, Holy Communion; Allentown, St. James', St. Michael's; Lancaster, Trinity, Zion's, Advent, Emanuel; Doylestown, Easton, Catasauqua, Lima, South Bend; Canada, Williamsburg, Port Colburn, Berlin.

Do the prayers offered in the regular sessions of your school ever mention India by name, or Japan, or Porto Rico, or Home Missions, or Church extension, or any phases of Inner Mission work?

### Episcopalian Progress

The missionary women of the Protestant Episcopal Church, at their recent great triennial convention of 2,500 who attended, in the New York Cathedral of St. John the Divine, accomplished the magnificent, record-breaking achievement of laying on the altar an offering which took eight hours to count, and which totalled more than \$306,000. This exceeded all previous efforts by at least \$60,000, and was the cause of profound rejoicing. They are maintaining over 150 salaried women workers, in various mission fields, at home and abroad. What their ministry of mercy, of healing, of teaching, of home visitation, has meant to women and children, in our own land, and in the wide world beyond, no tongue can tell.

The Sunday Schools of the Episcopal Church also made a notable increase in their Lenten contributions for Extension work last year, using the same kind of pyramids that we do. In 36 years the amount has grown from



\$7,000 to more than \$175,000 a year. A wonderful example of the permeating power of an idea, and the cumulative value of small sums. The fact that this sum is raised during the six weeks of Lent adds to its significance. The steady increase of the last three years, amounting to about \$10,000 each year, demonstrates the fact that still larger results only wait upon a more thorough education of Sunday School leaders and pupils.

Of course, the pyramids are used by adults as well as by younger folks, and even the children look upon them not as a toy or plaything, but as the Lord's treasury for their daily self-denial offerings, to be laid on His altar at Easter, for building new churches as a perpetual loan fund. This money is thus being continually spent every minute, but not expended, since it keeps coming back to the Extension Society at regular intervals, and immediately going out again, to help some other enterprise in the nick of its emergency. It is the one way, therefore, by which a gift will be made to last a hundred years, then instantly start on its second hundred, for its course will never be run until the archangel's trumpet shall sound.

### The Continent—Wide Every Member Canvass in March

March is the month for the great project which the United Missionary Movement has laid before the Church leaders of the country. The plan, though a big one, is perfectly simple to understand, and even simple to do. It all lies absolutely parallel with the line that up-to-date Americans are boastful of following in their business affairs—the line that leads over out of haphazard into system. The old haphazard way in Church collections was to pass the plate, with no preliminary canvass, and let people give merely what they felt like. This new

**KEEP YOUR LENTEN PYRAMID CONSTANTLY IN SIGHT  
MAKE A WILLING SELF-DENIAL OFFERING EVERY DAY**



systematic way is to go straight to every member of the Church, tell him what the officers think the Church ought to raise, and ask him to put down on a card what proportion of the whole he individually expects to give. All there is to the innovation is simply an estimate in advance of what each congregation ought to pay on its benevolences, and what it must pay on its expenses. Then the appointment of enough committees, of two apiece, to visit every man and woman on the church roll. Then the making of the visits.

Nothing of this is impossible in any church. Any church which wants to do it can do it, and ought to be incited by the spectacle of the new method being applied, with success and satisfaction, in dozens of congregations all around it. Every incentive of cooperation and example is put behind this program when all the denominations agree, as they have now agreed, to try the new method simultaneously. What will your Church do about it? Is it getting ready to move with the rest? This present nation-wide extension of the idea seems one of the biggest and completest items of recent Church progress. The idea has won just because it is so businesslike, so practical, withal so sensible. Applied to foreign missions the method has developed increased interest and increased generosity. It is just as good for all the rest of the interests of the kingdom of Christ.—*Editorial in The Continent.*

## Activity in Pottstown

At a joint meeting of the Religious and Educational Committees, of the Pottstown Y. W. C. A., it was deemed advisable to organize a Mission Study Class, in charge of Mrs. Charles Evans, wife of a Hill School master, and a trained Mission Study Class leader. Discovering that the churches were not very active along that line of work, the committee decided to form an interdenominational training class, to be composed of the wives of the pastors, and one or two representatives from each Protestant congregation in town. Eight churches were represented, and each member was so enthused as to organize a Study Class in her respective congregation.

In Emanuel's congregation two classes were organized, numbering twelve members each, to study "Immigrant Forces." Already there are evidences that the hitherto "dry question" of Mission Study will be one of intense interest.

MRS. SYDNEY R. KEPNER.

