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Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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

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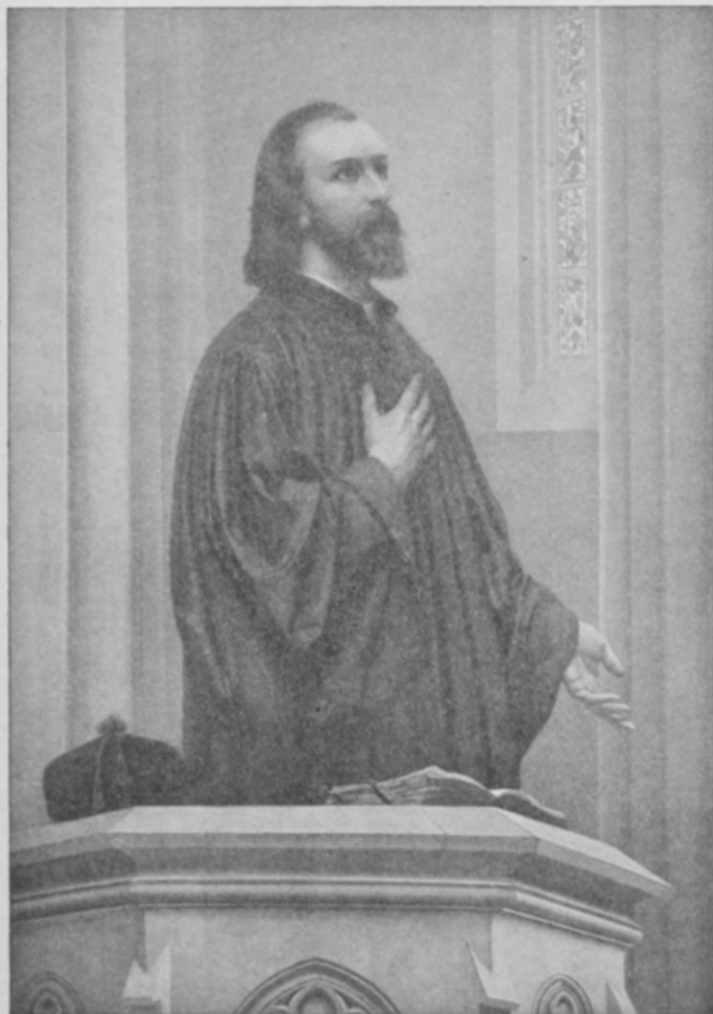
World-Famous Historic Events



A Martyrdom Not Forgotten After 500 Years

FORERUNNER OF THE REFORMATION BURNED AT THE STAKE IN 1415

BY REV. KENNETH DEXTER MILLER, NEW YORK CITY



Next month, July 6, 1915, will mark the five hundredth anniversary of the martyrdom of John Huss. He pursued his studies at the University of Prague, which at that time was one of the leading seats of learning in Europe, and afterward became President of the Theological Faculty. His marvelous eloquence as a preacher attracted widespread attention from the first, and he soon became one of the most popular characters in the city, and his fame spread throughout the whole of the kingdom of Bohemia. His zealous labors for righteousness in religion, and his burning and fearless condemnation of the corrupt practices of the Church of Rome and her priests, soon brought down upon his head the bitter hatred of the ecclesiastical authorities. The prelates rightly felt that John Huss must be disposed of, before they would be able to pursue their infamies in security. The charge of heresy was the weapon they chose, and a very effective one it proved. The writings of John Wycliffe had already been condemned by the Church, and Huss was charged with adopting the teachings of Wycliffe. His excommunication was followed by a summons to appear before the Council of Constance. On account of the great popularity of Huss among the people, the Emperor Sigismund gave Huss

JOHN HUSS PREACHING IN THE PRAGUE UNIVERSITY PULPIT

Rome's
Open
Public
Boast
That She
Never
Changes
Is A
Daring
Fatal
Self-In-
dictment

In the
Light
Of Such
Historic
Events
As This,
Oh that
America
Would
Lay the
Warning
To Heart



The Sacramental cup was first placed into and then taken out of his hands with the words, "We take from thee, condemned Judas, the cup of salvation." A cap painted over with devils was placed on his head with the inscription, "Arch-heretic," the officiating Bishops exclaiming, "Now we devote thee to the infernal devils." Then he was chained by the neck to the stake, and the faggots were piled round his body. When the smoke and flame of the kindled fire encircled the victim, he was heard singing with a loud voice, "Jesus, Son of the living God, have mercy upon me." As he was beginning to repeat these words for the third time, his voice was stifled by the wind driving the conflagration in upon him. Still the lips were moving in prayer. The calm bearing of dauntless confessor of Christ was maintained to the last.

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an imperial safe-conduct, but the pliant, nerveless Council, under the leadership of the notorious Pope John XXIII, clapped Huss into prison and proceeded to condemn him to death without a hearing, Sigismund raising not a finger in protest. John Huss was burned at the stake on July 6, 1415, professing to the last his innocence of the charges brought against him, and committing his soul to the Master whom he had served so fearlessly and faithfully.

But the influence of Huss was not at an end. Infuriated by the unjust and despotic action of the Council, and inspired by the example of their national martyr, the Bohemian people soon broke out into open rebellion against the Church of Rome. This movement took definite shape in the religious sect known originally as the Bohemian Brethren, and later as the Moravian Brethren. So determined were they in their stand for religious liberty, that the whole force of Catholic Europe was necessary to break their strength. Many thousands betook themselves to foreign lands rather than renounce their faith, but their zeal never flagged, and many a land, our own among them, has felt the influence of these inspired followers of Huss, the Moravian Brethren.

John Huss was a prophet who lived before his time. The world was not yet ready for his message of religious freedom. Luther took up the weapon that Huss had used in vain, and Luther was successful, for then the time was ripe for a Reformation. But it was not in vain that Huss laid down his life. He was one of those who prepared the way for the coming of Protestantism. His was a voice crying in the wilderness, but that voice struck a responsive chord in the hearts of his countrymen, and the spell of his life, work and death is upon them until this day. There are over six millions of people in whom the spirit of John Huss still lives as the greatest force in their national life.

What Washington means to Americans, what Luther means to the Germans, what Tolstoi means to the Russians, what Garibaldi means to the Italians, all this does John Huss mean to the Bohemians.

Only to a comparatively small part of the people, however, does his work as a religious reformer command the first place. For the sad truth of the matter is that among the descendants of Huss, there is but a small number who are true to their religious heritage. The Anti-Reformation was more deadly in its effect in Bohemia than anywhere else in Europe, and to-day but two per cent. of the people are of the Protestant faith, the rest being adherents of the Church at Rome. Lately there has arisen among the Bohemians, both in Europe and in the United States, a very strong atheistic tendency which is more than a "Los von Rom" movement, in that it carries its adherents not only away from the Catholic Church but away from all churches. And so we are face to face with the spectacle of Bohemia, the earliest champion of religious liberty, having to-day the most highly organized and effective atheistic movement in the world. There are over 500,000 Bohemians in this country, and fully forty-five per cent. are out and out atheists. If they are to have their way, the celebration of the Huss year will have no religious aspect whatsoever, but will be merely the honoring of the memory of a great national hero.

Similarly the Catholics are naturally not disposed to have the religious message of Huss brought out too prominently. They will be perfectly content if the Huss celebrations are purely patriotic in their nature. The only body of people among the Bohemians who will care to emphasize the religious side of Huss' life are those who have remained true to their national traditions, and have kept the faith of the Bohemian Brethren. There are some 125,000 Protestants in Bohemia, and here in this country there is also a membership of 6,000, with 10,000 in the Sunday Schools. These churches have a magnificent opportunity before them, because the very name "John Huss" will open to them the hearts of the people. They are eager to take advantage of this opportunity, and if we Americans can help them in their Huss campaign, we will make the very best possible celebration of the Huss year.

Christian Women and the Peace Movement

BY EDWIN D. MEAD

The late Justice Brewer of the United States Supreme Court, in his impressive address upon "The Mission of the United States in the Cause of Peace," said:

"The last half century has changed the position of woman. She is no longer a purely home body, but has entered largely into public

life. Whether voting or not, she has become an active and vigorous force in the national life. Her patriotism is as certain and as strong as that of her brother, and whenever the need comes, although she may not shoulder the musket or draw the sword, she does all that is possible to ameliorate the hardships of war.

The Red Cross is her work and her glory, and the noble bands of women who are giving their time and strength to increasing its efficiency, and extending the reach of its influence, are among the heroines of the nation. But while all this is true, you need no assurance that her voice is and always will be potent for peace. No mother nurses her baby boy, and rears him to manhood, without dread that his life may in its prime be cut off by the merciless bullet. She looks forward to old age in the hope and faith that that boy, in the vigor and strength of manhood, will be her comfort, support and glory. There never was a time, since the beginning of days, that woman longed for bloodshed or the carnage of war. And the more fully she realizes its waste and destruction, the more earnest will become her opposition. Nowhere in the world is she so potent a force in public life as in this country, and you may be sure that that force will be ere long concentrated in steadfast opposition to war, and in favor of the settlement of international disputes by arbitration. She cannot be sneered or laughed out of her faith, and he who looks for public recognition in this country will do well to take note of this fact."

Baroness von Suttner, the distinguished Austrian peace advocate, is the author of "Lay Down Your Arms," which has been called the "Uncle Tom's Cabin" of the peace movement. Her death, on the very eve of the terrible war in Europe, gives new and solemn emphasis to her addresses to American women. Upon the eve of her return to Europe, she wrote the following words, in her Foreword to Mrs. Mead's "Swords and Ploughshares":

"What may not the millions of thoughtful and earnest American women accomplish for the world! It was the English Ruskin who said that whenever the women of the world really make up their minds to put a period to war, they can do it. It is for the women of America, now in the fullness of time and the urgency of need, to do the great work which it is in their power to do for the peace and order of the world."

"I plead for you to lead us, women of America," she says. "We women of Europe will follow. Lead us in our battle against the desolating forces of war that are destroying the flower of civilization."

Remember those immortal words uttered by Victor Hugo, sixty-six years ago, in his presidential address he opened the International Peace Congress in Paris, 1849:

"This sacred idea, universal peace, all nations bound together in a common bond, the Gospel for their supreme law, mediation substituted for war—this holy sentiment, I ask

you, is it practicable? Can it be realized? Many practical men, many public men grown old in the management of affairs, answer in the negative. But I answer without hesitation, Yes! and I go still further. I do not merely say it is capable of being put into practice, but I add that it is inevitable. Its execution is only a question of time.

"If four centuries ago, at the period when war was made by one district against the other, between cities, and between provinces—if, I say, some one had dared to predict to Lorraine, to Picardy, to Normandy, to Burgundy—'A day shall come when you will no longer make wars—a day shall come when you will no longer arm men one against the other—a day shall come when you will all have one common thought, common interests, a common destiny; when you will embrace each other, and recognize each other as children of the same blood, and of the same race; when you will no longer be hostile tribes,—no longer be Burgundy, Normandy, Lorraine, or Picardy,—you will be France!' If, at the period I speak of, some one had uttered these words, all prudent and cautious men, all the great politicians of the period, would have cried out, 'What a dreamer! what a fantastic dream! How little this pretended prophet is acquainted with the human heart! What ridiculous folly! what an absurd chimera!' Yet, gentlemen, time has gone on and on, and we find that this dream, this folly, this absurdity, has been realized! Well, then, you at this moment say—and I say it with you—we who are assembled here, say to France, to England, to Prussia, to Austria, to Italy, to Russia—we say to them, 'A day will come when war will be as impossible, between Paris and London, between St. Petersburg and Berlin, between Vienna and Turin, as it would be now between Boston and Philadelphia. A day will come when you, France—you, Russia—you, Italy—you, England—you Germany—all of you, nations of the Continent, will, without losing your distinctive qualities and your glorious individuality, be blended into a superior unity, and constitute a European fraternity, just as Normandy, Burgundy, Lorraine, Picardy, have been blended into France. A day will come when the only battle-field will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by votes, by the universal suffrage of nations, by the venerable arbitration of a great Sovereign Senate, which will be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. A day will come when a cannon will be exhibited in public museums, just as an in-

strument of torture is now, and people will be astonished how such a thing could have been. A day will come when those two immense groups, the United States of America and the United States of Europe, shall be seen placed in presence of each other, extending the hand of fellowship across the ocean, exchanging their produce, their commerce, their industry, their arts, their genius, clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting, for the good of all, these two irresistible and infinite powers, the fraternity of men and the power of God.

"But, French, English, Germans, Russians, Slavs, Europeans, Americans, what have we to do in order to hasten the advent of that great day? We must love each other! To love each other is, in this immense labor of pacification, the best manner of aiding God! For God desires that this sublime object should be accomplished."

A CALL TO MISSIONARY WOMEN

BY CAROLINE MASON ATWATER

We are suffering today not only in our sympathies with those who are involved in the awful war in Europe, but in the terror that to us also may come as suddenly, the horror of the war. The strongest, most stable governments have collapsed, and the closest human relations have broken down, while neutral nations stand powerless to aid.

It was after our own civil war, when our country was poor and weak, and not fully united, that God called the Christian women of America to carry His message of peace to the nations, and women's foreign missionary societies were born. Today there are forty such societies with a chain of missionary peace stations extending around the world. Foreign missions in this aspect may be interpreted as international friendliness and world neighborliness, based on the love and teaching of the World Saviour. Statesmen and pacifists tell us of new plans and international laws which will make war impossible. Poets have long sung of a "Federation of the World." God grant it. Yet while we have sympathy with every honest effort for better legislation for world peace, we know in our hearts that it will fail unless back of human policies are the ideals and the power of Jesus Christ.

Because we are women and have good reason to hate and fear war and the sins responsible for war; because we represent the cause of constructive peace in our missionary societies; because we are Christians, and still have faith in the power of God and His willing-

Use These Seals as Stickers
in Your Correspondence



WOMAN AND WORLD-PEACE SYMBOL

ness to answer prayer; we urge immediate action. We do not need to form a new peace party, since we have our efficient missionary organizations with all the machinery needed.

We do not propose to enter into the political side of the question, but will confine our efforts to a peace propaganda based on the teaching and spirit of Jesus. We submit no elaborate program, but we will strive to enlist individuals and societies for intercession. We will teach the children in our homes and churches Christian ideals of peace and heroism. We will study the New Testament, and accept its teachings concerning Peace. We will endeavor to promote the understanding and friendliness of the nations by thinking of none as alien, but of all as children of our Father.

A dense cloud hangs between us and all surmise even, of what conditions may enwrap the world before the year 1915 closes. Occident and Orient are meeting in mortal combat. The crash and crumbling to dust of whole civilizations seem impending.

For the moment, right seems indeed on the scaffold, wrong upon the throne. For Jesus Christ and His supreme mission of peace on earth, good will to men, have been forgotten in the councils of the nations. But even in the midst of the earthquake and the whirlwind a still voice speaks of peace, and the ambassadors of the Prince of Peace to foreign courts have not yet been recalled. Never was responsibility so stern laid upon us who call ourselves Christ's, to hold for Him every post thus far gained. If the Church fails now to keep the white banner of Peace floating, the very name of Peace may be lost to the race. Therefore we solemnly appeal to you, Christian women, to lay aside what is trivial, what is superfluous, in this hour of supreme crisis, as do your sisters on the other side of the sea, and enter into this Campaign of Peace, knowing of a surety that it is a life and death struggle.

Address Lit. Headquarters
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A School Boy's Prize Essay: War and Peace

MASTER HERBERT FINLEY KRETSCHMANN, PHILADELPHIA



The eleven year old son of Dr. and Mrs. T.W. Kretschmann the only one among the Sunday School boys of his age in Philadelphia, who was awarded one of the fifty prizes, of \$20, offered by the Church Peace Union of New York, for an original essay on "Peace," opened to boys and girls in the whole United States, between ten and fifteen years old. The following is Herbert's prize essay in full, which we are very proud to publish.

War, war everywhere! Read it in the newspapers, hear it in the street, everybody talking about it. Why not peace? Why talk so much about war? What would the world be with war all the time? A state of tumult, man fighting against man, brother against brother. The world would be a tumult of wild cries, amidst the groans of the dying. That is what is happening in Europe. The great nations of Germany, Great Britain, France, Austria, Russia, Japan, Turkey and still others, all are fighting. How many nations in Europe are not fighting? Norway, Sweden, Holland, Switzerland, Spain, Portugal, Italy and Greece. Eight nations against ten that are fighting. What will happen when peace is declared? Those nations will be nothing. Why? Because they have spent millions and billions of dollars for their battleships, forts and equipment. After the war these nations will be nothing, they will be brought down to the ground degraded and overridden,

owing war debts that will never be paid. Why? All on account of war.

What is war? It is like a monster devil coming and overspreading the land with poverty, sickness, grief and all the afflictions of this world, and of the other mixed in, making it a place like the infernal regions. Peace, beloved peace, so much needed, and in some cases so much wanted, comes gentle as a dove, bringing happiness and plenty, making the world like a garden, even like heaven. She is dressed in green, flowers blooming. People prosper, nations prosper everywhere in happiness. Peace, as it seems so beloved, is trodden under foot in Europe. The Peace Palace of the Hague is deserted and forsaken. Its walls echo the sounds of war, so much hated. Instead of joyful throngs of people passing its doors, prosperous, cheerful and bearing olive branches, there are now dreadful armies of men with weapons to fight and destroy. Ah, beautiful Palace, would not your very stones break forth with joy for peace? But now you are crumbling to pieces!

In the Bible it says: "The great time shall come when men shall beat their swords into plowshares and their spears into pruninghooks. Nations shall not lift up sword against nation, neither shall they learn war any more." Secretary Bryan had some condemned swords moulded into paperweights, representing plowshares, with the foregoing verse printed upon them. He did this to show what ought and shall come to pass.

America has been for peace from the beginning. When the Pilgrims came over they wanted peace. They came to America for peace—religious peace. They had wars, but those wars were not for gain. They were fought for their rights, not to gain possessions for themselves. The United States emblem is an Eagle—a sign of power—but not of war. We want Peace if we can have it. I repeat, the Eagle is not a sign of war, but of power—power saying that we will fight if we have to, if we are disturbed, but otherwise our emblem is the Eagle, a motto of peace. Though the nation's flag is red, white and blue, our real flag is that of Christ, that banner which can gain victory every time. That is the flag that we must have, not because of victory, but because of Christ, and a flag not only of war but of peace. Why do nations go to war? It only brings ruin. It is because they want to get gain. Sometimes it is because of an insult, but usually for selfish gain.

Is peace possible? Certainly, why not? America has been at peace for over ten years, and intends to make it more. How could nations settle their difficulties without war? Easily. They could have meetings of men from each country at a certain place, and make arrangements to settle the trouble. Does war help the cause of education? No, it sends men to war; teachers, scholars, public buildings are ransacked and education is disabled. Does war help the cause of good government? No, it makes the nation all upset and in a tumult, property belonging to no one. People cannot ever take care of their own property. No, it does not help government. Does it make people have respect for law? No, they do not want to go to war and become outlaws. Does it help civilization? No, it makes the people not have time to become more (learned) learned. Does it help philanthropy? No, the people have not time for helping the poor; they are too busy fighting. Does it help love? No, war creates a hatred, exactly the opposite of love. Would not peace help these things more than war? Certainly, people would have time to progress and help one another; love would be

created instead of hatred; the men at the head of the nation would have more time to make a good government; peace would help these things and many more. Is it a good thing that war kills off men in the prime of their life? Ah, what would the world be with every man killed at the age of 30. Why it takes them off in the most hopeful time of their life. What is the effect on the women and children left behind? The mothers are sent to work, children must go to work sooner, to keep them from starving. They are left fatherless. Nations do not need to go to war to expand, or to keep them alive. What is the use? Then it makes the nation from which the land is taken not have enough to live on. Ah, war is an awful thing. Peace is better, far better; it would help all these things more than war. For my part, let me have peace. Peace which comes like a dove to all mankind. If only Europe could realize this that peace is best!

Let bugles blow,
But not for war,
Bugles of peace,
And their music shall flow
O'er the earth more and more.

Why We Shortened Our Society's Name

One of the most notable things in current missionary discussion is the emphasis laid on the unity of missions. Again and again one hears, "Strike out the adjectives, home and foreign." The work is one work, no matter what the latitude or longitude.

But the two great agencies known as home and foreign missions, have so long been separately conducted, that in the minds of many they are still separately conceived—perhaps even sometimes regarded as of different quality; perhaps of different authority and of different obligation.

For this reason it may be well to consider the authority under which they operate, the motives that impel, and the nature of the work they are called upon to do.

I.—*Their authority.* It is contained in the great commission, "Go." The term is universal. As it includes all people, it, of course, includes the man or the people next you, as well as your antipodes.

"Disciple all nations" cannot be made to mean merely "Announce to all nations." It implies such continued influence of the Gospel upon those to whom it is proclaimed, that they shall so study and understand it as to make them the disciples of Jesus. It means not simply the ringing of the school bell. It means

going to school. A disciple means a follower. The commission has not been fulfilled till the Gospel has achieved this victory. It relates equally to people everywhere who have not been won to Christ. Home missions therefore takes its place with foreign missions in the terms of the great commission.

