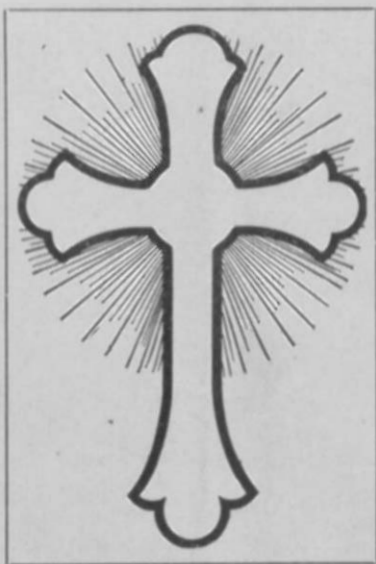


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# Lutheran Mission Worker

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"THE FIELD IS THE WORLD"

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

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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., SEPTEMBER, 1914

NUMBER 4

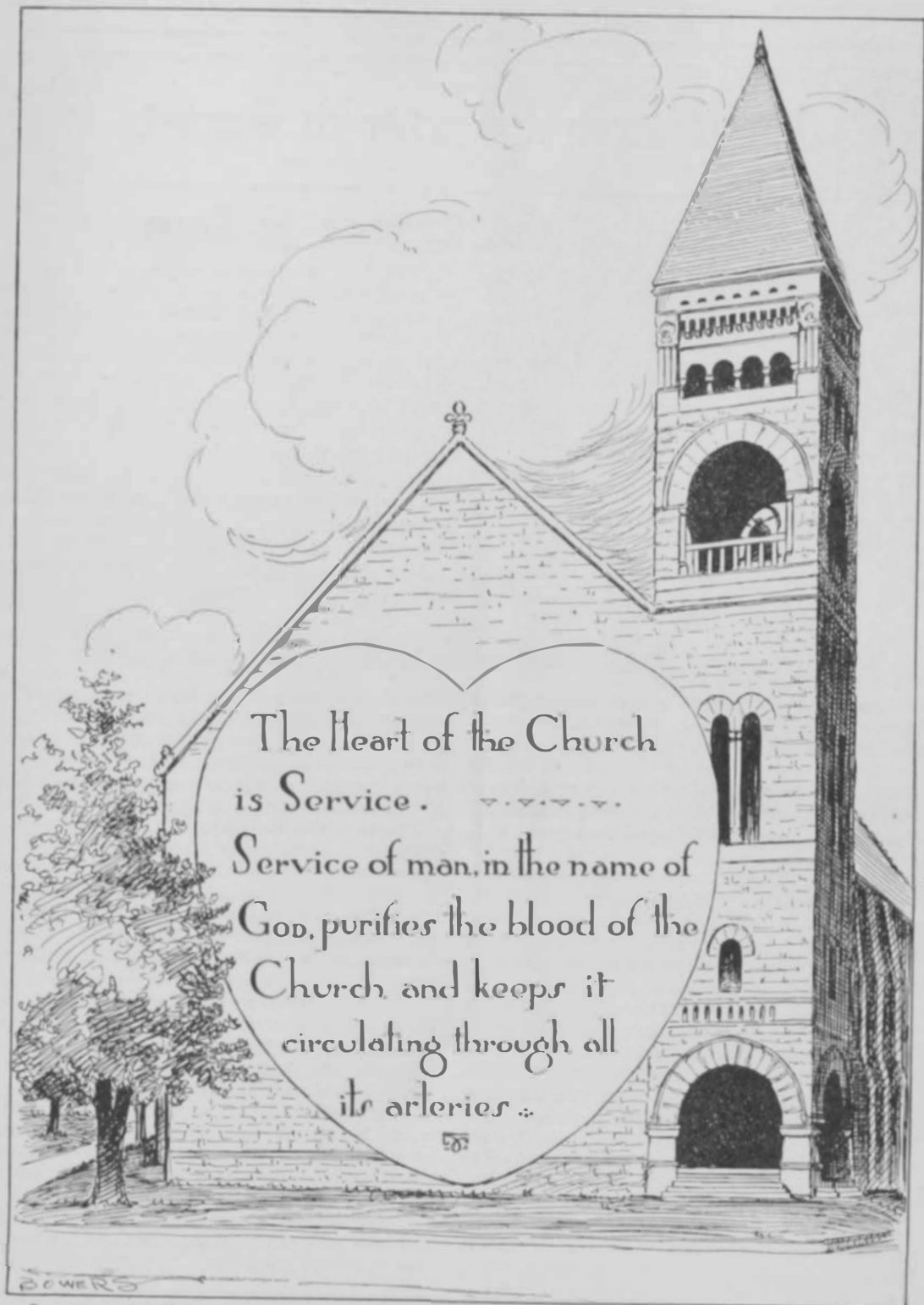
General communications should be sent to the editor, Mrs. Charles L. Fry, 224 Manheim Street, Germantown, Philadelphia, Pa.

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Checks or Money Orders should be made payable to the LUTHERAN MISSION WORKER.

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By courtesy of the "Newark Evening News"



# The Church a Factor in Society



## The Heart of the Church is Service

That is how the essential truth of the Gospel impresses a newspaper man, as expressed on the preceding page. And he is perfectly orthodox in the statement, even though he has "jumped" at conclusions, across the logical steps leading to it. To be more exact, the heart of the Church is Christ's atoning death and triumphant resurrection. Without that we would have neither a Saviour to serve, nor a motive for serving. But being justified by faith in Him, we love Him with all our heart and soul, and love our neighbor as ourself, for His sake. Thus, faith must necessarily mean love, and love must necessarily mean service. The editor has put his finger on the nerve centre of the Church, which is

Christ's own Body. The whole missionary enterprise, whether at home or abroad, is service in the concrete. Any Church not engaged in the service of its community, and in fulfilling its world-wide commission, is out-and-out a defaulter. Every Church is enlisted, large and small, city and country. And this coming year, these combined forces will be put in training for still larger combined service. For the first time in the history of Protestant Christendom, we have at last reached the point when all the Mission Boards, Home and Foreign, of all the denominations, are offering to the Churches a united program of study, of work, of prayer, of giving.

## Dr. Gerberding's Stirring Bugle Call

[By kind permission of the distinguished author of the new book, "Lutheran Problems and Possibilities," instead of mere comment, we here present some of the salient truths themselves, to make their own potent appeal that you will get the book and read it through. Send the 50 cents to 805 Drexel Building, Philadelphia.]

A Church that numbers nearly two and one-half millions of stalwart, intelligent, thrifty communicants, and over three and one-half millions of baptized members, surely ought to be a mighty force for righteousness in our nation.

She has been planted and strengthened in this land by the good hand of God. She is here for a purpose. She has come to the kingdom for such a time as this. As the Reformation saved Germany, so must the Church of the Reformation do a big part in saving America.

### Romanism is a Mighty Menace Today

Folled, weakened and corrupted in her old strongholds, Rome is planning and plotting to recoup herself in this new land of promise. Hither she is directing the mighty mass of her immigrants. She knows that within a generation our cities will rule our nation. She is concentrating her forces in our cities. She

knows how to get her loyal sons to be the mayors and aldermen. She gets all she can to be governors and State legislators. She is getting them into Congress and as close to the executive head of the nation as possible. They are crowding into the lower, superior and highest seats of the judiciary. They want to make, judge and execute our laws. In principle the bitter enemy of our public schools, Rome is crowding the places of teachers and superintendents. The professors' chairs in our State universities are more and more largely filled by Roman Catholics. Rome would fain teach and mould the children and youth of our land.

Trained Jesuits are said to be on the editorial staffs of all our great daily papers. Her multiplying cardinals proudly claim to be princes of the blood, and haughtily demand public, civic honors. At heart Rome is unalterably pledged not only to the union of Church and State, but also to the supremacy of the Church over the State. Some of her less diplomatic zealots boldly proclaim that it is only a question of time as to Rome ruling our nation.

And who shall save the nation from this impending peril? A weak-kneed Protestantism, that does not know what it believes or why it



believes, that does not care whether its followers believe anything? Such a Protestantism can never stand against the prepared, planned and buttressed oncoming of Rome.

#### Social Dangers in Addition

Our Declaration of Independence maintained as a self-evident truth that all men are born free and equal, being endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.

Repudiating the divine right of kings, and happily rid of a nobility of birth and rank, they wanted no titled aristocracy here. It was their hope that in this free land there should be for all alike, free education and free opportunity to become intelligent and independent possessors of their own homes and firesides. They were not so utopian as to believe that there would be no poverty, brought about by laziness, intemperance and shiftlessness. They knew also that there would be unavoidable poverty brought about by providential visitations, accidents, sickness and death of the bread winners. But they cherished the reasonable expectation that with the proper stimulus and training the amount of self-caused poverty would be small and could easily be cared for by the community, and that the still smaller proportion of unavoidable poverty could be readily remedied. And during the hardy pioneer days of our history these fond expectations were largely realized. The absence of great fortunes, the simple life, the universally recognized principle that all who are able must labor, that he who will not work neither shall he eat, these conditions produced a sturdy, earnest and comparatively contented people.

But conditions changed. With growing wealth came growing luxury and show. The idle rich came into society as a new class. Wealth gave opportunity of getting more wealth without hard labor. It was learned that by combining with each other the rich could easily multiply their riches. This power was in the hands of a comparatively few. There grew up in this Republic a new aristocracy—the aristocracy of wealth. A cleavage came in between the rich employers of labor and those who labored for them. The combinations of wealth brought in minute mechanical divisions of labor. Competition was more and more crippled. The wealth of the nation was more and more concentrated in the hands of a few captains of industry. The many who produced the wealth by the labor of their hands and in the sweat of

their brows were more and more at the mercy of the few, who owned and controlled the factories and tools of labor. The price of living gradually increased. The show of luxury by the rich made the poor discontented. They felt that they were entitled to more of the good things of this life than they were getting. Seeing the good things enjoyed by those above them increased their own desires. They felt that they had a right to a higher standard of living.

#### Socialism Another Mighty Factor

Socialism thus became a mighty factor in our organism, a factor that must be reckoned with. It is growing by leaps and bounds. It cast nearly a million votes in our recent election. On its economic side it contends that it is wrong to have such an enormous amount of wealth in the hands of a few, and to have such a multitude living so hard and so sad a life. It rightly complains against the idle, extravagant and dissipated life of the rich, while for such a multitude life is a long and hopeless struggle against privation and want of material comfort. It rightly maintains that a large proportion of labor is not getting its fair share of this world's good. This is especially true of factory and sweat-shop labor, of woman's labor and of much common labor in mine and in mill. It is righteously indignant against child labor, which robs childhood of the joys which it ought to have. In all its righteous contentions the Church ought to encourage the aims of economic socialism.

But there is another side. The majority of the mouthpieces and leaders of the socialistic propaganda are enemies of God and of His Church. They rail bitterly against the Church, her ministry and her teaching. They spread the falsehood that the Church is in league with the rich against the poor, is the foe of labor, and wants nothing but the money of men.

Has the great Lutheran Church no duty over against this social danger that threatens the family, the Church and the State? And is she doing her duty? Is she rightly teaching her youth, her fathers and mothers, her industrious toilers as to the dangers of the unscriptural and anti-scriptural teaching of a godless socialism?

Is she instructing those who have wealth and power, that this is a stewardship for which they must give account to God? Is the Church teaching her well-to-do people that what they have, they got from society, and owe it to society to help alleviate its ills? Is she admonishing laborers to be honest toward the employer, and work for his interest in all they do? And is our

great Church doing all she can for the down trodden, the afflicted, the sinning and sorrowing and suffering, through her Inner Mission? The Inner Mission work in all its teachings and doings is the Lutheran answer to socialism. It is Christlike charity for the bodies and souls of men. But it is more than philanthropic charity. It preaches the duty of righteousness and justice to those in authority, to those who have this world's goods and to all who employ, rent or sell to labor. The Inner Mission is justice and love in combination and in action. It carries forward the work which Jesus began when He went about doing good and preaching righteousness. It is Christlike social service. It is the credential of the Church when the world asks her what she is here for?

#### Deacons and Deaconesses

Her rapidly growing list of institutions of mercy, especially her Deaconess Mother Houses, which she was the first to transplant to this country, is a grateful surprise to all who watch her increase. Her Inner Mission activities, which are destined to teach the American people the highest form of social service, are growing at a most gratifying rate. It is certainly cause for rejoicing that the great Missouri Synod has at last shown a willingness to learn from other Lutherans, and sent a visitor to a recent Deaconess Conference in Chicago to learn about this strong arm of the Church's service. At this writing she is busy establishing a Missouri Mother House in St. Louis. The Joint Synod of Ohio is also studying the Deaconess work and will doubtless soon have a Mother House of her own. The same is true in the few other Lutheran bodies that have not yet officially prosecuted this blessed work.

The restoration of the office and work of the New Testament deacon is also being seriously studied and prepared for. It is but a question of a short time until this blessed work shall be in operation in our American Lutheran Church. God only knows what a large measure of new power and efficiency the restoration and installation of this New Testament office will bring. Here will be a Laymen's Movement for those men who want to give their whole time to serving Christ in His needy ones. It will be a great step forward in our Inner Mission work and will help solve the problem of the downtown church.

#### Service Along Civic Lines

So far as civic life is concerned God certainly expects and demands our Church to be a great power for good in the saving and mak-

ing of this nation—politically.

A people talented and trained as ours have been, with the Ten Commandments and explanations drilled into them, ought to get and hold positions of influence in proportion to their numbers. They are needed in the high places. They ought to sit in the seats of power in our cities, our States and our Nation.

At present the executive branch of our United States Government is Presbyterian. The Lutheran Church is stronger in the nation than the Presbyterian. When shall we have a Lutheran President, Vice-President, Secretary of State, and other cabinet officers? We have had a few, comparatively few, Lutherans in Congress, in Governors' chairs, in State legislatures, as mayors and city aldermen. Why so few? Not because we have no fit timber. It must be because the Church has not been instructed as to her patriotic responsibilities and duties. Political and social science, with their corresponding responsibilities, have not occupied the place and importance that they should, in a land where the people rule. We are glad that in this direction also our Scandinavian brethren have been more ambitious and progressive. Our whole Church needs a stirring up along these lines. We are not rendering unto Cæsar our share of the things that are Cæsar's. What a power we could be and ought to be in the civic rule of Chicago! We are glad that the Lutheran *Concordia Verein* is taking an active interest in city, State and national politics. All Lutherans ought to encourage and help them in all that is right. What civic influence are Lutherans wielding in Pennsylvania and in the Western Lutheran States? And what of the Lutheran cities of Milwaukee, Minneapolis, Des Moines and many others like them? In how far are the Lutherans making and moulding the civic and social policies of these cities in which they are so strong? What are they doing to bring in the power that makes for righteousness, clean and sober living? They ought to create an atmosphere in which corrupt politics cannot live. They ought to furnish their share of men in authority who will be a terror to corrupt politicians who encourage vice and crime.

#### Service Through Press and Platform

To this end our Church should speak also through the daily, weekly and magazine press. We rejoice in the fact that the *Christian Herald*, one of the most widely circulated weeklies of our land, is now owned by Lutherans. If managed with the proper diplomacy, kept up to its literary and popular standard, it will become

a great power for our dear Church. We are glad, also, that there are a number of German and Scandinavian dailies and weeklies under Lutheran control. All this helps to bring our principles before the public.

As a rule, the daily, weekly and magazine press is open to good contributions. Great and far-reaching good could be done if we had betteralarmed and equipped Lutheran editors, and if our ministers and others would write more on the questions that are before the public. Where there is a talent there is a responsibility. In this way also our message can be brought and kept before the people. And may we not hope that some day we shall have in all our large cities good, up-to-date, popular dailies, under Lutheran control in the English language?

In all these and other ways we could and should influence our age, and do our share in putting down the awful worship of wealth and lust, the greed and graft, the sin and crime that threaten our civilization. So might we do our Lutheran share to educate a right public conscience, to stem the tide of political corruption and of a godless socialism. So might we do our Lutheran share to curb the growing power and pretentiousness of Rome, and to ward off its menace to our liberties and our faith.

And we should, indeed, use every other opportunity to bring our message before the public. Not only should we accept every invitation to speak publicly, but we should offer our services wherever we may speak unmuzzled. Why should not Lutherans bring their better message into mill and factory at the noon hour? Why should not Lutherans be heard showing a more excellent way on Y. M. C. A. or Y. W. C. A. platforms, or in mission halls, or lodging houses, or in prisons and reformatories and in hospitals?

On every public platform where he can get a hearing for his message the Lutheran ought to go. Even where error is otherwise preached, if the Lutheran can proclaim the truth unbindered, he ought to go. We repeat it. The age and people need to hear us. We have a good message. It is our sin of omission if we sound it not forth with tongue and pen, whenever we can. Too many Lutherans hide their light under a bushel. They do not set it on the lampstand. Our Church needs to arise and shine.

#### Example of Scandinavians

In general we may say that there is more lay activity among the Scandinavians than

among the German and English Lutherans. In the aggressive and growing Swedish Augustana Synod, laymen are largely used for all sorts of service. Many congregations have active brotherhoods. In Trinity Swedish Lutheran Church, Chicago, besides a large brotherhood, there are sixty-five personal workers. We do not wonder that this is one of the most active, generous and growing churches in Chicago. When the earnest and energetic young pastor took hold of this church it was a small congregation, torn by factions, with a half finished church. Across the street was a flourishing Swedish Methodist Church, which is now eking out a precarious existence while the large Lutheran Church, with gallery on three sides, is well filled every Sunday.

