

Volume XVII

Philadelphia, Pa., June 1914

No. 3

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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

OFFICIAL ORGAN OF THE WOMEN'S MISSIONARY SOCIETY OF THE LUTHERAN  
GENERAL COUNCIL, PUBLISHED QUARTERLY AT 2323 N. 7TH ST., PHILADELPHIA, PA.

ENTERED AT THE PHILADELPHIA POST OFFICE AS SECOND-CLASS MATTER

SUBSCRIPTION 25 CENTS. FOREIGN COUNTRIES, 10 CENTS ADDITIONAL. SINGLE COPIES 10 CENTS.

VOLUME XVII

PHILADELPHIA, PA., JUNE, 1914

NUMBER 3

General communications should be sent to the editor, Mrs. Charles L. Fry, 224 Manheim Street, Germantown, Philadelphia, Pa.

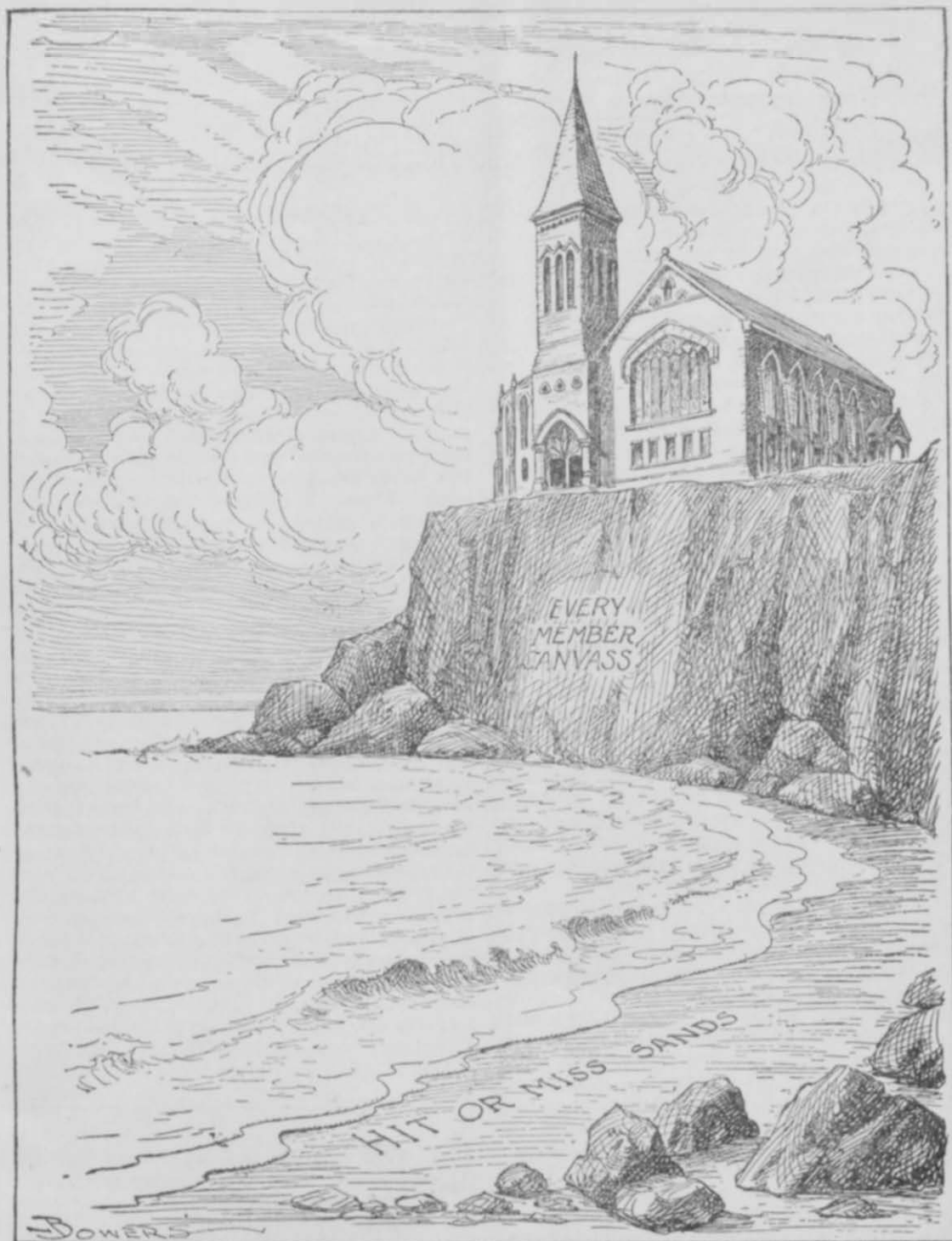
Correspondence concerning subscriptions should be addressed to THE LUTHERAN MISSION WORKER, 2323 North Seventh Street, Philadelphia, Pa.

Checks or Money Orders should be made payable to Miss Ida H. Zinser, Business Manager.

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# Lutheran Mission Worker



By courtesy of THE NEWARK EVENING NEWS

46534



# The Every Member Canvass



## Which Financial Foundation? Rock or Sand?

Surely it is a noteworthy sign of the times that a secular newspaper devised and published so cogent a cartoon on the practical efficiency of every Church, in fulfilling the missionary purposes for which it was founded, if it rightly understands its own reason for existence. Any Church that is not missionary in its aim and object, has forfeited its Divine charter, and annulled its Divine commission.

The only question to be decided, therefore, is not whether it shall be a missionary factor, for that was definitely settled in advance by its Lord and Head, but whether its doing of this appointed work in the Kingdom, shall be by a rock policy of the annual every-member canvass, or a sand-policy of bit or miss hap-hazard, as so many, alas, have heretofore been satisfied with?

The reasons why the annual every-member canvass is designated a rock-foundation policy are many. It is the only method that enlists the entire membership. Nine-tenths of the missionary giving has hitherto represented only one-tenth of our people. Surely this is not fair to the one-tenth, but still less is it fair to the nine-tenths, who need the soul-development which cannot possibly come, without obedience to Christ's own supreme injunction. Any one who deliberately ignores this test-mark of discipleship has with his own hand shut off from himself the needful spiritual supplies, at their very source!

It is easy to see how this annual provision of a thorough personal canvass in every church compels personal consideration of duty on the part of every member. How it supplements public instruction from the pulpit, which falls inert and dead without it. How it increases the number of systematic and proportionate givers, to double, treble, quadruple, their present ratio, to their own individual quickening and welfare, as well as the advancement of the congregation as a whole. How it increases all offerings for local work, by the different spirit of Christian zeal which it infuses. So far from proving a detriment to the church's meeting its own home needs, it has had the very opposite effect wherever it has been tested in this respect. No one need accept such a sweeping

statement on the authority of any Board. The proofs abound on every hand, in the experience of hundreds and thousands of congregations which are the standing witnesses, and which would never go back to the sand foundation.

Then, too, it has been the means of discovering and developing new workers. Persons whom nobody ever dreamed to possess latent capacities, have come to light as endowed with signally useful gifts, in different lines of service. Lapsed members have been reclaimed by the thousands, and brought by this means into living weekly contact with Christ and His work. Finally, the self-evident result of such an annual canvass, in promoting mutual acquaintance among persons of all classes in the parish, and strengthening the bonds of their Christian fellowship as members of one household, needs but to be mentioned to see its force. It is fast making a new public sentiment on questions of supreme concern in all denominations, and there is no Church in American Protestantism wherein such sentiment is so much needed at the present moment as our own General Council. What soul among us can half conceive the impetus that would be given to all the forward movements which we are now undertaking, and will undertake before the close of 1917, if all our congregations would enthusiastically agree to make complete test of the rock-policy of an annual every-member canvass? Some day we will publish in these columns a symposium that will astonish you of evidences of its splendid efficiency, as a permanent substitute for the sand-foundation, written by pastors of our own churches, in every Synod, who have moved up from the lowlands to the heights, and now look out upon a horizon absolutely invisible from the level below.

### EXTENSION MOTTO:

JESUS SAID UNTO THEM, "I MUST PREACH THE KINGDOM TO OTHER CITIES ALSO, FOR THEREFORE AM I SENT."



# Our Every Member Canvass in Rochester

BY REV. F. F. FRY, D. D., PASTOR OF THE CHURCH OF THE REFORMATION

The event which will stand out prominently in our record of 1914 is the Every-Member Canvass for Missions. It is a great thing to have a congregation alive on the subject of missions. It is certain to react favorably on every other branch of Church life and Church work.

Five years ago our people contributed only \$531.98 for missions and benevolence. That was an average of but one cent per week for every member. *One cent per week!* Really it makes me blush to tell it. But this is not the saddest chapter of our missionary record. The following year—1910—our offering for missions dropped to \$468.80; or in other words, more than *sixty dollars less* than in 1909.

Do you wonder that we felt it was high time to do something? The result was our first every-member canvass for missions. Do you remember the result? We multiplied our contributions *six times*. In 1911 we gave \$2,724.03. At a single leap we entered the front rank of General Council Churches. No one had ever heard of us before, so far as missionary work was concerned. Since then we have been on the map.

The news spread far and wide. I doubt whether our congregation ever received so much free advertising as it did after that canvass. None of us felt any poorer for it, and we had accomplished something decidedly worth while. Because of this generous giving all appeals from the chancel ceased. The agents for the various causes of the Church have had to change their program. No sermons are preached from our pulpit, appealing for money. So everybody was pleased. And the agents are receiving much more money than they ever did under the old system.

Not a few of our people feared that there might be a decrease in our missionary giving during the following year. Happily their fears were groundless. Instead of showing a falling-off, our giving showed an increase. This year one hundred and fifteen picked men and women volunteered to do the canvassing. These volunteers had been carefully instructed for ten days before the canvass. More than 500 calls were made in five hours on the same day. Eight hundred and seven pledges were secured for missions—nearly all of them on the weekly basis. These pledges amount to more than \$3,500 per year. In addition to this the communion offerings and Christmas offering are used for the same purpose, which will bring the total to fully \$4,000 for missions.

We now have our own missionary in India. She is doing our work on the foreign field. She is our substitute and representative there. Since we could not go ourselves, we are supporting Dr. Amy B. Rohrer, the present head of the new hospital in Rajahmundry. She is emphatically making good. In Home Missions we were the first contributors to the new Church in Livingston, Montana, the only English Lutheran Church in that sovereign State. We gave \$700, along with several individual gifts.

Before we made the first canvass we gave \$35 a year to Home Missions; last year we gave \$500. We used to give \$15 to Church Extension; last year we gave \$262.58, which will be far exceeded this year. We gave nothing to the orphans or to inner missions until three years ago; last year we gave \$122.82 to the Wartburg Orphanage, and \$150 to inner missions.

Our aim is to have every member of the congregation, as far as possible, give a definite amount every Sunday to missions. We do not ask for so much a year but for so much a week. That will keep the missionary cause before their minds and on their hearts every week. We want every confirmed member of the family to give. Yes, even the boys and girls who are too young to be confirmed. Let them have a part in this great work, too.

## Let Us Have a Square Deal

The bearing of the burdens of the Church is unequal. Many do not hold up their end. They do not carry their just share. They are unfair to others who are laboring to keep the work of the Church at home and abroad going properly. There are congregations who use the services of ministers, but contribute little or nothing to the college or seminary or the education of ministers. They depend upon others to bear the cost of training ministers. That is not a square deal. If it depended on them alone, there would be no ministers of the Gospel. We speak of "our Church's" home or foreign or inner mission work. Strictly speaking it is the mission of only a part of the Church, the best part. Many have no share in it. They will not contribute their quota to support it. That is not a square deal. Every congregation should get its members into line to do their part. That is only fair and honest.

—DR. A. G. VOIGT.

# The Cause is One; The Phases Many

BY MRS. H. P. KEEVER, UTICA, N. Y.

In summing up the work, I can do no better than quote the words of our sainted missionary, Rev. Dr. Harpster: "The work of God's kingdom on earth is so many-sided! When I go into an Inner Mission study-class, and hear of the terrific conditions existing in the cities of this Christian land, I think, 'Why, here, at the very door of the Churches, is a work so pressing that we should do well to devote to it all our energies and resources.' Then I go into a class where Home Mission problems are studied, and I think 'Ah, this is the Church's most important task. Unless we attend to these tens of thousands of unchurched Lutherans in America, the future of our Church in every department is doomed.' Then I remember poor old India, with her millions dying in total ignorance of Him who died to save them, when He died to save me, and I pray for power to help you realize the crying needs of the foreign field."

As for Church Extension, the board last month was so overwhelmed with a multitude of special appeals for loans that it could give no positive answer to a dozen or more, while a number had to be declined altogether for want of funds. Every cent of \$75,000 could be safely invested at that one meeting in these heroic new enterprises, to the great advantage of the sections where they are located. And they represent every English-speaking Synod of the General Council.

One missionary says: "The greatest trouble is not in the foreign field, nor with the heathen. It is with the lethargy at home, a hesitating discipleship, a Church not ready, when world-fields are waiting." We must overcome indifference. We each have our God-given part in the great work of missionary endeavor. Personal responsibility and consecrated enthusiasm are needed in arousing others.

It is MY business, and YOUR business, to take up the study of missions, and learn what the plan of Jesus is. We must try to grasp and understand that plan, and if possible carry it out in all its branches. We should form mission study classes, and inform ourselves on what is going on in the world to-day, and give our help where it is most needed. We should make individual effort to rouse each woman in our churches. We cannot read of the sacrifices and self-denial of the pastors among the Slavs in this country, without being moved. One student who will be ordained in June in our own Synod writes that he has frequently gone without his supper, that he might pay for needed books for his work.

"It still is true. The restless millions wait  
The Light whose dawning maketh all things  
new;

Christ also waits, but men are slow and late.  
Have we done all we could? Have I? Have  
you?"

## American Lutheran Survey Assured

It will indeed be a new thing under the sun to have a representative Lutheran weekly magazine found on all the prominent newspapers, East and West, North and South, and sold on express trains with other standard periodicals of its kind, every Saturday during the year, beginning with October 31st, 1914. *The American Lutheran Survey* will be launched on the Festival of the Reformation, and will play a mightily effective part in getting our Church on this Continent ready, three years hence, to fittingly celebrate the quadricentennial of that world-crisis in the sixteenth century. Every phase of Lutheranism in the United States and Canada, General Council, General Synod, United Synod South, the Germans, the Swedes, the Norwegians, the Danes, the Joint Synod, the Missourians, will enter into the warp and woof of the texture. Three resident editors, with Doctor Greever at the head, all of them being experienced journalists

for many years, will make their permanent home in Columbia, South Carolina, where a commodious publication headquarters has been erected. A corps of salaried department editors will live in various other places, New York, Philadelphia, Chicago, St. Louis, Rock Island, Minneapolis, etc., showing the wide range of the paper's constituency, 25,000 subscribers being the aim to start with.

Whilst the *Survey* will make no effort whatever, in fact will studiously avoid any attempt to foist a scheme of Church union upon the different Lutheran camps in this country, yet the inevitable effect of our having a foremost journal, at long last, in which every element of our complex and polyglot body has a recognized place of influence and prominence, cannot but tend to draw us into closer touch, and foster an atmosphere conducive to ultimate unity in God's own good time. Between \$150,000 and \$200,000 worth of stock has already

been bought, as a profitable investment, in more senses than one, and Doctor Schuette has already resigned his pastorate in Toledo, and accepted the call to the editorial chair, which in this case is a post of tremendous responsibility and importance. Germany and Scandinavia will have regular salaried contributing editors, men whose names will carry the utmost weight, so that each issue of the weekly periodical will literally be a survey of a world field from every point of view, civic and religious, Lutheran and cosmopolitan, literature and missions.

No other man than the versatile and cour-

ageous Doctor Greever would have had the nerve, or the financial genius, to undertake an enterprise of such colossal dimensions, but the very fact that he has staked everything on its successful achievement, is an absolute guarantee in advance. None of us, certainly no man, and possibly even no woman, has imagination enough to dream what it is going to mean to the American Lutheran Church of the future. The times are ripe for it, beyond a question, and let all of us join in the earnest prayer that it may be crowned with God's abundant blessing.



## Summer Schools



**M**ID-SUMMER  
**O**UTING FOR  
**U** AND YOUR FRIENDS  
**N**OT EXPENSIVE  
**T**HOUGH IDEAL

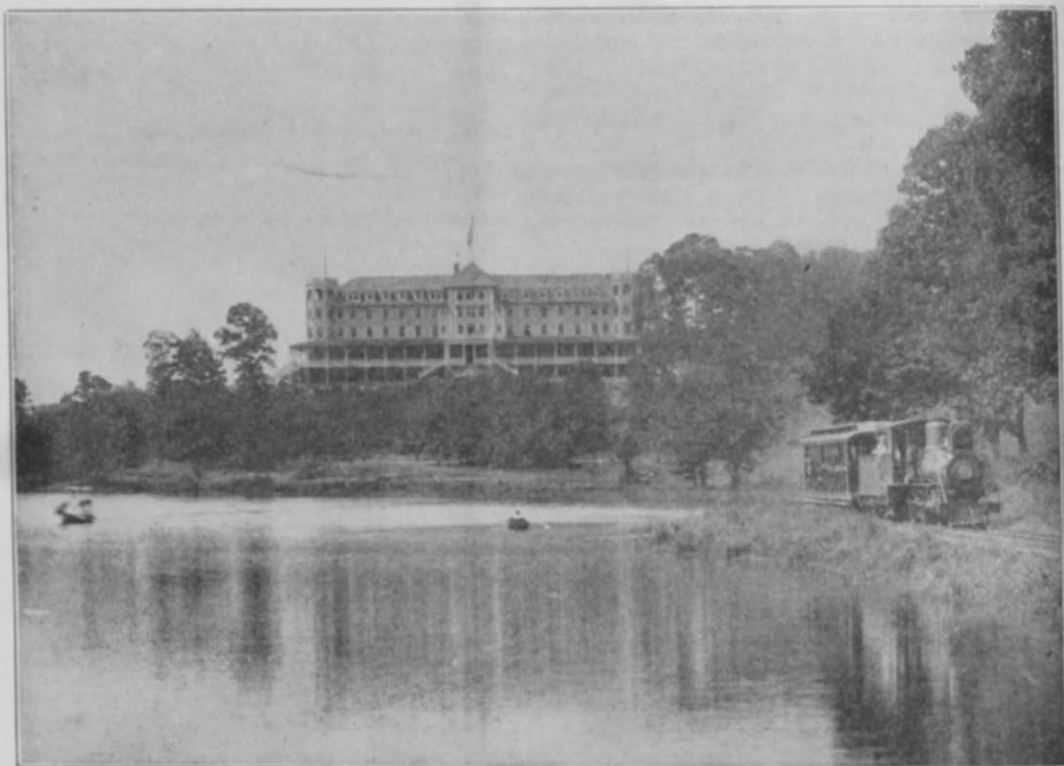
**G**OOD COMRADES  
**R**EAL RECREATION  
**E**XERCISES VARIED  
**T**RAINING FOR SERVICE  
**N**EW FEATURES  
**A**DDED EACH YEAR

**S**PIRITUAL, STIMULATING,  
**U**NTRAMMELED BY THE  
**M**ANDATES OF FASHION  
**M**ISSIONARY LEADERS,  
**E**FFICIENT, EDUCATIONAL,  
**R**ESTFUL, RECUPERATIVE,

**S**OЦИABLE, SUGGESTIVE,  
**C**HURCH WORKERS  
**H**ERE GET ACQUAINTED  
**O**NE WEEK TOGETHER,  
**O**NLY TOO SHORT,  
**L**ONGER AFTER WHILE

# Mt. Gretna Summer School Prospectus

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



MT. GREटना LAKE AND HOTEL CONEWAGO

This time we are happy to have a piece of welcome news to announce, which will be a grateful surprise to all our friends, both present and prospective. Larger accommodations were urgently needed last year, in addition to the Chautauqua Inn, and now a splendid acquisition has just recently been placed in our hands, which we had first considered quite beyond our reach. The commodious Hotel Conewago, a handsome summer hostelry, built by the Pennsylvania Railroad, at the west end of the Mt. Gretna Lake, will enlarge our housing capacity for the future. Like the Chautauqua Inn, it has a spacious and airy dining hall, and its many bedrooms, single and en-suite, with private baths or without, some of them really elegant (but all with stationary wash-stands and running water of mountain-spring purity), can take good care of quite a number of guests under its ample hospitable roof.

With two summer hotels like these, we will not have to trespass so much on the privacy of the cottages, unless you enjoy such privacy, or have made pleasant personal acquaintances there in former years. Of the hotels them-

selves, you can hereafter take your pick. Preference will be given to the applications that come first. They will be filed in the order in which they are received, and this is an urgent request that you write at once to 805 Drexel Building, Philadelphia, stating how many persons will likely be in your group, subject, of course, to emergencies that may arise. Delay in this matter may mean serious disappointment to you.

The daily program will be of the same high standard of excellence as heretofore, every hour being crowded to its limit with helpful studies and discussions, except from noon to 4 o'clock, the portion of each day devoted to rest or recreation (bowling, boating, swimming, hiking, tennis, baseball, forest rambles, etc.—not forgetting the open-air sports and pastimes of the Summer School's field day).

Such new features will be introduced as testing public sentiment in the Church concerning the beginning of a movement for the training of lay-workers in the service of the local congregations (which it is high time that American Lutheranism should bring prominently to



VIEW FROM PIAZZA OF HOTEL CONEWAGO—TWELVE MINUTES WALK FROM SUMMER SCHOOL

the fore, if it is to prosecute inner mission activities in real earnest), and also for the training of efficient Sunday School teachers, on the basis of the General Council's normal outlines recently published; but above all, for the training of leaders of Mission Study Classes, in the use of text-books just issued for universal adoption next fall and winter.

The date of the Lutheran week at Mt. Gretna is always the same, year after year, so that persons may plan for it, as many do, twelve months ahead, viz.: The second week of August, which this year will fall on the 8th to the 15th inst. Notwithstanding the marked improvement in equipment, there will be no material advance in the Summer School rate,

which, except for a few of the choicest rooms, has always been kept under \$2.00 a day. Hence it was stated by the elastic term, "a fraction over a dollar a day," including the week's registration fee of \$2.00 and all other expenses at Mt. Gretna. The fraction has varied from one-half to nine-tenths of the dollar, according to location and conveniences. Of course, it is understood that this rate pertains only to those persons who remain for the week, as all are cordially urged to do. Sixty pastors enjoyed the outing last year, and we would be delighted to have this number increase to a hundred before 1917, a memorable year throughout the Protestant world, for which we are already planning great things.

## Lutheran Summer Schools and Lay Workers

BY PASTOR V. F. BACHMANN, OF THE MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSES

As the Church grows more conscious of her God-given problem, she realizes ever more clearly the necessity of trained workers to co-operate with the regular Gospel ministry. The days are past when good-will was sufficient. The problems of life were never more complex and acute than to-day; and if the

Church, through her representatives will not, by word and deed, offer the means for their solution, she, as well as the struggling masses of mankind, will fail. It is utterly impossible for the ordained ministers of the Gospel to reach every individual outside of the Church. The Apostles realized at the very beginning



COSY CORNER WITH OPEN HEARTH. CHAUTAUQUE INN  
MT. GRENA

the necessity of a division of labor, and as a result there was the election of the seven, set apart for their work by the laying on of hands and prayer. But even apart from the blaconate then created, the Church must be able to depend upon the active service of every member, man and woman, young and old. From those again, others must go forth to place their entire time and strength at the service of the Church in her bringing of the Kingdom. Germany has already hundreds of such professional Christian workers. Other denominations in this country have been training young people for special services for some years past. But the Lutheran Church is only now approaching this work with real seriousness of purpose. Thus far, in fact, we have in the Lutheran Church, outside of the Seminaries for Parochial School teachers, only one small institution for Christian workers, and this is conducted as a private enterprise by a Norwegian in Dakota. Some time will pass before we will have institutions for this purpose, of sufficient size and standing to furnish all the workers the Church should have even now.

