

Volume XIX

Philadelphia, Pa., March, 1916

No. 2

Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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

Lutheran Mission Worker

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

ENTERED AT THE PHILADELPHIA POST OFFICE AS SECOND-CLASS MATTER

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

VOLUME XIX

PHILADELPHIA, PA., MARCH, 1916

NUMBER 2

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

Correspondence concerning subscriptions should be addressed to THE LUTHERAN MISSION WORKER, 2323 N. Seventh St., Philadelphia, Pa., or to Miss Ida H. Zinzer, Business Manager, Women's Literature Headquarters, 844 Drexel Bldg., Philadelphia, Pa.

Checks or Money Orders should be made payable to the LUTHERAN MISSION WORKER. Send cash or postage stamps with small orders.

CONTENTS

	PAGE		PAGE
EXTENDING A HELPING HAND.....	1	ANSWERING THE DESCRIPTION.....	27
OUR OWN CHANCE TO LEND AID.....	2	OUR NEED OF MORE INTERCESSION.....	27
PANAMA AND THE GENERAL COUNCIL.....	3	WOMEN'S PRAYER LEAGUE.....	28
SOUTH AMERICA, LAND OF PROMISE.....	5	VERDICT ON THE LAYMEN'S CAMPAIGN.....	28
SIGNIFICANCE OF THE CONGRESS.....	6	THE TWIN CITIES AND FARGO.....	30
SOUTH AMERICA'S NEEDS.....	7	ROCHESTER AND THE SOUTH.....	32
A TOSY-TURVEY LAND.....	7	READING AND NEWARK.....	33
REFLECTIONS ON THE WAR.....	8	HARRISBURG AND NEW YORK.....	36
ODE TO AMERICA.....	9	OUR FOREIGN FIELD.....	37
MESSAGES FROM FAR FRONTIERS.....	10	DOCTOR BAKSH, A NATIVE OF INDIA.....	37
CENTRAL CANADA AND NOVA SCOTIA.....	10	FEELING AT HOME IN RAJAHMUNDY.....	37
EXTENSION IN THE MIDDLE WEST.....	11	PEDDAPUR HIGH SCHOOL, BOYS.....	38
MINNESOTA AND NORTH DAKOTA.....	12	MISS AGATHA TATGE'S RETURN.....	38
BRITISH COLUMBIA AND MANITOBA.....	13	MISS SCHADE'S SILVER ANNIVERSARY.....	40
WASHINGTON AND OREGON.....	14	THE CHILDREN'S NURSE.....	42
HOME MISSIONS CONGRESS.....	15	MAKING THE CASE VIVIDLY REAL.....	43
RESOLUTIONS OF THE CONGRESS.....	18	A STANDARD SUNDAY SCHOOL.....	44
CONFERENCE ON IMMIGRATION.....	18	15-MINUTE MONTHLY PROGRAMS.....	44
CHURCH EXTENSION IN 1915.....	19	SHALL WOMEN HAVE POCKETS?.....	45
OUR WOMEN'S LENTEN OFFERING.....	22	LIFE MEMBERS AND MEMORIALS.....	45
DAILY PRAYER FOR LENT.....	22	MEMORIAL CONTRIBUTIONS.....	46
GIVING ONE DAY'S INCOME.....	23	LENTEN STUDY COURSES.....	47
CHURCH EXTENSION BEQUESTS.....	24	A STUDY-CLASS EXPERIMENT.....	48
HAVE YOU MADE YOUR WILL?.....	24	SUMMER SCHOOL EXPANSION.....	49
Y. W. C. A.'S THREE ANNIVERSARIES.....	25	SLOVAK DAILY VACATION SCHOOL.....	51
A PLEA FOR INFORMATION.....	26	25 SUBSCRIBERS AND OVER.....	53
TRIBUTE TO WOMAN'S WORK.....	27	LITERATURE (See December Number).....	54

Lutheran Mission Worker

VOLUME XIX

PHILADELPHIA, PA., MARCH, 1916

NUMBER 2

SOUTH AMERICA



EXTENDING A HELPING HAND TO A NEGLECTED SISTER CONTINENT

Our Own Chance to Lend Aid in South America

Ever since the federation of our women's forces in 1911, its official organ has been on the alert for opportunities of such distinctive service to the Church in its missionary development, as was not being rendered by other existing agencies. The first sphere of such service must necessarily have been that which is called by the name of the "subjective." A new missionary spirit had to be awakened first of all, which must needs permeate the entire body of the Church, at least to some extent, before anything objective could be attempted. A dynamic was the primal need, which, though subtle and intangible, would in the future make its influence felt as the source of action in every direction.

Our first task, therefore, was to so apply that gospel which is missionary in its very substance and essence, as to stimulate our members in those study courses which aim to bring the missionary message of the Word home to each believing heart, individually and personally. This kindling of a missionary fire in the midst of the various congregations, even though often times consisting of but a few live coals, could not but result in gradually warming the spiritual atmosphere of these churches, and even spreading the glow, to a lesser extent, to such others in the conference as were near enough in kinship to be affected. All the mission boards welcomed the recognized impetus to the work in their respective fields, and all the presidents of Synods made special reference, in their official reports, to the increased enthusiasm which is everywhere manifest.

When the Pan-Protestant movement in the United States, on behalf of Latin America, took definite form in the plan of the Congress at Panama, we resolved in our inmost heart, on behalf of every Missionary Society which this magazine represents, that it is positively unthinkable that a movement of such magnitude and scope, including all the Protestant communions of our nation, and involving the future religious destiny of the whole sister Continent on the south, should be inaugurated in this momentous year 1916, and the mother Church of the Reformation have no General Council Lutheran in attendance from the United States! We were happy to learn that a Porto Rico Lutheran would be there, representing the Porto Rico Mission Board. Immediately we wrote to Pastor Ostrom, assuring him of our pleasure at his appointment, and receiving from him a willing promise of the valued article

from Panama, which we gladly publish in this issue. Yet we profoundly feel that at least two or three more men, who live and labor in this country, intimately and prominently identified with our General Council's work as a whole, ought by all means attend the Congress in addition.

This, for the reason that the *only elements* of South America's population, from which a native Protestant ministry can come, are the Scandinavian and the German Lutherans who are there and who are there to stay. They have as completely identified themselves with the agricultural and industrial life of the countries in which they dwell, as have their kinsmen in the different North American States. And as Protestants they may exert an even greater influence for the future of that wonderful Southern Continent, if in this crisis juncture we will but seize the psychological moment, which will never recur. What they need from us is not money. Here is a mission enterprise, for once, where finances do not enter into the count at all, except the trifling amount needed to equip two or three Lutheran pioneer men of the Henry Melchior Muhlenberg type, to show these our churchless brethren in the Argentine and in Brazil, their need to organize congregations and Christian schools. They have abundant means to do it, if we will only supply the incentive, in the person of these ardent organizers, with the same old glowing motto, "*Ecclesia Plantanda*"! (*The Church Must be Planted.*)

Both Doctor Abrahamson and Doctor Kunzmann were instantly and exuberantly responsive to the suggestion of their going to Panama and bringing home all that the epoch-making Congress has as a special message for our Lutheran Church. The proposition appealed to both of them with peculiar force. So, too, the proposition to half a dozen General Council men and women of means, who are staunch supporters of any and every project of the Mission Worker, that these two leaders make the trip with the compliments of this publication and its friends, was unanimously and heartily adopted. A third man of the trio is to be sent, with the same compliments, later in the year, to be nominated by the German Home Mission Board. Because his errand is to deal directly with such sections of South America as abound in unchurched German Lutherans, well-to-do citizens, whose children are growing up in virtual heathenism, absolutely destitute of the means of grace.

Distinguished Types of Lutheranism, East and West



DR. L. G. ABRAHAMSON, ROCK ISLAND
Pres. Foreign Missions Board, and Editor
of *The Augustana*



DR. J. C. KUNZMANN, PHILADELPHIA
Gen'l Supt. English Home Missions, and Editor
of *The Home Missionary*

The Panama Congress and the General Council

BY DR. L. G. ABRAHAMSON, WRITTEN DURING ITS SESSIONS

[Dr. Abrahamson went to Panama in an entirely unofficial capacity. Not as the President of the General Council's Board of Foreign Missions, nor as the editor of the official organ of the Swedish Augustana Synod, and therefore a man enjoying the highest confidence and respect of that Body, and of the entire General Council as well. His visit to the Congress was prompted solely by a most importunate invitation of *THE MISSION WORKER*, which found in his own great heart, a ready and eager response. The President of the Augustana Synod shares in full measure our gratification (and yours), that Dr. Abrahamson's keen sense of relative values so sized up the importance of the Congress, as to make him willing to unhesitatingly cancel all his many engagements for February, and devote that whole month to a most close and intimate personal touch with this significant movement. When Pastor Ostrom makes official report to the 1917 convention of the

General Council in Philadelphia, Dr. Abrahamson and Dr. Kunzmann will have something to say in the discussion that will add great weight. —EDITOR.]

This Congress, which promises to be epoch-making for the work of the Christian Church in the great central and southern part of our hemisphere, is in the midst of its sessions, when this greeting is being sent from Panama to the readers of the *LUTHERAN MISSION WORKER*. The place, chosen for the meeting of the Congress has for years been the centre of attention from the whole world. The Congress itself is of such outstanding importance as to attract representatives, not only from the different Christian forces active in the great Republic of the North, but also from Mexico and from all the Republics in Central and South America. The claim that this is the most representative gathering ever held in the Western Hemisphere, can, in my opinion, be substantiated.

Whilst in the delegations from our own country are Bishops, secretaries of mission boards, agents of the American Bible Society, well-known college presidents, university professors, etc., it is the representatives from Latin America who attract our greatest attention. Here are gathered men, who have devoted their whole lives to spreading the Gospel and its blessing among people who have too long been neglected by those of us who have the Gospel in its purity. Among them we notice especially the many gifted Latin-American pastors and prominent laymen. We get the impression that the missionaries from the North are already supported in their work by an able and devoted laity. We also get the impression that when Latin Americans are enlightened by the Gospel, they show an enthusiasm for the work of the Protestant Church that sets us a good example. It was no easy matter for those men to convene here. The delegates from the Atlantic Coast had to come a long way around, by way of New York City. (See frontispiece outline.)

We confess willingly to the humiliation we have experienced, that we had to make the long trip down here to the Tropics, in order to get such information in regard to Latin America as we should have had before. But we suspect that many of our readers have to confess that they are guilty of a similar ignorance. The fact is, many of us have known more about Asiatic and African countries than about the Latin countries in our own hemisphere. Do we realize as we should, that Latin America has over ninety millions of souls? Do we realize that the South American countries have fully twenty millions of Indians, for whom the Christian world has a great responsibility? Do we realize that immigrants from European countries are arriving in very great numbers in South America? There are over three hundred thousand Germans in Southern Brazil, eighty thousand in Chile, and a large number in the Argentine. We have known for some time that there has been going on an emigration from the Scandinavian countries to the Argentine, but the authentic information we have here received, as to the number of Scandinavians in that country, comes as a complete surprise to us. And all those Scandinavians and most of those Germans are Lutherans, and should be gathered in our Lutheran Church.

Now a word on the object of this Panama Congress. Allow me first to emphasize the declaration that I have no apology to offer for being here. I am exceedingly glad of the opportunity to come. I expect to learn much from the proceedings of the Congress. I appreciate highly the many acquaintances I have

made, and I assure my readers that neither I or any of my highly esteemed Lutheran brethren, who are here, have sacrificed one iota of our Lutheran principles. The object of this Congress is not to promote a unionistic Church work in Latin America, but to obtain a more accurate mutual knowledge of the history, resources, achievements and ideals of its various peoples. To reveal the fact that these countries may mutually serve one another by contributing the best in their civilization to each other's life. And this in order to assist the efforts of all Protestant Churches in their missionating to Latin America. I confess freely that I have already learned much concerning the Latin countries that will be a permanent value to me, and I will not agree to say that our Lutheran Church has no responsibility in regard to the ninety millions of people in these Latin countries.

Although the Congress has no federation of Churches in view, it had to "serve notice" to Latin America in regard to the *message* we are to bring to its people. This had to be done also as an answer to the Roman Catholic Bishop of Panama, who condemned the Congress by anathemas that reminds us of the darkest mediæval times. This Pan-Protestant message was of such a nature that no Lutheran can hesitate to subscribe to it. We quote the following from what the message formulates in regard to the person and work of Jesus Christ:

"He is Divine. The Son of God incarnate. God manifest in the flesh. In His life and His death of sacrifice, Jesus Christ revealed directly and perfectly the holy love of God. By His death on Calvary, He once for all made full atonement for our sins. In Him the love of God shines forth as the tender, pure, merciful love of the Father. Hence it is blasphemy to think that any one is needed to *persuade* Him to have mercy. And it is entirely contrary to the teachings of the Apostles to suppose that any one can have more power with God than He. Not only is He alone the Saviour, but *He is the Saviour*." The message contains similarly clear evangelical statements in regard to the Bible, and to the work and office of the Holy Spirit.

These impressions of the Congress now in session at Panama, have been jotted down in great haste and amid high pressure, but we are promising ourselves that a more complete report will be furnished the readers of the LUTHERAN MISSION WORKER for its next issue.

We are happy to mention that among the official delegates from Porto Rico is our efficient missionary, Rev. Alfred Ostrom.

South America, Land of Promise

BY BISHOP HOMER C. STUNTZ, D. D., IN THE WORLD OUTLOOK

A man who travels 40,000 miles each year in Latin America.

It is simply amazing how little the average North American knows about South America, even the mere geography of it. Yesterday, a doctor of divinity asked me why I did not proceed by ship directly from Los Angeles to South America? "It would save so much time!" That dear man does not know that South America is not south of North America at all, but east of it. See the frontispiece, and note how a line dropped through New York city, straight south, would fall in the sea 150 miles west of the city of Valparaiso, which is itself on the west coast.

In the latitude south of the equator, as far as Chicago is north of it, we have an Illinois soil and a southern California climate. Such a combination comes as near to an agricultural paradise as there is in this poor world.

"What kind of barns do they build in the Argentine?" a man asked me. "What do they want barns for?" I replied. "They do not need to keep cattle out of the cold. They do not have to cut and store their hay. It grows twelve months in the year."

The Women Outnumber the Men, in Some Places, Five to One; But They Can't Vote Yet

A continent like that can carry a great population. However, South America has at present, all told, only 50,000,000 people. Why not more? Four or five reasons. The Spaniards found 10,000,000 people when they came to that country; slavery killed 9,000,000 in the first 200 years. There have been no adequate regulations to stop epidemics of cholera, smallpox or bubonic plague. Wars and revolutions have taken their toll. In Chili the women are two to one for every man, and in Paraguay five to one. The street car conductors are women. There are not enough men to do the work of the country. One great reason for the meager population has been religious intolerance. The liberty-loving Scandinavian, Englishman and German heretofore would not go to South America in any very great numbers. But the case will be very different in the future. When the present scientific sanitation, which has been so effective in Colombia, has been applied to Brazil, the latter country will be as densely populated as any part of Europe.

In the center of Brazil, running right down through and taking in much of the highlands of the west coast, the Andean valleys, made cool by elevation, a white population can thrive, keep rosy cheeks and red blood and work twelve months a year. This area will receive the largest immigration movement of any part

of the world in the next hundred years. When the war is over a great mass of people from northern Europe will come—Scandinavians, Germans, British. Many of them are there already. There are in Buenos Aires 10,000 Germans, whereas last Fourth of July we could not scare up more than 300 North Americans. South America's immigration is already nearly as large as ours, and there is room for all who may wish to come. Argentina, if populated as densely as Japan, would have 342,000,000 instead of 8,000,000 people.

It must be borne in mind that South America is, politically speaking, a country in the making. The stability which some European countries were supposed to have achieved after a thousand years of struggle, cannot be expected of South America after less than a hundred years of freedom from the Spanish yoke.

Indeed, when we speak of European stability in these days, it seems like the grimmest irony. Europe, after centuries of the highest political and intellectual development, is today the most unstable of continents. By comparison, South America looks like an oil painting beside a moving picture show.

While by no means servile imitators of the United States, they have borrowed from us far more than their general forms of republican government. Perhaps it is more fair to say that they have caught the same contagion of democracy and freedom that so happily inoculated North America some forty years earlier than it reached her twin continent of the south.

To what extent is South America alert to prepare for her future? What does she need?

Schools, for one thing. Out of ten republics of South America, in five, or possibly six, the public educational system exists chiefly on paper. There is very little brick, mortar, or school teachers. The state of Kansas has one-twelfth the population of Panama, Peru, Bolivia, Chile, Argentina, Uruguay and Paraguay, and yet Kansas spent over \$300,000 more on public education than those seven nations, where seventy-one in every hundred are illiterate.

A Protestant Minister Set in Motion the Finest Public School System on the Continent

Nevertheless, there are some bright spots in the educational outlook. Rev. William Goodfellow, a gifted man with a fine education, went out to the Argentine some years ago. He mastered the Spanish language so that it charmed the people. He lectured on astronomy before the students of the city. He lectured on biology

and great scientific subjects and charmed them by his erudition, by his eloquence, by his splendid mastery of their tongue.

When President Sarmiento was looking for final authority to decide on a system of public schools for the country, he made Doctor Goodfellow from Illinois, "High Commissioner of Education for the Argentine Republic," sent him to North America to study the system of schools here. Thirty teachers, chosen from normal schools, and university graduates went back with him to South America. He put in motion the finest system of public education that exists anywhere in this hemisphere outside the United States. That was done by a Methodist minister.