That church believes and puts into practice the doctrine of the Priesthood of Believers. No doubt there are scores of such congregations in the Augustana Synod. These congregations have weekly prayer meetings in which the laymen speak and pray. Interest in every form of mission work is active and intelligent. The men make themselves felt in the civic and social life of the community. In their brotherhoods they study the moral problems of their neighborhood. They vote practically unanimously against the saloon, and against every form of civic corruption. The same is true of the congregations of the United Norwegian Church, the Hague Synod and United Danish Church. Corrupt ward heelers do not flourish where these Lutheran Churches are strong.

#### Johann Heinrich Wichern

It was in the middle of the last century that this man of God saw the perils of his time, and danger of the Church. It seemed to him that the Church was not grappling with the abounding evils that threatened her very existence. He saw with a prophet's ken the spiritual indifference in the Church, the distressing conditions resulting from the overcrowding in the congested districts of the city, the practical heathenism among the rich as well as among the poor, the unbelief among the educated as well as among the ignorant, and the astounding indifference of the Church to these things. Would he not see, weep over and cry out against similar conditions among us today? Would he not lift up his voice like a trumpet against present-day dangers, and a drowsy church in their midst? Would he allow the perils that threaten the home, the sanctity of marriage, our children and youth, to go unrebuked? Would he fail to note the moral

dangers of the furnished rooms districts, with their homeless, lonely, unguarded and fiercely tempted denizens, and the criminal neglect of the Church over against these strangers at her gates, who are dragged down to destruction crying: "No man cared for my soul." The devil and his agents are indeed busy among these exposed strangers. His agents and his literature find them. Where is the friendly Lutheran visitor, with his tracts, admonitions and invitation to Church, and to wholesome rest and recreation places? Thousands of these strangers are the sons and daughters of our Church. Their spiritual Mother does not seek them out. She does not provide places where they may spend their evenings—which they must spend some where away from their narrow hall rooms. There is no Lutheran Church open every evening, with an electric-lighted welcome sign over the door, with cozy rooms and friendly greetings and interest inside.

If there is or can be a roomy parish house, so much the better. But the old downtown churches cannot have them. If they have roomy basements, why not have movable partitions, a reading room, a game room, with innocent games, such as are found in Y. M. C. A. and Y. W. C. A. parlors, and a social room where the young people of both sexes could visit with each other? They will get together. We did when we were young. Shall they make their friends and meet each other in the dance hall or saloon? Will it desecrate the House of God to show kindness and bring gladness to the lonely and sad ones, whose evenings might be thus brightened and made profitable, in the cheery room and wholesome atmosphere of the basement? Let us not strain at the gnat and swallow the camel.

#### We Have the Equipment

To carry out the vitally important principles of Wichern, and to make the Priesthood of Believers universal and effective among us we need no new machinery.

The training for personal and social Christian service ought to begin in our catechetical classes. Here is fruitful soil for the right seed and the direction of its growth. The sooner we get our confirmed catechumens to work in and for their Church, the better for them and the Church. Let it be impressed that they have been redeemed for service.

The Bible classes ought and could also be training schools for personal work. Each member of the class ought to be a missionary, to missionate for his class and church, to help his

pastor find and bring in lost sheep, and to do works of Christian charity among those who need his help, and whom he can help.

And there is the "Ladies' Aid." Too often the good women, because they have not been better instructed, have not been shown Paul's "more excellent way," are busy getting up worldly and often seriously objectionable amusements that bring discredit on the Church. What an opportunity to teach these women the meaning of the New Testament Priesthood, to show them how each one of them might serve Christ by serving those for whom He died!

Then work might be parceled out among them, such as visiting the poor, the sick, the sad, the overlooked and lonely, the newcomers, the careless and godless. Christian kindergartens and sewing schools might be established and helped along. Inner Mission stations might be assisted. Preparations for the open church, and its outfitting of reading room, social rooms and game rooms might be made. Work could be found. Work should be planned for and reported on and discussed in the meetings where the pastor should always be present. What wonderful forces for God and for good might not our Ladies' Aid become!

The Luther League, in many places, is not appreciated as it should be. Its possibilities are not understood. If properly encouraged and led, it might become a power-house for the Church. Where the pastor is the most interested member, where the proper, cheerful Christian spirit is maintained, where those who are to take part are encouraged and assisted, where the reading course is followed and made interesting, where the good members patiently and prayerfully look after, invite and help the timid and careless ones, there will be a good League. In such a League the devotional element will have a big place, while the social side will not be slighted. There will be much study, but more work—the personal and social work indicated above. The open church will be favored and aided. Those who need it will be hunted up and gathered in. Bible classes will be recruited. Bible study will be promoted. Every member will be a pastor's aid and a messenger at his service. The pastor will know how to encourage and utilize such service. Candidates for the ministry of mercy and for the ministry of the Word will come forth from such Luther Leagues. Such a League will always be "of the Church, by the Church and for the Church."



# Woman And The Gospel



## A Plea for Justice to Working Women

The increase of women's wages is too often regarded as a highly desirable philanthropy. It should be regarded as an act of plain, simple justice imperatively necessary for the health and morals of the race.

The only excuse for the general apathy on the subject of underpayment of working women is ignorance of actual conditions.

There are 6,000,000 working women in the United States.

The average wage of these women is \$6.00 a week.

The purchasing-power of \$6.00 is inferior food, inferior clothing, inferior shelter.

Six dollars allow no margin for (1) illness, (2) recreation, (3) education, (4) religion.

The hours of working women average ten per day. All physicians declare that this is excessive and injurious to health.

By permitting any portion of the community to live on such a wage that these primal physical needs can not be met, we are creating for ourselves many heavy and grievous burdens.

A large part of the human race is born and reared under such conditions that crime, disease, pauperism, and misery are as inevitable as the back swing of the pendulum.

We allow thousands of our women to work and to live in such a way that they become incapable of maternity. Even when they do not reach this extreme point of physical exhaustion their children often are deficient in either mind or body.

Yet society laments the effect and continues to create the cause.

Low wages mean congested tenement districts. The great majority of workers must live within walking-distance of their places of employment, for the obvious reason that the expenditure of 60 cents a week for car-fare, out of an income of \$5.00, is out of the question.

Repeated investigations of manufacturing-centers have shown that the brutalizing conditions of living, which are almost universal, can not be avoided. Three families do not

occupy two rooms and take turns sleeping in the beds because they prefer it.


The low wage tends to break down one strong safeguard against child-labor—the instinct of the mother. The protective instinct is so overwhelmingly strong that, were it permitted to act normally, we would have no child-labor problem. But when every faculty is tense in the struggle for the barest needs of life, it is easy to understand how this very protective instinct hurries the child, for its own sake, into the economic battle, that it may have a little more food and shelter.

Women are kept at work, under the penalty of losing their jobs, for 60, 70, even 80 hours a week in some industries. In seasonal trades there is no limit to the hours required. In the canning-industry cases are on record where women, after a twelve-hour day, have worked all night. During the season in the clothing-trades—about nine months—the girls in a New York factory worked from eight to six, two days a week, from eight to eight-thirty on four days, and on Sunday went regularly to the factory from eight till one or till five, according to the work to be done. They were allowed half an hour for lunch, and no time at all for supper. They ate a hasty mouthful at their machines, though the power was not shut off.

The hours of work are made more perilous through the system of speeding. The girls are driven mercilessly both by the "fore-lady," and by the terrific velocity of the machines. Some of the sewing-machines are geared up to 2,500 or 3,000 stitches a minute, and foremen and workers agree that incessant concentration on the needle is absolutely necessary. Very often the strain is intensified by the fact that the machines are so close together that the girls can hardly stir, without actually imperiling the girls next them.

Most of the industrial states have laws ordering employers to provide sufficient seats for women workers, and to permit their use. This law is habitually disregarded.—Published by the American Institute of Social Service.

# I WONDER



OUT on the deck I sit,  
While the ship speeds on apace—  
Oh, life is a joy at sea!  
(I wonder would it be  
Had it happened that mine were the place  
Down in the hot, close hold of the boat,  
To stoke the engine and keep it afloat?)

I read, and rest, and dream,  
Beside the glowing grate;  
And life seems warm and good.  
(I wonder if it would  
Had it happened that mine were the fate  
To dig like a worm in the deep, dark mold,  
That the world above me might keep off cold?)

I read the morning news,  
Here in this cozy spot;  
And life seems a thing most sweet.  
(I wonder would I meet  
The coming day with as glad a thought  
Had I toiled all night till the break of the dawn,  
That the world might know what is going on?)

On the flying train I speed  
Off for a holiday,  
And life is a lazy dream.  
(I wonder how it would seem  
If I sat while the dark night paled to gray,  
Watching the signals with eyes astrain,  
And my whole thought bent on guiding the train?)

By  
Ella Wheeler  
Wilcox

Decorations

by  
Loren A. Miller



Guardian Angels who fill sky spaces,  
Unseen helpers and spirit friends,  
Bless all the toilers in humble places  
On whom the comfort of earth depends.  
And waken the heart of the world till it heed  
Their cry of need.



## The Mistress of the Parsonage

BY MRS. NEWELL DWIGHT HILL IN THE CONTINENT

This good woman, as a rule, is as changed a creature, in the last generation, as are her sisters in other spheres. She is no longer the gentle, shrinking person, obedient and humble, paying obsequious homage to that worthy dignitary who honored her with the privilege of being at his beck and nod, trembling at his frown, and made happy by his measured and stinted approbation. That person passed with the vanishing "lady," though there was one who lingered long, like a late spring flower, into the glare of summer heat. But she was out of place, and her influence, though gentle and sweet, was not salutary. Her husband was ruined by her devotion; his self-appreciation became colossal. His friends dropped him as past endurance. He lost position and place. His procession finally consisted of himself and this one follower, as he disappeared into obscurity.

The pastor's wife of to-day is too developed by those things which circumstances require of her, to be capable of such self-effacement, or else she does not fill her place, and is looked upon with eyes askance by the congregation. Her services are not engaged with a compensatory salary, as are her husband's, and in the modern church, at least in cities, it is left to her own choice to make what use she will of the position which is peculiar to her, and the opportunity for fruitful work which attends her position. But at the same time she is aware that the eyes of the people are upon her, and her pride as well as her sense of responsibility feels the spur to endeavor.

### Things Not As They Used To Be

The pastor's wife of long ago had no societies—missionary, aid or otherwise—to supervise, entertain or attend. Neither did the young people of the church feel the same freedom to borrow rugs, sofa cushions or lampshades, with an accompanying liberty as to their return in proper time and condition. She was not expected to whirl around the parish, making calls on every member. Visits were stately affairs in the good old times, lasting an entire afternoon, getting acquainted with the family and staying to tea, where chicken, pie and real home-made cakes and other goodies were set forth in grand array. Memory of one such feast, a quarter of a century ago, still lingers. It was not a parochial visit, but a wedding feast, where hospitality in edible

forms had no limits. There were five kinds of cold meats, five kinds of jam, an equal number of jellies, pickles, sweet and sour, several kinds of cake and pie galore, and what was not eaten was urged upon the guests to carry home! The cost of living had not yet advanced to the present altitude, where hospitality can no longer be so spontaneous or possible a thing.

That was quite unlike the calling of to-day—a wild flying about, leaving cards in the absence of the parishioners, eleven times out of fourteen, as was the experience of one pastor's wife not long ago. To such a pass has come the old custom of paying visits of respect or friendship, that even the hired cab-driver greets the lady, as she returns from her eighth unsuccessful attempt to find anyone at home, with a broad grin and the comment, "You're having good luck to-day, ma'am." Does anyone stay at home any more at all?

But after all, those earlier mistresses of the parsonage were not ladies of leisure. They had none of the modern conveniences—sewing machines, carpet sweepers (to say nothing of vacuum cleaners), nor telephones, which may be regarded equally as a blessing or a nuisance. They could not buy ready-made clothing nor ready-made food. Their daughters were not sent to school, from babyhood until all tendency to be interested in housework or economy, was thoroughly eradicated. What has been gained by the mother, in relieving her of the care and education of her little children, has been taken from her later in life, in the loss of assistance from the grown-up girls. The days of the wife of the pastor of former times were as busy and full as those of to-day, but their duties were the same as or similar to those of all house-mothers.

### A Better Chance Than Her Sisters

To no other class of women (unless it be teachers), come such opportunities as to the pastor's wife. She may be shrinking and timid by nature, but like the boys who learn to swim by being thrown into the water, she must sink or swim. In what other calling in life is there such variety, in the associations, the friendships, the appeals for help, advice and sympathy, the opportunities for culture of heart and brain and soul, as come to the families of the parsonage? It is a life of growth and development, full of work and fun,



and pathos and sorrow, and chances to extend the helping hand.

Birth, marriage and death are not unfamiliar experiences, and sometimes in the strangest and closest conjunction. From wedding to funeral is a sharp contrast, and a strong pull on emotions, but at such times as these comes the greatest recompense. Never are hearts so open, and then the closest and strongest friendships often take their rise. People may come and go, year in and year out, exchanging greetings and courtesies, yet a wall still stands between them, a shell incloses the heart. But the great experiences of life come, and the shell is broken, the wall falls away, and the heart lies open and softened, ready for the germination of the seeds of sympathy and friendship.

These ties of friendship are peculiarly strong and sweet in this relation, because both parties are at their best. The finest emotions and impulses are shown to those who stand as representatives of the higher life. Men who in the market or on the curb show their hard side, their seamy surface, at last are weary or ashamed, and cautiously draw back that outer bark, and display emotions and aspirations which would astonish their business world. Sometimes ministers are misjudged because of just such friendships as these. There is a pathos in these revelations, of the hollowness and insufficiency of what has been regarded as a pre-eminent successful life.

#### The Greatest School of Human Nature

Another day or hour there may come a heart-story of shame and anguish, or again the revelation of a devoted life unspooled in its sweet simplicity. Oh, the greatest school of human nature is the ministry! The dullest of parsons' wives must learn something therein.

Does any other life offer such chances for true culture, the all-around culture of both brain and heart? She would be a dolt indeed whom such constant stimulus did not excite to action! Other women may decline to hold office, to write papers, to address meetings—the minister's wife cannot escape. She must sink or swim, and she ends by swimming. Not always are her strokes graceful or effective, but she keeps afloat.

A minister's wife does not lead or work, in the societies of her church, for the sake of culture, yet service for others brings the highest kind of culture. Experience in service on missionary boards and in church organizations shows it to be true that, even the routine of

board meetings, or the executive work of planning and carrying out programs, is productive of higher ideals, nobler consecration and greater fidelity, than comes from the usual round of duty or pleasure, or the ordinary occupations of life. It is again the old story of "hitching your wagon to a star."

Then there is a peculiar social prestige which is hers. She is invited by rich and poor, by high and low. She never needs to consider whether she dare accept or extend an invitation, lest her social standing be affected. She is never called in question as to her associates. She can go anywhere at any time with anybody. If it is to an unusual place, or with an unusual person, it is taken for granted that she has a motive. Undoubtedly she has, but possibly not the one ascribed to her. She may be doing it just for fun, like anyone else. She can indulge in an intimacy with the wife of a day-laborer, to the benefit and enjoyment of both. She can lunch at Delmonico's, with an acquaintance who wears the largest of hats, and the scantiest of skirts, and the loudest of colors. She is supposed to be using her influence. She may go to the plainest of tea rooms, with the dowdiest of bluestockings, without endangering her position in the world of fashion. In fact, it is in the world of fashion where she is usually least at home, not because of her natural gifts, but because when she accepted her ministry she also accepted his stipend. However, the least of her anxieties is her position in society.

#### The Best Things Come to the Minister's Wife

Oh, the luxury of giving sought-for advice! Advice solicited and listened to, even if not followed. No subject seems to be foreign to her domain. Any woman may be asked to advise about babies and servants, and made-over clothes (though the latter are her specialty), but who except a minister's wife would be asked by a perfect stranger for an introduction into some club "where there were marriageable young men"? Why, in this day of civilization, do people look with pity upon the minister's wife? A young woman who was betrothed to a theological student told a minister's wife that she was the first person to sincerely congratulate her upon her engagement. The usual remark was, "So you are going to marry a minister? You poor thing, I pity you!" Why "poor thing"? Financially the clergy do not stand high, but, like college professors, the best things come to them because of their position. Books, friends, edu-

cation, travel, are theirs in greater or less abundance, according as their place is large or small. Houses, furniture and clothes may be shabby, but the real things which count are theirs. Plain living and high thinking may be rare in this generation of commercialism, but in these two classes it has not yet fallen into desuetude.

Perhaps the keenest struggle is the proper line of division between the duties incumbent upon her as housekeeper and mother, and the opportunities which are continually presenting themselves for outside work, in lines which seem not only well worth doing, but of urgent importance. Every mistake made in the training and development of her children she ascribes to the clashing of these duties, and her mistaken judgment when the choice has been made for the outside work. But what have been the results upon the children themselves?

There is an old jingle in the mouth of everybody, and to which most people attribute some basis of fact:

"The minister's son and the minister's daughter  
They always do as they hadn't oughter."

So common has been this saying that finally investigation of the real facts has been made, by more than one writer, and the results are astonishing.

#### Children of Ministers Leaders in Life

It is the children of ministers, more than

any other class, who in Germany, Scandinavia, England and America, have been the leaders in art, science and literature. More than any others are they the authors, teachers, college professors, journalists and professional men of note. Nor are their names wanting among successful men in business and politics.