In the meantime, therefore, we must employ whatever means and agencies we have towards the further awakening of the Church and of her latent forces. The question naturally arises, "What can our Lutheran Summer Schools do for the training of lay workers?" It is, of course, altogether out of the question

to have the Summer Schools undertake such training, but they can become a most important factor in the preliminary work, if they will stand, as in fact, they endeavor to do, for three things:

1. *For a living faith in God.* The study of the Bible must be the very heart of the course offered by the Summer Schools. The purpose should be not merely the elucidation of the truth of God as revealed in the life of Christ Jesus, but even more so the emphasis on the personal appropriation of this truth, thereby making for a deeper spirituality and deeper gratitude to God in Christ.

2. *The Summer Schools must stand for a clear conception of Christian duty.* My first duty is to save my own soul, my next, to seek the salvation of others. Only after I myself have found Christ, can I acceptably lead others to Him. But, having found Him, I am impelled by an inward, irresistible force to bear witness of His saving grace to others who are still in the bondage of sin and death. Very properly, the Summer Schools therefore include in their course the presentation of the various mission fields at home and abroad.

3. *The Summer Schools may also point the way to some definite line of service.* There is a danger in the enthusiasm that would impress the whole world in an evangelizing effort. Many good Christians waste their strength by attempting to devote themselves to too many different religious interests. Our personal interest belongs to every phase of the Church's work in the local congregations, in the home field, and in foreign lands; but he who would render effective service, must limit himself to the active support of such movements as are within his reach. This self-restriction is found in most of the great men in the Kingdom of God. It is Paul's "This one thing I do." We can render personal service successfully only to a limited number of causes. Those who take the service of Christ seriously, will understand this position. This elimination of the more distant for the nearer, of some nearer for the really vital interests, will lead the serious-minded into the ranks of those, who, forsaking even their homes and professions as Peter, John and others did, give themselves entirely to the Lord as laborers in His vineyard, as fishers of men, as preachers and teachers, as deacons and deaconesses, or as other Christian workers.

To bring our talented and serious-minded young men and women to this point of self-examination, of consecration and of final decision, is the great service which the Summer Schools can render.



BOTH HOTELS AT MT. GREENA HAVE A SPACIOUS AIRY DINING HALL

## Thiel College Summer School Greenville, Pa., July 18-25

The committee on arrangements is sparing no pains to make the week of July 18-25 memorable among the Lutherans of Western Pennsylvania and Eastern Ohio. In order to meet the needs of almost any one who may come, a wide range of subjects is being offered, under the following five departments: Sunday School, Women's Societies, Laymen's Movement, Pastor's Problems and Bible Study. These departments are being carefully outlined, and competent instructors will be secured for each subject. Those already chosen are: Rev. F. E. Cooper, Milwaukee, Wis.; Mrs. E. C. Cronk, Columbia, S. C.; Rev. F. C. Oberly, Pittsburgh; Rev. E. F. Bachmann, Philadelphia; Rev. G. F. Gehr, Pittsburgh; Supt. G. B. Gerberich, Greenville; President F. B. Sawvel, Thiel College. No instructors have yet been secured for the

Pastor's Problems department, as effort is being made to learn from the pastors themselves the subjects they desire presented. No special department has been assigned to Missions, for it is hoped to make EVERY department missionary in spirit and purpose.

Knowing that some will spend their only vacation week of the year with us, we are mindful of the social and recreational features of each day. The aim is to make the Summer School profitable for instruction, inspiration and recreation. The total cost at Greenville, including the \$2 registration fee, will be a fraction over a dollar per day, for those persons who stay for the week. For further information, address Rev. Frank S. Belstel, chairman, Greenville, Pa.

**DON'T POSTPONE ENGAGING YOUR ROOMS  
NO DEPOSIT IS REQUIRED IN ADVANCE**



## Our Foreign Field



SCENE IN THE HOSPITAL CORRIDOR, RAJAHMUNDY.

The women standing to the right of the door are native workers. The boy on the bench was driving a bullock cart, and the bullock ran away, dashing the cart against a tree, and crushing the boy's right hand. They made a bungling attempt to doctor him in the village, hence the wound was in horrible condition when he came to us, but it yielded beautifully to surgical treatment. The other people are patients waiting their turn.

*Dr. Amy B. Rohrer*

## India Party to Sail Next September

How would a whole page of portraits look, as the outstanding feature of THE MISSION WORKER's next issue, comprised entirely of men and women who will sail for our India field this year, in response to the present urgent need of more laborers? Such a noteworthy event would be quite unique in the annals of our Rajahmundry mission, but every indication points to the probability of its being gloriously realized. Though final announcement can not yet be made of all the facts which will be ready for publication within the next three months, yet some certainties are now in hand, which will cause profound rejoicing among all our readers.

When the missionary company of 1914 shall be organized (if we may venture a fond hope), wouldn't it be fine if the captain of it might

be our faithful and zealous head of the educational department in Rajahmundry, Rev. C. F. Kuder, whose heart will never be anywhere else than in India, no matter where the rest of his anatomy may be? In this event, he would be accompanied by his heroic wife, who knows the Telugu language, too, with the three of their youngest children not mature enough to remain in America for their schooling here, as the eldest have grown to be.

It is an assured fact that the Mt. Airy Seminary will be represented by Mr. F. L. Coleman, of Salem Church, Lebanon, and the Rock Island Seminary by Mr. Edwin Olson. Both these talented young men are recognized leaders in the graduating class of their respective institutions, and will prove a valuable accession to our missionary force.





LUVARNA MCGILL AND KATIE WILLIAMS.

Two girls now being educated at Madras, to become teacher's assistants in our Rajahmundry mission. One is receiving instruction on the organ. The entire expense of their education and support is met by the Lace Industry.

Pastor C. P. Tranberg of East Germantown, Indiana, another capable member of the Swedish Augustana Synod, has been accepted by the Foreign Mission Board, and with his wife will join the party. So, too, Mrs. Isaacson. The babe born to her a year ago has been taken by the Good Shepherd into His bosom, and its precious mortal body will be left under a little grass-covered mound in America, as a perpetual "tie that binds."

Our women of the General Council will be represented among these new volunteers by Miss Charlotte B. Hollerbach, of Chicago, a prospective zenana worker. Several other young ladies will spend a year of special preparation at the Drexel Home before embarking.

Rev. O. O. Eckardt and wife, and Rev. O. L. Larson and wife, have just arrived for their well-deserved furlough, hence the few missionaries on the field during that time will have their powers of endurance tested to their limit of capacity. Dr. Betty Nilsson has been back home on furlough for some months, and will return to India in January, 1915. In the meantime, to supplement her already large experience, she will take a special course at one of our hospitals—probably New York.

With Dr. Lydia Woerner still prevented from her longed-for return, there is no alternative but

to close the Hospital entirely during the three months of the intensest heat, to save Dr. Amy Rohrer, the only physician and surgeon in charge, and Miss Agatha Tatge, her competent assistant, from complete collapse under the too heavy strain.

#### AN URGENT INVITATION

From Miss Agnes Schade, in India

Our Sunday School numbers about 400 now. As the church is crowded, a number of the classes are taught out in the compound, under the large trees, or in the shadow of the church. I take my class of thirty girls to a tamarind tree and seat them on the ground on mats, while I use a low stool. \* \* \* My girls' Luther League has recently undertaken the support of a little Sunday School for heathen children. I am glad to see how ready they are to do the work. They all went without three evening meals last week, in order to have an offering for the Harvest service. They wanted to give up five meals, but I could not allow them to do that. \* \* \* Our many appeals for more laborers here, if much longer unheeded, will make a sad chapter in our mission history. I realize that your Home Mission work is appallingly great, and needs the ministers, but could not some be spared to India? And in the case of Christian women at home, could not some of them come to help here? Is it not a worthy cause to bring the Gospel to women in homes where the light has never shined? Is it not a noble work to teach heathen girls in caste schools, and implant the living Word in their dark souls? Is it not a blessed duty to train our Christian women and girls to teach in Hindu homes and schools? Is it not worth while to give them sound Christian education, to fit them for witnessing for Christ? The greatest hope we have is to plant Christian homes throughout this great land. Why, oh, why, do not more young women at home hear the call and come? It is gratifying to note what you women at home are doing in organizing, instructing and giving, but I should like to see more stress laid on personal work for Christ, the giving of one's self, as well as time, gifts and money.

Have you ever asked God that He might be pleased to send one of your own number into this distant field? May He touch the hearts of many that they, out of gratitude for their own souls' salvation, and out of compassion for those in darkness, constrained by the love of Christ, dedicate themselves to His service in this part or His great vineyard.

[This is a paragraph from a letter sent in acknowledgement of a Christmas gift of a year's subscription to "The World's Work," and a box of Huyler's chocolates, from The King's Daughters of Holy Trinity Church, Buffalo.]



MISS EMILIE WEISKOTTEN, AND HER TEACHERS OF THE CASTE GIRLS' SCHOOLS, RAJAHMUNDY, TAKEN LAST MARCH. SHE HAS JUST ARRIVED IN AMERICA ON HER FURLOUGH.

## India Rest-House News

BY MRS. F. A. KAEHLER, BUFFALO

The Board of Foreign Missions was able to send one thousand dollars for first payment on the much-needed Kotogiri Rest House for our devoted little band of missionaries in India, this past month. Building operations had already begun, as the place must be ready for occupancy this present summer. This is essentially women's work, and no woman of us all will wish to miss the happiness of helping, even though ever so little, with the building and furnishing of the place where our missionaries are to find rest from hard work, relief from intense heat, and strength for fresh labor. That motto used in the Surinam leper cottage could be rightly adopted for this rest house, "Jesus lodged there." A private letter tells of the pleasure a house-bound German invalid in Kotogiri has taken in watching the excavation for our building. A single church in Canton, Ohio, the one where the lamented Dr. Harpster preached more than eleven years, is building and furnishing a companion Rest House on the lot adjoining ours in Kotogiri. It, too, will be called "The Harpster Memorial." Our call is to every Women's Missionary Society in the General Council to send some voluntary contribution for our Rest House, many little ones making a large offering for the work. And to

do it now, so that the building may be finished promptly. Will not our own summers be happier if we have provided this refuge from the intense heat of Rajahmundry for our representatives in that far-away land?

In one of our Synodical Societies, a chairman has been appointed to keep this matter before the local organizations. That seems a good idea. The *Mission Worker* is so widely read, and heeded, that a call in its pages seems likely to reach the women whose hearts are tuned to help, and the hope is that the remaining three thousand dollars necessary to finish the building will flow quickly into the General Council treasury. Please designate the gift carefully, "For the India Rest House."

**THE AIM OF THE MISSION  
WORKER**

**15,000**

**PAYING 25 CENTS A YEAR  
IN ADVANCE**



MISS ESBEHRN AND A GROUP OF HER WOMEN BIBLE STUDENTS, ALSO MR. LANGE AND REV. PARADEHL.

To the right of Miss Esbehrn is the recently baptized caste woman from Dowlaishwaram, India. Miss Esbehrn, with Miss Weiskotten, has just arrived in America on her furlough.

## A Missionary's Camp on a Preaching Tour

BY REV. C. F. KUDER, INDIA

"Venklah," said Mr. Deckart to his field cook, "to-morrow we go into camp. You and the outfit must start this evening. Tell Johann to have the cart loaded by five, and the oxen well fed. It is a long way. All of you who are going must have an early supper so as to leave here not later than seven, or you will get to your destination too late in the morning."

"When is master coming, sar?" asked the tall, straight, young cook.

"I shall start on my bicycle to-morrow morning at five, and expect to reach camp by seven. By that time the tents should be up and my breakfast ready. It will be a busy day. You know the people in that region come flocking to see me when I am there; it will be necessary to get things in order early in the morning. Do you need money for supplies?"

"How long will master be in camp, sir?"

"Not less than three weeks this time."

"I have enough flour, granola, coffee, tea, butter and curry powder. Rice and eggs we can get anywhere."

"Very well, go to my wife, for money, and do not forget the prunes and the water filter." "Eriek (very well), sar."

The missionary's back compound presented a busy scene during the afternoon. Johann, the driver, assisted by Zachariah, the waterman, and Ramasevami, the syce, loaded the outfit (tents, cot, chair, table, etc.), on the lower story of a high-wheeled ox-cart, and the commissary department on the upper. Promptly at seven the procession left the compound; the cook, a waterman, and the ox-cart, driven by Johann, who sat close behind the animals and kept them from lagging by poking them with his toes, twisting their tails with his hands, and pouring out upon them a ceaseless stream of affectionate abuse and remonstrance.

Taking turns in driving, the servants reached the village at three in the morning. After a few hours of sleep, they were up with the first approach of dawn, a few hours' work and the tents were up; one for the missionary and a smaller one for the servants and kitchen. When the missionary arrived, a little before seven, Venklah salaamed and said: "Good



HOUSEBOATS GATHERING FOR REPAIRS ON THE GODAVARI RIVER. IT IS THIS KIND OF BOAT THAT OUR MISSIONARIES USE IN GOING INTO THE DISTRICTS

morning, sar. Breakfast ready, sar." After a frugal but nourishing meal, the missionary put his belongings to rights; a place had to be found for every article of his not very simple equipment. He had ordered his agents to assemble there for the monthly consultation and to receive their salaries; anent their coming, he prepared his account books and stacked rupees and small change on his table. Soon they began to arrive—thirty-seven men: catechists, evangelists, teachers. Every one submitted a form, showing his activities for the month, the condition of the work in his charge, the number of worshippers at the Sunday services and the amounts contributed, and numerous other data. The evangelists reported about their itineraries, stating where the people had been most responsive; the catechists, right-hand men of the missionary, and supervisors of all the other agents, told of the progress of the work in general, and reported also about the unfaithfulness, of the other workers.

This work occupied the whole day; indeed, the missionary had to hasten as much as possible, for he desired to take advantage of the presence of his assistants to make a Gospel demonstration in the heatben part of the village that evening, after the people had returned from their work and eaten their supper. This was done, and when Mr. Deckart retired that night it needed not that he be sung to sleep.

## Part II

The next day was spent with the agents in the study of the Bible, the discussion of methods, of how to preach, and of other matters pertinent to the work; and toward evening the agents left for their homes. The missionary said to Venklah: "To-morrow morning I go to a distant village. It is an eight-mile walk and you must have breakfast ready by five."

In the morning he was up betimes. A bath in cold water proved refreshing. But when he was ready to eat, the servant said: "Milk not come, sar." This product of the cow was a necessary ingredient in the gentleman's breakfast, in which the chief part was one of the Battle Creek preparations—Granola, of which two spoonfuls with hot milk swells up until it fills a dish—as much as one can eat. The missionary waited a while, but the milk not arriving, he said: "Boy, bring my breakfast, I cannot wait longer." And he filled up on the dry-as-punk Granola, drank copious drafts of water to slake his thirst, and then hastened on his way. Then! He had not taken into consideration that the cereal could swell up after being eaten as well as before; and it did! The effect came near being serious! But our missionary is not readily daunted or diverted from his purpose, and he got to the distant village in time—before the people had gone to their labors.

Preaching and explaining the new-found



VILLAGE ENTRY, INDIA.

Gospel to the heathen occupied an hour; friendly conversation another half; the inspection of the mission school, an hour; a service with the Christians, two; and it was after mid-day when he reached his camp. In a temperature of 98 degrees, which in India is only comfortable.

The afternoon was spent in getting "forty winks" and in talking with men who came to see him. In the evening, accompanied by the teacher in Chinnawaram, he went to another village, where both preached. It was nearly midnight when they got back. The next day, two other villages were visited, and so on until all within a radius of about eight miles had heard the Gospel.

At the noon meal on the third day, the missionary asked: "Venklah, is there no bread."

"No bread, sar; a village dog came and stole all I had."

"Well, send Johann at once to Rajah-mundry for some more. He can walk in and get a cart back this evening." And by the next morning the pilfered store was replenished.

Sunday came, and with it the holy service in the schoolhouse. Thirteen new converts received Holy Baptism, and the service ended with the Holy Supper.

The next day eight stalwart men from a village fifteen miles distant appeared and respectfully salaamed.

"Who are you?" asked the missionary.

"We are Malas from Kapavaram," was the reply.

"What do you want?"

"We have come to petition you to begin your work in our village. Many desire to become Christians.

The missionary assured them he would visit their village as soon as he could. Eventually, after the necessary instruction had been given, he inaugurated his work there by baptizing at one time one hundred and thirty-six souls.

Six days were spent in camp at Chinnawaram. Then stakes were pulled up, the whole outfit removed to another centrally located village, where similar work and experiences awaited the messenger of the Cross. There, after a week, another flitting to another centre; and then yet another. On the twenty-fourth day after his departure, the missionary again reached his home, tired but encouraged. The outfit came a day later.

#### WOMAN'S FEDERATED BOARD OF THE UNITED STATES FOR FOREIGN MISSIONS

Having joined this Federation, which includes all Protestant Communions of America, we are represented in the New York Territory (Eastern Commission) by Mrs. S. G. Welskotten, of Brooklyn. The Federation is centralized in four main distributing points: San Francisco, Chicago, Nashville, New York.

## Two Points Mrs. Lippard Would Emphasize

At the very last moment, just when she was getting ready to start on a visit to ten successive conventions, a fortnight ago, as arranged by the MISSION WORKER, Mrs. Lippard was prevented from fulfilling her own fond hope, and the eager desire of multitudes of our missionary women, by the sudden illness of her eldest daughter, which showed alarming symptoms from the first. Hence, there was absolutely no alternative but to give up all thought of absence from home at such a serious juncture, and defer the spring-time trip until the autumn, if circumstances shall then be favorable.

It was just like Mrs. Cronk's responsive and courageous nature to rise to such an unlooked-for emergency and instantly throw herself into the breach, without a moment's hesitancy because of the heavy strain on her time and strength, or a moment's thought of how much her own work must suffer as a consequence. Every one of the conventions appreciated to its full measure the heroism and the self-sacrifice of this willingness to be a substitute at the eleventh hour, and they all gave Mrs. Cronk and her message on our outlook in Japan the same enthusiastic welcome which they were holding in store for Mrs. Lippard.

Dr. C. L. Brown, of Kumamoto, has recently voiced this message in the columns of *The Visitor*. He shows that the one thing which our Lutheran Church needs more than all else in its mission work, is a widening circle of intercessors. But there is a world of difference between the prayer of the lip and the *intercession of the heart*. Intercession implies a personal, active desire for and interest in that for which intercession is made. The highest illustrations are found in the closing days of our Lord on earth.

Until more intercessors arise and pray, as Jesus prayed, the world will not be brought to Christ. Our work in Japan will never attain full success until we are willing to *agonize* in prayer for Japan. If there is a measure of success now, either in Japan or in India, it is because there are some such intercessors now.

Read these words of Dr. John R. Mott: "For many years it has been my practice, in traveling among the nations, to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. At times it has been difficult to discover the hidden spring, but invariably, where I have had time and patience to do so, I have found it in an intercessory prayer-life of great reality."

In another connection Dr. Mott continues: "It is my belief that two hundred; yes, one hundred, fervent souls, of pure, unselfish motive and unwavering faith in the omnipotence, love and present-day working of the living God, could, through intercession, usher in an era like unto that vital age of Apostolic Christianity."

Another striking demonstration of the omnipotent power of honest prayer came recently from England, where the cry of "danger" and "crisis" in the mission cause had gone abroad in the land. The greatest Missionary Society in the world was \$365,000 behind, and "retrench" had sounded out to the uttermost parts of the earth. To consider this grave crisis a general conference was called of all the board secretaries and delegates from local associations. There were those who maintained that there was only one way of exit from serious trouble—the way of retrenchment. But there were those who trembled to "look backward" in the work of the Kingdom of God, and these urged mature reflection before decisive action was taken. There was a deadlock. Then one man arose and moved that the conference adjourn for one hour of individual prayer. Each man was to go to his own room and there speak with God.

When those men returned they were a changed group of men. The atmosphere of the conference was charged with a different spirit. Instead of voting to retrench, they decided to advance. But what about the \$365,000? They said they would return to their various constituencies and endeavor to secure 1,000 gifts of \$500 each, and it is worth while remembering that, though there were few men of money present, they raised \$50,000 among themselves, some of them giving half or all the money they had. Afterwards they secured 1,010 gifts of \$500 each, and the secretaries report that they may now proceed on a basis of 25 per cent. increase over former years.

In our Japan work we Lutherans have reached a point where a failure to go forward with our school buildings is doing positive and irremediable harm. It is not as though we were being called upon to spread all over Japan at once, at a cost of several hundred thousand dollars. We are asked for the completion of a single school plant, the only one of its kind owned by the Lutheran Church in Japan, more than justified its existence. There are over 230 applicants right now. Only 120 of them can be taken. This means that more than 100 must be turned away, and have no school to enter.



Suppose that it should happen that, after enrolling 400 students at the opening of the fourth session of one of our colleges in America, the news should be flashed over the wires that over one hundred applicants had to be turned away for lack of room, what appeal this would be, in behalf of the merits of the college, and for enlarged equipment! Yet here we have a Christian Mission School in a heathen land, with this unparalleled record! That dormitory must be built. We are losing the greatest opportunity in Japan ever placed at our door. The converts to Christianity are almost entirely from the ranks of the dormitory students. Shall we send the 100, now asking for rooms, back to

heathen homes for room and board, and thus shut the door of the Kingdom in the face of prospective members of the fold, and possibly of future evangelists? The Emergency Call gains emphasis every day. The Lord seems to throw a challenge before the home Church, with the force of an imperative for immediate action. Dr. Lippard bears authoritative commission to ring out the call to all who may hear him, and his devoted wife has been counting with keenest anticipation on the privilege of presenting the same vital cause to ten recent conventions of our missionary women. Now that you know what she intended to say, what response will you make?



## Home Missions and Church Extension



### Our Home Mission Outlook for the Summer

BY REV. J. C. KUNZMANN, D. D., GENERAL SUPERINTENDENT

The Board just had its annual meeting in May. For two days they were busy, and could have profitably spent a third day in discussing some of the larger matters. Some big things were talked about. Some of them will come before our Synods, such as the necessity of the introduction of the every-member canvass, and the obligation to pay the apportionment. We Lutherans need what the every-member canvass has done for every denomination which has introduced it, and we need it quick, right-away-quick, or sooner. But we are at the threshold of the summer and our molasses runs slow in January. Some expect to move "in the sweet bye and bye." No, indeed, we are going to move this summer.

Our missions are shaping up and rounding out. The missions on the coast are full of encouragement, but there has been quite a reaction in Canada. The boom in real estate in business in general has bursted, as it did in the United States some years ago. People moved from Victoria and Vancouver, in British Columbia by the thousand. Some congregations were disbanded. But our two missions are still increasing. They are larger in membership and stronger in finances than ever before. Victoria, Winnipeg, Toronto, Ottawa and Montreal have church properties of which we can be proud.