In the first chapter of the Acts, the Master *prescribes its order*—Jerusalem, Judea, Samaria and the world. He knew the philosophy of missions better than any of His disciples. He was first of all a home missionary. He lived, taught, toiled among His own people. Only once did He go beyond the home confines—that was when He healed the daughter of the Syrophenician woman. Of course, this fact did not indicate that He lightly regarded the world beyond Judea. It was not His work to *extend* His Kingdom. Others must do that. But it at least asserted His appreciation of the special needs of the people close about Him.

Even His great missionary apostle, Paul, so interpreted the spirit of Christ's life and teaching. He had great heaviness of heart for his own people. He was willing even to sacrifice his soul for them. He turned to the Gentiles only after his message was despised and rejected.

But let us make no mistake at this point.

Christ's definition of the order of missions, so far from laying superior stress on either the one phase of it or the other, binds them into an absolute unity. It suggests a *line of occupation*. It is continuous in its life, like the growing stalk of corn. It is strong in the strength of a supported life. It binds Judea to Jerusalem in the most vital bonds. It binds Samaria to Judea, and all the world to these, in the unity of the Kingdom. To begin in Judea and to stop there, is to kill the stream by damming its flow. To begin somewhere in the world, in the hope that it may somehow come back to Judea, is to expect the river of life to *run up hill*.

A study of the work of the apostles will show how they regarded the meaning of the commission as now indicated. Their earliest efforts were directed to the Jews. Their next efforts to the nations contiguous. Orderly advance seems to have been violated only once. It was when Paul went to Spain. But no church was the fruit of that journey.

II. Consider now the unity of missions as determined by the *motives* which underlie the work. They are chiefly two:

First. The love of Christ. To say those words is to affirm that unity, as plainly as to say "Sunlight" comprehends all latitudes. He loved the world. We cannot think of a preferential Divine love, any more than a preferential sunlight. Thus considered, missions everywhere have the same impulse.

Second. The spiritual needs of men. The necessity of salvation is on every level the same. We may distinguish between men, as to the use to be made of them when they are saved. That spans all the distance between a Hottentot and a Livingstone. But the primal moral condition, the deadness in trespasses and sins (as Paul puts it) is everywhere the same.

Strategically considered, there is so much

difference in people that missions have providentially moved along the lines of greatest use to the Kingdom. For use in the Kingdom, the salvation of a cultured and capable man in New York is far more important than that of a Feejee; the salvation of a Japanese scholar or leader of more value than that of a coolie.

And as a matter of fact, missions have moved on that line. Not the places of most absolute need, but the places of most strategic value have been chosen. Thus, not the deserts of Arabia, but the city of Corinth; not the sands of Egypt, but Alexandria; not the Ural Mountains, but Constantinople; not the forests of northern Europe, swarming with barbarians, but Rome.

Thus considered, missions in one place is of far more value than missions in another.

But when you think of people dying in their sins, whose only hope of eternal life is in Jesus Christ, missions everywhere are one, and moved by the one Divine impulse to seek and to save that which is lost.

III. Consider the unity of home and foreign missions in the *work* they are called upon to perform in building up the Kingdom of Christ on earth.*

If we have no Christianity really working in our own life and forming it, we will vainly try to export it. Its effect on others is determined by its dynamic power at home. And precisely the Christianity we have is what we must give. Its authority, its appeal, its power, is the same, whether given to New York, or London, or Shanghai. In vain we carry its wires afar if the dynamo at home is feeble, intermittent or dead. And on the other hand if we have not merely its form but its power, then on whatever shore we build, we are doing the same work, and with the same instruments. Home and foreign missions are one.—C. L. THOMPSON, D.D.

EVERY ONE OF THE SYNODS JUST HELD TOOK SPECIAL ACTION COMMENDING THE ORGANIZATION OF A MISSIONARY SOCIETY IN EACH CONGREGATION WITHIN THE BOUNDS OF THE GENERAL COUNCIL, AND THE FOSTERING OF THOSE SOCIETIES ALREADY EXISTING INTO RENEWED LIFE AND LARGER ACTIVITIES. PLEASE REPORT ALL NEW ORGANIZATIONS BEFORE THE ROCK ISLAND CONVENTION. THE SUMMER SEASON IS A FAVORABLE TIME IN RURAL DISTRICTS.



The Foreign Field



OUR FOREIGN MISSION OUTLOOK

REV. GEORGE DRACH, GENERAL SECRETARY

Everyone knows that God has blessed our foreign missions and that they are, therefore, growing and becoming more important every year as fields of activity and service in the interest of the extension of Christ's Kingdom on the earth. Is it not an impressive fact that during the year 1914 as many as 2,028 men, women and children were baptized in our Telugu Mission, and that one missionary alone baptized 1,041? Using these figures as a basis, we are surely justified in saying that the outlook in our India Mission is as bright as the stars on a clear night. With the feeble efforts which we have put forth, having only a little handful of men and women at work as foreign missionaries, and contributing as little as we do, are not the results wonderful? Our Christian converts in India now number over 23,500. It will not be long, if we will adequately increase our foreign mission efforts, before we can count our converts by the hundreds of thousands. What a glorious prospect this is, when we think of the gross darkness of heathenism which still rests on so many souls!

And what about our Japan Mission? There the work is newer and slower, but already there are some good results. And as our missionaries in Japan grow into their work, they will certainly report to us bountiful harvests for Christ's Kingdom. Our missionary at Tokyo is especially elated over the success of a second preaching place and Sunday School in that city; and our second missionary will soon begin active mission work in another center. This fall we will send the third General Council missionary to Japan.

The Church at home and especially the Mission in India, will be glad to learn that after much praying to God and pleading with the Church, as many as five additional women missionaries have been secured for our Telugu Mission. That means that the women's work in Rajahmundry and in other towns of the field will be given a new impetus and will soon show larger results. But it also means that it will require more support. A year ago the outlook in our woman's work was dismal. Now it is most encouraging.

But there is one department in our

woman's work in which the outlook is not so bright. It is the department in which many of our women are especially interested, the department of the medical and hospital work. Not as though the opportunities in the field were diminishing. They are increasing in an amazing manner. But there is only one woman physician where there should be three or four. We simply MUST find at least one woman physician to send out this fall. Report and repeat that everywhere, and pray that God may find someone for the work.

Relying on the continued and ever increasing interest and co-operation of the women of our Church, and trusting implicitly on the promises of God, we may say that we can look with confidence into the future of our foreign missions in India and Japan.

URGENT NEED OF A DOCTOR

BY MISS MARY A. MILLER, DEPARTMENT CHAIRMAN

Is there not a Lutheran woman physician, anywhere in the whole of our General Council, who will go to India and help there? The very greatest need in our India field today is the want of this physician. Dr. Betty Nilsson is there, and will do all that one woman can do. But one woman cannot attend to the patients in the Hospital and Dispensary, besides doing all the outside work that a doctor has to do, for any length of time, without breaking down under it. It is too much for any one lone woman.

Dr. Lydia Woerner is still physically unable to return to the work she loves so dearly. Dr. Amy Rohrer Neudoerffer, we hear, is ill, and would not be able to assist Dr. Nilsson even in cases of emergency. Have we overworked these good women? Are we going to do the same with Dr. Nilsson?

Oh, is there not somewhere a Lutheran woman whose heart the Lord has touched, and who will respond to the call of the Church in this matter?

Please communicate with Miss Mary A. Miller, 3639 Spring Garden Street, Philadelphia, at the earliest possible moment. This need is the sorest our India field has experienced for a long time. Let all our people pray and work that the right person to fill it may be found.

DR. BETTY NILSSON'S HAPPY VOYAGE

We found the ship crowded with passengers in spite of the war. But it is concerning a party of missionaries going to India that I want to tell you especially. Why? 1. Because we are especially interested in India. 2. Because some of these good people are bound for some places in India which I have visited. 3. Because they have the same calling as we—sent to tell India about the Saviour. 4. And last but not least—because there are in the party nine young ladies who are *college graduates* and going to India now for the first time—some to teach in a college for India's girls in Lucknow, some to teach in kindergartens and primary schools, some to do direct evangelistic work among the zenana women. And these girls were no "left-overs" either, but bright, intelligent, good-looking young ladies, who left their homes in America to carry the Gospel to our sisters in India. They were happy, took part in the sports on board the ship, made friends with many of the passengers. They did not look nor feel at all like martyrs, but like young people who, doing their duty cheerfully, looked forward to a happy sojourn in this wonderful land of India. We had an hour for Bible study together each morning, and now that they transhipped at Aden to take another steamer for Bombay, we miss them much.

Three of their party are still with us—a missionary and his wife going to Singapore, and a young lady who goes out as a bride to marry a missionary who has been there for two or three years. Among those who went to Bombay was a lady who has been in India before, and who had the new missionaries in charge. There was also a pastor and his wife and four children who are returning from their furlough, so their company consisted of twenty-two members, and they did not think that was too many to send at one time. Now that commencement days are here, I cannot but press home upon the hearts of our many Lutheran graduates the question, with all the fervor I possess, where are our educated Lutheran young people who will consecrate their lives to the Master's service on the foreign field?

In our field, also, the harvest is plentiful and the laborers so few. Pray ye therefore to the Lord of the harvest that He thrust forth laborers into His harvest. If you can possibly do so, volunteer to come out and help us. If you cannot, try your best to get a substitute.

In London I saw a motto on the billboards, "England expects every man this day to do his duty." Can we not apply that to us by saying, "Our Lutheran Church expects all her young people this day to do their duty."

WAVING OUR PALM BRANCHES

BY MISS AGNES I. SCHADE, RAJAHMUNDRY

This is Palm Sunday. All our large family was up early, and ready for Church in good time. On the road it was a pleasant sight to see the Luthergiri boys pass along waving their palm branches. At the entrance to the Church-compound we found an elaborate decoration of palms, and our little girls exclaimed, "How pretty it is!" On the wall between the two church doors the word "Welcome" greeted everybody. The interior of the Church likewise showed that busy hands had been at work. A class of thirty-nine catechumens was to be confirmed, and a band of them were hard at work during the evening hours, yet counted it no task.

Yesterday we celebrated the eighteenth anniversary of our Woman's Missionary Society. One of our Bible women spoke on how to instill a mission interest in the members of a congregation; and another one read a paper on medical work a great factor in a mission. The speaker for the occasion was Dr. Betty Nilsson, whom we were so glad to welcome back to our medical work. Miss Monroe read a paper, giving the history of the Zenana Work. Our offering was voted for the National Missionary Society, which is successfully laboring in various districts in India not yet reached by any foreign mission agencies.

Owing to the longer service we had this morning, we omitted the Luther League meeting after service. In place of that I went to the little Sunday School for Hindu children, started and supported by the girls' Luther League. Two of my women teachers and one girl of the normal class conduct the school. This school is held on a veranda in an inner courtyard, by the kind permission of a Sudra family. The wife and mother has for years been one of our Zenana pupils, and takes an interest in our Christian work. Her two little daughters are regular day pupils in our Central Girls' School. It was a pleasant sight that greeted me as I came to the veranda, thirty-three boys and girls sitting orderly along three sides of the veranda on mats, the teacher also on the mat. Near the doorway was the woman of the house and another woman beside her. Just off the veranda, near the steps, stood a man and a woman, most intently listening to the teacher on the eve of Holy Week, telling of the sufferings of Christ.

Let us start as many day schools and Sunday Schools as possible, and thus reach the children and youth of this great Hindu nation, now so willing to hear and learn the truths of the Gospel.

Our American Lutheran Sister in Japan

LETTER FROM MISS MARY LOU BOWERS, OF THE UNITED SYNOD SOUTH

How I wish that, this bright beautiful day, I might transport you all to this strange interesting city of Tokyo. Half modern and half medieval, with its electric cars, automobiles and telephones on the one hand, and on the other hand such sights as a poor little woman with a baby strapped to her back, helping her husband—he pulling, she behind pushing, a heavy cart along the crowded street. Yesterday I saw a woman carrying two babies, one tied on her back, the other in her arms.

Last night, looking from my windows, you would have seen a throng of children marching along the street, carrying queer lanterns draped in long streamers of white paper. It was a festival of one of their many gods, and they were on their way to the temple to worship him, making as much noise as they could with their large drums. You know the people of Japan have gods innumerable. Every one, when he dies, becomes a god. His children worship him. Every man and woman marry, and if they have no children they adopt a son, so that they will have descendants to worship their departed spirits.

There is a god-shelf in every Japanese home. A slab of wood, stone or bronze is placed on this shelf for each member of the family after they die, and their spirits are supposed to hover near these "ancestral tablets," as they are called. Every night the head of the household places rice and sake on the god-shelf, and the whole family pray to these gods before they retire.

Of course, the gods never eat the rice or drink the sake, but they are supposed to be satisfied with the essence of the food, and the prayers of the family. The head of the household may afterwards eat the food on the god-shelf, but if the children of the household would dare to touch this sacred food the gods would punish them.

Besides these ancestral tablets in the home there is a temple in every village, and many, many temples in the larger cities. Here the more prominent men of the community, who have died and become gods, are worshipped by the whole community. Especial festivals are held commemorating the day of their death.

Or if a man does anything of unusual character, such as one saint who sat still, with his legs doubled under him, for so long a time that his legs rotted off, and then he died and became the great god Daruma.

Some of the Buddhist temples are really wonderful works of art. Not long ago, with a

Japanese friend, I had the privilege of going through the largest and most magnificent of the temples in Tokyo. This temple is 300 years old, and is the abiding place of the second Shogun of Japan. Many people come every day to worship and offer their prayers to him. Strange and interesting carvings and paintings decorate the interior, and costly red, black and gold lacquer on pillars, ceiling, walls and furniture give a rich and brilliant setting. Into the innermost shrine we were not permitted to enter. Only the priests can go here, for the spirit of the departed Shogun does actually abide here (as they think), and no common person dare intrude.

The Japanese are by nature a very religious people. In these modern times, however, when the nation has come in touch with western civilization, the student class especially are giving up much of the old superstition, and are searching for the truth. Now is the time, therefore, for us to show them The Truth as it is in Christ Jesus.

All of you know that in April, 1913, when Dr. John R. Mott and other Christian leaders stopped in Japan on their world-tour, it was decided to grasp the present unprecedented opportunity, by conducting a three years' interior Christian campaign. An effort is being made to place the Bible in every Japanese home. Public meetings are being held all over the country. Just a few nights ago we attended one of these meetings in the largest Japanese church in Tokyo. The church was full. Many people had to stand. The service began at 7 and lasted until nearly 10.30. Of the six speakers one was a woman. Standing quietly and modestly before that large audience she read her message clearly, and the women, who composed only about one-fourth of the congregation, hung eagerly upon her every word.

Influence of Christian Leaven in the Schools

I should say the majority of those who attended the service were high school and university young men and women. This speaks well for the future of this nation. The Christian schools planted in this country by the missionaries are doing great work. In fact, I believe they are doing the greatest work. Day by day, surrounding the boys and girls with a Christian atmosphere, until when they leave the schools they are not satisfied to go back to the old life. Many of them acknowledge Christ, and those who do not openly confess Him, yet have their ideal of life so elevated

that they are a great influence for good wherever they go.

The Christian teacher in Japan today has an unparalleled opportunity. The student class is hungering and thirsting after (——) what they know not! They see the success of the western nations. What is it that gives us this prosperity? They, too, want power. They are studying our language. For five years, nine hours a week, every Japanese child must study English before they can enter the high school. This gives another course of three years before they can enter the university. They are studying our modern civilization, and attempting to adopt it wholesale. They idolize everything and anything American. Therefore, many are willing and anxious to study Christianity. Thus God lays upon America a great responsibility. We are the teachers of Japan today. Tomorrow they will have grown out of our reach. There is a special demand for English-speaking teachers. The government applies to the Y. M. C. A. and Y. W. C. A. to recommend men and women to teach English in the middle and high schools. Although these teachers are not allowed to teach Christianity in the class room, their influence is great upon the students outside of the school room.

Last summer I was shocked when I met a teacher in one of the government schools, who came out under the pretext of being a Christian, and yet who spoke slightly of the things we hold most sacred. He said outside of the class room he felt no responsibility toward his pupils, and shunned them as much as possible, as a great nuisance. To their inquiries concerning Christianity, he gave indifferent or even mocking answers. Far better that America should send no teachers than such a man as this.

Another young man, who had an intense love in his own soul for the Saviour, was sent out to teach in the government schools. According to contract he could not mention religion in the class room, but in his own home the boys visited him to learn more English. There he talked to them of higher things. He organized a Bible Class. Then he persuaded some of the boys to test Christianity and join a prayer group. He was persecuted. The few boys who clung to him were persecuted. Their prayer meetings were interrupted. They were waylaid at night and beaten. But they never gave up their praying. Finally this little group won the day. Those who had come to the prayer meeting to break it up, and found the faithful ones upon their knees, listened to hear

what was said. The Christians were praying for the very ones who had come to do them harm. This was too much for those who had sneaked in to listen. Their hearts were touched and they broke down. With sobs they confessed all their plans, and asked to be allowed to join the prayer group. From that night the tide turned, and Christianity began to have such a hold upon the whole student body of this school that the Christian teacher was forced by the government to resign his position. But his work for Christ had been accomplished in the hearts of his pupils.



WON'T THEY BE HAPPY

The many bright-faced Rajahmundry children, to welcome back with open arms the dear teacher, for whose return they have been longing ever since the day they waved a fond farewell, when she started for her year's well-earned rest and relaxation in America? They have been counting the days, one by one, as the time seemed to drag so slowly. And worst of all, possibly the dreadful war might make it impossible for her to return to them at all, until the whole fierce fight has been fought out to the bitter end? No, no, they will not think such a thought for a moment! When the fervent love of Christ glows in the heart of a consecrated woman, it makes her wonderfully brave and resolute of soul, even though she be fragile of body!

Miss Emilie Weiskotten sailed from San Francisco on May 15th, hence she is now rapidly nearing her new term of service.

Let us all join the children of Rajahmundry in their constant, loving, earnest prayers for their faithful missionary, and ours. Far indeed has her furlough been from an uninterrupted time of needful respite. Her schedule of strenuous engagements was quite a tax on her physical energies, yet she found more joy in labor than in ease, and was glad to turn her face once more toward her host of waiting pupils in distant India.

BEGIN NOW TO TALK AND PRAY ABOUT ROCK ISLAND



Home Missions Expansion

DR. J. C. KUNZMANN, SUPERINTENDENT



Never in the history of the English Home Mission Board of the General Council was such a buoyant, progressive and hopeful spirit manifested as at the two-day session of the annual meeting in the month of May. The devoted pastors and congregations of the General Council had sent in to our depleted treasury over \$15,000 in the month of April, enabling us to close the year with all salaries paid and \$2,000 less indebtedness. For years we have been confronted with many neglected fields, both east and west, and with no hope of ever overtaking our task. But now through the large rift in the cloud, we could see God's smiling face, and everywhere the brethren come to our help. As obedient servants to the Church, the Board resolved to follow its indications for a Forward Movement. It resolved to commission, as fast as possible, Field Missionaries for the following territory. Eastern Canada, Western Canada, Western New York, Pittsburgh, Columbus, Chicago, Detroit, North Dakota, Montana and the Pacific Coast. It also elected Rev. M. J. Bieber as Superintendent of the Eastern District, besides the following Field Missionaries: Rev. F. C. Martin, for Western New York; Rev. J. A. Miller, for Detroit; Rev. Luther B. Deck, for Montana, and Rev. J. A. Leas, for the Pacific Coast. Rev. Chas. L. Grant was elected to take the place of Rev. Deck, as Field Missionary for the Twin Cities. These men, with Rev. W. S. Ulrich, already elected for North Dakota, and the Field Missionaries to be called for Chicago, Pittsburgh and Columbus, in case they accept the call, will be commissioned at the next meeting of the General Council. [Doubtless many delegates to the Women's Convention at Rock Island will remain for this occasion.—EDITOR.]

The Board discussed the necessity of increasing the salaries of the missionaries because of the increased cost of living. It was found that, without any resolution, its policy has been to make \$1,000 the minimum salary. The necessity of sacrifice on the part of every missionary, and the impossibility of making the emoluments of the ministry equal those of other occupations and professions were realized, but it was determined that the Scriptural injunction, "the laborer is worthy of his hire" shall receive full recognition.

In addition these questions were discussed:

1. To what extent shall we enlarge our operations? The response to this is the increase of our Field Missionary and District Superintendent force. This will necessitate the full payment of the apportionment, by all the congregations of our Synods, for English Home Mission work, the payment of \$5,000 per year by the Women's Society of the General Council according to their resolution as an additional sum, and the raising of special funds in such districts as Western New York, District Synod of Ohio, Chicago, and the territory of the English Synod of the Northwest, for the salaries of our Field Missionaries.

2. Improvements in the sphere and larger circulation of *The Home Missionary*. A determined effort is to be made at the coming meetings of our Synods to increase its circulation to 20,000. At ten cents for twelve monthly issues of this sixteen-page journal, full of missionary intelligence, in clubs of twenty and more, it ought to find entrance everywhere.