There have been, in the wake of this great movement, public educational systems set up in Chile and then Brazil. In other places, as in Colombia, the Roman Church has absolutely authority over education, and controls the selection of teachers. There the schools are still in the middle ages.

South America needs not only schools but also religion. Spain brought to this southern continent a mediæval government and a similar religion. In the days of the Inquisition 200,000 people were tortured in South America. The Catholic Church has not been modified to suit the conditions in England, Germany and America, where the searchlights of modern journalism and competition of Protestantism keep it up. Hence the Revolt Against the Church is Making for Atheism and Agnosticism

Perhaps 70 per cent. of the men have already left the Catholic Church. Where are they going? Into utter godlessness. Madam Sarraga, a famous orator, is giving public lectures against Jesuitism, and celibacy of the priesthood. The seats in the largest theaters, tickets at two and three dollars apiece, are all sold out in advance. The people simply packed the theaters to hear these scathing denunciations of the

old system. A great majority of the people count themselves as "liberals," that is, anti-church.

There are no religious forces at work in these countries to reprove intemperance, gambling, or immorality. There is no Word for the poor sinners which points them to a Lord of forgiveness and fellowship. Instead of that, there is, for example, a church in the city of Cuzco, Peru, with this legend on its portal: "Come to Mary all ye who are weary and heavy laden and she will give you rest."

Drawings for Government Lottery Every Sunday After Church

Now to be specific: Take the city of Buenos Aires and contrast it with cities in this country. Buenos Aires is a little bigger than Philadelphia. In twenty years more it will be larger than Chicago. Philadelphia has 700 Protestant churches; Buenos Aires, whose population is 1,600,000, has fifteen, with a seating capacity of 4000. There are cities of thirty and even a hundred thousand that have not a single Protestant church of any sort. Tucuman in Argentina, with 100,000 people, has a single Protestant chapel, seating perhaps 100 people, where the Plymouth Brethren hold occasional service. All around it vice is wide open. The health records of the city show that sixty-two babes of every hundred have no legal right to a father's name. The drawings for the government lottery are held every Sunday morning after mass. There is not a word being said to oppose it. Do you not see what a service we can perform, by establishing Sunday schools and churches, not merely for those who are now there, but also for the millions who are to come from Europe?

I have traveled eight years in India and in the Philippines, and three years in South America. I know of no part of the world so unchurched, so utterly without the Gospel, as South America.

Significance of the Pan-Protestant Congress

BY THE WORLD OUTLOOK EDITOR, EARL TAYLOR

The European war forces the two Americas to realize their interdependence as never before, and the year 1915 was characterized by two conferences of extraordinary importance. The first was a gathering of financiers representing twenty-one American Republics which was held in Washington under the auspices of our government. More recently, the Pan-American Scientific Conference assembled in the city of Washington. At that time Mr. Lansing, our Secretary of State, gave a new interpretation to the Monroe Doctrine which met with the hearty

support of the South American delegates.

It would be hard to overestimate the significance of this latter event. In place of increasing jealousy and suspicion, aroused by the earlier interpretation of the Monroe Doctrine, there now rises a Pan-Americanism which rallies around the common standard of the rights of humanity, and the defence of these rights as represented on the Western Hemisphere.

Following these Conferences, and in harmony with the increasing friendliness between North and South America, the missionary forces

of the world which have to do with work in Latin America turned their faces last month toward the city of Panama. A Congress on Christian Work in Latin America convened there for ten days, beginning February 10. For nearly two years missionary experts like William F. Oldham, Homer C. Stuntz, John R. Mott and Robert E. Speer have been at work on the various committees. Great preliminary meetings have been held, and eight commissions, having carefully studied out the problems, presented reports on which the Congress based its discussions.

Regional conferences at Lima, Santiago, Buenos Aires and Rio de Janeiro are to follow the Panama Conference. Official deputations consisting chiefly of officials of Mission Boards, and others generally interested, will visit the Latin-American fields. Other important conferences will be held in Havana, Cuba, and San Juan, Porto Rico.

As to the Panama Conference itself, the basis of representation was formulated as follows: "All communions or organizations which accept Jesus Christ as Divine Savior and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin-America, will be heartily welcome." The official statement of the object of the Congress reads thus: "To discover the facts in regard to the social, moral and religious conditions which prevail, and to devise methods of co-operation."

"All-America" conferences are the vogue. We have had them on finance, on politics, on science. This one has been on religion. Unlike the others, it met not in the United States, but in the ancient city on the border-land. Its facts will startle and humble the Church with the magnitude and urgency of the gigantic task, but at the same time there will come such a revelation of the resources of Divine power, and such possibilities of uniting the human forces, as will give great hope and enthusiasm for the future's rich promise.

SOUTH AMERICA'S NEEDS

South America has one missionary to 195,853 people. North America has one minister to every 514 people.

There are over 5,000 villages, towns and cities in Chile without a missionary or native worker.

Protestant schools are sorely needed. Government schools lay no foundation for religion. Illiteracy in Brazil, 85 per cent.; in Bolivia, 93 per cent.

Each worker in the Republic of Bolivia, S. A., has a parish larger than the State of

Pennsylvania.

Philadelphia has 500 Protestant Churches; Buenos Aires, of equal size, has 10.

In the valley of the Amazon River alone there are 373 tribes of Indians without the Gospel.

There are more ordained ministers in the State of Iowa than in all Latin America, with a population of 73,000,000.

In Latin America more than 50,000,000 people can neither read nor write.

There are many languages and dialects in South America in which the Bible has never been printed.

SOUTH AMERICA AS TOPSY-TURVY LAND

BY MARIE DE MONTALVO, A NATIVE AUTHORESS

Buenos Aires, Montevideo, Valparaíso—cities in topsy-turvy land.

Where winter in summer and autumn comes in spring.

Where the north wind is hot, and the south wind cold.

Where hovels elbow palaces, rich costumes sweep the sordid pavements, and huge costly motor cars choke the narrow streets.

Where meals are begun with cold meat and salad, and soup is served in the middle.

Where the natives speak even their own language with a foreign *accent*, and people and plants alike seem strange transplanted things, that have taken on queer forms in the new soil.

Here, blue eyes are set in swarthy faces, and shining black orbs peer out from rosy cheeks. Even the exiled oak trees, in despair at the crazy seasons, put out buds on one side, while on the other side their leaves turn brown and shudder in the antarctic gale, although tropic foliage remains a desperate green.

Here straw hats are worn with thick fur coats. The houses are floored with marble whilst the streets are paved with wood. Indoors a tiny fire of cannel coal tries in vain to warm the vast wilderness between icy floors and chilly ceiling, yet you are sure to be burned by the sun as soon as you get outdoors.

And at the end, to crown and close it all, one is buried with elaborate, if somewhat hasty, pomp and ceremonial, only to be dispossessed from even this last home, if the rent is not promptly paid!

In the far south the Englishman has built his tennis courts and made it the fashion to wear an ulster on the sunny side of the street, so long as he is forced to remain an exile.

Whilst the German or the Scandinavian has wedged himself permanently and forever into the life of the people, with a dictionary under one arm, and a native wife on the other.

The Italian has brought his spark of Latin warm-hearted enthusiasm, and become so much a part of the land that it is a question whether it was he who learned the language, or the language that adapted itself to him.

And the North American? Well, what little there is of him has usually gone down there as a martyr, on a high salary, impatient of the inefficiency, bored with the amusements, critical

of the customs, intolerant of the people, until, lonely and homesick, he has cabled back to Broadway that he is coming home on the next boat, "please send a substitute."

This is because for the North American there is not only breathing space, but another job, back home. But the European must stay, and make good, for there is neither job nor home in the crowded land he comes from.



Reflections on the War



America, the Land Where Race Hatred Dies

BY LEON GUERARD, FRENCH PROFESSOR IN RICE INSTITUTE, HOUSTON, TEXAS
Issued by the American Association for International Conciliation

The primal glory of the American spirit is that it is a blend of all that Europe has to offer. A blend, not a mosaic. I recognize no sub-nationalities under the Stars and Stripes. Local prejudices ought not to be imported from over the water. Not that I have any least respect for the man who turns in derision against the land of his birth. It is only good Frenchmen, good Germans, good Russians that will make good Americans. The wonderful range of America is due to the very fact that from the most varied corners of Europe strong men and women have come, each with his or her potentialities. It would be suicidal for America to ignore that fact, which ought to be her pride. We are a composite nation, and our duty, as we become more and more American, is not to forget our own ancestors, but to trace all the roots of the mighty American tree to the various trans-Atlantic soils where they first grew. Let us—if you will forgive the familiarity of the expression—first let us pool our ancestors—let us *all* be heirs to *all*! Though I am a Frenchman by birth, yet as an American I feel as though the whole glorious past of England were mine, as it is yours. England, that has given us her speech, the treasure of her literature, her indomitable spirit of adventure, her sound practical sense, and her deep-seated belief in our responsibility before a Power not of this world.

Our Debt to Germany

And I do not want you to forget that we Americans are all the sons of Germany, too, even those of us in whose veins there flows not one drop of Teutonic blood. Our ten million fellow-citizens of German extraction have colored the whole American soul. They have brought with them the old German qualities of steady labor, cleanliness, thrift, the love of

home in the war-desolated land he comes from. beneficiaries of the German Reformation, yea, even the Roman Catholics among us, for without Martin Luther the Church would not have reformed herself at Trent. We are all beholden to the great philosophers, poets, scientists and musicians of the German past, to Goethe and Schiller, to Kant and Hegel, to Beethoven and Wagner. Those names mean infinitely more to us than those of many of our own most prominent French compatriots. It is our privilege and it is our mission, as Americans, to cherish and preserve, as truly perhaps as our German kinsfolk themselves, the treasurers of their splendid cultural tradition.

And I want you to love and respect Italy, too. Italy, twice the mistress or leader of the world, at the time of the Roman Empire and at the time of the Renaissance; Italy, laden with such a burden of historical glory that it seems as though any nation would sink under it, and yet she lives and grows, energetic, self-confident, joyous, conscious of her past greatness, but not awed, and thus proving herself worthy of a still greater future; Italy, oldest and youngest of great nations, still as of old the breeding-ground and the Mecca of innumerable artists; Italy, well to the fore in science and making giant strides in good government.

Ours the Land Where Race-Hate Expires

Yes, this is indeed, "the land where hate expires," the land of universal reconciliation. This is the land where all are given a fair chance and where Englishmen, Frenchmen, Austrians, Russians, Germans can meet on a common ground of democracy, justice and good fellowship; where they have at last a chance of becoming acquainted with one another, and, knowing one another, to appreciate and love. For hatred is the child of ignorance. All edu-

cation consists in unlearning hatred. One of my very good friends in the faculty of our Texas institute is a fiery young Prussian. If we were both in Europe we would be hurling at each other bombs, shrapnels, hand grenades, asphyxiating gases and other inventions of the Father of Wars; here we do not hurl even epithets at each other's heads, but meet socially, and even are able to discuss with tolerable coolness the philosophy of the present conflict. There is something in the American atmosphere which is deadly to hatred. Just as the veterans of Gettysburg can be friends, remembering nought but the heroism and forgetting the bitter animosity of their old quarrels. Only under the Stars and Stripes can men, who fought on opposite sides, be able to shake hands as men and brothers. For generations France has been the "Erbfeind," the hereditary foe, of Germany. For nearly half a century she has nursed a fierce desire for revenge. Germany is singing today: "We shall never forego our hate. We have one foe and one alone—England"! And even Christian ministers greet each other with the sinister wish: God punish England!—Oh! What a blessing it is to live in this land which bears malice to none, this land which recognizes no hereditary foes but sin, ignorance and disease, this land where hate expires!

And what is the reason for this wonderful privilege of America? Is there something in our soil, in our climate, in the air we breathe, that is physically uncongenial to the dark flower of hatred, which blooms so rankly in the blood-sodden fields of Europe? Evidently not. The men who are so fiercely fighting in the old countries are our kinsmen. Our climate is not milder than theirs, nor is our soil more fruitful. Their culture is fully abreast of ours. What then is the key to this strange contrast?

The reason, the key is this: America is a country whose ideals are *principles* instead of *traditions*. The French and the Germans are still fighting out the consequences of the treaty of Verdun in 843. Traditions, customs, institutions, dynasties have cast their potent spell over the minds of our European friends. They are haunted with memories of the gorgeous and tragic past. Do not believe that I do not feel the poignant charm, the subtle appeal of the undying past. But, for heaven's sake, do not mix up archeology with present-day politics. Let bygones be bygones. Let the dead bury their dead. Do not allow fossils to obstruct the path of living men!

America and International Justice

Not only must we keep America true to American principles in home affairs, but we

must make her a missionary, an apostle among nations. A historical tradition is exclusive. You cannot expect a German to be loyal to the memory of Richelieu, or a Frenchman to worship Bismarck. But if we stand for a principle, if we think of the future rather than of the past, of the generations for whose destiny we are responsible, then we can bid the whole world to commune with us. European patriotism may be in direct and tragic conflict with the dictates of humanity. American patriotism must be of a different kind altogether. It cannot conceivably be opposed to the interests of humanity. An American cannot consistently say: "My country, right or wrong!" For his first concern is that his country should be *right*, rather than victorious in battle. The one supremacy that America desires is to be a leader in the cause of international as well as national justice. And the supreme achievement of American patriotism, the American conquest of the world, will be the day when the jealous patriotism of European countries has died, when all nations are united in the bonds of democracy and peace, under the banner of the cross.

ODE TO AMERICA

- 1 O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!
- 2 O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!
- 3 O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life;
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine.
- 4 O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

—Katharine Lee Bates, 1895.

(This is to be sung at the monthly meeting for March. See program calendar. Tune: "My Church! My Church!")



Messages From Far Frontiers



CANADIAN EXTENSION AND THE EFFECTS OF THE WAR

The Outlook in Canada

BY REV. N. WILLISON, UNIONVILLE, ONTARIO

The present is an ordeal of terrific stress, but at the same time of much hope, for the Evangelical Lutheran Church in Canada. We are passing through a crisis, but a crisis that will be the travail of birth into new life, unless we fail to heed the warning signs. We are reminded now as never before of past mistakes, and we are urged to consider opportunities that we have failed to embrace, and occasions unto which we have hesitated to rise, in order that we may do better in the future.

Every thoughtful observer of Canadian life realizes that we have great problems to solve in this country. Sweeping areas are only thinly populated, and our eight millions of people are but the vanguard of eighty millions to come. Our immense natural resources are just in the early stages of development. Recent years have witnessed the inception of colossal projects for economic expansion. Transcontinental railways have been built, mineral deposits have been uncovered, and prairie lands transformed into granaries for multitudes. People have come to us from the east and the west and the south, to make Canada their home, to find a place in the fabric of a Canadian nation. What has the Lutheran Church done to provide them with the means of grace? What has she done to equip them for the struggle of spiritual existence, in a strange and materialistic environment? She has done something. Eternal honor is due those early missionaries who braved the hardships of pioneer life that they might minister to needy flocks in the new land. But more should have been done. The plans were inadequate in the midst of a virile Canadian people. Too often the little congregations were regarded even by their own pastors, as foreign colonies that must be encouraged to preserve their national traditions and their mother tongue. The result was a great limitation of the missionary influence of the Church, and the placing of our Church in a false position before others. Some of us still are not far enough removed from this low viewpoint of the past, but the present crisis must lift us up. We must view the land as a whole.

Had English Home mission work, amply

supported by Church Extension funds, been undertaken throughout Canada twenty-five years ago, as energetically as in Central Canada during the past decade, our prestige in this great Dominion would be very different. Nine congregations in the Synod of Central Canada have been organized or revived as a result of recent English Home Mission Work, and seven of these have been anchored with Church Extension loans. Numerous other mission points could be developed throughout the country today. Why should we not endeavor even to *pre-empt* some promising fields, and minister to the strangers, no matter who they are? There are towns without any Protestant church that would become Lutheran if given the opportunity.

If the present crisis will develop a new Lutheran missionary consciousness, and obliterate a few things that have hitherto darkened good counsel, it will render our Church a service of very great value. Our Women's Missionary Societies are a leading factor in this development.

NOVA SCOTIA

REV. M. J. BIEBER, EASTERN SUPT.

"Behold what hath God wrought," in the Dominion of Canada, through the Church Extension Society!

By Easter the city of Halifax hopes to consecrate its third Lutheran church building. The event will be a Lutheran epoch in that historic Eastern gateway of North America. The first two churches (erected in 1752 and 1761 respectively) are still doing service, though the one, "The Little Dutch Church," is used by the Salvation Army, and the other, St. George's, by the Church of England. Over a century ago (1807), the buildings, cemetery, and congregation "passed quietly over" into the "bosom of the Episcopal Church," and today remain to the Lutheran Church but as monuments to a dearth of Lutheran pastors, a lack of Lutheran oversight, and a rapacious regard by another denomination for helpless, shepherdless Lutheran sheep in the wilderness. The present structure, "a thing of beauty," is majestically rising on a spacious corner lot, adjacent to a Roman Catholic domain, centrally located in a growing part of the city. At the laying of the corner stone, the mayor of the city, two members of Parliament, the Presi-

dent of the Nova Scotia Synod, and the Field Missionary took part. This temple of God will house a growing congregation of one hundred members, organized on January 10, 1915, with forty-six charter members. Though the English Home Mission Board of the General Council brought into being this lusty child, and fosters it, yet the *Church Extension Society*, like an angel of mercy, in this time of stress and war and turmoil in the British Empire, gave it a prominent local habitation and a home. Thus the Society again, as often before, "saved the situation," in the critical time of a young congregation's life. And now from Halifax to Vancouver, from ocean to ocean, a distance of almost 4,000 miles, this Heaven ordained Society has many precious links in its golden chain of sanctuaries, each one forged in the white heat of severest trial and sorest need. In the highest sense it is helping to strengthen the Nation by establishing this succession of Power-Houses, each one a force for righteousness in its own community and Commonwealth.