We are especially happy over the Theological Seminary, which will open its first year

at Seattle in the fall. It is not the first year of its existence. The devotion of Rev. Leas and others had kept it alive at Portland. But now it has ten acres of land in Seattle, overlooking Lake Washington, flanked by the Olympics and in sight of Mt. Ranier. The view in grand beyond description.

The Rev. F. W. Bussard is making an earnest effort to gather funds on the territory of the Pacific Synod to help pay for the property. We need the Seminary to raise up western men for western work. Are we going to be small, mean and stingy and let that Seminary drag along without endowment, as some of our other schools are doing? Oh, will some of our wealthier men and women contribute \$100,000 to give it a chance to do something?

The Berlin-Waterloo Seminary, in Ontario, will help solve our difficulties in eastern and middle Canada, and the Seattle will do it for the west, in both Canada and the United States, if we will not condemn it to perpetual poverty.

The work in hand is in good shape. The missions were never in better condition. A few of them, as always, need medicine, but the rest are growing strong on the food furnished. We never had an abler missionary corps.

But we can not laugh when we compare our achievements with our possibilities. A good work has been done in that Rocky Mountain State, Montana. It was and is hard work

It is rocky and cold as "blazes" in winter. But we only have one mission in the entire State. We think of Fargo, N. D. I remember when it was a very very feeble folk. It is now the strongest congregation in the city and has the finest property. But we have not another English Lutheran Mission or congregation in all North Dakota.

The fact is that we are not going to endure this state of affairs any longer. That is the hopeful side. We are to take up the javelin as did that man of old, and go after those who have forced upon us such conditions. Of course, we will go after him in all love and kindness. Men ought to help, or be made helpless.

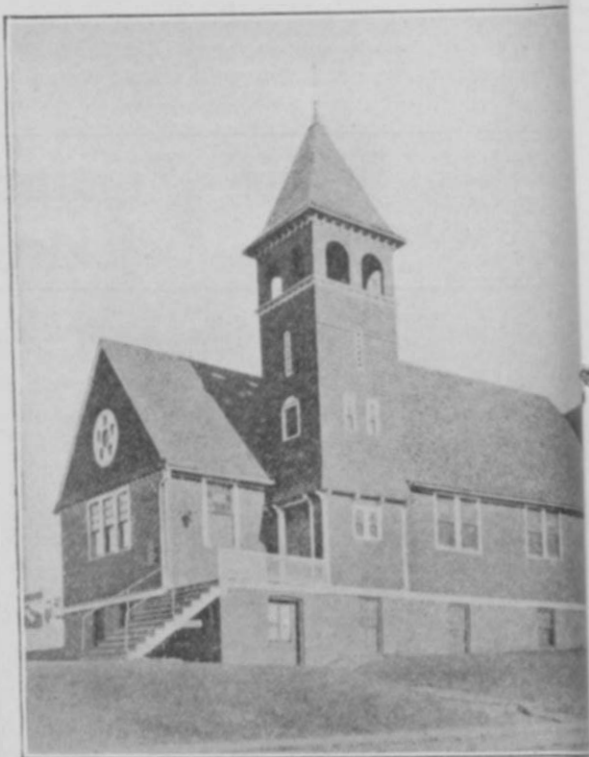
## What "No" Means in Church Extension

Let X stand for the Church in question.

Mr. X was never very strong physically. In fact, he was born weak, and the years did not add much to his vigor and health. From early childhood he could neither play nor work like his brothers and sisters, and in course of time he became fretful and pessimistic. He could not earn as much as the other members of the family, and his parents sometimes seemed to feel that he was a burden. Physicians occasionally called to examine him, but their treatment was never of long duration. Their medicines had barely begun to take effect when they abandoned the case. Other practitioners were then called in, and new treatments were given.

During all this time X did not have congenial surroundings. His living-room was in poor condition. The walls were unsightly, the ventilation miserable. No direct sunshine could be admitted, and consequently very few persons came to see him. When they did come, they did not remain long, and some never repeated their visit. He beheld his brothers and sisters dwelling in cozy apartments, sanitary and modern. He saw them growing in vigor and influence, while he remained weak. Some one told X that he needed a change of air and surroundings, more than anything else. In fact, if he could not get it, there would be no chance of his recovery. This prospect put new life into him, and he entered into the project with renewed hope and spirit.

He afterwards learned that a Society had been organized to help persons like him, unable to go to an expensive Sanatorium. Joyous news! Welcome tidings! At last he would be well! The roses began to come into his cheeks and strength into his limbs, when he sent his application. Soon he could leave his dingy, germ-laden surroundings! He counted the days when his invalidism would end, and he could do work and enjoy companionship like his fellows. But alas for his



This neat and well-equipped church building in Hartford, Conn., located on a prominent corner in a Lutheran section of the city, was erected by the Congregationalists, who have since consolidated with another parish. Our Lutheran people, Rev. C. E. Blethen, pastor, were, therefore, offered the purchase at half its cost of construction, if they would make payment immediately. This depended on the Church Extension Society's answer to their importunate appeal. You can easily imagine the anxiety with which they awaited the response. Can you easily imagine what "No" would have meant for the answer? This is only one of many similar cases. With an empty treasury staring the Board in the face, what other answer than "No" can possibly be sent?

## TWO MORE EXTENSION LEGACIES RECENTLY



cheering hope! A letter informed him that there were many more applications than could be met." It was, indeed, a crushing blow! He threw himself prostrate on his rickety cot and moaned, "What's the use? No one cares for me. I might as well, yes, far better, die." His two or three friends, as poor as himself, tried to comfort him, but broken in health and spirit, he could not be comforted. And truly he was to be pitied, indeed!

So far the allegory. Now let me explain it. X stands for St. Matthew's congregation in Brantford, Ontario. Though eleven years old, it has never had a regular pastor. Worshipping in a dingy hall, it has in consequence been avoided by many Lutherans and others. It has really never had a chance to develop in its native city of 25,000 inhabitants. Its only hope is a house of worship and a consecrated pastor. Application was recently made for a Church Extension loan, but owing to a depleted treasury, the loan could not be granted, and the members have become utterly discouraged. Some have left the congregation, and the faithful ones who for eleven years have hoped against hope, and suffered disappointment after disappointment, are heart-sick and heart-sore. *Shall this congregation be left to die, when a Lutheran Church is absolutely needed in the city? The site, on which the option expires next month, is excellent and prominent, on a principal street, on a corner, opposite to the Public School, in a residential neighborhood not far from the central part of*

the city, where we must locate.

M. J. BIEBER, *Field Missionary.*

[Fully a dozen other tales of woe like this, could be told in almost identically the same words. How quick would be the response, in other denominations which have an adequate Extension Fund, when the investment is so well assured! Let us unite our prayers, day after day, with all pleading earnestness of entreaty, that the insufficient capital of a quarter-millions dollars for so tremendous a field as the whole United State and Canada, may, by the help of God, be speedily doubled.—Editor.]

#### A WOMAN'S GIFT OF \$500.00

Two of the legacies recently reported are from devoted Lutheran parents who gave their sons to be pastors, and their daughters to be pastor's wives, and their money to build churches. Among the bequests of Mrs. Mehrkam, one is a gift of \$500 to the Church Extension Society. Her son, Rev. Dr. A. M. Mehrkam, is pastor in Rochester, Penna., and her daughter is Mrs. Rev. D. A. Roth, with whom she spent her declining years in the Freeland parsonage, having attained the ripe old age of 81 years. By her investment, she has left a force which will always be at work from henceforth, in the building of new churches, but will never be expended. Is it not strange that legacies of this kind are not more numerous? We ought to quote every such good example, until the influence becomes contagious everywhere.



## The Immigration Question



### Our Immigrant Mission on Ellis Island

BY PASTOR F. D. EVERS, IMMIGRANT MISSIONARY, 21 PEARL STREET, NEW YORK

Ellis Island has been called the smallest parish in the world, but the immigrant missionary feels every day, that God has put him in charge of the largest parish in the world. One look at any morning's mail on his desk will convince you of this fact. We do believe that there is not a single settlement of German Lutherans between the Ural Mountains (the boundary line between Europe and Asia), and the Pacific Ocean, which has not been brought into touch with the immigrant work at New York, during the forty years of its existence. By joining hands across the ocean with the emigrant stations of the Lu-

theran Church of Germany, at the ports of embarkation, our work begins at the very source of European emigration, and endeavors to reach the immigrant before he even sets out on his contemplated voyage. Valuable information, by pamphlets and through church papers, as well as direct instructions by letter, will assist him greatly in forming his plans, and will assure him of a future safeguarded by the same spiritual agencies which meant so much to him at home. Often this will save him from bitter disappointment. It is a decision, the magnitude of which we can hardly fathom, to leave father, mother, home, friends



Russian Lutheran children held up at the Detention House, Gloucester, Pa. (near Philadelphia). These immigrant youngsters are so neatly and comfortably clothed because of the generous gifts of interested women, many of them being Lutheran. Miss Staake is rendering valuable help at the Philadelphia port of entry, sent there officially by the General Synod Women's Missionary Society.

and everything that was dear and near to him, up to this hour, burn all the bridges behind, and turn with a heart full of determination to a struggle for a better existence and a freer life in a foreign country.

The crowds passing through the immigrant station at Ellis Island every day present a vivid and most fascinating spectacle. All nations on earth are represented here. Almost every known language is understood by someone, and here they come in a continuously flowing stream, more than 1,000,000 a year. It is true, they did not come here for spiritual benefits, but to earn their daily bread by hard labor, and to create and build a new home for themselves and their dear ones, who, in many cases will only follow them after the trials of a long separation. All the more they need the bread of life. And the directing, enlightening and comforting influence of the Word of God wins these souls for the Church, wins them for the country, and wins them for Christ!

Let me picture to you our Christmas celebration that has become an annual feature on Ellis Island. The audience consists of the detained classes. Business naturally cannot be interrupted, and the immigrants landing on that day are disposed of as on other days. Also

those whose cases are expected to terminate are kept back, for the reason of expediting their admission. Still there is a crowd of about 1,500 before you. With eager faces they enter the large dining hall, and assemble quietly before the two Christmas trees. Nobody is urged to attend, but all are invited, and there is many a Jew, and even heathen, in that Christmas congregation. An orchestra plays the strains of their national hymns, and it seems as if greetings from home have come across the sea to these poor despairing men and women. They are detained for various reasons. A great number are facing deportation, others anxiously await a kind consideration of their appeals by the higher authorities at Washington. Again others are expecting legal communications from their relatives in this country. In order to assure their admittance, and a great many have children in the hospitals, sick with contagious diseases. It is a mass of human misery of the most appalling kind. The man who is to be sent home, knows that he will return a homeless man, for the place which he and his father owned, was sold in order to defray the expenses of his emigration. The terrible suspense of those whose fate is still uncertain, has been working on

their nerve for days and weeks. To be associated with people from half-civilized, and even uncivilized parts of Southern Europe and Asia, only increases their suffering. This is especially felt at meal-time and at bed-time. These people now need comfort and encouragement, if they ever needed it in their lives, and is there any other message that could bring to their hearts such assurance and cheer as the Gospel of the Christ-Child? Hence it is one of our most joyous moments of the year, when we are permitted to stand up before this multitude and carry this message to them. On this celebration, the Gospel is preached in eight to ten different languages, thereby reaching every soul in that crowd. And a vision comes to you: Christ seeing the multitudes

coming unto Him. His heart moved with compassion toward them, fainting and scattered as sheep having no shepherd, enjoining upon His faithful followers to give the Gospel to all the world and all nations. Here now on Ellis Island is the world in miniature assembled before His face, bowing their heads to worship to Him, cheered and comforted by the message of salvation.

Oh that our Churches would wake up to their opportunity and their responsibility! Oh that we would not only take pride in calling our beloved land, "God's Own Country," but that we would take pride in personally enlisting in the noblest service for country, church and Christ, to make this our land, "God's Own Country."

## The Women's Federated Home Missions Board and the Immigrant

The conditions at Ellis Island have improved within the past year. Extensive additions to the dormitories will be completed early this season. At present there is provision for sleeping quarters for eighteen hundred persons, though at times, by a crowding which can only be characterized as shameful, a much larger number of men and women and children are housed in the detention rooms. This addition will furnish another storey to the dormitory and also provide large screened porches, promising an increase of comfort and better health conditions.

For instance, on March 25th, 4,000 immigrants were received. Only seven medical officers were on duty for the medical inspection. I followed their work very closely from ten to four o'clock, and was deeply impressed with their skill and their conscientious devotion to this exhausting task. Of the immigrants who presented themselves on that day, eighty per cent. passed the preliminary inspection, but in the case of twenty per cent., physical defects were detected, which made necessary a special examination, in order that the character and extent of their disability might be ascertained. I was present at this special examination. In some instances, it was discovered that the defect was not of a character to make it likely the immigrants would become public charges, and they were passed. The delay in their case amounted to perhaps a half a day. Other cases revealed illness or injury incurred on the voyage. Such cases are treated at the Ellis Island Hospital, at the expense of the steamship company by which they made the voyage to America. Among those examined, a few were found

obviously unfit for entrance under the United States statutes. These persons will be deported. But a number of individuals were discovered in the group, judgment as to whose condition called for special and expert tests, this being especially true of those whose mental capacity was questioned. I spent half an hour with one of the medical officers while such an examination was made of a young girl, one of a series of examinations made in her case on successive days. The nervous tension due to strange surroundings, and the apprehension excited by experiences to such persons wholly unintelligible, compels the exercise of great patience and skill on the part of the medical officer. But the force available for this service of medical examination is so small, that there is serious delay in ascertaining the facts in the case of those whose physical fitness is not clear. The throng who daily present themselves at Ellis Island must be received. Because of this constant pressure, the staff of medical officers is often seriously overworked, and cannot promptly examine those temporarily detained. Because of the crowded and unsanitary conditions, some of their number are seriously affected in health, while waiting for the examinations the doctors are too busy to give.

Thus the conditions at Ellis Island are not satisfactory. There ought by all means be urgent and repeated appeals for a better equipment, and a larger force of competent well-trained inspectors. Why such meagreness of appropriations granted by Congress? The sum received each year by the government from the immigrants, each of whom must pay a tax of four dollars, amounts to far more than

the entire annual cost of this service. The present balance in this "Immigrant Fund" amounts to above \$8,000,000. This sum, derived directly from the immigrants, should be spent in their behalf. The original purpose of the tax was to provide maintenance of this service, and the sums thus derived were so used, until by the act of Congress, in 1909, the Immigrant Fund was abolished. Since then the head-tax receipts come into the treasury, the same as other revenue receipts, and annual appropriations made by Congress. May it not be practicable for the Council of Women to direct public attention to this matter, and thus strengthen the hands of the immigrant authorities, who frankly recognize and deplore the manifest shortcomings of the service as at present conducted, and have submitted definite plans for the correction of evils which impose great burdens on those who enter the United States through the immigrant stations?

But more than this. In view of the great importance of the work, and the exceptional opportunities for Christian service presented at Ellis Island, the question might well be raised whether we are doing our part in pro-

viding a wise and sympathetic ministry for these people, on the great day in their experience—the day their feet touch the shore of America. For many of them Ellis Island is but a station en route. Over eighty-five per cent. spend but a few hours here, and then pass on to their destination. But to those who are detained, for a period longer or shorter, there come experiences and trials that can never be forgotten. The eagerness on their faces, as they crowd about the missionaries when they appear in the detention rooms, their pathetic appeal for an explanation of the treatment which seems to them in many instances cruelly harsh, their pleas for deliverance from prison,—(for it is virtually a prison to them) could not fail to move you, and in my own mind it has depended the conviction that Ellis Island is a missionary field with a claim upon us not to be denied.

In response to a request, a paper has been prepared, with the title "A Day at Ellis Island," describing the experiences of immigrants which have come under my own observation.

JOSEPH H. SELDEN,

*Secretary Dept. of Immigrant Work.*



## The Inner Mission



# Worse Off than if He Were an Orphan

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

Here is a touching allegory of woman's ministry of mercy, as an inner mission angel. Study the picture intently till you catch its deep hidden meaning. Many a powerful sermon is embodied in cartoons published every now and then, on the pages of secular newspapers and periodicals. Could anything be a more searching object lesson of plaintive loneliness, such as gets no pity, except in some occasional wistful dream as here portrayed. Do not cast a mere hasty glance at it, then turn away and forget it, banishing all remembrance of it from your mind. It is a scene that melts with tender pity any heart but one of flint. For alas, it is not fiction but fact—stern, cold, hard, literal fact, as met at every turn in the slums of our great cities; yes, and not infrequently in other towns, too.

Whosoever can look on a poor friendless little waif of the streets, such as this (his body hungry for food, but his childlike heart still more hungry for a loving care) is not a Christian, yea more, is hardly even a respectable heathen. Never a touch of human sympathy and kindness do these so-called "news-boy Arabs" receive. Kicks and cuffs and curses is what they have to live on as their principal diet. Hence, one of the growing problems of Christian philanthropy, at the present day, is how to provide a Christian home, with proper nurture and environment, for such neglected poor children, whose parents (if they may be called such) are still living, but are both incompetent and unwilling to give them needful care and attention. There are orphanages ready to admit boys and girls whose parents are dead, and who have no relatives to whom to look for their upbringing, but the many pitiable waifs barred out from such charitable institutions by charter restrictions are oftentimes in a sad predicament indeed. Even the judges of our county courts are at their wit's end, in cases which are becoming more and more frequent, to know what to do with children whose fathers are in jail, or in abject destitution, physically and morally, to prevent these youngsters from feeding our criminal and pauper classes, and give them a chance, by Christian education and home discipline, to become useful exemplary citizens.

The board of managers of the Philadelphia Tabor Home, to help solve this pressing problem of the State, and to fulfill an important inner mission function of the Christian religion, a year ago purchased the beautiful Fretz Farm near Doylestown. Its ample domain of 96 acres



PHILADELPHIA TABOR HOME

of cultivated land, and its commodious buildings make it well adapted for such a project of public benevolence, which will mean much for future generations, under moral conditions now existing. Of course, the expense was tremendously heavy for a corporation without any financial resources whatever, and already overburdened by debts which had accumulated during the previous removals from place to place, during the past seven years, to find a permanent location for the Home. No income at all has been received on behalf of quite a large proportion of the forty boys and girls now being reared in the Christian atmosphere of the institution; hence, for these the enterprise is a charity out and out. As such it makes a strong appeal to the sympathy and support of the Christian citizens of the Commonwealth, who surely ought to be concerned as much as are their Roman Catholic neighbors, about the welfare of these otherwise friendless little ones. At least a dozen more are now on the waiting list, wistfully knocking at the door for admission.

Says President Kunzmann: "It is a Christian Home. It seeks the symmetrical development of body, soul and spirit, and the preparation of the children for success and prosperity in the life that now is, and that which is to come. We are convinced that this cannot be done without the influence of Christ and of His Spirit.

"The Home is inter-denominational. The charter provides that ten of the trustees shall be Lutheran, and that five additional trustees be selected outside of the Lutheran Church. There is a need of a Protestant home for needy and destitute children of both sexes and all

ages, which will give them the required care and training.

"Sister Lena has come to us as a God-send from the Mary J. Drexel Home. The children are not orphans. Some of them are worse off than orphans. Instead of no homes, fathers or mothers, they have had bad homes, bad fathers or bad mothers. Of the forty-one children, twenty-one had been deserted by their fathers, and seven by their mothers. Four had been committed to us by the Juvenile Court, and nine by charitable organizations. Sometimes father or mother must go to the hospital, or are out of work, or in poor health for months and years, or they are depraved, and the courts take the children from them. All these and many more are the conditions this Home must meet, and thus give the children the oppor-

tunity to develop under good influences.

"One little girl came to us paralyzed, unable to stand on her feet. The wife and husband had quarreled. Words and tempers grew bitter, and whilst the mind was frenzied, she threw the child out of the second-story window. For months we worked with it. We committed it to the German Hospital, with which we are connected through the Mary J. Drexel Home, and now it can leap like a hart.

"The Tabor Volunteers consist of the women who believe in the aim and ideal of the Home, and who volunteer to help make it known, and enlist the people in their community in its support, and attendance at its May Day Festival every spring, and its November Donation Day every autumn."

## The Inner Mission In Court

BY REV. A. J. D. HAUFF, D. D.

A NOVEL GLIMPSE OF THE JUVENILE COURT OF ST. PAUL, MINN. ALONG THE LINE OF THE INNER MISSION

The Juvenile Court, of St. Paul, was opened about the year 1903, as a branch of the District Court, and the six judges were to preside by turns, as their month came to sit in chambers. To some of the judges this juvenile work was both trying and distasteful, when finally Judge Grier M. Orr was selected to start the work of the court, and he proved so successful that the other judges requested him to continue in this particular capacity. A probation officer was appointed, but it was soon found that a woman probation officer was also needed, and she was secured. Many of the juvenile delinquents were from the Catholic Church, and the judge felt that in many of these cases spiritual advice was absolutely necessary, and would be better than punishment. A Catholic priest was therefore added to the court by Archbishop Ireland, to look after the welfare of their boys and girls, and incidentally such others as they might be able to assist; the church paying for the priest's support. But it was soon found that even this was not sufficient. As the work of the court grew, it was found necessary to have volunteer workers, to look after and properly care for and supervise the different cases in different sections of the city. Hence, in 1906, the Guild of Catholic Women was organized, which has grown to a very active and influential body of over 600 members. It was soon found that the children of protestant parents, or of mixed parentage, did not have the care that they should have, and some of the good women from the Protestant Orphans' Home were appealed to, and others. This led to the formation, in February, 1912, of the League

of Protestant Women for the Education, Conservation and General Welfare of Children. In this work, Rev. George H. Schnur, of the English Lutheran Church of the Reformation, rendered valuable assistance and took a deep interest, being one of the few, if not indeed the only Protestant minister, who seemed particularly interested in the organization. For the first two years the work was carried on entirely with the help of young women visitors paid by the League. But it was found that in many cases it required not only a man to do the work, but a minister of the Gospel, one who, in cases of necessity, could speak with authority, and could perform ministerial acts. Here was a difficulty. For whilst the Catholic Churches were united and could easily furnish a priest, the question now arose, Who could be found to properly look after the united interests of the Lutherans, Episcopalians, Methodists, Presbyterians, Congregationalists, Baptists and others? In this emergency, it seems that Rev. Schnur suggested the former Inner Mission Superintendent, of Pittsburgh, as one who had experience in jail, and juvenile work. The call was given and finally accepted. On February 4, 1914, the Director of Social Service of the League of Protestant Women, was appointed by Judge Orr, as deputy probation officer of the Juvenile Court of Ramsey County. Then began a new order of things in the work of Inner Missions, so far as this county and State was concerned. What vast possibilities open up, when both law and Gospel can be thus combined! Three brief months is hardly long enough to prove much, and yet some things

have been accomplished, that may show both the need of this work and the methods employed, which may prove of interest to the reader.

### Several Typical Cases

Little Isabelle, twelve years old, was brought into court because her parents were neglecting her. The case was continued and placed in our hands for investigation. The mother of the child had been a Norwegian Lutheran, but she had been led astray, had become addicted to both liquor and drugs, and was living an immoral life. The foster father was a German Lutheran, whose mind had not been overly strong since an attack of the measles. They both loved the child, and in the fear of having the child taken from them by the court, they both promised faithfully to abstain from every evil habit and from liquor and drugs.