We ourselves are proud of having inaugurated into the highest position in the land, a minister's son—Woodrow Wilson—which office had also been held by other minister's sons—Grover Cleveland and Chester A. Arthur. The English Dictionary of National Biography, giving a comparison of eminent men (of England) shows 1,270 to be the sons of clergymen, 510 the sons of lawyers, 350 the sons of doctors; one and a half times as many of the former as of both the latter. In America, our "Who's Who," in a list of something less than 12,000, showed 898 to be the sons of clergymen. If the proportion had been the same as for the other professions and callings, there should have been about fifty, but there were eighteen times that number. Our hall of fame has fifty-seven American names. Ten of these, almost a fifth, belong to the families of clergymen. They are the true aristocracy, the only kind which America cares to claim. And its mothers were the pitied, censured—but really to be envied—mistresses of the parsonage.

## Leaven—A Woman Took It

BY MRS. J. H. HEALD, ALBUQUERQUE, N. M.

The godly woman is like leaven. Put her anywhere, she cannot help working. In the far West I have seen a minister's wife fighting her way from nervous prostration back to health on a government claim. With hands calloused by turning the windlass, face tanned by exposure to the sun, eking out the supplies for the family table by gathering the mushrooms which her quick, wise eyes had discovered going to waste all around, but with strength renewed by direct contact with Mother Earth, she found time on Sunday morning to prepare four children for Sunday School and drive with them to the rude schoolhouse, that the holders of near-by claims might have the opportunity to be refreshed by the simple gospel service of teaching, song, and prayer.

Another mother in Israel followed her stalwart sons to a lonely canyon, where they dally risked life and limb chasing their wild herds

up and down steep mountain sides. In the hours of lonely watching and waiting, when her spirit almost failed, and she was tempted to return to her home and friends, the question, "What will become of my boys?" kept her from surrender. She determined they should not forget the observance of the Lord's Day. To save her boys and their families, she originated and maintained for years, a religious work which, beginning in a cabin Sunday School, soon outgrew its narrow quarters and was removed to a comfortable school building, erected at her suggestion. This work culminated later in a church organization.

In the clashing, clanging life of the busy and successful mining camp, where the steam whistles blow to release one shift of men only that another may take their places, the women cannot consent that all higher instincts and aspirations shall be crushed and smothered in

the rush and turmoil of the strife for self. They plead for some help to stem the mighty tide of worldliness that seethes about them. The husbands say, "Make your plans, see what you can do, and we will fall in line." The bachelors say, "Go ahead, get your minister, build your church, open your reading room and gymnasium, and we'll see if we can get time to drop around occasionally."

It is this love for one's neighbor, this maternal solicitude for the welfare of other

people's children, this wish to safeguard the home, to make the community a healthy place for young people, this passion for soul saving, which incite women everywhere to organizing effort and prayer.

Our Lord said, the kingdom of God is like leaven. Yea, verily, but a woman took it and hid it in three measures of meal, and the whole was leavened.—*The American Missionary*.

## A Nation Mourns with its President

Mrs. Ella Louise Wilson, wife of the President of the United States, died of Bright's disease in the White House, at Washington, D. C., on the sixth of last month.

Mrs. Wilson in her girlhood was Miss Ella Louise Axsen, daughter of Rev. Samuel Axsen, pastor of the Presbyterian Church at Rome, Georgia. Both the president and his wife, therefore, were reared in the atmosphere of a Protestant parsonage.

America was proud of Mrs. Wilson, as a type of the highest quality of its womanhood. Kindly, sincere, talented; simple in taste and habit; home-loving, shrinking from publicity, but with broad interests and a healthy and wholesome concern for the welfare of the poor and distressed, Mrs. Wilson was excelled by none of her predecessors in the White House in the qualities which give genuineness to the honor title of "first lady of the land."

Among other organizations of Christian women for social service, immediately after coming to Washington, she joined the National Civic Federation and interested herself in the housing for negroes.

After the meeting she told that her mother and grandmother, both slaveowners, had so impressed it on her that it is especially the business of Southern Christians to aid the negroes, that when a young girl she went to New York to study art, she hunted up a negro Sunday School, and taught a class there regularly.

She said that if she had been a Northern girl, she probably would have chosen some other form of Church work; but being a Southerner, she felt that to be her first duty. She never changed her view of it. It is to her that they owe the abolishing of Washington's horrible "blind alleys," where 14,000 people, nearly all negroes, are crowded into what ought to be the back yards of houses facing on the street, in dens not fit for self-respecting animals, where wrong and vice were rampant, hidden from public view, unchecked, and where children and young people were corrupted before they ever had a chance to learn goodness. The fight against these alleys could make no headway till this Southern woman came to the White House. She took Senators and Congressmen to see the conditions. She threw her whole heart and force into the committee's work. She got one man after another pledged to it. A bill was drawn, approved by the president, favorably reported by committees from both houses, and introduced the first day of the regular session, owing to her influence. It provides for the abolition of these alleys in ten years—one-tenth each year. Some of them are to be widened and cut through to the streets, becoming minor streets; some are to be demolished and left as back yards; some they will turn into playground. And it took a Southern woman in the White House to get this done for the negroes.

## All Round Christian Womanhood

FROM "THE GOSPEL OF THE KINGDOM"

Woman in the Bible is no mere toy of man nor the bead servant in his house. From the beginning of the Bible to the end she is the God-intended and God-created complement and counterpart of man. In Genesis we read of her as created equally with man in the

image of God. "God created man in his own image; in the image of God created He him; male and female created he them" (Gen. 1; 27). On the pages of the Old Testament she appears as poetess, prophetess, judge, queen, as well as taking her beautiful place in home life,

In the New Testament she is the mother of our Lord; the prophetess and poetess of his Messiahship; women attend his public ministries, are his intimate friends in private life, and become deaconesses in the early Christian Church. In the closing chapters of Revelation we look forward to the Marriage Supper of the Lamb. It is an all-round womanhood that is pictured in the Bible story. One can not but be struck, as he turns the pages, with the beautiful teachings in regard to woman as wife, as mother, as prophetess, scarcely conceived of in the religions of the surrounding peoples, and which no uninspired Oriental mind could have originated. In Rachel, Miriam, Ruth, Hannah, Esther in the Old Testament, as well as, above all, in the New Testament in her who was blest among women, woman appears in a beauty which has created a chivalry, a veneration of womanhood, an ideal of love, a standard of marriage, only known in Christian lands.

#### The Law of Sex

The teaching both of the Bible and of nature is not that one-half of the world belongs to man, and one-half to woman, but that the whole world belongs equally to both. Man is not the outer and woman the inner of the world; man is not the master and woman the servant; man is not the fighter and woman the prize; man is not the worker and woman the doll; man has not one sphere and woman quite another. In all things, in all life, in all spheres, men and women have an equal place. This is not to say that they always have the same place; that were to deny the law of sex which teaches both difference in function and equality in rank. Equal to the folly of those who would parcel out the world into the man's sphere and the woman's sphere, is the folly of those who in any sphere would give man and woman exactly the same function.

#### Now What Follows From This?

If all the world belongs half to woman, she must be developed for an all-round life. Not only for man, but for woman, too, must we have the sound mind in the sound body. Education for men and women need not be the same, but woman educated in her way must take her place side by side with man educated in his way. So in the various spheres of life. If government be national housekeeping, we need woman's influence in political life as truly as in our homes, and for the same reasons, though it does not follow that men and women should do the same things in government, even as

they do not in our homes.

Moreover, the fitting of woman for the home does not mean a mere course in cooking, or training as a nurse. Women do indeed need to be trained in domestic work. Even in homes where the domestic work is done by servants, the homekeeper needs to understand the work, even as a wise manufacturer makes his son begin at the lowest round in the industrial ladder, in order to be able later to guide and command those who will be under him. But the ideal woman must be more than head cook and chief nurse. If all the world is half hers, she must know something of all life, and be prepared for large usefulness. A proper training for life in the home, too, is more necessary today than ever, because the home itself is at once more simple and more complex. When all the processes of the preparation of food and clothing were done in the home, to educate a woman for housewifery was comparatively simple; but today when the clothing and the food largely come into the home from outside sources, and when the children at an early age go to the kindergarten, and later to school, the mother's responsibilities become infinitely more complex. Domestic science undoubtedly should be taught at school, but its principles can only be practised properly in the home; the home should be the domestic laboratory.

The word "home" suggests a refuge for rest and security, and this is, perhaps, its first and highest mission, but it can become even more than this. It may become a powerful weapon against temptations and danger, and the strongest antidote to sin. It may be an instrument, a definite factor, an aggressive force for good in a community. It can create a wholesome and healthy atmosphere, where children can grow and imbibe strength, and learn to look out upon life with clear eyes.

We greatly need a revival of the home spirit, a real appreciation of its genuine value both to individuals and to the community. Our country itself was based upon a thorough belief in the sacredness of the home, and, from the home as a center, the culture of religion and patriotism. At present, in our cities at least, it has become very largely a place in which to eat and sleep, to dress and keep one's clothes. It may not be speaking too strongly to say that upon the culture and growth of the home spirit depends very largely the character of American civilization, and ultimately of American institutions.



# The World And The War



## Intercessory Missionaries Wanted

BY ELLA D. MCLAURIN

Missions first drew breath in an atmosphere of prayer, and received spiritual food from physical fasting. The subsequent power of the missionary movement in every age has been in proportion to the place given to this prime factor, so fully recognized by the church at Antioch. "When they ministered unto the Lord and fasted, the Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" Have we in this busy age grasped the tremendous significance of *partnership* with the triumphant Son of God in the ministry of intercession?

Think of it! Human weakness linked to divine power in the accomplishment of the infinite purpose of the eternal God. Since the Day of Pentecost, every time the Church of Christ has set herself to praying, marvelous results have followed. When the heathen world had its doors closed and barred against the Gospel, the Church of God got down upon her knees, and to-day the Church confronts the Jericho of paganism with every wall prostrate.

When messengers were not forthcoming to

carry the message, the Church heard and heeded the voice of her great Commander, saying, "Pray ye, therefore, the Lord of the harvest, that He thrust forth laborers into His harvest," and to-day there are on the mission fields more than four thousand student volunteers, and thousands more in course of preparation.

### An Appeal

My dear sisters, do we really and truly believe, down deep in our hearts, that God, the eternal God of the universe, says, "If you, my children, will only *ask*, I will do." Just as an engineer might allow a child, helpless in its little self, to call forth mighty power, not its own, by opening the throttle of his great machine, and thus starting in motion a train loaded with priceless lives, so God says to you and to me, "All power is Mine, but unto you it is given to call it forth by prayer."

Will you accept His challenge and pray daily? God is ready and waiting to put all His power into triumphant, irresistible action in answer to the prayers of His believing people.—"Missions."

## The Outcome of the War

Across the sea I hear the groans

Of nations, in the intervals  
Of wind and wave,—their blood and bones  
Cry out in torture, crushed by thrones,  
And sucked by princely cannibals!

I turn me awe-struck from the sight,  
Amid the clamoring thousands, mute!  
I only know that God is right,  
And that the children of the light  
Shall tread the darkness under foot.

I know that pent fire *heaves* its crust:  
That sultry skies the bolt shall form  
To smite them clear: that Nature *must*  
The balance of her powers adjust,  
Though with the earthquake and the storm!

God reigns! and let the earth rejoice!  
I bow before His sterner plan,  
Dumb are the organs of my choice;  
He speaks in battle's stormy voice,  
His praise is in the wrath of man.

Yet surely as He lives, the day  
Of peace He promised, shall be ours;  
To fold the flags of war, and lay  
The sword and spear to rust away,  
And sow the ghastly fields with flowers.

—JOHN G. WHITTIER.

## Pray for Stricken Europe

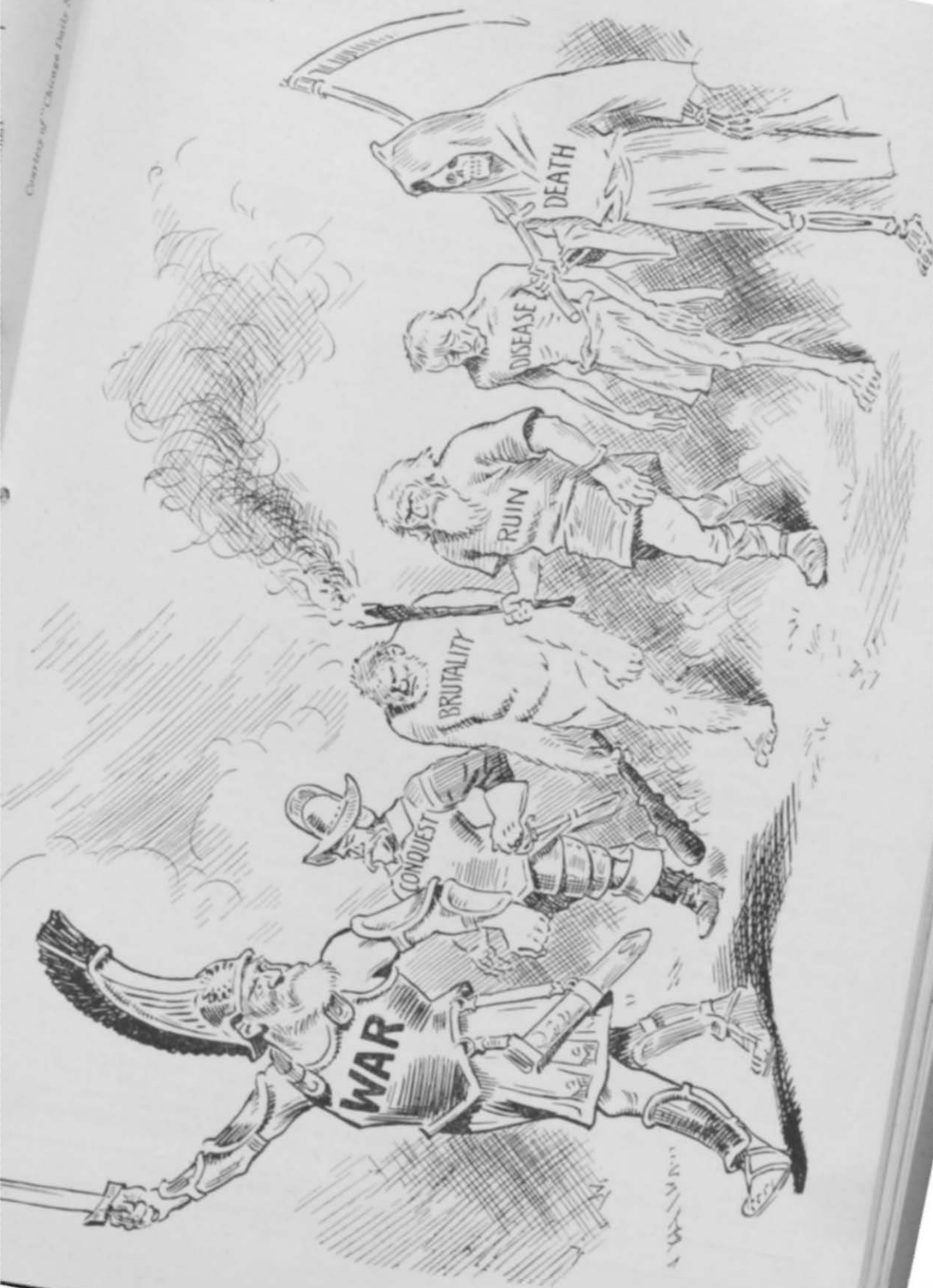
Ever since first the blood of Abel cried unto God from the ground that drank it, this earth has continually been defiled with the blood of man, shed by his brother's hand, and all the centuries sob with the ceaseless horror of war. Ever the pride of kings, and the covetousness of the strong, has driven peaceful nations to slaughter. Ever the songs of the past, and the pomp of armies, have been used to inflame the passions of the people. Our spirit cries out in revolt against it, and we know that our righteous anger is but a dim reflex of Jehovah's holy indignation. Let us, with united heart and voice, earnestly beseech Him, that by His omnipotent over-ruling of the volcanic forces which are now convulsing the continent of Europe, He will make even the wrath of man praise Him, and the remainder of wrath He will restrain.

MEN WANT TO BE SAVED BY GOD, WHEN THEY COME TO FEEL THEY  
ARE INCAPABLE OF SAVING THEMSELVES.

## Won't They Be Edified?

Although this cartoon was printed on the comic page of the newspaper, it is something to weep over, rather than to laugh at. And the saddest feature of the world-situation which it depicts, is that not only the barbarian but also the *cultured* element of Pagan nations, are lookers-on in the ghastly drama which is now being enacted in Christian (!) Europe. What must be the inevitable effect in nullifying the message of all Christian missionaries?







## The Supreme Lesson of the War

The gravest possible reflections in these days of dismay are forced on every mind capable of reflection. Even men who never thought before are compelled to think now. And the Christian, seeing the world as his religion teaches him to look upon it, "according to the view of eternity," is obliged to think more seriously than any other. His Master shamed those who knew "how to discern the face of heaven" yet could not "discern the signs of the times." What is signified to-day by "signs of the times," more lurid than any that have dawned on this world for a hundred years?

Europe, the historic center of the world's civilization, convulsed with a deathly struggle which one short month ago was incredible; the rest of humanity gasping at the infernal sight—it is only too plain that this generation has of a sudden fallen upon one of the dreaddest hours of all human experience.

For the Church, therefore, in the crisis the study most fitting is a contrite but unflinching inquiry into the vast shortcomings in its social service to the world, which the present ghastly light of war reveals.

It is a time for confessing with the deepest penitence that the Church has not made Christianity count for as much in this throbbing modern world as it ought to count for—the proof thereof being the sheer fact that such a hate-flaming struggle is possible.

Surely, after this revealing drama of the depth of woe into which sin can drag mankind, the Church can never again be so slow as it has been—so formal and so apologetic—about telling the world that, above all else that it needs, it needs Christ—the Christ who sent His Church into the world to teach men to love. It failed to do it in time to prevent this terrific catastrophe.

Surely, at the brink of a rising lake of blood, whose tide already laps the foundations of civilization, its shortcoming must shame every really Christian heart.