Such timely loans make some congregations self-sustaining as soon as they are organized and some shortly after, thus enabling the Home Mission Board to assist other needy missions, organize new churches and call more men. The Extension Society thus helped, directly and indirectly, to bring into being in Canada, a Synod, two Provincial Luther Leagues, two Synodical Women's Missionary Societies, a Dominion Laymen's Movement, and as a crowning achievement, a School of the Prophets, the first and only Lutheran Theological Seminary in the Dominion. This four-year-young Institution has in turn united three or more Canadian Synods, has sent three of their native sons into the Gospel ministry, has through its students been the *only* salvation to vacant congregations in this critical time in Canada, and is housing in its new \$30,000 dormitory its 22 students, who will ere long prove a mighty impetus to the Lutheran church in the Dominion. Thank God for the Church Extension Society. Let us pray for it, work for it, give for it, personally and through our congregations, Sunday Schools and Societies.

CHURCH EXTENSION IN THE MIDDLE WEST

REV. LUTHER HOGSHEAD, WESTERN SUPERINTENDENT

Nowhere at any time has the Church had such valuable opportunities as the Lutheran Church now has in this land. Go with me across my district and note some of the opportunities and possibilities. During the first decade of this century Ohio astonished the nation by stating that Cleveland, in ten years, had passed Baltimore, Washington, Greater Pitts-

burgh, Buffalo and Cincinnati, and reached the sixth place in population among the American cities, and the fourth place in industrial and commercial life. The religious census shows that the Lutheran church is by far the strongest of the Protestant churches in this important city. The transition is being rapidly made from the German to the English language, and other English-speaking Protestant churches are gathering our young English-speaking Lutherans into their churches in great numbers.

What Cleveland did in the first decade of this century, Detroit is doing in the second decade. The population of Detroit increased more than 100,000 during the year 1915. It has now passed the 800,000 mark, having more than doubled its population since 1910. Our young English-speaking Lutherans are being lost to other English-speaking churches, or to the world, because the faith of the fathers is not being preached adequately in the language of the children.

More than one-fortieth of the people of the United States live in Chicago. If its ratio of increase continues until 1930, Chicago will have passed the 5,000,000 mark. Chicago has more people of Lutheran origin, more Lutheran Churches and more ungathered Lutherans than any other city in the world. During this generation the Lutherans of Chicago will largely make the transition from the language of the Fatherland to the language of this land. The Church that saves Chicago will do most to save America. This great privilege is offered to our dear Church.

These opportunities repeat themselves in Wisconsin, Minnesota, the Dakotas, Montana, Western Canada and on the Pacific coast. The greatest opportunity to save America for Christ is offered to the Lutheran Church. No other church can make a dollar reach so many souls as the Lutheran Church can. Give the Lutheran Church an extension fund to help these English-speaking Lutheran young people to acquire a Church Home and they will go a long way towards making this country God's country.

Church extension money helps these young English-speaking Lutherans to secure a Church Home now. Church extension money always saves to the church the highest legal interest. It is the best possible form of endowment for the Church. Church extension money is always in use, but is never lost or consumed. Church after Church it will help throughout the coming ages. Church extension money will help now, and will continue to help Church after Church while you are lying in our grave. May the Lutheran people, who have been

blessed by God in this country, express their genuine appreciation of His kindness to them by giving largely to the Church Extension

EXTENSION IN MINNESOTA CITIES

REV. LUTHER B. DECK, FIELD MISSIONARY

When a village of 385 people can, in six months' time, gather a congregation of English Lutherans over a hundred strong, and together with another congregation (organized simultaneously in a neighboring town of 1,000 inhabitants) offer a salary of \$1,200 and free house, we must admit that such territory is worth developing. This rapid growth was made possible by the fact that at each place there was a Church building which could be rented for services. What if no such buildings had been at hand or no Church extension funds available with which to erect them? Instead of a thriving, self-supporting parish, we would have had two struggling missions, either gasping for breath in a dingy store room, or almost buried under an avalanche of debt. What a travesty to allow such a situation to arise, when its prevention means the saving of hundreds and often thousands of dollars of Home Mission money for each congregation organized?

What is true of these two towns is true of the whole State of Minnesota, where 32 per cent. of the population is Lutheran. And yet it is a fact that there are more than fifty towns of over 2,000 inhabitants, and almost 800 with a smaller population in which there is no English Lutheran Church. The other Protestant churches (Methodist, 5.7 per cent.; Presbyterian, 3.3 per cent.; Baptist, 2.9 per cent.; Congregational, 2.7 per cent.; Episcopal, 2.3 per cent.; all others, 5.8 per cent.) are missionizing in every town and village, but in spite of all their efforts are unable to care for our loyal Lutheran people. Surely here is a situation in the growing Northwest that challenges the church.

What has been said of the towns and villages of Minnesota, with its two and a quarter million people, is equally true of the cities. Since the rural districts of the State are preponderately Lutheran (as far as Protestantism is concerned), and since the trend of the age is from the farm to the city, it stands to reason that the Lutheran Church has a tremendous responsibility and an endless task before her in providing her thronging, growing children with their own Church in their own tongue. Minneapolis, the largest city in the State (population, 343,000), adds 10,000 people to the census count every year; St. Paul (population, 240,000), adds 5,000; Duluth (population, 88,000), adds 2,000, and so on down the list. There

certainly can be no excuse for hesitancy with such figures before us. We simply *must* start congregations every year in these growing centers to care for our own.

But lots in the city cost money and wages are often low. How can a small struggling band, made up mostly of young people just getting a start in life, gather together the thousands of dollars needed to buy a lot and build a Church? I have in mind the newly organized St. James' Mission in Minneapolis. The first services were held November 7, 1915, in a rented store, for the use of which the congregation pays \$20 monthly. Within three months the membership has grown from three to sixty, and the Bible School enrollment from forty to one hundred. All this in the coldest winter Minnesota has seen for years. Now that the Easter season is approaching the congregation must look for a permanent location, both because the present quarters are getting too small and also because the lease expires in May.

What shall they do? A desirable corner lot, 80 by 130 feet, can be had for \$1,700, and to erect a chapel building in that neighborhood will cost at least \$3,000 more. Where can these good people get the money? Most of them are paying in instalments for their own homes, and although they are giving liberally they could never get together this sum. Consequently they have asked the Church Extension Society to lend them \$2,500. Won't you help them get it by laying a self-denial offering on the altar in your Church Extension Pyramid this Easter, or send on your check to the society?

LETTER TO A FIELD MISSIONARY RESULTING IN ANOTHER LUTHERAN CHURCH

"Shortly after our little town in North Dakota was started, twelve years ago, two church buildings were erected by certain denominations, but neither of them could be sustained, even with subscriptions from non-members. One of the congregations disbanded three years ago, and the other just this last fall, with the understanding that the field be given in the care of the Baptist Board.

Now as there are so many who cannot affiliate with the Baptists we feel that we must work hard to get an English Lutheran Church started. There are people who were Lutheran before they came here, in fact, the majority are Lutheran. So quite a few of us feel that an English Lutheran Church would get more support than any other. There are Norwegians, Swedes and German Lutherans, whose children do not speak the foreign languages, hence we

NIGHT LETTERGRAM FROM VANCOUVER, BRITISH COLUMBIA

A Far-Distant Canadian Outpost on the Pacific Coast

(Condensing a tale of heroic achievement into an inch of space.)

The Church of the Redeemer was organized in Vancouver, B. C., March 31, 1913, six members being present. In May, the same year, a Church site was bought. Trusting in God, we decided to erect a new Church, without having a dollar in the treasury, and we commenced work soon after we got the deed to the property and a Church Extension loan. The first service was held in the new Church on Sunday, August 3rd, and on the last Sunday of the same month the Church was consecrated. The sum which we were owing to the vendor, over and above the mortgages, and the cost of the new Church was \$3,250.00. The said amount has been reduced to \$700.00.

B. A. SAND, Pastor.

would have a large Sunday School to begin with.

The people generally are in fairly good financial circumstances, so we could support a pastor, if only we can get some help to erect a Church, as there is no church building here outside of the one, which is now being used by the Baptists.

Five prominent business men believe with me that it would be to the advantage of the English Lutheran Church if you, as the Field Missionary, would come and investigate the place. It has always been my constant prayer that we might have an English Lutheran Church here, and I am now more anxious than ever, as we have five little folks in our home, and we would like to bring them up in the Lutheran faith and devote one son to the Gospel ministry."

I have quoted this letter in full for the purpose of showing to the church at large that a Lutheran consciousness still exists, and when it becomes aroused, can do wonders for the Kingdom of God. The answer to the prayers of this Christian mother was fully realized on the evening of December 16th, when as Field Missionary I organized Trinity English Lutheran Church, of Glenburn, North Dakota, with fifty charter members, who are now praying for a pastor. May the Great Head of the Church direct one of His faithful servants to these dear people to break into them the Bread of Life.

W. S. ULRICH, Moorhead, Minn.

Without doubt there are many Glenburns in North Dakota. But how can we provide for them without men? We need able, consecrated men, who are willing to do pioneer work. It will be pioneer work, but only in the ecclesiastical sense. Conditions of living are just as good in North Dakota as they are in any similar district in the East. The towns are modern and up-to-date. There are railways, automobiles, telephones, electric light. No unusual physical hardship is involved. The only drawback is the isolation. A pastor likes to be near other pastors of his own Synod. Even this drawback, however, will disappear when

once we begin to occupy the field in earnest. Send us capable and devoted men, and they will soon learn to rejoice they were brought into this fruitful land,—fruitful land,—fruitful both materially and spiritually.

W. F. BACHER,

FROM BELLINGHAM, WASH.

PASTOR, D. J. WESTHEIM

This is the Pacific Synod's most northerly mission in the United States. It is about 30 miles from the Canadian line. Lumber mills and salmon canneries are the chief industries.

Multitudes are without any church connection. The population is always more or less floating. The spiritual condition among the great majority is such as to make a true Christian weep. Neglect of the soul's salvation, and mad indulgence in sinful amusements, are the order of the day. Infidelity of the coarsest kind is rampant. Responsibility for the bloody struggle now being waged in Europe is laid at the door of the Church with great relish.

Business conditions are as bad as ever. For a few people of very modest means to carry on the Lord's work under such conditions means real sacrifice. This has been the coldest and hardest winter in thirty years. Yet God is our refuge and strength. In Him do we put our trust, and our people are bravely carrying their heavy burdens without a murmur.

A RESOLUTE LONG-DISTANCE CALL

REV. P. E. BAISLER, WINNIPEG, MANITOBA

The turning of the swords into plowshares and spears into pruning-hooks must be brought about by CHURCH EXTENSION. This is the oldest, greatest, and most important business in which we are privileged to become partners.

Since to the Church has been committed the heaven which is to transform the kingdoms of this world into the Kingdom of our Lord, she has indeed a stupendous task now before her, the accomplishment of which demands the very best efforts of which we are capable.

What if the men and means now being sent out by the Christian nations of the world as messengers of death, would be sent out as messengers of life and peace! Let the heaven

of Christianity become the controlling factor in the life of these nations, and such a frightful carnage as is at present staggering the world will be impossible. How sad that so many Christian communities, and nations turned a deaf ear to the cry for men and means for world-evangelization until they are compelled to give them now to enhance the horrors of war!

We claim to have in our beloved Church of the Reformation the pure Gospel, "the power of God unto salvation," we must therefore also accept the grave responsibility of showing our faith by our works. The present great war has not diminished but increased this responsibility, and we must wield more effectively this mighty offensive and defensive weapon against covetousness.

There are testing times when holding our own is greater achievement than rapid progress under favorable conditions, but our watchword must ever be "EXTENSION." There are in Western Canada thousands of our brethren in the faith who need especially in these trying times the comforting message of the Gospel. An adequate Church Extension fund would be a mighty factor in the development of this important mission field. There is no more economical and effective way of using missionary moneys than through the Church Extension arm of the Church. Let us fill up the pyramids, and may many of those who have been entrusted with the stewardship of larger means invest in a larger way, in this oldest, most important, and most remunerative business in the world.

Portland's Bugle-Call Across the Continent

BY REV. J. A. LEAS, FROM OREGON'S CAPITAL

Put New York and Pennsylvania down on the map of Oregon, and you have room in the corners for little Rhode Island. Yet the State of Washington is two-thirds as large, and British Columbia more than *three times* as large as Oregon. Just think of it! One lone Field Missionary on all this territory. The Rev. Mr. Schoenberg sometimes goes four hundred miles to church, crossing two mountain ranges, each higher and more formidable than the Alleghanies. Just now they are covered with a thick, sliding, dangerous mantle of snow. Sometimes whole trains are buried under an avalanche of snow and rocks and trees. Our missionary, however, has never been snowed under. He always comes out on top. In eastern Washington he has planted, and watered. God has given the increase, and now the Mission Board has given a missionary pastor, in the person of a near-graduate of our own Pacific Seminary. This young man was a lawyer before he became a pastor.

There is much work in the centres of population. Portland has a larger population than all of British Columbia, and yet among the thirteen Lutheran Churches in the city, there is but one General Council English Lutheran Church. In Washington the Pacific Synod has ten congregations or missions, in Oregon nine congregations and preaching points. In the meantime, while we are working in a small way, the denominations are growing fat on Lutheran pasturage. On every hand the argument is "economy of forces" and "no duplication of missions." When they have the stakes driven everywhere, it is easy enough for

them to argue thus while they complacently gather in our just harvest. The Lutheran Church is not happy to lie down as a lamb with the lion, if she must lie on the *inside* of the lion!

We ask not for a division of prospects, we ask merely for our own. Moreover there is in the situation a challenge as well as an opportunity. The challenge is: "come and bring us in." When we have the opportunity, we get a reasonable portion of the legitimate prospects. Nor do we suffer in the quality of the men and the women we gather. A business directory of St. James' congregation reveals the fact that there are enrolled there four lawyers, one doctor, one bank president, some wholesale merchants, mill operators, teachers, college graduates, college students, and in fact nearly every legitimate vocation is represented. We get men and women who stand well in the business and social world, and who are a credit to the Church, not merely for their business standing, but for their interest in the things of the Kingdom.

Do not forget that there are mothers praying for their sons in the out-of-the-way places in the great Pacific North West. They are teaching their daughters in the only lore they know, the wisdom of the Book, until the day dawn that shall bring them the Church and the faith of the fathers, to the rich pasturages of the Oregon lowlands, or the nooks and crannies of her majestic mountains. Theirs is a challenge, silent but potent. Some day the Father shall hear, and when He hears, He will send.

Buffalo Congress on Home Mission Unification

The First. That is significant. Not the first meeting of certain Home Mission leaders in our beloved General Council. The Field Missionaries have participated in several such gatherings with the superintendent, to study the great field and its needs. Then they went forth and told it to the Church. But whilst they represented the Board of the General Council, they only had charge of a small part of its English Home Mission work, in the extreme west and east, on the territory covered by its weaker Synods. Thus they were compelled to represent a divided work. Since then, all have become convinced that the English Home Mission work should be united from the Atlantic to the Pacific, in Canada and the United States, and have transferred their work to the General Council under the unification plan adopted by them. When on November 1, 1915, the Pittsburgh Synod transferred its missions, the chain was complete, and hence the Conference, held a month ago, was the first of the united forces.

Where? Not in New York city, the great metropolis of this western continent, where the Lutheran Church has grown so rapidly in the last twenty-five years, as to forge ahead to second place on the Manhattan, and to first place on the Brooklyn side. Not in Chicago, that distributing center of the United States, which has evolved from a hamlet to its present immense proportions in less than a century, and where Lutheranism outranks any two leading denominations in membership, the most Lutheran city in the world. Not in Philadelphia, where Gustavus Adolphus planned and his Prime Minister planted, in 1638, that enlightened colony of Christian freedom and evangelism among the Indians and where Henry Melchior Muhlenberg planted our Church, one century later. But in Buffalo, where under the leadership of Dr. F. A. Kaehler, and his energetic co-laborers among the ministry and laity, our German and English Churches have grown in numbers and influence, and this without drawing on the treasury of the Home Missions Board for a single dollar. In this accessible and beautiful city we received a most cordial welcome and the kindest care. Here 28 Lutheran congregations worship and serve. Here Martin Luther Seminary prepares pastors for the Buffalo Synod. Here St. John's Orphanage extends it sheltering care to the fatherless and motherless. Here the Lutheran Church Home cares for the aged, and relieves of temporal care the saints as they turn their faces to the homeland in Heaven. Here our Hospice sur-

rounds its young women with the protecting power of the Gospel, and the Home Finding Society provides for neglected children. Here our Church ranks first in numbers and in deeds of charity. Here Rev. F. E. Jensen, as chairman of the committee on arrangements, with the co-operation of his fellow ministers, arranged for every need and comfort. It was a pity that many of the representatives could not remain for the automobile ride through the city, and to Niagara Falls, planned for Thursday morning. Truly we are a busy people.

