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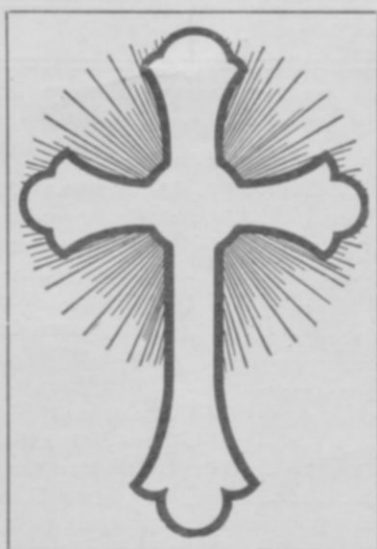
LUTHERAN THEOLOGICAL SEMINARY

PHILADELPHIA, PA.

Volume XIX Philadelphia, Pa., December, 1915

No. 1

# Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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

# Lutheran Mission Worker

OFFICIAL ORGAN OF THE WOMEN'S MISSIONARY SOCIETY OF THE LUTHERAN  
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OUR EVERY-FAMILY CANVASS FOR SUBSCRIBERS IS NOW ON  
1916 IS PREPARATORY TO OUR GREAT QUADRI-CENTENNIAL

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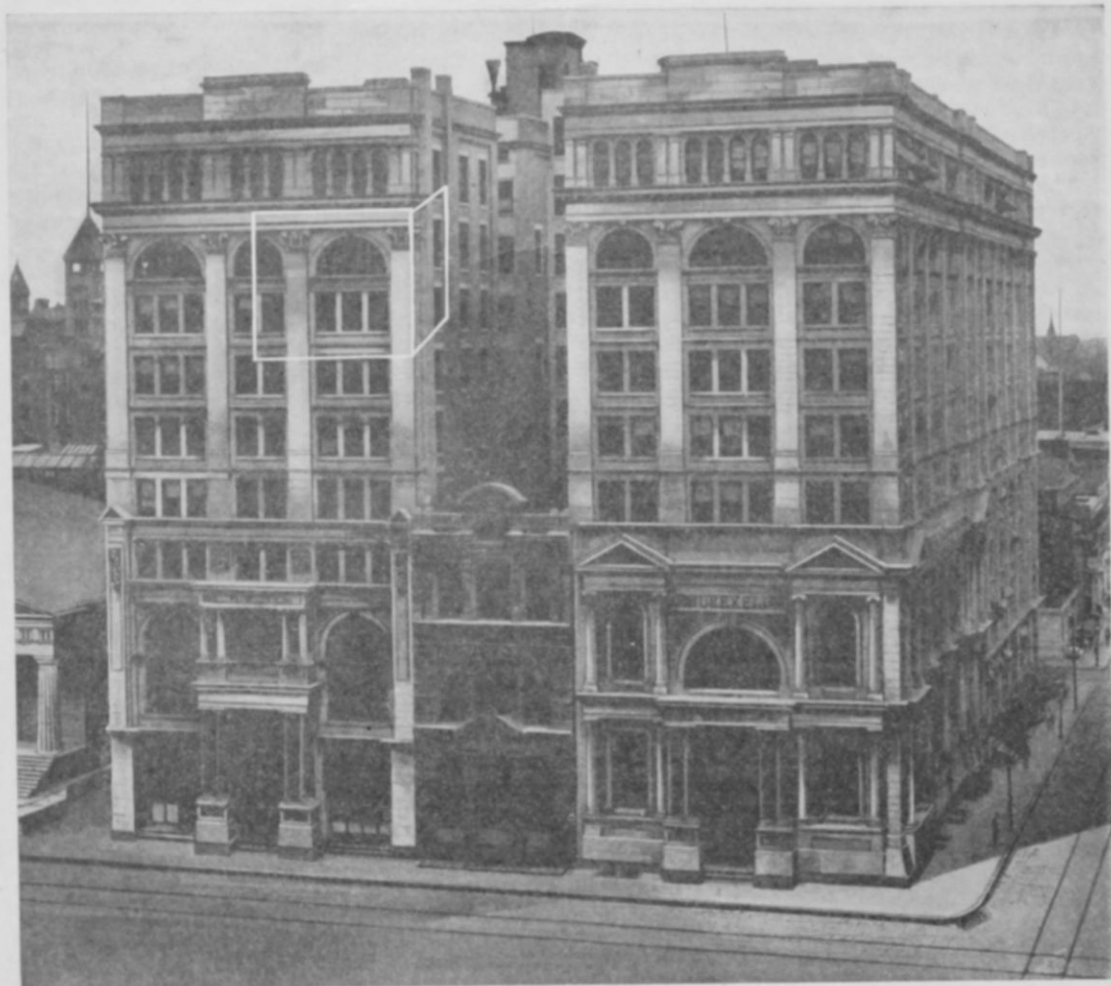
NUMBER 1



## Another Mile-Stone of Progress



More Instances of Women "Moving to the Front"



ON DECEMBER FIRST THE BUSINESS OFFICE OF THE MISSION WORKER, AND THE LITERATURE HEADQUARTERS OF THE GENERAL COUNCIL WOMEN'S MISSIONARY SOCIETY, WAS REMOVED FROM NO. 805 TO NO. 844, DREXEL BUILDING, PHILADELPHIA. (CHESTNUT STREET FRONT, AS SHOWN BY THE MARKING ABOVE), WHERE IT IS NOW "AT HOME TO ITS FRIENDS." PLEASE MAKE NOTE OF THE NEW NUMBER ON THE SAME FLOOR. WE HOPE THE NEXT REMOVAL WILL BE TO THE PROSPECTIVE NEW PUBLICATION BUILDING OF OUR OWN GENERAL COUNCIL IN 1917.

46536

## A Promotion We Hardly Dared to Dream Of

From the time we first established our business and literature headquarters in connection with the Church Extension office in the Drexel Building, at Fifth and Chestnut Streets Philadelphia, we felt sure it would be a temporary arrangement, though we have appreciated the kind courtesy of this arrangement none the less on that account. It has proved a wise move in every respect, and our work has been steadily expanding since the first day of the new venture. But it was quite beyond our fondest hopes and expectations that the second stage of the evolution should come ere the close of 1915, and with the advent of the new Church Year we would be happily ensconced in a pleasant SUITE OF SIX ROOMS, number 844 instead of 805, on the Chestnut Street front of the same floor, which has become well known by a large correspondence through all the Synods of the General Council.

The first and second of these five rooms are the offices of the Home Mission Board, where our staunch friend, Dr. Kunzmann and his efficient secretary, Mr. Edw. Koenig, are in charge of their huge Continent-wide work, which has become international in scope. In the third room, Dr. Charles L. Fry will conduct the affairs and promote the interests of Church Extension in the General Council, which likewise are attaining bigger proportions year by year. The fourth room will, henceforth, be the Literature Headquarters of our Women's Missionary Society, which, by unanimous vote of our Executive Committee at Rock Island, now goes into full partnership with the two other Boards in securing this commodious suite. And here Miss Ida Zinser, the capable and affable business manager, will welcome a visit from members or friends of the organization at any time, and gladly show you our stock of publications and missionary apparatus. In the fifth room the editor of THE MISSION WORKER and chairman of literature output will spend as much time as can possibly be spared from arduous official duties elsewhere, and will have shelves of sample text-books for mission study classes, with leaders' helps and supplementary leaflets ready at hand for the personal inspection of officers, chairmen or members from far and near. The sixth room is the reception ante-room of all the offices.

It goes without saying, as a matter self-evident, that we will have to do twice as much business next year to make up the increased expense of this fine new equipment. Here is where your own larger support will be needed, and you will count it a real joy to be a partner

in this progressive movement. The location of the suite is an eminently desirable one, as indicated by the outline on the accompanying picture of the handsome building, and our Women's Society was very fortunate in being able to secure it. The historic State House, whose Liberty Bell, announced to the world the immortal Declaration of Independence, as promulgated by the Continental Congress, is just adjoining, as the mecca of all visitors to the city, and other famous spots are within a few minutes' walk. All the General Council Boards are looking forward with ardent anticipation to the time, not far distant, please God, when they shall be permanently housed together, in a building which they will be proud to call their own! What could possibly be conceived as a worthier memorial of our quadricentennial celebration in 1917, and how the General Council itself would enjoy inspecting its new Publication Building as a feature of its next convention in Philadelphia!

### THE STRENGTH OF WOMAN'S WORK

As the meetings of your Mission Study Classes have progressed, an increasing devotion and splendid enthusiasm have been engendered and the almost compelling desire to go and do has taken hold of you.

Surely nobody has ever caught a glimpse of what it is that Christ is going to do for mankind, and been able again to spare himself. St. Paul was unique, but no man who ever saw the vision that St. Paul saw of Christ, ever held back for one moment from doing what he might to bring it to realization.

Measuring the work you women have been doing the last four years, can you question that the Spirit of God has been with you to bless you? As you think of all the blessing that has come to those who have been helped through your efforts and your prayers, can you fail to be certain that He has put it in the hearts of the women to do what they have done, to make it possible to add to the force of those who are interpreting the revelation of womanhood everywhere? Can you fail to be certain that what has been is but a prophecy of what is coming? That another four years is going to see a proportionate increase, that it is going to see double and triple fruits of your labor, because it has come to be of such dimensions, because it has been directed by such real intelligence that people cannot disregard it? It has passed the place of apology. It has ceased to need any defense. You have proven that as a unit, working together, pray-

ing together and standing all together, you are a positive force in the revelation of the Incarnate One. All this belongs to you. And because you have got it, you will be tempted all the time to forget it, and think it the power of the organization. Think of it rather as the power of the Christ, the compelling power of the Spirit He gives, the power that comes in united intercessions, and know certainly that He will do all that He said He would, always, everywhere.

And one more suggestion—try and make the center of your work the Corporate Communion. Not your personal Communion, alone, but the Communion of all those who have devoted themselves, as one person. The more we realize that what is being done is not of man but of God, that the power of it is not of earth but of Him, we come to realize that it is not our strength but that our strength is in Him.

When you have gone back again from the Sacramental Presence into the meeting of your Society, you will have entered so into the spirit of your Lord that in the perfect confidence of perfect strength, you will do that for which He is waiting. You will bring back to Him those for whom He came to earth to die, for whom His heart is breaking. —BISHOP LLOYD.

### SUBSTANTIAL SERVICE

MISS ELLA MCLAURIN

The most vital contribution of the Woman's Societies to missionary administration has been their demonstration of the power of organization:

By their splendid army of unpaid officers and helpers;

By their close contact with the local church;

By their system of minute supervision;

By their network of meetings and conventions;

By their flood of attractive missionary literature;

By their alluring but comprehensive mission study text-books;

By their summer schools and institutes all over the land;

By their simple but constructive policies of Prayer, Finance, Education, Expansion, Standards of Excellence, and Honor Rolls, they have developed in state, association and local auxiliaries, leaders with the vision of a seer and the breadth and grasp of a statesman. Women with courage, with daring, with imagination, with initiative and with constructive ability have added to the efficiency of every department of Christian work.

Mrs. Helen B. Montgomery says: "The sowing, cultivating and I fear harrowing of the home field by these indefatigable Woman's Missionary Societies is one prime cause of the missionary harvests of the past twenty-five years. It is as unreasonable for any one to complain of the expense of these organizations as for a business house to grudge the salaries paid its agents or the expense of its advertising departments. Moreover, such are the different conditions of the lives of men and women that it is possible to secure from women what cannot be given by men—unpaid service. There are thousands of women of wide vision and ability who are able and glad to give their services to this work. How short-sighted and wasteful it would be if the Church of Christ should leave unutilized such resources. Resources only to be developed by women sharing the burdens of *missionary propaganda*. We learn by doing, and it is only because we have been given a definite task for which we are *solely responsible* that the women of our churches have awakened to intelligent and efficient co-operation in the stupendous work of evangelizing the world. Therefore, the work of the Woman's Mission Societies for the women of our home churches is just beginning."

Says Dr. J. C. Kunzmann:

Woman's place in the Church's operations has been variously specified. The place she occupied in the heart, life and activity of the Saviour was both large and honorable, but strangely enough, that did not seem to insure a well-defined sphere of activity in the Church. So likewise, Paul's rebuke to some of the forward and possibly characterless women at Corinth, rather than Paul's greeting to Phoebe, the deaconess at Cenchrea, seemed to be the point from which the sphere of woman's activity in the Church was prescribed. The specifications of the headgear in those days compel the good women in our day to sit with covered heads in church. The prescription was regarded as an eternal Divine law, rather than simply an apostolic usage demanded by the custom of that age. We would not permit women or men now to enter the church barefooted, and yet this was the *required* manner of approach to God in ancient days.

Twenty-five years ago, when women first began in our General Council churches to organize for activity, they asked our theologians to define the sphere of women in the Church. These men honestly did it and it would be useful to read the restrictions formulated, and compare them with what the women now do, yet no one finds fault! The truth is illus-

trated; the right life will manifest itself in right practice. Let us get the Divine life, and the prescriptions will take care of themselves. We are moving forward.

The Home Mission Board has always taken a deep interest in the women's organizations. They have been teaching and proving to our

churches the great importance and value of organization. What have women organized accomplished, compared with women unorganized? Some of the old standpatters have not yet learned the lesson. But the women will go on and prove it. They have. All see it but the willingly blind.

## Our Organization-Tree Described

BY MRS. FRANK E. JENSEN, STATISTICAL SECRETARY

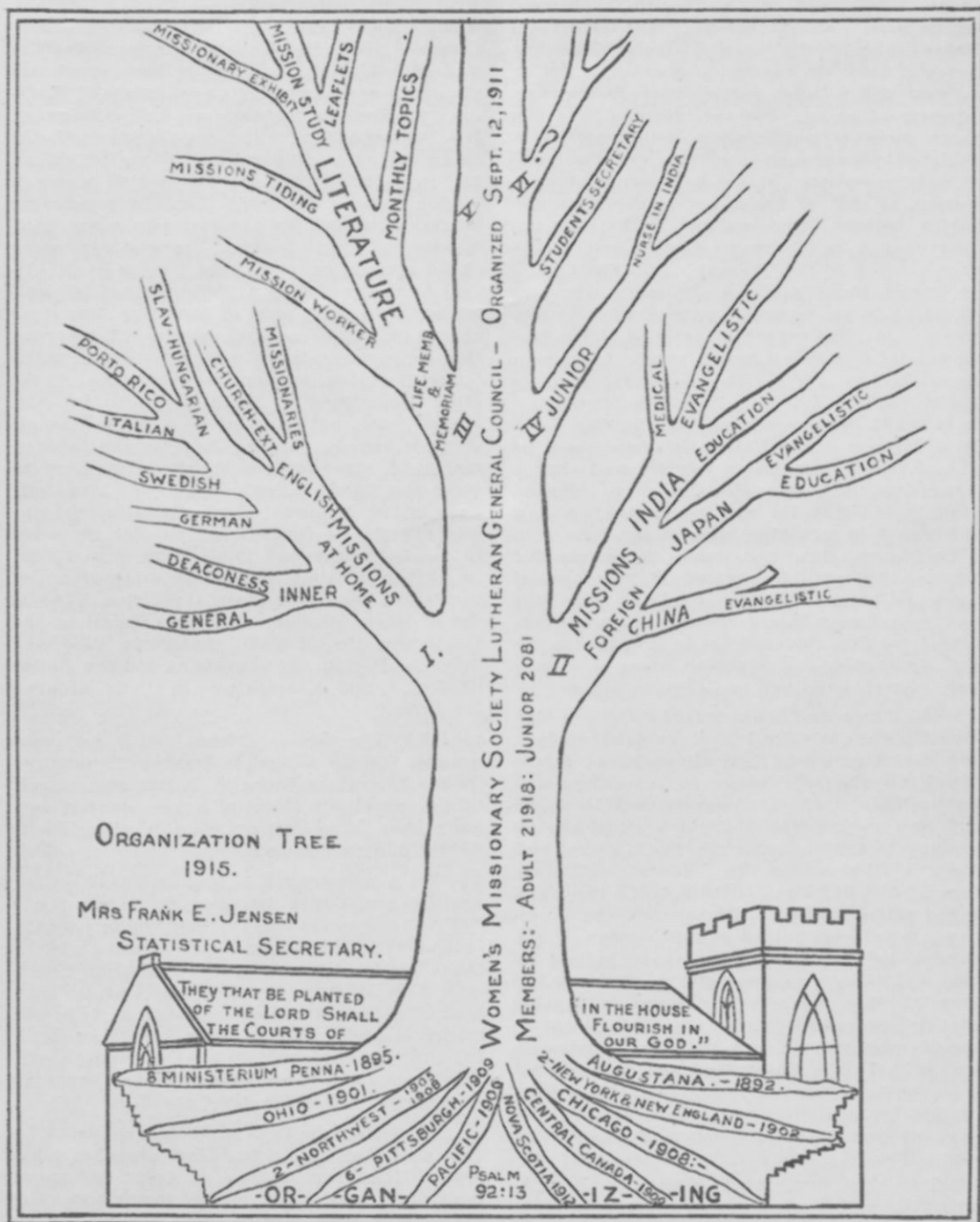
The tree has its roots in the House of the Lord—the Church. It grows in the Church and spreads its branches to bless the earth in its many activities. The trunk of the tree is the Women's Missionary Society of the Lutheran General Council, with its new headquarters in the Drexel Building, Philadelphia. This Society was organized at Lancaster, Pa., on September 12, 1911. It has a membership of adults, 21,918, and juniors, 2,081. This membership is to be increased by the growth of the roots, by which alone the tree is made possible. These roots are ten in number. (1) The Pennsylvania Ministerium Society, which was organized in 1895, and has a membership of 8,580 adults, and 1,683 juniors. It is nourished by eight tributary roots, viz.: its Conference Societies—Allentown, Philadelphia, Norristown, Lancaster, Reading, Wilkes-Barre, Danville, Pottsville. (2) The Augustana Society, organized in 1892, has a membership of 3,348 adults. It is made up of eleven Conference Societies, extending from the Atlantic to the Pacific Ocean, and from Alaska to the Gulf of Mexico. Geographically, it is the most widespread of the roots of our international tree. Each of these Conferences is named not after a county or a city, but an entire State, larger than all Pennsylvania. One of the rootlets include all New England! The other ten are: Illinois, Kansas, Minnesota, Iowa, New York State, Nebraska, California, the Columbia River District, the Lake Superior Region, the Red River Valley.

(3) The Ohio District Synod Society, organized in 1901, has a membership of 1,257 adults, and 135 juniors. It has no Conference Societies. (4) The Synod of New York and New England Society, organized in 1902, has a membership of 2,500 adults, with two Conference Societies—Eastern and Western. (5) The Synod of the Northwest has no Synodical Society. Its two Conferences each have a Society, with a combined membership of 1,307 adults. The Central Conference Society was organized in 1905, the Wisconsin Conference Society in 1908. (6) The Chicago Synod Society, organized in 1908, has a membership of 588 adults. It has no Con-

ference Societies. (7) The Pittsburgh Synod Society, organized in 1909, has a membership of 2,854 adults and 263 juniors. It is made up of six Conference Societies—Pittsburgh, Erie, Greensburg, Kittanning, Rochester (Western), Ridgway. (8) The Central Canada Synod Society, organized in 1909, has a membership of 500 adults. It has no Conference Societies. (9) The Pacific Synod Society, organized in 1906, has a membership of 329 adults. It has no Conference Societies. (10) The Nova Scotia Synod Society, organized in 1912, has a membership of 266 adults. It has no Conference Societies. These ten roots are themselves to be strengthened, and other roots are to grow, in order that the main trunk and the branches may increase in strength and fruitfulness. This is the special work of the Organization Department. Of the 2,270 congregations 780 have organized missionary societies, and 128 of these were organized during this past biennium. This is surely a good showing, but leaves a wide field for future effort.

In recognition of the last great commission of our Saviour to His Church (Matthew 28: 19, 20) the two equally important branches of Home and Foreign Missions extend out prominently from the main trunk.

I. Missions in the Home land are represented in the sub-branches of (1) English Home Missions, with its two-fold expression: (a) supporting missionary pastors in new fields, established for the ingathering of our many scattered Lutherans and others who are without a church home; (b) Church Extension, which aids these newly organized mission congregations to acquire property, by means of a loan without interest. This branch of our Home Mission activity, in its four years of growth since our organization in 1911, has produced in fruits the sum of \$55,353.32 for the support of missionaries, and \$8,255.15 for Church Extension. (2) The Inner Mission branch has borne fruit to the amount of \$11,966.71 during these four years in support of Old People's Homes, Orphan Homes, Epileptics, Hospices, Seamen's Homes, Port Mission, Prison Work, Rescue and Hospital Work, Settlement Work, etc.; (b) The new Dea-



PUT A CROSS MARK ON EACH BRANCH WHICH YOUR SOCIETY  
IS HELPING TO DEVELOP

ness sub-branch is to develop a blessed fruitfulness. As expressed by the chairman, Mrs. Braun: "We women, from this time henceforward, are going to awaken a wider interest and a fuller participation in woman's ministry of mercy. Our resolute aim is to win many more of our capable, intelligent, well-equipped young women to this specific work as a life-vocation. If we had scores of such women, as pastors' assistants, teachers, nurses, parish helpers, kindergartners, what an impetus would be felt in all departments of the general work of the Church!" (3) The branch of German Home Missions. Its fruit in amount of money is not reported to the Statistical Secretary. (4) The branch of Swedish Home Missions. Its fruit is all grown by the Augustana Synod Society, and for the four years amounts to \$22,052.35. (5) Our Italian Mission fruit is \$1,460.93 for the four years. (6) Our Porto Rico Mission fruit during the four years is \$12,139.11, for missionary salaries and church properties. (7) Our Slav-Hungarian Mission fruit is \$5,554.96 for the four years. A new sub-branch is sprouting here, in the form of a Slav Church Extension fund, to be handled through the regular channel of the General Council Church Extension Society. May this new sprout grow into a strong and sturdy sub-branch, so that the students in preparation for the ministry among our Slav young men may have church buildings in which to preach.

II. The second main branch, which is Foreign Missions, divides into three sub-branches: (1) In the India field the fruitage has been \$42,931.45 for the four years, in supporting (a) Evangelistic work of administering the Word and Sacraments; (b) Medical work of administering to the sick through the Hospital and Medical Missionaries; (c) Educational work, through the Boys' and Girls' Schools, the training of native workers. (d) Zenana work of carrying the Gospel to the shut-in women of the zenana, the benighted mothers of India's future. (2) In the Japan field the fruitage has been \$1,143.10 for the four years, in support of (a) Evangelistic work; (b) Educational in the Kyushu Gakuin and the Saga Kindergarten. (3) In the China field the fruitage has been \$6,421.43 in the four years, in support of the Evangelistic and Medical work there, supplied through the Augustana Synod Society root.