3. On the question of apportionments, and how to secure their payment, the effort of the committee appointed by the Ministerium of Pennsylvania to secure a financial secretary for the payment of all the apportionments was approved, and the Board agreed to pay its *pro rata* share of his salary and expenses.

4. The necessity of securing uniformity in all our Synods in English Home Mission Work. When Synods have conformed their constitutions to the Plan of Unification, their mission work is most prosperous and harmonious. In the other Synods we have been compelled to spend energy in patient forbearance, which ought to be given to the pushing forward of the work. Our Board appeals to those Synods which have not yet done so, at their coming meeting, to conform their constitutions to the Unification Plan which they have adopted. If this is done, our purpose is to have the mission forces come together to discuss the entire situation, and to arrange to cover our fruitful field with faithful laborers. When thus united for co-operative action, and all working together in harmony, we expect the inauguration of the largest Home Mission Propaganda in our history, and the securing of sufficient men and means to reap the harvest which awaits our efforts. We pray for your co-operation, and we assure you that the results will justify it.



A Continent-wide Campaign



Greatest Missionary Campaign of Our Day

PLANNED FOR THIS FALL AND WINTER BY THE LAYMEN'S MOVEMENT

No need to say whether this means in America, or in the world-at-large. Because even in times of peace, the great missionary campaigns in America are by so far the greatest in the world, that nothing on such an extensive scale is ever heard of in any other Christian nation. But in an era like the present, when the entire continent of Europe is embroiled in the most gigantic and most ruthless of all wars ever waged since the world began, America is the one only nation on earth which could possibly have a missionary campaign, under circumstances now existing, and for many a long day to come. For this very reason it is all the more imperative that a continent-wide movement be planned in our land, at this critical juncture of human history. Not only for the sake of our own people, but for the sake of all mankind, for all the future.

A Vivid Object-Lesson in Sight These Days

Even the European War itself, with all its stupendous cost and its unspeakable horrors, cannot but prove a colossal and powerful object-lesson, for driving some supreme missionary truths home to our hearts, in a way to make them intensely real and compelling in their grip of us. If in the depravity of human nature, such a terrific struggle came to be inevitable, and could no longer be staved off, surely we in this favored Western Hemisphere, which, thank God, is happily remote from the war zone, must see to it that the prodigious upheaval be not allowed to pass without teaching us mighty truths, which will last us a life time. Whosoever among us does not learn them now, in the fierce lurid glare of such a world tragedy as we are daily witnessing across the sea, will never learn them vividly at all.

A Million Dead in Six Months

Well may it have sent a shudder of anguish through every heart to receive the awful tidings that a million men, from among the flower of Europe's population, were plunged headlong into the abyss of death, during the first six months of the war! Yet what shall we say of the still more awful fact that a similar multitude of souls from the heathen world go down to blackness of darkness *every month!* For un-

counted centuries past, the ghostly procession has been moving incessantly, without a pause, and we have never waked up to realize the crying shame of the hideous spectacle until now! Nor would we see its infamy even now, were it not that we have been shocked into something like an adequate sense of its disgrace, by the harrowing sights of the present war.

A Comparison of Sacrifices Made

In the world-wide missionary conflict of Christendom against Paganism, we are therefore waging an infinitely bigger warfare than is being prosecuted in Europe, against spiritual adversaries more fierce and relentless, and the ultimate issues of the struggle are immeasurably vaster, for time and eternity. Yet, when we reckon up the amount of money and treasure so unstintedly poured out by the contending nations until the figures are simply staggering, then set side by side with these, the comparatively small totals which Christendom expends in its world-wide war for the furtherance of the Gospel, how can we wonder that the progress is not more rapid? In fact, how can we claim to be vitally interested in the outcome at all? If we had a tithe of the desperate blood-earnestness which is being thrown into the European conflict, or a tithe of the silver and gold which are being heaped so lavishly upon national altars, by most pathetic instances of personal sacrifices on the part of rich and poor alike, oh what sweeping victories could be achieved, within a very short time!

Consecrating Our Sons to the Cause

Such scenes are mightily impressive (and were by no means few), of German mothers personally bringing their strong, able-bodied sons from seventeen to twenty years of age, to the enlistment headquarters, and pleading that they be taken as emergency reserves, though not yet of full military age; then going away with their patriot maternal eyes brimming with tears at the disappointment of being told that the boys could not be accepted, since more troops than were needed had already volunteered! Who of us ever beheld a corresponding sight, in the Church's warfare against her powerful foes, of Lutheran mothers hastening to

offer the best of their sons for the high calling of the Gospel ministry, and going home weeping because the ranks were already so over-filled that the coveted honor of having their own families represented could not be realized? The same is true concerning intercessory prayer. Compare the glowing fervency of the supplications continually ascending to God from quivering lips in every nation involved in the present war, with the lukewarm indifference and in many instances the absence of any Divine petition at all, concerning the far greater spiritual struggle being waged throughout the whole earth! What is the conclusion to which you are forced?

Time is Ripe for a Nation-Wide Campaign

Fully six years have elapsed since the Laymen's Movement conducted its previous series of missionary conventions, covering the continent in seventy-five strategic centres, with an average registration of one thousand men in each. The interval of half-a-dozen years would of itself be sufficiently long to call for another effort in 1915-16, the greatest ever undertaken, even were the present year not fraught with such tremendous special circumstances as are absolutely without precedent, and such as make our age climactic. All the English-speaking Home Mission Boards in the United States and Canada concur in this judgment, and have most heartily voted to co-operate. The seventy-five convention cities will be increased to one hundred, so that every section of the continent may be reached during the coming fall and winter. Then the movement will culminate in a National Missionary Congress, in Washington, D. C., during the Easter Week of 1916.

Summary of Aims and Purposes

1. To face the radically new conditions which have come to prevail in the world at present, and to measure America's enlarged responsibility for the future.
2. To survey the missionary progress in heathen lands during our own generation.
3. To project plans looking toward the accomplishing of our whole missionary duties.
4. To emphasize the adequacy of the omnipotent Divine Word to meet modern social conditions, if Christian people will only apply its power in solving our problems.
5. To increase the spiritual efficiency of every congregation, as a factor for righteousness in its own community.
6. To secure universal use of the best methods of missionary education and finance in the local church. (The study-class, the discussion-group, the every-member canvass, the duplex envelope, etc.)

7. To inspire laymen to take their part in the extension of the Kingdom of Christ.

Special Objects for United Prayer

That this whole undertaking may be carried through, in such obedience to the will of God, and such dependence upon the Holy Spirit, that great spiritual forces may be released in the Church to enrich the life of the world.

That the cities where conventions are held may be deeply stirred by the Spirit of God, and moved to inaugurate and carry out enlarged plans for the extension of Christ's Kingdom.

That all the committees making arrangements for the conventions, the executive secretaries in the various cities, the convention speakers and all other workers, may be chosen of God and empowered for the work.

That all Pastors, Mission Board Secretaries, denominational Missionary Committees, and all related agencies, may be wisely guided in making the fullest use of this special occasion and opportunity to lead the whole Church of Christ out into far fuller obedience to her Divine Saviour and Lord. (Official statement of the Central Executive Board.)

Each Denomination Will Be Placarded

One of the outstanding features of the movement, six years ago, was the exhibit of a series of conspicuous big charts, showing in impressive figures the comparative mission work of all the great denominations, both at home and abroad. From end to end of the United States and Canada, in seventy-five leading centres of population, these truth-telling placards, carefully compiled from the denomination's own official reports, hung prominently on the walls of the convention halls throughout the entire assembly, to the public honor or the public shame of every Protestant Church in America. This year a similar showing will be exhibited in one hundred cities, and will again prove the same stimulus as before to deep and high resolve. Those two or three denominations which in 1909 invariably came at the very bottom of the list, in every section of the country, (sometimes so far below the bottom that the next above was out of sight), will likely rank in the same unenviable position in 1915, yet it will be seen to their credit that they have been steadily advancing toward the average standard, with a firm determination to reach it ere long. Many progressive Lutherans would give a good deal, if the honest facts concerning the comparative missionary work of their own Church could be omitted from these searching charts, during the coming campaign now at our doors. They surely will

bring the blush of deep mortification to the face of every Lutheran beholder, and will give legitimate occasion for other Christian people to arch their eye-brows significantly when they speak of us, especially when we assume an ultra-critical attitude toward forward missionary movements. Nevertheless the effect in the long run will be wholesome, as the third National Campaign, in 1921, will demonstrate.

CHARLES L. FRY.

WHAT OUR LEADING LAYMEN THINK

Dr. Cronk says: "The strong, devoted business men of the Church desire two things especially: First, that the Lutherans of America get together, and, second, that when they get together they go forward. Those who are interested in the Church at all, desire that our Church assume and do the large part of the world's work which naturally and normally belongs to us. Our men of affairs wish to take the work of the Church seriously, if plans and methods and purposes are made consistent with our claims and resources. The average intelligent Lutheran layman is impatient with the policy which finds its chief mission to be to glorify the past. Our laymen are not indifferent to sound doctrine, and they do not belittle our history, but they do recognize our sloth, and our failure to work as we ought to work in view of our doctrines and our history."

To this Dr. Greever appends as editorial comment: "We are compelled to admit that Lutherans are very slow and indifferent in many directions, as compared with some others from whom, upon our own basis of claims, we have no right to expect half as much as from our own people. In this day when things have to be done on so much larger scale than formerly, in order to make them effective, we do not find men coming forward to back up the larger enterprises as they do in some of the denominations. For instance, when the denomination, known as Disciples, decided to raise a fund of \$5,000,000 for missions, one man started the fund with a gift of \$1,000,000. Another body had trouble with an institution which the courts declared was out from under Church control, and that body determined to found a new University. One man promptly gave a million dollars to start it! Still another denomination decided to start a representative national weekly (like the *Survey*), and one man told the management to find the ablest men they could get, and to make the best paper they could make, regardless of cost, and send the bills to him. It is a great paper, and has a circulation of over forty thousand, in a constituency less than half of that of the Lutheran Church in America. What is our trouble? Some are

thinking about plans for the celebration of the Four Hundredth Anniversary of the Reformation, which would get some of our "men of affairs" interested in bigger things for our Church, and would get some of our "men of means" to break the ice for others, by making extraordinary gifts. *We need to do this.* We need not glory in the past unless we serve the present, and make what provision we are able to make for the future.—*The American Lutheran Survey.*

STRENUOUS TIMES

BY MRS. GEORGE H. SCHNUR

The Home Mission responsibility of the Lutheran Church has never been greater than at the present. Financial conditions both at home and abroad, making heavily increased giving to foreign missionary operations imperative, while not abating our home activities in the least, put upon our Church a tremendous task—yet a high privilege. We have now an opportunity to show of what sturdy stock we come, and that we are Lutherans in more than name. Our Home Mission Board is facing problems that taxes its every energy to solve. Unless we come up with largely increased financial aid, it seems as if our work must come to a standstill, perhaps even retrenchment. This would be most disastrous at any time, but in the light of the following quotation, impossible:

"When the men who are now fighting in Europe lay down their arms, it will be natural for them, gathering the remnant of their families about them, to take the pittance left from their service-pay, and turn their faces westward to the land of promise, where wars are few, where compulsory military service is unknown, where every man is as good as his neighbor, and has a chance to get ahead in the world."

We women have put our "shoulders to the wheel" in taking up the gathering of our General Council Society's Home Mission Fund. Let us not turn back. In view of the shortage our Board is suffering at present, let me urge every Society having any funds for this purpose on hand, to send it in at once. If you have not yet gathered this offering, do so immediately. Fifteen hundred pastors could be put into service at once, if only the men and the means were available.

Very soon now, each of our Synodical treasurers will be called upon to give to the Home Mission Department of our Society a report of our "Special Home Mission Fund." It will be a great favor to the chairman if such statistics are gathered right away, by all our Conference Societies, so there may be no delay.



South America



South America Pleads Its Own Cause

QUOTED FROM "THE WORLD'S WORK"

"If you mean by South American," said a gentleman from the Argentine Republic the other day, "that I live on the continent of South America, you are correct. But if you mean that I am one of a people called South Americans, you are wrong. There are no such people. I am a citizen of the Argentine Republic as you are a citizen of the United States—in exactly the same sense. I am a South American only as you are a North American."

"It would be as appropriate to lump Canada and the United States together, referring to the citizens of both as 'Anglo-Americans.'" Your citizens who buy meat and hides in the Argentine, and your manufacturers who sell hardware and machinery, might profitably go to the Argentine and become familiar with the people and the conditions there. This war and its immediate consequences have, as it were, lifted by magic art the veil that until now covered from view the great Southern Continent of America, and disclosed it in all its colossal grandeur to the astonished eyes of the North Americans. And for the first time the people of the United States have realized that south of the Caribbean and of the Panama Canal there is a live Continent, teeming with possibilities, that offers to the manufacturer, the merchant and the investor inducements and opportunities as plentiful as they are varied.

Heretofore the average citizen of the United States has been too busy with his own affairs to bother about the nations of the southern hemisphere. And there is no telling how long this state of affairs would have continued if out of the clear sky there had not come as a thunderbolt the European War. The suddenness with which the conflagration swept over Europe staggered every people throughout the world. In the twinkling of an eye the whole condition of the earth became changed. Nations and peoples stopped to take stock of the situation. It seemed as if for just a moment the pulse of the world had ceased to beat. And then, in the next moment, with the same suddenness as the cloudburst that had deluged Europe with blood and fire, the whole world, as if moved by one lever, turned toward the United States as the only nation that ap-

peared to every other in a position to be the ark of salvation in such a dire calamity.

For a while the United States did not realize its own importance. It had not been given time to measure its own greatness. Consequently your people went about asking each other what had better be done to avert the misfortunes that were impending, till from the four points of the compass came the plea for America's assistance. Each nation looked upon the United States as the one strong and powerful arm left to the world to help it eventually to remould its destinies.

Following that first moment of hesitancy, the resourcefulness of the nation asserted itself, and in a very short while the heart of America was throbbing with all its full vigor, and the energies of the nation were being taxed to their utmost to find ways and means how properly and effectively to meet the emergencies of the moment, both at home and abroad.

It has been a great help to the world at this crisis that the incumbent of the White House should be a man whose whole attitude toward peace and cordiality with other people should be so well defined. With perfect composure, the Administration has met the difficulties of the situation, and taken such steps as were best calculated to insure the neutrality of the nation, and to command respect from all nations. Notwithstanding the composite nature of its population, and of its varied interests, a sentiment of true Americanism permeates the whole, blending it into one strong nationality that makes for cohesion. So the United States, with a united people, free from alliances, free from entanglements, under its democratic and republican principles, may become the great beneficent element in the world's councils; a destiny worthy of a great people.

A few years ago the visit of the then Secretary of State, Mr. Root, followed closely by the visit of the great Atlantic fleet, and immediately afterward by representatives of the foremost seats of learning in the United States, Professors Coolidge, Bingham, Rowe and Reinsch, attracted considerable attention toward South America. And as a result of these visits, and the amount of publicity that

they created for South America, it was accepted on all sides that the opening of the Panama Canal would be the occasion for establishing closer commercial relations with the continent to the south.

"The wonderful work is now accomplished. The genius, the grit and perseverance of your men have achieved this triumph, and the Panama Canal, opened to the commerce of the world on terms of equality to all, marks the beginning of a new chapter in world history.

The original thirteen States of your Union were largely developed through European settlers, and by the influx of European capital, which in time opened up the central West, and later the great West of your country. The marvelous growth of your nation has been aided by the men and women that in ever-increasing numbers Europe has been pouring in. You owe your development to the type of men who came originally to North America, to the type that evolved from those first settlers and pioneers, and finally to the type that even now is being turned out of the great melting-pot, wherein all races are being fused into the twentieth century American. Add to this your exceptional geographic position, your climatic conditions, in many respects similar to such as prevail in the countries of Europe from whence came the best class of settlers, and you have the main reasons for your phenomenal success as a nation. And while this has been the manner in which you have developed, and these the forces that helped you to attain the proud position that you now hold, South America has been lagging far behind, by reason of the manner in which its territories were conquered, and of the many unfortunate circumstances that attended the entrance of its commonwealths into the family of nations.

No nation, no people, has ever developed itself. Never in the history of the world has progress come spontaneously from within. The European nations, by successive wars and through the migrations of races, have become what they are to-day. Each race, each nation, has in a measure contributed to the growth, the development, the wealth, the progress, the culture of others. And so it must be in the future. The great Southern Continent must receive from the outside (and this obviously means the United States) the necessary assistance. It is here, as it was in the early dawn of the sixteenth century, with its untold possibilities, inviting development. And its religious possibilities ought to appeal to the missionary, no less than its commercial possibilities appeal to the trader."

Official Statement from Headquarters

While most of the world is engaged in the most terrible war ever known, and nations are daily being driven further and further apart, it is cheering to notice the rising tide of Pan-Americanism, and the many different movements which are bringing closer together the two Americas. Just at the present there are some fifty of the most prominent men of Latin America visiting our country as official representatives at a Pan-American Financial Conference held under the auspices of our Government at Washington. The opening of the Panama Canal, with the success attending the Panama-Pacific Exposition which commemorates it, the growing realization of the far-reaching results of the Niagara Falls Mediation Conference, and the exigencies created by the European War, further aid and emphasize this growing kinship.

The Conference on Missions in Latin America, to be held in Panama next February 10-20, promises to be one of the greatest of all these Pan-American movements. More than thirty American and Foreign Missionary Societies, including practically all the agencies doing work in Latin America, are co-operating. Every mission board and society is to be represented by both administrators from the home land and missionaries fresh from the field. Dr. Robert E. Speer is to preside.

Eight Commissions, composed of 218 members from the field as well as the home base, are well along in their task of studying the problems to come before the Panama Conference, and in preparing reports on which the Conference discussions will be based. When it is recalled that there has never been any international or inter-denominational conference on the missionary work of Latin America, it may be seen how fundamental and far-reaching will be the results of this gathering. These Commissions have before them the data from all the mission boards, files of correspondence, library resources that are invaluable, and, best of all, much fresh material direct from the field and from missionaries on furlough who are continually sending in replies to questionnaires and papers on special subjects. Some of the papers already in hand are of very unusual worth. A single paper from Ecuador, for instance, contains more information concerning the missionary situation of that nation than all the printed literature in existence. During the last three weeks, the Executive Office has sent out more than five hundred assignments for special work and investigations.



Church Extension



AFTER MARS COMES JUPITER!

It is a case of worse, and more of it! The message from Mars, published in the last issue, was disheartening enough, goodness knows, but here is another that sounds as if it must have come from Jupiter! It was written in reply to a printed request for payment of the man's membership dues in the Church Extension work. It really would look as if he dipped his pen in the very same red-ink bottle as did the man from Mars (only he used a lead pencil), and he evidently learned the same phonetic system of spelling.

"Your dun for monie Will do you no good as i have Swore of on giving monie away site on sean. i got plenty Pore people round hear. be sids i dont believe much in a religion Where they have to buy thear way to hevvin. a true christian Can worrship god At home in thare oane house. monie spent to bild a church wont save the people. -if this dont Giv you a hint com and see Me and i can tell you More."

What the phrase "site on sean" may mean, is too deep for fathoming, yet it would hardly pay the heavy expense of traveling the long distance to find out. Even the slurring invitation with which the letter closes is no strong inducement, since the personality of the writer does not appear to be exceptionally attractive. How his prospective "hevvin" will be made everlastingly brighter and more winsome to its celestial inhabitants by the fact of his presence among them, it would be interesting to have him explain. Could any mortal be a more utter misfit in the Church triumphant on high, than one who openly boasts of his total indifference to the extension of the Kingdom on earth? Note his statement of the creed of "a true Christian," (as if such a man could know anything about a true Christian) and you will not wonder that he spells Christian with a little c, and even his God with a little g. Is it not a striking proof of the truth that the reason why our sovereign Lord makes the building of mission churches dependent on human benevolence, is to save our own souls from shrivelling!

CHEX.

A MOTHER AND DAUGHTER WHO BELIEVED IN EXTENSION

Mrs. Julia A. Church was born near Shiremanstown, in the Cumberland Valley, Pennsylvania, and was an ardent supporter of St. John's congregation, in which she was confirmed. When the edifice was destroyed by fire, she was among the foremost to rally towards the erection of the present beautiful sanctuary, which was named the Keller Memorial Church, in honor of her son-in-law, Mr. P. A. Keller, who was one of the founders of our Church Extension Society, and a charter member of the Church of the Holy Communion, Philadelphia. The memorial afterwards became two-fold. By the side of the Church in Shiremanstown, there stands one of the handsomest stone parsonages in the Ministerium of Pennsylvania. This was built by the daughter, likewise in memory of Mr. Keller, who was her husband.

By her last will and testament, Mrs. Church bequeathed \$4,000 to our Church Extension Society, which was paid into the treasury last month. By bequest of the daughter, Mrs. Elizabeth Church Keller, a larger legacy will come into the Society's possession as soon as the legal requirements shall be fulfilled.