Home Mission Forces. It was the home missionary who saved our land from the perils of French infidelity in the days of Washington. It was the home missionary who carried the Gospel of freedom and goodwill to all parts of our land, and struck down the monster iniquity of slavery in the days of Lincoln. It is the home missionary who is now raising his voice in our land, and insisting that we set the example to the nations of the earth in preparing for peace and not for war. Then churches in every village, town and city of the land have been planted by Home Mission forces. They have gathered the men and women who have gone as missionaries to India, Africa, China and Japan, and to the isles of the sea, and the people who support them. Think of the orphanages, homes for the aged, hospitals, refuges and asylums of our broad land, for the care of the helpless, the destitute and sick! Whence came they into existence? Through Home Mission Forces.

The General Board, the Synodical Boards and the Conference Mission Committees of every Synod, except the Nova Scotia and Pacific, were represented. The Synod of Central Canada, the Pittsburgh Synod and the Ministerium of Pennsylvania were strongly represented. The other Synods had a splendid representation, but these led the procession. The General and District Superintendents were there. Field Missionaries Fegley and Dennig, and our missionary, Doctor McDaniel, of the Pittsburgh Synod, were so deeply interested as to come of their own accord.

The Home Mission forces were to work together, hence it was necessary for them first to learn to know each other, and secondly to know what each was to do in order that the work might proceed harmoniously and be achieved successfully. They looked each other over, and they did not find a dangerous man among them. They discussed earnestly and seriously the many questions brought before them, but in the seven sessions, conducted

morning, afternoon and evening, and the one between, there was no unkind word spoken, no feelings hurt. They were there for their Father's business, and they had the spirit of the Son and the Holy Ghost.

The Congress Was Timely

The Main Objects were two: First, for each to understand his rights and obligations. Secondly, the needs of the work and how to meet them. The accent was on the first. They knew the need of men. Yea, only too sadly did they know that! The great harvest of our towns and cities! They saw it in the east and felt it in the west. They knew the need of a larger apportionment, and the pouring of more money into the Home Mission treasury. They knew that it was not hard-heartedness on the part of their brethren or of the Board, that necessitated a rigid and oppressive economy, in order that they might be able to carry on the ministry of love in the face of rising prices, and maintain their self-respect by meeting their bills for food and raiment. They fully understood that "Israel does not know," and hence does not think over the great self-denial of the men on the home field, because these heroic souls bear their hardships without a murmur. Hence they turned their attention to the question as to what we should do to inaugurate an educational campaign? You know it requires more gasoline to run a seven-passenger Pierce-Arrow car (and they are made in Buffalo), than for a Ford runabout. You know it takes more coal to run an ocean liner than a tug-boat. Did you ever think that it requires more money to meet the absolute needs of a big man than of a little fellow? We need big men for our missions. We have big men in our missions, and they do not get big money. If we desire to do a larger business, we must have larger capital. You laymen know this. Now get to work on this Home Mission job, and see to it that it is properly financed. We are going to try to give you a better education, and then we expect you to pay our missionaries, for what they have been and are doing daily for years.

We shall try to show you the fundamental importance of Home Missions. That how and when we fail in the homeland, we fail to the same extent in the foreign. The Lutherans we fail to gather into congregations in America, will not help us here nor to do our work in India or Japan. In our final round-table we set forth the changed conditions under which we labor, and how necessary it is for us not only to reach the individual but the *entire community*, the entire nation, yea the entire world with the Gospel. We must convert the

individual. That is certain. Just as necessary now as in the days of Paul and of Luther. But we must also give necessary attention to the *conditions* under which the people unreached by the Gospel live, and like Wichern demand that all which is contrary to the law of God, in community or State, shall be abolished.

Every Factor is Essential

Chief Attention was given to the functions, the prerogatives and duties of the various factors of our Home Missionary machinery; the Conference Mission Committees, the Synodical Boards, and the General Board. As soon as unification went into effect, all thought that it was *centralization*, and not unification, which they had assisted in adopting. Of course the final decision was shifted from Synodical to the General Board. That, however, did not mean that the Synodical Board, and Conference Mission Committee, had *no voice* in the work. They have a very important part. Even advisory power is a force, especially if the advice be based on facts. It amounts to a final decision. But the Conference Mission Committee and the Synodical Board are more than advisory, they are auxiliary. They are our allies, not adversaries.

The Conference Mission Committee is made responsible for the looking after the home mission interests on its territory. It looks out the fields ripe for the beginning of the work, and does all it can to find out their importance. When in their judgment a new mission should be begun, they lay the facts before the Synodical Board, then that Board before the General Board. If in their judgment the field is promising and the Boards agree, the work is undertaken and pushed. If the General Board should feel otherwise, after it has investigated the field through its field missionary, it is in duty bound to furnish satisfactory reasons to that Conference Committee. No Board is permitted, and no factor in the work, to act in an arbitrary manner. They are given their functions for the doing, not hindering of mission work. Only when it can be clearly shown that there is no field, can the Board be justified in not undertaking the work. Or when the Church, after proper solicitation, refuses to furnish the means.

Besides the Conference Mission Committee can have the assistance of the Field-Missionary in finding out the facts concerning a field. It is to their interest to economize his time as much as possible, in doing what *they* can, so that he can use the time thus saved, for other work on their territory.

They receive the monthly reports of the missionaries of their Conference. They are as

much a part of the General Council home mission forces as is the General Board. They can confer with him. He may have a special need. If they can help him to meet it, it is so much the better for their mission, as well as ours. Brother Fegley assisted some of our missions in making a successful every-member canvass, which enabled two missions to raise sufficient funds for their local expenses as to become self-sustaining, and increased very much the benevolent contributions of the congregation. Brother Bertolet assisted another missionary in canvassing a district in which there were many new houses erected, and found quite a number of people of our faith, and others who were accessible to our appeals. The Conference Mission Committee can encourage one and another of our hard-working missionaries, and help him up over some hills which he could not ascend without their assistance. They can use every agency to circulate missionary knowledge, and see to it that the cause is presented to their congregations, mission societies, Sunday Schools, Luther Leagues, Conference Society and the meetings of the women. But the Board itself is asked to more clearly define the function of the Mission Committees of the Conference and Synodical Boards. It is in position to do so now, and to give these committees a wider scope and a more important function than ever.

Men used to ask: How can a Mission Board, sitting in Philadelphia, do the work of the Church all over the United States and Canada? We always answered that no Board, even though it sat in the pews of the mission, could do the work of that mission. A mission board sitting in Philadelphia, New York or Chicago, cannot do the work of that city. A setting hen may hatch eggs, but not a sitting Board. We depend on the Board to pass wise judgment, and furnish the money, then the missionary, the Field Missionary and the Superintendent are to do the work. But in this the Conference Mission Committees is of great importance.

Glad the Congress was Held

The Result. More than 40 representatives of the Conference Mission Committees, Synodical and General Board were present. There was scarcely a Conference which was not represented. All were agreeably surprised at the number in attendance, at the eagerness and the kind spirit with which all entered upon the discussion. Rev. I. Chantry Hoffman presided with grace and geniality. Rev. Charles K. Fegley proved to be the right man for Secretary, even though he missed, yes *because* he missed, several meals so that he might be able to present his minutes in proper form. Our hosts,

the pastors of the city and their members, were Chesterfieldian in their attentions. One young man who heard the discussions was moved to consecrate himself to the cause of Home Missions. There was a spirit of earnest determination to make all our Home Mission interests the concern of all, and to labor together as brethren so that our Lutheran Church may come into its own in America. At the final supper, which was so splendidly served by good women of our English congregations, and at which the history of the progress of Buffalo Lutheranism was so modestly and vividly portrayed by its bishop, one after another of the representatives arose and told of the great benefits the convention had been to them, and how they would now go home with new zeal and devotion to the cause. They told of the doubts and fears with which they had come, and the faith and courage with which they would go back to their parishes, to do their part to bring the unified work of English Home Missions to greater success. We also felt that the president of the Pittsburgh Synod was wise when he asked that we employ a stenographer to take down all that was said. We never heard so many men express their delight over any convention, from so many different angles, and which together formed such a diversified and harmonious picture of rare beauty. We are glad that a photographer was at hand, that we have the picture of all the participants, several of the Buffalo pastors wives included, and that we can look upon that photograph and say of each of the brethren: "You are as frank and guileless as the great reformer whose name you bear. I love you all the more. We have entered upon a new era in our Home Mission work, and in the spirit of our first Congress let us go forward, frank and guileless, and God will establish the works of our hands."

J. C. KUNZMANN.

Buffalo may not have known such a vast deal about the General Council's Home Mission plans and problems. Certain it is that most of the men of the Home Mission Force knew but little about the magnificent object-lesson, which Buffalo Lutheranism can show. But now, Buffalo is enthusiastic to the core for Home Missions, as she is indeed for every mission responsibility of the Kingdom. And the Home Mission Forces went back home puzzled to know which to tell first: the inspiring story of the Lutheran Church a mighty force for righteousness in a great city; or the thrillingly appealing tale of Home Mission's vastness, of the things that were, that are, and that are to be. And when the long series of strong resolutions of that Conference have been wrought into blessed

deed, in winning America for Christ, the story of the transformation will not be complete without a mention of the part that Buffalo contributed. It was the central position of Buffalo, and the readiness with which meeting place and lodging place were furnished which enabled the idea to become a reality, and the thoughts of many minds to be fused into common purpose and determination.

C. K. FEGLEY.

RESOLUTIONS UNANIMOUSLY ADOPTED

First:—In view of the urgent need of men to offer themselves for the Gospel ministry, this Conference issue a call to the *whole Church* to heed this problem especially; that it press also the urgency for a *united intercession* by the Church unto the Lord of the Harvest that He supply this need according to His promise, and that it emphasize also the necessity for *immediate activity* on the part of our English Home Mission Board toward arousing all portions of the Church upon this vital question.

Another resolution touches this problem by asking that representatives of the Board be sent to all our institutions of learning, to stimulate interest among the students, in missions and in the ministry.

Third:—Whereas, many of our most valuable Home Mission opportunities are found in sections of cities where no halls or other public assemblage rooms are available, for the conduct of public services necessary to the gathering and organizing of a mission congregation; therefore we urge upon the Lutheran Mission and Church Extension Society to so adjust and modify its rules and regulations, as to make it possible for Church Extension funds to be used in securing lots in such communities, even before a congregation has been organized.

Fourth:—We recommend that Summer Schools be established in proper centers, for the practical study of missions, and we request the Board to grant all its missionaries a special week's leave of absence to attend such a school, their expenses being paid by the Board.

Fifth:—We request the Board to publish pamphlets on our Home Mission work in America, to be distributed to the churches of the General Council at the least possible cost. And we ask Dr. J. C. Kunzmann to prepare a book on Home Missions, to be published by the Board as speedily as possible.

Sixth:—We would move that a special committee of five be charged with preparing an outline policy, extending over a period of years, as a means of marking the participation of the Board in the celebration of the Quadri-Centennial of the Reformation.

NATIONAL CONFERENCE ON IMMIGRATION AND AMERICANIZATION

BY DR. A. L. RAMER, A LUTHERAN DELEGATE

If anybody entertained doubts whether American leaders of thought and industry place much stress upon the immigrant question, attendance at the recent National Conference on "Immigration and Americanization," in Philadelphia, would have dispelled all such doubt. I had never before attended a convention where the personnel was so diverse and so conspicuous.

Men of national political prestige, captains of great industries, railroad presidents, experts on economic and sociological problems, heads of leading universities, representatives of various national governmental bureaus, judges of federal courts, managers of eleemosynary and educational institutions, Governors of States, and last but not least the speaker of the closing session, ex-President Theodore Roosevelt. It was certainly a most distinguished gathering of men and women who have the welfare of the immigrant and of America at heart.

The predominating thought, the ringing keynote of the convention, was how can we render the greatest service to make good American citizens out of the hosts of new-comers, and protect them against the countless cruel exploiters that would rob them of their material and spiritual possessions. In Memorial Hall was displayed an art exhibit, all the pictures and sketches being the work of foreign-born artists residing in America.

Mr. and Mrs. E. T. Stotesbury gave a dinner in their palatial home, the chief speaker being Governor Brumbaugh, who sounded the keynote of the necessary educational development in behalf of the immigrant. An entertaining feature of the evening was "The Making of an American," showing the immigrant in moving picture films from the time he lands with his family until he has become a naturalized citizen.

On Thursday the convention was held in the Bellevue-Stratford Hotel. The addresses were short. The speakers were all experts in the practical work of Americanization, dwelling particularly upon the character of the *newer* immigration and the far more serious problems of its assimilation, as compared with the older type. We need closer co-operation between the school system and the special needs of the community. New York City has enrolled 20,000 immigrants in night schools, endeavoring to study the English language.

Public libraries have serious difficulties in finding foreign speaking assistants, competent to aid the many nationalities frequenting the

libraries. It is a most perplexing task to select proper books in the foreign languages for general circulation.

The U. S. Postal Savings Banks use twenty-three languages for its 330,000 foreign patrons. It is a notable fact that 59 per cent. of all depositors are foreigners. The opening of the Postal Savings Bank has driven out of business gigantic swindles in private foreign banks, robbing the earnings of the immigrants.

It was also forcibly pointed out how immigrant laborers are exploited by fake labor agencies, and often goaded on to acts of violence by irresponsible labor agitators. When the State of Massachusetts began to investigate labor troubles, startling revelations were made of the pitiful conditions of the overworked and underpaid immigrant laborers.

Of inestimable value also is the Christian work done by the various immigrant missionaries at the eleven ports of entry. They have devised a system of directing immigrants from European ports until their final destination in

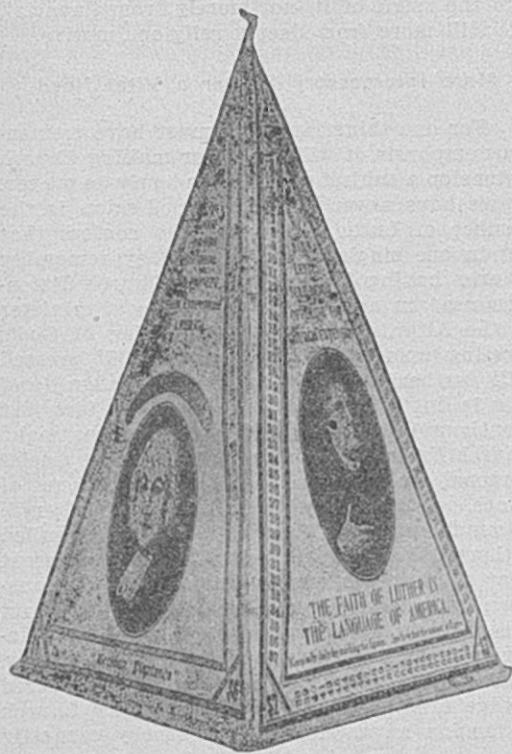
America is reached. These foreigners are bringing many notable qualities that will contribute materially to the enrichment of our national ideals. The crying need of the hour is that the immigrants find more cordial fellowship among the Christian people of America, and be no longer ostracized to the tender mercies of criminal exploiters, who give the immigrant a frightfully false idea of American manhood. The only effective method to teach the immigrants true American ideals and standards of living is to exemplify these virtues in our fellowship with them.

The Church, Protestant and Catholic, has done immeasurably more for the permanent assimilation and uplift of the foreign people in America than all other agencies combined. O how I wish our Lutheran Church, which is responsible for the spiritual welfare of so large a proportion of the immigrants, could be stirred up to an appreciation of its almost limitless usefulness in this sphere!



Church Extension, 1915

DR. CHARLES L. FRY, GENL. SUPT., 846 DREXEL BUILDING, PHILADELPHIA



The Church Extension Society may virtually be credited with a \$5,500 contribution, in the year 1915, to the various Educational Funds of the different Synods. This means that our aggregate loan-fund in the General Council for Church Extension would be increased by that amount, and more, if the Synods had not been obliged to centre the financial pressure, during the past year, upon a more adequate equipment of their educational institutions. We had confident assurances that \$50,000 would be handled in 1915 by our Treasurer, E. Aug. Miller, Esq., and the reason why we have to be satisfied with handling \$44,500 is because of the special activities in the field of Christian education. Though this \$44,500 marks a goodly margin of nearly 25 per cent. advance over the previous year (the total amount handled in 1914 being \$36,000), yet we would have reported \$5,500 more, were it not for this conspicuous handicap.

All the missionary and benevolent causes necessarily felt the effects of focusing the utmost possible stress on this one paramount effort, but the Church Extension work most keenly of all. Because it is the only prominent general object which is allowed no place on the apportionment list, except in the Synod of the North West. There it is put on a par with the other principal causes which appeal to every congregation.

Receipts From the Synods

Even in that Synod, however, the average contribution per member for the Church Extension fund during 1915 was *not* a penny a day for each of the forty days in Lent (counting none of the Sundays), which would have meant an average of 40 cents for the year in each pyramid, taking for granted that everybody had a pyramid of his own. On this basis, the 1915 amount of that Synod's 10,000 "daily self-denial offerings" during Lent, would have been \$4,000. The fact that it was less than one-fifth of this amount, means that the average was **ONE CENT FOR EVERY FIVE DAYS**, in other words, only a fraction over a penny a week!