And surely when these days of terror are overpast, the Church, convicted for indolence, and penitent for unmet duty, will see and say that there is just one thing for Christians to care about:

**THE WORLD MUST BE SAVED FROM ITS INIQUITY.—The Continent.**

## A Perpetual War

The war for the Kingdom is a series of campaigns, and the series will not be over until peace on earth is declared—the peace of the King of kings. Not that the present campaign which is now in progress will solve forever every missionary problem. It will not work itself, unless there are good live men back of it to work it. It will not relieve the churches touched, of the necessity for hard work. But it will make a missionary church out of many a church which has never been missionary. It will encourage to better effort every church which is already missionary. And it will bring new hope and a widened horizon to the church which finds its own local work hard sledding.

The men who do the speaking at the conferences of the United Missionary Campaign are Mission Secretaries, who have been getting a broad view of world fields and world problems for many years. These men are not undertaking to give a grand verbal pyrotechnic display, but "by open speech and simple, a hundred times made plain," to put before the churches in a comprehensive way the whole task of the Christian Church, and to help us to face it manfully, and meet it as well as we can.

### What Will Come Of It All

The job will not be finished when the United Missionary Campaign is over, but those towns and churches which have been touched by the Campaign will have a broader vision, and will know better how to work out, in detail, plans for meeting the problem of saving the world. There will be hearts warmed with a new conception of the universality of Christ's Kingdom work, and infused with a new hope that His Church can and will prove equal to the task set before it.

We can learn something from each other, and there is help and cheer in feeling that all the Evangelical Churches are working together in this gigantic task. This is why the great Missionary Societies are co-operating this winter, in the plan of putting a joint force of strong men into the churches, to discuss in a frank way the matters relating to the Kingdom work. The churches are not "campaigning to death," for a campaign is simply a well-directed effort of the forces, in a single direction, to accomplish a definite purpose. And this every church which is dominated by the earnest purpose to do the will of God chiefly desires.





# The Inner Mission



## The Christian Settlement Idea Its Vital Importance in Effective Church Work

BY REV. AMBROSE IHERING



DESERTED CHURCH, ABOUT TWO SQUARES FROM OUR SETTLEMENT HOUSE, CLOSED DECEMBER, 1910. NOW USED AS AUTOMOBILE AND MOTOR-TRUCK GARAGE.

While the settlement idea is very old, its application to modern needs is unfortunately of very recent date. Even before Bethlehem, when it came to saving humanity from sin, God saw the necessity of sending His only Son into the world, not to pay us a series of friendly visits, or lecture to us on sin and salvation or conduct an evangelistic campaign. He sent Him into the world to live here in the midst of humanity. He entered into human relationships and accepted human conditions of life. For our sake He became a son, a subject and a neighbor. On the street, in the shop, in the home and in the woods He proclaimed and lived the "Gospel of the more abundant life." Here is the settlement idea in the hands of God Himself.

There was a time when the modern mission worker who visited among the poor, went down to his district in the morning and returned at night to his up-town comfortable home; but such "long distance," part-time and scattered-energy-methods brought no real results. The successful visitors among the poor have now become settlement residents. They have become neighbors to the neighborless. They live in the same neighborhood, breathe the same dusty air, drink the same water, buy their food at the same stores, walk the same luring streets, their children sit next to the foreigner in the same school, and their spirit is borne down by the same force that bears down upon the bent backs of the poor. Just as Christ "was in all points tempted like as we are" so settlement workers meet the problems of daily life just as their neighbors do. They really do not preach, teach or lecture. They simply LIVE, and by the spirit and power of their daily life they are known. Some love them and some come to hate them. It was so with Christ, and it must ever be so with the effective settlement worker. THE SETTLEMENT IDEA! than it there is no more fundamental and all-consuming factor in effective city missionary work. The effective mission worker must sooner or later settle as a neighbor in the midst of those he would help, whether he lives in his own home as a private settlement worker, or whether he takes up his residence at a constituted neighborhood center and becomes a social settlement worker, he must embody within himself the vitalizing power and leavening influence of the settlement idea. And in so doing, by the grace of God, he becomes the instrument of saving, not simply a life here and there out of the great submerged mass, but he becomes the power which lifts the whole sunken humanity and leavens the entire lump. His neighborhood conscience consumes community vices by posi-

tive social virtues. Charity becomes justice and hatred and enmity suffocate in an atmosphere surcharged with neighborly good-will.

Modern industrialism, the massing of population and specialized industry, have broken down the old individualism. The call today is for a new community consciousness; a new appreciation of social values and responsibilities. We are sorely in need of a new sense of neighborliness. The settlement idea itself is the embodiment of this new neighborliness. To the carnal mind of Cain it replies, "I am my brother's keeper." With the heart of the Master it says, "I am even my enemy's keeper."

The Church, if she is ever going to redeem a materialistic generation, must operate her extension policies along the lines of the settlement idea. To this end she must give ear and corresponding action to the incessant call of "the other half." While it may be expedient, temporarily, to provide a cushioned-seat for the suburban and the uptown worshipper, something of the power of radiating Christianity surrounds the act of being a good neighbor to the isolated dwellers in the courts and alleys of the city wilderness. Home missionary and Church extension activities abound in almost every suburban section, while the evidences of our devotion to "the least" are wretchedly few. How can we reconcile our prevailing policy with the divine injunction that "the last shall be first" and that "the least shall become the greatest?" The class Church and the class policy have no claim upon the future. If the Church will not bind up the broken-hearted, release the captive, preach the Gospel to the poor, etc., God will provide Himself with another force that will.

The masses have come to hate the Church with a rather reasonable hatred, for even the Church has helped to exploit the poor. If we are ever going to regenerate the slum, it will be by means of neighborhood activities; the settlement idea visualized. We who are blessed with much shall have to become willing to share our blessings with those who have not, and when we come to share, we shall discover that which enriches life. No successful settlement worker has ever been able to give as much as he received. The ascetic of old served his Lord by retreating into the arid waste and living a recluse life, but the modern Christian goes forth into the congested city towel-girt and washes the feet of sinning humanity. This is not the day of "the hermit souls that live withdrawn." It is "the day of

the friend of man, who lives in a house by the side of the road." We cannot all go to distant heathen shores, but ten Christian laymen and women could, in as many years, transform a tenement community and bring "the abundant life" back to a deserted Church. The neglected congested district cannot be saved if the settlement idea cannot save it, and the Church cannot save itself unless it saves the slum. When a family moves from a congested district into a more suburban community, we consider that it has set a noble example which will relieve congestion, but when the Church follows its parishioners to the uptown section, leaving behind alleys and courts overcrowded with unsaved souls, she is sounding the call for a most ignominious retreat. The settlement never retreats and the settlement worker is ever ready to penetrate a step farther into the city desert. The settlement idea come to seed; neighborhood centers where, figuratively, the doors are never locked, open parish houses, neighborhood rescue work and open-air evangelistic, summer Bible schools, men's clubs, baths, inviting reading-rooms, a music school, excursions to the wooded mountain-side or the far-stretching seashore, recreation for mother's isolated and weary heart, song and the Gospel for the empty factory-noon-hour, and, above all, Christian hearts flowing over with redemptive love and neighborly good-will and sympathy, these will yet save the slum; nothing less can save the Church.

## Grace Neighborhood Work

BY SISTER ROSE BARIBOR, PITTSBURGH

Spring Garden is a section of Pittsburgh, shut off by hills, a community by itself. Grace Church is the only one in the valley. The district is very crowded, the houses being set one above the other, clinging to the hill-side. The people are mostly Lutherans, German and Bohemian, but, like many others, they think that after confirmation you are graduated and it is not necessary to attend school any longer. We now have an enrollment of over two hundred children, and there is also a large Junior Luther League; but there are many children and young people yet to be brought into the Church and Sunday School. One great need is a place for social gatherings, for clubs, reading, classes and entertainments. The only place now for many of the young is the street. Some of the young people go out beyond the bounds of the neighborhood to other churches for recreative social evenings, but the greater number can only

be reached by something in the vicinity.

Through the Women's Missionary Society of the Pittsburgh Synod, the study and playgrounds have now about reached completion. In the rear of the church is an open space, 50 by 33 feet. The young men of the church have spent many evenings and Saturday afternoons in building a cement wall and an 8-foot board fence to enclose this space, part of it having a canvas cover for shade.

The work has been hard, and the young men did nobly, having given all their time to this, outside of business hours. Mr. E. Kufner had the superintending of the job.

Classes are held here for children of two years and over every afternoon. The program consists of a half-hour song, kindergarten games, basket weaving, sewing, embroidery, designing, story-telling, and play.

A Boy Scouts Club, for boys over twelve, has been organized, also a circle of Camp Fire Girls, and another of Blue Birds for the younger girls. The yard is used Wednesday evenings for Junior Luther Leagues, and Friday for the social evenings of the older members.

Those acquainted with the work of Boy Scouts, Camp Fire Girls and Blue Birds, will appreciate the benefit which will be derived from them. It is required that all wishing to belong shall be a member of the Junior Luther League. This fall other classes will be formed, but a place must be had. It will take money but surely we will not let a call as loud as this fall on heedless ears. Here, indeed, is a field for the church's social service, if it wants one.

## Christianity as a Social Force

The two extreme views, each to be avoided as equally false, are on the one hand that social service means mere humanitarian pity for the suffering and the friendless, making little of our love of Christ as the all-compelling motive; and on the other hand that Christian faith means mere theological orthodoxy, making little of whether its practical good fruits be evidenced in our lives of constant Christ-like philanthropy. The two are inseparably joined together, and what God hath joined together let no one put asunder. Social service, without religion as its impulse, is a body without a soul. And religion without social service, in a time like this, when there is such crying need of Christian compassion and sympathy on every hand, is a soul without a body, and that is nothing but a ghost!

What could be more opportune, therefore,

than the fact so welcome to all inner mission workers, that the theme of the new text-book for mission-study classes in all Protestant denominations during the coming fall and winter throughout the United States and Canada (this involves thousands and tens of thousands of the most devoted women in congregations of every name) will be "The Social Force of Christian Missions." This will bring close home to every Church the vital truth that a genuine missionary spirit, whether for the prosecution of work in the home or foreign field, cannot but make itself felt as a force for the betterment of its own community, along every line of social uplift and regeneration. We Lutherans call it the Inner Mission of the Church, and rightly so, because this distinguishes the whole movement in any of its manifold departments, from social service in its civic or technical sense, as a political or economic safeguard of the State, or even as simply a humane enterprise, such as men of the world may regard and foster it.

## House by the Side of the Road

There are hermit souls that live withdrawn  
In the peace of their self-content;  
There are souls, like stars, that dwell apart  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where the highways never ran;  
But let me live by the side of the road  
And be a friend to man.

Let me live in a house by the side of the road,  
Where the race of men go by—  
The men who are good, and the men who are bad,  
As good and as bad as I.  
I would not sit in the scorner's seat,  
Nor hurl the cynic's ban;  
Let me live in a house by the side of the road  
And be a friend to man.

I see from my house by the side of the road,  
By the side of the highway of life,  
The men who press with the ardor of hope,  
The men who are faint with the strife;  
But I turn not away from their smiles nor their tears—  
Both parts of an infinite plan—  
Let me live in a house by the side of the road  
And be a friend to man.

I know there are brook-gladdened meadows ahead  
And mountains of wearisome height;  
That the road passes on through the long afternoon  
And stretches away to the night.  
But still I rejoice when the travelers rejoice,  
And weep with the strangers that moan,  
And live in my house by the side of the road,  
Like the man who dwells alone.

Let me live in my house by the side of the road,  
Where the race of men go by—  
They are good, they are bad, they are weak, they are strong,  
Wise, foolish—so am I.  
Then why should I sit in the scorner's seat  
Or hurl the cynic's ban?  
Let me live in a house by the side of the road  
And be a friend to man. —selected.

## Martin Luther Women's Hospice

The first work of the Buffalo Inner Mission Society is no longer an ideal to be striven for, but an accomplished fact. This is the *Buffalo Lutheran Hospice* for young women, located at 941 Washington street, one block east of Main street.

The Hospice was thrown open for inspection on May 26th, which was formally known as Donation Day. Many useful and beautiful articles of furniture were received on Donation Day, and also some subscriptions for the work of the Hospice and the Society. All of the goodly number who were present expressed their unqualified approval of the house and the site, and many were the compliments received by the Board of Directors of the Society for their good judgment and very evident consideration of the comfort and well-being of the future members of the Hospice household.

The Hospice is, indeed, almost ideal in arrangement and location. It will afford accommodations for about twenty young women, ten in rooms, all of which are large, light and airy, and ten in a dormitory, which is virtually flooded with sunlight from morning till evening. A large front porch and a fine lawn with many fruit trees in the rear of the house afford pleasant places for times of quiet enjoyment and contemplation.

The immediate management of the Hospice will be in the hands of a matroness, who will act under the direction of the Hospice Committee of the Society's Board of Directors. The Rev. Krumwiede will act in an advisory capacity and as spiritual director of the Hospice household.

The Finance Committee of the Board is now arranging for a city-wide membership and financial campaign, while a special committee is studying conditions in the city and vicinity, with a view of determining the more general work of the Society, and of ascertaining what specific work should next be undertaken. These activities will probably embrace city missions, work among the Poles, of whom there are 90,000 in Buffalo and vicinity, and work among the Italians, who number about 40,000. In addition, a start will probably be made in laying the basis for the educational work of the Society, which will embrace lectures, pamphlets,

The Superintendent of the Society has under his jurisdiction the organization of the Woman's Auxiliary. This auxiliary will not

confine its activities to the Hospice, but will serve all the interests of the Society. Each of the General Council congregations has been invited to select two delegates for the auxiliary. In addition to these Lutheran congregations, not of the Council, but which have in the past joined in such movements as the St. John's Orphans' Home and the Lutheran Church Home, will also be invited to assist. So far some ten congregations have responded and their representatives have been organized into a Provisional Committee. And much of the success of Donation Day is due to this committee.

Pastors, superintendents, etc., are requested to bring the *Buffalo Lutheran Hospice* to the attention of those young women who contemplate making their home in Buffalo. The Hospice offers, at a minimum cost, all the comforts, companionships, and protection of a truly Lutheran Christian household.

For further information, address THE MATRONESS, *Buffalo Lutheran Hospice*, 941 Washington street, or the Rev. Walter Krumwiede, Superintendent of the Inner Mission, 2075 Main street.

## What If It Be Your Child?

[Copyright by Will Allen Dromgoole, in Nashville Banner.]

If your little girl should sometime stray  
Out into the sleet and slime,  
And if at my gate she should chance to wait  
Some pitiless, break sometime,  
Would an angel whisper me, soft and low,  
"It might be your own little girl, you know?"

Should she ask of me to be taken in,  
Made safe from the street maybe,  
Should I carelessly say, "Be gone! Away!"  
What would God think of me?  
Would an angel whisper me, low and dread,  
"So your own little girl might sometime plead?"

And if my little girl should come to you,  
All weary of want and tears,  
All misery-tired and by care assailed,  
And haggard with misspent years,  
Would an angel whisper you, "Better be kind;  
You're a little girl, too, best bear in mind?"

If each for the sake of his own little girl  
Should the oil of healing bring,  
And should bind the wound of each straying found,  
How would the midnight sing?  
Would an angel whisper, "Well done," and take  
The offering made for a little child's sake?

And I think if mortals the wide world o'er  
Could see in each wanderer's face,  
Down under the crime of want and crime,  
How would the heart of sympathy break  
For each dear lost, wandering sister's sake,  
Their own beloved one's grace,



## Home Missions



### Aunty Parson's Story

#### How a Home Mission Church Became Self-Sustaining

I told Hezekiah—that's my man. People mostly call him Deacon Parsons, but he never got any deaconing from me. We were married—"Hezekiah and Amarlah"—that's going on forty years ago, and he's jest Hezekiah to me, and nothin' more.

Well, as I was saying, says I: "Hezekiah, we aren't right. I am sure of it." And he said: "Of course not. We are poor sinners, Amy; all poor sinners." And I said: "Hezekiah, this 'poor sinner' talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was jest after breakfast; and, as he felt poorly, he hedn't gone to the shop yet; and so I had this little talk with him to sort o' chirk him up. He knew what I was comin' to, for we hed had the subject up before. It was our little Church. He always said: "The poor people! And what should we ever do?" And I always said: "We never shall do nothin' unless we try." And so when I brought the matter up in this way, he just began bitin' his toothpick and said: "What's up now? Who's mean? Amarlah, we oughtn't to speak evil one of another." Hezekiah always says "poor sinners," and doesn't seem to mind it, but when I occasionally says "mean sinners," he somehow gits oneasy. But I was started, and I meant to free my mind.

So I said, says I: "I was goin' to confess our sins. Dan'l confessed for all his people, and I was confessin' for all our little Church.

"Truth is," says I, "ours is allus called one of the 'feeble churches,' and I am tired about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. Now our Church is fourteen years old," says I, "and it can't take a step without somebody to hold on by. The Board helps us and General Jones, good man, he helps us—helps too much, I think—and so we live along, but we don't seem to get strong. Our people draw

their rations every year as the Indians do up at the agency; and it doesn't seem sometimes as if they ever thought of doing anything else.

"They take it so easy," I said. "That's what worries me. I don't suppose we could pay all expenses, but we might act as if we wanted to, and as if we meant to do all we can."