It may not be amiss to add, as an appendix to this reference to the substantial interest of our Lutheran women in extension work, a statement of the fact that among persons now holding annuity investments in the Society's treasury, every one of them, without exception, is a woman. Their names are: Mrs. Henrietta Bartholomew, Mrs. Mary A. Fleck, Miss Mary A. R. Losch, Miss Elizabeth W. Massinger, Mrs. Augusta Rudhart, Miss Kate S. Sadtler, Mrs. Grace Storb. Miss Mary A. Raz, of Leechburg, Pa., has also loaned the Society the sum of \$500, without interest.

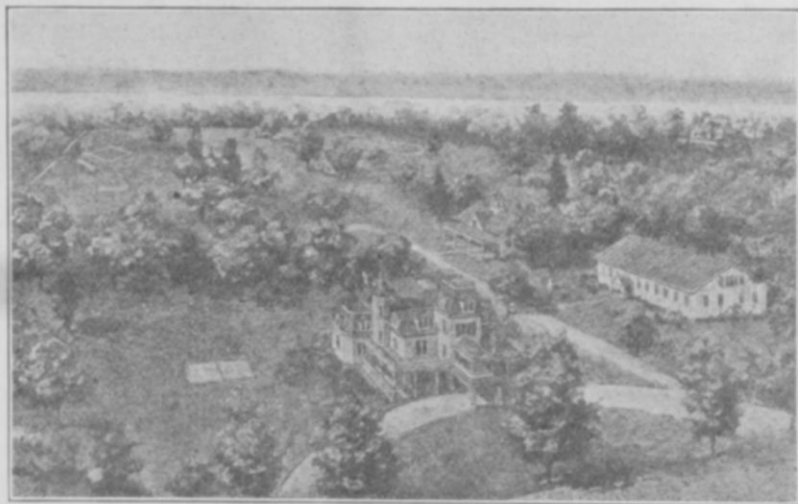
And just as we go to press, we are happy to learn that another friend among the good women of Old Trinity, Lancaster, Penna., has taken one of the Thousand Dollar memberships, which are to be a prominent feature of the quadri-centennial year 1917.

CHURCH EXTENSION MOTTO:

"GATHER THE WHEAT INTO MY BARNS"



The Inner Mission



Courtesy of the Inner Mission Society

THE SUMMER HOME AT IRVINGTON-ON-THE-HUDSON, WHERE LUTHERAN CHILDREN OF NEW YORK CITY, MAY ENJOY A TWO WEEKS OUTING

Outing For Lutheran Children of New York

BY REV. C. E. KRUMBHOLZ, HOUSE-FATHER OF THE LUTHER HOSPICE

The Inner Mission Society of New York City has plans laid for a second season of summer outings for children. Last year, at Long Branch, N. J., during July and August, one hundred and twenty-five children were given a vacation for two weeks each. Though this was the first attempt of the Society in this chanc of work, the undertaking was a marked success.

This year the Society has been fortunate enough to secure the use of the Kyle School for Boys, located at Irvington-on-the-Hudson, N. Y., one of the healthiest and most beautiful sections of suburban New York. The house, commanding a view of the Hudson for miles, has twenty-two rooms, and will easily accommodate from thirty to thirty-five children at a time. There are nine acres of beautiful lawns, shade trees and playgrounds, including courts for tennis and basketball, baseball diamonds and an outdoor gymnasium. Every convenience for the care and amusement of the children is at hand. Imagine the difference between such a place and the New York Street,

and the dark rooms, which are the child's playground during the rest of the year.

One of our own Lutheran women, a trained nurse, who had full charge last year, will be the matron of the Home again, with all the experience gained last year at her command. She will be capably assisted by a corps of volunteer workers from our churches, young women who cheerfully give two weeks each of their summer, to care for the little ones. It speaks well for our work, that almost all of the seventeen workers of last year are ready to serve us again. Indeed this kind of Christian work has become so popular that we shall hardly be able to use all who are volunteering their services.

The children are gathered from the Lutheran Sunday Schools of New York. Each child is physically examined before he is sent to the Home. Any one affected by a contagious disease is not permitted to go, but the physicians are requested to recommend a tonic for any child who may need it. This tonic is donated by one of the Lutheran druggists and is faith-

fully administered at the Home during the child's stay.

The religious nurture of the child is also given proper attention at the Home. Family worship is held after supper every evening. Hymns are sung, the Scripture is read, prayer is offered, and on occasion a talk is given. This year the Committee in charge is planning to introduce a Bible Study hour daily, with a competent teacher in charge.

There is an opportunity for Christian service in the Summer Home, which is almost limitless in its scope. Many of the children have never known what a real home is. Even two weeks of a well-regulated normal kind of living, with regular times for meals, and a proper kind of food for children, is bound to leave an impression upon the child's life. Then, too, the constant association with Christian young women, the daily prayers, and the giving of thanks at meals, offer an opportunity to build

up the spiritual life of the little ones. Two weeks may seem a brief time, but the impressions upon the plastic mind of the child are of lasting value. One of the greatest needs of the present day is to teach people how to live a normal natural life. The Summer Home is an endeavor of this kind for the children.

The undertaking is supported by the contributions of all the Lutheran Churches of New York City. Each church is asked to bear its share of the general equipment expense. A fee for each child is charged, just sufficient to cover the cost of maintenance. This fee is borne by the Church which sends the child, or by individuals, or out of a fund which is raised for the purpose by the members of the Inner Mission Society. Last year, with a budget which ran over \$1,500, there remained a balance of over \$50.00. God always blesses every effort to care for His little ones.

The Church's Relation to Community Morals

BY REV. ZENAN M. CORBE, PHILADELPHIA

Feeling deeply the seriousness of existing conditions in our city, as revealed by the mayor's appointed "Vice Commission," the pastors of all Protestant Churches in the North Philadelphia district have united in issuing to the Christian people of that section

A Call to Colors

printed in the form of a circular appeal for wide distribution. And it has elicited a vigorous response, such as is making itself felt as a force for righteousness in the community.

Its summons to all Christian citizens is to wage an unending conflict with the forces that tend to lower the standard of morality and citizenship, whether such forces be in direct violation of the laws that now exist, or whether they be protected by the laws of the land.

One of the sad features brought out in the commission's startling report is the large number who have entered a life of shame before they had reached the age of sixteen years. The investigation clearly shows that boys and girls are exposed to temptation at an early age, hence the following points are enumerated in detail, because they are the starting points in the downward career.

The Theatre

We feel that those who desire the purity of our youth to be preserved should be warned of two things:

(a) That the programs of even the very highest class vaudeville places contain enough

suggestive vileness, in songs and acts, to make them unfit for any child or clean-minded youth to attend.

(b) That it is not safe for a child or youth of immature years to attend ANY MOVING PICTURE SHOW AT ANY TIME except in the company of parents or trustworthy guardians.

Not only is there a strong effort under way to remove the censorship of moving pictures, but an even greater effort is being made to open these places and all other amusements on Sunday.

Dance Halls

That the dance halls are breeding places of the social evil is well known, but many are not aware that the better class places, especially with the indecent dances now in vogue, are also unsafe places for our youth.

Dress

The present styles common among many women, young girls, and even small children, have become so positively immodest that even the secular press has raised a protest, and it certainly behooves all religious people not only to refrain from such styles but also to use every endeavor to prevent the continuation of the present indecency in dress as seen upon our streets every day.

The Parks and the Street

There is no need to go slumming to find deplorable conditions, and the scenes enacted in our small parks, and on the streets at night,

are such as should lead all self-respecting parents to prohibit their children leaving home after dark, unaccompanied by their elders.

The Resorts and Sunday Excursions

The average summer resort, with its pleasure-seeking crowds, is always filled with danger to the morals of the young, but this danger is greatly increased by the multitudes who forget the sacredness of the Lord's Day, and patronize the numerous Sunday Excursions which are baneful to the last degree.

It has been said that the devil can afford to let the Churches be well attended during the winter, since he knows that a week-end at the seashore will often nullify all the work of the Church for the previous season. We would arouse all Christian people to seize upon the summer season as the greatest opportunity for religious effort.

There is only one successful weapon that can be used in the warfare with evil, and that is the *Word of God*. We call upon all who

are interested in the progress of the Kingdom of God, and the raising of the standard of morality in the community, to join at once one of the many Bible Classes in our Churches and the Y. M. C. A., to attend regularly the services of such Churches as hold faithfully to the Bible as the inspired Word of God and preach it, and, lastly, to take an active part in the campaign which the Churches are planning, each according to its own denominational method, for the extension of Christ's Kingdom this summer.

As to our duty toward the children, we would urge upon you that the greatest need of the young people is religious training. If vice and immorality stalk abroad, it is because parents have neglected to instil in their children's minds the love of God, and the knowledge of certain punishment of evil.

In the Church lies the remedy. See that your children are in Sunday School every Sunday, and set them an example by going with them to the services of the Church.

The Reason Why: A True Story

The women of the City Mission Board were most enthusiastic over the establishment of a Door of Hope. The house had been secured through the munificence of an earnest-hearted Christian man. The furnishings were beautiful, representing real self-denial and gifts of love. The matron, well trained, dainty in appearance, and earnest, had come to take charge as head resident. "Now we must go after the girls," said one enthusiastic woman, who felt that an invitation and the dainty appearance of this home would surely break into the life of the daughters of sin.

From house to house these earnest women went with messages of love, using God's Word wherever they were given access to the inmates. At last one beautiful, patrician-looking girl was approached in a place where shame abounded most. The head resident talked with this fair girl of the sorrow that she had brought to her family, and pleaded with her to flee from sin and come to a Christ who would forgive and help her to be strong again. The girl bowed her head as she listened. Holy memories passed before her mind—the mother with her loving care; the knightly father, whom she revered so much; the tender younger sister, of whose beauty she was so proud; and the younger brother, starting out in the struggle of life. Tears rolled down her cheeks, and, as she lived again in memory the long-past days,

a new tenderness and longing swept over her.

"Yes, I will go with you," she said. "I will begin again; I will let you teach me the way I should have walked." Her hat and wrap were donned, and she was leaving the door when she turned with a wall and said: "No, no; it is too late, too late. I cannot face the world again." And then, a broken-hearted child, she told the story of the death of her father, the impoverishment of the family, and the grim necessity that compelled her, the child of luxury and culture, to go into the business world.

"O," she said, "I was so lonely when I came to this city! I boarded at a cheap place, because I made so little at the store; and I stood, day in and day out, fitting cloaks on the women who came there. How I longed to be free in speech with them! How I longed to have one of them express some human sympathy! But none, not one, gave me a word of encouragement; not one asked why I wore the black of mourning; not one said to me: 'Dear child, come and see me in my home.' No, no; it is too late, too late." Again the missionary quoted God's Word of pardon for every sin, and reminded her of His promise to help and sustain. "I have blotted out," she quoted, "as a thick cloud, thy transgressions, and as a cloud thy sins: return unto Me, for I have redeemed thee."

"No," she said. "I cannot go with you. It is too late. Day after day I came back to my miserable little boarding place, hungry for fellowship with people of my own class and eager for a touch with young life. I was so lonely, so lonely! A man came to the store, and his was the first friendly voice that I had heard in this town. I liked him because he was friendly. He called again; and I liked him better, because he was even more kind, and so a friendship came about. He recognized my loneliness, and I wanted comradeship. At last I was tempted, and I fell. What matter did it make? Nobody cared who knew. My mother does not know. She thinks the money I send her is made in the store. No, no; I must stay here. She must be spared, and it is easier and more comfortable here. Too late, too late."

And they could not move her. They had to leave her in the house of sin. We were too late—we, the women of the various Churches, who had bought our coats from her and had not noticed that she needed fellowship. We, who had called ourselves Christians, who felt so sorry for the wayward girl that we were ready to deny ourselves that we might build for her a Door of Hope, had denied the simple friendliness that would have saved this struggling sister to a life of honor and happiness!—*The Missionary Voice.*

SERVICE—PERSONAL AND PRACTICAL

Did you give her a lift? She's a sister of yours,
And bearing about all the burden she can.

Did you give her a smile? She was downcast
and blue,

And the smile would have helped her to battle
it through.

Did you give her your hand? She was slipping
down hill,

And the world, so I fancied, was treating her ill.

Did you give her a word? Did you show her the
road?

Or did you just let her go on with her load?

Do you know what it means to be losing the
fight?

When a lift just in time might set everything
right?

Do you know what it means,—just a clasp of
the hand,

When one's borne about all that a woman can
stand?

Did you ask what it was,—why the quivering
lip,

Why the half-suppressed sob, and the scalding
tears drip?

Were you sister of hers, when the time came
of need?

Did you offer to help her, or didn't you heed?



Vacation Bible Schools



The Daily Vacation Bible School

BY H. G. W. SMITH

This work arose from a combination of three forces commonly said to be idle. First, there were scores of city Church buildings, carefully locked and barred during the week-days of the summer vacation; alas, frequently even on Sundays as well, preaching the gospel of torpor. Second, there were throughout July and August, thousands of college and normal students, doing little or nothing in a constructive way. And finally, there were tens of thousands of children, turned from the day-schools out into the uninspiring streets, nay rather the demoralizing streets, of the summer city. So plans were started by which the ragged little "Huckleberry Finn" might be enticed from his game of craps on the pavement, in front of the Church, to a game of active char-

acter-building work inside of the Church. Here the college and normal students come in, and put into practice the very best they have gained in theory. Under such conditions, then, in 1901, the Daily Vacation Bible School idea was born.

The time for the opening of the active work is about the first week in July. Six weeks comprise the usual term. With the six weeks coming to an end about the middle of August, another breathing spell is given before the re-opening of the day-schools. Still it is not long enough to give the child opportunity of realizing that he is idle. The assumption is that the average boy does not want to be criminal.

Two sessions a day would be too many.

Therefore, as a rule, the school meets only mornings, from nine to eleven-thirty. The staff is usually made up of the pastor or some man, who has the full responsibility of the school, also doing the Bible teaching; then two young lady assistants: one to teach music and superintend the manual work, and one to take charge of the Christian kindergarten. These three, together with any other volunteer workers who may prove themselves competent, spend the hour previous to the opening of the school, studying and trying to better conditions in the homes of the children. The afternoons they spend similarly in play, trying always to teach fairness and wholesome rivalry.

The first hour of actual school work is given to a carefully planned program, in which the following points are of chief significance: the learning of at least one verse of some good hymn and a part of a chapter or psalm; simple calisthenics to the accompaniment of music; and the impression of one standard Bible story a day. This last is accomplished by various means, such as the use of object lessons, pictures, dramatization, and any other method the individual genius of the staff may supply. The second hour is given to manual work of a useful sort, or to thoroughly superintended

play. Among the standard occupations are sewing and fancy basketry work for the older girls; cord hammock making for the older boys; reed, raffia, and more simple basketry work for the intermediate boys and girls; and regular kindergarten work for the "wee ones." Each school, of course, has its own variations. But whatever variation is made, the Bible always holds supreme place, and nothing is permitted to eclipse the one prevailing idea that the manual work has for its object the making not of things but of character. The child must learn to be satisfied only when his work is done right. Every knot in the hammock must be properly tied; every stitch and turn and cut must be done well enough to give a feeling of satisfaction.—*Selected.*

Last summer there were 297 schools located in sixty-seven cities of the country, under the leadership of 1,940 teachers. Children reached numbered 64,535. These children, by penny offerings contributed \$880.95 to be used in extension work. Full information can be had concerning successful Vacation Bible Schools in Lutheran Churches, by addressing the MISSION WORKER. We are making every effort to foster the movement. Why not try it for yourself this year?

Swedish Augustana Vacation Schools

BY MRS. AGNES B. ECKMAN, JAMESTOWN, N. Y.

In an article published in the MISSION WORKER's last issue, on "Vacation Bible Schools in Lutheran Churches," which is a part of the April program in our *Monthly Topics*, the author makes the astonishing statement that, as far as he knows, Philadelphia is the only city where Lutherans have taken up the idea. I am sure Rev. Hering and other readers of the MISSION WORKER will be glad to know that in the Augustana Synod, Vacation Bible Schools have been held for fifty years. These schools passed the experimental stage many years ago, and are looked upon as a very important and necessary part of our Swedish Lutheran Church work.

The last Synodical statistics show that 19,250 children were in attendance during the year 1913, and that 613 teachers were employed. The schools are held for three, four, six, eight to twelve week periods during the summer vacation, some with sessions morning and afternoon, others only during the forenoon, according to the needs of individual congregations.

Teachers are obtained from the Theological Seminary at Rock Island, and from our

Colleges throughout the country. Students thus engaged are usually also expected to assist the pastor in various other ways. A three-fold result is thus obtained: A teacher, an assistant pastor and to the students a few weeks of invaluable experience in church work. Oftentimes the schools are too large for one teacher, and assistants must be provided. Public school teachers are often found who are willing to lend a hand, and their experience makes them very valuable additions to the teaching force. One, whom the writer has in mind, a principal of a large city school, gives this brief summary of Vacation Bible School work in one of the largest congregations in the Augustana Synod:

A. Memory Work—

1. Morning, evening, nature and devotional hymns.
2. Morning, evening and table prayers.
3. The Lord's Prayer.
4. The Apostles' Creed.
5. The Ten Commandments.
6. Bible quotations illustrating or emphasizing the Bible stories told.

B. *Bible Lessons and Stories—*

1. Stories showing God's infinite love.
2. Stories showing the reward of obedience.
3. Stories proving the punishment of disobedience.
4. The story of Christ's redemption.
5. Stories of temptations.
6. With what temptations are children most frequently assailed and how to meet them?
7. Practical lessons in helpfulness, thoughtfulness, generosity, forgiveness and kindness.

C. *Handwork—*

Making booklets to preserve good school work, baskets and boxes for flowers, fruit or candy to be taken to old and sick people, and scrap books for little ones at home or sick children.

D. *Play—*

Outdoor games and free play for:

1. Exercise and health.
2. To teach the rights of others.
3. To teach self-control.
4. To teach co-operation.

There is a "Handbook on Instruction in Summer Schools," by Rev. K. N. Rabenius, published by the Augustana Book Concern, which is a valuable aid to students engaging in the work in Swedish-American Schools. A published series of Bible Stories and Bible History is also very generally used.

There is no question but that a vast amount of good is accomplished. Children whose parents shift the responsibility of their religious instruction upon the Sunday School and Vacation School are in many instances reached and brought into Church membership, while without these means they would be leading godless lives, drifting about like a ship without anchorage. These same children are often the means of bringing their parents to a sense of their own need of salvation.

It is a pleasure to know that Lutheran Churches in other Synods are realizing the great opportunities of the Summer Bible School. The movement should be given all possible encouragement, since it is right in line with the genius of our educational policy. The financial investment for needed equipment is so small that the matter of expense is nowhere a drawback.

Vacation Bible Schools Among the Norwegians

BY REV. H. F. GRIMSBY, MINNEAPOLIS

This type of school is practically as old as the Norwegian Lutheran Church in America. No sooner had our fathers and grandfathers called a pastor and organized a congregation than they began to discuss what could be done to give their children more thorough religious instruction than they could receive at home. Having themselves received a liberal Christian education in the schools of Norway, and realizing that the public schools of this country offered no opportunity for religious instruction, they found that the only solution of this problem was for the congregations to engage teachers and conduct Bible schools during the vacation of the public school. The Sunday School was an unknown thing in those early days, and a pastor serving from four to ten congregations found no time whatever to teach the children, except those prepared to join his confirmant classes. And very little time was even permitted him to meet with his confirmants.

During the early days of our Church, the vacation school was held in private homes, meeting a week or two at each place. But during the last twenty years, it has been held in the Church or in the public school house. With but few exceptions, our people have been

given free use of the public school buildings for a Bible School when not used for public school instruction.

In the earlier days, when only seven months of public schooling were given during the year in the country districts, many country congregations could get in as much as three months of Vacation Bible School during the year. But today with ten months of public school during the year, the average amount of Vacation Bible School is eight weeks for the country and four to six weeks for the city. Large country congregations will, however, employ up to six teachers for four months, who will teach four or five weeks in each of the public school districts in the parish. In this way, some congregations can get in as many as two hundred days of Vacation Bible School during the summer. Even a city congregation at Eau Claire, Wis., could report for the year 1913, three teachers and one hundred and eighty days of Bible School, with one hundred and ninety-four children enrolled.

Where do we get our teachers? In former days, large country congregations employed a regular trained teacher by the year, but now that the vacation period is limited to four



Courtesy of AUGSBURG PUBLISHING HOUSE

A TYPICAL VACATION SCHOOL OF NORWEGIAN—AMERICAN CHILDREN

months at the most, only few congregations can afford to salary a permanent teacher. Congregations, therefore, now employ teachers from one to four months, securing them from our Synodical Normal Schools, Colleges or Theological Seminaries. Or they employ public school teachers properly qualified, or some able member of the congregation. In city congregations, the pastor often teaches a month of vacation school during the summer. The usual salary paid is \$1.50 to \$2.25 a day and board. The congregation then either provides a boarding place for the teacher, or the members of the congregation entertain the teacher a few days each in turn. In some congregations, salaries are paid direct from the church treasury. But most congregations take up special subscription for the Vacation Bible School.