The object of the court is not to deprive parents of their children, but to so protect the little ones by uplifting the parents, when possible, or by changing the environment, that the children will be given every possible chance to grow up self-respecting and self-sustaining members of society. In this case, the parents, alas, were too weak to long continue with their good resolutions, and the little girl had to be taken away and committed to the State Public School, from whence she may be adopted into some good Lutheran family, provided we can find such for her. Would that we had good Lutheran institutions in all the different States, where such dear children could be committed and educated, and not lost to the Church. Isabelle may be adopted from the State School by a family of another denomination, possibly Catholic, where she will not have the same educational advantages that she would in a Lutheran home. But what of her parents? We are still trying to reach them, and if ever they are safely reformed, there is a possibility that they might get the child back again into their own home and hearts. It is a great work; hard, yet ever hopeful, by the help of the Master.

It was a surprise, one morning, to see a familiar face sitting before the bar; the aunt of a prisoner whom I had baptized ten years ago, when the little lad was near death from diphtheria. The lad's father, whom I had married, was sitting back of me with bowed head, and sorrow in his heart. The little fellow was immediately turned over to me by the court, the charge having been petty larceny. He had been hoarded out for a time with another family, because of some trouble in the home. On investigation, it turned out that his grandfather had given him the money to

buy a hat, and that the woman with whom he had been boarding had been falsely accusing him, though not intentionally perhaps. Three days after, the father died and the grandfather took the boy to live with him, since then the boy has been doing well and leading a moral and upright life.

A sudden summons landed me in the police court one afternoon; thereupon, the judge immediately summoned Frank to the bar, sentenced him to ninety days in the workhouse for disturbing a meeting, suspended sentence for one year, and placed him under my care as special probation officer. Frank is over eighteen, he looks like fifteen and has been under probation in the Juvenile Court off and on for some six years, until he had passed beyond the jurisdiction of that court, and had landed at last in the police court. The poor boy is a Jew, and when the judge was reminded of the fact, he replied that they had had their turn, he would now try something else. For a while Frank did well, entered high school and got along nicely, reported once a week on probation; but little by little, his old desires for gambling with nickles, seeing prize-fights, etc., returned, and not having that religious backing, so needful, it was hard work to keep him out of the clutches of the law.

### Other Features of the Work

Many more illustrations, touching and distressing, might be given, but space will not permit. A part of the work consist in trying to help families help themselves, solve the difficult problems of how to live under the present conditions. A camp has been established for young working women, who are cramped up in narrow city quarters, where the hot and stifling nights and restless sleep, send them back to their work almost as tired as they left it the night before. At the camp they have fresh air, fresh water, good plain food, bathing, boating and exercise. Can stay over night, work in town during the day and spend the week's end at the camp, under good moral influences, with churches near by. For the little ones, from four to twelve, there is an out-door nursery established, where they can have bathing and all those things which make for health and happiness, in the lives so often filled with sickness and sorrow. This is rather for those children who have tubercular tendencies, or who need some good place to convalesce.

A part of the work is in lecturing and preaching, to awaken the true Christian spirit of helpfulness for the suffering, and such amendments of law as shall better the conditions of the poor and distressed, and prevent the appalling increase of crime. Lectures are given to Mothers' Clubs, in the Public Schools,



and to Men's Meetings in the Churches, as well as to the boys and girls in some of our schools on juvenile crime and its causes. The field

of opportunity seems boundless in such an organization and is more effective because backed by the authority of the court.

## Stewards of Life

BY GEORGE HERWOOD EDDY

As good old Dr. Whately said, "If our religion is false we ought to change it; if it is true, we ought to propagate it." Christianity itself is a gospel, a message of good news. And a Christian is simply one who lives and tells the good news; one who has experience of spiritual facts, and reports that experience.

If my chief work in the world is to win men, the most important thing in my preparation is to fit myself to be a winner of men, because of the intrinsic and eternal value of each human person. When a broken and battered torso is worth a hundred thousand dollars, when a horse recently sold for four hundred thousand, a Rapbael this month for five hundred thousand, when the Cullinane diamond, of which King Edward said, when he saw it in the rough, that had it fallen at his feet he would have kicked it aside as a piece of worthless glass, is valued at a million, what can we say of the value of a human soul? Weighed against the worth of one immortal soul, the whole material world and all its gathered wealth are but dust in the balance.

### Why Are We Not Winners of Men?

Listen! So far as you are concerned, the Kingdom ends with you. If you refuse to live and tell the message. If you do not pass it on, your life ends in a blind alley; or, to change the figure, the river of living water pours itself out into barren sands in your selfish and silent life—a Dead Sea. We lack abundant life that must overflow to those around us. We are blind to the eternal spiritual values. I remember as a student crossing a lake one day. I had crossed on that ferry many times that summer, and seen it filled with unattractive people whom I had looked at with cold criticism. But that day I saw them with eyes that were opened; I saw that ferry freighted with human souls. I spoke to the man next to me, and he left that ferry, having given his heart to Christ. But, oh! the journeys that were gone, which I had made with no message for men. It is a terrible thing to know the truth and to refuse to pass it on. Suppose you knew the only remedy for consumption, and refused to tell it. But is not our indifference in this matter yet more criminal?

Does God dare trust you with power? Is He using you? Have you won a man this year? Have you spoken about Christ to a man this

month? Have you prayed by name for any man this week, that you might win him for Christ? "If a man cleanse himself he shall be a vessel unto honor, ready for the Master's use."

As I look back on twenty years abroad and at home, though there is the shaming memory of countless opportunities lost in cowardly silence, I think of some hundreds of men spoken to individually, and can recall only one rebuff, one insult, received in all those years. And that man, broken in tears and on his knees the third day after, gave his heart to the Lord. But the thing that brought him to Christ, and which God used to convict him was the thought of the insult he gave to the human messenger, as God awakened his heart to see *who* it was he was rejecting. Ever since then I have tried not to be afraid of a rebuff.

Think of the power of a group of persons banded together if filled with the Spirit. Think of the early twelve. Our Lord left not a mere organization, but twelve personalities that had caught His Spirit, and who would live and tell the good news. He staked everything on the loyalty of those men, and upon us who should believe because of their word. Think of the twelve with Francis of Assisi, in poverty, in joy, in service, as all Italy turned to them for a living message. Recall those six young students that knelt in the little chapel in Paris, including Loyola and Xavier, and then went out like a flame of fire across Europe and across Asia, where a million souls bear His name to-day because of those men and their followers. We may criticize their obvious shortcomings when we have approached their zeal. Think of the little group that knelt with Wesley at Oxford, who changed the history of England. Remember again the five that knelt under the old haystack who rose and said, "We can do it if we will."

I visited a church in Korea a while ago. It began with only seven souls baptized in a little hut seventeen years ago. In these seven, ten years it has sent out forty-two new branch congregations, and it has fifteen hundred members in the mother church, and is still growing because, as they told me, "every Christian is a witness, and the Gospel is still good news in Korea." My dear friends, it is still good news here and now with us if we only know it. I



have long ceased to doubt that Asia would be won. We are going to win Asia, I feel sure of that, but sometimes when I come back here I wonder where we are coming out in America if the lalty ceases to witness for Christ? If we ask here, how many are telling the good news or how many of us have ever led another

to Christ, I wonder how many could rise as witnesses?

There is One in our midst to-day, standing before you this very hour, saying, "Simon, son of Jonas, lovest thou Me?" How much dost thou love Me? Dost thou love Me enough to tell this good news? "Simon, son of Jonas, feed My Sheep."—*Men and Missions*.



## Mission Work Among Lepers



### Alleviating The Scourge of Leprosy A Call for More Followers

Were you ever desperately sick, or destitute, or without a home? Any one of these conditions brings with it distress unspeakable, but the "Leper," the subject of our consideration and compassion to-day, is afflicted in all three ways.

His illness may be one of three types. The anæsthetic leprosy shows itself in the light discolored patches appearing on the body, in which sensibility is gone to such an extent that no pain would be experienced in these patches from either a pin prick or a hot iron. In the anæsthetic type the leper also loses the sense of feeling in his extremities; oftentimes altogether deprived of his feet. The tubercular form of leprosy shows itself in ulcers, nodules and sores, appearing on the face and hands and sometimes over the entire body. This worst type of the disease mutilates the features, not only bringing disfigurement, but the greatest discomfort, and yet it is not sufficiently severe to cause a speedy death. There is also a third type of leprosy called "mixed" leprosy. In this form both the anæsthetic and tubercular appear in the same individual.

#### Poor in the Extreme

The poverty of the leper is pitiable. He possesses no property whatever, except perhaps a bowl, in which he hopes to receive a few grains of rice, or a pittance of money to help sustain his life. He seeks to enlist the sympathy of the chance passerby, and his impoverished condition is itself a mute appeal.

The people of India consider leprosy as a curse from Almighty God. Therefore, they will drive even a member of their own family out of the home, and will have nothing to do with him, fearing that the curse may fall on them if they help him.



OUTCAST LEPER'S HOME, BOMBAY, INDIA.

This friendless, outcast leper lives in a hut of sticks of his own erection, yet he is said to be better off than tens of thousands of his class, who do not have so good a habitation! It may be noted in passing that in the hot climate of India, rats, snakes and the vermin that naturally appear in a warm country, dispute with the old leper the right of dwelling in this hut of mud and sticks. The superstition of his religion teaches that he must not take life; consequently he has to continue his living death amid these disagreeable surroundings, illustrating the direct result of the teachings of his heathen religion, which, instead of providing sympathy and shelter for the leper in his need, make him an outcast.

#### Tenderly cared for

We have seen the leper in the surroundings in which his native religion places him. We now see the changed condition afforded through the ministry of Christian Missions, as illus-



TYPICAL MODEL OF LEPER ASYLUM IN SOUTH INDIA

trated by the model of the asylum at Ramachandrapuram, South India. This model took the first prize at the "World in Boston," and shows the character of the work undertaken in each of the Leper Mission stations. The three small pavilions at the right are for the men; the large building at the left, the women's pavilion; in the center of the picture, at the farther side of the grounds, is the hospital for the advanced cases; in the foreground will be noticed the Church in which there is also set apart a room for medical dispensary work; at the left of the Church is a missionary's house, in the rear of which are two leaf huts, one used for preparation of food for the asylum residents, the other an overflow in which patients are temporarily received when the asylum buildings are crowded. Back of the women's building is a piece of land, divided into small squares and irrigated. These squares are assigned to the lepers for garden purposes, and those who have hands and feet enough left to perform this kind

of service have great pleasure in raising garden material. The buildings shown in the picture cover about three acres and a half of land, and accommodate 120 residents.

The leper's gratitude in his new surroundings oftentimes finds expression to the missionary when he says, "You have taken us from hell to heaven." And all of this change is made at an average expense of \$25 per year for each grown-up leper, and \$20 for a child.

Is there a paper published in the interest of "Work Among Lepers"?

Yes, "Without the Camp," quarterly publication, 25 cents per year, postpaid. This is the organ of the Mission, is well illustrated and full of interesting and inspiring incidents.

Contributions for the work or subscriptions for "The Camp" may be sent to an officer of any local auxiliary or one of the U. S. A. Committee Officers.

W. M. Danner, Secretary,  
105 Raymond Street, Cambridge, Mass.

## Archie Thomas, Wireless Telegraph Operator

A MASSACHUSETTS BOY LEPER AT THE STATE LEPER ASYLUM

The year after Archie Thomas was born, his father died, and the boy was all that was left in the mother's life.

He was a real boy, full of fun and life, and so happy as he romped and played with his schoolmates. Like all boys, he was thinking what he should do when he became a man. Wireless telegraphy was new in those days, and as Archie heard about it he began to study about the wonderful "air-talking."

He was now in the second year of high school, at West Upton, Mass. As he grew older, Archie did not seem to grow strong in his body, so his mother took him first to one doctor and then to another.

At last, after she had spent much money, the doctor in Milton said: take him to the Massachusetts General Hospital; and their decision was: "Archie is a leper, and must go to the State Hospital for Lepers, to live."

Imagine the parting of that mother and son! Only seventeen years old (his birthday is the 9th of January), and all his earthly prospects blighted. And the boat sailed away, leaving the mother feeling that "all the world had departed and left her alone in the desert."

It was a lonely boy who took up his residence five years ago in this little four roomed cottage looking out over the sea.

What could he ever do to amuse himself? His mother had sent his books and tools, but he soon tired of them. If he could only talk to somebody! He watched the great ships go by far out to sea and wished he could go with them. Then one day there came to him the thought: "If only I had a wireless, I could talk to people and hear them talk to me. I wonder if I couldn't make one." After that there were less lonely hours for the boy, for he studied and planned and worked. His friends at home were all glad to help, and sent him books and wireless apparatus. Then he began to build it. Would it work? Oh! how anxious he was to know. He began to listen. Yes! there was someone talking and he could understand! How glad he was! Later, he found he could send messages to his friends, and he could talk with those wireless operators on the great ships. When the great steamer "Titanic" went down, Archie Thomas

was one of the first on the coast to catch the news, and he has even heard messages from far-off Panama.

While he was in school, he loved baseball and football. But now, the operators who are friends of Archie's just send him a wireless message about the games, and he enjoys them as much as ever.

And what about his mother? She couldn't stand the separation, and so applied to the State for a position as attendant, and went down to Penikese Island to share her boy's life, and care for him and other patients.

As we knocked at the door, she came out, in her clean linen suit, and then called Archie to come and see his callers.

Not seeming to notice the swollen ears and badly disfigured and inflamed and swollen face, we chatted cheerfully, and found that he was interested in photography and carving and pyrography, and even enjoyed a box of candy like any other boy. I think he remembers sometimes that if he had lived in India or China, his own mother would have driven him away from home, and no one would have cared for him, unless he had chanced to be near one of the leper homes supported by the Mission to Lepers. You see it was well that he was an American.

## Mary Reed, Missionary to Lepers

BY MISS LILLIE A. FAIRB, CINCINNATI



In the State House yard at Columbus, there is a great statue which many of you have seen, representing Ohio standing in her pride and majesty. Her arms are extended directing to a number of single figures of men which are grouped about her, and the sentiment that she expresses is this: "These are my jewels." Here stand Garfield, Grant and others, whose names have been recorded on the pages of not only the history of Ohio, but that of the world. One is compelled to stand and look and think of these; and yet, there is always the thought that here, there, in many places in the State are heroes whose

names have not been enrolled in the history of the State. And yet, those lives have been full of helpfulness and their names on the roll up yonder will stand right along with those named as "Ohio's Jewels." There are gems unseen that are fair indeed, and they reflect all the light of love and loyalty and devotion. And among these, there is one whose name should stand at the head. Although when one would fain have written of the life of this saintly woman, she said to him: "Let no word of praise be said of Mary Reed."

For some years she was one of the honored teachers in the schools of southeastern Ohio, and long had studied the work of the women in the zenanas of India. At last, to her came the divine call to go, and she answered as did Isaiah, "Here am I, send me." She offered herself to the Women's Foreign Missionary Society of the Methodist Church, and her name was added to the list which numbered forty or fifty. Then the Cincinnati Branch had the honor of being represented by Mary Reed. She bade farewell to home and friends, and in November, 1884, arrived in India. In Janu-

ary, 1885, she was located at Cawnpore in the zenanas. After a short while, her health gave way, and she was sent up in the Himalayas for rest.

There was no thought in her mind that this very spot would afterwards become her home, but the fact remains that two years after her first visit there, the Home over which she now presides was built. When she was up in the Himalayas, she learned that within a very short distance from her there were hundreds of lepers in a condition of utter helplessness. She returned to Cawnpore with her health very much improved and worked for four years with great success. After this, she taught for one year in a girls' boarding school, and by January first, 1890, her health was so seriously impaired that she was sent home to America.

Some months after her return from India, she was in Cincinnati resting. Her symptoms had baffled her physicians. A queer spot on one cheek near the ear, and a constant tingling of her forefinger were puzzling symptoms to them. Finally, it dawned upon her with the suddenness of a flash what the disease was, and also the reason for it. The first thought that came to her mind after the awfulness of the discovery was that of the beautiful spot in the Himalayas where she had rested, and the work that she might be able to do in the name of the Master. Her physician confirmed her own thought in regard to the disease, although he had never had any experience with cases of leprosy. She was hurried away to New York and examined by New York physicians. She returned to her home after it was decided that the ailment really was leprosy. She kept aloof from the family as much as possible, and gave them her word that she was going to return to India at once. Preparations were made and she urged the family of father and mother, brothers and sisters to believe that her going would be much easier if they would spare her the pain of parting, and that they should let her go from the home that morning as though she were just going out for the day. Little did they dream that its purpose was to avoid the contagion of farewell embraces. And they did this, although the father in his prayer at the family worship that morning referred to it, and commended to the One who knows all sorrows the pain which it gave them to have her go thus from the home.

She had entrusted her secret to just one member of the household. This was a sister, who promised that she would not tell any other members of the family. Mary sailed from New York to London, and there was ex-

amined by specialists who declared it was leprosy, and gave her no encouragement as to her condition. In London she formed acquaintances, among them was one woman whose mind was in common with that of Mary Reed. They became fast friends, although this one writes of her, that she never knew why the forefinger was always wrapped in its white cot, and what the cruel spot on her cheek meant.

On to India and to the lepers, who needed her so much, Mary Reed went, and there she has worked and there she is working to-day. For the greater part of the time, gladly and contentedly, at other times in great pain and through scalding tears, but always with the thought that had she remained strong in body, she perhaps would not have gone to this colony, and that it was for that purpose that the disease came upon her, and she is willing, even glad, to serve Him thus. It was not until after she reached India that she told her family what had befallen her, and I quote from a letter, in order to give more insight into the real character of this woman:

"After prayerful consideration, I find it wisest and kindest to tell you, or allow dear, brave-hearted sister, Rena, with whom I entrusted this mystery of God's Providence, to tell you what she pledged to keep from you. She will tell you how our loving Heavenly Father, who is too wise to err, has, in His infinite love and wisdom, chosen, called, and prepared Your daughter to teach lessons of patience, endurance, and submission, while I shall have the joy of ministering to a class of people who, but for the preparation which has been mine for this special work, would have no helper at all. And while I am called apart among these needy creatures, who hunger and thirst for salvation, and for comfort and cheer, He, who has called and prepared me, promised that He, Himself, will be to me as my own sanctuary where I am to abide. And abiding in Him, I shall have supply of all my need."

At another time, she writes thus: "The disease made most decided progress for six months, and after my arrival at this mountain retreat, I suffered intense pain most of the time, but I found His grace sufficient. The everlasting arms are underneath, upholding and keeping me trustful, and I find the love of Jesus adequate consolation, soothing and cheering to my heart. Words are empty to tell of a love like His. He has enabled me to say, not with a sigh, but with a song, 'Thy will be done.' The end may come and that to-morrow when He has wrought His will in me.

A Mary long ago broke over the Master's head an alabaster box of precious ointment,

It was of her that He said, "She hath done what she could." And it was of her also that He said to His disciples, "Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Another Mary this day is breaking the seal and pouring out the rich fragrance of God's love to the poor, benighted lepers. Of this other Mary also shall it be said, "She hath done what she could," and "This shall be told for a memorial of her."



## Woman's Noblest Sphere



### Woman as a Missionary Force

BY REV. PROF. HENRY E. JACOBS, LL. D., MT. AIRY, PHILADELPHIA

A correct estimate of woman as a missionary factor, should always begin with the sphere of family life. Great lamentations are constantly heard concerning the inadequacy of the religious instruction provided for our children. Both secular schools and Sunday Schools receive much criticism. Some seek a remedy by asking that there be legal enactment requiring the reading of the Bible in the public schools; others suggest that the public schools surrender the children several hours a week, that they may be instructed in religion by their pastors. All lament the brevity of the time spent in the Sunday School, and the small progress that can be made when little more than a half hour a week of solid teaching can be given. The very heart of the matter seems to us to be untouched. Neither public school nor Sunday School, can take the place of family training. No teacher nor pastor can ever fully supply the place of the Christian parent. It is God's order to raise up Christian men and women through the instrumentality of Christian fathers and mothers. It is one of the regulations of the Old Testament that continues under the New: "The words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6; 6, 7.) Not a half hour a week, nor a few hours a week, but the entire intercourse between a mother and her child, should be a constant exercise in God's Word. If "these words" be in her heart, then "out of the abundance of the heart, the mouth speaketh." There will be nothing constrained or mechanical about it, as when a disagreeable duty is performed, but it will be spontaneous, and almost before she knows it, the tender plant that

is growing by her side, will reflect her own religious life. It is the Christian family that is the training school of the Church; and for future ministers of the Gospel, the most important preparatory school, before they enter the Theological Seminary.

#### Woman the Heart of the Home

But the very center of the Christian family is the Christian wife and mother. On the external side indeed, the father is the head of the family, of the household; but its internal life is far more dependent on the mother. She is the divinely called and appointed teacher of her children, not only by words, but far more by the spirit of devotion with which she surrounds her child, and by her living example. The influence of the very best father cannot be as constant or intense, as penetrative or pervasive. He represents more the authority of the law; she, the tenderness and warmth of the Gospel. With her faith, she sustains and encourages, and very often reclaims her husband, and infuses her own zeal for the Kingdom of God, where he would otherwise have been indifferent. By her knee her children learn to pray, and to know the Gospel in its simplest and most touching lines. The most precious sentences of Holy Scripture she fixes in their memory. She sings hymns with them which become life possessions, and springs of holy influences. She reproves their faults as sins against God, their loving Father. She has ready answers and illustrations from Holy Scriptures for many questions which they may ask. She teaches them the catechism, and sees that each child has its own Bible or Testament as soon as it can read. Every interest which she takes in the Church and its progress, soon finds a sympathetic response in the circle that gathers about her. As she teaches them that success is not to be measured by worldly standards, but that in the light of the great

realities of time and eternity, the end of life is service; and as she presents to them as models, the heroes of the faith, not only as portrayed in Scripture, but in modern times, as the progress of the Kingdom of God calls for sacrifice and even life itself, it is not remarkable that ministers of the Gospel and missionaries of the Cross, come forth from among her children. For how can women become missionary agents when the missionary fields at their own tables and under their own roofs are neglected? This ideal is most beautifully expressed in a hymn in our Church Book, which we repeat, because, on account of its unusual metre, it is rarely sung:

"O blessed house, where little children tender  
Are laid upon Thy heart with hands of  
prayer,

Thou Friend of children, Who wilt render  
To them more than a mother's care,  
Where 'round Thy feet they gather, to Thee  
clinging.

And hear Thy loving voice most willingly,  
And in their songs, Thy hearty praises ringing,  
Rejoice in Thee, O Blessed Lord, in Thee!

O happy house, where Thou are not forgotten,  
Where joy is overflowing, full and free!

O happy house, where every wounded spirit  
Is brought, Physician, Comforter, to Thee,  
Until at last, when earth's day's-work is ended,  
All meet Thee in the blessed house above,  
From whence Thou camest, where Thou hast  
ascended,

Thy everlasting home of peace and love."

#### Woman's Other Spheres

But, as the holy calling of a Christian wife and mother are withheld from many, there are other spheres, in which they may be, if not equally, at least similarly effective. The force of a consecrated personality makes itself felt, wherever placed. Let such a one be a teacher, and even though she may be forbidden, by the rules of public schools, to give any religious instruction, her Christian principle will declare where she stands on every question that arises, and her example will be a living power within the hearts of her pupils, for years afterward. Not only the general religious influence, but also its denominational coloring will impart a permanent impression. It cannot be otherwise. The life itself is a testimony. Whatever the social circle, in which she may move, decision of Christian character, without any affectation of piety, modifies the standards of those around her.