"I read," says I, "last week about the debt of the Board, and this week, as I understand," says I, "our application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights, and I can't take comfort Sundays. I've got to feelin' as if we were a kind of perpetual paupers. And that was what I meant when I said: 'It is real mean.' I suppose I said it a little sharp," says I, "but I'd rather be sharp than flat any day, and if we don't begin to stir ourselves we shall be flat enough before long, and shall deserve to be. It grows on me. It has jest been 'Board, Board, Board,' for fourteen years, and I'm tired of it. I never did like boardin'," says I, "and, even if we were poor, I believe we might do something toward settin' up house-keepin' for ourselves."

"Well, there's not many of us, about a hundred, I believe, and some of these is women folks, and some is jest girls and boys. And we all have to work hard and live close; but," says I, "let us show a disposition if nothin' more. Hezekiah, if there's any spirit left in us, let us show a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's going to say somethin'. "I think there's some of us that shows a disposition."

Of course, I understood that bit, but I kep' still. I kep' right on with my argument, and I said: "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growing up cripples, only we don't grow."

"'Kiah," says I, "do you hear me?" Some-

times when I want to talk a little, he jest wets his eyes, and begins to rock himself back and forth in the old armchair, and he was doin' that now. So I said: "'Kiah, do you hear?" And he said: "Some!" and then I went on. "I've got a proposition," says I. And he sort o' looked up, and said: "Hev you? Well, between a disposition and a proposition, I guess the proposition might be better."

He's awful sarcastic, sometimes. But I wasn't goin' to get riled, nor thrown off the track; so I jest said: "Yes; do you and I git twenty-five cents' worth apiece a week out o' that blessed little Church of ourn, do you think?" says I. "'Cos, if we do, I want to give twenty-five cents a week to keep it goin', and I thought maybe you could do as much." So he said he guessed we could stand that, and I said: "That's my proposition; and I mean to see if we can't find somebody else that'll do the same. It'll show disposition, anyway."

"Well, I suppose you'll hev your own way," says he: "you most always do." And I said: "Isn't it most allers a good way?" Then I brought out my Subscription Paper. I had it all ready. I didn't just know how to shape it, but I knew it was something about "the sums set opposite our names," and so drewed it up, and took my chances. "You must head it," says I, "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks."

So 'Kiah sot down, and put on his specs, and took his pen, but did not write. "What's the matter?" says I, and he said: "I'm sort o' shamed to subscribe a quarter. I never signed so little as that for anything. I used to give that to the circus when I was nothin' but a boy, and I ought to do more than that to support the Gospel. A quarter a week! I can't go less than fifty cents, I am sure." So down he went for fifty cents, and then I signed for a quarter, and then my sunbonnet went on to my head pretty lively; and says I: "Hezekiah, there's some cold potato in the pantry, and you know where to find the salt; so, if I am not back by dinnertime, don't be bashful, help yourself." And I started.

I called on the Smith family first. I felt sure of them. And they were just happy. Mr. Smith signed, and so did Mrs. Smith; and long John, he came in while we were talkin', and put his name down; and then old Grandma Smith, she didn't want to be left out; so there was four of 'em. I've allers found it a great

thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next I called on the Joslyns, and next on the Chapins, and then on the Widdle Chadwick, and so I kept on.

I met a little trouble once or twice, but not much. There was Fussy Furber, and bein' trustee he thought I was out of my spear, he said, and he wanted it understood that such work belonged to the trustees. "'To be sure," says I. "I'm glad I've found it out. I wish the trustees had discovered that a leetle sooner." Then there was Slater Puffy, that's got the anthrax. She thought we ought to be lookin' after "the sperritoalities." She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be jest as spiritual to look into our pocketbooks a little, and I said it was a shame to be 'tarnally beggin' so of the Board.

She looked dreadful solemn when I said that, and I almost felt as I'd been committin' pofrane language. But I hope the Lord will forgive me if I took anything in vain. I did not take my call in vain, I tell you. Mrs. Puffy is good, only she always wanted to talk so pious; and she put down her quarter, and then hove a sigh. Then I found the boys at the cooper shop, and got seven names there at one lick; and when the list began to grow people seemed ashamed to say no, and I kept gainin' till I had just an even hundred, and then I went home.

Well, it was pretty well towards candle-light when I got back, and I was that tired, I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've cleaned house, and I've billed soap, and I've moved; and I 'low that a'most any one of that sort of thing is a little exhaustin'. But put your bakin' and movin' and bilin' soap all together, and it won't work out as much genuine tired soul and body as one day with a subscription paper to support the Gospel. So when I sort o' dropped into a chair, and Hezekiah said, "Well?" I was past speakin'; and I put my check apron up to my face as I hadn't done since I was a young, foolish girl, and cried. I don't know what I felt so had about. I don't know as I did feel bad. But I felt cry, and I cried. And 'Kiah, seein' how it was, felt kind o' sorry for me, and set some tea a-steepin', and when I had my drink, with weepin', I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect any-

thing; but soon he began saying, "I never! I never!" And I said: "Of course, you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick at figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal, I may say—and you don't know it. A hundred names, at twenty-five cents each, gives us \$25 a Sunday. Some of 'em may fail, but most of 'em is good; and there is ten, eleven, thirteen that sign fifty cents. That'll make up what fails. That paper of yours'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. *This church*, for this year at any rate, is *self-supporting*."

We both got down and kep' still a minute, when I said kind o' softly: "Hezekiah," says I, "Isn't it about time for prayers?" I was just chokin', but, as he took down the Bible, he said: "I guess we'd better sing somethin'." I nodded like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the Scrip'ter that says: "He giveth songs in the night." 'Kiah generally likes the solemn tunes, too; and we sing, "Show pity, Lord," a great deal; and this mornin' we had sung, "Hark! from the tombs a doleful sound," 'cause 'Kiah was not feelin' very well, and we wanted to chirp up a little. So I just waited to see what meter he'd strike tonight; and would you believe it? I didn't know that he knew any such tune. But off he started on "Joy to the world, the Lord is come." I tried to catch on, but he went off, lickerty-switch, like a steam engine, and I couldn't keep up. I was partly laughin' to see 'Kiah go it, and partly cryin' again, my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

But, I tell you, Hezekiah prayed. He ailers prays well, but this was a bran' new prayer, exactly suited to the occasion. And when Sunday come, and the minister got up and told what had been done, and said: "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me, after meetin', and said, with tears in their eyes, how I'd saved the Church, and all that, I came awful nigh gettin' proud. But, as Hezekiah says, "We're all poor sinners," and so I choked it back. But I am glad I did it, and I don't believe our

Church will ever go boarding any more.—A leaflet issued by the Presbyterian Board.

### It Takes so Little

It takes so little to make us sad,  
Just a blighting word or a doubting sneer,  
Just a scornful smile on some lips held dear;  
And our footsteps lag, though the goal seemed near.  
We lose the courage and hope we had—  
So little it takes to make us sad.

It takes so little to make us glad,  
Just a cheering clasp of a friendly hand,  
Just a word from one who can understand;  
And we finish the task we long had planned,  
We lose the doubt and the fear we had—  
So little it takes to make us glad.

### We Grow by Doing

Large spiritual life is impossible to any one who has no adequate program of service. The doctrine that impression must die, unless it can find some means of expressing itself, is profoundly true of the spiritual life. We love, not in proportion to what others do for us, but in proportion to what we do for them. The life of many a Christian is dwarfed solely by reason of its being inactive and useless. For the pastor and a few leaders to do all the work themselves, is a crime against the membership of the church.

We should remember also that every time a soul remains inactive in the presence of a great opportunity, that soul is really weakened thereby, and will find it still easier next time to turn a deaf ear to the call of duty.

"No one ever becomes great except in connection with some great cause."

A little child, out walking one day, noticed a horse that a man was leading down the road. "Oh!" said she, "Look at that poor horse! He hasn't any wagon on!"

May we not find a truth in the baby's innocent remark? A horse that never bore any burden would be of little account. It is a grand thing to be useful, for beast or man. To serve, even though it be a hard service, is far more noble than to live for self alone.

Pity anybody who hasn't any wagon on. "Take my yoke upon you,"—the yoke of loving service and sacrifice for others.

### CHARTS FOR USE IN PUSHING THE EVERY-MEMBER CANVASS

For the small sum of five cents, we will send to any pastor preparing to inaugurate the every-member canvass in his church, a small book, size, 3 inches by 5 inches, giving in miniature, with prices, thirty wall chart designs, printed in cloth, measuring 29 x 42 inches.

Address our Literature Headquarters.





A picture of the one hundred and fifty members Thiel Summer School at Greenville, Pa., July 18-25



On account of weather conditions this group of the Mt. Gretna school was taken at the noon hour, when a number of the members were at dinner  
The enrollment passed the two hundred mark. The date was August 15





## Summer Schools



### The Thiel Summer School

REV. FRANK I. BEISTEL, CHAIRMAN

After an interruption of three years, the most successful summer school Thiel has ever had was held July 18th to 25th. The school gathered its one hundred and fifty members from a wide area over Western Pennsylvania, New York and Eastern Ohio, filled their hearts and minds with good things, and sent them back to their congregations with wider vision of what belongs to a member of the Church of Christ, a better understanding of successful methods, and an enthusiasm for enlarging their field of usefulness.

"Put your new ideas into practice back home," was a constant suggestion. Word has just come that a young lady, fired with the importance of a mission study class, talked it up in her congregation, with the result that a class has already been organized. Who can tell the far-reaching influence of the forces set in motion during one week?

An exceptionally strong faculty had been gathered, consisting of Rev. Dr. and Mrs. E. C. Cronk, Columbia, S. C.; Rev. Prof. G. H. Gerberding, Maywood, Ill.; Rev. Prof. T. Bruce Birch, Springfield, O.; Rev. F. E. Cooper, Milwaukee, Wis.; Rev. W. E. Frey, Erie; Rev. G. F. Gehr, Wilkesburg, Pa.; Rev. F. C. Oberly, Pittsburgh; Rev. Frank Richter, Baden, Pa.; Prof. H. M. B. Lehn, Grove City, Pa.; Miss Mabel Rheineck, Youngstown, O.; and Prof. F. B. Sawvel, Rev. Dr. H. W. Roth, Rev. E. I. Baker and Miss Ilyma Muller, Greenville. The instructors came well prepared, and their zeal inspired that earnestness in the whole school which was so manifest to all. The program was rich in material along the lines of Sunday School work, Women's work, Laymen's work, Bible study, and Pastor's work.

Excellent evening entertainments were provided, and not least was the closing social on Friday evening, when, the week's work finished, the school gathered on the campus at Dally Hall to play.

Every assurance was given by those in attendance that they would enthusiastically support plans for the school next year.

### Echoes From Mt. Gretna

No less than three hundred and twenty-four summer assemblies have been held during the past three months, in the United States and Canada, for the Christian training of teachers and missionary workers, averaging an attendance of over 100 persons each. This totals an army of 32,400 picked people, who are factors in their respective communities, scattered throughout every State and Province, and in the aggressive work of their Churches. They have been willing to devote their entire holiday week, the only vacation of the year in many instances, to equipping themselves for more effective service. Physical recuperation and social enjoyment were thrown in as extras, and indeed these devoted men and women got more real actual pleasure, more genuine recreation, from an outing that was primarily religious in its spirit, than if it had been given over entirely to the vanities and trifles of the typical summer sojourn at seashore or mountain.

Note the invariable ring of true inner satisfaction and happiness in every one of these echoes from the recent Summer School at Mt. Gretna:

Says Sister Fredericka Fessler, of the Philadelphia Mother-House of Deaconesses:

"I am very happy to testify that it was a wonderful week for me, up there in the quiet mountains, away from the clamor and turmoil of the city. To live in the precious fellowship of kindred souls, to listen to the best that good men and women had to give, of study and experience, to have light thrown on all the vexing questions and problems of the day, and yet to breathe deep a spiritual atmosphere all the while, it sent one away with a larger sense of responsibilities in serving the Master, but also with a renewed realization of the source and means of obtaining strength."

"A red-letter week socially, among congenial companions, and so crowded with good lectures, that there will not be a week in the coming year, when helpful memories will not recur to us."

W. M. MARIG.

"As a means of enlightenment on all the activities of the Church, the Summer School is *unexcelled*."

JOHN WATSON.

"The Summer School of 1914 was the most profitable, pleasurable, recreational, educational, and deeply spiritual, of them all."

E. A. YEHLE.

"To everybody it proved a veritable inspiration. May the good work be continued, and many more avail themselves of its untold benefits."

J. H. WANDERLICH.

"Not only was it a delightful week, amid delightful surroundings, but its far-reaching good can never be estimated."

MRS. ANNETTE S. WOLL.

"It gave us a cosmic view of the field which is white unto the harvest. It afforded us a profound and clear vision of the Word of Life, which is entrusted to us for the healing of the nations. And it inspired us with a new zeal to go forward, in the name of the Lord."

J. F. LAMBERT.

"Mt. Gretna! To me it was very like the miraculous draught of fishes. Only the nets, not the draught, had limitations. I know I am better equipped for work than ever before."

KATE ESTELLE HIRT, Erie, Pa.

"Impressions made at Mt. Gretna find expression in the churches and schools represented. Everybody is moved to go back home and do something. My own experience proves that the Summer School is a means of rekindling such fire as have died down into a glowing flame. I hope the day may soon come when every church in the Ministerium will take advantage of its quickening influence."—IRA F. FRANKENFELD, Pres., Pottsville Conference.

We spent a most pleasant and profitable week at the Mt. Gretna Summer School, August 8-15. The instructors were some of our ablest Lutheran Bible School and Church workers. Why do not more of the ministers and the laity spend this week at Mt. Gretna amidst pleasant and profitable surroundings? The managers and instructors are certainly deserving of a larger patronage.

H. N. FEGLEY AND OTHERS.

"It is not exaggeration, but simple, actual truth, to say, that however good the previous Summer Schools were, such as those which you love to recall at Mt. Gretna, this one was unquestionably better still. Some came for a deeper insight into the Inspired Book, some to gain spiritual peace and strength, some sought new suggestions and ideas for their church work at home, some wanted a more comprehensive view of the world-wide mission enterprise, and of our Lutheran Church's relation to it. All found teachers and fellow-workers to meet their needs fully, in every respect. Shall not our aim for next year be to lay hold of the benefits, so freely and untrillingly afforded, by securing at least two delegates from each congregation?"—ANNA SEERLE.

An exceedingly interesting week was passed at the Lutheran Summer School. The program was fine! I want to tell you that some young people, who were indifferent, became so interested and enthusiastic after attending the first session, that they tried not to miss a single session after that. It was with regret that on account of physical fatigue at this outstart of my furlough I found myself compelled to forego the pleasure of attending every session.

EMILIE WEISKOTTEN.

The possibilities of the Lutheran Summer School at Mt. Gretna were never so impressed on me as they were this year. The program was varied, and carried out in a way that was most remarkable, considering the military encampment. Consecrated leadership accounts for the splendid success which the large number in attendance gladly and gratefully acknowledged. The spirit of the School was all that the most fastidious could expect, and the discussions of the many topics were brightened by the questions asked and carefully answered. With the promise of better accommodations next year, and the hearty co-operation of all, the School will render even better service to a larger number. The desire for the devotional hour, as seen in the presence of the members was a source of gratification to the Chaplain.

I. CHANTRY HOFFMAN.

## Student Conferences Formulate their Principles

The burning question, how to secure missionary efficiency in every congregation, which is the real crux of the present-age problem, and involves the solution of all other questions, was answered at the recent Silver Bay Con-

ference of Christian Workers, as follows:

By promoting general efficiency in the Church at large. The ideal dare be nothing less than the realizing of God's gracious will on the earth, in all human hearts, and rela-



SIXTEEN LUTHERANS AT SILVER BAY LAST JULY

tions, and institutions. This means—

(1) Larger and more direct social influence of each congregation in its own community, "Beginning at Jerusalem."

(2) Larger percentage of communicants in active personal service.

(3) Adapting our methods to the changed conditions of the times.

(4) Increased attendance in worship.

(5) More givers and larger giving, through the annual every-member canvass. If there be an apportionment, it should be a minimum apportionment, based on the amount actually needed to maintain the Synod's work as it is, and allow a normal increase. Where tithing is urged, it should be as a voluntary, practical plan, not as a legal requirement.

The essentials for missionary efficiency were stated thus:

(1) A vivid sense of a living and present God, revealed in His Son, our Saviour, Jesus Christ.

(2) A personal conviction of individual and social sin.

(3) Apprehension of the present age as a time of widespread reconstruction of social

standards, and the Gospel of Christ as the one only *positive* message to fit it.

(4) Deeper Bible study and prayer-life developed.

(5) The ministry vitalized, and laity utilized.

Underlying all the discussions was the consciousness that the great function of the Church is to so thoroughly Christianize the individual as to make him or her an efficient community and missionary factor.

Among the delegates in attendance at Silver Bay, sixteen were Lutherans, and by their efforts, the number will be increased next year. At the women's missionary assembly, at Northfield, more than twenty were Lutherans, and all are enthusiastic on the value of the week spent in discussing themes of supreme concern. At the Eagles Mere student conference, the chairman of the Lutheran delegation of young women was Miss Anna Sener, who writes as follows: "A notable feature was the absence of emotionalism, or high-pressure efforts to coerce anybody into Christian service. Reliance was placed entirely on the principle that if people know the facts, as they exist in Christless homes

THE GOSPEL OF JESUS CHRIST IS NOT ONLY A GOSPEL FOR ALL MEN,  
BUT IT IS A GOSPEL FOR THE WHOLE MAN.

and nations, this knowledge will stir every willing soul to action. Moreover, each delegate was "tied up," in the mind of the management, with the Church to which she belonged, and was expected to carry back all the impetus gained, to the furtherance of her denominational work. The Lutheran contingent numbered thirty-five, and it was my pleasure to have a personal touch with every girl on the supreme missionary question. Not a solitary one of them had been dampened, in the ardor of her faith, by any of the problems in trilogy or evolution which she had been studying at school. This certainly speaks well for the teachers of these natural sciences.