In the Ministerium of Pennsylvania, where there is no apportionment for Church Extension, its 150,000 communicants gave an average of *three and a half cents a year* for the loan-fund for building churches in a territory covering the United States and Canada. Yet there are congregations in every one of its Conferences which made as honest and earnest an effort to increase this sorely-needed Extension fund, as if it had been listed with the apportionments. If the same conscientious stress had been laid on this cause during the Lenten Season in the multitudes of churches which did nothing at all, either this past year or any other year (some of them even going so far as to write us to mail them pyramids, which we pay for and parcel-post, then use these pyramids for their own local purposes!), the Ministerium's 150,000 communicants, in making returns of 40 cents per pyramid, would have added \$60,000 to the fund in 1915. What they actually gave was less than a tithe of that, not so much as \$5,200 in all, the lowest percentage in the General Council, save one. The total contributions from all the Synods for Church Extension during the past year amounted to not quite \$11,000.

Proposed Offering of One Day's Income

In contrast with this $3\frac{1}{2}$ cents per member from the Pennsylvania Ministerium, the New York and New England Synod's record for 1915 is 12 cents per member; the Pittsburgh Synod, 10 cents; the District Synod of Ohio and the Pacific Synod, 5 cents. Then the Chicago Synod touches bottom with **ONE CENT A YEAR** per member. To strike the general average of all the Synods, which together gave a combined offering of only \$11,000, would therefore be so pitifully small that really nobody has the heart to do it. Our people surely do believe with all their might, to the very last man or woman, that the Church Extension loan-plan is an eminently wise and efficacious method, al-

together unique in its salient features. There is no least lack of confidence in the system, as the best that could possibly be devised. The Synods have all commended it most highly by official action, time and again, and the Women's Missionary organization of the General Council has asked each Conference Society to take a life membership at \$50, and each local society to take an annual membership at \$5 a year. It cannot but be a means of awakening wider *individual* interest, if each man and woman who is a personal friend of Church Extension shall be urged, from our pulpits, to signalize the first day of Lent, 1916, which will be Ash-Wednesday, March 8th, by a self-denial offering of **ONE DAY'S INCOME** for this great cause. A cause which has already aided in building so many churches, in all sections of the country, and will aid in building many more, the loan-fund itself always remaining unimpaired. For thousands and tens of thousands of our Lutheran people to do this simultaneously, on an outstanding Fast-Day of the Christian year, hence a time fraught with sacred resolves, would be a tie that binds them together in a common bond of mutual consecration and specific purpose. A similar movement has proved very fruitful in another of the Protestant communions in this country, and it cannot but do likewise among us, if we will all enter heartily into the spirit of it, not merely from financial, but still more from deeply religious motive.

More Intercessory Prayer a Vital Need

For one thing, and this must have tremendous emphasis, it will mean our making Church Extension a subject of public and private prayer, as we have never done before. Legion is the number of Lutheran people who confess that not in one single instance can they remember of ever having heard the word Church Extension used in any prayer offered by a minister at the Altar, or any public invoking of God's blessing upon the Society's work. If pressed still further they are obliged to confess (and this is but a logical corollary of the fact just mentioned), that they themselves never make Church Extension a subject of their own special personal intercession before the Throne of Grace. So generally, indeed, has such absence of supplication on behalf of this work prevailed hitherto, that at the beginning of the present year a number of men on our Board of Managers, and other persons deeply concerned about the progress of the work, have entered voluntarily into mutual covenant with one another, during 1916, binding themselves by a sacred pledge of **DAILY INTERCESSION** for Church Extension advance. And we hereby earnestly

invite every reader of these lines to unite with us in our unceasing petitions.

Marked Increase of Re-Payments on Loans

It is highly gratifying to report the exceptionally large number of congregations which have made part-payments on their loans during the past year, as follows: \$50 each, Holy Communion of Harrisburg, Holy Trinity of Wildwood, Emmaus of Cleveland; \$73, Emmanuel of Coshocton; \$100 each, St. Paul's of Vancouver, Wash., Resurrection of Philadelphia, and Mt. Vernon, N. Y.; \$150, Apostles' of Philadelphia; \$200 each, Holy Trinity of Elmira, Holy Trinity of La Crosse, Zion, Olney of Philadelphia, Grace of Kenosha, and Conway, Pa.; \$250, Holy Trinity of Minneapolis; \$300 each, Christ, of Detroit, and Transfiguration of Philadelphia; \$400, Grace, of Dunkirk; \$525, Grace, of Perth Amboy; \$700, Bethlehem of Philadelphia; \$800, Zion, of Defiance; \$1,085, St. John's, of Ogontz; \$1,500, Atonement, of Washington, D. C.; \$2,000, St. Barnabas, of Brooklyn; \$6,000, St. John's, of Chicago. Total, over \$16,000, which makes a favorable contrast to the \$6,000 of last year, and which will be far exceeded next year. Because the number of congregations is steadily growing, which are resolved to allow no year to pass without making re-payment on their Church Extension loan as scrupulously as if it had been received from a bank. And to pay the interest due on these loans, from the time when they mature, until the obligation is fully discharged. Two congregations of Philadelphia, viz., Mediator and All Saints', paid \$250 interest last year.

New Loans of the Past Year

The new loans made in 1915 were: \$1,000 to Ocean City, N. J.; \$1,150 to Washington Park, Milwaukee; \$2,000 each, to Resurrection, Milwaukee, St. Barnabas, Brooklyn, and Marquette Manor, Chicago; \$3,000 each to Fremont, Ohio, Faith, St. Paul, and Neenah, Wis.; \$4,000 to St. John's Poughkeepsie; \$5,000 each to Halifax, Nova Scotia, and Weehawken, N. J. The total amount of the treasury's disbursements was \$37,834.92, and the total receipts for the year, \$44,448.70; Balance on hand, January 1, 1916, \$6,613.78. The Society's assets now reach \$286,516, and it holds title to lots in Garden City, Utah, to the Italian Mission premises on South Ninth Street, Philadelphia, also the Slovak Mission premises at Franklin and Green Streets.

Church Extension Annuity Bonds

Miss Massinger invested \$500 in an Annuity Bond, and the Society has issued a popular leaflet, entitled "A Place Safe Enough for Your Money," for free distribution, to increase the

number of these annuity investments. They present very attractive features to such of our devoted Lutheran people who need interest on their money, payable semi-annually, as long as they live. Yet who want the satisfaction at the same time of seeing that money at work in the Kingdom, during the entire remainder of their lifetime. For details of the plan, write the Church Extension office.

Additional Bequests

The number of legacies and bequests also should be multiplied many fold. In 1915 Miss C. Chorley and her sister, of Philadelphia, bequeathed \$950; Mrs. E. A. Peiper, of Lancaster, Pa., \$500; Dr. H. A. Grim, of Allentown, \$2,170, and Mrs. Julia A. Church, of Shiremans town, \$4,000.

Evidences of Progress

The removal of the office of the General Superintendent from No. 805 to No. 844, in the Drexel Building, Philadelphia, is a long step forward. Not only are the new headquarters much more commodious and convenient, but the close and constant contact with the General Council's Home Mission movements, now that we occupy the same apartments, is of exceeding great value. The interests of the two Boards have so much in common that all these interests are better subserved by the more intimate association. Scarcely a day has passed since the change was made, when this advantage was not distinctly felt.

Another valuable new feature is the General Council's recent appointment of a standing committee on Architecture, which is cheerfully willing at all times to consult with congregations contemplating any improvements of their church buildings, exterior or interior. Such expert counsel is especially valuable to new congregations in the erection of their first edifices, and we would particularly stress the value of their communicating with this committee very early in the initial stages of their provisional plans, even before the the blue-prints are made.

NATION-WIDE LAYMEN'S MOVEMENT

In official recognition of the epoch-making campaign now in progress throughout the United States, under the auspices of the Laymen's Missionary Movement, on motion of E. Aug. Miller, Esq., seconded by James H. Wolfe, Esq., a resolution of commendation was adopted by the Church Extension Board at the outstart of this campaign, assuring its executive officers that we will follow the progress of the enterprise with our deepest interest and fervent prayers.

GIVE ONE DAY'S INCOME FOR CHURCH EXTENSION

Our Women and the 1916 Lenten Offering

ADAPTED FROM A TRACT BY MRS. E. D. GAYLORD

Published by the Woman's Board of Missions of the Interior



THE STRENGTHENING ANGEL IN GETHSEMANE
(An impressive new conception painted by the Lutheran artist, August Klagstad of Minneapolis, reproduced by his kind permission, as appropriate to our Lenten issue).

What does it mean to you in this year of grace, that you are an *American*? It means that you are living under the blessings of peace, at a time when other nations are being tortured by war. It means that as a woman you are more honored and better understood than is possible in any other country in the world. It means that as a human being you have larger opportunity for self-realization, and individual development, than is offered anywhere else on earth.

What does it mean to you in this Lenten Season, that you are a *Christian*? It means that being justified by faith in Christ's atoning sacrifice, you have that peace of soul "which passeth all understanding." It means that as a woman you may choose "the better part," which your heart craves, and be an inspiration to all who know you, by the full development of that

spiritual power which Christ so clearly recognized in woman. It means that you are aglow with the triumphant thought that all things are possible to you through Christ, and that you have from God a force which can conquer the world.

What does it mean to you that you are an *American Christian woman*? It means that from a heart overflowing with gratitude for the multitude of blessings which surround you, will come a longing to bring to others some of the joys which are yours. To pour out before God a daily self-denial thank-offering for the extension of His Church. Surely your "cup runneth over," and you will not resist this opportunity for a visible expression of your gratitude, during each of these sacred Forty Days, whilst you are walking lovingly with your Master through the valley of the shadow, which He trod for your sake. His heart was strengthened by the sympathy of the angel, and His heart still is gladdened by every evidence of our own fervent devotion.

A LENTEN DAILY PRAYER IN FURTHER- ANCE OF CHURCH EXTENSION

O Lamb of God, that takest away the sin of the world, have mercy upon us, and grant us Thy peace. In this sacred Lenten Season, which commemorates Thy suffering and death in our stead, draw our souls into very close and intimate fellowship with Thee. May the same mind be in us which animated Thyself, the spirit of complete and absolute consecration to our Heavenly Father's will. Multiply our efforts for Church Extension. God bless our dear America, and make this country a great power for righteousness, which shall be felt throughout all the world in these crucial days. To this end do Thou prosper the work of planting Churches in those centres of influence which are as cities set on a hill. God save the cities of this favored continent from the awful dangers which are threatening to destroy them. By the redeeming, cleansing, sanctifying power of Thy Gospel, do Thou make us a people whose God is the Lord—who reverence Thy holy Name, and hallow Thy holy Day, and love Thy holy Church, and obey Thy holy Word, and cherish Thy holy Sacraments; through Jesus Christ, Thy Son, our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Give One Day's Income for Church Extension

WRITE THE GENERAL SUPERINTENDENT, 846 DREXEL BUILDING, PHILADELPHIA

This is to tell of the most effective method ever found, in the experience of one of the prominent Protestant Communions of the United States, to increase the people's zealous concern for prosecuting with more vigor a special form of Church work in our own America. Over \$400,000 was imperatively needed in the year 1915, and an importunate plea was made to the Denomination as a whole to lay this amount on the Altar for the urgent cause.

To make the plan of raising so large a sum both practical and equitable, every member of every one of its congregations throughout the land was asked to give two things: first, his earnest-hearted intercession before God, and secondly, the offering of ONE DAY'S INCOME. By this plan the gift of each man, woman and child, who responded to the call, was made absolutely alike, however much the gifts might differ in amount. This reasonableness and fairness of the project, as being definite, democratic and proportionate, at once made a favorable impression upon the Church as a whole, and the response was so immediate and entire as to astonish the Board itself.

The preliminary letter to the Clergy set forth the proposition, fully and frankly, and asked them to read to their congregations the formulated public announcement which was enclosed, suggesting that this be done on a sacramental Sunday. They were also petitioned either to send to the Board a list of their parishioners with whom it might communicate directly, or send for literature which they themselves would distribute. In some cases an entire Conference took the matter up for official recommendation, and appointed a specific day when there might be a simultaneous offering of the one day's income, and the effect of this was very advantageous. Among a few persons there was a little nervousness lest their offering might be taken as an indication of their incomes, but that was soon allayed. Some of course gave much more than was asked. Others evidently applied their mathematics with rigorous precision, and gave exactly the one day's wage.

The Board's chief effort was to make the appeal something more than a mere statement from the pulpit, or distribution of leaflets in the pews. In such cases where, for reasons of local emergencies, a Church felt it could not ask anybody to make a contribution at all, the value of the people's *prayers* was urged, and this they surely could give. It turned out to be

essentially a prayerful campaign, and this feature of it proved an inestimable blessing not only to the cause, but to the people themselves.

The result of the movement was \$432,000 as the total sum received for the special object, when \$400,000 was what was asked. And what was equally surprising and gratifying, instead of lessening the amounts paid on the *apportionments* of the year 1915, it actually increased them by \$9,000. Many parishes made up the full amount of their apportionment that year, which had never done so in all their history. Unquestionably this is due to the impetus which the special campaign imparted by its quickening spirit, and by the fact that so many other congregations were showing an interest which spurred each one. The General Director of the movement said to me very confidently, "I am positively certain that if this campaign had not been launched, our record for the apportionment of last year would have been lamentable. We never experienced such enthusiasm as was evoked. I have yet to hear of one single parish that is not thankful for it. Everywhere it has proved of the greatest educational and inspirational value. We plan to keep up this ONE DAY'S INCOME idea, as a permanent feature in our missionary policy. Gifts have already been coming in for this present year's needs voluntarily on that basis."

Now for the Church Extension application, so far as our own work is concerned, with its LOAN system by which every dollar comes back into the treasury, to go out on similar future errands. Suppose that same \$432,000, instead of being required to liquidate a burdensome debt of the past, could not only be projected in its entirety into the future, but could there be made to do double duty, triple, quadruple, etc.? In other words, suppose it were an extension fund, more than adequate to meet the needs of our whole list of waiting applicants in every Synod of the General Council, and the whole round sum would remain intact, as a heritage of the same succor to coming generations?

Therefore at the beginning of the Lenten Season of voluntary self-denial for the sake of our Saviour King, what could be a more appropriate entrance upon these sacred forty days, than just such a free-will offering of ONE DAY'S INCOME for the Extension cause? The loan-fund is pitifully inadequate, and always has been, to answer the pleading entreaties on which the very life of certain Churches depends. For the thousands of readers who will scan

these lines, to resolve to each contribute a day's income for such an object, on an outstanding Fast-Day of the Christian year, hence a time fraught with holy resolves, would be a tie that binds them together in a common

bond of mutual consecration and specific purpose. It goes without saying that the motive of it must be not mainly financial, but above all else, religious.

Lutheran Women and Extension Bequests



A MOTHER AND DAUGHTER WHO EACH LEFT A CHURCH EXTENSION LEGACY
MRS. JOHN CHURCH, AND MRS. ELIZABETH CHURCH KELLER, SHIREMANSTOWN, PA.

HAVE YOU MADE YOUR WILL?

REV. HOWARD W. POPE

If so, you have doubtless made provision for those relatives and friends who have a reasonable claim upon you; but have you remembered your Elder Brother, the Lord Jesus?

He is a relative who has done more for you than any one else. He once "was rich, yet for your sake He became poor, that you, through His poverty, might be rich." He left His heavenly home, and denied Himself even the comfort of an earthly home. And all this was for you. He suffered that you might rejoice. He wore a crown of thorns that you might have a crown of life. He hung on a cross that you might sit on a throne. "Thanks be unto God for His unspeakable gift."

Is it not fitting that he who is made an heir by Christ's will should remember Him in his will? His name really deserves the first place, and that will in which His name is not mentioned at all, shows that one more servant has lived and died, unmindful that he was the Lord's steward.

Our will is the last message that we can give to the world. It will be read after we have entered the presence of Jesus Himself. Think how He will feel as He hears name after name mentioned, but no thought and no mention of His name! Think how *you* will feel, as standing by his side, and realizing (as you could not on earth) the cost of your redemption, and the glory of your inheritance, you hear your last testimony to the world, and in that testimony no mention of that "Name which is above every name." Will you want to look the Master in the face under those conditions? No; you would rather exchange heaven for earth for a single hour, that you might change that will and make it honor Him whose name you bore, and whose glory you now share.

And Jesus needs the money. His cause is suffering for the lack of it. A thousand million souls have not yet heard that Jesus died for them. Perhaps during your life you have felt that all your money was needed in your business; or possibly like many others, you have loved it too well to part with it, and have kept

back the tithes which ought to have gone into the Lord's treasury. If so, now that you must part with it, surely you will try to make good the loss He has sustained.

Remember that your money must go somewhere, and that no one can distribute it so wisely as yourself. It is therefore a solemn responsibility, which you have no right to shirk. If you neglect it your money may go where it is not needed, or where it may do actual harm. Furthermore, whoever converts cash into character by giving it to preach the Gospel, will doubtless draw dividends of joy from it through all eternity. What greater joy could you have in heaven, than to meet from time to time those who arrive from earth with the glad news that it was through your beneficence they had learned to love Christ and long for heaven? Is not this what our Saviour

means when He says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, but lay up for yourselves treasures in heaven?"

And what you do, do quickly, for "the night cometh when no man can work." Many a large legacy has been lost to the Lord by the dangerous habit of delay. Settle the matter this very day, if possible.

There is only one thing better than this, and that is to give the Lord His share while you live. Thus you save all legacy tax, and avoid all possibility of loss. If you need the income of your money, the Church Extension Society will settle an annuity upon you, equal to the interest of the amount given. And pay it to you, in semi-annual instalments, as long as you live.