## Disappointment

"Disappointment—His appointment,"

Change one letter, then I see  
That the thwarting of my purpose  
Is God's better choice for me.  
His appointment must be blessing,  
Tho' it cometh in disguise,  
For the end from the beginning,  
Open to His wisdom lies.

"Disappointment—His appointment,"

Whose? The Lord's, who loves me best,  
Understands and knows me fully,  
Who my faith and love must test  
For, like every earthly parent,  
He rejoices when He knows  
That His child accepts, unquestioned,  
All that from His wisdom flows.

"Disappointment—His appointment,"

No good thing will He withhold.  
From denials oft we gather  
Treasures of His love untold,  
Well He knows, each broken purpose  
Leads to fuller, deeper trust,  
And the end of all His dealings  
Proves our God is wise and just.

"Disappointment—His appointment,"

Lord, I take it then as such,  
Like the clay in hands of potter,  
Yielding wholly to Thy touch.  
All my life's plan is Thy moulding.  
Not one single choice be mine;  
Let me answer, unreplining—  
"Father, not my will, but Thine."

## Some Missionary Mottoes

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"We need to save the world in order to save America, spiritually."

"History is mystery, until it is read as His story."

"We have given the Orient warships and telephones, steam cars, sewing machines and silk hats, but they are none the better for these. And except the old man be changed within, all these trappings will but make him a more potent force for evil."

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"Other people are talking brotherhood, the missionary is exemplifying it."

"The dynamic that is to save the world is a heart motor."

## Need of Deaconesses

BY REV. E. F. BACHMANN, PHILADELPHIA



SISTER WANDA V. OERTZEN, SECOND HEAD-SISTER IN CHARGE OF THE MARY J. DREXEL MOTHER HOUSE, PHILADELPHIA, FOR NINE YEARS. SHE DIED IN 1897, AND THE IMPRESS OF HER CONSECRATED LEADERSHIP IS STILL EXERTING A POWERFUL INFLUENCE

The greatest problem confronting the Church to-day, in the expansion of her work, is not the raising of funds, but the finding of men and women thoroughly efficient and truly consecrated, for her ministry of the Word and her ministry of mercy. The greatest service, therefore, which you can render is the winning of candidates for the Gospel ministry, and candidates for the Diaconate. To-day we could well place sixteen additional Sisters in work already in our charge, six in new institutional work, and about fifteen more as parish Sisters in congregations. Within ten years we received from one English congregation in Philadelphia three young women for deaconess work. Will you not look for at least one candidate in your congregation? The Motherhouse, a simple hand-maid, appeals to you, not in her own interests, but in behalf of suffering humanity, and of the Lord and His cause.

The Diaconate was introduced into the Lutheran Church in this country by the late Rev. W. A. Passavant, D.D., who, in connection therewith, founded the first Protestant Church hospital in America at Pittsburg, Pa., in 1849. Fliedner himself came over for the dedication of that hospital and brought with him three deaconesses to take charge of the work. But

various circumstances were unfavorable to the success of this effort. A second attempt, with very much more satisfactory results, was made by the late Mr. John D. Lankenau, President of the German Hospital in Philadelphia, when he secured for that institution a group of seven Sisters, who arrived from Germany in June, 1884. After overcoming very serious obstacles, the work was firmly established, and on December 6, 1888, the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses was dedicated. The Sisters rejoiced to occupy this completely equipped home, which afforded room not merely for themselves, but also for a Home for aged men and women, for a children's hospital, for a boarding and day-school for girls, and for a Christian kindergarten.

The success of this Motherhouse encouraged others in the Lutheran Church to act. The first was the Rev. F. P. Manhart, D.D., at whose instance the General Synod passed a resolution, in 1885, looking forward to the founding of a Motherhouse by the General Synod; ten years later, on October 1, 1895, this purpose was realized by the formal opening of a Motherhouse at Baltimore, Md. But before this, others had already succeeded in establishing such institutions. The late Rev. E. A. Fogelstrom organized his "Immanuel Association for Works of Mercy," at Omaha, Neb., in 1887; the actual deaconess work began with the opening of Immanuel Hospital, in 1890. Dr. Passavant, who was one of the happiest guests at the dedication of the Drexel Home, reorganized his work, and founded the Motherhouse at Milwaukee, Wis., in 1893. Entirely independent of these various efforts, the Norwegians had secured a deaconess from Norway, in 1883, for work among the sick and needy of their people, in Brooklyn, N. Y., which led to the building of the Norwegian Lutheran Deaconess Home and Hospital, in 1892; the labors of the same Sister, Elizabeth Fedde, in Minneapolis, Minn., led to the founding of the Norwegian Lutheran Institute in that city, in 1891. The largest of the three Norwegian Motherhouses is in Chicago, founded in 1897. The Swedish Bethesda Deaconess Home, in St. Paul, Minn., was at first a station of the Omaha Motherhouse, but became an independent Motherhouse in 1902. The smallest as well as youngest Deaconess Motherhouse is chiefly a sanatorium for consumptives, founded by the Danish pastor, the Rev. J. Madsen, at Brush, Col., in 1905. The 9 Motherhouses have a total of 358 Sisters, at 80 stations, in 17 different kinds of work.