We hasten to the still narrower sphere, that of the agency of woman in associated work for carrying on missionary enterprises.

Should her activity transcend the spheres already mentioned? For some have urged that she has no other mission than those of the home, and of private personal influence. But, where, we ask, is there scriptural warrant for such assumption? Is it grounded in any rebuke given by our Lord Jesus Christ to the women who faithfully waited upon Him? Did He ever send them back to their homes, and tell them that they could be more profitably employed? Were not women the last at the Cross and the first at the Savior's open tomb? Were there not enough men among the disciples to be His witnesses, without resorting to the call of women? Is not the name of Priscilla placed sometimes before that of her husband, Aquilla, when they are mentioned as active co-laborers at Corinth, and even as teachers of the Way of Life to the eloquent Apollos? Is there a word of condemnation for the daughters of Philip the Evangelist, when they prophesied? Is not the exercise of their gift regarded rather as the fulfillment of what had been long foretold: "Your daughters shall prophesy?" Why, in the salutations of Paul—especially those at the close of his letter to the Romans—should the names of so many women occur, who had been his efficient co-laborers, unless it were intended to sanction this precedent for all future time? Then, there were two distinct offices of women especially mentioned as found in the Apostolic Churches, viz, the female diaconate, and the institution of widows, where the work of women in the Church, had its regular duties and Church support and Apostolic sanction. It is not the example of pure Biblical Christianity to the denial of such privileges to the women of our Churches. On the contrary, it is a ground for devout thanksgiving, that, while the men of our congregations, as a rule, are so thoroughly occupied with business cares, as to afford little leisure for following the details of missionary progress, it is possible to bring together groups of women, particularly in the congregational societies, to learn to know what Christianity in action is, and to carry their information and enthusiasm to their homes.

#### Means Much to Her Own Soul

How her horizon widens under such presentations! How her sympathies are enlarged, and furnished a proper field for their exercise! How a closer acquaintance between the various congregations is formed, as their representative women learn to know one another, as deeply interested co-workers in the same cause! They realize that they belong, not simply to a particular congregation, but a vast Church,

a congregation of congregations, in which all are members one of another. How the way is prepared for responding cheerfully to every appeal which the pastor may make for general Church interests? Would not the time and attention be spent on less worthy pursuits if there were not such worthy objects to enlist their zeal? The social principle demands activity, and if not provided with some form of Church work, is sure to find some other channel. It is a lamentable fact that so few of the younger women of our congregations are found in these societies. In many congregations, we are told, the membership is composed almost exclusively of those in middle life or beyond it. Is not the missionary society preferable to even the very best literary, patriotic, philanthropic or social club? Are not the objects that claim the consideration of these societies much more profitable and ennobling than the fads and fancies that are offered elsewhere? Are they not more in harmony with the Christian profession of those who have been baptized into Christ, and who profess that they are living, not for time, but eternity?

Or, if we of the Lutheran Church refuse to supply our women with the opportunities for such co-operative work, or if our societies conduct their meetings feebly and perfunctorily, with no provision for attracting the younger women into their circles, will they not, in many cases, be attracted by the greater zeal in this cause, as found in other communions? The Lutheran Church, which broke the way for Protestant Foreign Missions, has a tradition and a history to hand down, of which she has no cause to be ashamed, and an interest which should be communicated to all her intelligent people.

#### Needed for the Church's Sake

Women's missionary societies, in fact, are only another stage in the development of the mission cause. They are not intended to obtrude their claims into what belongs to the regular organization of the congregation. We are told sometimes that every congregation is a missionary society; and that this is enough. That is a beautiful ideal which is rarely realized. It is indeed true, that the wider the scope and the deeper the interest that can be enlisted, the better. But in practice, what is made the property of all, belongs to none. Where interest is to be maintained and facts learned, there must needs be smaller circles, that can meet more frequently, and confer with greater freedom, and then carry the fruits of their concerted action into the larger body. This Synodical Society is no unauthorized body. It has been called into being by the Minis-

terium of Pennsylvania, and is one of its agencies for awakening the life of its Churches. Nor has this Society been indifferent to the observance of Church regulations. It has scrupulously avoided transcending its authority. It has co-operated with the Boards of the Church, at their appeal and according to their requests. It has invaded the rights of no congregation or synod or conference. It has had no other aim than to carry on its work through the regular Church agencies. Its members, we are sure, will have no higher joy than as the result of their efforts, the mission interest will be so generally diffused, as to render unnecessary any separate organization. But until this is done, they are resolutely pledged to continue their work. Mere ideals are no excuse for being indifferent to a reality which has been proved to be admirably adapted to conditions as they now exist. It is the sense of individual responsibility for missionary effort that every Society seeks to implant in the hearts of each of its members, so that each and all may act as a leaven within the individual congregation, the Conference and the Synod, until the General Body itself is leavened.

#### Deaconesses are Missionaries

The Deaconess cause is very truly a branch of missionary work. Every deaconess is in reality a missionary; and every woman missionary, whether she be so called, and be formally inducted into office and wear the garb, or not, is in reality, a deaconess. It is a specific form of mission work, to which the deaconess devotes her life. If therefore, the deaconess work is to have that expansion which its importance demands, and to which its possibilities urge, it must be recognized more clearly as an office of the Church, such as it was in Apostolic times, than regarded as an order. And the duty of arousing the Church to a sense of its need, and of stimulating the interest which would furnish it with ever-increasing reinforcements from our women, must rest largely upon our Women's Missionary Societies. Each auxiliary society should become a women's auxiliary deaconess society, supplied with ample information, and in closest touch with the center. Even before such result can be attained, this important subject should be a matter of particular attention in the assemblies of our women, and unless they be earnest in the matter, its progress will be much retarded.

The spirit of consecration which leads to the work as a life-calling, must arise from the hearts of the people in the Christian community from which its workers are to come. The



best agents for kindling zeal for women's work, are the women of the Church themselves. It is the recognition of this principle that has rendered this Society so efficient in the discovery and the calling, the education and the equipment of women for the medical work in India, in the erection and furnishing of the Hospital, and providing other facilities for furthering their efficiency.

#### Woman an Efficient Factor

Let the women be informed concerning a specific form of activity, upon which the Church has determined, and in which it calls upon them for their service; and the carrying out of the project in its details will find no such patient, resolute, indefatigable and persistent executives. They are strong in attention to detail, which soon exhausts the energies and patience of their husbands and brothers.

The Church, accordingly is making its ap-

peal for your co-operation in almost every important work that it has undertaken. Agents for every cause are eager to present them to your attention; for they know well the power that is latent here. What would our Orphanages be, if the Church were forced to forego calling upon your organized help? Our Theological Seminary rejoices in its Woman's Auxillary. If, at any times, we needed to arouse our Churches to the importance of greatly increasing the number of candidates for the ministry, it is to the Women's Societies that we would go with our appeal, confident that we would hear the response from more than one mother; who, like Hannah, would say: "Here is my son. For this child I prayed; and the Lord hath given me my petition which I asked of Him; therefore, also I have lent him unto the Lord; as long as he liveth, he shall be the Lord's." For what is given to the Lord, He receives as a loan; and repays it a thousand-fold.

## Mrs. Sigrid Soderberg Blomgren

Born, January 12, 1870.

Died, Aug. 8, 1911

### A Tribute of Appreciation



The past twelve months have seen a number of serious losses by death from the ranks of the Swedish Augustana women, but among them all,

none is more widely felt than that of Mrs. Sigrid Soderberg Blomgren, of Rock Island, the efficient business manager of *Missions Tidning*, the official organ of the Augustana Society, and one of the recognized leaders of that organization from the beginning.

Born in Sweden in 1870, she came to America in early childhood, was confirmed in Lowell, Mass., in 1884, and in 1889 became the wife of Rev. Dr. Carl A. Blomgren, now professor of Hebrew in the Theological Seminary at Rock Island. Her sister also married a well-known pastor, Rev. Dr. L. H. Beck. Mrs. Blomgren's memory is fondly cherished in all the places where she was the beloved mistress of the parsonage: first Briddock, then McKeesport, then Bridgeport, Conn., then Philadelphia. For the past ten years she has lived at Rock Island, where her three children have had the advantage of the educational institutions, and from whence, as a centre, her influence has spread like a salutary leaven, far and wide.

Professor Sodergren fittingly chose as a funeral text the plaintive lament of Jeremiah: "Her sun is gone down while it was yet day." In the 45th year of her age, she has been called hence from the very midst of her life's full-orded usefulness. And the call is a startling summons to every one of us, to be diligent in doing the Lord's work whilst it is day, since the night may come most unexpectedly.





## From Department Chairmen



### Memorials and Life Memberships

BY MRS. LEWIS K. SANDFORD, DEPARTMENT CHAIRMAN, LANCASTER, PA.



REV. JOSEPH A. SEISS,  
D.D., L.L.D., L.H.D.,  
PHILADELPHIA  
1823-1904



REV. SAMUEL LAIRD, D.D.  
PHILADELPHIA  
1835-1913



FATHER C. F. HEVER,  
HOME AND FOREIGN MISSIONS  
1793-1873



REV. W. F. ULERY  
GREENSBURG, PA.  
1829-1903

The first membership in Memoriam received this past quarter, was that of Rev. W. F. Ulery, who departed this life at Greensburg, Pa., December 27, 1903, and whose 47 years of active life in the ministry were spent as a member of the Pittsburgh Synod. He filled its various offices of secretary, president and missionary president, and served on all its important boards and committees. It is most fitting that our Society of the Greensburg Conference, where the greater portion of his life was spent, should memorialize his worthy qualities and work.

Mr. Wm. Z. Sener, a prominent trustee and life-long member of Trinity Church, Lancaster, Pa., was lovingly honored by his three daughters, Misses Mirlam, Ruth and Anna. Mrs. S. T. Highland, likewise memorialized by her daughter, Miss Rosella, was a member of St. Peter's Church, Amanda, Ohio, and one of the charter members of its missionary society. The first of our Life Members to be transferred to the Memorial Roll is Mrs. Mary Eisenhard, who passed to her eternal rest at the Good Shepherd and Old Folks' Home, Allentown, Pa., March 30th, at the age of 85 years. "Aunt Mary," affectionately so called throughout the bounds of the Pennsylvania Ministerium, was a charter member of St. Michael's Church, Allentown. During her years of active service she was

superintendent of the infant department of the Sunday School, and the mother of many Mission Bands in the General Council. She also was one of the organizers of the Allentown Conference Society. To the students of Muhlenberg College she was ever a faithful friend and kind counsellor. Both her memberships are tributes from the Allentown Conference Society. Mrs. Margaret C. Heintz was honored by the Parish Missionary Society of the Church of the Incarnation, Philadelphia, being "one of its charter members, ever active for its good, and the furtherance of the Master's Kingdom. In every phase of His service she gave liberally of her time and means." She was also one of the managers of the Northern Home for Friendless Children, and the Day Nursery.

#### Anxious to Memorialize Others

We know from the many allusions made to the fact, by correspondents in various sections of the Church, that the portrait of our eminent Doctor Seiss has been widely missed from our memorial group, up to this time, and we are glad to now accord him his well-deserved place among those leaders with whom he was so closely associated in life. There are others, both men and women of signal worth, who are conspicuous by their absence from these memorial pages, and we are still waiting in the confident assurance that this absence is



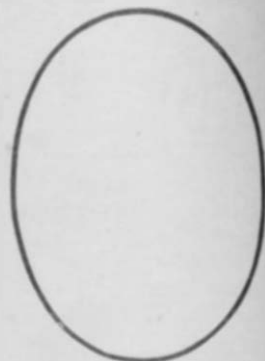
MRS. S. T. HIGHLAND  
AMANDA, O.  
1847-1910



MRS. MARGARET C. HEINTZ  
PHILADELPHIA  
1827-1913



MRS. MARY M. EISENHARD  
ALLENTOWN, PA.  
1829-1914



THIS SPACE IS HELD  
IN RESERVE

only temporary. It was our hope and aim, from the beginning of this department, that it would include all our sainted names who were actively identified with the mission cause, since the least that can be done is to honor them in this way.

Doctor Seiss is a star of the first magnitude in the American Lutheran firmament. In the kind providence of God he was spared to pass his 81st year, and that long ministry of 62 years was fruitful of permanent results which will always abide. What Dr. Krauth was as the leading theologian of the General Council in its formative period, that Dr. Seiss was as the leading organizer, preacher, liturgist, lecturer and author. There were giants in those days, and Dr. Seiss was a prince among them. This memorial is by the Women's Society of the Church of the Holy Communion, Philadelphia, a congregation which he founded in 1875.

The death of Doctor Samuel Laird last December, at the threshold of his four-score years, removed another commanding figure in our Church's development. Always an ardent advocate of missions and Church extension, he threw all the weight of his wide influence, personal and official, into every plan for their furtherance. Our Pennsylvania Synodical Society is glad to put on record this "In Memoriam" tribute to his lofty character and worth. Being dead, he yet speaketh the same appeal for steadfast service, which was his constant theme in life. Now that he rests from his labors, he is forever among the blessed of the Lord, and his works do follow him. His last will and testament bequeaths all the possessions he had, after the death of his devoted wife and sisters, to be equally divided into four parts, for furthering the work of Home Missions, Church Extension, Muhlenberg College and the Philadelphia Seminary. In these days when legacies to such causes as these are

far too few, and the causes themselves are in such unprecedented need of expansion, for the sake of the whole future of Lutheranism on this Continent, it surely is fitting that donors of this exemplary beneficence should be memorialized on our honor roll, as lending to it more lustre than they derive from it.

Eminently fitting, too, is the fact that Father Hoyer's memorial has been affectionately tendered by the theological students of the Mt. Airy Seminary, whose missionary society bears his cherished name. Doubtless this dear venerable Father, 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 Hoyer. 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, not only in the foreign, but equally in the home mission field.

#### Life Memberships

Sixteen life members have been received. Mrs. Alfred Sohland, an active worker of St. Michael's Church, Allentown; Miss Jennie B. Hildebrand, Chairman of the India Laces of the Pittsburgh Synod; Miss Mildred Bertha Goehring, Harmony, Pa., presented by Zion's Society of Middle Lancaster, Pa.; Rev. C. Elvin Haupt, D.D., the beloved Pastor of Grace Church, Lan-

# Children Enrolled as Our Life Members



MARGARET FRANCES GOSSNER. BORN MAY 20, 1910. PRESENTED BY HER PARENTS, MR. AND MRS. FRANK S. GOSSNER, LEECHBURG, PA.



PAUL EMERY ROBERTS, SHEEDAR, CHESTER CO., PA. BORN MARCH 10, 1913. PRESENTED BY HIS GRANDMOTHER, MRS. E. C. EMERY, CHESTER SPRINGS, PA.

caster, Pa., whose many years of residence and of community service have endeared him to every man, woman and child in the city, was honored by Mrs. Harry Swartz's Sunday School class; Mrs. Charles H. Hemsath received her appreciation from the Allentown Conference Society, of which she is the capable president; Miss Bertha Ziebarth, president of the Chicago Synodical, was enrolled by St. Paul's Society, Frankfort, Ind.; Mrs. F. W. H. Becker, treasurer of the New York Synodical, by the Redeemer Society, Buffalo; Mrs. G. Schmogrow, one of the pioneer workers in Ohio, by the S. E. Conference Society.

Five Societies have enriched our Roll by adding their own names: Selinsgrove, Pa.; St. Peter's, South Bethlehem; Christ, West Newton; Martin's Ferry, Ohio; St. Paul's, Toronto.

Of the three Child Memberships that have been presented, the first is that of Margaret Gossner, of Leechburg, Pa., through the Savings Banks method. This little girl, four years of age, neglected her personal bank entirely, during the past months of saving, placing every gift she received in her missionary bank. Little Friede Marie Ludolph, nine months old, was

enrolled by her mother, Mrs. Carl Ludolph, a member of St. Paul's, Toronto. Paul Emery Roberts, Sheedar, Pa., received his membership from his grandmother, Mrs. E. C. Emery, Chester Springs, Pa., at the age of 14 months.

## Little Missionaries

If I can't go to India,  
To China or Japan,  
I'll work for Jesus here at home,  
And do the best I can.  
I'll tell of His great love for me,  
And how I love Him, too,  
And, better far, I'll show my love  
In all that I can do.

I'll be a missionary now,  
And work the best I may.  
And if I want to work for God  
There surely is a way.  
I'll pray for those across the sea,  
My offering, too, I'll send,  
And do all that is in my power  
This great, bad world to mend.

—Selected.

### LIFE MEMBERSHIPS ENROLLED SINCE OUR TOLEDO MEETING, SEPTEMBER 15, 1913

Mrs. Alfred Ostrom	San Juan, Porto Rico
Mrs. I. G. Romig	Pottstown, Pa.
Mrs. Frank E. Jensen	Buffalo, N. Y.
Mrs. E. C. Cronk	Columbia, S. C.
Tryon Fritch Bauer	Bethlehem, Pa.
Baby J. William Wahl	Toledo, O.
Mrs. H. M. Schofer	Rec. Cross, Pa.
Ernest Theodore Herman Bachman	Philadelphia
Baby Mary Stanton Baldwin	Rochester, Pa.
Miss Henrietta Bartholomew	Pittsburgh, Pa.
Mrs. Grace William Kohler	Catawauqua, Pa.
Junior M. S. of Salem Church	Elizabethville, 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. R. Cassaday	Philadelphia
Frederick Wayne Ashbaugh	Leechburg, Pa.
Luther Pfeil Bender	Seranton, Pa.
Miss Anna Creter	Wilkes-Barre, Pa.
Mrs. S. G. Welskotten	Brooklyn, N. Y.
ra Vella M. Beaver	Greenville, Pa.
Isabelle Oberley Dennig	Tarentum, Pa.
W. M. S., Grace Church	Norristown, Pa.
Mrs. Walter C. Weir	Toledo, O.
W. M. S., St. Michael's Church	Allentown, Pa.
Rev. G. Franklin Gehr	Wilkesburg, Pa.
Rev. J. H. Graf	North Lima, O.
Miss Caroline Welte	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.
Miss Mildred Bertha Goehring	Harmony, Pa.
Mrs. Alfred Sohland	Allentown, Pa.
St. Peter's Society	S. Bethlehem, Pa.
Rev. C. Elvin Haupt, D.D.	Lancaster, Pa.
Christ Church Society	West Newton, Pa.
Mrs. Charles H. Hemsath	Bethlehem, Pa.
Miss Bertha Ziebarth	Frankfort, Ind.
Margaret Frances Gosser	Leechburg, Pa.
St. John's Society	Martin's Ferry, Ohio
Mrs. F. W. H. Becker	Buffalo, N. Y.
Mrs. G. Schmogrow	Pomeroy, Ohio
St. Paul's Society	Tronto, Can.
Friede Marie Ludolph	Tronto, Can.
First Church Society	Sellingsgrove, Pa.
Paul Emery Roberts	Sheeder, Pa.
Miss Jennie B. Hildebrand	Butler, Pa.

### 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	Trevertown, Pa.
Mrs. Carolina Zuber	Trevertown, Pa.
Rev. W. F. Ulery	Greensburg, Pa.
Mr. Wm. Z. Sener	Lancaster, Pa.
Mrs. S. T. Highland	Amanda, O.
Mrs. Mary M. E. Senhard	Allentown, Pa.
Mrs. Margaret C. Heintz	Philadelphia
Rev. Joseph A. Selss, LL. D.	Philadelphia
Rev. Samuel Laird, D.D.	Philadelphia
Missionary, C. F. Heyer	India

## Mission Study Classes Multiplying

BY MRS. F. A. KAEHLER, DEPARTMENT CHAIRMAN, BUFFALO

What a striking illustration of the parable of the tiny little mustard-seed, growing into a great wide-spreading tree, do we have in this encouraging table, which comes as a grateful surprise to most of us! How slow and unpromising seemed to be the sprouting at first, but now that it has taken such firm root, who can predict to what dimensions it will eventually expand? If your own Church has never yet attempted to form a mission-study class, of eight or ten persons, for mutually reading and discussing a chosen text-book, for eight successive evenings, once a week, around a center table, can you not afford, as you look over this imposing list of circles in other Churches, to take their word for it that you could not infuse a more wholesome leaven? Be sure to visit one of the Summer Schools, not only to examine the splendid text-books available, but also to get the helpful enthusiasm. Your heart will be surcharged with it when you return home. Do not let next autumn pass without making a beginning in this line of missionary culture, which always results in practical development along other lines.

Vacation study-classes are now in order. Take a book to the mountains or the seashore with you, or up the lakes, and you will find

someone there ready to study with you. Better still, go to Mt. Gretna, or to Thiel Summer School, or to Silver Bay, and catch the inspiration of many others of your own kind, studying the books you love. We must have a "Missionary Education Movement" of our own, learn about the training of Hindu girls in our own schools at Rajahmundry; know about the Japanese women students who are crowding Christian schools; take a peep at Arab pilgrims selling Bibles; reach hands across the sea to help imperiled Christians in Turkey and Bulgaria; lend a hand to push Bibles into priest-ridden South America; watch for a chance to do something for wretched Mexico, and ever and always be ready to help lift up the foreigner in our own land.

Lutheran Women's Mission Study Classes are certainly coming into their own, and every thing seems coming their way. There were more than fifty Lenten classes in the Pennsylvania Synod alone this year, and at least eighteen in the little Synod of New York and New England. Everywhere they are telling a story of increased growth and interest. And that unbroken appeal of our missionaries in the foreign fields, for reinforcements will surely find hearing and answer in some of them.