Woman's Work in the Kingdom



The Y. W. C. A's Three Anniversaries in One

MISS A. ESTELLE PADDOCK

Three anniversaries in one come seldom in the experience of any organization, yet this year marks three noteworthy dates in the history of the Young Women's Christian Association of the U. S. Just fifty years ago, in Boston, the Young Women's Christian Association had its beginning, its exact birthday being March 3rd. Twenty-five years ago this summer, was held the first of the series of Summer Conferences, which have now grown to fifteen, with an annual attendance of over 5,000, and a total attendance for the twenty-five years of 59,000 young women. The strength of the Young Women's Christian Association has come to its highest point during the past ten years. Over three hundred Associations have been organized, and 200,000 have been added to its membership. This growth has been due to the union of the various organizations for young women, that was effected under the leadership of its late president, Miss Grace H. Dodge. It was largely through her gifts, but more largely through her great faith and vision, that Associations of the United States were grouped into "fields," each of the eleven fields comprising several States, associated for the purposes of leadership, and the whole centered in the National offices at 600 Lexington Avenue, New York City.

So it has come to pass that 1916, and especially the month of March, 1916, has been

set apart as a time of thanksgiving, and of prayer for the deepening of the spiritual power of the Association. Through its fifty years of work, it has kept pace with the rapidly evolving life of women. This "downtown arm of the Church," this Inner Mission and Christian social service for women, was as bold in the thought of the women of 1866 as are the more advanced plans of 1916. From religious services and boarding homes for girls, the Young Women's Christian Association has come on, step by step, with the women of industry and education, who are the product of our century's development. Supplementary education in sewing, cooking and domestic arts, business education, gymnasium, swimming pools, systematized Bible and Mission study, and in the time just upon us, Personal Evangelism, mark the Association activities. But this has not been all. Co-ordinate with the work in the cities there developed, independently at first, *Student* Young Women's Christian Associations, now closely affiliated with the whole movement, furnishing many of its leaders, and enlisting 65,000 college and university girls in this worldwide movement.

The past three years have been marked by a momentous movement among girls in industry and business. Federated clubs of industrial girls have begun to think out Christian activi-

ties of their own, and business women have gathered together, from east to west and from north to south, in the United States, to study their problems from a Christian standpoint. Girls in the county communities have been grouped in the County Young Women's Christian Associations, and thus girls in remote sections are feeling the impetus of Christian fellowship. The immigrant girl also is receiving a share of this forward movement. International institutes for girls of our foreign communities bring them into touch with American ideals, and teach them the fellowship that is higher than that of race. Nor is even the Oriental girl in the United States left out of this great sisterhood. Wherever an Oriental student is found, in our American educational institutions, there the Association seeks her, to lend its strength of sisterhood and to relate her to all that is best in American life. It makes possible for her, acquaintance with American home-life during her holidays, and brings her in touch with hundreds of American students during the Summer Conference hours.

But this is not all. The great Orient itself, with its pressing critical call of its new womanhood, has appealed to the Young Women's Christian Association in the United States, and not in vain. Through missionaries in India, in 1891, a call came to the Young Women's Christian Association, to send an American Secretary to that land in which the Young Women's Christian Association had already been started by the British women. Miss Agnes Gale Hill was sent out, as the pioneer. Since that day many other American secretaries have been called to the various great cities of India. The missionaries of Japan, recognizing the need of an inter-denomination agency for young women in Japan, sent an appeal to the United States, seconded later by the Japanese Christians of its foremost cities. An American, Miss Margaret Matthew, is now national secretary, in co-ordination with Miss Michi Kawai, a graduate of Bryn Mawr. Other American secretaries are associated with the work in Tokyo and Yokohama.

The call from China came in 1903, and at present there are fifteen American secretaries, supported by the United States, working in the five great coast centers of that nation. In Turkey one Secretary is now centering her efforts on relief work, while three secretaries labor in Buenos Aires, South America.

The rapid development of the self-propagating movement in the Orient is due to their receptivity to American methods. Educational classes, health talks, physical training, Summer Conferences, and above all Bible classes,

numbering almost as high as Association memberships, are rapidly proving the Association a valuable missionary asset.

As a link between the un-Christianized higher classes of the people, and the Church, it is a recognized power. There are few who join its educational classes who do not become members of its Bible groups. Thus the Mission Church furnishes its leaders, and the Association brings its non-Christian membership, in some instances over fifty per cent. of the whole, into relations with the mission.

The World's Young Women's Christian Association has appointed, to be associated with American secretaries in the far east, young women from Australia, England, Scotland, Denmark, Norway and Sweden. Thus, in the mission, international fellowship transcends that in the home lands. As one of the women prominent in the Jubilee in the United States writes: "I feel as if my work were only beginning." So it seems to the 343,000 members of the 972 Associations in the United States, in this their Golden Jubilee. We are facing a time of world regeneration. The Young Women's Christian Association is girding itself for a spiritual conquest.

[The department of Student Work in our own General Council Society is in charge of Miss Annette Kahler, 998 Main Street, Buffalo. Please send her any items of information, and feel perfectly free to ask any questions. She is thoroughly acquainted with Y. W. C. A. activities.—EDITOR.]

Do You Know Her?

The Lutheran girl, in college or normal school, who might be more closely bound to her Church. Either *she* needs to know that the Church needs her at home, abroad, as teacher, parish visitor, nurse, doctor, friend or leader; else her *Church* needs to know that she is ready and willing to do her share wherever she may be; that she is adequately prepared to meet some of the great opportunities for service offered by our modern Church. If you know her, or half a dozen of her, let us know her, too. Her name and either her home or her school address may be sent to the secretary of student work in the General Council, Miss Annette Kahler, 998 Main Street, Buffalo, N. Y. This contact may be the means of a great blessing to her and to our Church, which has room for every intelligent, up-to-date young woman who has hands and mind and heart to use in the Master's service. Send in her name NOW!

A TRIBUTE TO WOMAN'S WORK

Dr. Theodore E. Schmauk, president of the General Council, was the speaker at the fall meeting of the Father Heyer Missionary Society, which is composed of the students in our Theological Seminary at Mt. Airy. He briefly traced the course of the missionary development of the Lutheran Church in America, stressing the missionary ideals of Muhlenberg, and then gave personal reminiscences of the Father Heyer Society, from its formation over thirty years ago, down to the time of its present vigorous activity.

Since he was addressing students about to enter active pastoral work, he presented as his outstanding idea the fact that whereas congregations of a generation ago were largely unconcerned about the average pastor's dearth of missionary interest. The day has now come when congregations demand that their ministers be equipped in sympathy and information and ardor to lead them in this all-important work, for which the Church itself was instituted. No longer can the successful pastor of an efficient church be indifferent to the rising missionary tide of this generation. Men dare not set themselves against so majestic a current!

It is more than interesting to note that Doctor Schmauk attributed this change of the Church's attitude to missions chiefly to the influence of women's societies. He said it is a perpetual amazement to himself to note the remarkable increase in the number of local societies and mission study classes. He paid the highest tribute to the marked statesmanship of our own women's organization in the General Council, comparing favorably the constructive definiteness wide vision which characterize their resolutions, with those passed by the General Council itself. He made a strong point of the fact that it is this impetus springing from within the congregations themselves, due to the tireless activity of the women, rather than a greater effort on the part of the pastors, which accounts for the gratifying growth of missionary spirit in the General Council.

ANSWERING THE DESCRIPTION TRULY

Announcement of a "rummage sale" was made in a certain church, for the benefit of the Missionary Society. Alas! that such an open and public disgrace to so noble a cause should be possible, in an enlightened age like ours! The notice ran thus: "Any article which is too good to throw away entirely, yet which is hardly worth while to keep, may be brought to the rummage sale." Strangely enough, half the women brought their husbands!

Evidently a good many men have "sittings"

in that church, who do not have much standing! As for example, the one who was asked whether he was well acquainted with another, whose name was mentioned? "Well, I should think so!" he replied. "Why he and I have been sleeping together in the same pew for years!"

What the church needs is energetics, even more than apologetics. Where there is the former there is no need of the latter. Where there isn't the former, how can there be the latter at all?

The reason why many are called "laymen" is because they *lay* the entire work of ingathering upon the pastor. This is peculiarly pertinent to the adult catechetical season during Lent. The question is not simply how to get the gospel INTO many of our people, both men and women, but how to get it OUT?

And as to their general beneficence, in supporting and furthering our Lutheran missionary movements in this and other lands, there is a shorter word than "parsimonious," which conveys the same idea. It is a word we dare not use because there is a *s-t-i-n-g* in it. You know!

OUR CHURCH'S NEED

The Spirit of Intercession

QUOTED FROM "PROBLEMS AND POSSIBILITIES,"

BY DR. G. H. GERBERDING

We Lutherans believe that one of our foremost problems is a right appreciation and use of that glorious doctrine, restored in the Reformation, the universal priesthood of all believers. Surely this means, on the very face of it, that we ought to intercede for one another before God. What a blessed function is this! Would there not be more power in the Church if all of us would exercise it? Has our Church *set before* her laity this high privilege, this sacred duty of intercession? Luther refers to it copiously in all his writings. In his famous treatise in "The Liberty of a Christian Man" he says in our spiritual priesthood we have a dignity far higher than any earthly kingship. Isn't it wonderful that we should be accounted worthy to appear before God, in His own immediate presence, and plead in behalf of others? Isn't it still more wonderful that we should choose to exercise this Divine prerogative so little? Just as we are joint-heirs with our Sovereign Christ, and fellow-kings with Him, so, too, we are fellow-priests with Him, to enter into the very Holy of Holies and to pray for one another. Who can be surprised that this precious re-discovery of the Reformation awakened such a joyous consciousness, and such an energy in the common Christian calling, even of the lowliest



Women's Missionary Prayer League

Believing in the power and goodness of God, in His promises to answer prayer, and desiring to enlist my life where it will do the most good, I desire to be enrolled among those who agree faithfully and regularly to exercise the ministry of intercessory prayer.

Name

Address

Please copy and mail to The Lutheran Mission Worker, 844 Drexel Building, Philadelphia

Whilst we still retain the priesthood of all believers in our books of doctrine, we are sorry to find how small a place it has as a vital force in our Church life as a whole. Among some of the Scandinavians the case is better. Instead of it being an unheard of thing for a layman to ever pray in an assembly of other laymen, it is a very common thing. These same Christian laymen make themselves felt in the civic life of their community, as a power for civic right-

eousness. In their brotherhood they study the moral problems of their own neighborhood. They vote unanimously against the saloon and every form of political rottenness. Corrupt ward-healers do not flourish where these Lutheran Churches are strong. It is no uncommon thing, when a stranger visits them, he is frankly questioned as to his personal relation to Christ. What does the universal priesthood of all believers logically imply, on your part?



The Laymen's Campaign



Verdict of Lutherans Who Have Tested It

A Remarkable Symposium on the Laymen's Missionary Campaign, Which Will Change the Minds of Critics Who Misjudge the Forward Movement, by Having no Personal Contact With It.

COMPILED BY DR. CHARLES L. FRY

In the December issue the early Conventions of the Laymen's Missionary Campaign, now in progress in the United States, were discussed. First Chicago, then Buffalo, Pittsburgh, Philadelphia and Milwaukee. In each of these cities the Lutherans were an important factor, and by their own unanimous testimony, they themselves derived much substantial and permanent good. They believe more than ever in Protestant Federation, in the sphere of Christian missions and Christian education, as the only possible solution of the nation-wide and the world-wide problems, which loom in gigantic proportions before the Church today.

Our own Lutheran Church is having the novel experience of seeing men of her own ranks, like Drs. Kunzmann, Wolf, Ramer, Anda, Fegley and others, going out into the various cities which are our own strategic centres, with their hotel and traveling expenses paid by the treasury of the Laymen's Movement (the aggregate of the expense being a very considerable sum), for the specific purpose of having these Lutheran missionary specialists hold a personal conference with the Lutheran pastors and laymen in each centre, to consider problems distinctively Lutheran, and how to solve them by distinctively Lutheran methods, so that Lutheranism's power in this Nation may be multiplied.

The invitation to men of various branches of our church in any city, to meet together for this specifically Lutheran purpose, of course, is always sent by the Laymen's Movement, which



Courtesy of the "Luther League Review"
 WILLIAM CASPAR STOEVER, ESQ., LITT D., PHILADELPHIA



Courtesy of "Men and Missions"
 MR. S. H. HOLSTAD, MINNEAPOLIS

LUTHERAN CHAIRMEN IN CITIES OF THE EAST AND WEST

Dr. Stoever is a prominent Philadelphia attorney, who ranks high among our Church's laymen. Representatives of all denominations united in electing him to the Chairmanship of the Philadelphia Convention. He is ex-President of the Luther League of America, President of the Lutheran Social Union of Philadelphia, President of the General Synod's Board of Publication, Director of its Laymen's Movement, also of the Pennsylvania Bible Society, and the American Sunday School Union, ex-President of the Philadelphia Y. M. C. A., etc. He is a lineal descendant of the pioneer American Lutheran Missionary, John Caspar Stoever, who came to this country in 1728.

is a federated body. Hence Lutheran men of six or eight different Synodical affiliations are brought into personal touch, who have never before met on the same floor, and could not thus be brought together now, under any other auspices. Had the invitation come from the General Synod, or the United Norwegians, or any of half a dozen other Lutheran sources, it would have been accepted only by members of the Body which issued it. But emanating from a Federated organization, every one of the Lutheran Bodies was represented by men who responded, with the consciousness on the part of every man that his own Body had full and free rights, on a par with every other.

How We Will Get Together

The principle is this: Make all the parts of a church intensely missionary, and they are bound to get together. This is the omnipotent centripetal force which nothing can resist. Nor can any possible substitute force ever be found to accomplish the same end. Thank God, Protestant Christendom has at long last come to see

Mr. Holstad is a native of Norway. He came to the United States in 1880 and settled in Chicago. He was one of the organizers of the Covenant Norwegian Lutheran Church in Chicago, in 1893, the first exclusively English congregation belonging to the United Norwegian Lutheran Church of America. As president of the Synod's Board of Trustees he is interested in its Theological Seminary in St. Paul; St. Olaf's College at Northfield, Minn.; a normal school at Madison, Minn.; the Augsburg Publishing House, Minneapolis; a deaconess home and hospital in Chicago; three orphans' homes, two homes for the aged, a slum in Brooklyn, foreign missions in China, and on the island of Madagascar.

this! Not a solitary one of us, thirty years ago, dared to hope that he would live to see the day when all the denominations would combine their forces for the world-wide work that found expression in the Edinburgh Conference, or for the continent-wide work that is finding expression in the Home Mission campaign now in progress.

Surely we owe much to the spirit of federation which is beginning to permeate the very air we breathe. From it have come the Foreign Mission Federation (to which the General Council's Foreign Mission Board belongs), the Home Mission Federation (to which the General Council's Home Mission Board belongs), the Summer School Movement, the Mission-Study Movement, the Religious Movement in Universities and Colleges, the Student Volunteer Movement, the Y. M. C. A. and Y. W. C. A. Movements, the Women's Missionary Movement, the Young People's and the Junior Movement, now last of all the Men's Forward Movement, so fraught with tremendous possibilities.

Our Lutheran men are gradually coming to

respond most encouragingly. And they are resolutely determined to conserve the results gained by each advance step, holding every inch of new ground attained, as a basis for further progress. In the Twin Cities, Minneapolis and St. Paul, for example, where the campaign began after the intermission of the Christmas Holidays, by unanimous vote of all the denominations, a public-spirited Norwegian Lutheran layman, S. H. Holstad, was elected chairman of the entire movement in Minneapolis. The same mark of confidence and honor which had been bestowed on William C. Stoever, Esq., in Philadelphia. Mr. Holstad is typical of that growing body of stalwart American laymen of Scandinavian descent, who are more and more exerting a recognized civic influence throughout the great Northwest. They gladly lend their aid to every general Christian effort for community betterment, and all educational and missionary enterprises appeal to them mightily.

Dr. Trabert Gives His Evidence

Listen with great respect while the witness-stand is now occupied by Doctor G. H. Trabert, the veteran pioneer of the Synod of the Northwest in the teeming Lutheran State of Minnesota, a man whose proverbial prudence and careful judgment will add immense weight to his testimony in this case. He is the one man who has had the moral courage to put himself on record, over his own signature, in the columns of *The Lutheran*, the article covering half a page, on the tremendous debt which our Church will forever owe to this federated movement, as the means of ushering in a new era of American Lutheranism, which could come in no other way. In a special article written to *THE MISSION WORKER*, he says:

"The convention of laymen, for the purpose of arousing greater interest in the Church with respect to missions, has come and gone. What was done during those four memorable days, from January 21 to 24, is a matter of history, but the impression left on the minds of many will continue for a long time. The follow-up work contemplated, and already set in motion, will prove by results that the convention was not a mere passing wave of enthusiasm.

When the movement first made its appearance six years ago, it left an excellent impression upon those participating in it. But it was then something so new, that comparatively few caught the enthusiasm. Not being thoroughly understood, it received from many congregations just a passing notice, and hence the results were not so apparent. While the Lutherans were represented, it was not on a very large scale. Yet in spite of that, the interest was kept alive for several years, and annual con-

ventions were held in different churches to promote interest in missionary work.

When the present movement was agitated several months ago, the Minneapolis Lutheran pastors had by that time been organized into a Pastoral Association, comprising pastors of every Synod represented in the city except Missouri. This Association heard of the movement with interest, and resolved to do all in its power to have as many laymen as possible enrolled, in order to stir up mission enthusiasm among our people. They went into it with heart and soul, and at once appointed a committee to arrange for active co-operation with the general committee, of which a Lutheran layman was the efficient chairman. On this committee were representatives of the several Synods, with only the one exception. There was a desire to gain all the information possible, and to acquaint the laymen with the great need for action, and their corresponding responsibility before God. It was realized that the time is now at hand for such action, if our Church is not to suffer irreparable loss.