But what is the demand for such schools when we have Sunday Schools? In the first place, only a few of our country congregations have been able to make the Sunday School a practical success. The distance to the Church is too far to walk for most children in the

congregation. Where congregations have district school houses of their own, they conduct Sunday School there on Sunday afternoons. But most pupils find it difficult to attend Sunday School on the Sundays when services are held in the Church. The whole family goes to Church, and it is almost impossible for children to go home after service, and get back to Sunday School in time. In exclusively country congregations, the Daily Vacation Bible School is the only satisfactory school for religious instruction. Where Sunday School is conducted, it serves only as a supplement to the Daily Vacation Bible School, or because the congregation is too poor financially to employ a trained teacher. In the United Norwegian Lutheran Church, an effort is now being made to assist the smaller congregations to secure a month of Daily Vacation Bible School during the year.

To zealous and enthusiastic Sunday School workers it may be hard to understand, yet is undeniably true, that the average country pupil at the age of fourteen, who has had the privi-

lege of eight or ten weeks of Daily Vacation Bible School and regular Church attendance, with little or no Sunday School, has a more thorough religious training, and is better fitted to join the confirmant class, than the average city pupil. But after all, it should not seem so very unreasonable. Thirty-five to forty days, of six hours each, of systematic teaching by a competent teacher should bring better results than fifty Sundays of one hour each. In the vacation school we can secure the best among teachers, can enforce discipline and the learning of lessons that is practically impossible in the Sunday School. And the fact that country children are, as a rule, brought to Church services, and are themselves eager to attend, is a religious discipline that cannot be too highly commended.

In the second place, the great majority of city pastors, with their congregations, are thoroughly convinced that the religious instruction received in Sunday School is not sufficient. It is undoubtedly true that the Sunday School in our Norwegian Lutheran Church has not reached the standard of efficiency that it has in other Lutheran Synods, especially when it comes to teaching in the Norwegian language, because of lack of lesson helps. Yet even if the standard of the Sunday School be of the highest order, one hour of religious instruc-

tion a week, compares anything but favorably with thirty hours of public school instruction. And the atmosphere of our public schools today is not only lacking in Christian elements, but is very often infected with unchristian and sceptical teachings. If the home also fails to exert the proper Christian discipline and influence, which is too often the case in our day, what is one hour a week for religious training to inculcate faith and to fortify the child-heart against the unchristian and ungodly influences of our age?

The Church of today needs to be aroused to a realization of the tremendous importance of giving her children a more thorough religious training, or there will be no Church tomorrow. Blessed are the congregations that can afford to have their own parochial schools all the year round. There they can teach as much religion as they please, and there the atmosphere is not infected, but invigorating and healthy. Beyond all question the next-best to this school is the Daily Vacation Bible School. The statistics of such schools in the United Norwegian Church, the largest of our Norwegian Lutheran Synods, with a communicant membership of 280,000, are as follows: Daily Vacation Bible School teachers, 1,032; Daily Vacation Bible School days, 45,000; number of pupils enrolled, 46,300.



The Summer Schools



1915 is the Summer School's Transition Year

A CASE OF MULTIPLICATION BY DIVISION

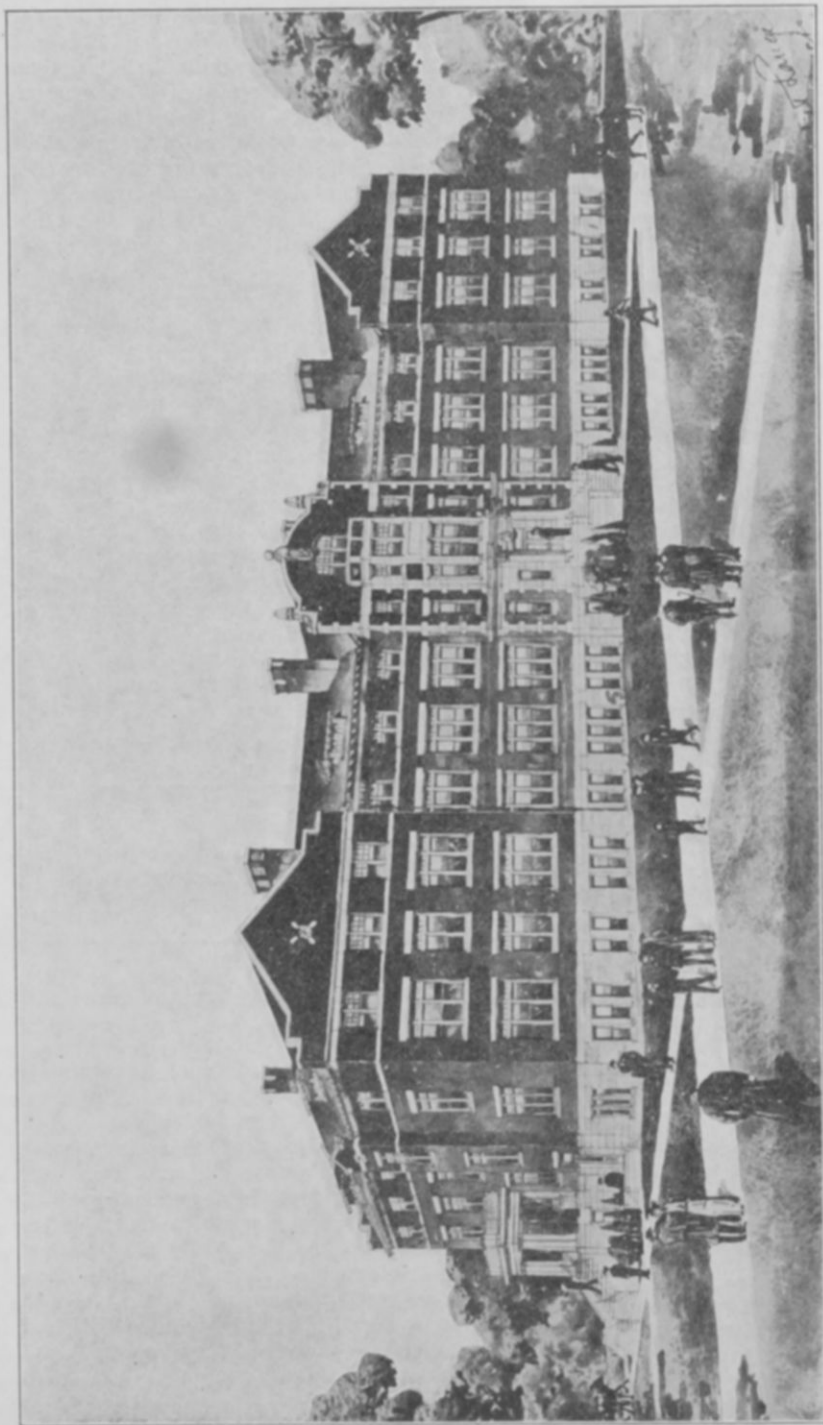
By unanimous vote of the Summer School last August, in the closing session at Mt. Gretna, it was decided to ask the Pennsylvania Ministerium to transfer the annual vacation week's outing for teachers and missionary workers, to the campus of Muhlenberg College, as soon as the commodious new building, in course of erection, shall be ready for our occupancy.

The purpose of this move was that the fondness which our people were gradually coming to cherish for Mt. Gretna, as a pleasant Lutheran vacation resort, might be made a valuable asset to our own institutions at Allentown, when the same attachment shall gradually be cherished toward the beautiful Muhlenberg campus, with its fine panoramic outlook. As a

Synod we cannot afford to let this annual vacation opportunity to go to waste, by permanently establishing our Summer School elsewhere. There are hundreds of representative active men and women among our laity, in all sections of the Ministerium, leaders of church life in their respective communities and Conferences, who ought to be personally acquainted with our own institutions, but who will never get even a sight of them, unless they acquire the habit of spending their summer holiday week in the classic shades of Muhlenberg.

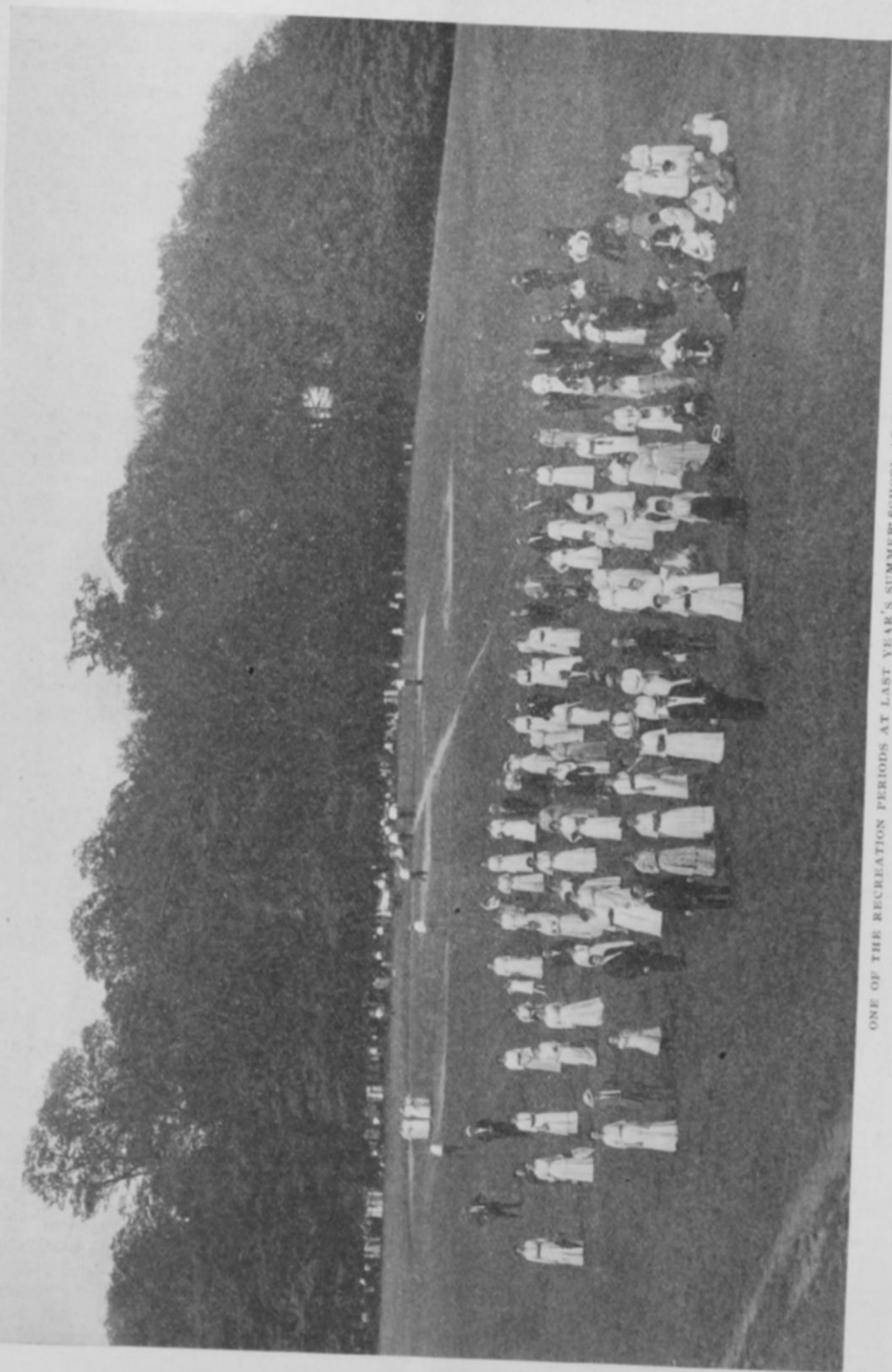
It was definitely stated, at the time the vote was taken, that it would be entirely out of the question to open at Allentown a Summer School of such size as ours (numbering between two and three hundred registrations) in the year

LUTHERAN MISSION WORKER



THIS IS THE COMMODIOUS NEW BUILDING OF THE PENNSYLVANIA SYNOD'S PREPARATORY SCHOOL, WHICH IS NOW BEING ERECTED ON THE ENLARGED MUHLENBERG CAMPUS. IT WILL BE COMPLETED AND READY FOR OCCUPANCY NEXT SEPTEMBER. IN 1916 THE SYNOD'S SUMMER SCHOOL WILL BE REMOVED TO THIS CAMPUS, WHERE THE EQUIPMENT WILL BE EXCELLENT.

LUTHERAN MISSION WORKER



ONE OF THE RECREATION PERIODS AT LAST YEAR'S SUMMER SCHOOL AT THIEL

1915, since neither the grounds nor the buildings would then be in shape to receive us. Little did anybody then dream that before 1915 arrived, the State of Pennsylvania would have purchased fifteen hundred acres of land at Mt. Gretna, to make the resort a permanent place for big military encampments. This is what happened last October, and the educational and religious assemblies which have hitherto found the genial, restful atmosphere of that lovely hillside so conducive to study and meditation, will be looking elsewhere for their habitation. We found by experience last year how hard it is to compete with sham battles and the constant confusion of camp life, so far as concerns the spiritual impressions made by a curriculum for teachers and missionary workers.

The Summer School Committee asked the Synod to make 1915 a year of INTERMISSION between Mt. Gretna and Muhlenberg. Quite a number among our constituents, both pastors and laymen, are feeling the financial stringency which prevails at present, and could not afford the expense of going to either place this year. Especially those who are looking forward to Rock Island in September, whether for the General Council, or for the Womens Missionary Convention preceding it, would be obliged to forego a Summer School trip in August, much as they would enjoy both.

The plan we propose during this year of intermission, therefore, is to substitute a series of five or six

DISTRICT MISSIONARY INSTITUTES

some time in the forepart of October, to take the place of a Summer week together at a central resort. A faculty of half a dozen leaders, one in studying the foreign field, one on the home field in America, one on the training of juniors, one on how to interest young people, etc., would travel together for a week in the early autumn, equipped with a complete outfit

of books and apparatus. They would visit five centres on five successive days, to give our Lutheran people a taste of the Summer School spirit and methods. This will have the effect of attracting many new registrations for the week at Muhlenberg, when we come to permanently establish ourselves there, among persons who otherwise would not have had the movement near enough to get into personal touch with it.

If, for instance, the afternoon and evening of a Monday could be spent in Lancaster, which is a railroad and trolley centre, accessible from a number of adjacent towns, then Tuesday afternoon and evening at Reading, Wednesday at Hazleton or Tamaqua, Thursday at Bethlehem, and Friday at Philadelphia, a large part of the territory of the Synod could thus be covered. Here is where the multiplication by division comes in. It would be a splendid chance for pastors, also for prospective leaders of Study Classes in the ensuing fall and winter, for men and women interested in work among juniors and young people, for organizers of laymen's movements, for promoters of greater efficiency in women's societies, in short for all who are zealously engaged in church activities of any kind.

A nominal registration fee of fifty cents would cover the necessary expenses of the project, and as in the case of the Summer School, the Synod would not be asked to assume any financial obligations whatever.

Respectfully submitted,

CHAS. L. FRY,	P. GEO. SIEGER,
GEORGE GEBERT,	W. C. G. VEIT,
C. P. HARRY,	J. H. WAIDELICH,
E. J. HEILMAN,	J. E. WHITTEKER,
N. R. MELHORN,	E. A. YEHL,
W. M. REHRIG,	M. L. ZWEIZIG,

Committee.

Thiel Summer School

The Thiel College Summer School for Church Workers will be held in Greenville, Pa., July 24-31. A veritable banquet of good things has been prepared, and a large number of Church workers will gladly avail themselves of these privileges.

The instructors may be grouped in four divisions, as follows:

1. *Sunday School Work.* Rev. F. E. Cooper, of Milwaukee, who was so helpful to teachers last year, will again have charge, and will be assisted by a corps of practical teachers. Emphasis in this department will be laid on Sunday School organization and manage-

ment, teacher training, pedagogy, and demonstrations in grade work.

2. *Daily Bible Study.* A supremely important period, under the direction of Rev. Prof. T. B. Roth, D.D., a teacher of unusual ability. Rev. M. J. Bleber, of Halifax, Nova Scotia, and Prof. T. B. Birch, of Springfield, Ohio, are also members of the faculty.

3. *Women's Work.* The names of Mrs. E. C. Cronk, Columbia, S. C., and Miss Zoe I. Hirt, Erie, Pa., are sufficient guarantee that this department will be a mightily potent factor in the curriculum.

4. *Pastor's Problems.* The plans for this

section are unique. The twenty-five missionaries of the Pittsburgh Synod will be brought to the School without any expense to themselves. There they will be joined by many other pastors of this and adjoining Synods, to study the vital problems which confront the Church in our day. Strong leaders who have made good in their respective lines will instruct Dr. Jacob Fry, of Philadelphia, being in charge of the department. Ample time will be allowed for open parliaments, so as to get at the very heart of the situation. This department alone would be well worth a vacation week on the part of all pastors within reach of the School.

We need hardly add that the recreational and social features of a holiday outing will not be forgotten. To a number who attend, this week of the Summer School will be the only vacation of the year. These must therefore be given a fair proportion of each day for

play, and we will help them to get all the more fun out of it. Many delight in the cherished friendships formed with choice collaborators in the Lord's work.

Such kindly attachments toward each other will be promoted, as in many cases will last a life-time. Indeed, it is hoped that every heart will be filled to overflowing with real happiness.

The expenses are amazingly moderate. Only \$2.00 for the all-inclusive registration, and only \$5.00 for room and boarding. If anybody can match these rock-bottom low rates, in any Summer School throughout the whole extent of the United States or Canada, the MISSION WORKER hereby offers a prize for the information.

Write promptly to secure your room, addressing the chairman, Rev. F. S. Beistel, Greenville, Pa.

Silver Bay and Its Mid-Summer Charms



AN EXPANSE OF SCENERY COMPRESSED INTO A SMALL COMPASS

Courtesy of Missionary Education Movement

No spot on the whole Atlantic sea-board of North America is more superbly adapted as an ideal retreat, where missionary leaders of all churches can spend ten mid-summer days together, in mutual counsel concerning the general outlook of the Kingdom at home and abroad. It is located on the beautiful Lake George, about 100 miles north of Albany, and frequent steamboat or launch trips on the lake are among the most popular recreations. This picture of its pleasant hotel and cottages, nestled in a charming nook amid the hills on every hand, does the best it can to compress miles of landscape and waterscape within the narrow limits of two by six inches.

Considering to what microscopic proportions such a stretch of scenery must necessarily be reduced, it is remarkable that the kodak has done as well, and the glimpse is decidedly better than nothing at all to give you some conception what a variety of pleasures will here be offered, from July 9th to 18th, by the Missionary Education Movement, which owns the place, and is beautifying it by constant improvements.

It is in no sense a mere flippant "Summer Resort," in the commonly accepted meaning of the term. From the very first its purchasers and projectors had in mind a far higher ideal than that, and they have steadfastly resisted

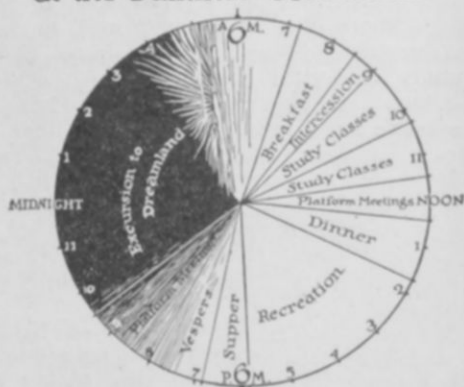
all encroachments of tourist parties on Lake George. The hundreds and hundreds of Christian people who gather here every July, from almost every town you can name in the Eastern States, are a choice set of folks indeed, the genuine article of America's true aristocracy, as you will better realize after a ten days' sojourn among them. The principal motives which impel their coming are these:

1. Training for the work of missionary education in the local Church, in order to increase the efficiency and outlook of its normal activities.
2. Extended consultation with experienced workers regarding the Church's present-day urgent problems.
3. A review of the needs and opportunities of the Church throughout the world, through its Home and Foreign Mission agencies.
4. The presentation of opportunities for service to those who are considering the choice and direction of a life-work.
5. The deepening of the spiritual life, and the strengthening of Christian purpose, through a study and practice of intercessory prayer.
6. Preparation to participate in the United Missionary Program for 1915-16, on *The Church and the Nations*, with the slogan: *THY KINGDOM COME, THY WILL BE DONE ON EARTH.*

As to the Missionary Education Movement itself, which has established these charming summer assemblies at Blue Ridge, N. C.; Silver Bay, N. Y.; Ocean Park, Maine; Asilomar, Cal.; Estes Park, Colo.; Lake Geneva, Wis., and two others in Canada, a brief word ought to be said. It is a movement organized by the joint efforts of all the Mission Boards in America which use the English language. Its object is to publish missionary literature which may helpfully be used by all denominations in their study classes, and to train leaders for conducting normal classes in missionary education. The fervent desire which by this growing knowledge of Paganism is kindled, to send out competent young men and women to plant the Gospel in heathen lands, was matched by the Student Volunteer Movement, which had providentially been organized just previously to this time. Thus the uprising of these students became an unspoken challenge to the Church.