III. The prominent Literature Branch, with its sub-branches, is maintained by Life Memberships at \$10.00 each; "In Memoriam," \$25.00 each. The number of Life Memberships is 273; "In Memoriam," 101. The sub-branches on this limb are (1) THE MISSION WORKER,

with 12,000 subscribers; (2) *Mission Tidning*, with 8,650 subscribers; (3) Mission Study Classes, with 2,100 registrations; (4) The Traveling Exhibit, made up of large cardboard placards, showing striking pictures of Lutheran institutions, educational and missionary. By thus appealing to the eye, it sets forth the work not only in its wide and varied extent, but in a living concrete way which makes a lasting impression. (5) Leaflets numbering 365,000 published in the last two years; (6) *Monthly Topics* booklet, presenting every phase of mission work, and having a circulation in the year 1915 of 2,892, with 1,787 leaflet sets. In the words of Mrs. Fry, literature chairman, "The measure of the efficiency of this Department is its self-expenditure, to the point of self-exhaustion, for the sake of the other Departments. It lives not to be ministered unto, but to minister. It is happiest when it can do most to increase the achievements of those causes which it delights to serve as a hand-maiden. Just as the Life Membership and Memorial Fund exists for the one sole purpose of furnishing financial resources to the Literature and Publication Department, so in turn it exists for the one sole purpose of furnishing food to sustain the Home Mission, the Foreign Mission, the Inner Mission, the Deaconess, the Medical, the Porto Rico, the Slav, the Italian, the Organizing and the Junior Chairmen and Committees in their arduous big tasks."

IV. The Junior Branch, with its great promise for the future, is being well nurtured by the Literature Branch. It has a real fruit in the new India Hospital nurse, since it supports Miss Anna Rohrer, whose designation is "The Children's Nurse."

V. A new branch is just sprouting on the healthy trunk. It is the work among our College students, whereby our young women in the various Colleges shall be conserved to the Church. This involves a Student Secretary who, as stated by the Department Chairman, "will be in close connection with our Lutheran girls, visiting them in college, leading them at Student Summer Conferences, presenting to them the precise work in the world propaganda for which they are fitted."

VI. What shall the sixth branch be? The tree must keep growing. New branches must develop from new sprouts, in order that more fruit may result. But isn't it marvelous what proportions have already been attained in so short a time?

"Not unto us, Lord, not unto us, but unto Thy name, be all the glory."



# The Age-Old Advent Question



## "Watchman, What of the Night?"

A question preeminently appropriate to the Advent Season, on the threshold of a year which is destined to be pivotal in the history of mankind.

"Behold ye among the nations and look, and wonder marvelously; for I am working a work in your days which ye will not believe though it be told you." HABAKKUK 1: 5.

For the Church of Christ an hour of hours has struck. A day of days has dawned upon it, portentous and challenging. An epoch of crisis has befallen the human race. As never before, "the whole creation is groaning and travailling in pain, waiting eagerly for the revealing of the sons of God." An indictment written in the blood of nations convicts Christendom of having failed to baptize humanity with any such knowledge of Christ as could quench the spark of warhate before it kindled into flame. Must that failure prophesy continuing failure to come? Watchman, what of the night?

A world smitten in battle, and writhing with agony from many a yet *graver* hurt, may not be allowed to prove a charge of inefficiency against the *Christian religion*. But there is no denial that it does prove the inefficient and insufficient *application* of it. And that returns as an accusation of delinquent stewardship against the trustee, to whom the dissemination of Christ's power in the world was committed, nineteen hundred years ago—the Christian Church.

### The Demand of the Current Epoch

While sin abounds, with such virulent destruction up and down a woeful earth, none who believe in the Gospel's potency may resist an intensifying concern for its wider and more *adequate ministration* to the needs it was meant to cure. Nor can any heart, in which love and pity for a suffering race surpass mere sentiment, go unstirred by wish and will to spread through a world, without other hope of peace or comfort, the healing influences of the Gospel of Christ. The demand of this current epoch, *critical* for both civilization and religion, is nothing less than a solemn Advent vow from every soul in Christ's discipleship, that in this Advent day there shall be set afoot among men one mighty co-operative endeavor to make this world so vitally Christian that love toward God and love among men shall

exile forever, wars and fighting, selfishness, injustice, bitterness, envy, hate and every grosser shame from a redeemed earth.

If they will, skeptics may question whether the gentleness of the Son of Man has power to overcome the wrath and clamor of evil human nature? But Christians cannot admit the doubt. No defeat awaits the Church when it enlists with whole heart for its Lord. They who devote to Him the "last full measure of devotion" shall never be ashamed. They shall return and come to Zion with everlasting joy upon their heads.

### A Summons to Self-Examination

Impressed with these profound valuations of the meaning of the Advent Season to which God has now brought His Church, and believing that the adversary of souls *never* pressed on the hosts of Christ an *issue* of strength so acute as just now, this is an imperative Advent summons to the Christian men and women of the United States to a deliberate *survey of their obligations* to their Master's cause, more serious and penetrating than any self-examination to which they have hitherto subjected themselves.

[Adapted from a call issued by the Laymen's Missionary Movement.]

### THE ADVENT MESSAGE

"Our Lord Cometh." I Cor. 16: 22.

The apostolic Church was a very small Church, and a very insignificant Church, but it was a Church blessed with magnificent courage and confidence. Its members flung themselves against an embattled world with a dash and an abandon that clean take the breath away. The trumpet never ceased to ring in their ears. "Maranatha" was their watchword—"the Lord cometh"—and in the strength of that mighty hope they went everywhere preaching the Word and "turned the world upside down."

J. D. JONES.

[If we could harness such apostolic zeal with our wonderful modern ecclesiastical machinery, what do you think would happen?—EDITOR.]



## Peace On Earth: Good-Will To Men

BY MRS. EDWIN C. GRICE, PHILADELPHIA

There is no word to-day more misapprehended and more misunderstood, to say nothing of being misused, than this beautiful word of the angels' Christmas song. The Peace that we would stress at this time is not so much the mere negative cessation of hostilities of the warring nations,—though God knows the prayers and tears of women the world over cry to high heaven for that,—but Peace as a positive and constructive policy of world readjustment, fitted to the period which is sure to follow the world-wide upheaval.

There is no issue so burning or so vital as this to-day. Indeed, it is safe to declare that no issue in our generation has held the promise of such clear lines of cleavage as this. Whether we recognize it or not, the "Old Order" is passing away. What is to be our attitude toward the New? Are we to take our stand for the forces of *might* and *armed* strength, that have brought the world to this present horror, this awful cataclysm over the seas, or are we to take our stand against them? Is our chief reliance in the future to be on military force as the support for government, or is the vision of a New Order wherein dwelleth righteousness to have our influence in helping its practical demonstration? It is not so much a question of one country, or one race, as opposed to another, as the opposition of great forces,—one the material and outward sign of an inward fear,—the other a faith in the spiritual forces that are bound to win. Forces that are mightier than shot and shell; forces with which we have played, but upon which we have never yet adventured. Because "in the end it

is moral and spiritual forces that must be brought to bear, for the destruction of immoral and materialistic ideals. A stupendous spiritual task awaits the nation and the world. If the war-spirit is to be exorcised, it must be by love and faith. Let us recognize at once that we cannot end war by war. No need goes deeper to the root of our disease than the task of proclaiming, and the need of trusting in, the invincible might of the Living God."

Can we not as women face these issues squarely, and begin, in faith and hope, our share in the effort to break through the vicious circle in which war breeds war? Shall this country be given over to militarism or not? Are we ready to answer it? It is for us, the women of the race, with our keener spiritual intuitions, to cry out against the absolute futility of the old way. It is ours to make an effort to at least standardize our thinking. It is ours to lead the way in an adventure of faith. Let us take our stand in the face of the awful background of the present, bear our testimony to the fact that the Real things, the Lasting things, are not Death and Hate, but Life and Love.

"The worker for peace, therefore, is not a fireman, to be called on in a crisis to put out a fire. He is the agent of fire-proof building material, which, if generally adopted, will make fires impossible."

If the Church does not believe in the possibility of peace, who will? Surely her's should be one of the voices in this midnight hour to proclaim the promise of the Advent

dawn. It is ours to help arouse the civic conscience until it shall be better able to balance issues, and to answer in the spirit of truth. What though the outside of the cup of our Nation's life be garnished with numberless peace congresses, if the inside be filled with blood-money—what avail? Crashing in upon the power and wealth of our country to-day is the age-old question—"What does it profit though we gain the whole world, if we lose our soul?"

It is for us women to help answer just such questions. In the home, the school, the church, the community. It is the highest civic duty that lies before us to-day. And it can only be done in a permanent way as great spiritual forces are released through us, and those we touch. "It is becoming increasingly evident that the present world-situation will never be met, except through a great manifestation of superhuman wisdom, love and power." Thus, and thus only, will be ushered in that Glad New Day of Peace and Good-Will of which the angels sang, and for which we all so ardently long.

## Education in Peace

BY MARGARET SLATTERY

After all it is a matter of education—the education of public sentiment. One must begin at the *beginning* where no one really likes to begin because it seems so far from the desired goal, and we of America, in spite of ourselves, are so consumed with desire to reach goals that we are tempted to overlook the process by which they must be reached. It will take generations of education to plant in human souls a passion for peace, and we must begin now with our children.

It was during one week when the seventh grade children were preparing for Peace Day that I sat down for a few moments to observe the work of the girl in training. She had marshaled her facts, her lesson was well planned, her work was good, but one could easily see that her boys were not enthusiastic, and only a few of the girls were ardent on the subject of peace. They had been studying for a month or more the Civil War and were enthusiastic over their heroes. The flag blown on the breeze from the open window caught their eyes—it did not say peace to them.

For a few moments I listened to quotations on peace, to the statements of the reasons for peace; then as I looked into the faces of those twenty-eight boys and twenty girls, twelve and thirteen years old, on which there was no glow of eager enthusiasm, I said: "But, I suppose if there should be war here in our country, six

or eight years from now, you boys would follow the flag into the hottest of the fight, and you girls would toil at home to do their work for your country's sake,"—a moment and the enthusiasm was there, faces lightened, eager hands waved, and I witnessed the transformation that always comes when children, trying hard to express what they *ought* to think and what the teacher wants them to think, are suddenly given the opportunity to express what they *do* think. "Then after all you really do believe in war?" I questioned. Then they confessed. They did believe in it. They gave their reasons not now expressed in choice English, not in the form of quotation, but in their own crude phraseology.

When they had apparently convinced the few girls who were loyal to Peace, and me also, of war's necessity, I said, "Let us imagine this noon when we go home that there is War. It has been declared. The cause seems just, and the troops are leaving for the front.

"Jack's father will go. Say it to yourself, Jack, as you sit down to dinner this noon with your fine, tall father,—this will be your last dinner for—well, who can tell how long? And Betty's brothers will go. All three, and perhaps her father. And Katherine's and Harold's and—," there seemed scarcely a pupil in the room from whose home some one would not go. The faces grew serious. "At one-thirty they will form in line in the square," I continued. "Then we shall watch them march to the station. How we shall cheer! They will board the trains and we will wave our flags and handkerchiefs and cheer again. The train will move slowly out of the station around the curve—they will be gone and we will go back home. As the days pass we shall learn that they have reached the front. Then more days and our newspapers will tell us that, on a certain day, there was a battle and our men were in it. We will rush up to the newspaper offices and read the bulletins. We read names of those injured, and the shorter list of those who will never come back. There will be names that we know and love. As we walk sadly away, some of us crying, it may be that we will think of the enemy. They, too, are reading names they love, and besides that the fight was right in their homes. Mothers good and sweet like ours took little brothers and sisters like ours down into the cellar, and hid with them in the dark, away from the bursting shells, and the children cried with fear at the roaring cannon and guns. Then, toward morning, a house began to blaze. There were no men to put out the fire, so another house, and another, caught, and the women, the old grand-

fathers and grandmothers, and the little children, began to run for their lives to take refuge in the fields and by the river. By noon there was nothing left of the city but ashes, all the children's clothing, playthings and food—everything *gone*. This is war—and we will imagine this noon that it is *here*."

When the bell rang for dismissal the faces of the seventh grade children were very serious as they marched down the staircase.

It seemed to me that they returned earlier than usual that afternoon and as Betty greeted me she threw her arms about me saying, "Oh, aren't you *glad* that it isn't so? Mother says she's rather die right now than ever let the three boys go to war. Father says he's sure there will never be another, and I'm thankful." When I sat in my office one of the boys came in with the attendance slip. "Say, Miss Slatery," he said, "I came pretty near not eating my dinner this noon. I kept looking over at father and Al and trying to think how it would be if they were going. I couldn't bear to look at mother. I got all choked up just imagining it. There's no use in war anyway."

Late that afternoon I went in to see what they had to say to me. It took only a look to see that their attitude had changed. Abstract war had become concrete through their imagination. None of them wanted war, this real sort of war. They had been converted to Peace. "Civilized people ought to know better," was Elizabeth's contribution to the discussion. "The mothers and the children all suffer dreadfully. Grandmother remembers being sick in bed when her brothers were shot; she felt terribly, and her cousin lives in the South, and she suffered worse, and her home was truly burned. It isn't right to have war," said Rachel.

Two of the boys I shall never forget. I can see their faces now. One was Winthrop, the pride of an old New England family. "When you really stop to think of it," he said, in his clear, boyish voice, "There is *no sense* in standing perfectly good men up and *killing* them. We ought to think up some other way." The other boy was born across the sea. He had volunteered nothing, so I said, "Arno, what do you think about it?" His dark face flushed. "I *hate* it," he said, "the whole business of fighting. It's wrong."

I tried to tell them as we closed our lesson how slowly men learned their lessons and how long it took to change things. "We all hope," I said, "that there will never be another war

(how sure we all felt of it then), but if there should be, and men had learned no better way, I know you boys would follow the flag with your lives, and you girls would give your dearest and best for our country's sake as our fathers did. But Winthrop is right, *'There must be another way.'* What if some one sitting here this afternoon should, years from now, think it out and find the way." They smiled back at me, half believing that they *could* find it. The exercises for Peace day that year were the best we ever had, and through the weeks that followed as we referred to it, some one was ready with suggestions as to *the better way*. We worshipped our warlike heroes of history in a little different spirit. The hatred of the enemy had gone.

That was seven years ago. Last week I met one of the boys who was in that grade. He is twenty, a fine, tall, manly fellow. "Say," he said, when we had exchanged greetings, "do you remember the day we all imagined war had been declared. I'll *never* forget that noon. We didn't dream then the world would be where it is to-day, did we?" "Do you still believe, as Winthrop said, there is a better way?" I asked. "You bet," he answered, "more than that, I wish I knew what it is. But say, I've got an idea—" and he launched into his plan for universal peace. His eyes burned with enthusiasm as he talked, and I could not help feeling that if this puzzled and perplexed world had enough like him they would together find a way. There are not enough—we must make more. And it will not be a task too difficult—my soul said to me—for the public schools of America, if they begin now, can create so many whose eyes will flash with enthusiasm over the thought of *World Peace* that working together they will *find a way or make it*.

The public school and the Sunday School has a greater opportunity than any other product of our Christian civilization to touch the emotions when they are warm with the elemental passions, to impress the intellect before it has been restricted to narrow grooves of thought, to inspire the will while it is strong with the power of youth, and the work is in the hands of those who have never failed us—the teachers of the sons and daughters of the great democracy. Give them a program, provide them with a new type of history—a stronger concert of brotherhood—*trust* them—in the one great task of our day, that of creating right public sentiment against which no evil thing can stand.

FOR YOUNG PEOPLE'S SOCIETIES THERE ARE SPECIAL  
PACKETS OF MONTHLY PROGRAMS (PAGE 53)

## After the War, What?

BY DR. JOSIAH STRONG, NEW YORK

The war, with all its horror and loss, has given to us one immense gain—it has shocked the world into *self-consciousness*. This blow which has mangled Europe has made the world tingle to its finger tips. For many years industry and commerce have been developing common interests, and this terrific explosion has waked us up to the fact. The old world has gone; another world, with new possibilities and new responsibilities, has come.

### A Different National Conscience

By this convulsion of war, which is sending its shudders through every member, the world has learned that in its development it has reached a new plane where henceforth it must live one life. The new world-conscience means that henceforth there is to be a world-judgment bar, and a new ethical standard which is not national but world-wide in its application. It means a new direction to the world's history. It means new possibilities of undreamed good, and equal possibilities of undreamed evil. While no nation can break with its past, in the sense of uprooting itself, there are times when nations, like individuals, need to break with outworn traditions and habits, and readjust themselves to radically new conditions. Such times were those of the German Reformation, the French Revolution and the American Revolution, by each of which a new direction was given to history. The new world-condition today calls for a new world-departure. And the breakdown of the old international relations in Europe marks this as the time to establish new relations on an entirely new basis.

### Merely Another Peace-Treaty?

There have been a thousand wars before this, which have been concluded with a thousand treaties of peace. What would be the gain of one more treaty, if it proved to be simply a prolonged truce that would only enable the belligerents to renew the struggle some years hence with increased vigor and with still more frightful destruction? We do not want the death and devastation of this war to be repeated. We do not want this world-agony to be wasted. It would be a great thing to stop this horror; it would be a greater thing to prevent its recurrence.

We are told that so long as there are, side by side, great nations and small, strong nations and weak, and so long as nations are guilty of greed, and jealousy, and lust of self-aggrandizement, to talk of "removing the

causes of international fear" is to talk of ushering in the millennium. It might seem so, if the experiment had not been tried on an immense scale, and with immense success.

At the close of the Revolutionary War, the thirteen colonies, now become sovereign States, no longer held together by the necessity of resting a common enemy, soon developed the mutual jealousies and animosities which commonly characterize older nations. They were possessed of more or less land-hunger, which Gladstone called "the original sin of nations." They levied taxes which were protective against one another, and exercised their full autonomy for purposes almost exclusively selfish, until there developed very serious friction between them.

There can be no reasonable doubt that, but for the *creation of the Federal Union*, this continent would have been occupied by nations as jealous and suspicious one of another, and as prone to break the peace as those of Europe.

Jefferson did not believe it was possible to form a single, all inclusive national organization in the territory now occupied by the United States, but the federal principle worked a moral miracle without waiting for the millennium. Notwithstanding the disparity between States, in area, in wealth and in population, no State of the Union spends a single dollar to protect itself from a neighboring State, not because there are inviolable treaties between them, not because the Federal Government forbids State armaments and effectively restrains the war spirit; but *because there is no fear of aggression*. The causes of war have been removed. Any differences which may arise between the States are adjudicated by the Supreme Court of the United States, which has abundant power to enforce its decrees; and the possession of that power obviates the necessity of using it.

### These are Concrete Facts in Evidence

With such an accomplished fact before our eyes, how can any one declare that a world federation is visionary? Undoubtedly there are great obstacles in the way, which it will require time, patience and wisdom to surmount, but they are not insuperable. And if the objections were ten-fold what they are, they would be insignificant compared with the objections to being driven like cattle along the beaten road to the next shambles of the kings.

Differences both of race and religion existed among the colonists who established the Federation. Massachusetts and Virginia were of pure English stock, while settlers from Ireland, Sweden, Holland, Southern Germany and France formed very important elements in the other colonies. There were Protestants and Roman Catholics; and religious differences aroused much more antipathy than now.

The history of the Swiss Confederation is an instructive study in federalism which is apropos. Its twenty-two small States differ from each other in almost every point—physically, racially, linguistically, industrially, socially, politically and religiously. Though, the great majority of the people are German-speaking, the rights of the French and Italians are not infringed, and all three languages are recognized as official.

Again in Canada, the French Catholics of the Province of Quebec differ as widely from the English and Scotch Protestants of the other Provinces as did their fathers who for so many generations cordially hated each other across the English Channel; and yet the principle of federation enables them to form an entirely successful political union.

#### A Holy Experiment on a Bigger Scale

The problem which confronted the American colonists at the close of the Revolutionary War was not altogether unlike that which the world will face when this great convulsion comes to an end, with important differences in favor of the present day. They had before them no example of a successful federal union. The idea had never been embodied; but in the New World, under new conditions, they had the splendid courage to try a new experiment; and the constitution which they created Gladstone pronounced "the most wonderful work ever struck off at a given time by the brain and purpose of man." Why should not the *Nation of States*, which rests securely on that constitution, afford a working model for the "State of Nations" which Kant foresaw?

We, too, stand in a new world, in the presence of a world-life which has not yet received political embodiment. Have not the nations sufficient courage and wisdom to follow a successful example, and give to this new life a body politic which shall secure the world's peace? When this war ends, it will be a favorable time for the world to turn the last bloody leaf, and begin a new page of history.

A world-executive, a world-parliament, and a supreme court of the world would revolutionize international relations, and make impossible such continental anarchy as now obtains. Victor Hugo is quoted as saying: "I repre-

sent a party that does not exist. This party will control the twentieth century. Out of it will grow, first, the United States of Europe, and then the United States of the World."

With the establishment of a world-federation it will be possible to hold nations, as we now hold individuals, to a world standard of ethics. Milton wrote: "The state ought to be but as one huge Christian personage," and Mr. Roosevelt expresses somewhat the same idea when he says: "It always pays a nation to be a gentleman." But it is very difficult for men to be gentlemen when they go armed to the teeth. In the good old days when the best swordsman always had right on his side, every man was his own judge, jury and sheriff, and bloody broils were liable anywhere and at any time. That was private and personal war. As long as gentlemen wore side arms, they lapsed into savagery with great facility. When the nations have disarmed, it will be much easier for them to become and to remain "gentlemen." It will, therefore, "pay" for the nations to disarm, but they will never do it so long as they live in fear of one of another. The way to allay all fear of aggression is by removing all motives to aggression.

A federal union which shall be coextensive with industrial organization is essential to safeguard the peace of the world. Every reason which existed a century and a quarter ago for the creation of the United States of America exists today, *underscored*, for the creation of the United States of the World. It is true that great world-changes are evolutions which require time for their accomplishment, but the slow progress of mankind is largely due to the reluctance with which men adjust themselves to evolutionary changes which have already taken place. That is just the situation to-day.

Does not the cataclysm, through which the nations are now passing, constitute a world-crisis, calculated to awake men to new understanding and to high endeavor? When men are deeply stirred by a profound experience, and especially if it is one of suffering and sacrifice, they often reveal unsuspected capabilities. They seem endowed with new powers, and become capable of new achievements. In view of this experience, from which the world must needs emerge sobered, is it not possible, is it not altogether probable, that an intelligent and purposeful effort would accomplish as much in a few years as in a century of political evolution? If this supreme opportunity is not grasped, this unspeakable war will be a measureless calamity. Which shall it be? Shall civilization gain, or lose, a hundred years? It is for the world to say.



# The Church's Mighty Task



## A Dozen Practical Questions on Efficiency

Selected as extracts from the fifty-four questions in Pastor J. R. E. Hunt's recent booklet to whet your appetite for more. Price, 5 cents per copy; postage, 2 cents extra. Address our new Literature Headquarters.

### 1. What has the Church to Do with Efficiency?

Efficiency is in the air. It is being applied in the industrial and commercial world with wonderful results. It is destined to revolutionize the Church. Its aim is to arouse, organize, develop and use the *latent* forces of the congregation so as to make it accomplish from ten to one hundred per cent. more work than it is now accomplishing.