Several weeks before the movement reached Minneapolis, a rally was held in the Bethlehem Norwegian Church, to arouse general interest, but it was not until about a week before the convention opened that the ice seemed really broken, and the right kind of enthusiasm aroused. There were several questions which had to be clearly understood if the Lutherans were to participate, one of which was, that no Unitarian, Universalist, etc., etc., should be among the speakers. We found they never are.

On Sunday afternoon, January 21, the spacious Westminster Presbyterian church was crowded to the doors with a deeply interested audience numbering at least 2500, four-fifths of which were men. Mr. S. H. Holstad, a prominent Lutheran merchant, presided, and one of the speakers, the Rev. Dr. J. N. Kildahl, of the United Norwegian Seminary, gave one of the best addresses of the whole convention, on "The Adequacy of the Gospel to Meet the Need of Men." There were two other Lutheran speakers on the program, the Rev. A. C. Anda, of Chicago, and Professor O. J. Johnson, president of Gustavus Adolphus College, at St. Peter, Minn. The impression made by these men showed that the Lutherans need take no back seat in addressing large audiences and inspiring enthusiasm; and what is more, giving no uncertain sound with respect to God's Word. When Pastor Anda had finished his address, and come down from the platform, a prominent man of another denomination grasped his hand and said, "When you Lutherans speak, we can be sure of hearing the pure Gospel."

The convention in St. Paul was held the same time as in Minneapolis, having the same speakers, hence they had to be traveling back and forth. The interest was kept up with no sign of waning during the four days, the large church being filled every afternoon and evening with men, room being found for the women in the gallery.

At the Lutheran meeting and luncheon, the committee thought they were estimating high when they counted on 150. But they miscalculated, for more than 250 came. It was the most enthusiastic meeting of Lutheran laymen I ever met in the West. No less than seven General Bodies were represented, but all were one, breathing the same spirit. Plans were there formulated to follow up the movement among the Lutherans, so that the benefit may be permanent. Certain resolutions were adopted, and the hope was also expressed that it will result in some such Lutheran Social Union, as they have in Philadelphia, Chicago and other cities. All such movements will help to draw together the several sections of the Church.

The enrollment of delegates showed that the Lutherans led with 421, followed by the Presbyterians with 399, all others falling far below these figures. The whole enrollment was 2100.

Says Mr. N. N. Ronning, editor of the Norwegian young people's paper, "Ungdommens Ven:" The most impressive feature of the whole convention was not on the printed program at all. It happened during the last session. The chairman called for the singing of "From Greenland's Icy Mountains," which was sung fairly well. Then spontaneously from the floor, the venerable Dr. George H. Trabert called for "A Mighty Fortress," and in an instant 2500 men rose to their feet. Both the pianist and chorister were soon put out of commission, and completely drowned, as the great audience swung into thunderous unison. The mighty melody swept through the grand cathedral like a veritable storm. The Minneapolis Journal said that the singing of that majestic battle hymn, led by the Lutherans, was the climax of the convention, and it was."

This same incomparable "Ein' Feste Burg" was sung with the same unction in the St. Paul assemblage, only there it was put at the beginning, instead of the close of the convention. Dr. A. J. D. Haupt says of the complimentary banquet, furnished by some of the business men of St. Paul to over 1400 delegates, "I never saw such a sight or heard more thrilling speeches. It was grand, inspiring, uplifting!"

"What a task it is," he adds, "to compress into the short space of a few lines the deep and

lasting impressions, the world-wide vision, the tremendous impetus, the dynamic force, the spiritual insight, summed up in these four strenuous days!

At the opening meeting in the large St. Paul auditorium, which was packed with people, the prayer was offered by Rev. L. F. Gruber, one of our Lutheran pastors.

"It fell to my lot to prepare the Lutheran statistics. There are 36 congregations, belonging to 11 different Synods, using five languages: English, German, Swedish, Norwegian and Danish. Their 13,443 communicants give an average of \$7.67 to the support of their local work per year, pastor's salary, etc.; \$1.14 per year for home missions, education and other benevolences; and 45 cents per year (less than one cent per week), to help conquer two-thirds of the world for Christ our Master.

PASTOR ANDA'S VERSION

Chicago set the pace, other cities are keeping it up. It was my privilege to attend the conventions in Minneapolis, St. Paul, Fargo and Davenport, and to be one of the speakers at each. It was indeed an inspiring sight to look out upon those 1,400 men at the St. Paul banquet. It made one thank God and take courage to see so many listening with rapt attention to the addresses calling the men of the Church to their God-given mission.

In Minneapolis, the Lutherans of various Synods were well organized and worked together in the spirit of mutual co-operation. Mr. S. H. Holstad filled the high office of chairman of the whole Convention with credit to himself and his Church. After having attended the splendid Lutheran rally, which enrolled over 200 pastors and laymen, I had no difficulty in answering the question, "How did the Lutherans of Minneapolis succeed in enrolling so many men at the convention?" The answer is simple. The pastors did their best to interest one another and the men of their various congregations. If the Lutheran Church in the United States could get together in the same spirit of co-operation which the Lutherans of those seven Synods in Minneapolis manifested at the Laymen's Missionary Convention, there is no telling what could be accomplished *without* organic union. When the question came up for discussion, whether they should send one representative of *each* Synod to the national convention to be held in Washington, D. C., on April 26th-30th, it was unanimously decided to send only one layman as the representative of ALL the Lutherans of Minneapolis, and the man unanimously selected was the chairman, Mr. S. H. Holstad. It was also decided to hold a Lutheran Mass Meeting in Min-

neapolis the latter part of February and a committee was appointed, with power to add a pastor and laymen from any other Lutheran Synod not represented.

The Convention in Fargo, N. D., was also well attended, in spite of the fact that the mercury dropped to twenty-six below zero. Several Lutheran pastors attended as enrolled members, and a Lutheran meeting was held in St. Mark's English Lutheran Church.

As far as Lutherans are concerned, my impression is, that the Minneapolis Convention has aroused more enthusiasm among our people than any inter-denominational event hitherto held in our city. The Lutherans are now planning a careful, conscientious and minute "combing" of the city, to gather up results and crystallize them into good working material in our beloved Zion. I hope the Peroration will be even more enthusing than the Introduction.

A. F. ELMQUIST,

Pres. of Synod of the Northwest.

PORTLAND, OREGON

"Tomorrow the big Oregon Convention opens in Portland, with prospects of more than 2,000 delegates. A body of Lutheran men from three Synods will be in attendance, and more Lutheran men are expected at the Lutheran Rally on Tuesday evening that have ever sat down to dinner together in the Pacific Northwest. The menu of good things is yet in the future, but already there is a feeling of brotherhood and an efficient team work heretofore unknown. The convention will be the biggest thing religiously that ever happened in Portland."

J. A. LEAS.

ROCHESTER, N. Y.

REV. FRANK F. FRY, D.D.

Seventy-seven men of the Reformation congregation registered. All of them caught the inspiration and were of one mind, as to the rich benefits received. At the denominational meeting in Hotel Rochester, Doctor Kunzmann presented the claims of our Church, all the English Lutheran congregations being represented. Unanimous action was taken, endorsing a Men's Missionary Committee in every congregation. It was decided also to send two Lutheran laymen to the national convention at Washington in April. Following up the convention, so as to get the largest measure of practical returns, the Church of the Reformation conducted an Every Member Canvass on February 6th. One hundred and eighteen of the most active business men of the parish enlisted as canvassers. Every detail of the prescribed program was carried out to the letter, including the budget for current expenses and a separate budget for

missions, the sending out of literature, the instruction of the congregation on four successive Sundays and two noteworthy meetings of the canvassers. The result was an increase of 30 per cent. to the revenues for the support of the congregation, and a like increase for the extension of the kingdom at large. From every viewpoint the canvass was eminently worth while. It was a campaign of fellowship, quite as much as of finance. All of the canvassers have volunteered for next year. On February 13th Grace Church conducted a similar canvass with gratifying success.

The Church which puts the most into Laymen's Missionary Conventions gets the most out. Our Lutheran Church was better represented at this convention in Rochester than any former one. The stimulus of the convention has produced a larger attendance of men at the Sunday services, and provided, without begging for them, the necessary men for the Every-Member Canvass, in at least two of our congregations. The more our Lutheran Church enters into hearty co-operation with such Forward Movements, the better for the Kingdom of God.

F. C. MARTIN,

Pres. Western New York Conf.

This is from Mr. John F. Dinkey, treasurer of the Buffalo, Rochester and Pittsburgh Railway: "Put into a single sentence, the permanent benefit which Protestant Christendom will reap from the Laymen's Missionary Movement is this: An increased number of churches inaugurating modern efficiency methods of finance, favorably affecting both local and foreign work, and more laymen awakened to consecrated service in all lines of church activities."

IN THE SOUTH LAND

REV. PROF. ANDREW G. VOIGT, LL.D.

Dean of the United Synod's Theol. Seminary

"Though I am not an enthusiast about anything, least of all about big meetings, yet with my cold, sober, critical nature, I must say, considering the small size of Columbia and South Carolina, the Laymen's Missionary Convention was really remarkable. The outstanding impression upon my mind is not the stressing of the missionary motive and appeal, but the intensification of our personal Christian life as the motive power back of the missionary motive. The direct effect will be felt probably more by the Lutheran ministers who attended than their congregations, although many Lutheran laymen attended. That effect is likely to be a desire to grow into more efficient leadership. The reflex effect upon the congregations will be more and better directed activity.

ANOTHER STRONG ENDORSEMENT

The convention held in our Lutheran publication center was a great success in every way. The attendance doubled expectation. The addresses were earnest and evangelical. Missions has received an impetus in South Carolina, such as has never been given and received in the State before. The effect promises to be lasting.

JOHN W. HORINE,

Editor Lutheran Church Visitor.

ATLANTA FALLS IN LINE HEARTILY

REV. W. C. SCHAEFFER, JR.

For the past three years Atlanta has been so energetically engaged in a thorough-going political and sociological house-cleaning that even the more eminent leaders among its churchmen have been slow to lift their eyes to the wider implications of the gospel in the task of world evangelization. Only reluctant and half-hearted assent was given to hold the convention here, and sluggish preparation was made for it. It really seemed for a while as though the committee persisted in coming to Atlanta, because they were beginning to regard this part of Georgia as being itself one of the ripest fields for missionary impetus.

But with registrations numbering about a thousand, and splendid attendance at all the sessions under the inspiration of thoroughly equipped leaders, the enthusiasm grew and spread, until the whole city and State have responded to the wholesome and far-reaching effects. Denominational conventions are already being eagerly spoken for, and Atlanta bids fair to become a new center of missionary interest and influence.

The Lutheran Church participated heartily in the convention, and in the denominational conference particular pains was taken that the young people should not lose the noblest incentive to a surrendered life, that is found only in the appeal and power of Christ for the world.

THE CONVENTION IN READING

REV. C. K. FEGLEY

One hundred and sixty-nine Lutheran delegates from about twenty-five congregations, all our churches in Reading, except one, took part. Pastor Delbert brought eighteen from his Birdsboro parish. So thrilled and impressed were all our men by the messages that representatives of eighteen congregations attended the Lutheran rally on Friday afternoon. They adopted the strong resolutions herewith printed, and the pastors are determined, too, that they shall accomplish some good. The territory of the convention covered the bounds of the Reading, Allentown and Pottsville Conferences mainly. It happens that in each of these Con-

ferences there is a committee on parish efficiency, to which these resolutions can be referred with confident hopes of their being put into force.

It was a good convention for Lutherans in another way also. The program contained two Lutheran names, and our official representatives suffer nothing by comparison with the rest of the speakers. Doctor Kunzmann's Home Mission message carried the convention by storm, and Doctor Wolf's "Intimate India" captivated every delegate. Then when it came to our Lutheran rally, Doctor Ramer made an immigration speech that had true convention calibre. So much so that his name was sent at once to the Laymen's Campaign headquarters "for future reference." We hope many conventions may hear him.

[They did not wait for future action in the matter, but with characteristic promptness they put him on the staff instantly. With characteristic energy Doctor Ramer jumped right into the harness. Overwhelmed as he is by an enormous task in his own special sphere of Slav organization work, covering divers sections of almost an entire Continent, he was so profoundly convinced of the supreme importance of arousing the Church's laymen, that he is now doing team work at conventions in the Middle West, and with most telling effect. The Federation Board on Americanizing the Immigrants, with headquarters in New York, has also added his name as a member. They will find his practical personal experience invaluable.—EDITOR.]

[Since the convention we were glad to learn that a large body of delegates, belonging to the Reformed Churches of Reading, held a banquet, at which Pastor Melhorn, of "Old Trinity," was the principal speaker. He emphasized what federation of this sort means in the present age.—EDITOR.]

READING LUTHERANS' RESOLUTIONS

GEO. M. JONES, ESQ., CHAIRMAN

With every leading of Divine Providence now pointing to world-leadership for America, in spiritual things, we express our unwavering faith in the world program of Christ and His Church, and our confidence in the adequacy of the Gospel to meet every possible condition.

To insure right attitude, definite action, and proper efficiency, in our human applying of this Divine power, we commend to all our churches the following ideal of a missionary church:

- (1) A missionary pastor, with large vision and growing zeal.
- (2) A Missionary Committee, with a membership representing each of the several

church organizations, whose function shall be, the directing and unifying of all the missionary interests of that church.

(3) A missionary Financial System, including the Every-Member Canvass, with adequate training of the canvassers.

(4) Missionary Education, through Study Classes, Discussion groups, Sunday School instruction, leading to the dedicating of the life to the service of God.

(5) Missionary Intercession, at the family altar, and in the prayer closet.

(6) Missionary Inspiration, through public addresses, conferences, visits of missionaries, Board secretaries, etc.

To this program for our Church, we hereby pledge ourselves, as men of the Church of the conquering Christ. To follow no leader but Him, to trust no arm but His, to count no sacrifice too great for Him.

We urge our brethren everywhere to co-operate with the Laymen's Missionary Movement, to further its progress by registration and attendance at its conventions. We are gratified that officials of our Boards and Institutions are accepting invitations to address its assemblies and conduct its conferences. We ask that the representatives of each Synod participating in this meeting charge a committee with the duty of formulating and carrying out a plan, whereby this information, inspiration, and action may reach every Lutheran congregation on this territory.

HUMAN NATURE RESISTS PROGRESS

REV. M. L. ZWEIFIG

Someone speaks of "the pre-eminently human distrust of anything which widens the horizon, and links men up with the larger world." It is so in political affairs, as when even Daniel Webster warned the country against extending its boundaries beyond the Rocky Mountains. It seems particularly true in religion. Perhaps it explains why the Lutheran Church, numerically among the strongest religious bodies in the country, is so weak a religious force in the life of the nation. We shall never get together, even as Lutherans, so long as our varied prejudices are allowed to fight one another, instead of learning from one another.

The Laymen's Missionary Convention, recently held in Reading, certainly widened the horizon of those whose good fortune it was to attend the sessions. The inspiring messages brought by men whose hearts were fired by consecrated zeal, seemed to link every delegate up with the larger world. The result will tell in all our churches to the extent in which its men were enrolled as delegates.

These Conventions have been a help whenever and wherever held. No pastor can afford to overlook the opportunity of having his men share in the good things which they so universally bring. To this end everyone should enthusiastically co-operate with the great leaders who are engaged in this nation-wide movement, lest it be said of us, as it was of old, "Ye discern the signs of the weather, but ye cannot discern the times in which ye live."

NEWARK, NEW JERSEY

REV. GEORGE C. LOOS, EAST ORANGE

Did you ever year 2,400 men sing? The majestic volume reminds you of that Scripture simile, "Like the sound of many waters, like the sound of mighty thunder."

It was not at a political convention, though it would not be difficult to gather that number of patriotic office-holders and office-seekers, this year of party conventions. Neither was it at a business men's gathering, nor at a pleasure seeking concourse, nor at a military mobilization. It was at an assemblage lasting more than half a week, under almost prohibitive weather conditions, when 2,400 North Jersey men forsook their pressing personal business, in and about the city of Newark, to discuss the great King's business. The speakers represented the wisest heads and the youngest hearts that the Protestant Church can produce. If the other seventy-four conventions do as much for their participants as the Newark assembly, the words of Secretary Dickson are likely to be true. He said: "This is going to be the biggest thing in a generation, for the men of the Church!"

The essential purpose is, to relate the local Church,—"link up," they called it in their scientific terminology,—to the widely extended Kingdom of God. And to enable Churches to determine how they can best actualize their potential strength as *denominational* factors (mark that!) as well as to make progress in Christian federation along missionary lines. A flood of light was shed, by facts and figures, on subjects with which men have been supposedly familiar from their childhood. The gnawing menace of Mohammedanism, the crumbling of age-old Chinese antagonism to Christianity, the romance and difficulty in India and Africa, the mission aspects of the Panama Canal, irrigation as a mission factor,—all were given by workers fresh from the respective fields. These tremendous world-facts were set forth side by side with such homely verities as the relationship of heart and purse, common sense and uncommon dollars, million dollar gifts and penny contributions, checks by which Church work is advanced and checks by which

it is retarded, the duplex envelope, the Every-member Canvass, which netted to the Presbyterian Church an increase of \$679,904 over normal expectations, and to the Methodist Episcopal, \$2,812,705, in three years.