The volunteers practically exclaimed to the great body of believers, "Our lives against your money, in evangelizing the world!" Some parallel movement of missionary quickening was inevitable on the part of the Christian ministry and the Christian laity, if the Church was to seize her opportunity, and this high

Dividing the Time at the Summer Conference



WEEK-DAY SCHEDULE OF MEALS · STUDIES · PLATFORM MEETINGS VESPERS · RECREATION AND SLEEP

task was accomplished by the Education Movement of which we are now speaking.

The enrollment in its study classes increased at a wonderful rate. The first year the total was 17,000, then 22,000, then 50,000, then 61,000, then 100,000, then 175,000, and so on, steadily forward. Such instructive volumes on the heathen fields as "The Christian Conquest of India," "The Uplift of China," "Daybreak in the Dark Continent," "The Moslem World," "The Why and How of Foreign Missions," and the equally excellent books on the problems in our own home-land, such as "The Challenge of the City," "The Frontier," "Aliens or Americans," "The New Home Missions," "The Churches in our Rural Districts," etc., have been stimulating and wholesome in their effect. In no denomination have study-classes multiplied proportionately during the past year as in our own, and every department of our mission work feels the quickening influence.

If you can possibly arrange to spend ten delightful days at Silver Bay next month, do not delay in writing to engage your rooms. Address the Missionary Education Movement, 156 Fifth Avenue, New York City.

SUMMER STUDENT CONFERENCES

BY MISS ANNETTE KAHLE, STUDENT SECRETARY

Every year the call goes out to the women students in universities and colleges to gather at different points where the great problems and plans of the Missionary enterprise are studied and discussed.

There has never been a time when so many people were interested in world movements. The great mission propaganda has never been so widely discussed, its importance so generally

felt as in these days of world upheaval. It is impossible to overestimate the importance of equipping tomorrow's leaders with accurate knowledge of conditions, with intelligence to harness enthusiasm with vision to inspire service. So gatherings of college people assume even greater importance than ever before, and offer greater responsibilities and opportunities than ever before.

Wherever a group of from three to five hundred college students gathers to study world problems and Christian solutions, there is sure to be a great source of inspiration and enthusiasm which may be of vital force in the church and community.

There are many Lutherans among these students. In the hope that their interest may be conserved and increased and directed into Lutheran channels, it is planned to have our Church represented at each of the large student conferences held by the Young Women's Christian Association.

The prompt co-operation of all who have an interest in this very important phase of our work is earnestly requested. Kindly send the names of young women students at colleges and universities who are intending to attend student conferences or who may be interested in the plan, to Miss Annette Kahler, 998 Main Street, Buffalo, N. Y. *At once!* A list of conferences and dates follows:

Southern, June 4th to 14th... Blue Ridge, N. C.
Eastern, June 18th to 28th... Silver Bay, N. Y.
East Central, June 25th to July 5th,

Eagles Mere, Pa.
Pacific Coast, August 6th to 16th... Asilomar, Cal.
Western, August 24th to September 3d,

Estes Park, Col.
Central, August 28th to September 6th,
Lake Geneva, Wis.

NORTHFIELD SUMMER SCHOOLS

Summer School for Woman's Foreign Missionary Societies will be held July 8th to 15th, inclusive.

Mrs. Henry Peabody, Mrs. Helen Barrett Montgomery, Miss Mary Peacock, Mrs. E. C. Cronk and other well-known leaders will conduct classes in methods and mission study.

Summer School for Home Missions, July 16th to 23d, inclusive.

Bible study in charge of Prof. Charles R. Erdman, D. D.

Mission study, "Home Mission in Action," Mrs. John S. Allen, author of the book.

Method hour, Mrs. E. C. Cronk.

Descriptive folders, giving full particulars, will be mailed on request.

SECURING NEW MEMBERS

First, make your meetings kindly and cordial. Begin on time and close on time; busy women have no time to lose. Bring to this, your June meeting, a careful list including every woman in the church. Consider them one by one. Divide them among yourselves, but don't say anything about it outside. People do not like to be on lists. I will take this one because she is my neighbor, because her little girl is in my Sunday-school class, because she is a stranger, because she sits near me in church. Note the uninteresting, and take one or more each. Call upon them, write a note, send a flower or a postal—"Come to our missionary meeting next week. We need you. We always have good times together"—and do it again and again and again. Never grow weary or discouraged. To win a woman to the best things is a great undertaking. To see one such woman first flippant, then indifferent, then interested, then on fire, is the joy and delight of a worker's heart.

CONDUCTING A BUSINESS MEETING

The business meeting is a dull affair, compared with those meetings that give us information from the fields of work, but it is a necessary part of God's work and demands our best ability. Have you ever been to the annual meeting of an organization, where the secretary's report covered in detail the reports of all the committees who followed her? How much more interesting if she would leave the material belonging to the committees for the respective chairmen. Perhaps it is a common experience to have committees forget to report at all. A previous reminder that a report is expected might prevent embarrassment. Incidentally, it is an imposition to use fifteen minutes in reading a five-minutes' report.

The treasurer's report might have in it an element of interest by a comparison with last year's figures, and sometimes a five-years' survey, will bring real cheer to the Society that feels its growth too slow and its gifts too small to count in the large amount needed to carry on the work of the Kingdom.

Sometimes the officers or committees who have worked the hardest have smallest results to report. No one knows of the efforts and the failures better than the President of the Society, and she may be able to make the next year happier for the faithful women who have *tried*, by a few words of explanation and encouragement. To sum it up, we might say that the successful conducting of a business meeting requires preparation by those taking part, precision in carrying out the program, and a purpose to make the business meeting an occasion to be enjoyed rather than endured.



The Sunday School



15 Minute Programs Once a Month

June

Topic—*The Children of the World at Worship.*

On posters to be given to each class, mount pictures of places of heathen worship. (a) A temple of India. (b) A Chinese pagoda. (c) Mohammedan mosque. (d) African hut. Let each be referred to as the program is given. Display on platform in letters that all the school may read.

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

Scripture—Recitation in concert by school of Mark 10:13-16.

Hymn—Children's Chorus sing "Coming, Coming, Yes They Are." (See *Junior Topics*.)

I. "YOUNG JAPAN AT PRAYER" (leaflet, 40 cents a hundred). (See *Junior Topics*.) Distribute to school and classes. Read paragraphs illustrating the meaningless temple worship in China and Japan.

II. "A BOY'S RELUCTANT WORSHIP" (leaflet in *Junior Topics*), told by a member of the Woman's Missionary Society. This is a vivid picture of the terror in the hearts of worshippers in India.

III. (a) WORSHIP IN MOHAMMEDAN LANDS. (b) AFRICAN FETICHISM. (See *Monthly Topics*.) Read by members of the Bible Class.

Hymn 189—"From Greenland's Icy Mountains."

July

Topic—*The Children of the World at Work for Christ.* Decorate the platform with flags of all nations.

Scripture—*Christ in the Temple.* Luke 2:41-49, read in concert by boys' classes.

Hymn 192—"Jesus Shall Reign."

I. "THE RESCUE OF ONE CHINESE BABY GIRL." (See *Monthly Topics*.) Read by a young girl. This is a true incident of the results of one Chinese girl, reclaimed for Christ.

II. "A SLAVE BOY WHO BECAME A BISHOP." (See *Monthly Topics*.) Read by a young man of school. This tells how even the children of darkest Africa are at work for Christ.

III. "THE CHILDREN OF INDIA AT WORK FOR CHRIST." Distribute leaflet, "A New Definition," 40 cents a hundred. Let each class

rise and read a paragraph alternately with leader. This description of the self-denial of our Telugu boys and girls will make a lasting impression on the scholars.

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

August

Topic—*What Some Japanese Women Have Done for Christ.* Drape red and white bunting (Japanese colors) around platform and display on large cards the names given below.

Scripture—*A Wise Man's Picture of a Virtuous Woman.* Proverbs 31:10-31. Read in concert by girls' classes.

Hymn 211—"O Jesus I Have Promised."

I. "A CHRISTIAN."

II. "A WORKER."

III. "A SAINT."

(See leaflets in *Monthly Topics*.) Let three women teachers of the school tell or read these true stories, emphasizing the lesson taught for Christians at home.

Hymn 195—"Lord of the Living Harvest."

September

Topic—*Training Our Children to Work for the Children of the World.* The Christian Flag and the United States Flag are displayed in the platform decorations.

Scripture—*The Banner Under Which We Enlist.* Psalm 20 read alternately by school and pastor.

Hymn 278—"Work for the Night is Coming."

I. "SALUTE TO THE CHRISTIAN FLAG." Send to Literature Headquarters for leaflet, "The Christian Flag," which tells of this interesting ceremony for the Sunday School. The Christian Flag is the flag of peace, and may be purchased from the Missionary Education Movement, 156 Fifth Avenue, New York, for \$1.00. Size 2 x 3 feet.

II. "PAPER BY MEMBER OF JUNIOR MISSIONARY SOCIETY." Telling how many members of the Sunday School are members of this Society, and what was given to missions this year by society and school.

III. "THE HOUSE OF DO WHAT YOU CAN." (Leaflet, 40 cents a hundred.) Distributed to school, and selected paragraphs read under the direction of the superintendent.

Hymn, sung by chorus—"Fling Out the Banner."



Junior Work



Why—Junior Work?

BY MRS. T. W. KRETSCHMANN

As natural as the air they breathe, that is what missions should be to the children in our churches. The subject should not be introduced as matter lugged in, but the children should be raised in the atmosphere of giving, not only to those right around them, but to every one in the whole wide world who needs help and the knowledge of a Saviour.

As mothers and educators, we are exceedingly careful of the environment which surrounds our growing children. We are thoughtful of the moral atmosphere, and we pay minute attention to their physical needs, but are we also creating that rarest of surroundings, a missionary atmosphere? Are we telling the rising generation of the great world need of a Saviour, and developing a knowledge of the personal commission which is given to even the least of them, to make disciples of all nations? Can we expect these little seedlings to become sturdy oaks of missionary endeavor, if the thought of missions is not a natural impulse in their lives, from childhood up to manhood? Foreign Missions must not be foreign to them. Home Missions must be a near and burning question, and Inner Missions must constantly suggest the poor and needy who are always with us. Only constant acquaintance with all these phases of work for others will insure, in the coming generation, intelligent workers and givers. We plead, therefore, for a missionary atmosphere in all our homes and Sunday Schools.

How shall this be accomplished? We can reach the children in our own homes, but do we know what education in Missions is being given in our Sunday Schools? Can we depend on instruction in the classes? Would that all our teachers were imbued with the missionary spirit! Is it enough to recommend the creation of a missionary atmosphere in a general way, and expect the teacher to follow the advice blindly? Have not the women of the older Societies some responsibility for the children? What can be done in a regular and systematic way to reach every scholar?

Monthly Missionary Programs in the Sunday School will help to solve the problem. All the scholars will be impressed in a greater or

less degree, by an attractive monthly presentation of some special phase of missionary work. These can be given either by individuals, classes or selected scholars. Black-board illustrations, maps, charts, flags of all nations, exercises and posters made by the children for wall adornment, will attract the attention of the most indifferent. Appropriate prayers, hymns and special offerings will make a well-balanced program. These monthly programs will open up the subject and prepare the way for more special work for the children, for it is necessary to go a step farther by enlisting the interest of the children through the week.

Missionary Cradle Rolls for the small babies will start the missionary education at the very beginning. If a Cradle Roll is already connected with the Sunday School, let the leader urge that some part of the offering be given to missions, and, if possible, let missionary boxes be distributed, that the child may be trained early in giving to others. The mother should be requested to teach the little lips to say "God bless our missionaries all over the world" as she guides the little hand to drop the weekly offering in the box. Mothers and children should be invited to attend the missionary meetings held for the older children.

Junior Missionary Societies are the next step in surrounding the child with a missionary atmosphere. These societies might be specially designed for the younger boys and girls from four or six to ten. When the Cradle Roll child enters the Sunday School we should secure his or her name for the Junior Missionary Society, and urge attendance on the weekly meetings. Here the missionary education can begin in earnest during these most impressionable years of a child's life. Now the points in which we can respect the peoples of other lands can be used as a basis for the loving sympathy we aim to arouse for the pitiable lack in the lives of those who know not a Saviour. A desire to bring them the peace of the Gospel will be generated in the hearts of the children, and will make them feel that they must either go or send some one with

the good tidings of great joy. The great task before our Church in the Home Mission field can be emphasized, and the need for men and women on the firing line. And it will never be difficult to arouse an interest in the poor who are always with us.

An outlet for these aroused sympathies should never be neglected, and regular dues and special offerings will be a feature of each meeting. Then the hands can be employed in working for the various causes. Pasting used post cards together (back to back) and collecting Sunday School papers for distribution in missions; sowing seeds to grow flowers for the sick; planting seeds in egg shell farms for hospitals; sewing carpet rags for Homes, and making cheese cloth handkerchiefs and plain garments for the poor in Homes and Hospitals; dressing dolls and making toys, Christmas tree ornaments, and trimming trees for the poor, are a few of the many ways in little hands may be employed.

The social side of the child nature should also receive some recognition at the close of the meeting, in games or special treats.

Leaders, appointed by the Pastor or older society, should carefully prepare the program, and be early in attendance to arrange an attractive meeting room. There should be an aim to make every minute of the short time tell. An ideal division of the meeting might be the following: Devotional exercises, 10 minutes; Study of topic, 20 minutes; Work period, 20 minutes; Social period, 20 minutes. Too long a meeting tires the children, and at the close of each period a march or song will give an outlet to surplus energies.

Stated reports should be required from the leader to the older society, for surely this work is of immense importance to all in the Church.

Junior Leagues for Boys and Girls. The ages of ten to sixteen are so important a time in the development of the child that we must not let the missionary atmosphere become devitalized. At the proper age promotion should take place into the Junior League. This marks the separation of the boys and girls into separate societies, and when these are formed let the leader see that missions are a frequent topic for the children's study. While they may be instructed in other aspects of the Christian life, let there be at least a monthly presentation of missions. Attention to athletics and pleasures must not divert the thoughts from the higher standards of work and thought for others. In this period of character training, education in missions will be most valuable for all the future life. Do not let the opportunity of training for work in the

older societies slip by.

At sixteen, or at confirmation, let there be a regular promotion to the society for young men and women, in which missionary training is still a prominent feature. The more we come to recognize that a missionary spirit is the highest point of religious education, so much more quickly shall the kingdoms of this world become the kingdoms of our Lord and of His Christ.

There will be a special work for our children to do. We expect them all to unite in the support of Miss Anna Rohrer, who hopes to sail for our Hospital in Rajahmundry, India, this fall. She is proud to be called the "Children's Nurse," as she will represent our children all over the General Council. The members of Cradle Rolls, Junior Missionary Societies, Junior Leagues and Sunday School classes will be given an opportunity to contribute to her support, which will be \$5.50 a year.

Attractive mite boxes will be supplied from Literature Headquarters, and each child receiving one is asked to put in it one cent a week. Those societies which have previously raised money for the General Fund may designate it for this special purpose.

A little boy, well-known to us, won a prize of \$20.00 for an essay on peace. It was suggested to him that as every good gift is from above, part of this money belonged to the Lord, and several objects were mentioned, to which a dollar could be given. Without hesitation he indicated that his dollar should go for the nurse for the sick women and children of India. This indicates how easily our children will give the money, and the confidence they will feel in their nurse.

This confidence will be well placed, for Miss Rohrer, with her winning personality, will be a splendid exponent for Christianity among the women and children of India. She has served a year as head nurse of the dispensary of one of the leading hospitals of Philadelphia, and has also taken a special course in Bible Study. She will be able to conduct Bible classes and will exert an influence on all under her care. May she have many stars to add to her crown as she turns many to righteousness.

HOW MANY NEW FRIENDS
HAVE YOU WON FOR THE
MISSION WORKER
SINCE OUR LAST ISSUE?
OUR AIM IS 15,000



From Department Chairmen



Memorials and Life Memberships

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



REV. PROF. E. T. HORN LL. D.
PHILADELPHIA, PA.
1850-1915



REV. CHARLES J. HIRZEL
PHILADELPHIA, PA.
1854-1914



REV. H. H. BRUNING, D. D.
WHITE HAVEN, PA.
1835-1914



J. W. HELFRICH
CARROLTON, OHIO
1855-1914

Three pastors and one layman have been placed on our honor roll "In Memoriam" this quarter. Many others, who have rendered faithful service in the Lord's cause, and who have gone to their heavenly reward, should have the same loving recognition by the women of their congregations, Conferences or Synods. Do not fail to accord them this deserved honor before our biennial convention at Rock Island in three months. All support given to our General Council Society through these membership fees is of incalculable benefit to the mission cause of our Church. Through our educative agencies, the MISSION WORKER, the monthly programs, the leaflets, the helps for junior work, etc., we are constantly adding new members to our Societies, and interesting them to work and to give more liberally to extend the Kingdom. All these agencies are made possible by the memorial and life membership contributions. Therefore, in honoring our workers, or in subscribing individually for life memberships for ourselves, we serve a two-fold purpose.

The pastors memorialized are Rev. C. J. Hirzel, Rev. H. H. Bruning, D.D., and Rev. Prof. E. T. Horn, D.D., LL.D.

From the W. M. S., of St. Paul's Church, Philadelphia, comes this tribute: "In memory of Rev. C. J. Hirzel, who had almost rounded out a service of twenty-five years as our faithful pastor, performing the many duties of his

office with untiring zeal and signal ability. As English secretary of the Germantown Orphans' Home and Asylum, where he served for twenty years, he endeared himself to all, young and old, by his attributes of heart and mind, giving freely of his time and strength to the end. With joy could he say in laying down life's burden: 'I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness.'"

Rev. H. H. Bruning, D.D., was honored by his sister, Miss Mary J. Bruning, of Trinity Society, Lancaster, Pa. Dr. Bruning served his White Haven congregation for thirty-five years, and was an unusual pastor in devotion to his people and to the community. The sick and afflicted will miss him more than any other class of people. He was not only their spiritual head, but in many cases their kind and efficient medical adviser. He was a man of strong and implicit faith, hopeful and cheerful in disposition, generous in material gifts, and to an unusual degree the friend of all in any kind of need. Intellectually he ranked high, both as a linguist and a theologian. At various times in his life he held offices of trust in the Church-at-large. He had just completed a history of St. Paul's congregation, and the Church was preparing to celebrate the thirty-fifth anniversary of his pastorate, and the fifty-fifth of his ministry, when he quietly fell asleep.

The last words of his manuscript were those of St. Paul's benediction as his own benediction to his people.

Dr. E. T. Horn, a pre-eminent leader in his life, his character and his attainments, was enrolled "In Memoriam" by the W. M. S. of Holy Trinity Church, Reading, Pa., as a loving tribute to a pastor who served them for fourteen years. He was an edifying preacher and an ideal pastor, a tower of strength to all who went to him in perplexities or distress. He was prominent as an ecclesiastical leader and statesman, as an authority on liturgics, and as an expositor of the Scriptures. He held the high offices of President of the Ministerium of Pennsylvania, and chairman of the General Council Foreign Mission Board. In the light of his many spheres of service, the Church will find it very difficult to replace him.

Mr. J. W. Helfrich, of Carrollton, Ohio, was honored by his wife and sisters, through Mrs. J. H. Trautman, Butler, Pa. He was a valued employee of the Wheeling and Lake Erie R. R., holding the responsible post of inspector. He was born and reared in the Evangelical Lutheran Church, and was a faithful and active worker until God called him home.

Twenty life-members have been received and welcomed. The first on the list are four little sisters, Georgia Kathryn, Edith Florence, Dorothy Edna, and Mildred Ethel Brune, their ages ranging from 7 years to 22 months. They are children of St. Stephen's Church, Brooklyn, and are enrolled by their aunt, Miss Mathilda Peper, of the same Church who is the highly competent registrar of the Bible Teachers' Training School, established by Dr. Wilbert W. White in New York City, which is doing a wonderful world-wide work. Next come two brothers and a sister, Paul William, Alice Louise and Elvin Mann Schroepe, children of Mr. and Mrs. W. D. Schroepe, of St. John's Church, Anderson, Indiana. The prayer of the parents for these children is, that the two boys will eventually become ministers, and the daughter a deaconess.

Margaret Edel Behrens, 9 months old, the sister of our 2 year-old life-member, Otto John, was listed by her grandmother, Mrs. O. J. Behrens of St. John's Church, Wilkes-Barre, Pa.; while Edward George Rapps, 1 year of age, was enrolled by his parents, Mr. and Mrs. George W. Rapps, Milwaukee, Wis. This child also is destined to become a minister of the Gospel "if God so wills it."

These nine additions of little folks should be duplicated each quarter. How about those endeared to yourself? One mother writes her

children want to wear their pins every time they are "dressed up." Can these little ones who are now so proud of their visible emblem of membership, and who are told of its meaning and purpose, fail to be impressed with the importance of the mission cause as they grow in years and understanding?