### 2. Are Lutheran Congregations "Making Good"?

Very few churches are accomplishing all that they could for the kingdom of God. If properly aroused and directed, most congregations could *double* their working power and influence. Too many, instead of endeavoring to accomplish as much as they possibly can, are content with doing the *least* that is demanded towards extending the kingdom of God.

### 3. Wherein are Lutheran Congregations Weak?

As a rule Lutheran Churches are weak neither in preaching the Gospel nor in instructing their children. Their weakness lies in this: That too many of their people have the idea that when they have been confirmed they have completed their full Christian duty; that they do not develop enough capable *lay-workers* in the congregation; that the members of the church do not influence and evangelize the *whole community* as they should, frequently only making efforts to reach one nationality, or at most those who profess to be Lutherans; and finally that they do not *make themselves felt* in the community as a leaven for righteousness.

### 4. What Must a Congregation do to Procure the Good Will of the Community?

To procure the good will of a community a congregation must "make good." It must show the community that it is a spiritual power in the neighborhood. Through the Christian manhood and moral tone that it contributes, it must show that the community could not well do *without* its presence. Any church that does this will have the good will of the community in which it is located.

### 5. What can the Women's Society do to Make the Congregation Efficient?

In the average congregation the women's society is a great power. As such it has much to do with the efficiency of the church. It should strengthen itself through the *study* of local and missionary problems. It should take up definite *work*, both local and missionary. It should carry information and enthusiasm into the home, and spread influence throughout the community. The mother's religious influence rules the home, and the home influence rules the congregation.

### 6. What can the Young People's Society do to Make the Congregation Efficient?

The importance of the young people's society is often underestimated. It does not exist simply to hold the young people in the church. Its chief purpose should be to train its members in the doctrines of the Church, and to train them in real Christian service.

Trained workers who are moved by the love of Christ, and whose hearts are on fire with holy zeal, will revolutionize a congregation. They will put new life into a church. They will increase its efficiency many fold, and they will be a power in solving its problems and difficulties.

### 7. What can a Men's Society do to Make the Congregation Efficient?

The time has come when the men of the church must exert a wider influence in the life of the congregation and of the Church at large. In recent years there has been a revival of activity among Christian men. The men of every congregation should be organized for service. Men can best reach men. The men of a congregation can most successfully approach the unchurched men of the community. By the annual Every-Member Canvass men can carry on the raising of the needed funds for the church. They can work among boys and can do institutional work of all kinds. A strong men's society can be to a congregation what the power-house is to a factory.

### 8. Wherein is the Lutheran Layman Weak?

The Lutheran layman is weak in that he is too timid in religious matters. He holds his religion very sacred and is not inclined to talk to others about spiritual matters. Be-

ing timid in these lines he lacks initiative. He hesitates to take up any work that compels him to talk about these things in a personal way. Consequently he lacks the training which comes from experience. There are many notable exceptions but these are common characteristics of the average Lutheran layman.

#### 9. What Duty has a Layman to Home Missions?

The greatest work before the Lutheran Church in America at present is that of Home Missions. A Lutheran layman not interested in Home Missions hardly deserves the name he bears. A Lutheran layman should know something of the great opportunities now before his Church. He should take a deep interest in this work himself. He should seek to interest the members of his own congregation. He should do all in his power to support the Church in this work, and whenever possible give liberally toward it.

#### 10. What Duty has a Layman To Foreign Missions?

He is a poor layman who does not know something of the work his Synod is doing in foreign lands. He should be able to tell where the missions are located, and with what success the missionaries are meeting. He should know something of the difficulties under which they labor, and he ought to do his part toward supporting the work. A Lutheran layman ignorant of and not interested in Foreign Missions ought to be ashamed of himself.

#### 11. What Duty has a Layman to Inner Missions?

Inner Mission work in this country has not made the progress that it should have made. This is partly due to the fact that our great Home Mission work takes up our efforts, and partly to the fact that Inner Missions took the *institutional* form instead of becoming a regular function of the *congregation*. The next great development in the Lutheran Church will be along Inner Mission lines. An intelligent layman should inform himself on this great activity of the Church, and as he has occasion lend a helping hand. All this, of course, pertains equally to consecrated women.

#### 12. Where can I get This Booklet on Church Efficiency?

Send 7 cents in postage stamps to our new Literature Headquarters, 844 Drexel Building, Philadelphia. Include a dollar for four subscriptions to THE MISSION WORKER as Christmas gifts to four of your friends. Here is where large value and small cost are evenly balanced. We are laying greater store than ever before on the Every Family Canvass, to be made by many of our Societies within the next few weeks. Why not make this forward movement unanimous? All in favor say aye!

### A LAYMAN'S STATEMENT OF THE CASE The Conclusion of Mr. Wm. H. Hager's Address to our Lutheran Laymen at the Recent General Council

I am strongly impelled to call upon Lutheran laymen to recognize in larger measure the duty, the responsibility, of Christian citizenship. I use the term Christian Citizenship advisedly, because I believe that the failure to solve the problems of to-day has been due to the fact that too many men, supposedly Christian men, have felt justified in separating their political, civic and business life from their religion, "carrying them in conveniently separated compartments." And thereby, religion and the Church has suffered tremendously in its influence and power among men.

The Church is just awakening to the fact that the destructive growths of our civic and business life, rotten politics, the liquor traffic, commercialized vice, low wages, bad housing, child labor, all have a vital bearing on the religious life of the community, the State, the Nation, and they *must* be reckoned with by the Church. She *must* teach, inspire and energize her men and women to grapple fearlessly and persistently with these evils, which suck the life-blood of our boys and girls, our men and women, and make their spiritual regeneration hopeless.

If you will pardon the personal allusion, I have been a "Christian Social Service Worker" during the past three years in my own community, and I have been thankful for the privilege. It is one of the best works I have ever engaged in.

Am glad to say, also, that the clergy of several denominations have been engaged in this work, including a Lutheran pastor. Call this work what you will, Inner Mission work, or Christian Social Service, but let the Lutheran laymen engage in it, and be assured that *it is* Christ's work, and that it *has* a vital part in the upbuilding of His Kingdom.

I want the ladies to distinctly understand that *they* are included in what is said to our laity, and I stand with those who wish more power to Lutheran women, and all the Christian women of our land, in Church and State.

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# Our Church and The Laymen's Movement

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



Now that the epoch-making Continent-wide campaign of the Laymen's Missionary Movement of the United States has held twenty-two of its seventy-five Conventions, it is the unanimous testimony of those Lutheran pastors who have attended the sessions in these twenty-two cities, that it was well worth their while to interest the active laymen of their Churches. It was a great opportunity, which will not soon recur, for bringing these picked men into personal touch with the foremost missionary statesmen of our nation. It has quickened them with a profound and enduring impulse, which they could not get from magazine articles or from text-books. It was also suggestive of approved methods, along all lines, for church efficiency. The movement has the full confidence and good-will of leading laymen of the General Council, who gladly confess that they themselves owe much to federated Christian activities. Not for the mere passing enjoyment of the moment while it lasts, but for the new strength and stimulus which remain as a permanent possession and an added asset.

## The Movement's Principal Aim

The main objectives of the Campaign were to consider new world conditions and America's enlarged responsibility; to study the missionary progress of recent years; to project plans looking toward the accomplishment of our whole missionary duty; to emphasize the adequacy of the Gospel to meet modern social conditions; to increase the spiritual power and efficiency of the local church; to secure the

general use of the best methods of missionary education and finance; and to inspire laymen to take their part in the extension of the Kingdom of Christ.

Among the Convention themes are such as these: "America and Christian Leadership." "The present World Situation and Its Appeal to Men." "How to Put the Church on a War Footing." "Essential Conditions of Personal Victory and Spiritual Success."

## The Outstart in Chicago

In Chicago, where the Campaign was inaugurated (a daring thing to attempt, but splendidly achieved), Lutheran laymen responded in unprecedented numbers. Says Rev. A. C. Anda: "As goes Chicago, so goes the Nation." This was the slogan heard over and over again, during the weeks of preparation for this first of the seventy-five conventions of men gathered for the purpose of considering what is supremely a "man's job," in its relation to "the first work of the whole Church," which is to give the Gospel to the whole world.

"It was my privilege to attend the meetings of the General Committee, and having closely observed the method of procedure. I candidly admit that as Lutherans we have much to learn from the masterly way in which these conventions of the Laymen's Missionary Movement are handled. The Lutheran representation included the General Council, General Synod, United Norwegian, Hauge Norwegian, the Danish Synods, Iowa, and Joint Synod of Ohio. The Lutheran Rally held in the Immanuel Swedish Lutheran Church on Saturday afternoon was very well attended and full of interest. Action was taken looking toward the conservation of the benefits derived from the convention, including full reports to the local congregations and the continuation of the committee to arrange for future meetings of the men. I am pleased to bear personal testimony to the good effect which the convention has had upon the work in my congregation. The enrollment from the congregation was large, and the men became impressed with the necessity and advantages of an Every Member Canvass, which was consummated on Sunday afternoon, November 21st, when fifty men, with the use of twenty-five automobiles, canvassed the widely scattered membership of the congregation.

"To those pastors who may yet have an opportunity to take part in the Laymen's Missionary Convention, to be held in their own city, I unhesitatingly suggest that it will be

time and energy well spent, and no pastor can do better than to urge active co-operation on the part of his men."

Dr. S. P. Long, of Mansfield, was the speaker on the Chicago program, who represented the Lutheran Church. The topic assigned to him was "The Spiritual Power and Efficiency of the Local Congregation." He first showed what the Christian Church is, where it can be located, what its foundation is, and the great difference between power and efficiency. With tremendous force he drove home the overwhelming fact that the wonderful power of Jesus Christ through the Living Word and the living Sacraments, may be wielded by the smallest local church; but that all this power fails, when a false shepherd cuts the connection by his false teachings. It is the laymen's business to insist on true teachers, and to furnish men of their number for the ministry.

The enrollment of Lutheran laymen reached the high figure of 465, as contrasted with 123 in the former Campaign. Of these the Bethel Norwegian Church registered 44, Wicker Park (Pastor Anda's), 38; Bethlehem Swedish, 35; Zion Norweigian, 32; Holy Trinity (Pastor Davis), 23; Immanuel Swedish, 22; and so on, 36 Lutheran congregations being represented, including all the General Bodies, except Missouri.

#### Buffalo a Good Second

Of the Buffalo Convention, which was scheduled next on the list, Dr. Kahler says: "It has opened up new avenues of thought for many of our men. It is a pleasure to state our men from this time forward will take the "Foreign Mission Subject" seriously. This is demonstrated by the attendance at the various meetings throughout the Buffalo campaign. As an individual organization, "Holy Trinity" was in the foremost ranks in number of men."

This evidently takes into account the Churches of all communions, since Dr. Kahler's congregation registered 75 men, a remarkable achievement, indeed. The Church of the Redeemer enrolled 33, which is proportionately just as fine; Atonement, 12; Parkside, 8; Zion German, St. Johannis', Grace and Resurrection Churches, 15; a total of 143 Lutherans. The Germans speak of the effect of the Convention as being most salutary. They will respond in full force next time.

#### Pittsburgh and Philadelphia

After Buffalo came Pittsburgh, with 137 Lutherans, representing almost every congregation, and leaving unqualified unanimous appreciation. Then Philadelphia's turn, where the list of General Council Churches named on the roll-call included All Saints, Apostles,

Ascension, Atonement, Bethlehem, Epiphany, Holy Communion, Incarnation, Melrose Park, Nativity, Prince of Peace, St. John's, St. Luke's, St. Mark's, St. Michael's, St. Paul's, St. Simon's, Transfiguration, Trinity and Zion, Olney. Wm. C. Stoeber, Esq., was the chairman of the Campaign in Philadelphia, and Mr. Harry Hodges was in charge of the local arrangements. Dr. Charles L. Fry made the address at the preliminary service, then went to Milwaukee to lend a hand in a simultaneous convention in that city.

#### Milwaukee's Verdict

In the "Epiphany Echoes," edited by Pastor G. Keller Rubrecht, a member of the local executive committee, he states the general impression thus: "The great Laymen's Missionary Convention has come and gone. It was an inspiration to attend the meetings. What pleased us most of all was the true ring of evangelical Christianity in every part of the program. A movement that clings so close to the Fountain of Life must bring about much good. Lutherans from six different Synods were registered as delegates. They met in conference with Dr. Fry at the Y. M. C. A. and resolved to carry the program of the every-member canvass back into the congregations. Epiphany has profited from the movement."

Dr. Frick, Pastors Cooper, Naumann and Weiskotten expressed similar convictions.

#### The Twin Cities Next Month

In Minneapolis, where the convention will be held on January 23d-26th, of the Protestant pastors on the committee of organization, thirteen are Lutherans. They represent the Augustana Synod, the Norwegian Synod, the Norwegian Brethren, the Norwegian Free Church, the United Norwegian Church, the German Iowa Synod, the Hauge's Synod, the Danish Synod, and the English Synod of Northwest. The General Committee of thirty has selected an Executive Committee of sixteen men, of whom six are Lutheran laymen of prominence.

In St. Paul, where a simultaneous convention is to be held on the same four days, the General Council pastors, and the pastors of our Scandinavian Churches, are in favor of the movement.

The Campaign will reach Rochester, N. Y., on January 23d; Reading, Pa., on January 26th; Dayton, Ohio, on February 9th; Rock Island, Moline and Davenport, on February 13th; Columbus, on March 1st; Harrisburg, on March 19th; Scranton, on March 22d; New York and Brooklyn, on April 9th; then, after Easter, the climax in Washington, D. C., on April 26th. The following chart, which is exhibited at all the Conventions, will be studied with interest:

	Years.	Number of congregations reporting.	Total number communicant church members.	Total contributions for all church expenses including salaries, building operations, repairs, etc.	Total contributions thro. the church and all its organizations to missionary educational and benevolent work in the U. S.	Total contributions thro. the church and all its organizations to all branches of foreign missionary work.	Total to all missions and benevolences at home and abroad.	Weekly Average Per Member.	
								Local Church Expenses in cents.	All missions and benevolences in cts.
GENERAL COUNCIL	1904	2,213	386,132	1,607,474	345,407	35,806	381,213	.08	.02
	1914	2,547	504,023	3,929,003	561,894	147,508	709,402	.15	.02%
GENERAL SYNOD	1904	1,673	222,218	1,795,091	293,074	68,508	361,582	.15 1/2	.03
	1914	1,814	248,506	3,040,417	797,983	117,252	915,235	.23 1/2	.07
NORWEGIAN									
Hauge Synod	1904	2,664	293,242	589,400	199,636	83,322	282,958	.03 1/4	.01 1/4
United Church	1914	3,344	338,085	1,142,100	326,825	175,511	502,336	.06 1/2	.02 1/2
Norwegian Synod									
Norwegian Free Church	1904	352	42,439	100,000	21,699	4,977	36,676	.04 1/2	.01
UNITED SYNOD SOUTH	1914	463	52,044	202,178	81,413	22,469	103,882	.07 1/4	.03 1/4

### SUMMING UP THE WHOLE MATTER, HERE ARE THE SEVEN CONVINCING ANSWERS TO THE QUESTIONS

#### Why Another Continent-Wide Convention?

1. Because of the success of previous conventions—they have achieved enough to make another worth while.
2. Because of the failure of previous conventions—they left enough undone to make another needed.
3. Because the experience gained at previous conventions ought to make this the most significant that laymen have ever held.
4. Because six pregnant years have passed since the last Laymen's Missionary convention, and it is now time to measure the meaning of those years.
5. Because as never before in Christian history the Church is in the presence of "the Real Thing," in the way of a commanding challenge.
6. Because fifty per cent. of the Church members in America are not now participating in the work of the Church, either in definite forms of service, or as regular contributors to current expenses and benevolences. Of the remaining fifty per cent. many need fresh inspiration and a widened vision.
7. Because the Church cannot grapple in any resolute or hopeful way with this situation, unless there be what this convention is peculiarly designed to bring about: (1) Greater efficiency of co-operative action among the Churches; (2) The recruiting for the firing line of a great number of inactive men.

#### Aims of the Laymen's Movement

- It seeks to enrich the spiritual life of men, that they may be constructive factors in extending the Kingdom of Christ.
- It brings the men of all Churches together, on a common platform, to consider the whole problem of Christianity in the world, and plan for its solution.
- It has the confidence and active co-operation of the Churches of North America as a whole.
- It does not administer missionary funds, but helps to enlarge and strengthen the regular work of all the Churches.
- It has had much to do with securing the adoption by all Churches of the best methods of missionary education and of Church finance.
- It has helped to increase the contributions of North American Churches to missionary purposes, and also to their own local expenses by many millions of dollars.

#### Specific Aim in Each Church

A permanent Missionary Committee, officially appointed, representing all departments of the Church, composed of competent and determined leaders, whose duty shall be to keep the congregation in living touch with missionary movements.

Prepare for an every-member canvass as soon after the convention as practicable.

A Financial Canvass—in case that has not been put on this year.

A Fellowship Canvass, in Churches where the Financial Canvass has been carried out, the aim being to win persons into membership and win nominal members into active fellowship.

FOR THE FELLOWSHIP CANVASS, FOLLOWING THE FINANCIAL CANVASS, SEE SPECIMEN CARD ON PAGE 19

In its issue of September 30th *The Lutheran* puts the case squarely up to all our pastors in this pungent fashion: "Have not some of us looked upon this much-advertised 'Every Member Cancass' as a cheap fad? It is neither a fad nor is it cheap. It is a sane, simple, Scriptural method of getting into close range with every member of the congregation and encouraging him to do his duty. That's all. Why not try it? One year's trial will work wonders."

#### Missionary Education Institutes

The Missionary Education Movement in the United States is likewise taking advantage of the serious mood of Christian men and women, in these momentous days, to conduct a series of Mission Study Institutes, under the title, "Silver Bay in Philadelphia," or in whatever city the three days are spent. Special effort is made to enlist intelligent and capable young people, to train these young men and women for missionary leadership, as is done at Silver Bay, and other Summer Schools conducted by the Movement.

The Philadelphia Institute was held in the Parish House of the Church of the Holy Communion, Dr. Ernst Pfatteicher, pastor, on December 2d, 3d and 4th, and the various classrooms in the building were well adapted for the different groups of students. The textbooks analyzed were "Rising Churches in Non-Christian Lands," "The King's Highway," "The Why and How of Foreign Missions," "The New Home Missions," "The Churches At Work," "Efficiency Points," "South American Problems," "Servants of the King."

Dr. Kunzmann delivered the general address of the opening evening, on "America as a World Force," and was the leader of the class which studied "The New Home Missions."

#### LAST MONTH'S MISSIONARY CONGRESS IN ALLENTOWN

Held Under Auspices of the Reformed Church  
in the United States

BY DR. WM. E. LAMPE, CHAIRMAN

More than 1,500 men came from thirteen States and from forty-five of the classes of the Reformed Church, thus making the Congress really nation-wide in its scope. Every Synod was represented by ministers and laymen, even the most distant, in the northwest, the southwest and the interior. Each man paid the \$2.00 registration fee, and thus contributed his share of the expenses incident to the Congress.

About half of the speakers during the three days were men of the Reformed Church. They discussed in detail every phase of the missionary and benevolent work of the denomi-

nation, at home and abroad, and the part the Laymen's Missionary Movement can take in helping to carry forward this work.

Many of the strongest messages were from men of other denominations. The Chairman of the Interdenominational Laymen's Missionary Movement, Mr. James M. Speers, also the General Secretary, Mr. W. B. Millar, and Dr. J. Campbell White, gave addresses of stirring appeal, especially to the laymen to take their full part in the propagation of Christianity and the evangelization of the world. The Reformed Church has not been very active along the lines of the Laymen's Movement, but the discussion of these topics, under the guidance of Dr. John Timothy Stone and others, made a profound impression upon the delegates. The fact that the Reformed Church has a responsibility, but has not yet begun missionary work in the Mohammedan World, became a matter of deepest regret after Dr. Charles R. Watson had spoken on this untouched task. Dr. John R. Mott also gave two addresses on Christianity and the Nations. The men were thus led to see the power which Christianity and the Christian Church are bringing to bear upon the world. Then addresses on the stewardship of life, consecration and devotion, by Mr. George Innes, Mornay Williams, Esq., and Dr. Floyd W. Tomkins, caused them to feel more strongly than ever before that their lives would count for Christ, and His Kingdom, only in so far as they identify themselves with Christ and share in His sacrificial work.

One of the most interesting features of the Congress was the preliminary report of a group of commissions who are studying the problem of local church efficiency, for the purpose of helping to remove some of the difficulties which stand in the way of progress, and also of encouraging laymen to take a larger share of responsibility in the work in their own congregations.

This Congress revealed the high degree of confidence in which the Laymen's Missionary Movement is held, and also showed what a great influence the Movement can have in shaping the life and affecting the policies of an entire denomination. Financial support in developing the forward enterprise was pledged in larger amounts than at any previous time. The Movement thus having the co-operation of several thousand of our ablest laymen, with the impetus given it by this great Congress, is now in position to help mightily in furthering all the missionary work of the denomination.

In the two meetings for women, the speakers were Mrs. Helen B. Montgomery and Mrs. Charles L. Fry.



# A Verdict by the Ladies of the Jury

In the Case of the Women of India, Japan, China, and Porto Rico,  
versus Missionary Women Belonging to the General Council Society.

(The trial was conducted in one of the sessions of the Rock Island convention, and is here published in full, to be reproduced in other conventions and local meetings, during the Epiphany season, for the making of public missionary sentiment. All the participants in the court scene are women, including the judge, the jury, the attorneys and the witnesses. It is a novel yet perfectly dignified and profoundly impressive means of object teaching, which will not be forgotten. The judge, of course, wears an official cap and gown, and each of the witnesses is dressed in the native garb of the country she represents (the costumes being rented from the Missionary Education Movement), making an appeal to the eye, which always clinches a missionary presentation.

The equipment consists simply of an elevated imposing arm-chair for the judge, a small table for each of the lawyers, two high-back benches for the jury, and a witness-stand for the persons summoned to give their evidence.)

THE ATTORNEY FOR THE PROSECUTION.—"The case which now comes up for public trial in this Court is an accusation brought against the missionary women who are in the membership of the General Council Society, by the women of India and Japan and China and Porto Rico. These foreign-speaking women live in the distant mission-fields abroad, where the defendants are engaged in Christian work. The indictment is that their mission work is defective in many respects, to the detriment of the Gospel's power and influence in those lands where it might accomplish so vastly much more in this age of wide-open doors on every hand. In proof of the charge of culpable indifference and serious neglect, in discharging the high obligations which rest upon the Church at such a time of limitless opportunities. I have summoned witnesses from these far-removed lands, shrouded in spiritual darkness. After their testimony is given in your hearing, they will be cross-examined on certain points in the evidence, to make the case more clear and convincing.

"The first of these witnesses is a Hindu woman from Rajahmundry, the chief city of the General Council's Telugu field in South India. She will now take the stand and tell her story"

WOMAN OF INDIA.—"The city of Rajahmundry, from which I come, has more than 50,000 people. Nine-tenths of them are Hindus. In size, therefore, it resembles such Pennsylvania

cities as Lancaster, Allentown, Wilkes-Barre or Johnstown. Compared with the two cities in which the recent conventions were held, it is as large as Moline and Rock Island combined.