## PENNSYLVANIA SYNODICAL

PLACE	CHURCH	TEXT BOOK	LEADER
Allentown	Christ	India Awakening	11 Mrs. D. J. Nagle
Allentown	St. Michael's	China's New Day	40 Rev. S. A. B. Stopp
Allentown	St. Michael's	Immigrant Forces	15 Lucy Willenberger
Allentown	St. Michael's	Uganda's White Man	12 Phoebe Dinkey
Allentown	St. Michael's	Young China	3 Martha Walp
Allentown	St. John's	Decisive Hour	24 Rev. A. Stelmle
Bethlehem	Grace	Daybreak in Africa	13 Mrs. L. G. Linas
Bethlehem	Grace	Daybreak in Africa	8 Ruth L. Hemmuth
Bethlehem	Salem	Conquest of India	6 Melinda Settle
South Bethlehem	St. Peter's	Sunrise Kingdom	10 Clara Miller
Catsasqua	St. Paul's	Mormonism	38 Mrs. J. F. Lambert
Easton	St. Luke's	Why and How	9 Rev. A. M. Stump
Norristown	Grace	New America	12 Mrs. G. A. Kercher
Perkasie	Trinity		35 Rev. P. A. Laury
Perkasie	St. Andrew's	Servants of the King	16 Mrs. H. S. Paulas
Philadelphia	Holy Communion	Burden of the City	8 Mrs. Horace Binder
Pottstown	Transfiguration	New America	14 Mrs. H. F. Sengker
Pottstown	Emmanuel	Immigrant Forces	12 Mrs. Sydney R. Kepner
Pottsville	Trinity	India Awakening	15 Alice Krebs
Reading	Holy Spirit	Sunrise Kingdom	12 Mrs. J. Cox
Reading	Holy Spirit	Sunrise Kingdom	9 Mrs. F. A. Marx
Reading	St. James	New America	7 Emma Moyer
Reading	St. James	Home Missions	7 Emma Moyer
Grill	Christ	New America	16 Mrs. H. Y. Yocum
Royersford	Grace	Sunrise Kingdom	23 Esther Bayser
Royersford	Grace	Immigrant Neighbors	18 Miss Finkbinder
Royersford	Grace	Immigrant Neighbors	17 Miss Finkbinder
Royersford	Grace	Servants of the King	13 Miss Bach
Royersford	Grace	Why and How	16 Miss Townsend
Royersford	Grace	Why and How	20 Rev. J. F. Kramlich
Sellersville	St. Michael's	Western Women in East. Lands	3 Mrs. J. H. Waldlellch
Sellersville	St. Michael's	The Inner Mission	35 Rev. J. H. Waldlellch
East Bangor	Grace	India Awakening	16 Mrs. S. M. Wenrich
Sellersville	St. Michael's	Western Women	30 Mrs. F. Christman
Souderton	Immanuel	Immigrant Forces	30 Rev. Warren Nickel
Siegfried	Zion's	Why and How	13 Mabel Hilberg
Tinicum	Christ	Immigrant Forces	10 Rev. W. A. Pluck
Wilkes-Barre	St. John's	Call of the World	8 Mrs. Ulrich
Wilkes-Barre	St. John's	Decisive Hour	8 Mrs. Frey
Wilkes-Barre	St. John's	City's Challenge of the City	8 Mrs. Kupp
Wilkes-Barre	St. John's	Child Life in Missions	8 Miss Creter
Mauch Chunk	St. John's	New America	7 Different Members
Hazleton	Christ		8 Mrs. Adam Fernan
Tower City	St. Paul's	Immigrant Forces	12 Mrs. I. F. Frankensfeld
Williamsport	St. Mark's	India Awakening	15 Rose M. Heas
Williamsport	St. Mark's	India Awakening	15 Mrs. H. D. Spaeth
Elizabethville	Salem	Daybreak in Africa	10 Mrs. Earl Remberger
Jersey Shore	First	India Awakening	15 Mrs. C. B. Lindtved
Jersey Shore	First	Emergency in China	Mrs. C. B. Lindtved
Freeburg	St. Peter's	Conquest of India	
Lebanon	Trinity	Livingston, the Pathfinder	Mrs. Emma Wasser
Lebanon	Salem	Sunrise Kingdom	Mrs. A. W. Lelbensperger
Myerstown	Friedens	India Awakening	Mrs. Anna F. Trauty
Myerstown	St. Paul's	India Awakening	16 Rev. G. H. Shely
Myerstown	Friedens	Why and How	6 Mrs. Anna E. Trauty
Myerstown	Friedens	King's Business	12 Mrs. C. P. Trauty
Jonestown	Zion's	King's Business	7 Mrs. G. R. Delsber
Elizabethtown	Christ	India Awakening	10 Kathryn Aumiller
Harrisburg	Holy Communion	City's Challenge	10 H. A. Loser
Harrisburg	Holy Communion	India Awakening	7 Annie E. Zimmerman
Lebanon	Trinity	Advance in Antilles	6 Mrs. A. T. Michler
Lebanon	Trinity	Why and How	
Lebanon	Trinity	Advance in Antilles	6 Mrs. A. T. Michler
Lancaster	Zion's	Sunrise Kingdom	12 Mrs. Wm. Bollinger
Lancaster	Trinity	Immigrant Forces	12 Helen Holman
Lancaster	Trinity	New America	13 Mrs. L. K. Sandford
Lancaster	Trinity	New America	15 Anna Balr
Lancaster	Trinity	New America	8 Mrs. E. C. S. Tapper
Lancaster	Christ	Western Women	12 Mrs. A. J. Reichert
Lancaster	Emmanuel	China's New Day	35 Mrs. P. G. Sieger
Lancaster	St. Mark's	Advance in Antilles	8 Mrs. J. H. Strange

## PITTSBURGH

Greenville	Trinity	Western Women	12 Ketura Koppel
Greenville	Trinity	Colony of Clergy	11 Florence Beaver
Erie	Luther Memorial	Uganda's White Man	20 Kate E. Hirt
Erie	Luther Memorial	Livingston, the Pathfinder	20 Elizabeth Blockman
Youngstown	Grace	Sunrise Kingdom	12 Margaret S. Hendricks

## OHIO

Toledo	Five Churches	Lutheran Deaconess	
Amanda	St. Peter's	King's Business	12 Elizabeth Highland
Lancaster	St. Peter's	King's Business	7 Mrs. W. A. Beates
Zanesville	St. John's	Challenge of the City	8 Mrs. C. E. Swingle
Versailles	Trinity	India Awakening	8 Pastor Whitman

## NORTH WEST SYNOD

Minneapolis .....	Salem .....	India .....	72	Rev. and Mrs. Trabert
Duluth .....	St. John's .....	National Ideals .....	11	Mrs. W. F. Bacher
Beloit .....	Atonement .....	Missionary Heroes .....	9	Rev. P. H. Roth

## CENTRAL CANADA

Galt .....	St. Paul's .....		6	Rev. P. C. Wike
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## CHICAGO

Mulberry .....	Zion's .....	King's Business .....	6	Mrs. A. H. Arbaugh
Vandalia .....	St. James' .....	Colony of Mercy .....	10	Lydia Milzger

## NEW YORK AND NEW ENGLAND

East Jamestown .....	Trinity .....	Western Women .....	8	Emily Sperber
Jamestown .....	Trinity .....	Western Women .....	8	Mrs. G. W. Critchlow
East Buffalo .....	Atonement .....	Immigrant Forces .....	20	Mrs. Altpeter
Buffalo .....	Redeemer .....	India Awakening .....	11	Mrs. F. W. H. Becker
Buffalo .....	Trinity .....	Western Women .....	7	Mrs. W. H. Mansperger
Buffalo .....	Trinity .....	Western Women .....	6	Mae Gersting
Buffalo .....	Trinity .....	Western Women .....	7	Mae Gersting
Buffalo .....	Trinity—K. D. ....	Western Women .....	8	Annette M. Kaehler
Buffalo .....	Trinity .....	Burden of the City .....	9	L. L. Knell
Buffalo .....	Trinity .....	Burden of the City .....	5	Mrs. W. Benbow
Buffalo .....	Parkside .....	King's Business .....	6	Mrs. F. E. Jensen
New York .....	Trinity .....	Immigrant Forces .....	18	Rev. C. E. Krumholz
Rochester .....	Reformation .....	New America .....	22	Mrs. N. K. Frick
Rochester .....	Reformation .....	New America .....	17	Mrs. Franklin F. Fry
Rochester .....	Reformation .....	New America .....	17	Mrs. F. F. Fry
Rochester .....	Reformation .....	New America .....	8	Mrs. F. F. Fry
Rochester .....	Reformation .....	New America .....	16	Mrs. E. L. Tucker
Newark .....	Trinity .....	New America .....	8	Mrs. M. S. Waters

## Gleanings from Letters

"In Emanuel's, Pottstown, we organized a Study Class with Mrs. Sydney R. Kepner as leader of "Immigrant Forces." All of us feel now, more than ever before, the need of these classes among us, for inspiration and spiritual strengthening. Every member of the class of twenty-six had her outlook broadened, and in the future will look upon the Immigrant with a very different idea of his condition and possibilities, and will gladly extend a helping hand."

KATHARINE H. MAUGER.

"Our Mission Study Class is a marked success" writes one who was sure it could never be done. "It's wicked to glory over the gloomy prophets, but oh, how proud I am of our women, and their eagerness to know more about missions!"

"Not one woman in my class of nine is willing to stop with the book we studied last. What shall we take next?"

"My two classes of girls are planning to have out-of-door-mission study this summer. We can't stop, and the parks are so inviting."

"We thought the 'Topics' were all we were equal to, but have you noticed that the 'Topics' help the mission study, and the mission study makes the 'Topics' more interesting?"

"Our mission study class has discovered our young women, and showed them each other's hearts. 'I'm proud to belong to the same church with her' said one about a leader younger than herself."

"A by-product of our Study Class seems to have been the finding out who can do things, and then setting her to do them."

"Miss ——— has changed within a few months from a discouraged 'wrong woman in a wrong place' (to quote herself) to the delighted leader of a class."

"I used to think we could not possibly have a Study Class in our Church, but this spring we had six, and every one of them an inspiration."

"Isn't it strange how our Church has flourished, since our men and women began mission study? It seems that we knew so little before that we had no interest in missions. But now the little we have learned has set our Church on fire with desire to do more for Christ, at home and abroad."

"I am about ready to prescribe for the making of a prosperous Church a good, stiff dose of mission study, sure cure for indifference, laziness, ignorance, jealousy and a dozen other feeble-Church ailments."

**WATCH THIS MISSION STUDY MOVEMENT GROW**

**DON'T WAIT TO BE LAST IN THE PROCESSION**



# The Sunday School



## 15 Minute Programs. Once a Month

BY MRS. T. W. KRETSCHMANN, PHILADELPHIA

### June

Topic—*Helping with our Gifts.*

Scripture—*Bible Exercise on Giving.* (See Junior Recitation Book, page 9.) Each class rises and reads a verse on giving, in response to question from platform.

Hymn 257—"My Father for Another Night."

I. FIVE MINUTE TALK BY PASTOR. How much is our School giving to others? How much per scholar? Where do our gifts go?

II. "NOT ONE CENT." Exercise in Junior Topics. Leaflet, 25 cents a hundred, distributed to School. The leader reads the first paragraph, and eleven classes read the succeeding paragraphs, each class rising in turn.

III. "GINGERBREAD OR MISSIONS." Leaflet in Junior Topics (2 cents each), the story of Cyrus Hamlin, read by a young boy with a clear voice.

Hymn 252—"O Lord of Heaven and Earth and Sea."

### July

Topic—*Open-Air Bible Meetings in Foreign Lands.*

Scripture—"A Sermon preached by the Sea Side." Matthew 15: 1-9, read in concert by School.

Hymn 43—"Heaven and Earth, Sea and Air."

I. "A MISSIONARY'S CAMP AND PREACHING TOUR." Part I. See MISSION WORKER, page 13, read by member of Young Men's Bible Class.

II. "A MISSIONARY'S CAMP." Part II. (See MISSION WORKER, page 14, read by a member of Young Women's Bible Class.

III. "GIVE YE THEM TO EAT." (See Junior Topics.) Recitation by young girl.

Hymn 46—"Guide Me, O Thou Great Jehovah."

### August

Topic—*Work Among the Lepers.*

Scripture—Ten Lepers Who were Healed, Luke 17: 11-19; read alternately by Pastor and School.

Hymn 215—"I Heard the Voice of Jesus Say."

I. "THE STORY OF ARCHIE THOMAS." (See MISSION WORKER, page 28.) Let the Superintendent tell of this Massachusetts boy, a wireless telegraph operator, now immured for life on the island of Penikese, 15 miles

from Martha's Vineyard.

II. A member of the Woman's Missionary Society tells the story of Mary Reed. Page 29.

III. "THE STORY OF THE CHINESE AMERICAN LEPER, MOCK SEN." Leaflet distributed to School. Selected paragraphs to be read in concert. (See Junior Topics.)

Hymn 225—"Just as I am, without One Plea."

## Schools Using the Programs

Thirty-two Schools to add to the list is encouraging.

*The Pennsylvania Ministerium:* Lehighon Grace; Lancaster, Christ, Grace, St. Marks; Elizabethtown, Harrisburg, Mount Joy, Myers-town, New Holland, Palmyra, East Earl, Columbia, Shiremanstown, Millersville, Reamstown, Bath; Wilmington, Del.

*New York and New England:* Freeport, L. I.; Newark, N. J.

*Pittsburgh Synod:* Tarentum; Greensburg.

*Nova Scotia:* Mahone Bay.

*Chicago Synod:* Aurora, Chicago, Redeemer and St. Peter's; Goshen, Otterbein, Decatur, Maywood.

*Ohio Synod:* Defiance.

According to Synods, the number of Schools reported is as follows: Augustana, 27; Pennsylvania Ministerium, 39; New York and New England, 11; Chicago Synod, 10; Canada, 3; Ohio, 2; Pittsburgh, 2; Nova Scotia, 1; making a total of 94. The Lancaster Conference Society holds the banner for the best report. The Junior Chairman, Miss Anna Sener, has interested 20 Schools in missionary programs. This means more than half of the Schools in her Conference. Two have programs twice a month, and one has regular missionary instruction every Sunday. This is splendid. We ought to have some missionaries for the home or foreign field from that School.

If your School is not on this roll, will you not plan now, during the summer months, to have it reported in the September issue? Report to the junior chairman of your Conference Society, and she will send it to this department. Each junior chairman is asked to stir up interest in her Conference by frequent inquiries, and the distribution of the literature.



# Philadelphia Pastors Recommend This Policy

[This placard is printed on a large-sized cardboard, with request that it be hung in a conspicuous place on the walls of every School-room in the Philadelphia English Conference, and we are delighted to give it wider publicity in these columns, as being by far the most advanced pronouncement yet issued in the General Council. All Schools are inevitably bound to come to it some day. Take this as a prophecy, and watch it work out.]

Presented by Rev. A. C. Schenck, Chairman of the Committee.

In order that the Sunday School may become thoroughly missionary in organization and spirit, and come into close touch with the various Foreign, Home and Inner Mission agencies of the Church, the following policy is submitted for your consideration and adoption. It has the hearty approval of the leading Sunday Schools and missionary officials in the United States and Canada.

Each point should be considered for adoption, before the beginning of the Sunday School year if possible, when new plans of work are outlined. This should not preclude its consideration at any other time. It will be found much better to select those plans which the committee can work thoroughly, than to fail by attempting to do a larger number of things.

## I. IMPORTANCE OF A MISSIONARY COMMITTEE

A missionary chairman, with a strong committee, should be chosen by the School, or appointed by the superintendent, in consultation with the pastor. The committee should consist of from three to five members, representing the different grades of the School, and should be represented by one of the members of the Missionary Committee of the Congregation (alas, that there are so many Lutheran congregations without a Missionary Committee, when this is so vital a necessity!—Editor). The pastor and superintendent should be members ex-officio. The chairman, with the committee, should have general charge of the cultivation of the missionary life of the Sunday School, especially through use of this policy, or such parts thereof as may be adopted by the officers and teachers. Each member of the committee should have some definite work to do, and be personally responsible for one or more of the points of this policy.

## II. MISSIONARY INSTRUCTION THROUGH SIX MEANS

1. INSTRUCTION IN THE CLASS. Here notebooks are recommended in which pictures and small outline maps may be used to illustrate the lessons.

- (a) By Bible Interpretation. The teachers should be urged to give special attention to the missionary principles of such Bible lessons as are clearly missionary in content. They should also collect and use missionary incidents and stories for the illustration of Bible truths.
- (b) By the use of regular graded missionary lessons. Such lessons ought to deal with the facts of the world-wide missionary enterprise and acquaint with denominational activities, to inculcate and cultivate the mission spirit. Such lessons can be more easily introduced into a graded Sunday School than an ungraded one, but may be used in either. They should be supplemental to the Bible lesson of the day.
- (c) Organization of mission-study classes. The individual classes of the different grades may be organized into mission-study classes, or groups for the study of missions, under the direction of the class teacher, or somebody else fitted for this work. The meetings could be held during the week at some private home. (It would mean only one evening a week, for six or eight consecutive weeks during the year. There are Schools in which every class has such an annual mission-study course.—Editor.)

## 2. MISSIONARY INSTRUCTION FROM THE DESK OR PLATFORM.

- (a) A well-prepared missionary program or exercise, in the opening or closing services of the School.
- (b) A story, or questions, from the desk, by the superintendent, or some one else who is competent. (Illustrative.)
- (c) An address to the School by a missionary, or somebody well-fitted for such work.
- (d) Reference to maps, charts and pictures, which are hung on the walls of the room.
- (e) The use of missionary curios.
- (f) Reference to a bulletin containing fresh missionary items or pictures.

## 3. INSTRUCTION THROUGH THE WORSHIP OF THE SCHOOL.

- (a) By missionary petitions in public prayer. (This is a radical lack at present.)
- (b) By the use of Scripture readings bearing directly upon missions.
- (c) By missionary psalms and hymns, particularly on Missionary Sunday.
- (d) By emphasizing the importance of Scriptural habits of giving to missionary objects.
- (e) By the cultivation of the spirit of definite individual prayer for missionary progress.

## 4. INSTRUCTION THROUGH A MISSIONARY LIBRARY AND LITERATURE.

The Missionary Committee, in consultation with the librarian, should secure and circulate the best missionary books available. Denominational papers, the Juvenile Missionary Library for \$5.00, and other selected libraries, are heartily recommended. The literature of our own Women's Missionary Societies should not be overlooked, nor that of our Mission Boards. Subscriptions to missionary periodicals ought also be solicited, to get as many into the homes as possible.

Each library should have as missionary books the following kinds: (a) Books of suggestions and of methods for committees and workers. (b) Books of reference. (c) Historical books, giving the growth of the missionary idea from the beginning. (d) Books of travel, adventure and discovery. (e) Descriptive books, telling of the customs, or of missionary work done. (f) Biographies (many of which are as fascinating as fairy tales.—Editor). (g) Missionary fiction and romance. (h) Selected libraries, such as are published by the Student Volunteer, or Young People's Missionary Movement. (i) Books for the Junior, Intermediate and Senior scholars. (Our own Literature Headquarters, at 805 Drexel Building, Philadelphia, has been established for just such purpose as aiding in the selection of this kind of literature, and all other kinds.—Editor.)

## 5. DEVELOPMENT THROUGH MISSIONARY OFFERINGS.

The officers of the Sunday School should plan prayerfully for developing the spirit of benevolence in the School. Efforts should be made to secure systematic and proportionate giving on the part of every member of the School. It is suggested that the School divide its offerings, where the support of the School is not provided by the Church, as is being done in an increasing number of cases. Plans for the appropriation of moneys should be decided upon by the Teachers' Association, with the approval of superintendent and pastor. A duplex envelope will help to bring this about.

## 6. RECRUITS FOR THE MISSION FIELDS.

Some systematic effort should be made to bring the subject of missions as a life-work to the attention of the members of the School, especially the older boys and girls. This should oftentimes be included as a special petition in the public prayers.

## Enlisting The Children

BY MISS LOUISE GASKELL, REPRESENTATIVE OF THE LUTHERAN GENERAL COUNCIL ON THE CHILDREN'S COMMITTEE OF THE FEDERATED COUNCIL OF WOMEN FOR HOME MISSIONS



*Courtesy of the Congregational Sunday School and Publishing Society*

Our General Council Society deeply feels its lack in its effort and literature for children, when we compare our work with the wonderful results of other denominations which are foresighted enough to see that the education of the CHILD in the things of the Church, makes for the active, intelligent Christian man or woman. A lukewarm interest in anything is little better than no interest at all, and we cannot expect to find our next generation of Church members generous givers to mission activities, unless they are taught to give in childhood, and taught to sympathize with the workers in the home and foreign field, while they are young.

At a recent meeting of the Interdenominational Committee of Home Mission Interests Among Children, on which I had been appointed the General Council Society's representative, a number of very excellent suggestions were made, which are briefly outlined as follows:

- I. That our Junior Societies make clothing for Immigrant missionaries, at ports of entry or inland stations. The same is to be sent to the missionary, upon application to the denominational chairman, who shall communicate the needs to societies.

- II. That all denominations represented on the Home Mission Council for Women furnish

at a very low cost, literature for junior work from three standpoints: the Mother, the Child, the Leader. These pamphlets, one for each division from each denomination, are to be made up in packages (for the Mother, the Child, and the Leader), and sold at Conferences, Synodical meetings, conventions, summer schools, etc.

- III. That a Children's Hour be made an important feature of Conference and convention programs, in which the discussions shall be entirely relative to Junior Work.

It will be seen that there are many ideas in these suggestions to be worked out; the above being the thought in a nutshell.

Not long ago there was a General Council Society's junior committee appointed, but the work has progressed only slowly. The reason for this is not lack of interest in the committee, but we blush to say it, lack of interest among the pastors. Nothing so quickly dampens and puts out the fire of enthusiasm as such disinterestedness. Without the co-operation and the encouragement of the pastors, the committee can do nothing. If there is no junior missionary society in your Church, are you having the 15-minute monthly missionary program in Sunday School sessions. The programs are published in the *Mission Worker*, pamphlets

supplied at a very small cost, and there is not a great deal of preparation necessary for these discussions, everything being provided. Pastors we appeal to you for encouragement. As a child cannot develop without care and kind assistance, so the junior committee is destined to sure death, and a quiet burial, without your patient, willing co-operation.

We appeal also to the mothers. Do you think of the future leading members of our dear Lutheran Church whom you have in your own household? Are you interested in the children's music lessons, dancing lessons—and are you as much interested in their Church lessons? Do your children know all about fairies and goblins, about heroes of the world? What

do they know of the saints of the Church, and the heroes of the field of peace?

As "Federation" is the recognized watchword of the twentieth century in the Church, let us not confine it only to the senior societies, but join hands with the juniors also. As the mustard seed was not too small for Christ to make a parable of His Kingdom, so is the junior work not too small. As the tiny seed grew to a great tree when planted in good ground, so will the junior work grow to great proportions and usefulness. Christ always had time for the children, and He made the very standard of discipleship to be a little child. Therefore, forbid them not; for of such is the Kingdom of heaven.



## Our Recent Commitments



### The Pennsylvania Synodical Society

What Mrs. H. E. Jacobs, the president, said at Pottstown on May 20th, applies with equal force to our missionary workers everywhere. You have only to glance at the long list of standing committees in all our Conference and Synodical Societies to realize into how very many channels of mission work our efforts have extended, and how, more and more, we are reaching out into wider and ever wider fields of usefulness and helpfulness.

"Starting originally as 'Home and Foreign,' we have gradually taken in every form of mission work done by our Church, until we have long outgrown our name, and eliminate these two words which limit our all-embracing efforts. Nor are these lists of committees a mere show upon paper. Every one stands for good, honest conscientious work, done with exclusive reference to the extension of the Kingdom of Christ upon the earth; whether for the saving of the souls of the heathen in far away lands, or the care of their bodies in hospitals and dispensaries; the care of the vast multitude of our own people in our own land, and speaking our own tongue, or the thousands upon thousands of immigrants who annually flock to our shores. Every agency which increases our knowledge and adds to our efficiency (such as the circulation of literature, the mission study class, or the word of a trained leader, things making clearer and more urgent the world's need of

our best efforts), tend to the same end, the spread of the Gospel of Christ on the earth. Would any one of us endure the labor, the weariness, the anxiety that we all have felt for the success of this great work, for any mere worldly object? When the mission idea takes hold of our women, it never lets them go. They are like the young woman, who, in a moment of enthusiasm, decided to go as a missionary to a leper colony. Arrived at her field of labor, the awfulness of the work she had undertaken, overwhelmed her. She wept day and night, and finally abandoned her work. Did she find the relief she sought? The wretchedness and misery of those whom she had deserted, and their need of her, now cried to her day and night, until she returned and devoted the rest of her life to their service. So we, when we have once taken up this work, can never lay it down until our days of work are ended.

There has been a forward movement along almost all the lines in which we work. The contributions have been much larger than ever before. In the matter of literature alone, the advance has been very great. The circulation of the *Mission Worker*, in whose success each Society should feel a peculiar interest, is steadily increasing, as is also the use of the *Monthly Topics*, so helpful to all, but especially so to those congregational societies having no trained and experienced leaders.