On the positive side, every girl was eagerly willing and anxious to lend all possible aid in the practical doing of missionary work, whether in her own home town, or in places far remote. After their graduation, these students, full of ideas and ideals, will be forces to be reckoned with. May our desire for their ministering be as keen as is theirs to minister, that no valuable assistance be lost, to a Church that needs it as much as ours.

Thus conferences such as Eagles Mere may prove to be full of good things, not only for the students in attendance, but for the home churches as well. And your representative hopes that this glimpse of Eagles Mere may urge you to lay hold, to the fullest extent, of the opportunity such conferences offer to strengthen and broaden our mission work in the future through co-operation with these home-coming students of our Lutheran Church. LANCASTER, PA.

## Mt. Herman California Summer School



LUTHERANS AT THE SCHOOL OF MISSIONS, MOUNT HERMON, CALIFORNIA, JULY 20-25

Mrs. Julia Harpster is seated in the centre. There were present Lutherans from Oakland, San Francisco, Berkley, San Jose and San Diego, twenty in all. Sitting beside Mrs. Harpster is Mrs. Nellie Blessing Eyster, of Berkley, Cal. She is a charter member of the recently organized General Council congregation in that city.

Among the speakers of the week was a great granddaughter of Father Heyer, Mrs. Hicks, who had been a missionary in Burma for twenty years. She is now one of the most active members of the Committee of One Hundred, in charge of the Congress of Missions, to be held in San Francisco next June during the Panama Exposition.

Mrs. Harpster also made an address on the Lutheran work in India, including both Rajahmundry and Gunbur.



LUTHERANS WHO ATTENDED THE MISSION STUDY CONFERENCE AT NORTHFIELD, MASS.

Attending the annual week on foreign mission-study methods, July 10th to 17th. The General Council, the General Synod and the United Synod South are represented.

WE ARE LEADING A CRUSADE, NOT TO TAKE A SEPULCHRE,  
BUT TO TAKE A WORLD.

## Proposed Chain of Lutheran Summer Schools

At the farewell assembly of the Lutheran Week at Mt. Gretna, held on the closing night, it was unanimously and enthusiastically voted that overtures be made to the General Council Institutions of learning in the United States and Canada, looking toward the establishment of an annual mid-summer assembly of teachers and missionary workers, on the campus of each of these institutions. This would constitute a chain of Summer Schools, with a common aim, and a unified program of methods, adapted to our Church in this land, under the sanction of the respective Synods wherein the institutions are located.

No argument is needed to prove what a distinct advantage it would be, to every College and Seminary, to become a centre of attraction, during the vacation season, to representative men and women from the various churches of the Synod. This bond of attachment in the hearts of progressive laymen is a latent force which has hitherto been neglected. There has been no opportunity for such a choice body of people as assemble at a Summer School, to come into such close touch with the institutions located in their midst, as to awaken a feeling of real affection. The fact is, only a few of our people have ever seen the campus at all, or have any first-hand acquaintance with the place. Surely it seems a pity to win the love of these persons for a resort like Mt. Gretna, pleasant as are the surroundings there, when this same fondness might become a stream of influence, to be a substantial asset to an institution of the Church. Why should such a stream be allowed to flow to waste, in these days when so much is being made of the conservation of forces? Or why should there be Synods wherein no summer assembly is held anywhere at all?

Suppose a series of these vacation outings should be arranged to cover the entire season. Beginning with the inviting campus at Waterloo, in Canada, early in July, followed by a gathering of Northern New York Lutherans during the second week; then would come Muhlenberg's turn, with the attraction of its extensive bill-top panorama, in the third week; then Thiel, for Western Pennsylvanians, only a little later than this year; then Ohio, in early August; then Weldner Institute, in Indiana; then the Chicago Seminary, at Maywood; then

the Swedish Augustana Institutions and the territory of the North West.

With some such chain of Summer Schools as this, a corps of specialists in different lines could be developed, who would give our picked teachers and missionary workers an enlarged vision and many invaluable suggestions. The very presence of this faculty of teachers within the bounds of the Synod would mean much for the quickening of interest. Since they would bring the whole equipment with them, nothing would have to be provided but the assembly building, and the expense could easily be met by the registration fees.

C. L. FRY.



A CLASS AT GETTYSBURG

Which studied Junior Methods under the leadership of Mrs. E. C. Cronk. The Gettysburg Summer School was held in the Seminary Campus, July 30th to August 5th. Attendance, 160.

### For Newly Organized Societies

The demand for monthly programs has far exceeded our generous preparation of last January, hence the supply of some leaflets for the first half of 1914 is used up. But we have the leaflets for the fall months. With these, new societies will be supplied at just half price—15 cents per set, instead of 30 cents—so long as our stock holds out. The 1915 series will be ready about December 1st. All orders should be addressed to the Monthly Program Distributor, Miss Kate W. Fry, Mt. Airy, Phila., Pa.



## Porto Rico



### Another Pastor for Porto Rico



REV. MARCIANA LOPEZ D'ALDA, THE CONVERTED PRIEST,  
CALLED TO OUR PORTO RICO MISSION

If you will turn to the new minutes of the old Mother Synod, you will find a new name at the head of the alphabetical roll of ministers, the Rev. Marciana Lopez d'Alda, who was ordained by the Ministerium at its recent meeting. Evidently there is different ancestry here from the Pennsylvania German. This man is a native Spaniard, who spent his entire early life, up to the age of twenty-one years, in his mother country, and intended to devote his career to the service of the Roman Catholic Church.

At fifteen he entered an Augustinian monastery as a novitiate, and the next year took the vows of a monk. At twenty-one he went as a voluntary missionary to South America,

and spent three years as a parochial school teacher in Colombia. There were troublous times, when there were many uprisings of popular mobs against any and every representative of the hated Papacy, and his life was time and again in jeopardy. Once he had to take refuge in two canoes which chanced to be standing on the river's brink, without any oars, and in company with twelve other men like him, the party floated helplessly down the Orinoco. After two months of vicissitudes and hardships they landed on Trinidad Island and for three long years of severest privation, they wandered about with neither money nor supplies, subsisting on bananas and such scanty food as grew wild.

At twenty-four he was ordained a priest, and appointed Director of an institution for training young natives for clerical orders. At twenty-six he was sent back to Spain to continue this same kind of work there; but more and more, during those three years of teaching Romish theology to others, did its utter emptiness impress his own soul, until he could no longer consent to inculcate teachings so false. Resigning the headship of the college, he went again to Colombia, but found no peace nor comfort in any department of Papal service. Therefore he renounced Romanism altogether, and was providentially led to Porto Rico, after a series of narrow escapes. Pastor Ostrom was on furlough in the United States when Mr. d'Alda reached the island, hence he lent his aid for three months to other Protestant bodies. But having been catechized and confirmed by Pastor Ostrom on his return, he was urgently advised to come to our Theological Seminary, at Mr. Alry, for a special course which the faculty would arrange, preparing him for ordination to the Lutheran ministry. So apt and keen a student did he prove himself, that the doctors of the Synod's examining committee were astonished at his understanding and answers. They pronounced his insight into the distinctive truths of the Augsburg Confession remarkably profound and thorough.

As a Spaniard, and a converted priest, he will prove a signal acquisition to the work in Porto Rico, and is already taking vigorous hold. All his friends in Spain, including his own sister, who is a nun, have utterly disowned him, and cut off communication of every kind, treating him as if he were dead. Let every one of us join in praying God's abundant blessing on his new ministry.



MISS EMMA R. SCHMID, ANOTHER NEW WORKER IN PORTO RICO

Miss Emma R. Schmid was born in Philadelphia, and reared in the church, of which the late Rev. Dr. Spaeth was pastor. She was instructed and confirmed by him. Her mother died when she was but eight years old, and the responsibility of the home rested upon her at a very early age. Her father, five years ago, passed to his heavenly rest, and being alone in the world, her soul was ill at ease in the thought that she was not making the most out of life, in love to her Lord. She was called by our Board to enter into the service of the Church early in February, and her answer in response to that call left a never-to-be-forgotten impression upon the members of the Board.

She is characterized by a spirit like unto that pioneer of Foreign Missions of the American Lutheran Church, Father Hoyer. When she was assured of the many trials missionaries have to undergo, she responded by saying, "A soldier knows his life is not worth much. He would be a poor soldier to run the wrong way, at the first sound of battle. Soldiers and workers in the cause of Jesus realize that fact also; but both alike realize that their lives are in God's hands." She could say with St. Paul, "I can do all things through Christ which strengtheneth me." She was commissioned, on the Lord's Day evening, March, 8th, in the First Church of Pittsburgh, Rev. T. O. Keister, pastor, when the sermon was preached by the secretary of the Board, and Dr. Belfour, the venerable president, delivered the charge to the missionary. She sailed on the steamship "Carolina," Saturday, March 14, 1914. Her letter on her arrival is enough to assure the whole Church that confidence was not misplaced: "Though Porto Rico is a beautiful island, yet since I have seen how the people live, as to material and spiritual things, it makes me feel sad and ashamed, realizing how much I have, and enjoy, in contrast with these people. I pray God I shall never forget that each one is a precious immortal soul, and that God is the Father of us all. I am so thankful that I came here to help, and God leading me and directing me. I will be of service for my dear Lord's sake."

B. F. HANKEY,

Sec'y Porto Rico Mission Board.

## Christmas Toys for Porto Rico

This September issue would call attention of our Junior Societies, and others, to the boxes of toys which will be sent as usual for the Christmastide Festival. Why should not every girl among us treat herself to the pleasure of dressing a doll for her poor, dark-skinned sister in Porto Rico? Other articles asked for, besides toys, are as follows: lightweight clothing for boys (the weight which will now be laid aside in this country), cotton clothing, and materials, for girls, stockings, needles, pins, thimbles, thread (Nos. 60 to 100). Since the government now compels everybody in Porto Rico to wear shoes, for sanitary reasons, please include shoes. The steamship companies carry all Christmas boxes for Missions free of charge. Directions for shipping will be published in *The Lutheran* in ample time.

Mrs. W. M. REHRIG, Chairman,  
Mauch Chunk, Pa.





## Farewell to India Missionaries



A very exceptional service, which will long be cherished in pleasant remembrance, was that held in the Church of the Holy Communion, Philadelphia, Wednesday evening, September 2, when the spacious chancel was conspicuous with the presence of so many Christian ambassadors to the Telugu country. Some were veterans in the service, some were new recruits just enlisted, but all were picked men and women, qualified for the worthy task to which they have dedicated their lives.

The Church has been praying the Lord of the harvest to thrust forth more laborers into His harvest. Let us steadfastly continue to offer the same earnest supplications for many additional workers, since they are so sorely needed. Wide fields which are dead-ripe, have been waiting long for the reaper's sickle, and much of the precious grain is now rotting on the ground, and going to utter waste. As Pastor Arps depicted so vividly to us, not only whole villages, but groups of villages, pleading for Christian teachers, have had their delegations sent back home with the heart-breaking answer, "There are not enough for the people already in our care. We can make no promises of opening more schools, until our forces are increased."

Is not the sight of these heroic faces of our out-going missionaries, an inspiration to other men and women to join their ranks, and lend their aid in the great battle that is being waged in that heathen land, more accessible than ever to the messengers of the Cross? The churches and the missionary societies in Europe, alas, will be appallingly crippled for years to come, in prosecuting their efforts in India, by the immeasurable set-back of the present war. No one can ever imagine what an unprecedented disaster it has wrought in the work of evangelizing the world, which had begun to look so promising. Not only from the financial point of view, but from every other consideration as well, this is tragically true. More than ever, in the generation just ahead of us, the great bulk of the world-wide campaign will devolve upon the Christian people of America, and we Lutherans must accept

the challenge to get under our share of humanity's burden, which is always the great burden on the heart of our Lord.

### PORTRAITS ON NEXT PAGE

REV. C. P. TRANBERG, of East Germantown, Indiana, is a member of the Chicago Synod, which feels happy and proud to give a missionary to the foreign field. He attended the Weldner Institute, at Mulberry, Ind., and after his graduation at the Chicago Theological Seminary, he was called to the East Germantown parish, where he and his devoted wife are held in universal esteem.

REV. E. A. OLSON, Red Wing, Minn., was an honor man in the Rock Island institutions, both College and Seminary. His hearty response to the call from distant India will have a good effect on the under-graduates, and pave the way for others to follow.

MISS CHARLOTTE B. HOLLERBACH, of Chicago, was baptized and confirmed in St. Luke's Church, of that city, by Rev. M. E. Haberland, who rejoices to send her forth as a zenana worker, for the uplift of India's degraded womanhood.

REV. F. L. COLEMAN was born and reared in Old Salem Church, Lebanon, Pa. He is a graduate of Muhlenberg College, and the Theological Seminary, at Mt. Airy. His qualities of leadership were manifest throughout his student life. As president of the Father Heyer Missionary Society, and in other positions of influence among his comrades, he won a high place in their esteem, and will prove efficient in his chosen work.

**Whoso Would Save His  
Life Shall Lose It.  
Whoso Is Willing To  
Give His Life, For My  
Sake And The Gospel's  
Shall Keep It Unto The  
Life Eternal.**





PASTOR C. P. TRANBERG AND WIFE



PASTOR OLSON



PROFESSOR C. F. KUDER AND FAMILY

This company of seven Missionaries intended to start at once for India by the very first steamship on which they could secure passage, but the recent complications of the war make everything uncertain.



MISS HOLLERBACH



PASTOR COLEMAN

## Parson Plaintalk's Sermon on Tithing

"He's gone a little too far," said Mr. Closefist. "No preacher has a right to call me a robber, an' that's jest what Parson Plaintalk did this mornin'!" and Mr. Closefist brought his hand down hard with every word.

It was a warm Sunday and we was settin' in the grove enjoyin' the breeze an' eatin' lunch before the afternoon sermon. Some of the milder folks tried to persuade Mr. Closefist that he hadn't been called "robber" nor no other name, but he was too angry to listen to reason.

Parson Plaintalk had preached a powerful sermon from Malachi 3:10, an' Mr. Closefist an' some others was wonderfully stirred up by it. One man said he guessed he give a whole lot more'n his tenth, but did we s'pose he was goin' to keep two purses jest to prove it? Another said he had more calls on his purse than he had money, an' as he had to keep his old mother an' s'ister he knew he give a heap sight more'n his tenth.

I could scarcely hold my tongue at that, an' ain't sure yet that I was right in doin' it. Wish you'd a' known that mother of his'n. The wonder to me is that such a grand soul could be the mother of such a little, narrow-minded man as he is! To think of his countin' them two women that way! Every one there knowed them women had worked and scrimped an' denied themselves to raise him an' give him some schoolin'; an' after they had lost their home an' had to move to his'n, if ever any two women paid their way it was them. They saved him more dollars than he ever give 'em.

Next, Mr. Bray spoke up an' he said he could not afford to give a tenth—that it took all he could make to keep his large family. He said he'd often thought of them passages of Scripture, but he didn't believe God expected him to do more'n he was doin'.

Mr. No-all, with a wave of his hand, said it was past the time to stand up an' preach things that belonged to the old dispensation an' was abolished when Christ came an' showed us a better way.

Mrs. Closefist said, "Did you notice that the parson said we must give one-seventh of our time as well as one-tenth of our money? Don't many people give all their time? When a woman takes care of her house an' family an' does the sweepin' an' scrubbin' an' cookin' an' sewin', ain't she givin' all her time? Why,

it took all my spare time for a week to git the Irish crochet sewed to Mirandy's frock without countin' the time it took to make it."

Miss Tower said, "Did you notice how the preacher man insisted we was robbin' God of tithes an' offerin's, too, showin' He expected some of both?"

"Yes, Miss Tower, and he said the government taxed every man just the same without inquire whether he was rich or poor, and if you rent a house you have to pay what the owner asks, or leave it. Ought we not to use as good sense in our Christian life as we do in our business?"

It was Miss Thoroughgoing who had spoke. She was visitin' at Miss Tower's an' had heard the sermon. She was liked by all the people, an' bein' a stranger from the city they paid heed to her words.

She said, "I've been much interested in what you have said, and would like to give you a little of my experience. I have been tithing for years. It was a good while before I could believe it was not simply my duty, but more my privilege. At first, I had no regular income, and then was left alone to manage my affairs. I reasoned that as my income was so small, if anything went wrong I should not be able to get along, and I might be sick for a long time, and I decided the best thing for me to do was to take the best care I could of my income, and save as much as possible, in case there came that dreaded 'rainy day'. But, one day, I heard just such a sermon as we heard to-day, and I studied and prayed over the matter, until I was certain I knew what the Lord had said and meant. Good friends, may I tell you what I learned?"

"I thought I knew all about it, but was surprised to find that those old patriarchs practiced tithe-giving before the Mosaic law was given to the people. I found the duty of tithe-giving stood out all through the Bible as distinctly as the duty of prayer. The first mention of tithes I found in the fourteenth chapter of Genesis, where Abram was returning from the slaughter of the kings, and met Melchizedek, 'priest of the most high God,' and right there he stopped and gave tithes of all the spoils, because he knew one-tenth belonged to the Lord, so he handed it right over to His representative. You will remember that was

long before the Mosaic law had made tithe-paying obligatory.

"I found this duty mentioned in the first book of the Old Testament, and later on, specific commands on the subject are given, until we come to Malachi, the last book, where we find the text of the morning sermon, 'Will a man rob God?' That question was asked by God, not by man, and then God answered it saying, 'Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.'

"I studied the subject and prayed for light, for I did not think I could afford to give one-tenth of my small income. I, too, had my mother with me, but I could not look on her as in any way a charity, for I never can repay the love and tenderness she has lavished on me all my life.