"As being the metropolis of the General Council's Telugu field, you would naturally suppose that the chief effort of the Mission would have been centered from the very beginning upon that city, to make a strong Christian influence on the community, which would radiate out into the surrounding districts. It will, therefore, astonish you to learn, from the testimony of Missionary C. F. Kuder, himself, published this year, 1915, by official sanction of the Foreign Mission Board, that the city of Rajahmundry, in plain, honest, straightforward truth, is a neglected and uncultivated field. Though the Mission was established there in 1874, forty years ago, it has to this day, after the lapse of a whole generation, made scarcely any impression on the city of Rajahmundry. For, though it numbers about 800 souls within the pale of its influence, yet these come mostly from other towns and villages, to attend school in the city. As for the native Rajahmundryans, the Church has not yet won as many as a single 100 out of the 50,000. On account of the scarcity of missionary workers not a finger is she lifting to do anything at all for the Mohammedan population of 4,000, whilst for the twelve times that many Hindus she has done exceedingly little—far less proportionately than for the people of the villages. The trouble has not been, and is not now, with the *quality* of the noble workers sent out by the General Council to live in Rajahmundry, but with their infinitesimally small quantity, compared with the city's large population."

PROSECUTING ATTORNEY.—"What is being done for the girls who are growing up there?"

WOMAN OF INDIA.—"There are certainly 5,000 non-Christian girls of school age in the city. For these there are eight schools, attended by about 400 girls. These schools are the only agency for reaching Hindu caste girls.

"Now what has the General Council so far done in this direction? It has furnished *one* woman missionary for this work: only ONE. I mean the faithful Miss Weiskotten, who has recently been on furlough. *One* woman! *Four hundred* girls! Why not *five* women and *two thousand* girls! There are twenty thousand girls in the General Council's Telugu

field, who ought to be reached and schooled. *The Mission has scarcely crooked its thumb to do it!*"

PROSECUTING ATTORNEY.—"Is not Miss Schade engaged in school work?"

WOMAN OF INDIA.—"Yes, but that is for Christian Girls, and they number 200. Their education is so excellent, both mental and moral, that the Government itself has expressed its commendation in highest terms. Yet with a Christian population of 20,000, and with no other such school in the whole General Council field, is it fair, is it just, to lay the whole burden upon the shoulders of a patient woman of advancing age, when she, herself, has been so long and so earnestly pleading for an assistant, and when the supply of Christian teachers for the outlying district-schools so largely depends on the girls who are being trained here?"

PROSECUTING ATTORNEY.—"Does the city have Bible teachers to visit its zenanas?"

WOMAN OF INDIA.—"There are certainly 15,000 non-Christian women in the homes of Rajahmundry. The General Council has two women missionaries, the devoted Miss Susan Monroe and Miss Mary Borthwick, assisted by six native Christian widows of slender ability, at work among these and the women of two nearby towns. How is it possible that the persistent call for more zenana workers can continue and continue to fall on deaf ears on America? Surely the work has been abundantly blessed. If, through one woman's devotion, and she having by no means a robust constitution, between 1,200 and 1,500 Hindu women are reached with an hour's Bible lesson once a week, why not ten women, so that 12,000 or 15,000 Hindu and Mohammedan women could be offered the cup of salvation? And why not ten others, so that at least a beginning might be made in Peddapur, in Samulkot, in Bhimawaram, etc., the combined population of which is not far from 100,000, but where no Lutheran woman missionary's tongue has ever yet spoken one word of Jesus? Ten women going out last fall, and ten next fall, would be only a decent number for this work alone."

PROSECUTING ATTORNEY.—"Does this same pitiful condition of woman prevail everywhere throughout India?"

WOMAN OF INDIA.—"Yes, all of us Hindu women are married before we are really out of our childhood, without our knowledge or consent, then taken to our husband's home to be the drudges and slaves of his tyrant mother. We cook his food and send it to him, abjectly waiting outside for our portion, whatever he may choose to leave for us. Forbidden even to

sew, and unable to read, our only occupation is to quarrel with the other women imprisoned in the zenana, or indulge in their vile gossip. If our husbands die, we are stripped of our ornaments, and may never change our hopeless condition as widows. To the end of our life we must sleep on the hard floor, with only a rough mat beneath us, eating but one scant meal a day, fasting twenty-four hours once every fortnight, eating in dismal solitude, apart from everybody else, with blows and curses our only portion, until death brings release."

ATTORNEY.—"What is your condition in times of sickness?"

WOMAN OF INDIA.—"No physician is under any circumstances allowed to see us or touch us. And there are no woman physicians in India, except the Christian medical missionary. Of these there is such a scarcity, in the entire field of the General Council in India, at the present time, that even the new Hospital for Women and Children, in Rajahmundry, had to be closed for three months this year."

"Think of a foreign field with nearly 3,000,000 souls with one lone hospital for women, and one doctor! Whilst it was the heroic pioneer, Dr. Lydia Woerner, her limited strength was heavily overtaxed, and to-day she is a semi-invalid. Whilst it was Dr. Amy Rohrer, so willing, so sanguine, so sympathetic, her very soul was almost worked out of her, until she collapsed from sheer exhaustion. Now that it is Dr. Betty Nilsson, so well known and so dearly loved by many who are here, how long will she have to struggle on alone, before reinforcements are sent. Will it be the whole four years required for the medical training of Miss Elizabeth Petrich, who has offered herself, within the past year, to the General Council Society? The supreme need in Rajahmundry to-day is a second competent practicing physician, whose soul, like Dr. Nilsson's own soul, is possessed by a passionate love of her Saviour, who will draw many suffering women of India to Himself, by her medical skill as His missionary servant. To what conclusion are we driven by the fact that no Lutheran woman now in the medical profession is volunteering for this Christ-like ministry?"

PROSECUTING ATTORNEY.—"The next witness will be a woman from Japan, that country which has so suddenly sprung into prominence as to make it a modern miracle. With a single bound it has leaped into place among the great military powers of the world, and to-day it is leading the Orient—but leading it whither? The indictment is that Christian America is letting a great missionary opportunity in Japan slip through its fingers, and that the Lutheran

Church does not half appreciate the strategic importance of Tokio and Nagoya and Kumamoto. Will you listen to the evidence of a woman from the Mikado's Island Empire?"

WOMAN OF JAPAN.—"Fifty years ago Japan was still living in the isolation and dense ignorance of the Middle Ages. To-day she is in the very van of the twentieth century progress. No people ever made a more brilliant record of sheer achievement in so short a time. This very fact tended to make Christendom believe she did not need the Gospel. Other theories were that she would not receive it, or, at least, the call was louder from other fields. All the facts go to prove, on the contrary, that her need of the Gospel is absolutely desperate. This is especially true of her student classes, who have repudiated the old superstitions, with their moral restraints, and have no religious truths to take their place. These educated leaders and moulders of the nation's future are now adrift on an open sea, without rudder or compass, headed straight toward the rocks and shoals of infidelity and utter moral destruction. Now is the time, if ever, for educated Christian America to stretch out a helping hand. There are prejudices in each of the two nations toward the other, which distort the facts and create misunderstandings. These are the stuff out of which trouble is made. It is the missionary more than the politician, who can strengthen the ties of friendship between America and Japan, which will mean so incalculably much for the future."

PROSECUTING ATTORNEY.—"How many missionaries does the Lutheran Church of America have in Japan?"

WOMAN OF JAPAN.—"Fortunately all who are in that country have laid aside their Synodical differences and are working in perfect unison as one body. Though they belong to the United Synod South, to the Danish American Synod, and to the General Council, they have unanimously agreed to constitute a United Lutheran Church of Japan, just as there ought to be a United Lutheran Church of India, and of every other foreign country. Yes, and of the Home Country, too!"

"The only trouble is, there are so few members of the Japanese Lutheran Conference. Three ordained men from the Danish American Synod, Missionaries Winther and Nielsen, and a third about to be sent. Five ordained men from the United Synod South, Missionaries Brown, Lippard, Stirewalt, Miller and Heppner, with their heroic wives, plus the two recent women volunteers, Miss Lou Bowers and Miss Martha Akard. Three ordained men from the General Council, Missionaries Frisby D. Smith,

Edward T. Horn and John Kenneth Linn.

"Less than a dozen ordained missionaries in all, and only two women missionaries, is the total contribution which American Lutheranism is making to the forces enlisted in this momentous campaign. Less than an average of \$3,000 a year in money, for the seven years since the General Council Board began work in Japan, has it been able to expend, from the contributions of all the Synods put together!"

"Compared with the forces and the treasure, which the nations of Europe are pouring without stint into their military campaign of the past 18 months, how much does it look as if the Church really cared?"

ATTORNEY FOR THE DEFENSE.—"That will do, for goodness sake! We can't stand much more of such damaging evidence! Your Honor, I move that this whole case be dismissed."

JUDGE.—"The motion is denied. We will hear the two further witnesses."

PROSECUTING ATTORNEY.—"The third witness is a woman from China, that wonderful people comprising one man in every four, one woman in every four, one child in every four, on all the face of the whole round earth, and occupying one-tenth of the habitable globe! This ancient nation, hoary with antiquity, has been comatose ever since the modern era began, yet no trace of decomposition ever set in. It is as virile and robust today as it ever was. In this our own day, before our own very eyes, it has arisen in its might, to shake off the fetters of its age-long tyranny, to expunge the dragon from its national flag, and substitute the red, white and blue, plus the black of the past and the gold of the future. China is awake, at long, last, and something stupendous is going to happen! Listen to her witness."

WOMAN OF CHINA.—"The mightiest revolution of which any nation in human history has any record is that which the present generation is now beholding in my great country. You are too near to it, to have sufficient perspective for measuring its dimensions, hence you can have no conception what an outstanding *epoch* the future historian will pronounce it. Though it involved 400,000,000 of human beings, one quarter of the people of the world, yet the whole monster upheaval was all over, in the incredibly short space of three brief months, and with less bloodshed than in a single battle of your civil war!"

It was my people, too, who set themselves to fight their terrible *opium* curse, with a magnificent courage and success which you may well covet in your own nation's present fight with the demon of alcohol."

PROSECUTING ATTORNEY.—"Is the prevalent

attitude in China friendly to America?"

WOMAN OF CHINA.—"Yes, the United States is China's model. She is sending the flower of her young manhood to be educated in your universities. In this way she is expending the indemnity millions which your magnanimous nation would not accept after the Boxer uprising. The flower of her young womanhood has this year begun to be sent here for their education, too. What a splendid chance this gives you to touch them and mould them by Christian ideals, during the plastic years of their intellectual training! Yet how few Chinese students have actually been touched at all, in the remotest way, during their sojourn in American colleges!"

PROSECUTING ATTORNEY.—"Has Lutheranism had much to do with mission work in China?"

WOMAN OF CHINA.—"Yes, it was the Lutheran missionary Guetzlaff, and the native Chinese trained by him, whose labors account for some of the most glorious results of the 'China Inland Mission.' There are aged Chinese women in Philadelphia today, who are proud to have adopted his name, and whom his own wife brought to this land in their early childhood."

PROSECUTING ATTORNEY.—"Are the women of China open to the Gospel?"

WOMAN OF CHINA.—"Absolutely and completely open. There are no such things in China as the 'zenanas' of India, with their seclusions of women. The abolition of foot-bindings is one of the blessed results. And other fetters are being broken, of which the physical are but a type. All the 12 zealous missionaries from among the Swedish Augustana women who are in my country now, are most happy in their work, and are beckoning for new recruits."

PROSECUTING ATTORNEY.—"The last witness whom I have summoned is from the Island of Porto Rico. Ever since the stars and stripes were there unfurled, the Protestant Churches of the United States, and our own among them, recognized the call of God to evangelize and educate its debased and down-trodden people. In this woman you have an evidence of the transformation which is gradually taking place in many instances."

WOMAN OF PORTO RICO.—"The names of Pastor and Mrs. Ostrom and Pastor and Mrs. Anderson are not unfamiliar to your ears. Miss Emma Schmid and Miss Sophie Probst were valuable accessions last year. Miss Mellander's kindergarten is the standard of comparison for all teachers of little children on the Island to pattern after, whatever be their denomination. The degenerate Roman clergy in

a vain attempt to counteract the new religious life, have stooped so low as to play upon the superstitious fears of the poor ignorant natives, to prejudice them against their truest friends and benefactors. But the re-action has already set in. Even some of the best men among the priests themselves, like the honest-hearted d'Alda, whom Pastor Ostrom catechized and confirmed, have renounced the whole nefarious business, and become Protestants."

PROSECUTING ATTORNEY.—"Is mission work among Spanish-speaking Americans assuming larger proportions?"

WOMAN OF PORTO RICO.—"Yes, the entire vast Continent of South America is astir with its impulse, and is on the eve of a mighty movement, to be inaugurated in the City of Panama next February. Every Lutheran missionary, whether man or woman, who trains in Porto Rico for using the Spanish language, will soon have a far wider sphere of missionary activity than simply San Juan and Bayamon. The supreme need of Spanish-speaking America, whether in Porto Rico or Mexico or South America, is moral and spiritual leadership. This is the one thing it has always radically lacked, and Roman Catholicism never will have the capacity to supply it. Nothing but the open Bible, in the language of the common people, can lift these multitudes of darkened souls into the light and liberty wherewith Christ makes them free."

PROSECUTING ATTORNEY.—"Are Lutherans of the General Council expected to take any part in the forward movement in behalf of Spanish-speaking Americans?"

WOMAN OF PORTO RICO.—"It is earnestly hoped they will. Both the Scandinavian and German elements of the population, in the principal countries involved, are prominent factors, not only educational, but also commercial. Hence it surely would seem logical and, indeed, inevitable that the Church of Luther's Reformation should lend a hand in this modern reformation, for the sake of her own people whom it involves."

ATTORNEY FOR THE DEFENDANT.—"Ladies of the Jury, these witnesses to whom you have so patiently listened, attest what good work my client is doing in the foreign fields. I hope you will take this into account in rendering your verdict. Excellent work, as far as it goes, it is true, you may say, this is the very reason why it ought to go further. The whole-souled appreciation of the one doctor and the one nurse and the one Hospital in India, and the one teacher of Hindu caste girls, and the one school for Christian girls, and the one Bible teacher of the zenana women, and her

one associate teacher, and the one school in Japan, and the one kindergarten in Porto Rico, do certainly prove that a similar eager welcome is awaiting like institutions in other sections of the General Council field. This conviction is making itself felt, at least to a slight degree, in some of the Synods. Of the eleven new missionaries who have sailed as reinforcements in 1915, the majority are women missionaries, and two in addition are missionaries' wives, thus raising the percentage to three-fourths. The activities and influence of these women will be so palpably felt, as an added force in the work, that others will be attracted by their example. I am willing to rest the case on this confident assurance, and since interest in missions is an entirely new thing in many congregations (something never heard of until now, in churches which for generations have been altogether self-centered and narrow-visioned), the future, through the labors of organized missionary societies, will have a different story to tell. Let me beseech of you, therefore, whatever your verdict may be, by all means keep this future distinctly in mind when the verdict is framed.

JUDGE.—"Ladies of the Jury: In committing this case into your competent hands, now that you have heard the evidence and the plea, let me first state the LAW which governs in such matters. A missionary age defines a Christian as one who not only holds correct theological opinions, but makes every doctrine an impetus to missionary service. God is not Father in any other sense than a Missionary Father. Christ is not Saviour in any other sense than a Missionary Saviour. The Holy Spirit is not Comforter in any other sense than a Missionary Spirit. Hence the Bible, as His inspired Scriptures, is a Missionary Book. Hence, the Church, as His instrument of applying this Divine power, is a missionary agency. Only as such has any Christian Church the right to exist. Only when imbued with a missionary life-motive can anybody pray a Christian prayer, as distinct from a pagan prayer. Indeed, only in that state of mind and heart can anybody even pray the Lord's Prayer itself. You see how vital is the condition, and how sweeping is the application.

"It is your sacred duty as jurors to render a decision whether or not the accusation made by the women of India, of Japan, of China, and of Porto Rico, against the defendant in this case, is sustained by the facts? Do you desire to withdraw from the Court-room, or are you prepared to declare your verdict here and now?"

FORE-LADY OF THE JURY.—"Your Honor, our unanimous verdict is ready now."

JUDGE.—"State what the verdict is."

FORE-LADY OF THE JURY.—"We find the missionary women belonging to the General Council doing of their foreign mission work, they have left much undone which ought to have been done. But inasmuch as the failure has not been wilful or premeditated, since it is chiefly due to lack of information as to the needs of their destitute sisters in heathen lands, we commend the defendant in this case to the mercy of the Court, and pray that the sentence be lenient."

JUDGE TO JURY.—"So say you all?"

JURY.—"So say we all."

JUDGE.—"This, then, is the sentence which I pronounce: The women of the General Council Society must pledge themselves to more MISSION STUDY, by a sacred promise. Such study must pertain not only to distant lands, but to our own Home-land, which needs the Gospel as never before in all its history. By this means alone can the tremendous world-crisis of the present day be met. The very issues of life or death, for all people, are at stake.

"We, ourselves, who, in the Providence of God, are alive in this most crucial age the human race has ever known, do not half realize how momentous is the decisive question involved for all the future. I solemnly summon you, as the outcome of this trial, to more earnest and more thorough MISSION STUDY, including every land and people under heaven as related to the Gospel. It was not a 'sentence' imposed upon His missionary servants for the coming age, but rather His high commission, as their supreme Judge, when He said: 'All power is given unto Me, in heaven and in earth. Go ye therefore and make disciples of all nations. And lo, I am with you always, even unto the end of the age.'"

"Let us unite in missionary prayer (one of the pastors present will lead.)"

Societies desiring to publicly present this Trial Scene which makes the case dramatically real, can procure nine copies of the MISSION WORKER (one for each participant), for 90 cents. The libretto can lie open on the tables of the judge and the two attorneys, also on the witness stand for the four women who give their evidence. None of the participants, therefore, need depend entirely on her memory. This enables each one to feel perfectly comfortable, since the wording is always in sight, and no slip is possible.

## OUR JANUARY AND FEBRUARY PROGRAMS

Each package of leaflets contains a copy of the Resolutions adopted at Rock Island. Thoroughly discuss each one in its proper order as indicated. For January take Nos. 1, 11, 16 and 26. On No. 11, see pages 15 to 18, and assign the report of each city to a different woman. On page 11, note the article on the Church's Task, and show how we women are facing exactly the same problem. What could therefore be more appropriate than to point to our Organization Tree so effectively outlined by Mrs. Jensen?

Call attention to Miss Schade's twenty-fifth

anniversary, pages 26 and 27. Be sure to address your Society's contribution for the \$250 silver jubilee fund to Miss Laura V. Keck, our General Council Society's treasurer, and you will thus save us no end of bother.

Get your Society to vote that a copy of *every new leaflet* be sent to your literature secretary, and the bill presented once a year for the trifling amount, only a few cents.

As to the Children's Nurse, have you introduced your Juniors to their own special missionary? See page 36, article, "A New Year Resolution." Also note the Mite Boxes and Miss Rohrer's post-card picture.



## The Foreign Field



THE NILGIRI REST-HOUSES IN INDIA

BY MRS. F. A. KAHLER

The Harpster Memorial Rest Houses have already proved their value. They have been occupied during the past hot season by various missionary families in turn, and all unite in gratitude to the givers and in praise of the houses. They were built at the suggestion of General Council women, on land donated by Mrs. Harpster, at the instance of her lamented husband, in the beautiful Nilgiri hills of Southwest India, and are within easy distance of our mission stations. Here is a word from Dr. Lydia Woerner, touching the pleasantness of the place: "The hills are really high mountains, from 6,000 to 8,000 feet above the sea level. To appreciate the change to this place from the hot, parched plains, with a temperature of 110 to 120 in the shade, and 145

in the sun, and with torrid wind blowing till everything you touch is hot, you must try it. You can scarcely realize it otherwise. The climate is delightful, the scenery grand. Good meat, rich milk, fresh vegetables may be had here, while on the plains the beef is tough, the milk blue, and the vegetables come from tin cans. Many missionaries are pale as ghosts when they come to the hills, but after a little stay they have rosy cheeks and new life and vigor. God richly bless every person who has helped to build our rest-bungalows!"

The twin houses have walls about fourteen feet high, and every room has two ventilating windows. The floors are cement and there are fireplaces in the large ones. Windows in store-rooms are arranged as meat safes. Each house has two small "Munshi" rooms for teaching. There are plenty of small bath-rooms, and each house has two chimneys.

Of the \$3,587 which the Foreign Mission Board advanced for the building and furnishing of the two pretty houses, our women have voluntarily given \$2,530. There is a bit more money in sight, but ought we not to give the remainder at once, and discharge our obligation to the Board?

It is welcome news that the Board has authorized the purchase of another bungalow in Kodaikanal, the former home of the late Rev. Isaacson and his family. And it is followed by the good word that the women of the Augustana Synod generously purpose to meet the cost, the Kotogiri homes having been built by the women of the other Synods. Surely no woman of us all will wish to miss the blessing Dr. Woerner asks upon everyone who has helped to put up these buildings.



HINDU BOYS WHO INVITED MISS MONROE TO TEACH THEM THE BIBLE

## GLIMPSES OF ZENANA TEACHING

BY MISS SUSAN E. MOORE, RAJAHMUNDY

A Sunday morning Church service in India has concluded. The congregation, including the pupils of the two Christian Boarding Schools, is dispersing. Those who volunteer as teachers in the Sunday Schools for Hindu boys and girls, have received the lesson card for the day, and are about to start in the several directions in which the Schools are located. Will you come to one of the smaller of these Schools, which meets on the verandah of a Hindu house?

The man of the house is fine looking, well-proportioned, and with a kind expression of countenance. He wears on his forehead the three vertical marks which indicate that he is a Vishnavite. He is particular about caste, and inquires with some concern regarding the caste of the Bible woman who is to teach his girls? "She is the widow of a Christian Pastor, and we do not consider caste," was the reply. He looks thoughtful, but says nothing.

Why does he give permission to teach Christ on the threshold of his house? It may be that, being of an amiable temperament, he has yielded to the persuasion of the boys, who

live in his house. They have become interested in what they have heard at Sunday School. It must be admitted that the colored picture cards have been a factor in maintaining their interest. One Saturday afternoon they came to the Mission Bungalow in a pouring rain, and besought us to come and have Sunday School on their verandah.

Do not imagine that they are quiet, demure boys. They are as fond of fun and as mischievous as boys in the homeland. Bright in mind, eager to advance in School, with a very perceptible amount of self-esteem. Our hope for them is that in youth they may be turned to the true God, accept Christ as their Saviour, and become His instruments to win their compatriots to the Christian faith.

Would you like one or two glimpses of our week-day work? Let us turn into this street where many brass and gold beaters live. Come into this house, which is occupied by brass workers. The steps leading to the door are steep, but after leaping across the wide gutter, which carries off the drainage from the house, we quickly mount them, and enter the narrow room in which they toil. Two men are at work.