**Consult Mrs. W. P. M. Braun, Chairman, About Inviting a Deaconess to Address Your Women. This Department of our Work Must be Urged**

## Mission-Study Doings In Some Churches

### Reports From Other Churches Will be Welcome for Our Next Issue

ADDRESS THE DEPARTMENT CHAIRMAN, MRS. F. A. KAMMER, 225 MAIN STREET, BUFFALO

Says Rev. J. F. Kramlich, of Royersford, Pa.: "Indifference to missionary work is largely due to failure in studying it. We feel no interest in that of which we know nothing. While the average Christian knows that there are missions and missionaries, he knows practically nothing of their work, methods, difficulties, successes, needs, prospects or of the constantly increasing fruitfulness of missionary effort.

Where can we place the blame for this ignorance? It is easy to charge it upon individual Christians. Easy to say that instruction and information are accessible through the mission sermon, the mission convention, the missionary publications. But while these are invaluable, and dare not be lightly considered, yet if missionary work is ever to receive the desired impetus, and Christians get the necessary vision, there is absolute need that Mission Study Classes be introduced in every congregation.

For some years such a class, in my Church, has been systematically studying various text books. This has gradually acted like leaven throughout the entire congregation, until we have to-day six Mission Study Classes, with an enrollment of one hundred and two members, taught by separate leaders, one of which is the pastor. No meeting is thought complete without a mission offering."

A committee of three ladies, with the pastor, supervise the work, keep in the closest possible touch with the various leaders and classes, offering suggestions whenever deemed advisable.

This year the course of studies include the following books: Juniors, two classes, seventeen boys, fifteen girls, "Our Immigrant Neighbors," Henry; Intermediate, fifteen girls, "Servants of the King," Speer; Seniors, fifteen ladies, "Why and How of Foreign Missions," Brown; Adults, twenty-two ladies, "Sunrise in the Sunrise Kingdom," Forest; Adults, eighteen men, "Why and How of Foreign Missions," Brown.

A Missionary Evening will be held for the members and friends of the classes, as a fitting closing to our series of meetings. The Juniors will have a flag exercise, representing the different classes of immigrants. The Intermediates will have a two-minute sketch of each of the characters in their book. The Seniors will have a "Japanese Wedding," and the Adult class will debate on the four most important forms of Mission work, the ladies taking two phases, and the men's class taking other two,

phases, and the men's class taking the other two.

St. Michael's, Allentown. Eight women of the Missionary Society are studying "China's New Day." Twelve teachers of the Sunday School, "Immigrant Forces." Seventeen young people, "Uganda's White Man of Work." Nine Intermediates, "Young China Hunters." The monthly missionary program is a regular feature of the Sunday School.

In Trinity Church, Greenville, Pa., Rev. W. S. Langhans, Pastor, a class of ten high school girls has been studying "Western Women in Eastern Lands." The women of the Missionary Society are planning to study "The Colony of Mercy," and cover about ten weeks.

St. Michael's, Sellersville, Pa., has just completed a study of "The New America," and "Western Women in Eastern Lands" will be the new text-book.

The Church of the Reformation, Rochester, N. Y., Rev. Frank F. Fry, D. D., Pastor, is conducting five classes, using the home-mission text-book, "The New America."

St. Paul's, Catasauqua, Pa., Rev. J. F. Lambert, Pastor, has a class of thirty-five women studying "Mormonism, the Islam of America."

Salem, Lebanon, Pa., Dr. T. E. Schmank, reports a class studying "Sunrise in the Sunrise Kingdom."

In Jersey Shore, Rev. C. B. Lindtved, has a class of twelve. They first studied "India Awakening," and are now studying "The Emergency in China."

Christ Church, Allentown, Rev. E. E. Fischer, Pastor, has had courses, the first on "China's New Day," the second on "India Awakening," with the result that the class will undertake the support of a teacher in India. The same class is preparing to take up "Immigrant Forces."