The first adult to be enrolled was Mrs. Sydney Kepner, Pottstown, Pa., one of the mainstays in local church work, also an efficient member of Conference and Synodical executive committees. The Mission Study Class of Emmanuel Church, composed of forty members, honored her as "our inspiring leader, to show our appreciation of her efforts."

The Women's Society of Salem Church, Minneapolis, has generously supported our department by adding three names this quarter: Dr. G. H. Trabert, their beloved pastor, a stalwart leader in Lutheran work in the West; his wife, the tireless president of the Society; and Dr. A. J. D. Haupt, prominent in uplift work and social service in St. Paul, Minn. It is an unique and very encouraging experience to receive as many as ten life memberships from but three sources, and we hereby tender our hearty appreciation.

Two ladies have endorsed our work by each taking a membership on her own account. Miss Amanda E. Moser, of Grace Church, Reading, Pa., is the life membership chairman in the Reading Conference Society, and through her efforts this department has added many names from her district. Mrs. John Uhrich, a member of Frieden's Church, Myerstown, Pa., has also given us her individual contribution.

Rev. Willis F. Delbert became a member through the surprise gift of the Luther League of St. Mark's, Birdsboro, Pa. Another surprise was that of Mrs. H. F. J. Seneker, from the missionary society of the Church of the Transfiguration, Pottstown, Pa. Mrs. Charles G. Spieker, Scranton, Pa., the retiring President of the Wilkes-Barre Conference Society, was honored by that body, which at the same time, took action to add each succeeding president's name, thus falling in line with several other Conferences. Mrs. Frances E. Repass, Allentown, Pa., received her membership from St. John's Society, as a tribute to a former president. The Society was organized during the pastorate of her late husband, and she has been active in the work ever since. And the Society of the South Eastern Conference in Ohio presented a life-membership to Mrs. C. P. Weiskotten, organizer of this Conference work. She now lives in Milwaukee as the efficient help-meet of the field missionary there.

SEND IN YOUR INTENDED MEMORIAL BEFORE ROCK ISLAND

LUTHERAN MISSION WORKER

39

FEE, \$25.00

MEMBERSHIPS IN MEMORIAM SINCE OUR TOLEDO MEETING, SEPTEMBER 15, 1913

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. Elmar L. Schortz	Nazareth, Pa.
Mrs. Charles J. Custer	Pottstown, Pa.
Rev. Jacob Boehm Rath	Bethlehem, Pa.
Rev. B. W. Schmaug	Lebanon, Pa.
Mrs. Wilhelmina Schmauk	Lebanon, Pa.
Mr. J. D. Royer	Pottstown, Pa.
Mrs. A. E. Metz	Middle Lancaster, Pa.
Mrs. Emeline C. Myers	Middle Lancaster, Pa.
Sister Caroline Ochse	Milwaukee Motherhouse
Mrs. Elizabeth Bader	Phoenixville, Pa.
Dr. H. C. Schmidt	Rajahmundry
Mrs. E. R. Cassaday	Philadelphia
Miss Ottillia W. M. Maurer	Germantown, Phila.
Rev. E. A. Bauer	Lehigh, Pa.
Mrs. Matilda Kostenbader	Catasauqua, Pa.
Mrs. Margaret C. Mizer	Evans' Creek, O.
Rev. Paul F. A. Glasow	Johnstown, Pa.
Rev. Hugo R. Erdmann	Johnstown, Pa.
Rev. A. L. Yount, D.D.	Greensburg, Pa.
Mr. Louis B. Korb	Philadelphia
Mrs. Barbara Korb	Philadelphia
Rev. C. J. Hirzel	Philadelphia
Mr. J. W. Helfrich	Carrollton, Ohio
Rev. H. H. Bruning, D.D.	White Haven, Pa.
Rev. E. T. Horn, D.D., LL.D.	Mt. Airy, Phila.

FEE, \$10.00

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 Bachmann	Philadelphia
Baby Mary Stanton Baldwin	Rochester, Pa.
Miss Henrietta Batholomew	Pittsburgh, Pa.
Mrs. Grace Williams Kohler	Catasauqua, 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. of Transfiguration	Pottstown, Pa.
W. M. S. of the Norristown Conf.	Pennsylvania
Mrs. J. K. Weaver	Norristown, Pa.
Mrs. A. T. Baker	Zanesville, O.
Mrs. J. L. Miller	Youngstown, O.
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. of Grace Church	Norristown, Pa.
Mrs. Walter C. Weir	Toledo, O.
W. M. S. of 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.
Miss Annette Adolphine Woll	Philadelphia, Pa.
Margaret Aumont Moore	Philadelphia, Pa.
Mrs. Frank Croman	Elizabethtown, Pa.
Miss Mildred Bertha Goebring	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 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	Sellisgrove, Pa.
Paul Emery Roberts	Shedder, 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 Schueder	Philadelphia
Sister Elsie Dodenhoff	Philadelphia
Sister Marie Koch	Philadelphia
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. Crone	Trevorton, Pa.
Dr. H. M. M. Richards	Lebanon, Pa.
Amelia Louisa Krapf	Palmyra, Pa.
Miss Elizabeth J. Bade	Elm Grove, W. Va.
Mrs. Herman A. Klages	Utica, N. Y.
Mrs. E. L. Wessinger	Lancaster, Pa.
Mrs. J. Frank Johnston	Bethlehem, Pa.
Annette Kaehler Henrich	Buffalo, N. Y.
Rev. F. P. Mayser, D.D.	Lancaster, Pa.
Mrs. P. A. Laury	Waterloo, Pa.
Mrs. Sarah Halbach	Lancaster, Pa.
Ruth Barbara Dietz	Mechanicsburg, Pa.
Rev. I. B. Kurtz, D.D.	Pottstown, Pa.
Mrs. Calvin F. Kuder	Rajahmundry, India
Miss Edith L. Read	Knox, Pa.
Nellie Alvira Seacrist	Meadville, Pa.
Dora Marie Seacrist	Meadville, Pa.
Mrs. T. W. Kretschmann	Philadelphia
Meredith Louise Miller	Milwaukee, Wis.
Rev. Theodore E. Schmauk, D.D., LL.D.	Lebanon, Pa.
Mrs. Emma M. Barr	Lancaster, Pa.
Mrs. J. M. Landis	Souderton, Pa.
Mrs. O. P. Smith	Pottstown, Pa.
Ella B. Whitteker	Williamburg, Ont.
Mrs. H. K. Gebhart	Kenosha, Wis.
Mrs. A. J. Reichert	Lancaster, Pa.
Mrs. A. W. Leibensperger	Lebanon, Pa.
Mrs. N. Y. Ritter	Perkasie, Pa.
Mrs. Philip R. Wallis	Elizabethville, Pa.
Mrs. Fred C. Krimmer	Youngstown, Pa.
Mrs. Adam Hoffner	Butler, Pa.
Mrs. John H. Kuder	Lehigh, Pa.
Young W. M. S. of Trinity Church	New Brighton, Pa.
Mrs. Peter Altpeter	Buffalo, N. Y.
Mary Elizabeth Waha	Erie, Pa.
Miss Julia E. Walter	Kingston, N. Y.
W. P. S. Holy Trinity Church	Jeannette, Pa.
Mrs. J. J. Brubeck	Jeannette, Pa.
Georgia Kathryn Brune	Brooklyn, N. Y.
Edith Florence Brune	Brooklyn, N. Y.
Dorothy Edna Brune	Brooklyn, N. Y.
Mildred Ethel Brune	Brooklyn, N. Y.
Mrs. Sydney Kepner	Pottstown, Pa.
Rev. G. H. Trabert, D.D.	Minneapolis
Rev. A. J. D. Haupt, D.D.	St. Paul, Minn.
Paul William Schroepe	Anderson, Ind.
Alice Louise Schroepe	Anderson, Ind.
Elvin Mann Schroepe	Anderson, Ind.
Miss Amanda E. Moser	Reading, Pa.
Rev. Willis F. Delbert	Birdsboro, Pa.
Mrs. John Ulrich	Myerstown, Pa.
Mrs. Charles G. Snieker	Scranton, Pa.
Margaret Edel Behrens	Wilkes-Barre, Pa.
Mrs. Frances E. Repass	Allentown, Pa.
Edward George Rapps	Milwaukee, Wis.
Mrs. G. H. Trabert	Minneapolis
Mrs. H. F. J. Seneker	Pottstown, Pa.
Mrs. C. P. Weiskotter	Milwaukee, Wis.



MARGARET EDEL BEHRENS
10 MONTHS OLD
PRESENTED BY HER GRANDMOTHER
MRS. O. J. BEHRENS
WILKES BARRE, PA.



EDWARD GEORGE RAPPS
14 MONTHS OLD
PRESENTED BY HIS PARENTS
MR. AND MRS. GEORGE W. RAPPS
MILWAUKEE, WIS.



ALICE LOUISE SCHROPE, 3 YEARS
ELVIN MANN SCHROPE, 9 MONTHS
PAUL WILLIAM SCHROPE, 5 YEARS
PRESENTED BY THEIR PARENTS
MR. AND MRS. WILLIAM D. SCHROPE
ANDERSON, IND.



GEORGIA KATHRYN BRUNE
7 YEARS OLD
EDITH FLORENCE BRUNE, 6 YEARS OLD
BROOKLYN
PRESENTED BY MISS MATILDA PEPEK,
BIBLE TEACHERS TRAINING SCHOOL,
NEW YORK



TWINS
DOROTHY EDNA BRUNE
MILDRED ETHEL BRUNE
2 YEARS OLD BROOKLYN
PRESENTED BY MISS MATILDA PEPEK,
BIBLE TEACHERS TRAINING SCHOOL,
NEW YORK

Making Good Headway

MRS. F. A. KAHLER, DEPARTMENT CHAIRMAN, BUFFALO

Mission Study Classes have come to stay in the Lutheran Church of America. Perhaps the seed might safely be let alone to germinate, grow and bring forth fruit, some thirty, some sixty, some an hundred fold. But watering and cultivating, after planting, will increase the yield. The MISSION WORKER will not relax its devotion, but keep on giving to enrich the soil, and encourage every little sprig of interest to grow into a mighty tree. This past year has more than doubled the number of classes of last year. The women who have not cared or dared to join a summer class, or a midwinter class, or a Lenten class, have been real losers.

In our older Synods, where the women have had Missionary Societies these many years, the intensive class work has, of course, been greater than in the newer, less-practiced-in-good-works Synods, but there is clear evidence of progress everywhere. It may seem a slow growth, but it is strong and steady. In the Pennsylvania Synod alone there have been ninety classes organized since last September. Every group of women where systematic, intelligent work has

been done, has become the nucleus for additional classes the next year. The enthusiasm following the faithful study of a good, compelling book sweeps the members into further fields of investigation. The new knowledge starts thirst for more. The more we learn, the more we find that we need to learn much more. The by-products of Mission Study are many and fine. Broader horizon, wider sympathy, enriched spiritual life, greater gratitude to God for all His mercies, tangible help for thousands who are less blessed than we, these are fruits of this happy Mission Study.

True, there are still women who say they "are not interested in missions," or at least that they "have no use for foreign missions, because there is enough to do at home." Such women would not join a Missionary Society, but you can get them to come to your home on invitation to join a Study Club. After that they have not a word to say against Missions, even though they had but a single course of study in the Home or Foreign or Inner field. Their view-point is changed. They know better. One

A Physician's Chart of Four Societies

FROM THE MISSIONARY SURVEY

SYMPTOMS	DIAGNOSIS	REMEDY
I. CHURCH OF LONGVIEW Church Membership400 Missionary Societies in Church 1 NAME: The Foreign Missionary Society Society Membership 16 When Organized?1899 Study and give to Foreign Mis- sions only.	Far-sightedness; Lack of balanced rations; Long distance vision only; Inability to see clearly objects close at hand.	Supplement present diet with Home Mission food. This varied menu will attract all classes of women and growth in membership and increased interest will result in both Home and Foreign Mission work.
II. CHURCH OF SLOW VALLEY Missionary Society of 60 mem- bers Average attendance15 Study Classes 0 Mission Workers taken..... 0	Spiritual Anemia; Mal-Nutrition; Slow Starvation; Dwarfed Development. Near-sighted vision;	Appoint wide-awake Program and Social Committees; Se- cure at least 30 subscriptions to the MISSION WORKER. Or- ganize a Study Class.
III. LADIES' AID OF BUSY TOWN 25 Members. Work hard six months to prepare for Bazaar, by which \$25.00 is made for Mountain School.	Wasted time, and poor Arith- metic.	Let each member earn part of her dollar at home, and spend some of the society time in study and prayer for World- Wide Missions.
IV. CHURCH OF PROGRESS HILL Church Membership150 Members in Missionary Society 50 New Members 10 Increase in gifts to all causes 20% Mission Workers taken... 40 Study Classes 2	Growth Steady; Pulse Normal; Vision Perfect; Circulation Natural; Splendidly Health- ful.	Continue same diet, exercise and outlook. Long life and much fruit is certain.

class of young women, led by an enthusiastic lover of Missions, introduces study into a large, flourishing Luther League, and it straightway becomes larger, more flourishing. Another class, after six weeks with "The Child in the Midst," finds it cannot stop studying, hence forms itself into a permanent Missionary Society. Still another finds its members not satisfied with study alone, hence starts in to translate what it has learned, into deeds of loving-kindness at three institutions of mercy. One large class of busy housewives finishes a course in general study, and finds its outlook so broadened that it decides upon three separate courses, in home and foreign and inner mission study. There are endless modifications of program, and wide openings into greater usefulness, resulting from faithful study of almost anyone of the books recommended. In many circles the idea of special Lenten classes seems appealing, and they are then more easily formed than at other times. Well and good! By all means let us multiply Lenten classes. But let no one wait till next Lent, if she can possibly get a class together now.

The challenge of the day is systematic study of the Bible and of Mission literature. For correct knowing, right living, and effective doing, there is nothing like faithful study of other noble and heroic lives that have been moulded by the blessed Spirit of service. The text-books that will be in demand next are Mrs. Montgomery's "The King's Highway," and Edith Allen's "Home Missions in Action." If you cannot possibly attend a summer conference this year, do try to have a midsummer mission study class at home, or on vacation, and make the best of that.

NEW FEATURE: AN ADVISORY BOARD

Every Conference and Synodical Missionary Society in the General Council, and indeed the General Council Society itself, will doubtless be glad to adopt a practical suggestion which is equally feasible to them all, and which will strengthen their working forces very materially. It comes from the vigorous convention of the Philadelphia Conference, held last year, as its most important new stroke of policy. So simple that it seems a wonder why it never occurred to us before, in these days when we are hearing so much of "the conservation of forces," along every line, both natural and spiritual. And so potential that it will instantly commend itself as universally applicable, even to the local societies everywhere, for lending not only stability but also fresh impulse to their organization.

It is the plan of creating an ADVISORY BOARD, as an important new wheel in the

machinery of each Society, local and general. This is to be comprised of women who are ex-officers, or have been previous competent factors in mission work, but whose terms of office have expired, and hence they are out of the active harness for the present. Such interval of their retirement is not only a distinct loss to the Society in its forward movements, but the women themselves are apt to lose their own keenness of interest, by being temporarily out of direct moulding touch with the work. We cannot afford to risk the cooling of their fervent zeal, when they might be retained as an integral part of the executive committee, by honorary invitation to a seat and voice in all its meetings. This would be voted by the executive committee itself, as a mark of public recognition of its need of them. It goes without saying, that they would, of course, be honored by reappointment, year after year, as long as their attendance and helpful participation in the work continues steadfast.

There is not a society you can name, which has not suffered a weakening of its enthusiasm in the past, by the fact that the time-limit of some of its leading office-holders or committee-members had expired, and therefore they had to drop out as direct vital forces. Why should they drop out, when by their *experience* they are just ripe for the very best service they ever gave? What a pity that any energetic woman should pass through the practical training which has come to her by the shouldering of personal responsibilities in mission work (the only way by which efficiency can be developed), then after she has gained the knowledge and the skill to deal with the situation intelligently and effectually, she must give way to a successor, who, in turn must do likewise.

So, too, it often happens that a woman, who has been invaluable in her own society, removes her residence to some other town or State. Why should that capable woman not be instantly appointed, without waiting for any annual election time to come around, by the executive committee of the Conference Society in her new State or county, as a member of its Advisory Board? The committee would thus have fresh blood infused into its veins, and make the woman herself feel that her efforts hitherto are not unrecognized? One of the fine features of our Federation is the fact that we have come to know the names and the activities of devoted workers in each of our Conference and Synodical Societies in all parts of the General Council. Women of whom we never until now were conscious of their very existence, much less of their work along special lines, are to-day our intimate acquaintances.

ROCK ISLAND

WILL BE THE CENTRE OF ATTRACTION
IN THE LOVELY SEASON OF EARLY FALL

HALIFAX AND SEATTLE

WILL MARK THE CIRCUMFERENCE—BOUNDARY
AND THE CONTINENT—WIDE EXPANSE BETWEEN
With 9 Synodical and 32 Conference

SOCIETIES OF DEVOTED MISSIONARY WOMEN
WILL BE TRIBUTARY AS OUR CONSTITUENTS
KEEP THE DATE PROMINENTLY IN SIGHT
WEDN., THURS. AND FRI., SEP. 8-10

EVERY SESSION WILL HAVE DISTINCTIVE FEATURES
AND THE HOSPITALITY OF OUR SWEDISH SISTERS
WILL MAKE THE CONVENTION LONG MEMORABLE
WRITE THE CHAIRMAN ON VISITORS' ENTERTAIN-
MENT PLANS, MRS. J. P. MAGNUSON, No. 1204
38TH STREET, ROCK ISLAND, ILL.

MEANWHILE PLEASE HELP THE MISSION WORKER
Report 15,000 Subscribers

BY THE TIME WE MEET AT THIS CONVENTION



Recent Conventions



Our General Synod Sisters at Omaha

MISS MAY C. MELLANDER, OUR OFFICIAL DELEGATE

Five very strenuous, profitable days were spent at the biennial convention of the General Synod Society in the Kountze Memorial Church, Omaha, May 8th to 13th. Almost two hundred delegates were there assembled to discuss "The King's Business." They did not come for sight-seeing, but for work in real downright earnest. All reports were well prepared and presented in a clean-cut, business-like way, so promptly on time that every minute was made to count its full measure.

Another praiseworthy fact is that they always had time to pause for brief intervals of intercession to thank the Lord for His guidance in the past, and plead for His blessing in the future, without which they realized they could accomplish nothing. These frequent periods of united supplication were a salient feature of the convention.

The excellent reports given by the Executive and Literature Committees made a wonderful showing. Their literature is equal to any published in the country, and the generous amount of one thousand four hundred dollars was voted to this committee to carry on its work.

That they have reached the stage of big business one can see when we realize that the Executive Committee was permitted to plan the work of the coming biennium on an outlay of \$135,000. The Body is composed of 23 Synodicals, 1,272 societies, with a total membership of 42,658. The contributions for the biennium were \$126,258.60, of which \$69,327.65 were spent for Foreign Missions; for Home Missions, \$37,397.96, and for Church Extension,

a total of \$6,771.25.

One hundred and thirty-five mission study classes were reported, and 15,485 subscribers to their official organ, **Lutheran Women's Work**.

One evening was given over entirely to the Home Missions' cause and more than twenty home missionaries were called to the platform. It was fitting that these faithful workers in the home land should be given this well-deserved recognition.

Another inspiring feature of the convention was the presence of three missionaries from the foreign field, Miss Jessie Brewer and Miss Katharine Fahs, of India, and Miss Gertrude Simpson of Africa. Rev. Burger, who had just returned from India, brought a direct message, as a representative of the foreign board.

All the speakers delivered stirring messages, especially Rev. H. L. Yarger, D.D., president of the General Synod. He said he liked to think of the Synod in the analogy of a human body. The home and foreign departments, the educational and church extension activities are the limbs, and the women's loving zeal is the heart. Busy a man as he is, and overcrowded as is his time, Dr. Yarger attended all sessions of the Convention, from beginning to end.

The frequent appreciative allusions to the growing influence and work of our General Council Society, the many cordial references to individuals among our women by name, the sisterly feeling manifested by officers and delegates alike toward myself as the appointed delegate, deserve special acknowledgment here.

A New Kind of Convention Program

A successful experiment, the first of its kind, was recently tried in the auditorium of the Krauth Memorial Library, at Mt. Airy, which will doubtless be used elsewhere by executive committees in search of a novel and helpful program. The Women's Missionary Society of Philadelphia, gave over its whole spring convention, both afternoon and evening, to make of the audience which filled the hall to its capacity, one big enthusiastic discussion group.

Attention was thus focused steadily for four or five consecutive hours (with a pleasant intermission at supper time for a box-luncheon in the dining rooms), upon one chosen textbook. This was therefore thoroughly mastered in its entire scope. Dr. Kunzmann proved to be a model leader, though he disclaimed any such pretension. From beginning to end, he held the closest interest of everybody in "The New Home Missions," so that the hours flew and were sped before any one was aware.