They stop a moment to greet us, then continue their task. One is moulding the brass in its plastic state, the other is hammering it. A low fire has often to be used, and a primitive bellows quickens the smoldering ashes. A woman enters from the living part of the house, and the teaching begins. Do the men listen also? Well, they appear to do so, but continue their work. Is it not distracting to teach under such conditions? Yes, if it was for an entire afternoon it would be so, but for about thirty-five minutes one can endure it. It is pleasant to have their hearty welcome, and note the eagerness with which they receive the leaflets, which are designed to emphasize the truth of the lesson which has been taught. (Acts 16: 22-34.) Will they also be among "the number of those who shall be saved?"

\* \* \* \* \*

Still another house,—only one woman, but she is an eager listener. The usual questions are asked concerning previous lessons, to determine what advantage the teaching has been? It is a pleasant surprise to hear the answers given correctly. Will you not continue the account, we ask? She does so readily, and with so much interest that it is a pleasure to listen, and we leave her regretfully, to take you in another direction for the final visit.

She is a mere child,—Sattubal. She ought to be attending school, with hours of recreation. Instead she is a wife and mother. In earlier childhood she attended St. John's Girls' School, and learned there of Jesus Christ. She has not lost her love for the Christian hymns, and the story of Jesus. Ill for a long time after her baby came, finally they brought her and the child back to her mother in Rajahmundry. Very gradually she gained her strength, but the light and joy seem to have died out of her eyes. Sattubal's mother cared for the baby, and its child-mother for many weeks. Now the little fellow can run about. She is not yet a woman in the prime of life, not more than 30, perhaps some years less. Her employment is to make sweets for sale in the bazaars. Often while we are teaching the lesson, her earthen pot of boiling glue stands beside her, while she cooks the varieties which she is preparing for sale. The interruptions are not few, but the lesson continues, although at times the smoke renders it difficult. If they will but hear and take the truth, we are content.

Why am I telling you of these incidents? That you may consider those who have not the same privileges as we in the homeland; that we, with united hearts, may pray and labor for their salvation.



A FAMILY UNDER INSTRUCTION

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

#### MISS KECK RECEIVED FOR MEDICAL EDUCATION OF MISS E. PETRICH

Balance from former Treasurer, \$178.15; Lancaster Conference Soc., \$30.25; Ascension Lancaster, \$1.00; St. John's, Quakertown, \$5.00; Christ, Tineum, \$5.00; Transfiguration, Pottstown, \$5.00; Emmanuel, Pottstown, \$5.00; St. John's, Ridge Valley, \$3.00; St. Paul's, Telford, \$3.00; Spring City, \$1.00; Epiphany, Phila., \$5.00; St. Paul's, \$5.00; Transfiguration, \$5.00; Trinity, \$5.00; Portland, Oregon, \$6.70; Wisconsin Conf., \$10; total, \$273.10; expended, \$175; balance, November 20th, \$98.10.

If any woman is satisfied with this record of the General Council Society as a whole, for a cause such as this, will she please rise and remain standing until she is counted! At the same rate of interest what becomes of our principle? This is not a case of mis-spelling, but of sober fact.



MISS AGNES I. SCHADE

#### MISS SCHADE'S 25TH ANNIVERSARY

On Sunday afternoon, November 7th, the first General Council Mission League held a service in the English Lutheran Church, Monaca, Pa., in commemoration of Miss Agnes I. Schade's twenty-five years of service in India. A large, deeply-interested audience listened to the anniversary addresses given by Rev. George Drach, and Miss Zoe I. Hirt.

Rev. Drach used Mark 14:9 as the basis of his review of Miss Schade's work. Miss Hirt dwelt principally upon the work of the Women's Missionary Organizations within the General Council, many of the oldest of which were organized about the time Miss Schade and Miss Sadtler went to India, a quarter of a century ago. A splendid chorus of Beaver Valley young Lutherans sang the "Gloria" from Mozart's Mass, accompanied by a fine orchestra.

#### MISS SCHADE'S OWN MESSAGE

December 20, 1890, is the day never to be forgotten in my own soul, when Miss Sadtler and I first set foot in Rajahmundry, the little "advance guard" of General Council women in the foreign mission campaign, which never will terminate until the triumphant second advent of our Lord. [We are now within a week of the twenty-fifth anniversary of this memorable date.—EDITOR.] My thoughts at times have naturally been wandering back over those days very much of late. Did I ever regret having come? No, not once. I sometimes feel sad to think that the greater part of my work is done. And when I think of the new force of young women missionaries who have just come out, and what they will be enabled to accomplish with their better facilities in furthering the

NATIVE CHRISTIAN TEACHERS OF MISS SCHADE'S  
NORMAL DEPARTMENT

work, I almost long to start in anew with them and look forward to another twenty-five years of service. But I know, of course, that I cannot. No doubt, much more will be achieved within the next twenty-five years. I am glad the new workers will be able, when ready, to step into well-organized and systematized work, whether it be in zenana work, or school work, or medical work. They will be spared much of what in a great measure was trying and perplexing to the first workers. Surely every one of these fresh recruits is received with a warm welcome indeed, for each is mightily needed. Depend on our gladly making room for all. The fact of the Arpses being compelled to leave us (doesn't it seem incredible that such a thing could be possible in this civilized and enlightened age?) has emptied one more of our bungalows, therefore there will not be so much crowding as at first seemed likely. The bungalow I have under construction has not been moving on so fast on account of the rainy season. I do, however, hope I can have it completed by the time the folks will return from the Hills after the hot season. I think it is so kind of the ladies of the Pittsburgh Synod to have undertaken so much in my behalf, besides all their other work. It is termed an "addition," but this will be the *main* bungalow, and my rooms will rather be the "addition." I have always contended that every woman missionary should have her own study and bed room, and I have planned accordingly. The new part contains two studies and a dining room down stairs, and three bed rooms upstairs, one of which will be a guest room. The front veranda will be the sitting room. Above my study there will be a bed room, so we can be three congenial women of us here, each having her own study and bed room, something which I consider very necessary indeed. I wonder if you have ever stopped to think it ought: what an unnatural life it is any way,



that we are living here? And how much we can appreciate each woman's having her own two rooms, for quiet, for work, for prayer, for meditation, and,—and,—well, I may as well confess it, for tears sometimes, too. "Forgive this foolish tear."

One occasion of special anxiety and deepest concern just now is the burning question of a High School for Girls, which would mean "the missing link," or better still, "the tie that binds" our present Girls' School, as it is now constituted, with the Woman's Christian College in Madras. Every one of us on the ground feels the vital importance of this step. And I believe the project would strike a responsive chord in the hearts of our women in America, quite as enthusiastic as did the medical work which crystallized in the splendid hospital. If our Lutheran mission wishes to derive any benefit from the Woman's College in Madras, as we most certainly do, we must prepare girls for it, and that can be done *only* in a High School. If we do not prepare them they will go elsewhere, and our mission will be the loser, for they will become estranged by being away for so long. The only thing to do is to arrange for this new step. The opportunity in Rajahmundry is still ours, but if we delay we may forfeit it. Send more college women out, for we *will need them*.

Sincerely yours,

AGNES I. SCHADE.

#### MISSIONARIES IN RAJAHMUNDRY TWENTY-FIVE YEARS AGO

Partly faded as it naturally is, after the lapse of this quarter century, you will highly prize this picture as a memento of a former generation of our workers in India. Doctor Schmidt, as the veteran missionary in general charge, is standing in the centre, being then in the prime of his vigor. To his right are Pastor and Mrs. Pohl, who had been borrowed in an emergency for the time being. In front of him are Pastor and Mrs. MacCready, and to his left Dr. and Mrs. Edman. The remaining trio of ladies is comprised of Mrs. Schmidt, Miss Schade and Miss Sadtler. It would be interesting to print side by side with this little band of pioneers, a gathering of the entire company of their successors now on the field. Miss Schade's is the only face that would appear in both groups.

#### A ZENANA CLASS OF BRAHMIN WOMEN TWO DECADES AGO

The photograph on the next page Miss Schade regards among her most cherished treasures. The class was taught by her, in the home of a Brahmin Pundit, before her call to take charge of the Girls' School, when she was doing zenana work. The Pundit's wife is seated to her left, and all the others are younger Brahmin women from neighboring homes. The picture was taken at their request, and we are happy to reproduce it here.



A ZENANA CLASS OF BRAHMIN WOMEN

### AN INDIA HOSPITAL PICTURE

BY DR. BETTY A. NILSSON, RAJAHMUNDRY

It's a very hot day, about 11 A. M. The Dispensary Patients have gone home,—some limping with a sore foot, some decorated with bandages where a boil has been lanced or a sore dressed, some minus a tooth, and some with only a bottle of medicine with a paper cut, to show how much to take for each dose. They are going away in different directions to their various homes,—the richer ones in ox-carts, the poorer ones on foot, carrying their babies outside the hip.

But see what is coming here! Two men, not cumbered with much clothing, with a pole on their shoulders, and suspended from the pole between them a large basket, and huddled together in the basket a young woman covered with filthy rags. She is lifted out and placed on the floor, her face distorted with pain with every movement. But oh the flies, and the stench! The poor woman is a veritable Lazarus, covered with sores. Such dressings I have never seen. Such filthy rags, tied on with

yards of coarse fibre, stripped from cocoanut leaves. She was carried to the bathroom and cleansed by pouring water over her, for she could not be put in a tub, and after a thorough cleaning her wounds were dressed temporarily. Later she was put under chloroform, the sores cleaned properly and attended to surgically. She is now well on the way to recovery.

Why was she so dirty when she came? Poor thing, she had been sick and helpless for several months. They did not dare to wash her, for fear the sores would get worse if water touched her! She was allowed very little to eat or drink, for there are so many things in their meagre diet-list which must be excluded, for fear of "making matter in the sores." Why hadn't she come to the hospital before? Their village is twelve miles away. They were too poor to hire a cart. She did not dare to come to the hospital alone. She must have a woman to stay with her, care for her baby, and feed her while in the hospital. There must be men to carry her twelve miles. They tried all the native medicines found in their village first,



PASTOR RUDOLPH ARPS

*Photo taken at Mt. Gretna Summer School*

and waited thinking that "next week it will be better." And at last, when they saw her failing from day to day, they brought her. How glad we are to be able to help her! She finds it very difficult to lie quietly in bed, but has now become reconciled even to that. You see the natives think they must try to move about, if they have any strength at all, and it is very hard to persuade them that certain diseases are cured more quickly if they lie quiet. This patient is now rather attractive and pleasant-looking, with her hair combed, and sweet and clean white hospital clothes. She is also rather intelligent, though she has never gone to school. She is not stupid and understands readily what we say to her. She listens with interest to the Gospel stories told to her.

#### COMING TO AMERICA TO LIVE

Rev. Rudolph Arps, with his wife and daughter, have been ordered by the British government to leave India. They are to live in Philadelphia, where Pastor Arps is to instruct prospective missionaries, and to present the cause of India missions in congregations as desired. It will indeed keep him busy for a long time to respond to the many calls, and our foreign mission work will receive a mighty impetus.



## From A Sister in Japan



To those of you who are old friends, I would give the same warm hand-clasp you have often given me, and which always helps over the hard places. To those sisters, especially in the Chicago and Northwest Synods, whom I met for the first time last winter, I would send a word of happy recollection of the hours spent in your societies and study classes, and a word of encouragement to help you further along in your pursuit.

I have been asked to write a holiday message to all of you, whether we have met personally or only through our common interest in the same great cause. Let me give it to you in the form of an Advent parable from real life in this Empire of the Mikado. Not long ago one of the great Princes of Japan, who is also head of the Imperial Army, came to our quiet little city of Saga to inspect the troops here. I want you to picture to yourselves the great stir and bustle caused by the preparation for his coming. It was impossible for him to come unless a new railroad station was

built to receive him. The people of Saga gladly tore the old depot down, and gave of their means to put up what was to them a magnificent building. Every mat, every piece of furniture in every house in every street of the town was taken out and cleaned. Every man, woman and child in the city had clean, new clothes because the Prince was coming. (Do you get the Advent thought, in this season of the church's preparation to receive her Messiah King?—Ed.) All business was deferred, schools, banks and offices closed so there could be time to prepare for the Prince's arrival. And when he reached Saga he found an orderly line of students and officials formed on both sides of the street for half a mile—all in spotless white, saluting him in loyal allegiance, under the waving flags, amid unbounded enthusiasm.

Do you know how much there is yet to be done before our glorious King, who once came in the lowliness of Bethlehem's manger, can come back to earth in imperial majesty

to claim his kingdom? Do you know how much cleansing and putting off of the old filth, and putting on of the spotless robes is yet necessary before the world can see Him and bow down before Him? Oh, the sights we see in these heathen cities, on every one of these Advent days, make us realize the world's need of cleansing!

Do you ever stop the feverish business of every-day life, even in the season when the herald's voice is crying, to put your whole thought into getting the great world ready for its King? That is the task that is set before the women of our Missionary Societies in Christian America, not merely during Advent, but the whole year round. And, dear sisters, it will never be accomplished till a great deal of what we consider the "necessary business" of our lives, the social things, the amusing things,

the luxuries, yes, even some of the comforts are set aside, and we put our whole energies to the great task. Until the whole world knows of Him He cannot come. Is it in the Church's power to decide how long He must wait?

Suppose we, each one, for the coming year made it *her business* to prepare the world for Christ's coming? Results would be very different from those of last year. Chapels and hospitals would be built, waifs cared for, missions supported, schools established, more and more souls brought home; yes, we could do it, just we women! Even our every-day conversation would be changed. America would be a different place.

A happy Christmas to you, and to many others through you!

Very sincerely yours in love,

EMMA GERBERDING LIPPARD.

## Who's Who in Japan, and What's Where?

Rev. Chas. L. Brown, D.D., is Dean of our Boys' School, the Kyushu Gakuin, located at Kumamoto. Our senior missionary to Japan. Went out in 1898. Supported by the Women's societies of the United Synod. Mrs. C. L. Brown has given valuable help, not only in establishing a Christian home, but also in teaching classes of women and children.

Rev. J. M. T. Winther, Professor in Kyushu Gakuin. Sent out and supported by the American Danish Church.

Rev. Yamanouchi Ryohel, the first native Japanese ordained to the Lutheran ministry.

Mrs. Yamanouchi Ryohel, pioneer kindergarten teacher and Bible Woman teacher. (United Synod.)

Rev. C. K. Lippard, D.D., Saga, went out in 1900. Devotes his time to evangelistic work, and the many activities connected with teaching and preaching. (United Synod.)

Mrs. C. K. Lippard, Saga, well-known through her writings and her strategic foundation-work in establishing kindergartens.

Rev. Arthur J. Stirewalt, Kumamoto, the "Children's Missionary," supported by the children of the United Synod. Sent out in 1905. Now teaching in Kyushu Gakuin.

Mrs. Arthur J. Stirewalt, a recent and valuable addition to our mission force.

Rev. L. S. G. Miller, Hakata. Engaged in evangelistic work. Now building a chapel, kindergarten, and mission home, and working to secure an efficient Church. Sent out in 1908, and supported by Grace Lutheran Church, Winchester, Va.

Mrs. L. S. G. Miller, missionary wife and mother, helper and teacher, Hakata.

Rev. Frisby D. Smith, Tokio. Doing evangelistic work, preaching and teaching. A young man of the United Synod, sent out and supported by the General Council.

Mrs. Frisby D. Smith assists her husband in the many activities connected with his work.

Rev. E. T. Horn, Nagoya, son of the first president of the United Synod's Board of Foreign Missions, who was, at the time of his death, president of the General Council Board. Missionary Horn has been teaching in Kyushu Gakuin, but is at the present doing evangelistic work at Nagoya. (General Council.)

Mrs. E. T. Horn, missionary wife, mother and helpmate. (General Council.)

Rev. C. W. Hepner. Engaged in evangelistic work in Omuta. Supported by a layman of the United Synod.

Miss Martha Akard and Miss Mary Lou Bowers, the first unmarried women to go as Lutheran Missionaries to Japan from America. Now located at Saga, teaching and doing work among women and children. Miss Bowers is supported by the Federation of Young People's Societies of South Carolina. Miss Akard by the Women's Societies of the United Synod.

Rev. J. P. Nielsen, Kurume, doing evangelistic work, preaching and teaching. Supported by the American Danish Church.

Professor Toyama, principal of Kyushu Gakuin.

Rev. and Mrs. J. K. Linn, engaged in language-study, Tokio. Mr. Linn is a young man of the United Synod, sent out by the General Council.

Kyushu Gakuin, Middle School for boys, located at Kumamoto. Property value, \$60,000.



# AN INTERESTING GROUP FROM THE JAPAN MISSION

In this picture are shown the wives of the professors in the Kyushu Gakuin, the mission school for boys, established by the United Synod South. The school is located at Kumamoto, Japan.

The following members of the group are all active church workers: 1. Mrs. A. J. Stirewalt; 2. Mrs. Murakami; 3. Mrs. J. M. T. Winther; 4. Mrs. Ito; 5. Mrs. C. L. Brown; 6. Mrs. Toyama (wife of the Principal); 7. Mrs. Fujii; 8. Mrs. Sakata; 9. Mrs. Tamaki.

The following, with several others, are very much interested in Christianity, all being the wives of Christian husbands: 10. Mrs. Hawasaki; 11. Mrs. Takahashi.

The Kyushu Gakuin enrolled five hundred students during the session which embraces the present year.

Five hundred students enrolled.

Miller Memorial Church, Saga.

Katharine Scherer Memorial Church,  
Kumamoto.

Chisholm Memorial Chapel, Omuta.

Kindergarten, Saga.

Setzler Memorial Kindergarten, Ogi.

A CORRECTION.—The \$5 nest-egg for a protective Girl's School in Japan was given by Emanuel Society, Lancaster, not Lancaster Conf. The deficit of \$900 on the Kotogiri Resthouse purpose. Postage payment is acceptable.

### MY RETURN TO PORTO RICO

BY MISS MAY C. MELLANDER

Many of you, no doubt, have been wondering if the writer had given up all thought of returning to Porto Rico? Such was never the case. Much has happened during the year past, and as we look back, it can be seen that one delay after another made it possible for me to spend the last days with one who was heart and soul interested in work for Latin America. We cannot always understand the Lord's ways, but we know they are best.

I am writing from New Orleans on November 19th, the eve of sailing again for my beautiful little Island, and just wish to extend my most sincere and heartfelt thank-you to all who have shown kindness and interest. God will bless you for this. Your work on that Island is growing, and the door opens wider than ever before. It leads into the whole great Continent beyond. Today we are not looking only to Porto Rico, but to her sister countries as well, which are also in need of the living Christ. The pulse has been felt, and the *Church at large*, in the homeland, is beginning to see its opportunities in the lands to the south of us. May God richly bless the timely Panama Conference, now so near at hand.

Of greatest importance to us in Porto Rico at present is the erection of the San Juan Church and Parsonage. Then, too, more stress needs to be laid on the education of the native young men who are preparing for the ministry. On a recent visit in Buffalo, a wonderful and effectual interest was shown in the mission causes in all of our fields. A Women's Bible Class in Dr. Kahler's congregation offered to give a medical education to one of our Porto Rico young women. We have no medical mission now, but a Christian Doctor would be a great blessing among the women and children, and do a telling work. More of this will be written later, when we know definitely if we have the right person to accept this offer?

To me it has been veritable inspiration to visit the societies, and to see your many lines of activities and the splendid work accomplished in them all. May this zeal not only continue but increase.

[Says Mrs. F. A. Kahler: "The Buffalo visit of Miss May C. Mellander, our Porto Rico educational missionary, was a happy triumph from beginning to end. She arrived from Omaha in time to be the 'star speaker' at the Conference Society, held in the Church of the Redeemer, and she was kept busy with appointments nearly every hour of her week's stay. She spoke most acceptably to our Sunday School, the Women's Classes and the Men's Bible Class, beside meeting as many as possible in other churches. She remained for the annual banquet of Miss Quadlander's Bible Classes and won all hearts there. Porto Rico will hear from her visit here."]

### CHRISTMAS FOR PORTO RICO

The General Council has designated the Sundays in Advent as the time to receive offerings for the support of the Porto Rico mission work. At this time the need of earnest and hearty financial support is especially pressing, in view of the building operations which are now being pushed on the new church edifice at Puerta de Tierra, that part of the city of San Juan, where the English congregation is being located. Any congregations, which desire special envelopes to assist them in raising their Advent offerings, can secure them in needed amounts, carriage prepaid, by writing to the Field Secretary, Rev. H. Branson Richards, 309 South Second Street, Lebanon, Pa. Please send in your requests promptly. A few copies of the illustrated report of the Board are on hand and can be secured, while they last, in required numbers, upon request from the field secretary. Formerly boxes of clothing and school supplies were sent, which were all very much appreciated. Our missionaries, however, the last few years have been overwhelmed with the enormous task of distribution, and now they ask that wherever it is possible to send the money, and they can apply it in the purchasing of food and medicine for the needy.

### OUR WOMEN'S FIELD MISSIONARY FUND

BY MRS. GEORGE H. SCHNUR

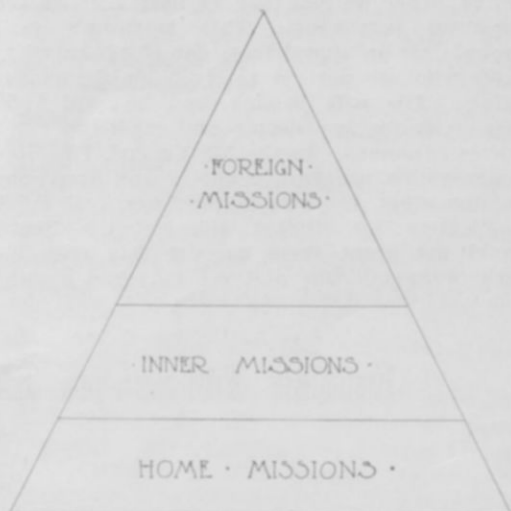
The biennial convention is a thing of the past. The resolutions adopted are the thing of the present. How well we fulfill them is the thing of the future. There is no longer a \$15,000 Home Mission Fund, or a \$10,000 Fund,

but a WOMEN'S FIELD MISSIONARY FUND. Does that resolution, \$6,000 per year," sound too ambitious to you? Surely not when divided into shares.

Let me tell you some good news. The following bodies have assumed the share apportioned to them. Two have actually paid, for several years, more than what is now apportioned them, namely the two Conferences of the Northwest Synod. This will help on the necessary shortage of the two Canadian Societies during the time the war conditions prevail. The Chicago Synodical has voted its \$200, the Pittsburgh Synodical its \$980, and the Northwest (two Conferences) \$550. The New York and New England, Western Conference, voted \$400, while its Eastern Conference voted to do "their share," leaving the fixing of the exact amount with their executive committee. Our "Baby" Synodical, Nova Scotia, voted \$60.00 in these strenuous times for Canadian Lutherans.