Mission study classes have increased in number and efficiency. In addition to the classes in congregations, some of the Conference Societies have inaugurated Lenten classes, where the women of all the churches devote an afternoon a week during Lent, to the study of some particular book, or have lectures and discussions on some special phase of mission work.

The Deaconess work has also been adopted as a part of our own, and since the appointment of a chairman for that work by the Society of the General Council, at its last Convention, your Executive Committee has appointed one also.

Your committee has also recommended that all contributions for orphanages and institutions of mercy, which were formerly excluded from our reports, be hereafter included, as Inner Mission work.

But while we have great reason to be encouraged, not only by what we have accomplished, but also by the growing intelligence and everwidening interest of our women, and the increasing amount of their gifts, there are some painful facts which we cannot ignore. The first of these is, the sore lack of women for our work in India! Let me quote a paragraph from the last report of the Board of Foreign Missions to the General Council: "There is a complaint in this report, which runs through it from beginning to end, like a minor strain dominating the whole composition, depressing in its effects, demanding attention and correction. It is none other than the complaint of the Lord Jesus Christ, 'The laborers are few.' It has appeared in previous reports, but it has never been so prominent, so insistent in its appeal, so imperative in its demand. Almost every one of the missionaries repeats it, the Mission Council in India has devoted a special report to it, and the Board presents it in the earnest hope that it may receive the prayerful consideration of the whole Church. While we agitate, pray and labor for an increase of pastors, we dare not, we must not, overlook the claims of our harvest fields abroad, which now so loudly call for a largely increased force of missionaries, both men and women."

It is well known to all our women that Dr. Woerner is still at home on sick leave, a martyr to her devotion to her work, and that it is still uncertain when she may be able to return. Dr. Nilsson is at home on furlough, and Dr. Rohrer, with the assistance of Miss Tatge, is in sole charge of the medical work. It is not within human possibility for one doctor to attend to the hospital and dis-

pensary work, to say nothing of caring for out-patients. If you are familiar with the medical work as set forth in the report referred to, you have some idea of its magnitude, and how absolutely necessary it is that we have more workers to carry it on successfully. Is there nowhere, in all our great Church, east or west, one consecrated young woman willing to take up the work, begun and carried on so long in weakness and painfulness, amid tears and prayers, until our hospital and dispensary were accomplished facts? Not one who will take the medical education we would so gladly give?

In every department of work in India, we need women, in the schools and in the homes. Money is not now the principal consideration. The contributions always come when needed. "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

Our contributions for our work in Japan have been pitifully small. How many of us know anything about our Japan Mission, except that our Board is supporting two missionaries there? We hope that soon we shall have some more definite idea of what is being done, and is still to be done by our Church in the "Sunrise Kingdom."

In the matter of the \$15,000 special Home Mission fund, we have come far short of the amount apportioned to us, less than half of the \$8,000 having been received, in the two and a half years that have passed since we pledged it at Lancaster. As to the Rest House in the Nilgiri Hills, in India: "In view of the urgent necessity of conserving the health and usefulness of our missionaries, and in eager response to Mrs. Harpster's generous offer of land upon which to build rest bungalows in Kotogiri, we urge that the Synodical Societies solicit gifts toward the \$4,000 required, and urge prompt response, so that at least one of the bungalows may be in readiness by the next hot season." The story of these rest houses you will find in the *Mission Worker* of December, 1913; \$1,000 has already been paid in to the Board by the women of the General Council, and work has been begun."

All the reports presented to the convention will be published by the Society as a separate pamphlet, hence need not be repeated here. Next time, it is earnestly hoped they will be printed in *advance* of the convention, thus saving an immense amount of time on the floor, for attention to vital matters of *future* interest.

Mrs. Cronk, of South Carolina, took the place of Mrs. Lippard, of Saga, in presenting the hopeful outlook in Japan. After acquaint-

ing us with the distinctive features of the Island Empire and its ingenious people, she brought home to every heart, with all possible cogency, the positive conviction that if our woman's work in the Sunrise Kingdom is to have permanent future results, the very first essential is our establishing a school for the Christian education of bright Japanese girls, which will fit them in all respects to exert the potent influence of Christian womanhood in that heathen land.

This seed-corn of a new work, corresponding to our educational work in India, sank deep in the fertile soil of many a heart, and will bear good fruit.

Dr. Edward T. Horn, president of the General Council's Foreign Mission Board, made a strong plea for India volunteers at this crisis time. He especially enjoined upon the hearts and consciences of Lutheran parents not to place obstacles in the way of their own sons and daughters, who would be willing to go if they got any genuine home encouragement.

He also expressed his sincere gratification at the recognized influence which our Lutheran Church has now come to exert in federative Protestant movements, educational and missionary, both in India and in America, because of identifying ourselves with these general efforts for the furtherance of the Kingdom. Every word of this official approbation was appreciated by all the delegates present.

Another advance step is the welcome permission of the Mother House that deaconesses may now visit our Societies, and present the call to woman's blessed ministry of mercy, whenever invited to do so. This permission has come in consequence of our recently making Deaconesses Work one of the regular departments of our General Council Missionary organization, with Mrs. W. P. M. Braun as chairman.

Sister Margaret Schueder rendered good service to the cause at the Allentown Conference Society, and again at this Synodical convention, in Pottstown. It is hoped that many local Societies will avail themselves of this new resource placed at their disposal, by communicating with the chairman.

Another acceptable speaker was Mrs. Russell McLoughan, 5430 Spring St., Philadelphia, a capable and gifted Slovak-American woman, able and willing to tell our Societies about the latent native capacities of her Slovak people, whom she dearly loves, and whose interests she is championing. She, too, addressed the Allentown Conference Society, and her earnest putting of the matter made a strong impres-

sion. She is a member of the Church of the Holy Communion, and of its Women's Mission League. She is generously willing to accept invitations to speak, if her mere expenses be paid. It might, however, be suggested that at least the offerings of that special service be devoted to the furtherance of this very important department of our Home Mission work.

Mrs. C. F. Kuder spoke of her pleasure in greeting old friends after so many years of absence. Mrs. Laird felt constrained to resign as chairman of the medical department. This was heard with keen regret, and it was heartily voted that a special letter of appreciation be sent to Mrs. Laird for the constructive work she has done.

Mrs. Cassaday's absence on account of ill health was also noted with similar regret, and by unanimous vote, \$100 was contributed to her Italian work in Philadelphia, as an expression of our good wishes. The progress of the Italian Mission has been remarkable, in spite of all hindrances. The Daily Kindergarten has an enrollment of over 200 children, the Sewing School, 40; the Sunday School, about 100; and the Italian Church services are well attended.

The same contribution of \$100 was voted for Rest Bungalows in India.

Mission Study Classes reported for last year were 49; for this year, 70. Total for the biennium, 119; with a membership of 1,516.

## A Word With Our Young Women

Of the young woman who was not an attendant at the Summer School, we beg to ask the direct question: What are you and the other girls who are at home doing with your hours of leisure? Has it ever occurred to you that you may have undeveloped talent for leading boys and girls who need your fresh, girl's enthusiasm? Some of these whom you are meeting so often and so thoughtlessly may have been waiting for your initiative in Church activity. The local work has need of your support.

What of the girls younger than yourself in the church and Sunday school? Have you thought of your personal relationship to them? Why not utilize the admiration they have for you in leading them out into missionary work and mission study? If you have no young woman's society in your church, will you not call the girls together and organize one? Many interesting books on popular subjects are available. You will enjoy directing the girls in this work. Try it and see the result. Girls like to see things happen. Try out some of the plans you have heard discussed.

# Swedish Augustana New York Conference



The "unbonnetted" ladies, beginning at the left, are:

1. Mrs. Carl Jacobson, Warren, Pa., Vice-President.
2. Mrs. J. A. Carlstrom, Chandlers Valley, Pa., Vice-President.
3. Dr. Betty Nilsson, Rajahmundry; home on furlough.
4. Mrs. John Johnson, New York City, President.
5. Mrs. L. H. Beck, Kane, Pa., Treasurer.
6. Mrs. F. V. Hanson (and her little adopted son), Jamestown, Pa., Secretary.
7. Mrs. Carl N. Clemens, Irwin, Pa.
8. Mrs. Emil F. Bergner and daughter, Falconer, N. Y., Vice-President.
9. Mrs. F. A. Alford, Jersey City, Vice-President.
10. Mrs. C. L. Eckman, Jamestown, N. Y., Corresponding Secretary.

At the seventh convention, held April 24th, in Warren, Pa., eight of the nine districts were represented. Two of these districts have lately effected local organizations among themselves, to hold meetings during the interval, and urged all the others to do likewise. \$873.84 was contributed during the year, paying all our obligations in full. Each Society will hereafter be assessed \$2.00 towards a fund for the

president's traveling expenses. Dr. Betty Nilsson spoke most forcefully in Swedish, as she presented India's greetings and needs. Mrs. L. H. Beck urged a wider circulation of the *Missions Tidning* and the *MISSION WORKER*. Next year we will meet in Jamestown, and will add an evening session.

MRS. C. L. ECKMAN, *Cor. Sec.*

**IS YOUR MUHLENBERG PORTRAIT PAID YET?**

**WOULD YOU VOTE TO PUBLISH OTHERS?**



# Settlement Work Begun in Pittsburgh

BY MISS JOSEPHINE HIRT, PRESIDENT SYNODICAL SOCIETY

At the meeting of the Women's Missionary Society, of the Pittsburgh Synod, in Erie, last September, Mrs. E. R. Cassaday told of the Italian Lutheran Mission, of Philadelphia, and made a strong appeal for the undertaking of a similar effort in Pittsburgh. A committee of five women, living in Pittsburgh, was appointed to determine just where such work was needed, and with power to plan and begin the work.

After careful and prayerful investigation, a narrow, densely-populated valley on the north side of the Smoky City was selected. It is a most needy field for Inner Mission work, and no other denomination is so plainly responsible for such work in this neighborhood, as is the Lutheran Church. Grace Sunday School was established on Spring Garden Avenue a good many years ago, and no other Church or Sunday School is to be found within a mile in any direction. The thrifty German population, once inhabiting the valley, and for whom Grace Church was founded, has given way to a much larger population of Italians and Bohemians. Some Lutheran pastors and laymen, who hear, among such destitute and degraded people, no call to the Lutheran Church, urged that Grace Mission be abandoned. But in the ears of the women of the Pittsburgh Synod there sounds the Macedonian cry, and with God's help, they are making reply.

Six months ago, Miss Daisy Worth, a member of the local committee, opened a Saturday afternoon sewing class, in which fifty children are now enrolled. Miss Sarah Manion, a young lady who was reared at our Zellenople Orphan's Home has been spending one afternoon each week calling in the district. She has found one hundred and thirty-six Protestant children in the Public School of the neighborhood, who attend no Sunday School. There is much poverty in evidence on every side, and the spiritual condition in many instances is even more distressing. The dirty public street is the children's only playground. The saloon, the club, the dance hall and the cheap theatres are luring the youth into dens of iniquity and lives of sin.

Sister Rose Barbour, from the Milwaukee Motherhouse, has begun the work of a Parish Deaconess. The need for a Christian kindergarten is imperative. A workshop and reading-room should be provided as soon as possible. A reading-room has been opened in the Church, but it is scarcely suited to the need.

The work will be sadly hampered until a Neighborhood or Settlement House can be provided. The committee in charge of the work consist of Mrs. Anna K. Shanor, Miss Julia S. Wattles, Miss Daisy E. Worth, and Mrs. W. H. Black.

## The Pittsburgh Synodical

During the eight months ending May 1st, \$3,682.36 was contributed as follows: Home Missions, \$1,047.80; Foreign Missions, \$1,200.71; Porto Rico, \$361.30; Slav Missions, \$134.75; Inner Missions, \$631.56; Life and Memorial Memberships, \$65.00. The Greensburg Conference Society is supporting a Slav student, and our Synodical Society stands ready to support at Thiel College any young man or young woman who will prepare for work in the mission field.

An itemized statement from the treasurer each month enables the president to keep in close, constant touch with the work of each Conference, and whenever it is deemed advisable, the department chairman in the various Conferences receive such reports. This involves considerable time and labor, but it pays.

## Western Conference, N. Y. & N. E.

At Dunkirk, on May 14th, eighteen societies reported, representing sixteen churches and a membership of 1,321. The chairman of Home, Inner and Foreign Missions, spoke during the day, and Rev. W. Krunwiede and Rev. M. J. Bleber spoke in the evening. The treasurer received \$5,331.73; \$2,189.04 for Foreign, and \$2,777.29 for Home Missions. Study classes have multiplied in the conference during the past year, and much interest has been shown in the Kotogiri Rest House. Hereafter the annual convention will be held in the autumn instead of spring. Pledges were renewed for medical work in India, \$300; for a missionary in Montana, \$400; for a slav scholarship, \$300.

ANNETTE L. KAHLER,

Recording Secretary.

Miss Anna Creter speaks of the recent Wilkes-Barre convention, on April 16th, as being the best yet. The \$1000 pledged for the Porto Rico chapel is paid in full, and the building will be commenced without delay. Pastor De Alda, a converted Spanish priest and monk, will be of great help to our mission.

## Convention Reports a Thing of The Past?

On first impression, such a sentence sounds almost facetious, like a punster's play upon words. Of course, reports are a thing of the past. What else could they be? Would you expect them to deal with the future? In that case they would not be re-ports or re-tellings, but fore-tellings. And just here is the very point at issue. The item of new business is usually put too far down the list of our convention matters of importance, and people are tired out by the time that point is reached. What a splendid thing if the plan were universally adopted by all our conventions from henceforth, to put into the hands of every delegate at the outstart, a printed statement of all the salient facts of the year past. Nothing so tends to dampen the missionary ardor of the delegates as to place at the beginning of the meeting the reading of a long list of statistical data, which would utterly bewilder anybody who would try to remember their intricate mazes of figures. Not only are they instantly forgotten as soon as read, each in turn crowded out from the mind by the procession following it, but worst of all, the audience is exhausted when the end comes at last, and the speakers, with their fresh messages, are confronted by the irresponsive faces of tired souls.

When the same figures are printed in clear-cut, tabulated form, so that each woman can have a copy for herself, and for every constituent whom she represents, then they are eagerly sought for, are carefully studied, are compared in every detail, thus proving an invaluable aid to the work.

Each convention should do this for itself. In whatever manner best suits its own local conditions, for each has its own distinctive features. If all conventions of our Synodical and Conference Societies in the United States and Canada would use the pages of the *Mission Worker* (to which they would all be equally entitled, as the official organ of the General Council Society), there would be room for little else in our quarterly issues of the magazine. The secretaries realize this full well, and, as you observe, they considerably send only outline digests of convention doings for these columns. But for their own women, all the salient facts presented at the stated meetings ought by all means be put in print and widely circulated, as the best investment that could be made of the small cost involved.

As for the convention delegates, it is a fatal mistake when their enthusiasm has been expended on things that are by-gones, and little is left for prospective movements. These are

the things of foremost concern, and ought to be accorded chief consideration, in point of both time and energy.

That is why it is a hopeful sign that our conventions are coming to be jealous of the precious hours which used to be squandered on the reading of such reports as might have been printed (this is the kind we are now referring to), so that the time may be utilized to the far better purpose of pointing to the big business ahead. Toledo wisely set the example in this respect, at our recent Federation meeting, and we are happy to note a tendency of Synodical and Conference Societies to do likewise ever since. It is of much more consequence to lay the chief emphasis on the many things to BE done, than to point the delegates eyes to the comparatively smaller things already done, which are only the preliminary steps to further advance. Most of the persons in attendance know about the efforts achieved thus far, hence what they need is to get higher ideals and larger vision. Let the hours spent in patting ourselves on the back for past achievements, if there be any hours left for this favorite exercise, be held over until the close of the convention. Hold the beginning in scrupulous reserve for business of primary moment.

## A Bit of Pleasant History

In 1904, through the untiring efforts of a Young Women's Bible Class, taught by Miss Mary J. Quadlander, of Holy Trinity Church, Buffalo, N. Y., a complete portable cottage was sent to the leper colony, "Bethesda," in Surinam, Dutch Guiana, S. A., after stirring presentation of the sufferings of those sad people had been made to the class by Rev. H. T. Weiss, of the Moravian Mission. The cottage was named "Bethany," and its motto was, "And Jesus lodged there." It was furnished by deaconesses in the German Deaconess Home, in Buffalo. Its cost was about \$500. It had a double roof to withstand the fierce heat, hardwood floors, two long porches, and was built upon posts to prevent the ravages of the white ants. The bill of lading, made out by the S. S. Co., after mentioning crates of pine shifts and bags of cement, read as follows: "Agricultural implements to be used in God's garden of charity and benevolence, called the Bethesda Leper Colony, a free gift from the people of Buffalo to their suffering brethren in Surinam." Since that day many boxes of supplies and comforts have found their way from

(CONTINUED ON PAGE 51, LAST COLUMN)



# For The Monthly Meeting of The Missionary Society



MRS. M. O. KREPS, COLUMBIA, SOUTH CAROLINA

## JUNE

### God's Answer to Our Questions on Stewardship

Is God pleased with the measure of our gifts? Malachia 3:7.

What startling question does He ask? Malachia 3:8, 9.

Give the commandment from the table of the law spoken on Sinai. Ex. 20:15.

If not from our brother man, certainly not from God.

What challenge does God lay down? Malachia 3:10-12.

*The tenth belongs to God.* We can give Him nothing until His share is returned to Him.

He has made His followers stewards of His bounty. Luke 19:12, 13.

Does "occupy" mean to trade with for self? No! for God.

Does stewardship extend to time? Luke 18:12. The law of the Pharisees was "tithe of all that I possess." And Jesus said, concerning this law, "These things ought ye to have done and not to have left the other undone."

Does stewardship extend to life? 2 Cor. 8:5.

What is the promised blessing for the life freely given to God? John 12:25. Mark 8:35.

This is the law of the faithful stewardship:

"What I spent I had,  
What I kept I lost,  
What I gave I have.  
For the treasure freely given,  
Is the treasure that we hoard."

God's challenge is, "Prove Me."

\* \* \* \* \*

"On Stewardship of Life," see article by Sberwood Eddy, page 26.

## JULY

### New Structures On Old Foundations

Phil. 3: 12-16.

Some one has said, "The past is good for nothing but to make a future out of." We are distinctly taught in the Bible that we must "hold fast to that which is good," but we are just as distinctly taught that progress is the law of life. St. Paul was a firm believer in progress and development—Heb. 6: 1.

Our methods of work may be dear to us, by the ties of old habits, but they are *far from perfect*, and we dare not suffer anything to become a "weight" which can hinder efficiency.

The New Testament is far more to us than the Old, and yet it is the new structure built on the old foundation.

The Jews, in their blind devotion to old traditions and teachings, have missed the blessings of Christianity.

We do not *discard* the Old Testament, but holding on to its teachings, we accept the New as its glorious fulfillment.

We need constant readjustments in the work of missions to make room for growing apprehensions.

"Jesus grew in wisdom and stature," and everything that represents His life and spirit must be in a state of movement and constant development.

We outgrow old methods as we do our clothes, and renew our strength from day to day.

St. Paul struck the keynote of a developing order of life when he said: "Not as though I had already attained, either were already perfect, but I follow after that I may apprehend. \* \* \* Forgetting those things that are behind, and reaching forth unto those things which are before."

Let us be loyal to both past and future.

## AUGUST

"A Call for More Followers," see page 27.

Note the work done for lepers by Buffalo Lutherans on opposite page, "A Bit of Pleasant History."

\* \* \* \* \*

### A BIT OF PLEASANT HISTORY

(CONTINUED FROM PAGE 50)

Buffalo women to sunny Bethesda, that "little bit of Holland rooted up and transplanted in the tropics." And now Miss Quadlander is receiving gifts toward the building of a second leper house in Surinam, to cost \$2000; \$1200 has already been sent. There is never any asking for money, but there is much praying for the lepers.

M. MacN. K.



# The Council of Women For Home Missions



## Our Country—God's Country

### Purpose and Plan

"The Council of Women for Home Missions, formed in November, 1908, was organized that there might be a medium through which National Woman's Home Mission Boards and Societies might consult as to wider plans, and, co-operatively, do more efficient work for the Homeland. Seven Standing Committees are the direct agencies through which most of the work of the Council is done."

At the biennial convention of our society, at Toledo, last September, it was unanimously resolved that we enter into constituent membership of this organization by the annual payment of \$50, which entitles us to nine members.

The nine women appointed by our president, Miss Keck, to serve on the Executive and sub-committees are as follows:

Mrs. Charles L. Fry, vice-president; Committees on Mission Study and Literature, Comity and Co-operation.

Miss Laura R. Swope, Mrs. E. R. Cassaday, Home Mission Interests Among Immigrants.

Miss Anna Sener, Home Mission Interests in Schools and Colleges.

Miss Annette Kaehler, Home Mission Study and Literature.

Miss Louise Gaskell, Home Mission Interests Among Children.

Mrs. George Schnepel, Home Mission Day of Prayer.

Mrs. William Eckert, Home Mission Summer Conference.

Mrs. George Hemsing, Comity and Co-operation.

A study of these committees indicates how varied and far-reaching its interests. Organized for one sole purpose—to make "Our Country—God's Country," the slogan adopted by the organization. At the annual convention, held in December, 1913, the secretary opened her report with the following:

"The Angel of Opportunity; the Angel of Responsibility; and the Angel of Unity met together in the year of their Lord, 1913, for comparison and conference.

"Said the Angel of Unity: 'Have you noted the new thing upon the earth; the friends of our Master and Lord are all drawing together

in unity of aim, purpose, and spirit, to present united ranks against the forces opposed to His reign.'

"'Oh, yes,' said the Angel of Opportunity, 'through this drawing together in love and unity the opportunities for effective service and general advance have increased ten fold. No sooner now do I open a door than all together press to enter in. To which of us belongs this great and heavenly movement upon the earth?'

"'To each of us,' answered the Angel of Responsibility. 'My heart sings with joy and my drooping hope has revived as I see the growing sense of responsibility among those who love our Lord—not only for separate corners of His vineyard, but for the great fields, nation and world wide, where they now unite to gather the harvest.'

Home Mission Study courses, adult and junior, are published, and summer conferences are held at Northfield, Chautauqua, N. Y., and other central points, where leaders of all denominations gather and carry back to their denominational summer schools the help and inspiration they have received.

A course on "English for Immigrants, the Need of Bible Teaching," prepared by Mrs. Lemuel Call Barnes, for teaching English by Bible stories to the alien, is highly spoken of by our Slav superintendent, Dr. A. L. Rainer, as an excellent course to be recommended to our women as the material needed by workers in churches and missions for the foreign-born.

### Overheard at a Tea

"My MISSION WORKER always comes at breakfast time, and I always just let the dishes stand unwashed till I read every word of it, from cover to cover."

"It certainly gets better with every issue. I can't get along without it, and I am proud to have it on my table."

"Every woman in our Church would subscribe for it if she knew how good it is. Don't you think we ought to tell everybody?"

"Yes, indeed, I do."

"Well, I will."