After showing how spontaneously the Home Missions' leaven began its work, already in the early colonial days, before any organized Boards were thought of, when the Atlantic coast was very sparsely settled, he gave a striking portrait of the typical itinerant missionary of that crude pioneer period. Then, as the frontier was gradually pushed farther and farther westward, when new territory was acquired by the government, he traced the feeble rise of the first organized missionary movements having a national scope. Beginning with the epoch-making tour of the two young New Englanders, Mills and Schermerhorn, extending all the way to the godless city of New Orleans, he told how far-reaching were the by-products, in the formation of Bible and tract societies, the opening of Sunday Schools, etc.

He then characterized the Scotch-Irish and the Yankee types of American farmers, as elements in the country's educational and religious development, making comparison with the Swedes and Germans, pointing out the aggressive traits which left a lasting impression on the expanding nation, and proved to be the determining human factor in keeping it Christian.

Coming on down to our own times, he showed the widening scope of the Church's influence on every State and every community in the land. One by one he took up the threatening problems which confront us today, and demonstrated that the omnipotent Word of the ever-living Lord is the one complete and only permanent solution of them all. It is indeed a big subject, worthy of a whole day's study by loyal Christian Americans. The new Home Missions differs from the old, not in any slightest change of either the Word or the Sacraments, which will always remain the Divinely ordained means of grace, but rather in the ACCENT laid on the application of this regenerating power of God, to existing evils in society, which is the business of the Church.

At the close of the study, Rev. G. H. Bechtold strongly urged the claims of the Daily Vacation Bible School, as an Inner Mission adjunct in our Lutheran work in Philadelphia. It is a subject of which his heart is full.

A MODEL PRESIDENT

Since a missionary society exists for one purpose, and one purpose only, it is unthinkable that a woman should be a leader in the missionary enterprise, to whom her Master is not most dear, and the Ruler of all her life.

The duties of a president, as constitutionally set forth, are to call meetings and to preside over them. These duties at first sight are simple enough, but the president who con-

fines herself to their simplicity may sit in her presiding place, she and her gavel, the one as wooden as the other, and add nothing to the great and glorious work that is going on at this time in the Christian and the heathen world. Her real duty is to be a leader, to inspire, to inform, to be ready with help when help is needed, to impart the joy of service to inert and careless or desponding members, to inert and careless or desponding members to be wise in conducting meetings, that they may be living, helpful things, not lifeless occasions which soon none but the faithful, and even of these only the most faithful, will attend. It is for the president to plan for these meetings, to bear them in her mind and on her heart throughout the intervening month, to bring to them fresh enthusiasm and trained intelligence, so that even the unbeliever may come in time to feel that it is good to be there.

If the things of Eternity are of more importance than the things of Time, and most of us believe that they are, though we may act as if they were not, the president surely will prepare herself for the meeting with as much care as her neighbor prepares for the literary club over which she presides—with more care, indeed, since she will add to the effort of her mind and heart, her constant, earnest prayers.

It is her part to appoint committees, and this she must never do at haphazard. The president who selects the right person to do the right thing, on each of half a dozen committees, is of ten times the value that she would be if she did the work of six committees ever so skilfully herself. It is her part to outline the work, but the less of it she does and the more she guides and helps others to do, the better president she makes.—*Selected.*

OUR SEPTEMBER ISSUE LATE

The biennial convention of our General Council Society will not adjourn at Rock Island before Friday evening, September 10th; therefore, the next issue of THE MISSION WORKER will be delayed fully ten days longer, if the proceedings are to be published, as everybody doubtless expects.

Look for the visit of your September number at the close, instead of the beginning of the month and the minute it comes into your hands, turn first of all to the Rock Island pages. No matter how high your anticipations may be, depend upon it, they will be exceeded. The three cities will outdo each other in the ardor of their missionary interest, and our women from the East will get some idea, for once, of genuine enthusiasm in its whole-souled Western definition.

HOW MANY NEW SOCIETIES IN YOUR OWN CONFERENCE?

Suggestive for your Printed Convention Report

The following report was culled from the printed convention program of the Erie Conference Society. Its brevity and clearness were so attractive that space is given in the hope that other societies will follow a similar plan. The pamphlet covered eight pages, four of which were given to these reports.

Why should we take precious convention time to repeat the same financial reports from three different angles?

The treasurer, the department chairman and the local society. Surely you will agree that this is neither expeditious nor business-like? Use the printed page and save some of this precious time for presenting helpful and suggestive plans for the better conduct of the monthly meeting, for stimulating the development of work among our juniors and young people. We are lamentably deficient along these lines.

FIRST ENGLISH CHURCH, ASHTABULA, OHIO. HOME AND FOREIGN MISSIONARY SOCIETY. MAY 21, 1915.

Membership	16
Subscribers to MISSION WORKER	5
Monthly programs are used at meetings.	
Contributed to Home, Inner and Foreign Missions during past year.	

LUTHER MEMORIAL CHURCH, ERIE, PA. WOMEN'S MISSIONARY SOCIETY.

Membership	65
Subscribers to MISSION WORKER	42
Monthly programs are used at meetings.	
Three Mission Study Classes read "The Child in the Midst."	
Three "Life Memberships."	

CONTRIBUTIONS

Church Extension	\$20.20
Parkersburg Lutheran Church	5.00
Mission in Waterloo, Wis.	5.00
Luther Memorial Church, Madison, Wis.	10.00
Spring Garden Valley, for property	127.38
Spring Garden Valley, current expense	8.00
Chicago Seminary	5.00
Miss Schade's Bungalow Fund	10.00
Miss Schade's Salary	25.00
Books for Miss Schade	3.55
Rest Bungalow in India	10.00
Bethesda Leper Home	6.00
War Children Fund	2.00
Japan Mission Work	7.00
	\$244.13

ST. JOHN'S CHURCH, ERIE, PA. WOMEN'S MISSIONARY SOCIETY

Membership	85
Subscribers to MISSION WORKER	12
Monthly programs used at meetings.	

CONTRIBUTIONS

Slav Missions	\$25.00
Erie Church Extension Society	25.00
Miss Schade's Bungalow Fund	25.00
Miss Schade's Salary	10.00
Parish Sisters Work of Benevolence	3.00
German Missions in India	25.00
Chapel Dorado, Porto Rico	7.50
	\$120.50
Sale of Italian Post Cards	\$6.00

ST. MATTHEW'S CHURCH, ERIE, PA. WOMEN'S MISSIONARY SOCIETY

Organized two months ago

Membership	12
Subscribers to MISSION WORKER	2
Monthly Programs used in part.	
Mission Study Class has been formed.	

GRACE CHURCH, ERIE, PA. WOMEN'S MISSIONARY SOCIETY

Organized during past year

Membership	20
Subscribers to MISSION WORKER	4
Monthly programs used at meetings.	

CONTRIBUTIONS

Spring Garden Valley	\$13.60
Miss Schade's Salary	5.00
Books for Miss Schade	1.25
	\$19.85

CHRIST CH., LAWRENCE PARK, ERIE, PA. WOMEN'S MISSIONARY AND LADIES' AID SOC.

Organized October, 1914

Membership	21
Subscribers to MISSION WORKER	2
Monthly programs used at meetings.	
Mission Study Class reading "The Child in the Midst."	

CONTRIBUTIONS

Spring Garden Valley	\$5.00
Lawrence Park, local aid	5.00
Miss Schade's Bungalow Fund	5.00
Upkeep and equipment of our own mission	\$2.00
	\$97.00

GRACE CHURCH, FRANKLIN, PA. LADIES' AID SOCIETY

Membership	46
Subscribers to MISSION WORKER	1

CONTRIBUTIONS.

Miss Schade's Salary	\$5.00
Hospital at Rajahmundry	5.00
General Council Home Mission	10.00
	\$20.00

HOLY TRINITY CHURCH, GREENVILLE, PA. WOMEN'S MISSIONARY SOCIETY

Membership	60
Subscribers to MISSION WORKER	115
Monthly programs used in meetings.	
Two Mission Study Classes; also two at Thiel College.	
One Life Membership and one "In Memoriam."	

CONTRIBUTIONS

Home Missions	\$25.00
Orphans' Home, Zellenople	10.00
Old People's Home, Zellenople	5.00
Epileptic Home, Rochester	10.00
Miss Schade's Salary	15.00
Miss Schade's Bungalow Fund	10.00
Books for Miss Schade	1.00
Hospital at Rajahmundry	5.00
Porto Rico, Dorado Chapel	5.00
Japan Mission Work	5.00
Church Books for Peddapur Boys' High School	5.00
Synodical Dues	4.00
Conference Dues	3.00
	\$103.00

Sale of Italian Post Cards, about	\$45.00
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The Missionary Society made two shipments of clothing, one to the Magyar Lutheran Mission in Cleveland, Ohio; the other to the Orphans Home at Zellenople.

TRINITY CHURCH, MEADVILLE, PA. WOMEN'S MISSIONARY SOCIETY

Membership	31
Subscribers to MISSION WORKER	45
Monthly Programs used at meetings.	

Mission Study Classes have been formed.
Three Life Memberships.

CONTRIBUTIONS

Synodical Dues	\$2.00
Conference Dues	1.50
Spring Garden Valley	5.00
Grace Mission, Pittsburgh	15.00
Student at Thiel	5.00
Miss Schade's Bungalow Fund	27.00
Miss Schade's Salary	7.00
Books for Miss Schade	1.00
	\$63.50

Porto Rico Laces and Beads	\$136.40
India Laces	30.70

ST. JOHN'S CH., MERCER COUNTY PARISH
WOMEN'S MISSIONARY SOCIETY

Membership	51
Subscribers to MISSION WORKER	6
CONTRIBUTIONS	
Miss Schade's Bungalow Fund	\$5.00
Miss Schade's Salary	7.00

Porto Rico, Dorado Chapel	7.50
Rest House, Nilgiri Hills	2.50
India Native Worker	10.00
Spring Garden Valley	5.00
Synodical Dues	8.00
	\$45.00

CHURCH OF THE TWELVE APOSTLES,
SAEGERTOWN, PA.

WOMEN'S MISSIONARY SOCIETY

Membership	10
CONTRIBUTIONS	
Pittsburgh Synod Home Missions	\$4.50
Synodical dues	4.00

WOMEN'S MISSIONARY SOCIETY,
MORESTOWN, PA.

Pittsburgh Synod Home Missions	\$5.00
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Every-Family Canvass for Mission Workers

BY MRS. F. S. BEISTEL, GREENVILLE, PA.

The executive committee of the Women's Missionary Society of Holy Trinity Lutheran Church, of Greenville, Pa., decided to make an every-family canvass of the congregation, with the aim of placing the MISSION WORKER in every home.

Our literature chairman, Mrs. Jerem. Benninghoff, readily caught the spirit, and began at once to lay her plans. Every member of the executive committee agreed to give all possible assistance, and we separated that evening with the determination to succeed.

At our quarterly business meeting, the matter was brought before the Society. Some encouraged while others discouraged, but fortunately the discouragement did not dampen the ardor of our enthusiastic chairman, or the members of the executive committee.

Mrs. W. S. Langhans, our pastor's wife, met each time with the committee and offered every incentive. She prepared a list of the families in the Church, giving their latest addresses. There were one hundred and forty families scattered all over the town and in the surrounding country. The chairman divided them into districts, and they were assigned to the members of the committee. We provided ourselves with a goodly number of sample copies of our magazine, a note book and pencil, and plenty of change. Sometimes we went in twos, threes or fours, but many times alone.

Many of those visited had only to be handed a copy of the MISSION WORKER, telling them how often it is issued, and the subscription price, and they were ready to subscribe. They knew of it, and were only waiting to be asked. A few offered their opinions in opposition to mission work, especially on the foreign field. We had not come to argue with them, but it was our privilege to remind them

of the Master's great commission, "Go ye into all the world, etc."

The subscriptions came in a little slow at first, which only made us impatient to cover the field a little faster. One of our good members, Miss Bertha Cook, a niece of Dr. and Mrs. J. C. Kunzmann, who is the owner and operator of a fine automobile, kindly offered to drive us around two afternoons. This proved a very great help. The first afternoon out of twenty-five calls we secured twenty-four subscriptions. We would drive to the center of a district, where the chairman would direct each one to a place. As briefly as possible we would obtain the subscription, and then return to the car for further directions. When the first district was covered, we moved on to another, and so on, covering the territory very rapidly. Two afternoons, with the aid of the automobile, found the greater part of the work done, and the few that were left were very much scattered. They consisted of people who had moved, and those upon whom we had called but failed to find at home. The subscriptions of a number of those in the country were obtained by telephone, and a number of letters written to those having no telephone brought favorable replies.

At this writing we had hoped to be able to report "A MISSION WORKER in every home in our congregation," but it is not yet possible. Out of 140 families, we have taken 115 subscriptions, leaving twenty-five still to be seen.

Each member of the committee has from four to six names still to report on, and we are determined to continue our search for them until we obtain their subscription or their refusal.

The whole canvass was a real pleasure,

rather than an embarrassing task, as some had at first feared. We were pleased with the spirit exhibited by the men, as well as the women, in whose homes we visited. Those who knew of our paper, praised it, and those who did not, were very glad to be told of its features, and encouraged their wives to subscribe. A number of women who were unable to regularly attend the Church services because of illness, or of their numerous home duties, expressed their delight at being able to know of their Church's progress through the visits

of the MISSION WORKER.

When we began this campaign, we had thirty-four subscribers, and in less than a month's time we have secured eighty-one new ones, making a total of one hundred and fifteen. We shall still work on, and hope to report further progress in a later issue.

Our conclusion: How selfish we have been to have kept this splendid little visitor, the MISSION WORKER, to ourselves all these years, and never have offered it to many who were just waiting to be asked!



25 Subscribers And Over



MISSION WORKER CHAIRMEN

Synodical and Conference

Penna. Ministerium.....	Mrs. C. L. Fry
Synod of N. Y. & N. E., East. Conf.....	Mrs. A. L. Benner
627 Briggs Ave., Richmond Hill, New York	
Synod of N. Y. & N. E., West. Conf.....	Mrs. F. E. Jensen
606 Parkside Ave., Buffalo, N. Y.	
Chicago Synod.....	Mrs. J. C. Hansen
602 La Porte Avenue, South Bend, Ind.	
Pittsburgh Synod.....	Miss Margaret Hendricks
234 Belmont Ave., Youngstown, O.	
Synod of N. W., East. Conf.....	Mrs. W. F. Rex
2911 Wright St., Racine, Minn.	
Synod of N. W., Central Conf.....	Mrs. W. F. Bacher
1660 Ashland Ave., St. Paul, Minn.	
District Synod of Ohio.....	Mrs. E. D. Krauss Bosserman
Elida, Ohio.	
Central Canada.....	Mrs. L. Johnson
198 Gibson Ave., E. Hamilton, Ontario.	
Pacific Synod.....	Miss Jennie Bell
1712 Boylston Ave., Seattle, Wash.	
Nova Scotia Synod.....	Mrs. Ezekiel Oechle
Mahone Bay, Nova Scotia.	

Hazleton, Pa., Christ	270
Lancaster, Pa., Old Trinity	168
Lancaster, O., St. Peter's	165
Allentown, St. John's	147
Allentown, St. Michael's	140
Warren, Pa., First	126
Wilkes-Barre, St. John's	125
Buffalo, Holy Trinity	120
Greenville, Pa., Trinity	116
Pottstown, Transfiguration	116
New York, Holy Trinity	106
Philadelphia, St. Luke's	101
Wilkes-Barre, St. Paul's	97
Philadelphia, Bethlehem	92
Toledo, St. Matthew's	85
Rochester, N. Y., Reformation	80
Bethlehem, Grace	79
Lechburg, Pa.	75
Pottstown, Emanuel	73
Philadelphia, Incarnation	67
Butler, Pa., First	65
Greensburg, Zion	64
West Newton, Pa., Christ	63
Latrobe, Pa., Trinity	62
Quakertown, Pa., St. John's	60
Barbertown, O., First	60
Reading, Old Trinity	60
Bethlehem, Salem	58
Philadelphia, St. Johannes	57
Lebanon, Pa., Salem	57
Scranton, Trinity	56
St. Paul, Reformation	55
Philadelphia, St. Mark's	54

Bath, Pa.	54
Brooklyn, Redeemer	54
Lancaster, Grace	52
Allentown, St. James'	52
Catasauqua, Pa., St. Paul's	52
Preston, Ont., St. Peter's	51
Allentown, Christ	51
Milwaukee, Epiphany	51
Toledo, Grace	51
Bangor, Pa., Trinity	51
Catasauqua, Trin'ty	50
Lancaster, Zion	50
S. Bethlehem, Pa., St. Peter's	50
Wilmington, Del., St. Stephen's	50
Lima, O., St. Paul's	50
Buffalo, Concordia	50
Waterloo, Ont., St. John's	50
Newark, St. John's	50
Erie, Luther Memorial	48
Scranton, Pa., St. Mark's	48
Philadelphia, St. Stephen's	46
Reading, Hope	25
Kingston, N. Y., Redeemer	45
Ada, O., St. Mark's	45
Easton, Pa., St. John's	45
Toronto, St. Paul's	45
Mauch Chunk, St. James'	45
Birdsboro, St. Mark's	45
Ogontz, Pa., St. John's	44
Milwaukee, Lake Park	43
Lansford, Pa.	43
Lechburg, Pa., First	43
Meadville, Pa., Trinity	43
Toledo, St. Stephen's	43
Philadelphia, St. Michael's Eng.	42
Zanesville, O., St. John's	42
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Sellersville, St. Michael's	41
Berlin, Ont., St. Matthew's	40
Wilkes-Barre, Christ	40
Doylestown, Pa., St. Paul's	40
Spring City, Pa.	40
Elgin, Ill., Trinity	40
Tinicum, Pa., Christ	40
Renovo, Pa.	40
Dunkirk, N. Y., Grace	40
Martin's Ferry, O., St. John's	40
Philadelphia, St. John's	39
Buffalo, N. Y., Atonement	39
Pittsburgh, Epiphany	38
Philadelphia, Ascension, Mt. Airy	38
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Strasburg, Pa., St. Michael's	37
Philadelphia, Manayunk, Epiphany	37
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Irwin, Pa.	38
Philadelphia, Resurrection	36
Reading, Pa., St. James'	36

Jonestown, Pa.	36
Tarentum, Pa.	36
Philadelphia, Nativity	35
Minneapolis, Holy Communion	35
East Bangor, Pa., Grace	35
New Castle, Pa., St. John's	35
Mahone Bay, N. S.	35
Midville Branch, N. S., Mt. Zion	34
Jamestown, N. Y., Trinity	34
Latrobe, Pa., Trinity	34
Pottsville	34
Pottstown, Grace	33
Milwaukee, Reformation	33
Evans City, Pa., St. Peter's	33
Philadelphia, Holy Communion	32
Berlin, Ont., First	32
Rose Bay, Nova Scotia	32
Phoenixville, St. John's	32
Columbus, O., First English	32
Kutztown, Pa., Trinity	31
Royersford, Pa., Grace	31
Lebanon, Pa., Trinity	31
Columbia, Pa., St. John's	31
Lancaster, Pa., Emanuel	31
Youngstown, O.	31
Richmond Hill, N. Y., St. John's	30
Jewett, O., St. James	30
Greensburg, Pa., First	30
Lehigh, Trinity	30
St. Paul, Memorial	30
New York, Advent	30
Lrappe, Pa., Augustus	30
Brooklyn, Reformation	30
Derry, Pa., Trinity	30
Hamilton, Ont., Trinity	30
Albert Lea, Minn.	30
Delmont, Pa., Salem	30
Minneapolis, Salem	30
Sherodsville, O., Emanuel	30
Elizabethtown, Pa., St. John's	30
Zellenople, Pa., St. John's	30
Miamisburg, O., St. Jacob's	29
Milwaukee, Lake Park	29
South Bend, Ind., Trinity	29
Utica, N. Y., Redeemer	29
Pittsburgh, Pa., St. John's	28
Morrisburg, Ont., St. Paul's	28
Richland Centre, Trinity	28
Lebanon, St. James	28
Lansdale, Pa., Trinity	27
Dubois, Pa.	27
Utica, Holy Communion	27
Wheeling, W. Va.	27
Waterloo, Ont., German Ch.	27
Allentown, St. Luke's	27
Pottstown, St. James	27
Perkasie, Pa., Trinity	27
Minneapolis, Trinity	27
Syracuse, St. John's	26
Miamisburg, O.	26
Bedminster, Pa., Keller's Ch.	26
Galt, Ont., St. Paul's	26
Riverside, Ont., St. John's	26
Norristown, Trinity	26
Philadelphia, Atonement	26
Jersey Shore, Pa.	26
Lancaster, Christ	26
Mt. Joy, Pa.	26
Lancaster, Pa., Advent	26
Philadelphia, Advent	26
Philadelphia, St. Paul's	26
Fort Wayne, Ind., Trinity	25
Freeport, L. I., Christ	25
Hazleton, Pa., Trinity	25
Dublin, Pa., St. Luke's	25
Red Cross Parish, Pa., St. John's	25
Freeport, Pa., Christ	25
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