At a meeting of the executive committee of the Pennsylvania Ministerium Society, their full amount of \$2,720 was apportioned among their Conferences. Most of the Conference Society presidents were present, and agreed to do their best. This leaves only the Pacific Synodical \$100; Central Canada, \$200, and District Synod of Ohio Society \$480, to hear from. Doesn't this encourage you? With this good beginning, surely we may plan for ultimate success.

Our special envelopes will be sent out early in January. Their use is not obligatory, neither is any Church Season compulsory. All the Chairman asks is that if you have NO BETTER plan, the envelopes be used for gathering this fund. Another year a different plan is to be suggested, so it has been thought best to use the former envelopes again this year. No work promises more for the Lutheran Church of the future than that carried on by our Field Missionaries. We are, through these faithful servants of the Lord, bringing many of our scattered Lutherans back into active church connection. Many would be lost entirely to the Christian Church were it not for Field Missionary effort. Every woman, at least every mother, ought to be especially interested in this work. For who of us can foresee how soon some member of our own household may, through business advantage or what not, go west or north, and be dependent upon these very Field Missionary activities?



THE BASE AND THE APEX OF THE  
MISSIONARY PYRAMID

DESIGNED AND EXECUTED BY G. H. SCHNUR

This pyramid is exactly proportionate, so that the area of each space is the same. It is therefore an object-lesson illustrating the equal responsibility that we have for the three kinds of missions. But as Home Missions is the base of this pyramid, so it is the foundation of all the missionary work of the Church. First we do Home Mission work, and lay the foundations. Then we do Inner Mission work and further develop the Church at home. Then we attain the climax of the Church's work, which is Foreign Missions, the ultimate objective of all our efforts. But on the solidity of the foundation depends the strength of the apex.

#### SLAV RETRENCHMENT?

In answer to a suggestion that one of our Conference Societies might reduce its annual pledge for a Slav scholarship, Superintendent Ramer wrote as follows, and his argument seems so compelling that it is here passed on to others. "The strained situation in which our vast mission operations has involved our Slav Board compels me to pray for the continuation of your support of our educational fund. This is the very heart-pulse of our successful mission work. We must prepare pastors for our people in many cities, and this duty must have precedence over every other claim. Dire necessity prompts the utterance. May I give a few instances of our pressing financial embarrassment? Our Board carries a loan of

\$6,700, hence we feel that we have reached the limit of borrowing. This morning's mail brought me an appeal from one of our missionaries who has not yet received his September salary. His wife is sick, and he paid \$7.00 last week for her doctor and medicine, *with borrowed money*. In the Mt. Carmel, Pa., Slav congregation are two bright Slovak boys, one 16, the other 18 years of age, who had made application for student aid, but the Board could not grant them support this year for lack of funds. One of these lads had applied

for aid to study in the fall of 1914, and now he must wait still longer! Both were sorely disappointed when I told them we could not help them at present. We did receive one new student from Chicago this year, and he is giving a good account of himself. My prayer, and my desperate effort, this year are to advance our finances to a point where our missionaries may promptly receive their meagre salaries in full, and where we may pay off our indebtedness and be able to meet the demand for expansion. Can you help us?"

## Inner Mission Event in Pittsburgh

BY MISS ZOE I. HIRT



LUTHERAN NEIGHBORHOOD HOUSE

The 19th of November was a happy day for those who are interested in the Inner Mission work of Spring Garden Valley, Pittsburgh. On that day the new Neighborhood House was formally opened. The rooms were crowded to the limit of their capacity at the exercises, both afternoon and evening. There were representatives from nearly all of the Lutheran Churches of Pittsburgh, and a good number of friends from neighboring towns and cities—a large party coming all the way from Greens-

burg—besides many people from the immediate community, in whose interest the work has been established. Revs. Paul H. Krauss, G. F. Gehr, R. G. Rosenbaum, J. J. Brubeck, Dr. J. C. Kunzmann and Miss Zoe Hirt took part in the program of short addresses. Very enjoyable music was furnished by several talented soloists and by the splendidly drilled Junior League Choir of Grace Church.

The building, now known as Spring Garden Valley Neighborhood House, is a three-story structure, at 1266 Spring Garden Avenue. The entire first floor has been leased for a term of five years, with the understanding that the building can be purchased at any time. In the days when Spring Garden Valley was the pleasant place that its name would indicate, the present Neighborhood House was a prosperous grocery store. Later, and for several years, the rooms were used by one of the carousing clubs which have done so much to demoralize the manhood of the Valley.

In order to have the rooms ready for the "opening" on November 19th, some of the men of the community spent all their evenings for several weeks helping the work along. There is abundant evidence that Spring Garden Valley Neighborhood House is a welcome institution in the community. It provides several large rooms for neighborhood meetings and class work, as well as comfortable apartments for the deaconess in charge, Sister Rose Barbour. Not all our missionary women were able to be present on this joyous occasion, hence we are happy to announce that the next convention of our Synodical Society will be held at the Neighborhood House in Spring Garden Valley. And so, God willing, in October, 1916, we shall not only hear but see the results of our inner mission activities.



# The Sunday School



## 15 Minutes Monthly Programs

BY MRS. T. W. KRETSCHMANN

### January

BY ANNA SENER

Topic—*Three Reasons for Entering Upon the King's Highway.* Draw on black-board a road, winding among the nations. Print in large letters along it, the nations needing the Gospel: India, Burma, China, Japan, etc.

Scripture—THE FIRST REASON. *Christ's Commission.* Matt. 28:16-20, read in concert by the School.

Hymn 212—"O Thou Best Gift of Heaven."

I. THE SECOND REASON. *The Need of the Non-Christian World.* Five-minute talk by member of Women's Missionary Society. Let her tell of the great Lincoln Highway to be constructed from New York to San Francisco, and then illustrate with black-board the wonderful Highway we must prepare among the nations, to carry the Gospel message, for which they are longing.

II. INDIA'S NEED OF HEALING. Leaflet furnished free for distribution to School. This leaflet, with a Red Cross on the cover, will surely attract the children, and will enlist their interest in Miss Rohrer, their nurse. Paragraphs can be read by each class in turn, and the leader should emphasize the kind deeds done by nurses in our Christian land, and the great need of the heathen for the loving ministrations of our missionaries. Let School unite in prayer on last page.

III. THE THIRD REASON. *The Desire of the Non-Christian World.* A member of the Bible Class tells of the wonderful awakening all over the heathen world. Illustrate with story of "The Making of a Man." (See *Everyland*, March, 1914.)

Hymn 105—"As With Gladness, Men or Old."

### February

BY BRENDA MEHLHOUSE

Topic—*The Children's Missionary Wheel.* Display, as a poster, pictures of children of all nations, and in the centre a picture of Christ blessing the children. Cut pictures of mission children from any missionary journal, and use a Perry picture for the central picture.

Scripture—*The Place of the Child in the Kingdom.* Matt. 19:13-15. Mark 9:35-38. Luke 18:15-18.

Hymn 194—"Happy are We, God's Own Little Flock."

Exercise—*What do the Children All Over the World Need?* (By a number of small girls.) Have a number of children (either in costume, or with banners representing the countries from which they come, or merely with the name on a band of paper over their shoulder), each tell in just a few sentences what the need of their country is, and just one thing that the children in the Sunday Schools and Junior Societies can do. Have the Immigrant, the frontier, China, India, Japan, Porto Rico and any other form of work your school is particularly interested in, represented.

Hymn 275—"God Make My Life a Little Light."

Exercise—*The Children's Missionary Wheel.*

A little talk by the Superintendent, the Junior Leader, or one of the older girls, on the importance of our children helping in missionary work, and how they can help?) Illustrate by chart, or draw wheel on black-board. Make the hub represent the children of our Sunday Schools. Then the spokes will show how their missionary influence radiates out in every direction to the rim of the world. One spoke will be named India, others Japan, China, Porto Rico, Home Missions, Inner Missions, etc. Encircling all, as the tire of the wheel, is the love of God, which has no beginning and no end.

### March

BY ANNA SENER

Topic—*The First Missionaries.* Let selected scholars carry on platform strips of muslin, 6 feet x 1 foot, along the length of which appear in large black letters the names of Augustine, Boniface, Ziegenbalg, Campanius.

Scripture—*The First Christian Missionaries Commissioned.* Read alternately by Pastor and School. Acts xiii:1-5.

Hymn 195—"Jesus Shall Reign Where'er the Sun."

- I. THE FIRST MISSIONARIES TO OUR FOREFATHERS: Augustine in England, and Boniface in Germany. (See MISSION WORKER, page 39.) Two scholars may be designated to represent them, and tell of their work.
- II. THE FIRST PROTESTANT MISSIONARY: Bartholomew Ziegenbalg. (See *Lutheran Cyclopaedia* or *Missionary Pioneers*, 25 cents.) The Superintendent tells of this first Lutheran missionary, who started work in India.
- III. ONE OF THE FIRST MISSIONARIES TO MAKE A TRANSLATION FOR THE ORIGINAL AMERICANS: John Campanius, a Swedish minister on the banks of the Delaware. The story of one of the first Swedish missionaries to America, arriving before the landing of the Mayflower, and a description of the first book ever translated into the Indian language. Let the lesson be enforced, of the greater opportunity before the Church today, in Church Extension in America.
- Hymn 182—"I Love Thy Zion, Lord."
- \* \* \* \* \*

Since our last report in the Spring, there are but three Schools in which the programs have been introduced. Wake up, missionary workers. We are proud to record the name of our old historic Augustus Church, Trappe, Pa., as one of the progressive Churches. Trinity, Lebanon, and St. John's, Leacock, are the others on the honor list. All three are in the Pennsylvania Synodical Society.

Have you ever thought of starting missionary education at the foundation. That is, *missionary education at the foundation*? That is, School? This idea has been highly developed in the Norristown Conference, which reports over 1,000 children enrolled, and \$232 contributed to missions this year, \$60.00 of this being given for the Children's Nurse. On the boxes given to the mothers of the babies is printed this prayer, "God bless our missionaries all over the world," and little lips are taught to lip these words each week as the offering is made.

In St. Michael's, Sellersville, an attractive annual report is printed, recording the name of each child, the amount of offering, names of new members and objects to which the money is given. Children are kept on the roll until they are six years old, and the offerings are returned on the child's birthday. An interesting occasion might be made of this visit to the Sunday School when the offering is presented, and the child receives a missionary birthday card. From these Schools should come enthusiastic supporters of every missionary movement.

## A NEW YEAR RESOLUTION

Many Conference Societies are acting upon the resolution adopted at the General Council Society. Number sixteen refers to the circulation of missionary books and literature. This will give an opening to press home the duty we owe to the Sunday School in this respect, providing the leaflets used in the programs each month. One church has given a standing order for all leaflets used during the year. This would involve the outlay of but a few dollars for each Woman's Society, and would be a speedy and practical way to carry out the resolution. Consider it.

The leaflets for January will be distributed free of charge, for it is intended to arouse interest in the project before the children. Applications for the mite-boxes are coming in steadily. There is a demand for a larger picture of Miss Rohrer, suitable for miniature framing. Each child will thus get to know and love her. These are now on hand, and are furnished for 15 cents a dozen, 75 cents a hundred. A letter from our nurse has just arrived. It is written on the Japanese steamship "Chiyo Maru," bound for Yokohama. She writes, "I am quite sure that our children will take good care of me." From the returning missionaries she has already learned a few phrases of Telugu. Let us hope the difficult task of learning the language may be easily performed, because the prayers of her children follow her in her work in a heathen land. Our little dark-skinned brothers and sisters in India have just the same hearts to love our nurse as our boys and girls in the home-land. Let us teach our children to reach across the seas in larger world-relationship by which we shall be united in one brotherhood of happiness and peace and service to our fellow-men. "Give to our girls and boys a friendly acquaintance with the peoples of the world, whom they will recognize as God's great family, and it will prove in later years a foundation for the great superstructure of world peace and Christian missions.—Everyland.

## The King's Highway

Our New Text-Book for 1916

BY DR. HOWARD B. GROSE, IN "MISSIONS"

Mrs. Montgomery has written the most inspiring foreign mission text-book of a comprehensive character that has yet appeared. It is thoroughly satisfactory. While it is a text-book, one that can be taught and studied, it is also a fascinating story, leading the reader or student on from country to country. The

clear outline which precedes each chapter is a model, and the teacher instinct is apparent all the way. But the outstanding feature is the ability of the writer to comprehend her subject, and compress eras and countries and religions into paragraphs. A broad apprehension and lucid style enable her to see and describe things in picturesque and living manner. And with all the other qualifications for such a work, she possesses the crowning one of a passion for the missionary cause, a heart alive to the needs of the non-Christian world, and aglow with the joy of the Gospel that can meet those needs. The reading of this book cannot fail to stir the hearts of women to some real participation in this service for humanity.

The book is the outcome of a journey which the author took with Mrs. Peabody through the centers of the Far East, going not in the service of any one Board, but independently and at their own charges. They received unflinching courtesy and boundless hospitality from the missionaries of every denomination. That they saw to good purpose, and carried blessing with them, this volume testifies.

The journey proceeds through the Oriental gateway of Egypt to India, Burma, China, Korea and Japan. In each of these lands we see, in vivid contrast, the life of heathendom and the new life introduced by Christianity. Conditions are pictured with master hand, and the missionary achievements are brought out in white light. This is a book with which to meet the scoffer at foreign missions, and confound him utterly. Here are the facts that cannot be explained away. This is no work of a globe-trotter, superficial tourist, jumping at conclusions, and venturing opinions on all subjects. You are in company of one who has studied and thought, who brings a background of historical knowledge and a mind trained to seize upon the essentials.

[What could be a better Christmas gift, whether received or bestowed? Drop a hint to your friends who are wondering what inexpensive remembrance you would like best? The price is only 50 cents in cloth, 30 cents in paper binding; postage, 7 cents. Why not make a present of a few of them yourself? Address our new Literature Department, suite 844, Drexel Building Philadelphia. Anticipating a big demand, we have secured a thousand copies to start with, and when these are sold we will get some more. The book has all the romance of a novel, yet its missionary impulse is its pre-eminent feature throughout.—EDITOR.]

## FAMOUS EARLY MISSIONARIES To Our Anglo-Saxon Forefathers During the Middle Ages

BY ANNA SENER

No matter how often we think of it, the fact always comes to us with a shock, that as long as six centuries after our Lord commissioned His disciples to go into all the world, our own Anglo-Saxon forefathers were still groping in the darkness of heathenism. Neither does the story ever lose its fascination how the noble missionary, Augustine (who lived nearly two hundred years after the illustrious Church Father of the same name), was sent out from Rome, with forty other monks, by Pope Gregory the Great, to convert the inhabitants of England. This pontiff had seen some of these blue-eyed flaxen-haired Anglo-Saxons in captivity, and exclaimed, "Why these are not Angles, but Angels!"

Less familiar is the story of the discouragement of this heroic band of missionaries, as they sailed from the balmy skies of sunny Italy to the scarcely-known, bleak northern Island of Britain, and Gregory's reply to their request to return: "Forasmuch as it had been better not to begin a good work, than to think of desisting from that which is begun, it behooves you to fulfill the good work which, by the help of the Lord, you have undertaken." An early English historian, "The venerable Bede," has left us a quaint account of the subsequent events in this enterprise which, far removed as it is in time from our Twentieth Century missionary undertakings, affords a striking parallel and contrast. The king, Ethelbert, had heard of the Christian religion, having a Christian wife of the royal family of the Franks, named Bertha. He had received her from her parents upon condition that she be permitted to practice her religion, and a Christian bishop was sent with her, to preserve her faith. The king, therefore, summoned the missionaries to an open-air meeting, where Augustine preached before him, and then received this answer: "Your words and promises are very fair, but . . . they are new to us . . . Yet because you are come from far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but supply you with necessary sustenance. Nor do we forbid you to preach, and gain as many as you can to your religion."

With this cheering welcome, Augustine set to work to convert England's ancestors

**ARE YOU AGITATING THE EVERY-FAMILY CANVASS FOR  
SUBSCRIBERS?**

from the same debasing superstition as our own missionaries meet in their labors today.

Nearly two hundred years later, in the Eighth Century, there lived in England a monk, Winfried, in whose ears the Divine command: "Go and preach the Gospel to all nations," kept constantly ringing. So at the age of 36, he started, alone, into the forests of Friesland to convert the German tribes. He made little headway, however, on account of the wars then in progress, and returned to England. Refusing honors that were offered to him, he only asked aid for his missionary undertaking, then returned to Germany, entering from Bavaria, and pressing into Saxony, converting and civilizing the people, and starting Christian communities. In time he was

made the head of the Church in Germany. But again, in his seventy-fourth year, he resigned his position of honor and wealth, and resumed his calling as an itinerant missionary, making his way into Friesland, where he pitched his tent and preached. Awaiting there, one day, the arrival of a group of converts who were coming to be baptized, he was met, instead, by a band of pagans, sworn to avenge their heathen deities. With their swords these fierce barbarians put an end to the earthly work of this early missionary, known to us now as St. Boniface. The highest gift which Almighty God can bestow upon a human soul, either then or now, is the crown of martyrdom. To what extent do we have the martyr spirit?

## Memorials and Life Memberships

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



REV. JOHN SHUNK  
MORGANTOWN, W. VA.  
1849-1910



REV. GEO. C. EISENHARDT  
PHILADELPHIA, PA.  
1865-1902



ADAM FERNAU WIEGAND  
WILMINGTON, N. C.  
1888-1915



1863-1910  
MISS KATE M. STEIN  
AVON, PA.

Our third biennium started out with the Fall Convention season, and more and more each year, does the Life Membership department profit from these annual meetings of Synodical and Conference societies. As our women become welded more closely in unity of purpose and plans, they realize more fully the need of their supporting our Organization's administrative, educational and broadening-out efforts. This realization brings to our Honor Roll, new names, and to our treasury increased funds. It has become a rare occurrence for a Synodical or a Conference Society to meet without honoring some faithful worker with a Membership, and many such bodies have taken definite action whereby at least one membership is pledged for each annual session. Quite a few of these general bodies have urged their local societies to consider the Membership Department as a "missionary obligation" as important as any other cause. This for the rea-

son that all the other causes have their working amounts increased by the efforts to bring more women and children into missionary intelligence and activity. This is the supreme end at which our General Council is aiming. To meet its ever-growing business, it needs larger headquarters, more salaried assistance, more educative literature for free distribution, and for the use of the various chairmen. For all these purposes the Life Membership and Memorial Fund must supply the financial means. Remember that every dollar given to this fund for our General Council Society's equipment brings in ten-fold and more dollars for Missions at home and abroad.

Eleven members "In Memoriam" have been added this quarter.

Rev. John Shunk was enrolled by his wife, Mrs. Mona Shunk, who, with her family, still lives in Morgantown, W. Va., where Pastor Shunk died December 19, 1910. Born and reared



MRS. JAMES F. BEATES  
ST. PAUL, MINN.  
1863-1915



MRS. EMILY L. G. GRUHN  
ERIE, PA.  
SEPT. 27, 1915



MISS EMMA L. BUTLER  
GOSHEN, IND.  
1857-1915



JENNIE S. BUTLER  
GOSHEN, IND.  
1842-1903

on a farm, he was so situated that his academic preparation for the ministry could not begin until he was in his twenty-sixth year. He then spent two years in school and college, and graduated from the Philadelphia Seminary in 1886. His first charge was that of the Bowerton Parish, Ohio, then successively followed Jewett, Ohio; Williamsburg and Dunbar, Ont., Davison City, Pa.; Smithton, Hoffman Parish, Pa., and Morgantown, W. Va. Earnest and devoted, his ministry was productive of much good. His voice was ever raised for the power and purity of the Gospel, and his was always a firm stand for the cause of truth and right.

Rev. George C. Elsenhardt was born and reared in Philadelphia, graduating from the University of Pennsylvania in 1886. After a course in the Lutheran Theological Seminary he travelled and studied in Europe for four years, attending various Universities. On his return he was ordained, and shortly thereafter called as second pastor and assistant to Dr. A. Spaeth, in St. Johannes' Church, Philadelphia. In 1900 he was elected Superintendent of the Lutheran Orphans' Home and Asylum for the Aged at Germantown, proving himself an affectionate and eminently efficient house-father. Though his term of service alas was indeed short, only two brief years, yet many a wearied and stricken heart was strengthened and encouraged by his loving sympathy and kindness. His life, though short, accomplished much for his Master.

Phoebe Jane Hatmaker, the wife of Hugh Torbert MacNair, was grand-daughter of Barbara Fritchle Hutmacher, whose Holland Lutheran parents were killed by the Indians at Port Herkimer, N. Y., in 1781. Mrs. MacNair was for years president of the Women's Missionary Society of the Rochester, N. Y., Presbytery, resigning the office on account of ill health, in 1880. The memory of this devoted

Christian and Mission worker has been honored by her grand-daughter, Miss Annette M. Kahler, of Buffalo, an equally earnest, capable and devoted worker for the same causes.

Mrs. James F. Beates, the lamented, much-beloved wife of the pastor of Trinity Church, St. Paul, Minn., is placed "In Memoriam" by her husband. Her loss to her home, parish and cherished circle of friends is great indeed. Beautiful in character, devoted to her home and church, her early death is deeply mourned. She was the first chairman of the Department of Memorials in the Central Conference of the North West Synod.

Mrs. Emma Harpel Keller, "a faithful member of St. Matthew's congregation, of Keller's Church, Pa., was one of those many souls of a retiring and modest temperament whose chief delight is in giving stability and strength. Yet in her chosen sphere she displayed the finest Christian graces, aiming to develop a truer and more intense interest in the extension of Christ's kingdom by her home congregation. The splendid Christian family life, the high aims of her sons and daughter, and the loyalty and devotion of her faithful husband to the cause of Christ, continue to honor this humble servant." Mrs. Keller's enrollment is an appreciation given by her husband, Mr. Lewis Keller, Bedminster, Pa.

Another interested worker in the Norristown Conference, Miss Martha J. Kaull, Quakertown, Pa., has honored the memory of her mother, Mrs. Caroline A. Kaull, who had spent her years of active Christian service in the First Reformed Church, Quakertown. The ties of kinship are very precious, and this method of attesting the fact is surely admirable.

Miss Kate M. Stein was placed "In Memoriam" by her sister, Mrs. S. T. Gilbert, of Salem Church, Lebanon, Pa. Miss Stein herself had been an earnest and consistent member of Sa-



MRS. HUGH T. MCNAIR  
DANVILLE, N. Y.  
1824-1881



MRS. LEWIS KELLER  
BEDMINSTER, PA.  
1856-1913

lem Church, and her co-workers honor her memory as one of the faithful, quiet, unassuming members, who gave her "tenth" to the Lord's work, and whose love for missions was never failing.

Emily Louise Gorman Gruhn, wife of Rev. H. F. Gruhn, pastor of St. Matthew's Church, Erie, Pa., passed away September 27, 1915, and is memorialized by the Pittsburgh Synodical Society. Ill health for the past six years kept her from being as active in Church work as she longed to be, but she organized the Women's Missionary Society of St. Matthew's Church, last February, and was its president until the time of her death. A serious heart affection made the strain of presiding at the monthly meetings very hard upon Mrs. Gruhn, but her desire to serve her Master made her willing to spend her strength in this work, to which she felt He had called her. Her cherished wish was that every woman in St. Matthew's congregation would become a member of the Missionary Society.