# 25 Subscribers And Over



Lancaster, Pa., Trinity	170	Williamsburg, Ont., St. Peter's	37
Allentown, St. Michael's	135	Strasburg, Pa., St. Michael's	37
Warren, Pa., First	126	Pittsburgh, Epiphany	38
Portland, Ore., St. James	117	Reading, Pa., St. James	36
Pottstown, Transfiguration	116	Jonestown, Pa.	36
New York, Trinity	92	Minneapolis, Communion	36
Butler, Pa., First	92	East Bangor, Pa., Grace	35
Wilkes-Barre, St. Paul's	86	Midville Branch, N. S., Mt. Zion	34
Philadelphia, St. Luke's	85	Jamestown, N. Y., Trinity	34
Toledo, St. Matthew's	85	Allentown, St. John's	33
Rochester, N. Y., Reformation	80	Evans City, Pa., St. Peter's	33
Bethlehem, Grace	79	Berlin, Ont., First	32
Sellersville, St. Michael's	75	Phoenixville, Pa., St. John's	32
Pottstown, Grace	75	Kutztown, Pa., Trinity	31
Leechburg, Pa.	74	Royersford, Pa., Grace	31
Buffalo, Trinity	73	Lebanon, Pa., Trinity	31
Pottstown, Emanuel	72	Columbia, Pa., St. John's	31
Hidsboro, St. Mark's and St. Stephen's	72	Lancaster, Pa., Emanuel	31
Greensburg, Zion	64	Youngstown, Pa.	31
Philadelphia, Bethlehem	63	Youngstown, Ohio	31
Latrobe, Pa., Trinity	62	Hamilton, Ont., Trinity	30
Quakertown, Pa., St. John's	60	Albert Lea, Minn.	30
Barberton, O., First	60	Martin's Ferry, O., St. John's, Ger.	30
Philadelphia, Holy Communion	60	Delmont, Pa., Salem	30
Hazleton, Pa., Christ	60	Minneapolis, Salem	30
Reading, Trinity	60	Sherodsville, O., Emanuel	30
Nazareth, Pa., St. John's	57	Greenville, Pa., Trinity	30
Philadelphia, St. Johannes	57	Elizabethtown, Pa., St. John's	30
Philadelphia, Incarnation	57	Zellenople, Pa., First	30
Seranton, Trinity	56	New Castle, Pa., St. John's	30
Bethlehem, Pa., Salem	55	Lansdale, Pa., Trinity	30
Greensburg, Pa., Zion	55	Bethlehem, Salem	30
St. Paul, Reformation	55	Lehighon, Trinity	30
Bath, Pa.	54	St. Paul, Memorial	30
Brooklyn, Redeemer	54	New York, Advent	30
Catasauqua, Pa., St. Paul's	52	Brooklyn, Reformation	30
Preston, Ont., St. Peter's	51	Derry, Pa., Trinity	30
Allentown, Christ	51	Trappe, Pa., Augustus	30
Milwaukee, Epiphany	51	Philadelphia, St. Mark's	29
Toledo, Grace	51	East Stroudsburg, Pa., Grace	29
Bangor, Pa., Trinity	51	Milwaukee, Luke Park	29
Catasauqua, Trinity	50	South Bend, Ind., Trinity	29
S. Bethlehem, Pa., St. Peter's	50	Miamisburg, O., St. Jacob's	29
Wilmington, Del., St. Stephen's	50	Morrisburg, Ont., St. Paul's	28
Wilkes-Barre, St. John's	50	Richland Centre, Trinity	28
Ilma, O., St. Paul's	50	Lancaster, Pa., Zion's	28
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*Pres.*—Mrs. C. G. Spleker, 613 Mulberry, Scranton. *Vice-Presidents*—Mrs. W. H. Frey, Wilkes-Barre; Mrs. F. Gerlock, Scranton. *Rec. Sec.*—Miss Anna Creter, 495 S. Main, Wilkes-Barre. *Cor. Sec.*—Mrs. E. Auman, 645 Clay Ave., Scranton. *Stat. Sec.*—Mrs. J. A. Bender, Fourteenth and Washburn Sts., Scranton. *Treas.*—Mrs. G. Wierand, 162 N. Main, Wilkes-Barre. *Organizing*—Mrs. Minnie Getman, 201 N. Wyoming, Hazleton. *Literature*—Mrs. L. B. Sterner, Weissport, Pa. *Life Membership*—Mrs. F. H. Gerlock, 312 Wheeler Ave., Scranton. *Memorial*—Miss Minnie Buss, Lehighton. *Home Mis.*—Mrs. J. A. Bender, Fourteenth and Washburn Sts., Scranton. *Church Ex.*—Mrs. Kingsley, Scranton. *Inner Mis.*—Mrs. M. Getman, Hazleton. *Dime Folders*—Mrs. Wm. Knorr, Neasecock, Pa. *Porto Rico and Post Cards*—Mrs. Wm. Rehrik, Mauch Chunk. *India Laces*—Miss L. Lindenstrutn, 306 So. Wilkes-Barre. *Porto Rico*—Miss Minnie Buss, Lehighton. *Mission Study*—Miss Lauer, E. Mauch Chunk. *Summer School*—Mrs. L. D. Ulrich, 422 S. River, Wilkes-Barre. *Auditing*—Mrs. Kuehn, Mrs. Raeder. *India Box*—Mrs. Getman, Hazleton. *Junior*—Miss Cora Heintzleman, Lehighton. *Program*—Mrs. John A. Bender, Scranton, Pa. *Italian*—Mrs. A. Kanopski, Hazleton.

## DANVILLE CONFERENCE

*Pres.*—Mrs. H. Douglas Spaeth, Williamsport. *Vice-Presidents*—Mrs. H. M. Schofer, Mrs. Arts. *Rec. Sec.*—Mrs. H. H. Hassinger, Elizabethtville. *Cor. Sec.*—Miss Lindtved, Jersey Shore. *Treas.*—Miss Lillian Klase, Danville. *Organizing*—Mrs. C. D. Zweler, Sunbury. *Home Mis.*—Mrs. E. J. Hellman, Elizabethtville. *Coin Cards*—Mrs. H. M. Schofer, Red Cross. *India Box*—Mrs. R. Ulrich, Selma Grove, Pa. *Italian Post Cards*—Mrs. Barrie Mitchell, Jersey Shore, Pa. *Lace*—Miss Ella Snyder, Danville, Pa. *Porto Rico*—Mrs. H. A. Welker, Sunbury, Pa. *Stat. Mis.*—Miss Rose Hess, Williamsport. *Life Membership*—Mrs. H. K. Hassinger, Elizabethtville, Pa.

## POTTSVILLE CONFERENCE

*Pres.*—Mrs. I. F. Frankenfield, Tower City, Pa. *Vice-Presidents*—Mrs. John Hoch, Mrs. Brown. *Rec. Sec.*—Miss Sadie Roller, Minersville, Pa. *Cor. Sec.*—Miss A. E. Haesler, Orwigsburg, Pa. *Treas.*—Mrs. Gebert, Tamaqua, Pa. *India Box and Laces*—Mrs. Karsch, Minersville. *Organizing*—

*tion*—Mrs. George Steidel, Minersville. *Home Mis.*—Miss A. E. Haesler, Orwigsburg, Pa. *Literature*—Mrs. Florence Weller, Orwigsburg. *Porto Rico*—Mrs. F. L. Brown, Auburn, Pa. *Slovak*—Miss Mas Delbert, Auburn, Pa. *Mission Study*—Miss Hattie Henry, Tower City. *Italian*—Miss Bonnie Heintzleman, Tower City. *Inner Mis.*—Mrs. Thomas Rouse, Pottsville, Pa. *Life Membership*—Mrs. John Hoch, Pottsville. "Mission Worker"—Miss Laura Moyer, Auburn. *Italian*—Miss M. Zerbe, Tower City.

## SWEDISH AUGUSTANA SYNOD—Organized 1892

*Pres.*—Mrs. Emmy Evald, 4907 Winthrop Ave., Chicago, Ill. *Vice-Presidents* are: *Illinois Conf.*—Mrs. Uma Bersell, Rock Island. *Minnesota Conf.*—Miss Hilvine A. Franzen, St. Paul. *Iowa Conf.*—Mrs. C. O. Morland, Madrid. *Kansas Conf.*—Mrs. Alma Swenson, Lindsay. *New York Conf.*—Mrs. John Johnson, New York. *Nebraska Conf.*—Mrs. A. Johnson, Norfolk. *California Conf.*—Mrs. E. Nelander, Los Angeles. *Colum. Conf.*—Mrs. J. Jespersen, Couer d'Alene. *Superior Conf.*—Mrs. C. A. Lund, Escanaba, Mich. *New England*—Mrs. E. Zetterstand, Naugatuck, Conn. *Red River Conf.*—Mrs. L. P. Lungten, Hallock. *Rec. Sec.*—Mrs. Carl A. Swenson, Lindsay, Kan. *Cor. Sec.*—Mrs. Sam Anderson, 4644 Champlain Ave., Chicago. *Treas.*—Mrs. J. A. Christenson, 917 Belmont Ave. *Statistician*—Miss Emma Nelson, Chicago, Ill. *Historian*—Miss Inga Swenson, 417 Oak St., Chicago. *Editor "Missions-Tidning"*—Mrs. Carl A. Swenson, Lindsay, Kan. *Business Manager*—Mrs. C. A. Blongren, 225 Thirty-fifth St., Rock Island. *Literature*—Sister Frida Haft.

## DEPARTMENT SECRETARIES

*Lace Industry*—Mrs. C. Christenson, 2908 Shakespear Ave., Chicago. *Chairman*. *Secretary*—Mrs. N. A. Nelson, 443 W. Sixty-first Place, Chicago. *Organizing*—Mrs. P. Martinson, 3043 E. Ninety-first St., Chicago. *Vice-Chairman*. *Porto Rico*—Mrs. J. Mellander, St. Charles, Ill. *India Mission*—Mrs. M. Wahlstrom, 2216 Cleveland Ave., Chicago. *Medical Mission*—Mrs. C. E. Hoffsten, 2823 Princeton Ave., Chicago. *Home Mission*—Mrs. Martin Nelson, 700 Harvey Ave., Oak Park, Ill. *China Mission*—Mrs. M. Ferm, 1623 Farragut Ave., Chicago. *Mission Studies*—Sister Frida Haft, 1505 La Salle Ave., Chicago. *Deacons Work*—Sister Tillie Jones, 1120 Sedgwick St., Chicago. *Inner Mission*—Mrs. V. J. Tengwald, 1346 La Salle Ave., Chicago. *Patron and Protege*—Mrs. G. K. Stark, 11310 Forest Ave., Chicago. *Life Membership and Memorial*—Mrs. John A. Linn, 925 Winona Ave., Chicago. *Post Cards*—Mrs. M. C. Ranssen, 5758 Byron St., Chicago. *Dime Books*—Mrs. C. A. Erickson, 6559 S. Green St., Chicago. *Members and Societies*—Mrs. T. S. Johnstun, 1650 Foster Ave., Chicago. *Missionary Exhibit*—Mrs. Felix Hanson, Jamestown, N. Y. *Immigrant Mission*—Mrs. G. A. Elliot, 3307 Seminary Ave., Chicago. *Junior Work*—Miss Augusta Highland, 1530 N. Hamlin Ave., Chicago. "Charlotte Swenson Memorial Fund"—Mrs. Ellen Wikstrand, Kansas. *India Box*—Mrs. F. A. Johnson, 156 N. Seminary St., Galesburg, Ill.

## DISTRICT SYNOD OF OHIO—Organized 1901

*Pres.*—Mrs. John W. Richards, 548 Spring St., Lima, O. *Cor. Sec.*—Miss Anna Beck, 623 N. High, Lancaster, O. *Rec. Sec.*—Mrs. E. M. Potts, 814 Buffalo St., Toledo. *Treas.*—Mrs. Howard Smith, 1 Pine St., Zanesville. *Pres. Southwest Conf.*—Mrs. Margaret Silberman, Miamisburg. *Pres. Northern Conf.*—Mrs. Walter Weir, 227 Amherst Drive, Toledo. *Pres. S. E. Conf.*—Mrs. W. A. Bente, Lancaster, O. *Pres. S. W. Conf.*—Mrs. Margaret Silberman, Miamisburg, O. *India Lace and Thread*—Miss Mary Stolzenbach, 128 S. Pierce, Lima. *Post Card (Italian)*—Mrs. Edward Ahlhelm, 132 S. Franklin Ave., Mansfield, O. *Memorial*—Mrs. H. C. Schubert, Miamisburg, O. *Mite Boxes*—Mrs. C. E. Swingle, 950 Linden Ave., Zanesville, Ohio. *Seminary*—Mrs. D. E. Bosserman, Elida, Ohio. *Organizing*—Mrs. W. H. Arnsman, 522 Crittendon Ave., Toledo.

# LUTHERAN MISSION WORKER

## SOUTHEAST CONFERENCE

*Pres.*—Mrs. W. A. Beates, 1446 Mulberry St., Lancaster, O. *Vice-Pres.*—Mrs. W. A. Beates, Lancaster, O. *Sec'y.*—Mrs. W. H. Bishop, Zanesville, O. *Treas.*—Miss Edith Cramley, Lancaster, (R. R.). O.

## NEW YORK AND NEW ENGLAND—Organized 1902

*Pres.*—Mrs. Geo. Schnepel, 238 W. 106th St., N. Y. *Rec. Sec.*—Miss Minnie D. Lehmann, 895 Madison Ave., Albany, N. Y. *Cor. Sec.*—Mrs. F. A. Kaehler, 998 Main St., Buffalo. *Ex. Com. Chairman.*—Mrs. Franklin Fry. *Treas.*—Mrs. F. W. H. Becker, 280 Richmond Ave., Buffalo. *Italian.*—Miss Louise Gaskell, 329 E. Sixty-fifth St., New York.

## EASTERN CONP, N. Y. & N. E.—Organized 1907

*Pres.*—Mrs. M. S. Waters, 11 Mercer St., Newark, N. J. *Vice-Pres.*—Mrs. A. Eckel, 241 W. 102d St., New York City. *Rec. Sec.*—Mrs. A. J. Rils, Cor. Richmond St. and Railroad Ave., Richmond Hill, N. Y. *Cor. Sec.*—Mrs. J. Leckner, 360 Ridgewood Ave., Brooklyn, N. Y. *Treas.*—Miss A. Hunkin, 114 Highland Ave., Orange, N. J. *India Laces.*—Mrs. R. E. Gaskell, 329 E. Sixty-fifth St., New York.

## WESTERN CONF, N. Y. & N. E.—Organized 1907

*Pres.*—Mrs. Franklin F. Fry, 163 Westminster Rd., Rochester, N. Y. *Vice-President.*—Mrs. G. G. Ruff, 615 Park Ave., Dunkirk, N. Y. *Rec. Sec.*—Miss Annette L. Kahler, 998 Main St., Buffalo. *Treas.*—Miss Maria Manz, 7 Grant St., Rochester, N. Y. *Cor. Sec.*—Mrs. F. A. Kaehler, 998 Main St., Buffalo. *Church Ex.*—Mrs. G. G. Ruff, 615 Park Ave., Dunkirk, N. Y. *Slav.*—Mrs. J. W. Smith, 603 Sunset Ave., Utica. *Lace Industry and Post Cards.*—Mrs. John W. Henrich, 522 Linwood Ave., Buffalo. *Junior.*—Mrs. Eukene Hieber, 51½ Holland St., Utica.

## CHICAGO SYNOD—Organized 1908

*Pres.*—Miss Bertha Ziebarth, Frankfort, Ind. *Vice-President.*—Mrs. J. S. Cudd, Elgin, Ill. *Rec. Sec.*—Mrs. John H. Kassa, 407 S. Sixth Ave., Maywood, Ill. *Cor. Sec.*—Mrs. L. C. Rothenberger, Mulberry, Ind. *Treas.*—Miss Lodema Wener, 807 Cushing St., S. Bend, Ind. *India Rose, India Laces and Post Cards.*—Mrs. Fred Langille, 2137 Lexington St., Chicago. *Exhibit.*—Mrs. Frank Kling, Illicksville, O.

## N. W. SYNOD (Central Conf.)—Organized 1905

*Pres.*—Mrs. L. F. Gruber, 2910 Lyndale Ave., Minneapolis. *Vice-President.*—Mrs. A. C. Schwend. *Rec. Sec.*—Mrs. L. B. Deck, 3012 Twenty-ninth Ave., Minneapolis. *Cor. Sec.*—Mrs. John Sander, Lindstrom, Minn. *Treas.*—Miss S. Stott, 818 Watson Ave., St. Paul. *India Lace.*—Mrs. G. H. Trubert, 610 W. Twenty-eighth, Minneapolis.

## N. W. SYNOD (Eastern Conf.)—Organized 1910

*Pres.*—Mrs. H. K. Gebhart, 359 Ridge St., Kenosha, Wis. *Vice-Presidents.*—Mrs. A. F. Sperling, Mrs. A. W. Bokk, Mrs. S. Raab. *Rec. Sec.*—Mrs. Wm. Black, 882 N. Summit Ave., Milwaukee. *Cor. Sec.*—Mrs. Geo. Hemsing, 2811 State St., Milwaukee. *Treas.*—Mrs. W. C. Stump, 170 Wisconsin Ave., Oshkosh. *Executive Com.*—Mrs. W. K. Frick, Mrs. C. C. Olson, Racine, Mrs. L. Krause. *India Laces.*—Mrs. India Rozes. *For. Hokansen, 1054 Sherman Ave., Madison. For. Post Cards.*—Mrs. Schambow, Platteville. *Mis. Exhibit.*—Mrs. W. F. Rex, 2911 Wright Ave., Racine.

## CENTRAL CANADA—Organized 1909

*Pres.*—Mrs. M. J. Bieher, 4 Howard St., Toronto, Can. *Vice-Pres.*—Mrs. J. C. Casselman, 447 Elm Ave., Montreal. *Rec. Sec.*—Mrs. W. H. Knauff, Port Colborne, Ont. *Cor. Sec.*—Mrs. C. Ludolf, 203 Crawford, Toronto. *Treas.*—Mrs. J. J. Clemens, 250 Lyon St., Ottawa.

## PITTSBURGH SYNOD—Organized 1909

*Pres.*—Miss Zoe I. Hirt, 1616 Wayne St., Erie, Pa. *Rec. Sec.*—Mrs. J. Heibel, 143 E. Jefferson St., Warren, Pa. *Cor. Sec.*—Miss Clara Klunkler, Butler, Pa. *Treas.*—Miss Florence Beaver, 56

Harrison St., Greenville, Pa. *Italian Work.*—Miss Florence Beaver, Greenville, Pa. *Post Cards.*—Miss Rosa Clark, Harmony, Pa. *"Mission Worker."*—Miss Rosa Clark, Harmony, Pa. *Slav Mis.*—Miss Clara Klingler, Butler, Pa. *Jewish Work.*—Mrs. L. E. Bollinger, Du Bois, Pa. *India Laces.*—Miss Jennie Hildebrand, Butler, Pa.

## PITTSBURGH CONFERENCE

*Pres.*—Miss Daisy E. Worth, 4102 Franklin Rd., N. S. Pittsburgh. *Vice-Presidents.*—Mrs. W. E. Bauer, Mrs. W. F. Pfeiffer, Mrs. Mary B. MacGuire. *Rec. Sec.*—Mrs. I. M. Wallace, 7149 Westmoreland St., E. E. Pittsburgh. *Cor. Sec.*—Mrs. Pearl Schleiter, Freedom, Pa. *Treas.*—Mrs. Anna H. Shanor, 6 Waldorf St., N. S. Pittsburgh. *Life Membership.*—Miss Ellenietta Bartholomew, 104 Waldorf St., N. S. Pittsburgh.

## GREENSBURG CONFERENCE

*Pres.*—Mrs. J. J. Brubeck, Jeanette, Pa. *Vice-President.*—Mrs. Wm. Clawson, Greensburg, Pa. *Rec. Sec.*—Mrs. L. J. Baker, Latrobe, Pa. *Cor. Sec.*—Mrs. Constance Herberster, Irwin, Pa. *Treas.*—Miss Lucella Ambrose, Ligonier, Pa. *Organizing, Sr.*—Mrs. Constant Herberster, Irwin, Pa. *Organizing, Jr.*—Miss Lucy Potts, Jeannette, Pa. *Mis. Work.*—Mrs. S. E. Lash, W. Newton, Pa. *Lace.*—Mrs. L. J. Baker, Latrobe, Pa. *Post Card.*—Miss Cora Frye, Delmont, Pa. *L. e. Mem.*—Mrs. C. K. McCreary, Greensburg, Pa.

## KITTANNING CONFERENCE

*Pres.*—Mrs. Adam Hoffner, Butler, Pa. *Vice-President.*—Mrs. John Stevenson, Leechburg. *Rec. Sec.*—Miss Emma Passavant, Zellenope. *Cor. Sec.*—Mrs. Franklin P. Bush, Freeport, Pa. *Treas.*—Mrs. John H. Brenner, Harmony, Pa. *Life Membership.*—Miss Hanna Annette Orris, Leechburg, Pa.

## WESTERN CONFERENCE

*Pres.*—Mrs. Albert Benze, 2131 Chapline St., Wheeling, W. Va. *Sec.*—Mrs. Jesse L. Roy Miller, 14 Willis Ave., Youngstown, O. *Treas.*—Mrs. John Metzger, 721 Broadway, Martin's Ferry, O. *Literature.*—Mrs. W. L. Langhaus, Jewett, O. *Life Mem.*—Mrs. E. B. Mikesell, Jewett, O.

## RIDGWAY CONFERENCE

*Pres.*—Mrs. C. J. Frantz, 166 Pa. Ave., Warren. *Vice-President.*—Mrs. F. T. Lesser, Ridgway, Pa. *Sec.*—Mrs. G. F. Greiner, Ridgway, Pa. *Treas.*—Mrs. H. E. Knauff, Renova, Pa. *Life Membership.*—Mrs. C. J. Frantz, Warren, Pa. *Ld.*—Mrs. R. D. Rooder, Du Bois, Pa.

## ERIE CONFERENCE

*Pres.*—Mrs. N. Schaffer, 647 Park Ave., Meadville, Pa. *Vice-President.*—Mrs. Chas. King, 20 E. Twenty-fourth, Erie. *Rec. Sec.*—Mrs. Geo. Beaver, 66 Harrison, Greenville, Pa. *Cor. Sec.*—Mrs. C. T. Benze, Greenville, Pa. *Treas.*—Mrs. R. B. Willis, 360 N. Seventh, Erie. *Life Mem.*—Mrs. S. E. Brown, Erie, Pa. (Ridge Rd., R. F. D.).

## PACIFIC SYNOD—Organized 1906

*Pres.*—Mrs. W. S. T. Derr, 709 W. Eleventh, Vancouver. *Rec. Sec.*—Mrs. Chas. Criss, 712 W. Seventeenth, Vancouver. *Cor. Sec.*—Mrs. Lewis Witte, 1747 Market, Chehalis, Wash. *Treas.*—Miss Clara Hazelgreen, 4217 Alki Ave., Seattle. *Italian Post Cards.*—Mrs. W. R. Oeser, Macksburg, Ore.

## NOVA SCOTIA—Organized June, 1912

*Pres.*—Mrs. W. E. Buchholtz, Bridgewater. *Vice-President.*—Mrs. J. F. Berman, Mahone Bay. *Rec. Sec.*—Mrs. W. M. Weaver, Lunenburg. *Cor. Sec.*—Miss Fita Smeltzer, Mahone Bay. *Treas.*—Miss Tillie Meisner, Bridgewater.

## Convention Dates

Swedish Augustana, June 10th, Sycamore, Ill.  
Central Canada, June 25th, First Eng., Berlin, Can.