"I could not understand any better in the end why God wanted one-seventh of my time and one-tenth of my money, claiming they belonged to Him, but I decided I would 'prove' Him as He had asked. When a dollar came

in I put ten cents into the Lord's box, and when it was only fifty cents, I put in five cents. Now and then a little present of money came also 'make an offering.' I found it was easier to put in ten cents out of a dollar than it was to drop in two dollars and fifty cents out of twenty-five dollars, so I knew my heart was not just right yet.

"There were times when I felt afraid to put in the tithe, for fear there would not be enough for the necessities, but then I remembered the Lord was to be my 'preferred creditor,' whose resources were boundless, and I would trust Him. He never has failed to honor my trust. Old accounts that had seemed hopeless were paid, and in dozens of ways his promises were fulfilled.

"Nothing ever made me feel quite so near the Lord as my tithe box, or rather His box that was in my care.

She stopped, and Mr. Closefiat said, "Let us pray."—REBEKAH DOWNRIGHT, in *Women's Missionary Friend*.



## The Sunday School



### 15 Minute Programs. Once a Month

BY MRS. T. W. KRETSCHMANN, PHILADELPHIA

#### September

Topic—*Messengers of the King*. Display Christian Conquest flag, of large size (red Latin cross on a white ground), as the banner under which the messengers carry the tidings of peace and good-will.

Scripture—*How the Messengers Should be Prepared*. Ephesians 6:16-17. Read in concert by boys' classes.

Hymn 198—"Who Is on the Lord's Side?"

I. ONE THOUSAND MILES WITH A MESSAGE. Leaflet in Junior Topics (2 cents each), distributed to school, and paragraphs read by classes in rotation.

II. FAREWELL TO KING'S MESSENGERS (see *Mission Worker*, page 35), read by a teacher of a girls' class.

2. Rev. H. M. Muhlenberg, a Messenger to the Home Field, read by a teacher of a boys' class. Display his portrait.

Hymn 197—"Uplift the Banner, Let it Float."

#### October

Topic—*Comrades From Other Lands*. Display the flags of the nations which have been pouring emigrants into our shores.

Scripture—*The Sending Out of the First Home Missionaries*. Matthew 11:5-20. Read alternately by Pastor and School.

Hymn 181—"Jesus, With Thy Church Abide."

I. FIVE MINUTE BLACK-BOARD TALK ON WHAT THE IMMIGRANT IS DOING FOR US. By the pastor. (See leaflet, "I am the Immigrant" and "Roses Red and Violets Blue," in *Monthly Topics*.)

II. CARING FOR SLOVAK CHILDREN. What we are doing for Lutheran Immigrants, illustrated leaflet (40 cents a hundred), distributed to School, and paragraphs read alternately by boys and girls.

III. A NEW HOME OF CHRIST LOVE. What the Immigrants are doing for themselves. Illustrated leaflet (60 cents a hundred), of

WHEN THE PROGRAMS ARE A REGULAR PART OF YOUR  
SUNDAY SCHOOL REGIME, NOTIFY THE CHAIR-  
MAN OF JUNIOR WORK IN YOUR CONFERENCE SOCIETY.

the Magyar Lutheran Orphanage at Cleveland, distributed to School, and paragraphs read alternately with leader.

Hymn 282—"I'm hut a Stranger Here."

#### November

Topic—*The Inner Mission.* Draw on blackboard three concentric circles of good size, marking them Inner Missions, Home Missions, Foreign Missions, respectively.

Scripture—*The Poor and Needy Whom we are to Help.* Luke 14:12-24. Read in concert by girls' classes.

Hymn 230—"Rest of the Weary, Joy of the Sad."

I. IS THE INNER MISSION REAL MISSIONARY WORK? (See *Monthly Topics*.) Let the leader illustrate by explaining circles on blackboard, telling that Inner Missions is caring for those right around us, who need our help, e.g., establishing Hospices, Hospitals, Homes for Aged, Orphans, Destitute Children and Seamen, Settlements, and visiting the poor and those in sickness and prison.

II. HOW A MISSIONARY ARRESTED A BURGLAR. A picture of Inner Mission work in New York City, told by a member of the Women's Missionary Society.

Hymn 196—"Christ for the World We Sing."

#### HOW SHALL WE INAUGURATE MISSIONARY PROGRAMS IN OUR SCHOOLS?

When we consider that members of Civic Clubs in various cities in our land are encouraged to visit our public schools, to give instruction in good citizenship to the rising generation, we realize that the members of our Missionary Societies might profitably visit our Sunday Schools and bring the great cause of Missions to the attention of the children of the Church.

The woman of the Missionary Society who feels the impulse to engage in this good work, should first consult her pastor. A talk with him will ensure his interest and co-operation, which are vital to the success of the programs. With his approbation, the superintendent and teachers may be approached and the appointment of a Missionary Committee suggested. The pastor and superintendent should be, at least, advisory members of this committee, and a member of the Women's Missionary Society will render valuable service, as she can bring the results of the monthly study of missions in her society. The chairman should be one whose enthusiasm will not wane and who will have

the ability necessary to put the programs into execution.

With earnest prayer, programs of compelling interest should be planned, occupying at least five minutes. A leaflet, preferably illustrated, in the hands of each pupil arouses the interest of the most indifferent scholar, and may be carried home to continue its missionary work.

"Marble and granite are perishable monuments, and their inscriptions may be seldom read. Carve your name on human hearts; they alone are immortal."—*Theodore L. Cuyler*.

#### Unveiling of Muhlenberg Portrait

BY MRS. IRA V. FRANKENFIELD



An active, wide-awake Junior Society, whose motto is, "Ecclesia Plantanda" (The Church must be Planted), decided to present a portrait of our Lutheran hero, Henry Melchior Muhlenberg, to the Bible School during the Reformation season.

[This is a suggestion for next month.—Editor.]

The presentation was made at a service which immediately followed the Bible School in the afternoon.

An interesting program, consisting of recitations and dialogues in harmony with the season had been arranged. The life of Muhlenberg, by Mrs. Kopenhaver, was told by a group of twelve boys and girls. At the close of the services this eight-page pamphlet was distributed as souvenirs.

Another very interesting number on the program was a dialogue, "Ecclesia Plantanda" (see *Missionary Exercises and Recitations*), in which flags of the various nations were used.

The president of the society gave the presentation address, emphasizing our heritage and resulting responsibilities. At the close of the address, he drew aside the drapery of Lutheran colors and permitted us to gaze upon our hero's portrait, above which floated the flags of Germany and America.

[The material here referred to can be ordered from our Literature Headquarters. Beautiful steel-plate portrait, suitable for framing, 75 cents prepaid. Eight-page leaflet "Life of Muhlenberg," 75 cents per 100. "Missionary Exercises and Recitations," 25 cents, prepaid.]



THIS IS NOT AN ARTIST'S DREAM, BUT A REAL CHILD, ALREADY A LIFE-MEMBER OF OUR FEDERATION

## A Fascinating Theme For Our Mission Study

### The Child in the Midst

Come sit in a circle, and let us consider what you are going to plan for your Mission Study Class this next winter. Some of you belong to small organizations and some to large. Some represent a membership which likes real study just for the pleasure of it; others, one which studies only under protest.

Despite these diverse requirements, the text-book for united missionary study this coming winter sets forth a subject of interest to all—the little child. Young women who are mothers or aunts, teachers, kindergartners or social workers; girls who are older sisters or who rejoice in the little children of their acquaintance may each one be appealed to on this score. The first step for you program makers, therefore, is to send us 36 cents (paper), or 58 cents (cloth), for a copy of *The Child in the Midst*, and settle down to an examination thereof.

Now, whom have you in your society. Young mothers? The book is written primarily for mothers, and your material is only limited by your time if you are dealing with them. But you must supplement it with constant reference to the exact work which those mothers are now doing for the mothers and children of the Orient through the missionaries whose vicarious gifts and prayer make possible.

Or, perhaps, there are no mothers in your group, but young unmarried teachers and business women and stay-at-home girls? Then you will need to readjust your emphasis, leaving out much of the "mother" side and focusing thought upon the child. Few of such a membership but will know or will be interested to know what the United States offers to childhood. Place in strong relief against the hospitals, the schools for defectives, the playgrounds, the mother's association, the federal children's bureau, the rising standards set by child labor laws, the libraries, the marvelous



THESE TOO ARE REAL CHILDREN IN OUR INDIA FIELD. ONLY ONE OUT OF THREE CHILDREN IN INDIA OR JAPAN EVER HAS A CHANCE TO HEAR ABOUT JESUS

HOW VASTLY WE MUST BEGIN WITH THE CHILDREN.

system of public schools—place in relief against these just what the countries of the East possess, for the cure and development of their children. Point out what such conditions inevitably mean in terms of the lives of children, and then establish the personal connection between the individuals in your society and the work which is changing such conditions.

Or the girls in your group are younger, not yet awake to problems of environment and education, nor to the multiform service which every Christian country gives its children? Yet they know and love individual children. For such girls leave out the motherhood side, leave out the "problems" and the generalities, merely suggest the contrast. Create in their minds the image of little children in India and Japan and China. Tuck into your programs little demonstrations, and as many pictures as you can.

And as you are working with these young women and girls, keep before you the thought that from among them, or from groups like them, must come the teachers and the nurses and the doctors and the home makers whose lives on the foreign field will do more than anything else to secure for little children, the world over, that loving care which is due them. Perhaps this year's study in your society will open up a wider field of service for some girl, will give her impulse to put her life where it will count for most, among the children whom Christ wants in his kingdom. Perhaps your program making will be God's instruments for ends greater than you dare dream of.—Adapted from "Life and Light."

## Morning Glories

BY MARGARET SHEBACH

Sing a song of children—  
Their's and your's and mine,  
Just like morning-glories  
Blooming on a vine.

As the great sun carries  
Morning 'round the world,  
See the spreading blossoms  
Everywhere unfurled!

Tiny green umbrellas  
Rolled up tight and true,  
Open fairy sunshades  
White and pink and blue.

And wherever blossoms  
Smile to greet the light,  
So do children's faces,  
Yellow, brown or white.

Ere the sun goes climbing  
Up the steps of noon,  
Tend your morning-glories—  
For they fade so soon!

Other blossoms flourish  
In the glare of day;  
These are shy and tender—  
Soon they fall away.

All the roving fancies,  
All the childish mirth,  
All the dreams and visions  
Peopling sky and earth.

All the high ambitions,  
All the hopes than burn—  
Shall we let them vanish  
Never to return?

Tend your morning-glories  
While the day is new;  
God has granted Eden  
Once again to you!

[A class poem written for Mrs. E. C. Cronk's Junior Methods Group at the close of the Gettysburg Summer School, August 3, 1914.]

## A Circulating Library

Plan for a circulating library of missionary books. Buy the books carefully. Choose them with your individual women in mind. Induce each woman to contribute ten cents to start the fund. Charge a nominal fee of five cents per week, and thus swell the fund to purchase new books from time to time.

Don't limit the circulation to your Society. There are day-school teachers, who for the sake of their pupils, would be glad to welcome a bright, stirring missionary story. There isn't a boy or girl in your Sunday School who would not be thrilled by the fascinating tale of "Livingstone, the Pathfinder." If they be started on it by an interested teacher.

"Enlisting the Unenlisted" is our monthly program theme for September. Just suppose

every Society using our programs, had gotten a copy of Mrs. Raymond's book, "The King's Business," recommended in the January program, and that book had been read and circulated, then its chapters discussed? What new and effective plans for reaching the uninterested would be put into operation this Fall? Lack of interest always results from lack of knowledge.

Our own Lutheran headquarters are established for the very purpose of counselling and we are at all times freely at your disposal to help solve your problems and further your advance. Please feel perfectly free to write us on all questions of details. We are happy to further missionary education in every way possible.



## From Department Chairmen



### Memorials and Life Memberships

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



MRS. ELMIRA L. SCHORTZ  
NAZARETH PA.  
1856-1912



HENRY KUNTZ  
SLATINGTON, PA.  
1830-1905

With this issue of the *MISSION WORKER*, we again enter upon the season of activity in all secular and religious lines of work. Our Life Membership Department has received seventeen accessions to its Honor Roll during the three summer months of comparative inactivity just passed. This is a welcome evidence that interest in this particular phase of our efforts has not abated to any considerable extent. It is our confident hope that when our Societies, with renewed zeal and consecration, take up again the aggressive extension of the Kingdom, this department will continue to receive support and encouragement. Only thus can we assist materially in furthering the educational and inspirational lines of our work.

Two Memorials have been added, those of Mr. Henry Kuntz and Mrs. Elmira L. Schortz. Mr. Kuntz was one of the pioneer slate operators of Slatington, Pa., a charter member of St. John's Church, one of its foremost workers, its most liberal supporter, and a genuine friend of Home and Foreign Missions. His memory has been honored by his daughter, Mrs. Kate H. Grosh, of Christ Church, Allentown.

Mrs. Elmira L. Schortz is memorialized by Mrs. John Henry Miller, of Holy Communion

Church, Harrisburg, Pa., who sends the following appreciation: "She was called away December 22, 1912, after a rather brief illness, during which she anticipated the end with calmness and peace. At that time she was president of St. John's Society, which she helped to organize. Being an active and faithful member of the Church, she upheld the pure doctrine and staunchly supported the pastors. In a quiet and unostentatious way she did many deeds of kindness, which those who loved her can never forget. Her body rests by the side of her husband, in Hope Cemetery, Hecktown, but the deeds that she did live after her.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labor, and their works do follow them."

Fifteen Life Members welcomed to the Honor Roll are as follows: Mrs. Caroline L. Grant, Reading; Mrs. Mary S. Crome, Trevorton; the Women's Societies of Riverside, Ont. and Tinicum, Pa.; the Mission Band of Trinity Church, Lehighton.

Two pastors have been honored by their Missionary Societies: Rev. H. C. Kline, Bethlehem, and Rev. H. F. J. Seneker, Pottstown.

At the biennial convention of the Pennsylvania Synodical, four Deaconesses of the Philadelphia Motherhouse were presented with Life Memberships by Mrs. W. P. M. Braun, who has so liberally supported this department. These are Sisters Julia Mergner, Margaret Schneder, Elsie Dodenhoff and Marie Koch.

Mrs. Martha R. Ackerman's membership comes as an appreciation from Grace Mission Workers, Allentown.

Two children join our list of youthful members: Carl D. Freibely, presented by his parents, Mr. and Mrs. C. D. Freibely, of St. Peter's Church, South Bethlehem; and Otto John Behrens, presented by his grandfather, Mr. O. J. Behrens, of St. John's Church, Wilkes-Barre.



The latest Life Member to be received is Dr. Henry Melchior Muhlenberg Richards, of Lebanon, a great-grandson of the illustrious missionary hero, of whom he is a namesake. His father was Rev. John Wm. Richards, and he himself has faithfully served both his Country and his Church, being active in the United States Army during the Civil War, and serving eleven years in the United States Navy, in this latter capacity during the Spanish-American War. In his church relations he was the efficient superintendent of Trinity Sunday School, Reading, for twenty-one years. On his removal to Lebanon, he became one of the charter members of St. James' Church, and has been superintendent of its Bible School for eleven years, and is also a member of its Council. His Membership was presented by the Bible School as a birthday gift, August 16, 1914.

#### 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	Trevorton, Pa.
Mrs. Carolina Zuber	Trevorton, Pa.
Rev. W. F. Ulery	Greensburg, Pa.
Mr. Wm. Z. Sener	Lancaster, Pa.
Mrs. S. T. Highland	Amanda, O.
Mrs. Mary M. Eisenhard	Allentown, Pa.
Mrs. Margaret C. Heintz	Philadelphia
Rev. Joseph A. Seiss, LL.D.	Philadelphia
Rev. Samuel Laird, D.D.	Philadelphia
Missionary, C. F. Heyer	India
Mr. Henry Kuntz	Slatington, Pa.
Mrs. Elmira L. Schortz	Nazareth, Pa.

#### 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	Red Cross, Pa.
Ernest Theodore Herman Bachman	Philadelphia
Baby Mary Stanton Baldwin	Rochester, Pa.
Miss Henrietta Bartholomew	Pittsburgh, Pa.
Mrs. Grace William Kohler	Catsauqua, Pa.
Junior M. S. of Salem Church	Elizabethville, Pa.
Mrs. Wm. H. Zinser	Germantown, Pa.
Mrs. Milton Latshaw	Spring City, Pa.
Mrs. E. M. Potts	Toledo, O.
W. M. S. of Zion Church	Kratzerville, Pa.
W. M. S. of St. Luke's Church	Philadelphia
Miss Cora V. Reap	Tinicum, Pa.
Mrs. I. B. Kurtz	Pottstown, Pa.
W. M. S. Transfiguration	Pottstown, Pa.
W. M. S. of the Norristown Conf.	Pennsylvania
Mrs. J. K. Weaver	Norristown, Pa.
Mrs. A. T. Baker	Zanesville, O.
Mrs. J. L. Miller	Youngstown, Pa.
Mrs. E. R. Cassaday	Philadelphia
Frederick Wayne Ashbaugh	Leechburg, Pa.
Luther Pfeil Bender	Scranton, Pa.
Miss Anna Creter	Wilkes-Barre, Pa.
Mrs. S. G. Weiskotten	Brooklyn, N. Y.
Mrs. 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.