Mrs. L. M. C. Weicksel, an active worker in the Church, at Renovo, Pa., has enrolled the names of her two sisters, Miss Emma and Miss Jennie Butler. Both, in their life-time, were interested and faithful workers in the First English Lutheran Church, of Goshen, Indiana. Miss Emma had been the English teacher in the Goshen High School for many years, while at the same time she took an active part in all branches of their Church work. Miss Jennie was, for years, organist and choir leader. They were daughters of Mary Ann Bartholomew and Morgan Butler, and their sister places them on the Honor Roll in loving remembrance.

The peculiar pathos of the memorial of the talented and promising young man, Adam Fernau Wiegand, is the fact that he nobly sacrificed his own life, in a heroic attempt to save another young man from drowning, on the

eighth of last August in Wilmington, North Carolina. This sad tragedy occurred at the very threshold of his mature manhood, when all the hopes and ambitions of earlier years were on the eve of fruition. The memorial is the gift of his mother, Mrs. George Wiegand, the treasurer of the Wilkes-Barre Conference Society.

The 1915-1917 register of new Life Members starts with twenty-five welcome names, of which four are those of Societies themselves. The Ladies' Aid and Missionary Society of Zion's Church, Greensburg, Pa.; the Ladies' Aid Society, Grace Church, Royersford, Pa.; the Women's Missionary Society of St. Jacob's Church, Miambsburg, Ohio, and the Philadelphia Conference Society. These Societies are most cordially received as actively endorsing the forward movement in the General Council Society.

Miss Elizabeth Petrich, our future Medical Missionary, who is now the ward of the General Council Society during her preparation for her life-work, was enrolled by the Girls' Mission Society, Trinity Church, Lancaster, Pa. We welcome this future missionary most cordially and pray for her health, strength and happiness while she pursues her course of studies at the University of Pennsylvania.

Sister L. Ella Kahler, who has given ten years of devoted service to the Deaconess work, has been honored by her aunt, Miss Louise E. Kahler, of Buffalo. Sister Ella is the daughter of the late Rev. F. C. C. Kahler, and is now connected with the Passavant Hospital, Pittsburgh. In acknowledging her credentials of Life Membership, she makes a most fervent plea for more Deaconesses, "so many more being sorely needed," and her prayer is that the women of the General Council use their endeavors to influence more young women to enter upon this ministry of mercy.

Rev. W. A. Fluck, pastor of Christ Church, Tinicum, Pa., was given his membership by the Women's Missionary Society of his congregation, to show their appreciation of his service among them, as preacher, pastor and friend.

A number of wives of pastors were honored by the women with whom they labor, or with whom they were affiliated in Conference or Society.

Mrs. Wm. Eckert, now of Maywood, Ill., where her husband is the finance secretary of the Chicago Seminary, received her appreciation from the Society of the Church of the Holy Communion, Racine, Wis., as an evidence of love and esteem from her former fellow-workers and parishoners.

The Mission Workers of Grace Church Bethlehem, Pa., presented Miss Ruth Hemsath,



MEREDITH LOUISE MILLER, 2½ YEARS OLD. PRESENTED BY HER GRANDMOTHER, MRS. H. MILLER, MILWAUKEE, WIS.

THESE LITTLE TOTS LOVE COMPANY. THEY ARE THEREFORE LOOKING AROUND IN SURPRISE AT SEEING THAT VACANT SPACE BETWEEN THEM. CAN YOU FILL IT?



JANET MCNAIR HENRICH, 1 YEAR OLD. PRESENTED BY HER MOTHER, MRS. WILLIAM HENRICH.

their retiring president with her certificate. Miss Hemsath, the very efficient chairman of Mission Study in the Pennsylvania Synodical Society, is active in all lines of Church work, particularly in that of missions, and her service among the young ladies of Grace Church has merited this loving testimonial.

Mrs. Hilary M. Lessig's membership was given by the Norristown Conference Society, according to their action in 1914, whereby each year an ex-president is to be enrolled in the General Council Life Membership, until all have been so honored. And when that list is exhausted, other faithful workers will receive the appreciation. Mrs. Lessig is the second recipient of this honor.

Four other ex-presidents were similarly honored by their co-workers.

Mrs. George A. Faber, by Emmanuel Society, Pottstown, which likewise has decreed that one Life-Membership shall be given each year, from the funds collected by the Cradle Roll babies of the Church.

Mrs. George H. Schnur, now of Zellenople, Pa., the energetic, never-ceasing-to-push-the-Special-Home-Mission-Cause, was honored by the Central Conference Society of the North West Synod, as an ex-president, at their recent convention.

Mrs. John W. Smith, the ex-president of the Missionary League of the Church of the Holy Communion, Utica, N. Y., was given her Membership when they reluctantly said farewell to her.

Miss Daisy Worth, who before her removal

to Brooklyn, had been president of the Pittsburgh Conference Society, was remembered by that Society at its recent Convention, and her name was placed on the Honor Roll by her associates.

The Western New York Society is another of the Conference Societies which has voted to give one Life Membership each year, and asks every local society to do likewise. In accordance with this action, they presented their re-elected president, Mrs. Franklin F. Fry, with her honor. In her home Church, and in her Conference and Synodical duties, Mrs. Fry is untiring, capable and active.

Three treasurers' names were added to the Roll: Miss Minnie D. Lehmann, of Albany, by a few of her close friends in the New York and New England Synodical Society, for her faithful service as treasurer of that body; also Mrs. George Gebert, of Tamaqua, by the Pottsville Conference Society, and Miss A. Hunken, of the Eastern New York Conference.

To Mrs. Mahlon Bolton and Mrs. John G. Schmidt, both of Philadelphia, the former of St. Mark's Society, the latter of the Church of the Apostles, also to Mrs. Phoebe Baker Coplin, of Zanesville, Ohio, Mrs. E. W. Strasser, of Emmanuel Church, Souderton, Pa., and Mrs. Robert L. Leatherman, Mount Pleasant, Pa., this department owes the pleasure and privilege of adding their names to the Honor Roll.

\* Mrs. Mona Shunk, who perpetuates the memory of her husband this quarter, also enrolls her daughter, Miss Ursula Cotta Shunk, who, though a busy Senior in the University,

is active in the Bible School and in the Mission Clause.

We are happy in showing the faces of two dear children in this report of our department: Meredith Louise Miller was enrolled October 22, 1914, by her grandmother, Mrs. Henry Miller, of Milwaukee, Wis., and Janet MacNair Henrich, enrolled by her mother, Mrs. John Wm. Henrich, of Buffalo; Janet is the great-granddaughter of Mrs. Phoebe Jane Hatmaker MacNair, whose memory has been honored on the "In Memoriam" Roll.

In the published list of Life Members for the first four years of our Honor Roll, the name of Mrs. J. O. Knipe was inadvertently omitted. She was enrolled by the Norristown Conference Society, in October, 1912, as its retiring treasurer.

The ornamental charts of Memorials, prepared for the Rock Island Convention, as suitable for framing, were sent to the various Societies in October, according to lists given by the Conferences. If any Society has failed to receive a copy, please notify the chairman at her home address, 111 E. Vine St., Lancaster, Pa.

During our Rock Island Visit, in September, we could not feel, more keenly than ever, how much the addition to this Memorial Chart of the portraits of such conspicuous Lutheran missionary heroes as Doctors Hasselquist and Olsson, and other noble pioneers of the Swedish Augustana Synod, would mean in enhancing its value! Will not the patriotic heart of some reader of these lines respond to this sentiment, and become the donor of these much-desired

memorials? In other Synods, too, there are departed men and women, conspicuously worthy of a place in this Gallery of Remembrance, for whose portraits we have been patiently waiting. All the while we are feeling the embarrassment of their absence, not knowing what to say in explaining the omission, when the question is asked us. It is a delicate matter for us to take the initiative.

#### IN MEMORIAM

Beginning with September, 1915

MacNair, Mrs. Phoebe Jane Hatmaker... Dansville  
Keller, Mrs. Emma Harpel... Bedminster, Pa.  
Beates, Mrs. James F... St. Paul, Minn.  
Stein, Miss Kate M... Lebanon, Pa.  
Shunk, Rev. John... Morgantown, W. Va.  
Kaul, Mrs. Caroline A... Quakertown, Pa.  
Gruhn, Mrs. Emily Louise Gorman... Erie, Pa.  
Butler, Miss Jennie... Goshen, Ind.  
Butler, Mrs. Emma... Goshen, Ind.  
Eisenhardt, Rev. George C... Philadelphia

#### LIFE MEMBERS

Beginning with September, 1915

Eckert, Mrs. William... Maywood, Ill.  
Coplin, Mrs. Phoebe Baker... Zanesville, O.  
Kahler, Sister L. Ella... Pittsburgh, Pa.  
Lehmann, Miss Minnie D... Albany, N. Y.  
L. A. and M. Soc., Zion's Church... Greensburg, Pa.  
Lessig, Mrs. Hilary M... Pottstown, Pa.  
Hemsath, Miss Ruth L... Bethlehem, Pa.  
L. A. Soc., Grace Church... Royersford, Pa.  
Strasser, Mrs. E. W... Souderton, Pa.  
Fluck, Rev. W. A... Tinicum, Pa.  
Faber, Mrs. George A... Pottstown, Pa.  
Gebert, Mrs. George... Tamaqua, Pa.  
Schnur, Mrs. George H... Zelenople, Pa.  
Petrich, Miss Elizabeth... Philadelphia  
W. M. Soc., St. Jacob's Church... Miamisburg, O.  
Henrich, Janet MacNair... Buffalo, N. Y.  
Shunk Ursula Cotta... Morgantown, W. Va.  
Leatherman, Mrs. Robert L... Mount Pleasant, Pa.  
Smith, Mrs. John W... Rochester, N. Y.  
Worth, Miss Daisy... Brooklyn, N. Y.  
Fry, Mrs. Franklin F... Rochester, N. Y.  
Hunken, Miss A... Orange, N. J.  
Bolton, Mrs. Mahlon... Philadelphia  
Schmidt, Mrs. John G... Philadelphia  
W. M. Soc., Phila. Conferences... Philadelphia



## Our Recent Conventions



### Philadelphia Conferences, Silver Anniversary

The twenty-fifth annual convention was held on November 11th, in the Church of the Incarnation. Delegates were present from six Conference Societies: from New York and New England (Western Conference), from the Synod of the Northwest, and visitors from the General Synod. Rev. F. O. Evers, representing the historic Old Zion Church, brought greetings from the German Pastoral Association, and Dr. E. P. Pfatteicher, president of the Philadelphia English Conference, tendered the official congratulation and good will of that body, by its own unanimous action.

The treasury's total receipts during the year were \$3,850.13; disbursements, \$3,750.14. No general boxes were to be sent to India this year, on account of the war, but in spite of this decision, nine boxes were in the shipment sent last July. Hospital supplies, drugs, thread for the lace industry, and personal effects for the missionaries made up the consignment. Also money, amounting to \$522.27, of which \$101.55 came from this Conference. The great need of a woman physician to go at once to the relief of Dr. Nilsson was strongly emphasized by the chairman. Attention was called

to the proposed gift of \$250 to be presented to Miss Schade, as a slight token of appreciation of her twenty-five years of faithful service on the mission field. The Societies were especially urged to bear in mind the support of Miss Petrich, the medical student, now in our midst. The deficit of \$900 on the Kotagiri Resthouse should be met at once. From the India Lace Industry \$185 has been received during the year, only six Churches having helped in this work. The Home Mission needs and aims were cogently set forth. In Porto Rico there are now 9 congregations, 12 mission stations, 16 Sunday Schools, enrolling about 1,600 pupils; 6 Luther Leagues, 1 kindergarten, and 532 communicant members. Special emphasis was laid on building the new Church of the English congregation in San Juan, about \$10,000 being necessary to complete this building. While the sending of boxes has been discontinued, Christmas gifts of money are urged instead. The sum of \$67.00 has been received from the Porto Rico Lace Industry.

The Slav Committee has devoted its attention primarily to the raising of funds to prepare young men for the ministry, the goal having been set by the General Council Chairman of \$300 for each Conference Society. Fourteen of our Societies this year contributed \$57.50 to the student fund, and \$141 to the general work. Mrs. Russell McLoughan, herself a patriotic Slav, plead passionately for her people who are, in great numbers, without any spiritual ministrations at all. Mrs. Walter Grosch, of Christ Church, Allentown, stated that a student is now a beneficiary of that Society, and the full amount of \$300 is paid each year for his support. The New York and New England has pledged a like sum for the same purpose. The Italian Settlement House reported that, in spite of great discouragements, \$160 has been paid on the debt, and \$100 for repairs during the year. A Parish Visitor has been employed, and a gymnastic class added to the work for girls. Nine hundred dollars profit came from the sale of postcards, and the Society were asked to continue the same, but in order to have an assured income, the committee is endeavoring to secure 1,000 members to pledge \$1.00 annually to this growing work.

The chairman of the Inner Mission Committee presented this financial statement: Inner Mission, \$246.10; Hospice, \$293.50; Contingency Fund, \$249.95; Settlement Work, \$1,279.08; Dues, \$701.50. Total, \$2,270.13. New members added during the year were 127. All departments of the Settlement are growing beyond all expectation. Of the new work established, a baby clinic, the domestic science

courses, and the training school for Christian workers, deserve special mention. On the Deaconess work, the chairman, Mrs. W. P. M. Braun, presented to the Societies a beautifully prepared series of leaflets, which will be a part of our monthly program topics in 1916.

The Junior chairman reported a larger number of Junior Societies than in any previous year. Monthly 15-minute missionary programs have been inaugurated in many Sunday Schools, and more Cradle Rolls are devoting a portion of their offerings to missions. "The Children's Nurse" is an accomplished fact, and children all over the General Council are assuming her support with enthusiasm. The Norristown and Lancaster Conferences are each endeavoring to raise \$100 and since the idea of the Children's Nurse originated with our own Junior Committee, the Philadelphia Conferences certainly can do no less than this. Attractive mite boxes are being distributed, free of charge, through the Junior Societies for this purpose. Postage payment is acceptable.

The Literature Chairman reported an increased demand for all kinds of missionary literature, books, programs, study helps, leaflets, etc., in the Philadelphia Conference during the past year, and the Mission Study Chairman reported five new Mission Study Classes. An invitation to unite, as last year, in a Relay Mission Study Class, with the women of the General Synod, received a hearty response. Plans are on foot for such conjoint Study Class next month to train leaders to conduct similar classes in their own congregations.

The MISSION WORKER circulation has attained its 1,000th mark in the Philadelphia Conference, and an Every Family Canvass for subscriptions was emphasized, special attention being called to the importance of securing renewals as they fall due. The Chairman on Organization reported the addition of seven new Societies as added today to our Conference roll, six of them being newly organized in the following Churches: Advocate, All Saints, St. Andrew's by the Sea, Holy Trinity, at Wildwood; Grace, at Wyndmoor; Epiphany, in Camden, and the Inner Mission Society of St. Luke's Church, a splendidly efficient Society hitherto not affiliated with the Conference.

Two life memberships and twelve Memorials were reported in that Department. A beautiful memorial chart, suitable for framing, can be had without cost, upon application.

The following recommendations were adopted: in line with the resolutions framed by the General Council Society at Rock Island:

1. When an Every Member Canvass is made in any congregation, for the weekly

duplex envelope system of Church finance, this Society urge the need of careful selection and thorough TRAINING of the canvassers.

2. In common with all other Societies in the General Council, we will co-operate in raising the Women's Field Missionary Fund for increasing the number of field missionaries in the United States and Canada, and would name \$650 a year as our proportionate share of the total fund of \$6,000. The Synod's share is \$2,720.

3. The need of more deaconesses is being felt so widely and increasingly that with renewed emphasis we lay it upon the hearts of our Missionary Societies to keep the young women of our Parishes heedful of this call to life service, with its opportunities to bless.

4. The women of our Conference are asked to contribute \$110 promptly, as our one-tenth proportion of the balance still owing on the Rest Houses.

5. We recommend that the Junior Societies of this Conference join with all other Junior Societies in the support of Miss Anna Rohrer as the children's nurse, and contribute at least \$100 a year for this work.

6. We would keep constantly before our Societies the importance of life memberships and members "In Memoriam," as not only fitting, but indispensable.

7. We accept the invitation of the Mission Study Committee of the General Synod Society to join in a Relay Mission Study Class to be held December 2nd, and express the hope that this will be followed by a class in Home Missions, similar in plan to last year.

8. We again impress upon the hearts of our women Dr. Nilsson's critical need of immediate assistance, and ask them to make it a subject of earnest prayer.

9. As an appreciative recognition of Miss Schade's twenty-five years of missionary service, we urge the Societies to make a special gift of affectionate regard, which we hope will aggregate, from all the Societies of the General Council, at least \$250.

Dr. E. P. Pfattheicher, in presenting the official greetings of Conference, urged the unification of Lutheran work along constructive lines, and asked that a plan be devised whereby each Society make itself responsible for the support of some particular phase of practical work, right here in the city, this in no wise to interfere with the support of the general work, Home or Foreign.

Mrs. H. E. Jacobs presented a most interesting and complete historical sketch of the Society, dating from its beginning, twenty-five years ago. (This sketch is published in full, and can be secured for five cents a copy. Ad-

dress our Literature Headquarters). Mrs. Laird, as the first President, gave some personal reminiscences of the early days of this Society's work.

Miss Susan Mendenhall, of New York, Editor of *Everyland Magazine*, gave a most suggestive address on "Those who will follow us, our boys and girls." At the close of the afternoon session she held an informal conference with twenty-five interested Junior workers, on the most effective methods of interesting children in missionary activities.

At the evening session Miss Annette Kahler, of Buffalo, dealt with the big interrogation point, "What of Our Young Women?" She made a strong plea for a more intelligent concern about winning the young women who are the hope of the future, and giving to them opportunities for service in their own Church. Mrs. W. L. Rutherford, of the General Synod, presented a clear and concise digest of the new Foreign Mission text-book, "The King's Highway." So attractive was her presentation, that many decided that evening, after hearing her review, to recommend the book for study to the groups in their own home Churches.

The session closed with Dr. Benze's tragic and pathetic picture of Lutheran work in India and Africa, due to the War. Three hundred German Missionaries are now on parole, in British custody, and the German Missions are left without the counsel and the oversight of their leaders. The situation is serious beyond precedent and beyond comprehension, and the plea was made for American Lutherans to take charge of this work, which has taken many years to build up, and to hold it for the Church of the future.

A feature of the Convention was printing the reports of the various Congregational Societies in readable and attractive form. The plan was suggested by the Erie Conference of the Pittsburgh Synod. (See June Mission Worker, 1915.) It worked admirably with us, and favorable comments were heard on all sides. Limited space forbids printing this in the Mission Worker, but officers desiring to study this plan of presenting the work of the Congregational Societies at their Annual Conference Convention, will be supplied with sample copies upon request.

MRS. W. FRED. MONROE, *Rec. Sec'y.*

#### CENTRAL CONFERENCE, N. W. SYNOD

Two strenuous and inspiring days were spent when this Society met at Superior, Wisconsin, and Duluth, Minnesota, Wednesday and Thursday, October 13th and 14th. Thirty-eight delegates represented sixteen Societies.

Two new Societies were received, making a total of twenty-six enrolled. The reports were very encouraging, showing a steady growth. Our special pledges were over-paid and were renewed for the coming year. Thirty dollars was voted for the Kotogiri Rest Houses, \$10.00 for Miss Schade's anniversary gift, \$10 towards salary of our Pacific Seminary Professor. Two Memorials were reported: one from Mrs. J. F. Beates, and one for Rev. J. A. Zundel. It was also decided that we take out a life-membership for each retiring president, beginning with Mrs. G. H. Schnur.

Among the subjects presented were a model Junior Mission Class, by Mrs. W. H. Gabel; Home Missions, by Mrs. G. H. Schnur; a report of the Convention at Rock Island, by our President, Mrs. Gruber, and our Tenth Anniversary, by Mrs. G. H. Trabert. The addresses in the evening were given by Rev. W. P. Christy, on Home Missions, and Rev. H. L. Bosserman on Foreign Missions.

The outlook is bright for greater activity in the coming year. We aim to increase our support for Slav work and Inner Missions. Also hope to do something for the support of Miss Petrich. The number of subscriptions for the MISSION WORKER is growing steadily, and other missionary literature is being disseminated. The next convention will be held in the Twin Cities.

Mrs. S. Stott, Reporter.

## Western New York

The tenth annual convention was held in the Church of the Redeemer, Buffalo, on October 21st, with 60 delegates and 66 visitors present, representing 1,340 members of 18 societies in 16 churches of the Conference.

The president's report covered each one of the resolutions passed at Rock Island. She noted the fact that the first year of the Society's existence the entire offerings were but \$715.40, whilst the ninth year, just passed, brought in more than seven times as much, \$5,172.00. Of this sum, \$1,562.80 was for Home Missions, \$1,669.95, Foreign Missions; \$629.00, Church Extension; \$418.84, Slav Work; \$405, Inner Missions; \$55, Life Memberships; \$305.00, Porto Rico. The Society voted to renew its annual pledge of \$400 for a field missionary in Montana, \$300 for a Slav scholarship, and \$300 for medical missions and hospital maintenance; \$25 was contributed toward the anniversary gift to Miss Agnes Schade. A life membership in the General Council Society was voted for the president, Mrs. Frank F. Fry. It was recommended that the Society take out a life membership every year, and that all local so-

cieties aim to do the same, in order that the output of helpful literature may increase. Special prayer was offered for each cause for which the Society is working, that for the Slav work being made in the Hungarian language by Rev. J. Kortntheuer, pastor of a church in Buffalo. Mrs. Keever, the literature chairman, reported 681 Mission Workers taken in the Conference, 179 Monthly Programs, and 97 sets of leaflets. Twenty-one mission study classes were conducted successfully. Lace and drawn work brought \$409.85. Three new societies were received, one from Grace Church, Rochester; one from the new Church of the Reformation, Buffalo, and the King's Daughters of the Church of the Atonement, Buffalo. Junior work and Sunday School missionary programs were urged. The special speaker of the day was Miss May C. Mellander, of Catano, Porto Rico, and she was the inspiration of the occasion. Her vigorous addresses will certainly bear fruit in increased interest, prayer and gifts to the work she loves.

ANNETTE M. KAHLER.

## DANVILLE CONFERENCE

The twelfth annual convention was held in Turbotville, on October 13-14th. Thirteen of the eighteen Societies were represented by twenty-two delegates and nine visitors. The Berwick Society was received into membership.

The Convention heartily endorsed the presidents, urging of a wider use of the Mission literature now available. Also that an earnest effort be made to increase the subscriptions to the MISSION WORKER, and that more Mission Study Classes be organized in the Conference, there having been only six during the past year, with a total membership of fifty-nine. One hundred and eighty-four *Monthly Topic* booklets are used. The Conference Society again is sending a Christmas box to Porto Rico.