In Leechburg, Pa., Rev. F. A. Relter, Pastor, a class of twelve is studying "The Conservation of National Ideals," and each member takes an active part in the discussions. Results of this are excellent. A debate was the feature of one meeting, when the problem of the negro was the subject.

Trinity, Lancaster, has a class in "The New America."

Trinity, Buffalo, reports six classes. In Grace, Lehighton, Miss Helen Xander's Intermediates, 22 girls and 22 boys, are studying "Some Immigrant Neighbors."

## Lenten Class In Philadelphia

The Women's Missionary Societies of the Philadelphia Conferences of the Lutheran Church have arranged a special series of four Lenten studies, for the Saturday afternoons during March, at 2.30 o'clock. These promise to be fruitful of much good, and all our women, both of the General Council and General Synod Societies, are hereby invited to attend. They will be held in the parish house of the Church of the Holy Communion, 2111 Sansom Street, and everybody will be glad to learn that the leader will be Miss Bertha Fowler, who is thoroughly conversant, at first hand, with conditions prevalent in the destitute sections of the city, educational, industrial, social and religious. These four aspects will be the themes of the four studies respectively. Miss Fowler is a consecrated Christian worker of rare spiritual gifts, and by reason of intimate personal acquaintance with the conditions which she describes, she makes the subject intensely real to her hearers.

The general topic will be, "Our City of Philadelphia as Related to Missions." Instead of a silver offering, there will be a registration fee of 50 cents for the four lectures. Single admission, 25 cents.—MRS. CHARLES L. FRY, *Chairman*.

## A Congregation's Literature Chairman

We blush with shame over our ignorance, if a leading question concerning the progress of the world's history is brought up, and we have neglected to keep ourselves informed upon it, yet many of us are willing to let the growth of the Kingdom of God upon earth go on unheeded by us, though still we pray, "Thy kingdom come," and fancy that the coming of that Kingdom is the passionate desire of our hearts.

We know very well that many subscribe to the *Mission Worker* who then feel that their duty is done, and let the magazine lie unread on the library table, snowed under by a multitude of other periodicals. When a serial story by a brilliant writer is coming out in one of the secular magazines, its readers can hardly wait for the next issue. And at least as much interest ought to be felt by the readers of missionary magazines.

The special literature of each Church is a literature to be proud of, and ought to be put before the people with such earnestness that they shall feel this is something they cannot neglect. Let our pastors glory in the missionary literature. Let them feel that it is in advance of everything in telling the story of what is transpiring on the earth.

It is never too early to begin to interest a child in missions, for the little children of today are the missionary workers and missionaries of the future. The child is ever sensitive to a missionary atmosphere in the home, and this atmosphere is created by a spirit of prayer for missions, of consecrated giving, and of missionary knowledge gained by the reading of missionary literature. Portraits of our missionary heroes on the walls of our homes also tend to create an atmosphere.

Having made a study of missionary leaflets, the literature chairman's next duty is to circulate them. Pecuniary and other circumstances must determine how much free literature it is possible or wise to distribute. The literature table at union meetings (if not at all meetings) is indispensable. The wisely selected Secretary of Literature will have a wisely selected supply of leaflets, etc., to dispose of.

But even after we have diligently read our magazine and an occasional leaflet, our information is still too meagre to be commensurate with this vast, magnificent subject. Nowhere outside of books can we really learn half that we wish to know. Hence, every church should have a missionary library—a very small one, if that is all that can be accomplished at first.

When we come to realize that in this cause of foreign missions are included statecraft and civilization, geography and history, biography and philosophy, poetry and art, and the living history of the living Kingdom of the living God, we shall find much material for programs.

There is still another method of promoting the knowledge of missions, and that is the best method of all—the Mission Study Class.

Surely in a church where there is already some missionary interest, it should not be difficult to find some members for a class, and, given a leader, such details as time and place of meeting are easily arranged. The Literature Chairman need not necessarily be either the organizer or the leader of the class, but it is for her to do all in her power to promote the systematic study of missions. This method has nobly stood the test; it is a proven fact that no other creates such intelligent, enthusiastic, permanent interest.

After all and during all our study of missionary literature, we realize that the missionary hook of all the ages is the Book of Books, and to a more profound searching of the Scriptures all our other reading should lead us. As we ponder the words of Christ we shall be filled more and more with the spirit of missions, which is the spirit of Christ.

[Condensed from a current leaflet by Katharine G. Spear.]

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