Mrs. 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, O.
Mrs. F. W. H. Becker	Buffalo, N. Y.
Mrs. G. Schmogrow	Pomeroy, O.
St. Paul's Society	Toronto, Can.
Friede Marie Ludolph	Toronto, Can.
First Church Society	Selinsgrove, Pa.
Paul Emory Roberts	Sheeder, Pa.
Miss Jennie B. Hildebrand	Butler, Pa.
Mrs. Caroline L. Grant	Reading, Pa.
Mrs. Martha R. Ackerman	Bethlehem, Pa.
Rev. H. C. Kline	Bethlehem, Pa.
Sister Julia Mergner	Philadelphia
Sister Margaret Schneder	Philadelphia
Sister Elsie Dudenhoff	Philadelphia
Sister Marie Koch	Philadelphia
L. A. & M. Soc., St. John's Church	Riverside, Ont.
W. M. S. Christ Church	Tinicum, Pa.
Rev. H. F. J. Seneker	Pottstown, Pa.
Carl D. Friebele	S. Bethlehem, Pa.
Trinity Mission Band	Lehigh, Pa.
Otto John Behrens	Wilkes-Barre, Pa.
Mrs. Mary S. Crome	Trevorton, Pa.
Dr. H. M. M. Richards	Lebanon, Pa.



DR. BETTY E. NILSSON, WHOSE FURLOUGH ENDS WITH  
THE CLOSE OF THIS YEAR

THIS WORK OF MISSIONS IS THE BIGGEST, THE MOST FAR-REACHING, MOST DIVINE  
TASK THAT CONFRONTS THE TWENTIETH-CENTURY MORTAL.

## New Mission Study Classes this Fall

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

The Summer Schools have given information and enthusiasm to many of our young women. Many others who have not been so fortunate as to attend Mt. Gretna, Greenville, or other schools, have still had vacation rest, and now return with new zest and courage to the work in hand. May God bless the work and the workers! It is certain that many new Mission Study Classes will now be forming. Have you had one in your church? Then have about seven more this year. Have you had several? Then have twice as many now. The spirit of Missions seems to crystalize first into an ardent desire to "go and tell" somebody else. The woman who knows about world needs, and is not willing to pass on her knowledge, is not only not a normal Christian, she is behind the times. The woman who faces the work of class leadership, however difficult, with courage and eager gladness, will be in line of advance with scores of other women, and she will have her reward.

Especially does the work appeal to those who have had some training at the Summer Schools. They should organize circles for leaders at once, and have them prepared, after the holidays, to gather classes of their own, and make interesting and profitable courses of study for them. But the work also appeals to the earnest woman who has not been able to take any special preparation. She can do it without schooling, if she only wants to, and is determined. The purpose of the class, i.e., the training of leaders, need not be made so much of as to frighten away the more timid members of the church. The study of one good book, like "The Child in the Midst," will, of itself, make the members of the class want to take other classes and go through the book again with them. The fire and fervor of the book itself is contagious, and will catch the class. All the members will want to be leaders and most of them will be fit for it, when they have finished such a book. Not one of the deservedly popular United Mission Study textbooks has struck a more appealing and compelling note than Mrs. Mary Schaeffer Labaree's "Child in the Midst," the book we recommend for special study this fall. The classes that study it, and the individuals who read it, are to be envied, and they will be hard-hearted, indeed, if they are not filled with longing to

do more to relieve and save the little children of the world, who are to be the men and women of to-morrow. "In many lands, even in our own, children are neglected, abused, untrained and become prematurely old or abnormally wicked, but everywhere their natures and their needs are the same. With spiritual nurture, good parentage, careful training, wholesome surroundings, they develop into strong men and women. With the lack of these, they are stunted and deformed, physically, mentally and spiritually." What is more fitting than that Christian women should set themselves to better the condition of all the children in the world, and to tell them of the children's friend, Jesus? Mission Study Classes are the very best organized effort toward such betterment.

After autumn study, in every parish in the great Lutheran Church of America, there should arise winter classes, with the previous students as leaders. Someone says, "Thrust our your leaders to service." As a matter of fact, their own ardent love and sense of duty will have become so quickened that they will thrust themselves out into service. You have watched the buds swelling on every tree and shrub in the spring. The warm sun calls to their hidden life, and, fed by earth, the gently added power from within causes them to unfold to beauty and fragrance and use. So, when the Son of Righteousness calls to our hearts, the strength given them by knowledge of heathen needs, at home and abroad, will force our lives to develop into symmetry and nobleness of service for others.

### REST BUNGALOWS FOR OUR OVER- WORKED MISSIONARIES

The Board of Foreign Missions is sending money for the Harpater Memorial Bungalow, or Rest House in the Koto-girl hills, as fast as it comes to hand. The missionaries at home on furlough and those on the field agree in warmest praise of the plans and are eager to have the relief afforded by a home of their own in the life-giving hills during the torrid season. If each Synod of our home body may be represented in the generous gift by some contribution, it will seem a happy circumstance. Many individuals also are contributing. Summer heat at home seems to remind of the

more intense heat that must be borne by our missionaries, and vacation days for ourselves turn our minds to rest in mountain air for those we have sent to do our work on foreign fields. The matter calls insistently to our Fall meetings of synodical and conference societies.

## Open Letter on Home Missions

DEAR CO-WORKERS FOR HOME MISSIONS:

Shortly after this magazine reaches you, the Executive Committee of our General Council Society will meet in Rochester, N. Y., to discuss plans for the good of our varied missionary interests. All the different departments will be expected to report regarding the progress of the work. Hence this "open letter" to all Home Mission Committees—Synodical, Conference and local. It will be necessary for me to know how the little envelopes have been working. Whether they were sent out promptly, and whether a goodly number have been returned, or are likely to be returned soon? It is also important that I should know, approximately, what amounts have been received from these envelopes during the time since the beginning of Lent, 1914.

We want to raise our full \$10,000 by the time our General Council Society meets for its 1915 biennial convention. Unless we know how much we have already done towards raising this money, we cannot intelligently report at this fall meeting of the Executive Committee.

"The spirit of Home Missions puts new life into the individual congregation; it vitalizes the Synodical body; it aids in the development of every other benevolent agency of the Church." As soon as this letter meets your eye, please start the "machinery" that will bring in the information desired before October 1st.

Kindly note the change in address of the chairman.

Cordially yours for Home Missions,  
MRS. GEORGE H. SCHUR,  
Zellenople, Pa.

## Value of Statistics

BY MRS. FRANK E. JENSEN, STATISTICAL SECRETARY

The department of the statistics of the General Council Women's Missionary Society must develop along with the other departments. It can be called the "Bureau of Information," because when all other reports are laid aside, information on past endeavors can always be secured from the statistical reports of past

years. Therefore, according to the resolution adopted by the General Council Society, at Toledo, Ohio, September 16, 1913, new statistical blanks, covering all departments of our mission work, have been sent to the Synodical societies for distribution to their Conference and local societies. These blanks should be returned through the same channel for the report of the General Council Society.

Almost two thousand new statistical blanks have been sent to all Synodical secretaries in the General Council Society, and will come into the hands of the congregational societies, where they are to receive the careful attention of the local officers.

This blank represents the *financial objective or budget* for the entire General Council Society, including all departments and all objects of mission work approved by the General Council Society. This, in itself, makes the blank very important and calls for careful study and perusal by the society, as well as the officer who is to insert in the blank, the results (expressed in dollars and cents), of the local society. The purpose and plan of the General Council Society is to stimulate interest and enthusiasm in all missionary endeavors and educate all who come within its bounds, in the great cause of Missions.

Adequate programs of missionary education for the local societies include work for every person in the congregation—boys, girls, young men and women, adults of every age.

Therefore, through statistics of the General Council Society, come the reports of the work done in all parts of our branch of the Lutheran Church, and through the use of these gathered statistics the missionary activities of the societies affiliated with the General Council Society are made more real.

After careful study and perusal of the report of each local society, and then of the Conference and Synodical societies, up to the biennial report of the General Council Society, a missionary atmosphere is created, that must have an invigorating and energizing effect.

Some Mission Boards have instituted a "Station Plan," or a "Parish at Home and Abroad," and assigned a missionary to correspond with the far ends of the Church, thereby bringing the local churches in contact with the various fields of labor. May not the statistical blank serve well as a correspondent, bringing the endeavors and work of the sister synods to each one affiliated in the Federation? In no better way can the numerical strength, the

financial results, and the broad outlook of the world field, which our women have, be brought to the attention of the whole Protestant Church.

For the information of the officers who are responsible for the sending of reports, attention is called to the time when the reports should be received by the Synodical secretaries.

On July 1st, all local societies should have reported to the Conference secretaries, who will send the Conference report to the Synodical secretaries, and all synodical secretaries will please send in their reports to the office of the General Council Statistical Secretary not later than September 1, 1914.



## Our Recent Conventions



### Miss Mellander's Itinerary

This summer has been a regular mission-study-season. In June it was my privilege to attend the women's convention of the Chicago Synod, held in South Bend, Ind., where much inspiring work was accomplished in the two days. Thence to Sycamore, Ill., where women of the Augustana Synod came from the Atlantic and Pacific coasts. One of the memorable features was the presence of so many missionaries, among them Dr. Betty Nilsson, and I had the pleasure of renewing and strengthening an old friendship.

Then Rev. Larson had just returned from India, with fresh tidings from that field. Dr. Wm. Friberg, from China, and the five young men (also the young women, who have since become their helpmates, and who will leave for that country this month), brought the work in that distant land nearer to us than ever before. Never shall we forget the closing session of the Synod, when these five young men were dedicated to the work in China, and one for India. It was a fitting climax for this missionary gathering.

With a few days intermission, in which to repack a suit-case, a trip was made northward to Ontario. The Synod of Central Canada was held in Berlin, and in connection with it the annual meeting of the Woman's Missionary Society. The very first evening a fitting welcome was given by the chimes of one of the Lutheran Churches, pealing it out over the city.

In the splendid one day's session, the consecrated women took active part in the proceedings. Coming, as many of them did, from mission congregations, where each Church had its own load to carry, it was wonderful to see

the keen interest they took in all phases of the General Council's work, at home and abroad. Their hearts were big enough for both. This was a characteristic noted throughout the visit among the Churches of this Synod. These congregations, after worshipping for some time in vacant stores, in upper rooms, or in residences, now had their own sanctuaries and their parsonages. This meant, in consequence, their expense funds and their indebtedness for property. But no matter how small the flock, they took part in all the work of the Church at large, and did their full share. Their neat and churchly places of worship were also an inspiration, and mean much for the future of the Lutheran Church in Canada. Of course we all visited the new seminary at Waterloo, and found it a homelike and substantial building in a beautiful location. When the plans can be fully carried out, it will surely be one of the splendid institutions of our Church on this continent.

Then, too, there were object lessons to learn from our Canadian fellow-Americans in the Province of Ontario. The beautiful reverence of their calm, quiet observing of the Lord's Day, and their thorough enforcement of the laws, are truly worthy of imitation, and the interesting cities where our good Lutheran men and women are coming to the front, shall not be forgotten. Even as to the Roman Catholic Province, my seeing some of the conditions in Quebec impressed it upon me more forcibly than ever that our Church has a mission here. The day will come when the Lutherans of Canada and the States will have to join hands and take the stand they did in the days of the Reformation, to preserve and guard the pure Gospel on our continent and in our hemisphere.

Most of this has been written seated by the side of a country road in Nebraska, waiting for the rural mail man. Now that the time is up, I must close. A hearty thank you to all who have so kindly and generously shown an interest in our work in Porto Rico.

MAY C. MELLANDER, Swedenburg, Neb.

#### OUR SISTERS OF THE PACIFIC SYNODICAL

The General Council women on the Pacific coast feel so far removed as to be out of quickening touch with our women's organized work.

While Miss Welkotten and I were at Bellingham, Wash., attending the women's convention of the Pacific Synod, the delegates expressed to us their gratitude time and time again for our presence and encouragement. This made me feel that the General Council Society, ought, if possible, send a representative, as an official visitor to such isolated societies. Of course, the traveling expenses would be great, but if you had seen the heartiness of our welcome, you would believe that the money was well expended.

Mrs. M. JULIA HARPER, Los Angeles, Cal.

#### NOVA SCOTIA SYNOD

A well-attended convention of the Women's Missionary Society of the Nova Scotia Synod was held June 20th. The interesting reports showed progress. Emphasis was laid on the need for mission work to be opened up at Halifax.

#### CHICAGO SYNODICAL CONVENTION

At the sixth convention, held June 2d and 3d, in South Bend, Ind., seventeen societies were represented by thirty delegates. Five new societies were received into membership; \$413.05 were received during the year, of which \$236.50 were for Foreign Missions, \$175.00 for Home, \$75.00 for Porto Rico, and \$35.00 for

Church Extension. The following pledges were made for the coming year: Foreign, \$250.00; Home, \$200.00; Porto Rico, \$100.00; Kotogiri Rest House, \$100.00; Church Extension, \$60.00. The month when the Slav work is studied, an offering is to be taken for this cause. Two Life Memberships were received during the year. Papers on "Woman's Share in the King's Business," by Mrs. A. Ramsey, and "The Need of System and Cooperation," by Mrs. F. M. Runyan, were read at the afternoon sessions. The South Bend Society also demonstrated "How not to do it," followed by the "Proper and effective way," by Mrs. A. H. Arbaugh. Miss May Mellander spoke on her work in Porto Rico on Tuesday evening, and Dr. Betty Nilsson presented India's needs on Wednesday evening. A new Constitution was considered and adopted. The next convention will be held in Elgin, Ill.—Mrs. J. H. Kassa, *Recording Sec'y.*

#### CANADA SYNODICAL

The Canada Synodical Society held its sixth annual convention June 25th. Four new societies were received into membership, viz: The Woman's Missionary Society of St. John's Church, Waterloo; the Young Ladies' Missionary Society, St. Paul's, Toronto; the Junior Mission Band, St. Paul's, Toronto; the Woman's Missionary Society of St. Matthew's, Welland. Contributions for the year amounted to \$694.67.

It was decided to assist the Ladies' Seminary Auxiliary in the effort to raise the \$2,000 for the \$30,000 new dormitory at the Seminary.

St. Peter's Society, Toronto, took out a Memorial Membership for the late Mrs. C. J. Lucas, and a Life Membership for Missionary C. F. Kuder. Mr. and Mrs. C. Ludolf presented one to their little daughter, Frieda Marie. Two societies took Memberships: St. John's, Riverside, and St. Paul's, Toronto.

#### CONVENTION DATES

- October 1.—Executive Committee, General Council Society, Rochester, N. Y.
- October—First week: Eastern Conference (N. W.), Epiphany, Milwaukee.
- October 7-8.—Central Conference (N. W.), Reformation, St. Paul.
- October 13-15.—Ohio Synodical, Versailles, Ohio.
- October 14-15.—Danville Conference, St. Mark's, Williamsport.
- October 15.—Pittsburgh Conference, Mt. Zion, N. S. Pittsburgh.
- October —Pottsville Conference.
- October 19-21.—Western Conference (Ohio Synod), St. John's, Martin's Ferry, Ohio.
- October 21.—Ridgway Conference (Pittsburgh Synod), Renovo, Pa.
- October 22.—Lancaster Conference, Shiremanstown, Pa.
- October 29.—Norristown Conference, St. Peter's, North Wales, Pa.
- October 30.—Pittsburgh Synodical, Butler, Pa.
- November 5.—Eastern Conference (N. Y. & N. E.), Holy Trinity, New York.
- November 12.—Philadelphia Conference, Bethlehem Church, 30th and Diamond Sts.

WHY DOES NOT THIS LIST COVER TWO PAGES INSTEAD OF ONE? HOW QUICKLY IT COULD BE DONE, IF OUR WOMEN WOULD GET BUSY!



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Pottstown, Transfiguration	116	Bellevue, Pa., Emanuel	27
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## Announcement From India

In a personal letter to the editor, written in the most happy-hearted vein, by her intimate friend, Dr. Amy B. Rohrer, of the Rajahmundry Hospital, she joyously sends the news, which will come as a surprise to many readers, of her engagement to become the bride of Pastor A. F. A. Neudoerffer, who enlisted for the India field two years ago. An interesting coincidence is the fact that his brother, Pastor E. Neudoerffer, Jr., who is in charge of the Bhilmawaram District, married another medical missionary, Dr. Julia Van Der Veer, who likewise was a physician to the women and children of our Telugu country, and whom many of our women met in Lancaster, Pa., when we organized our General Council Federation.

Our warmest congratulations have been sent to Dr. Rohrer and Pastor Neudoerffer,

and yours are now in order. Address them in care of the Lutheran Hospital, Rajahmundry, India. None of us can possibly measure the salutary influence which will go out from that new Christian home, as a pervasive leavening force amid the surrounding heathenism. We may be very sure, also, that Dr. Rohrer, as Mrs. Neudoerffer, will never lose her intense interest in the noble work of the Rajahmundry Hospital, to which she has devoted such untiring energy and such wonderful skill.

## English Lutheranism in the Northwest

Since this is the issue of the *Mission Worker* which is annually devoted to our Church's work of Home Missions in America, as appropriate to next month's Festival of the Reformation, special attention is hereby called to Dr. Traher's new book, just off the press, on "English Lutheranism in the North West." As an experienced pioneer in that strategic section of our country, he has a story to tell, and a policy to outline, which the Church can well afford to heed. The price is only a dollar, postpaid. Make note of all the other new books which our Literature Headquarters is handling, as advertised in this number.



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## PITTSBURGH CONFERENCE

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## PACIFIC SYNOD—Organized 1908

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## NOVA SCOTIA—Organized June, 1912

*Pres.*—Miss O. E. Conard. *Vice-President*—Mrs. W. E. Buchholtz, Bridgewater. *Rec. Sec.*—Mrs. W. N. Weaver, Lunenburg. *Cor. Sec.*—Miss Etta Smeltzer, Mahone Bay. *Treas.*—Miss Ida Wentzell.