Rev. Geo. Drach, General Superintendent of Foreign Missions, made the evening address.

Our sixteen Societies distributed \$1,026.31 in Home Mission, India Hospital, Rest Houses, Slovak, Porto Rico, and Inner Mission work. We aim next year, in addition, to aid in the support of Miss Petrich, to contribute help for German Missions in India, and help for the Italian work.

Mrs. A. R. RUCKEL, Secretary.

## OHIO SYNODICAL

Immediately following the Federation Meeting at Moline, the Women's Society of the District Synod of Ohio held its sixteenth annual convention at Lancaster, Ohio. The presence of fifteen visiting pastors was appreci-

ated, as was their kindly interest shown in the work. Every department showed an increase of efficiency, which is proof that our women are reading and giving, as they learn more of the various causes and their importance.

It is gratifying to note, for instance, that the Italian work more than doubled during the past year. With total receipts of nearly \$3,000, surely the day of small things in the Ohio Synodical is fast passing away.

The Society's pledges for the coming year are \$500 for English Home Missions, \$500 for Foreign Missions, \$250 for the Chicago Seminary, \$125 for Porto Rico, \$125 for Slav Missions, \$300 to educate a Slav student for the ministry. The Society is in sympathy with, and expects to respond to, the call for contributions to the \$1,190 fund still owing for the Rest Houses at Kotogiri. 2. To the Women's General Council Field Missionary Fund of \$600. 3. To the Fund for educating the General Council Society's ward, Miss Petrich, as a medical missionary to India.

By means of the Every Member Canvass, the MISSION WORKER has reached 625 subscriptions, and the mite-boxes have done wonders in the Ohio Synodical. Four Societies have been added to the Synodical, and two new Societies organized. The organization work has been carefully planned, with the aim to report a Missionary Society in every congregation by our next meeting.

A resolution was adopted to request Synod to establish a Summer School within the bounds of the District Synod of Ohio, for the Summer of 1916. Also wherever possible, to open Vacation Bible Schools.

Mrs. A. J. Holl, of Columbus, presented the "Value of Conventions." Mrs. S. L. Manners, of Cleveland, outlined "Vacation Bible Schools." Dr. A. L. Ramer described his work among the Slavs. Dr. E. F. Bachmann, of the Mary J. Drexel Motherhouse, Philadelphia, urged the Deaconess cause. Mrs. C. E. Swingle conducted a Mission Study Class. Mrs. C. L. Fry addressed the women on "What a Missionary Society Is, and What It Is Not." She left with us much of her enthusiasm and inspiration. Rev. A. J. Holl, of Columbus, preached a sermon on "Feeding the 5,000," which made a fitting close for a Missionary Convention.

ANNA BECK, *Corresponding Secretary.*

## NORRISTOWN CONFERENCE

At the twentieth annual convention, in the Church of the Transfiguration, Pottstown, on October 28th, delegates were registered from twenty-nine Societies. A brief outline of the work accomplished during these two decades was given by the president, Mrs. J. H. Waidelich. In accordance with the action taken last year, to honor with a life membership each of our ex-presidents, Mrs. Sandford presented such membership to Mrs. H. M. Lessig of Pottstown with appropriate remarks.

The year's contributions were as follows: Hospital Fund, \$292.50; Hospital supplies, \$120.90; Foreign Missions, \$190.85; Rest Bungalows, \$95.65; Miss Weikotten's salary, \$105.98; Miss Rohrer's salary, \$61.60; Medical Missions, \$99.50; Miss Petrich's education, \$72.50; Home Missions, \$409.66; Church Extension, \$290.20; Slavs, \$329.89; Inner Missions, \$113; Porto Rico, \$145.17; Italian Mission, \$81.62; Japan, \$95.20; Orphans' Home, \$245.65; Lace Industry, \$66.65; Life memberships, \$100; Memberships, "In Memoriam," \$50.00; Miscellaneous, \$20.15; total, \$3,052.97.

All our Junior organizations will join in supporting the children's nurse.

As a Conference we will assume our share of Miss Petrich's educational expenses, and each of our Societies will appropriate a certain amount annually for missionary books and literature to circulate among the girls and women of our congregation.

An Advisory Board is to be constituted of women whose term of office has expired. An enrollment of 1,015 tiny tots was reported for the Cradle Roll, with a contribution of \$225.50. Nine Cradle Rolls observed Mother's Day exercises. There were ten life memberships and two memberships "In Memoriam" during the year. Seventeen Mission Study Classes, with an enrollment of 333. More literature was distributed than last year, and an increased circulation of the MISSION WORKER and the monthly programs. In connection with Miss Brenda Mehlhouse's subject, "What of Our Juniors?" She used a series of charts of her own making, which were exceptionally fine.

A companion paper, "What of Our Young Women?" by Miss Sara Mayberry, was followed by a Home Mission exercise by fifteen young women of the Church of the Transfiguration, entitled, "The Strangers Within Our Gates." The evening speaker, Rev. G. H. Bechtold, of the Philadelphia Settlement House, dealt with "Seeking the Lost in a Great City," and proved a veritable revelation to many.

MRS. G. A. FABER, *Recording Secretary.*

## LANCASTER CONFERENCE

The twentieth annual convention was held in Old Trinity Church, Lancaster, Pa., October 21st. The delegates were welcomed by Mrs. Sarah Halbach, the only active charter member of the Trinity Missionary Society, which was organized sixty years ago. The response was made by the secretary. The attendance reached the high-water mark of three hundred and eighty delegates present. Two new Societies were admitted, viz.: Advent Junior, of Lancaster, and Christ Junior, of Elizabethtown.

The receipts of the past year were \$2,400.16. For next year we unanimously resolved to meet our obligations towards the \$6,000 pledged by the Women of the General Council to support additional Field Missionaries. This being an extra fund, it is not to be credited on our apportionment. Each Society will also contribute toward the support of a professor in the Pacific Seminary, toward Miss Weiskotten's salary, toward Miss Petrich's education, and toward the Slav Student Fund. Those Societies which have not yet contributed toward the Rest Bungalows are asked to send contributions promptly. We all will give generous support to our Hospital and Medical work, to our Japan and Porto Rico Missions, to the lace and drawn work. We ask more earnestly than ever that Mission Study Classes be formed in all our Societies; that mite-boxes be distributed among our Junior Societies, for Miss Anna Rohrer's salary; that special effort be made to bring the office of Deaconess to the attention of our young women; that each local Society count Life-memberships and "In Memoriam" as one of their missionary obligations, and that the Conference Society pledge one membership each year.

The speakers of the day were: Rev. J. E. Whitteker, D.D., on Home Missions; Mrs. H. E. Jacobs, on Foreign Missions; Mr. Harry Hodges, on the Italian Mission; Rev. H. B. Richards, on the Porto Rico Mission. The evening address was delivered by Rev. Prof. Jacob Fry, LL.D., on "The Missionary Vision."

A noteworthy feature of the program was a children's exercise, under the leadership of Mrs. C. N. McHose and Mrs. Walter A. Miller.

Mrs. J. H. STRENGE, *Secretary*.

## EASTERN NEW YORK

The ninth annual convention was held at Elizabeth, New Jersey, on November 4th, with sixty-six delegates, nine visitors and five pastors present.

The president pointed out the need of Christian women in America taking as their field of work the awaking and energizing of the

Churches at home, gathering in the careless and indifferent, encouraging those who are working in the field, and emphasized especially the value of co-operation in all lines of our mission activity.

The treasurer reported total receipts, \$1,809.21. For Home Missions, \$476.62; Inner Missions, \$317.87; Life membership, \$100; Laces and drawn work, \$85.87; Italian post-cards, \$197.02.

The sentiment prevailed that material be again asked for India, as much better results are gained than by asking only for money. People will donate material or drugs, when they will not give cash money. An earnest plea was also made for the support of German missions in India. Christmas boxes will again be sent this year to Porto Rico, as owing to the small amount sent last year, Mrs. Ostrom's supply of clothing and shoes is exhausted. Sending only the money would not purchase the same amount of clothing, etc., sent in the boxes.

Our Junior Department is showing more activity than ever, and our Literature Department is making strenuous effort that every woman subscribe at once for the *MISSION WORKER*.

An interesting letter from Miss Petrich was read, expressing her regret at not being able to be present. Dr. Ramer painted a vivid picture of what inconceivable hardships this European War means for the Slavs.

Rev. Wm. Horn, president of the N. Y. & N. E. Synod, dwelt upon the three important things the Synod has pledged to raise money for (1) the Education Fund; (2) Inner Missions; (3) the Quadri-Centennial Celebration in 1917.

Mrs. G. H. Schnur, Home Mission chairman of the General Council Society, gave a very inspiring and helpful talk on the great need of concentrated work for Home Missions, and Rev. C. E. Krumbholz made a similarly graphic statement of Inner Mission work. In the Junior Department the children of the Sunday School rendered a very pretty pageant, "Children of All Lands." In connection with this two phases of the theme, "Missionary Mothers," were presented by Mrs. Ihlo and Mrs. Weiskotten. Then Mrs. Crontz read Scripture passages relating to mothers and children of the Bible.

The twenty-fifth anniversary of Miss Schade was observed by a letter of congratulations and also an offering toward the proposed fund.

Miss A. Hunken, the retiring treasurer, was voted a life membership in recognition of her eight years of faithful service.

ETTA FACKNER, *Recording Secretary*.

## Pittsburgh Synodical

Following the custom adopted a year ago, the reports of officers and committees in printed form were placed in the hands of the delegates to the sixth annual convention, held in Warren, Pa., October 29th. According to the treasurer's report, the past year's contributions were distributed as follows: Foreign Missions, \$1,855.57; Home Missions, \$818.14; Church Extension, \$84.96; Inner Missions, \$1,107.60; Porto Rico, \$382.45; Education, \$209.40. Total, \$4,459.12.

The pro rata apportionment recommended by the Home Mission Chairman of the General Council Society was accepted. In other words, \$980 was set as the goal to be reached annually for the "General Council Women's Field Missionary Fund"; \$50.00 was contributed toward the salary of a professor in the Pacific Seminary. The following pledges were reported as the response to the appeals made to the girls of the Synod for the support of Miss Virginia Boyer in India: Kittanning Conference (Miss Boyer's Home Conference), \$204.40; Greensburg, \$190.40; Pittsburgh, \$105.00; Erie, \$88.20; Ridgway, \$53.20; Western, \$11.20. Total, \$652.40.

It was decided to contribute not less than \$50.00 toward the \$250 anniversary gift fund being gathered by the General Council Society for Miss Agnes I. Schade, and all the Societies were urged to co-operate in removing the debt of \$2,100 still owing to the Foreign Mission Board for the erection of Miss Schade's bungalow. The appeal to make up the \$1,190 still owing for the Rest Houses at Kotogiri was passed on to the individual Societies with our strong approval. These Societies were also asked to be responsible for not less than \$50.00 annually toward the support of Miss Elizabeth Pietrich, during the period of her preparation for medical work in India.

The attention of all Societies was called to the need of extending all the help possible to German Missions in India.

It was resolved to complete the Dorado Chapel Fund within the coming year. The sum of \$896.70 is still to be raised for that fund.

The Inner Mission Committee reported that a five-year lease had been taken on the property at 1266 Spring Garden Avenue, Pittsburgh, and that improvements costing about \$800 were being made in the building, which would provide several large rooms for neighborhood meetings and class work, besides comfortable apart-

ments for the deaconess in charge. Each Congregational Society and each Conference Society in the Synod is urged to appoint a Spring Garden Inner Mission Committee, whose duty it will be to keep in touch with the Pittsburgh work and see that all financial obligations to the activity are promptly met.

In response to an appeal from Missionary John Legum, \$50.00 was given from the General Treasury of the Synodical Society to start a fund for educating young men converted from Judaism.

The Life-membership Committee reported six Life-memberships and seven "In Memoriam." The Synodical Society memorialized Emilie Louise Gorman Gruhn, wife of Rev. H. F. Gruhn, pastor of St. Matthew's Church, Erie. As the last but not least action of the morning session, an Every Family Canvass for subscribers to the LUTHERAN MISSION WORKER was recommended to each congregation.

At the opening of the afternoon session, Mrs. J. F. Geissinger led in a "bidding prayer" service (see Church Book, page 146), in which a separate petition was voiced in behalf of each department of the Society's work, also on the territory of the Synod. Such bidding-prayers are commended to other Conferences. Also the women of the Synod were urged to pray individually, and in their Societies, for a medical missionary to hasten to Dr. Betty Nilsson's assistance. Will it impress you as being exceptional that the afternoon session closed with a resolution to *pray into fulfillment* every obligation assumed during the convention.

Sister Rose Barbour invited the 1916 Convention to meet in Spring Garden Valley Neighborhood House.

At the afternoon and evening sessions, Dr. J. C. Kunzmann interpreted "The New Home Missions" in an intensely interesting manner, and Rev. Ambrose Hering stirred the audience with his presentation of some of the problems of the Church in our large cities.

The members of the Convention evidenced their appreciation of the retiring president's six strenuous years of unstinted service by presenting to her the gift of a typewriter—a much-prized gift, which the recipient immediately resolved to dedicate to the service of God, through her new work in the Women's Missionary organization of the General Council.

MRS. W. S. LANGHANS, *Cor. Sec'y.*

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Watch the complexion of this page change by our next issue as the result of the Every-Family Canvass of the three months ahead.



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*Pres.*—Mrs. L. A. Harnly, 1524 Miller Ave., Columbus, O. *Sec'y*—Mrs. W. H. Bishop, South Zanesville, O. *Treas.*—Mrs. H. A. Frease, Stouts-ville, O.

## NEW YORK AND NEW ENGLAND—Organized 1902

*Pres.*—Mrs. Geo. Schnepel, 238 W. 106th St., N. Y. *Rec. Sec.*—Miss Minnie D. Lehmann, 410 Hudson Ave., Albany, N. Y. *Cor. Sec.*—Mrs. F. A. Kachler, 998 Main St., Buffalo. *Ex. Com. Chairman*—Mrs. Franklin Fry. *Treas.*—Mrs. F. W. H. Becker, 260 Richmond Ave., Buffalo. *Italian*—Miss Louise Gaskell, 329 E. Sixty-fifth St., New York.

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

*Pres.*—Mrs. M. S. Waters, 11 Mercer St., Newark, N. J. *Rec. Sec.*—Miss E. Fackner, Summit, N. J. *Cor. Sec.*—Mrs. E. R. Jaxheimer, 169 Down-ington St., Woodhaven, N. J. *Treas.*—Mrs. Hunken, 114 Highland Ave., Orange, N. J. *India Laces*—Mrs. R. E. Gaskell, 329 E. Sixty-fifth St., New York.

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

*Pres.*—Mrs. Franklin F. Fry, 163 Westminster Rd., Rochester, N. Y. *Rec. Sec.*—Miss Annette M. Kaehler, 998 Main St., Buffalo. *Cor. Sec.*—Mrs. F. A. Kaehler, 998 Main St., Buffalo. *Treas.*—Miss Marie Manz, 7 Grant St., Rochester. *Church Ex.*—Miss Eva Meyer, 77 Broadway, Rochester. *Laces and Post Cards*—Miss Lau-retta Reeb, 340 Linwood Ave., Buffalo. *Junior*—Mrs. Wm. Henrich, 132 Loring Ave., Buffalo. *Inner Missions*—Mrs. J. L. Sibole, 162 Norwalk Ave., Buffalo. *Rest House Fund*—Mrs. Herman Klages, 515 Columbia St., Utica.

## CHICAGO SYNOD—Organized 1908

*Pres.*—Miss Bertha Ziebarth, Frankfort, Ind. *Rec. Sec.*—Mrs. John H. Kassa, 417 S. Sixth Ave., Maywood, Ill. *Cor. Sec.*—Mrs. T. C. Swanson, 327 Fulton St., Aurora, Ill. *Treas.*—Miss Lo-dema Wener, 807 Cushington St., S. Bend, Ill. *Laces and Post Cards*—Miss Nellie Quales, 1951 Fowler St., Chicago, Ill. *Exhibit*—Mrs. Frank Kling, Hicksville, O.

## N. W. SYNOD [Central Conf.]—Organized 1905

*Pres.*—Mrs. L. F. Gruber, 1213 Hague Ave., St. Paul. *Rec. Sec.*—Mrs. L. B. Deck, 3012 Twenty-ninth Ave., Minneapolis. *Cor. Sec.*—Mrs. John Sander, Lindstrom, Minn. *Treas.*—Mrs. S. Stott, 818 Watson Ave., St. Paul. *India Laces*—Mrs. G. H. Trabert, 610 W. Twenty-eighth, Minne-apolis.

## N. W. SYNOD [Wisconsin Conf.]—Organized 1910

*Pres.*—Mrs. Geo. Hemsing, 2811 State St., Milwau-kee, Wis. *Rec. Sec.*—Mrs. Wm. Black, 882 N. Summit Ave., Milwaukee. *Treas.*—Mrs. W. C. Stump, 100 Powers Avenue, Oshkosh. *Executive Com.*—Mrs. W. K. Frick, Mrs. C. O. Olson, Racine; Mrs. L. Krause. *Post Cards*—Mrs. Scham-bow, Platteville. *Mis. Exhibit*—Mrs. W. F. Rex, 2911 Wright Ave., Racine.

## CENTRAL CANADA—Organized 1909

*Pres.*—Mrs. J. C. Casselman, 10 Winchester Ave., Westmont, Montreal. *Rec. Sec.*—Mrs. W. H. Knauff, Port Colborne, Ont. *Cor. Sec.*—Mrs. C. Ludolf, 203 Crawford, Toronto. *Treas.*—Mrs. J. J. Clements, 250 Lyons St., Ottawa.

## PITTSBURGH SYNOD—Organized 1909

*Pres.*—Mrs. Constant Herbst, Irwin, Pa. *Rec. Sec.*—Miss Florence Beaver, 56 Harrison St., Greenville, Pa. *Cor. Sec.*—Mrs. W. S. Langhans,

Greenville, Pa. *Treas.*—Miss Clara Klingler, 143 E. Jefferson St., Butler, Pa. *Italian Work*—Miss Florence Beaver, Greenville, Pa. *Post Cards*—Miss Rosa Clark, Harmony, Pa. *Slav. Mis.*—Miss Clara Klingler, Butler, Pa. *Jewish Work*—Mrs. L. E. Bolinger, Du Bois, Pa. *India Laces*—Miss Jennie Hildebrand, Butler, Pa.

## PITTSBURGH CONFERENCE

*Pres.*—Mrs. C. A. Denning, Tarentum. *Rec. Sec.*—Mrs. I. M. Wallace, 7149 Westmoreland St., E. E. Pittsburgh. *Cor. Sec.*—Mrs. Paul G. Klingler, 3913 Perryville Ave., N. S. Pittsburgh. *Treas.*—Mrs. Anna K. Shanor, 6 Waldorf St., N. S. Pittsburgh. *Life Membership*—Miss Henrietta Bartholomew, 104 Waldorf St., N. S., Pittsburgh. *Mission Worker*—Miss Ella Pfeiffer, R. F. D. No. 1, Wexford, Pa. *Literature*—Mrs. C. E. Dozer, Monaca, Pa.

## GREENSBURG CONFERENCE

*Pres.*—Mrs. J. B. Geissinger, Greensburg, Pa. *Rec. Sec.*—Mrs. L. J. Baker, Latrobe, Pa. *Cor. Sec.*—Mrs. C. K. McCreary, Greensburg, Pa. *Treas.*—Miss Lucella Ambrose, Ligonier, Pa. *Organ-izing, Sr.*—Mrs. Constance Herbst, Irwin, Pa. *Organizing, Jr.*—Miss Lucy Potts, Jeannette, Pa. *Mis. Work*—Mrs. S. E. Lash, W. Newton, Pa. *Lace*—Mrs. L. J. Baker, Latrobe, Pa. *Post Card*—Miss Virginia Rankin, Penns Station, Pa. *Life Mem.*—Mrs. C. K. McCreary, Greensburg, Pa.

## KITTANNING CONFERENCE

*Pres.*—Mrs. G. U. Pruess, Kittanning, Pa. *Rec. Sec.*—Mrs. Frederick A. Reiter, Leechburg. *Cor. Sec.*—Mrs. Franklin P. Bush, Freeport, Pa. *Treas.*—Mrs. Pearl Z. Sharrer, Zellenople, Pa. *Life Membership*—Miss Hanna Annette Orris, Leechburg, Pa.

## WESTERN CONFERENCE

*Pres.*—Mrs. J. O. Frischkorn, Warren, Ohio. *Sec.*—Mrs. W. C. Skinner, 2263 E. Seventy-third St., Cleveland, O. *Treas.*—Mrs. John Metzger, 721 Broadway, Martin's Ferry, O. *Literature and Mission Study*—Mrs. Margaret S. Hendricks, 234 Belmont Ave., Youngstown, O. *Life Mem.*—Mrs. J. Max, N. Linden St., Warren, Pa. *Organ-izing*—Mrs. Jacob Runick, 30 Evanston Ave., Youngstown, O. *Foreign Mission*—Miss Anna Kosbab, 2959 Hampshire Road, Cleveland. *Home Mission*—J. F. Shrimplin, 404 Mercer St., War-ren, O. *Porto Rico*—Mrs. W. C. Skinner, 2266 E. 73rd, Cleveland, O. *Inner Mission*—Mrs. Ed-win Webb, 52 Evergreen Ave., Youngstown, O. *Slav.*—Mrs. Albert L. Benze, 2131 Chapline St., Wheeling. *Junior Mission*—Miss Laura Myers, 24 22nd St., Wheeling.

## RIDGWAY CONFERENCE

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## ERIE CONFERENCE

*Pres.*—Mrs. N. Scheffer, 547 Park Ave., Meadville, Pa. *Rec. Sec.*—Mrs. Geo. Beaver, 56 Harrison Greenville, Pa. *Cor. Sec.*—Mrs. W. S. Langhans, Greenville, Pa. *Treas.*—Miss Mollie Klierem, 322 W. 26th St., Erie. *Life Mem.*—Mrs. S. E. Brown, Erie, Pa. (Ridge Rd., R. F. D.). *Liter-ature*—Mrs. Frank S. Beistel, Greenville, Pa.

## PACIFIC SYNOD—Organized 1906

*Pres.*—Mrs. F. H. Pageler, 716 Overlook Boul-levard, Portland, Ore. *Rec. Sec.*—Mrs. P. W. Fredericks, 4302 E. Forty-fifth St., Seattle, Wash. *Cor. Sec.*—Mrs. C. O. Hausen, Vancouver, B. C. *Treas.*—Mrs. Emil Meyer, 215 Delmas Ave., San Jose, Cal. *Italian Post Cards*—Mrs. W. R. Oeser, Macksburg, Ore.

## NOVA SCOTIA—Organized June, 1912

*Pres.*—Miss O. E. Conard, Bridgewater, N. S. *Rec. Sec.*—Mrs. Arthur Ernst, Mahone Bay, N. S. *Cor. Sec.*—Miss Etta Smeltzer, Mahone Bay. *Treas.*—Mrs. Chas. Dauphine, Bridgewater, N. S.