Another impressive thing about the convention was its thoroughly evangelical spirit. There was no hysterical religionism, no unsubstantial froth. Judgment and will were appealed to even more than the feelings. The meetings were conducted along lines acceptable to any Lutheran. From "A Mighty Fortress," at the opening session, clear through to the united Lutheran report at the last, sound evangelical notes were struck. Not a word was said throughout which could have rasped the sensibilities of the most susceptible Lutheran consciousness. So far as that went, the whole Congress might have been a Lutheran gathering.

A third outstanding fact was the conservative progressiveness, or the progressive conservatism. For the convention aimed to conserve everything Biblically good, while at the same time developing to 100 per cent. efficiency all the latent forces possessed by each congregation and individual.

Here, for instance, is conservatism. How shall we preserve our downtown Church? Or keep the Bible from becoming a dead letter in the family? Or prayer from degenerating into dead formalism? How shall we take care of the boys? Or build up our Church attendance beyond 40 or 50 per cent. of our membership? Or make more than 50 per cent. of our members do nearly 100 per cent. of our financing? Or inspire the average family to give as much to the Kingdom as they pay for butter? Or make the Church membership do more than keep pace with the growth in population? Or preserve the Church from the crushing pressure of the ring of vice, which our members have to pierce, every time they go to Church?

And here is progressiveness. If awakening China is really going to change the map of the world, and if China sincerely admires the United States, what about it? If India is ripe for Christianity as never before, what about it? If Mohammedanism has never suffered a defeat in the 1,300 years of its existence, and is steadily advancing, what about it? If the Panama Canal is to change the destinies of nations, what about it? If vice and crime are increasing proportionately faster than the population, and Church membership is NOT, what about it? If more mission funds have flowed in during the last ten years than in the preceding ninety years, if they have doubled within the last few years, and yet we are even now giving only a very small fraction of a dollar apiece, each

year, what about that?

Any set of men who can give even partial answers to such conservatively progressive questions, deserve a hearing from every man in every Church.

There were other impressive features, for instance, the earnestness with which men took hold of the ideas advanced, the hungriness with which they asked questions, the eagerness with which they purchased the fine books referred to by the leaders, the devoutly religious atmosphere, the happy optimism of the most searching and analytical addresses, the businesslike promptness with which meetings were opened and closed, the noticeably growing devotion to the greatest cause in the world, the presence of men of all walks, lawyers, bankers, medical specialists, business men, laborers, growing boys, strong young men, white-haired grandfathers—these; and other things showed themselves, which can better be checked up at a later day.

The best outcome must necessarily be the more remote results, which will show themselves in tangible form as months and years go by, such as more systematic and Biblical forms of giving, much more devout Bible study, more intense mission interest, a deeper spirit of prayer, greater communal activity, higher personal and congregational efficiency, more men in the Church, more glory to God.

But there are some immediate results which manifest themselves already, as shown by the denominational reports rendered at the last session. Every denomination and church has seen itself in the mirror held up by the speakers, who delivered themselves as men who are afraid of nothing in the world but God's displeasure.

One church registered 180 men, others 150, 130, and so on down, as delegates to the convention. What those men, having seen the Lord on the Mount of Transfiguration, will carry back to their congregations is, of course, conjectural. But it will be worth all the sacrifice it cost. That quickening impulse must be felt to some degree in every congregation represented. Plans have been laid among the Lutheran churches of North Jersey, and to some extent already gotten under way, for attempting to realize their manifest destiny or their inevitable fate.

The women in their religious zeal have had a fifty-year start of the men. The laggards may never catch up. If they do, and can walk side by side with those who have hitherto led the procession of Christian students and workers, it will be a sight vastly more edifying than an army with banners. If the "Bride of

Christ," with her right arm hitherto atrophied, can once again have the use of both, what open-handed gifts can she not bestow upon a sadly needy world!

A PASTOR'S FRANK CONFESSION

Since it has hitherto been customary among our German pastors of the New York Ministerium to view the advent of a Laymen's Movement with hesitancy, not to say with suspicion, I confess I watched the progress of this campaign as it moved eastward toward Newark, with some misgivings. But gradually this feeling changed to expectancy, and though we do not belong to Missouri we yet were "willing to be shown" this great thing!

And great it was indeed! It came. We saw. Were conquered. At the very first session the word missionary took on an altogether new meaning, different from anything we had ever known. Though it brought every man face to face with his own personal responsibility, yet strange to say, for this very reason of its outspoken frankness, it gripped men!

Take a concrete instance. In subsequently appealing to my own people to liquidate our church debt, which eats up \$500 in interest every year, one of the men enrolled in the convention responded thus: (how different from what he would have said two weeks ago!) "Our saving that \$500 a year will enlarge by so much the SERVICE which the congregation can thus render, not only to the community and to the nation, but to the world at large."

That speaks volumes! And one other great feature: The convention had a wonderful influence on the growing boys. They attended every session, and they have been so impressed that they are continually coming to ask of me what is needful to become a missionary?

Yes, this is getting a good deal more than we had ever bargained for.

O. E. BRAUNE,

German Luth. Church, Newark, N. J.

DR. RAMER GOES ON RECORD

I feel constrained to say, without the least hesitancy, in this public way, that beyond any shadow of doubt, it is of the highest importance and advantage for Christian laymen to assemble in such conventions.

The Laymen's Missionary Movement is a sort of power-house, and a progress-magazine. It fills in a three-fold manner, an important sphere in modern Christendom. In the first place it deals with a subject that is of such magnitude as to command the interest and claim the attention of the biggest

and busiest laymen. This bespeaks subsequent support in the mission enterprises of the Church. In the second place, it presents comprehensively a vast array of missionary facts. "And facts are the fuel by which missionary fervor is fired and fed." In the third place this movement arouses masculine enthusiasm for service. It is not sensational, but inspirational. It deals with the supreme problem of extending the Kingdom of God to all mankind.

A. L. RAMER.

HARRISBURG

Says the President of the Lancaster Conference: "My impression of the Laymen's Missionary Movement is, that it is one of the most important factors in religious history. Its benefits will be everywhere felt in our Lutheran Zion.

"As a result of this movement, a superintendent of one of our Lutheran Bible Schools is responsible for five young men entering the Lutheran ministry.

"There is every prospect that the coming convention at Harrisburg will be a success in every way."

H. K. LANTZ.

"Harrisburg may well count itself happy indeed to be one of the favored seventy-five cities in the Union. Judging by the anticipative zeal and zest awakened in many Lutheran congregations of our own city and district, this convention promises to bring a fresh message from the Throne.

"Lutheran Harrisburg is praying earnestly that it may."

JOHN HENRY MILLER.

THE CLIMAX

The Laymen's Missionary Convention is moving on New York and Brooklyn. It should have the prayers and active interest of all Lutherans in Greater New York. There are tremendous latent forces in our churches which will become active only when they are properly co-ordinated. Single-handed pastoral labor needs to be reinforced by co-operative lay service. Effective service is based fundamentally upon the energizing inspiration of a great vision. I know of no other means for creating that ecumenical spirit of service than the dynamic of our missionary opportunity and program. The coming convention should go far to supply the impulse for which we pray. It is my personal hope that our Lutheran laymen will not neglect this privilege which comes to them now and may not come soon again.

CHAS. J. SMITH,

Church of the Holy Trinity.



Our Foreign Field



DOCTOR BAKSH, A NATIVE OF INDIA
Soon to Return as a Medical Missionary

MRS. JOSEPHINE SIBOLE, BUFFALO, N. Y.

The foreign mission work of the General Council will have a unique and valuable addition in the person of Dr. Grace R. N. Ilahi-Baksh, who will soon be sailing to take her place as assistant to Dr. Betty Nilsson in the hospital at Rajahmundry. Dr. Baksh is a member of our Church of the Redeemer, Buffalo, N. Y., Rev. S. G. Trexler, pastor, and will be supported by the congregation. Her antecedents are most interesting. Her family, whose name was Ben-Israel, was one of a number who migrated from Palastine about the second century. The vessel on which they sailed was shipwrecked, and all but fourteen of the passengers perished. The rescued settled in Bombay, India, where they have lived ever since. Dr. Baksh's grandparents were converted to Christianity, and both her parents were missionaries. As a child she came to this country to prepare herself for her life-work, and during all this time she has earned her own support. She is a graduate of Syracuse University, and of the Medical School of Buffalo University. Beside this she has taken courses at the Post-Graduate Medical School in New York City, in obstetrics, gynecology and tropical medicine. She has had practical experience as interne in various hospitals. Her medical preparation has thus been made as thorough as the schools of

this country have allowed. Dr. Baksh is devoutly Christian, and is possessed of a burning passion for the souls of her people in India. From this combination of culture and consecration we have reason to feel assured that many souls in that benighted land shall be turned to Christ.

All our Societies in the General Council, whether English or Swedish, which have had the joy of meeting and hearing Dr. Baksh personally, are most enthusiastic about her acceptance of the Board's call. To know her, even if only casually, is to love her. Her very look tells she is cast in a heroic mold. Both intellectually and spiritually she is a high type of missionary, and her influence will be felt in every department of the work at Rajahmundry.

FEELING AT HOME IN INDIA

DEAR MISSION WORKER:

Sunday morning, November 21st, found the party of young women, to whom you gave such a cheering send-off at Rock Island, safely landed in Rajahmundry, and welcomed with a correspondingly cheering ovation. The three of us, who are teachers, were taken by Miss Monroe to live with her in the pleasant Riverdale bungalow, and the three nurses are at home in the Medical Building near the hospital. Once a week each nurse assists Doctor Nilsson in the dispensary.

We have all been busy with the study of Telugu since Thanksgiving Day. Each of us has her own tutor ("munshi") come to her home every day except Sunday. Three times a week we all meet at "Riverdale" to have a class in conversation, conducted by a Brahmin. Monthly examinations are generously thrown in as "extras," just to lend variety.

Our first Christmas in India was more pleasant than we had ever anticipated. Of course we missed the snow and ice, at home, but we felt that India's weather was more like that of Bethlehem of old, and the shepherds watching their flocks by night. Previous to Christmas Day programs were given by children of our Sunday and elementary schools. It was interesting to watch the hundreds of bare-footed children seated on the floor of St. Paul's Church in Rajahmundry. They were dressed in various ways, with jewelry in their noses and ears, also on their wrists and ankles. Some were clean, others dirty. But you ought to have heard their singing!

At 6.30 Christmas morning we missionaries attended English services at church. A Christmas tree was beautifully decorated. We listened to a sermon by Pastor Coleman, and sang our dear old Christmas hymns. The weather was chilly enough for us to wear coats. Late Christmas Eve, when we returned from the home of the Larson family at Dowlalsh-waram, where we had spent the evening around their Christmas tree, the teachers and students of the different schools serenaded us. These went from house to house singing Christmas carols, both in English and Telugu. The next morning we were awakened at 4.30 o'clock by the singing of our Bible women and their helpers with the orphan children of the hospital on our veranda. In the evening a final Christmas tree program was given in the maternity Ward of the hospital. Afterwards we partook in a meal of rice and curry with about eighty natives. We sat on the ground and ate with our fingers like they did. It made us think of "Christ feeding the five thousand."

Accept our sincere thanks for all the kindnesses shown us before we left our home land. Continue to pray for us.

CHRISTINA ERIKSSON.



MISS AGATHA TATGE
WHO RETURNED TO INDIA ON FEBRUARY 19TH, SAILING
FROM SAN FRANCISCO

Pedappur High School Christian Boys

BY MRS. ELSIE A. SIPES

A month had passed since school had opened its new term, and every one had settled down to hard work. When we call the roll of Christian boys this year there are 51. More than have ever before registered at one time in the Peddapur High School. As we only have three houses for the Christian boys, we had to open the Chapel for their use. This was a great disappointment to us, for the Chapel had just been repaired, and we expected to be able to hold services in it. However, the edge of the disappointment was taken away by the fact that so many of our Christian boys are having the opportunity to study here.

The houses which the boys live in are made of mud walls, white-washed both inside and outside, and a roof of palm leaves supported by bamboo poles. The furniture consists of a mat and a box for each boy. In the day time the mat is rolled up and put in a corner of the room, and at night it is spread on the floor to serve as a bed. Each boy owns a box, in which he keeps his clothes, books, etc. There are a few of the boys who are "rich" enough to afford two boxes, and a few can even afford to rent a cot to sleep on instead of the mat.

A room in one of the houses is used as

a dining hall. Here three meals a day are served, each one consisting of curry and rice. The boys do not sit on chairs at a table as we do, but they sit cross-legged on the floor, with a large leaf in front of them for a plate. The first meal is served at about 7 o'clock in the morning. After the boys have all collected in the dining hall, grace is said and then the rice is passed. If you were here and should see the quantity of rice that is prepared for them you would think that it would kill them to eat half of it. However, when you consider that rice is their chief article of food and that these boys are just at the age when, no matter how much they eat there is always room for more, the amount does not seem so enormous after all. The rice is brought to the dining hall in large earthen pots, and each boy has his plate filled from these. Yes, filled, heaped up and running over. As soon as a boy gets his plate filled he proceeds to dig a hole in the middle of the heap of rice. After he has made a hole as large as he can, without spilling any of the rice over the edge of the plate, he slings his arm over his knee and gossips with his neighbor until the curry is passed around. This, too, is served from a



A COSY GROUP ON A VERANDAH

Standing (left to right) Mrs. Coleman, Pastors Olson, Wolters and Holmer. (Seated) Mrs. Sipes with baby Mary, and Mrs. Holmer with Eric and baby Edwin.

These two interesting pictures are loaned by the kind courtesy of Miss Coleman, Lebanon, Pa., from whom we hope to get others, from time to time.

black pot. Each boy fills the hole which he has made in his pile of rice with curry, and then proceeds to mix the curry and rice, and form it into little balls which he very skilfully throws into his mouth. I say skilfully because it is really an art to be able to do it as they do. It looks as if it would be the easiest thing imaginable, but I shall never forget the first time I tried it. I got it all right, but not into my mouth! Most of it eventually landed in my lap.

There is a fine well in the compound, and the boys are divided into squads to carry all the water that is needed for cooking, etc. The well is very deep, so that it is quite a task to draw the water, but it gives the boys some much-needed exercise, and it also teaches them to help themselves, which the boys of this country are not especially eager to do. The water is drawn in a pail by means of a pulley, carried to the kitchen by a kavertie, or bamboo pole about 3 or 4 feet long, with a sort of basket affair made of rope suspended from each end of it. A kerosene tin is put into each one of these baskets, the pole is thrown over the shoulder of the bearer and he starts off on a dog trot to carry it to its destination. If a kavertie is not available they always manage to carry it on their head. These are the two favorite ways of carrying loads in India. It is sometimes very amusing to see the things that they carry in this way. Imagine how it would look to see a man or woman going down the main street of your town balancing an um-



MISSIONARIES COLEMAN AND OLSON IN A STRIKING ATTITUDE!

After you have been properly impressed with their daring to ascend so precipitous a cliff, turn the picture side-wise. What about their high feat now? It turns out to be a case of feet high! Who says missionaries cannot be facetious?

brella or a bamboo pole on his head! Or imagine a man going along the street with a kavertie over his shoulder, a baby on one end of it and a stone on the other to balance it!

The boys here range in age from 14 to about 25 years of age. All of them speak English quite fluently. Of course they are very proud of being able to speak English, and it is quite amusing to hear them using it among themselves, especially when they are playing a certain game which they enjoy. They make some excruciating mistakes. We would consider their language absurdly classical for a tennis court, but it does not seem to spoil their game, and it does afford us much amusement. There are many more things I might tell you but they will keep for another letter.



THESE NINETEEN HINDU GIRLS OF RAJAHMUNDY COMPRISE THE SENIOR AND JUNIOR DEPARTMENTS OF MISS SCHADE'S TEACHER TRAINING CLASS. SHE IS VERY PROUD OF THEM ALL, AND SO ARE WE.

The Quarto-Centennial Celebration in India

MISS SCHADE'S SILVER ANNIVERSARY

BY VIRGINIA M. BOYER, RAJAHMUNDY, INDIA

Early in the morning the boarding school girls were busy and excited. Their eyes sparkled and they could hardly hold the secret which for weeks they had been so happy in keeping. At 8 o'clock Miss Schade gathered the girls in the prayer hall, and after the short morning devotional service she told them of the day twenty-five years before, when she first saw India, then she gave to each teacher and pupil a souvenir gift. Thus her way of celebrating was by giving to others.

When the girls went merrily away the teachers got busy with decorating and arranging a place for seating the expected visitors, for a surprise program had been planned for 9 o'clock. The people came, former school girls, and Christians and Hindus. The girls formed a line, with Miss Schade and Mr. Devadas at the head, marched again to the prayer hall, singing a translated hymn. A pretty little girl came forward and placed a garland of camphor balls and red yarn (very pretty indeed) about Miss Schade's neck, and Mr. Devadas, being chairman, was honored with one, too. Congratulatory addresses were made by Pastors Kuder and Paradesi, also several Hindu masters, by Miss David and some Bible women. The response by Miss Schade herself was full

of deep emotion. The program was printed in silver type, and one of the smallest maidens presented the gift from the girls to their beloved teacher.

It being impossible for all the district missionaries to be present at this time, they decided to postpone that portion of the celebration until the Rajahmundry Council meeting. The regular afternoon business was dispensed with, and a program rendered instead. Pastor Wolters made the presentation speech on behalf of the missionary body.

Dear friends in the home land, are you praying earnestly every day, not only for this devoted worker, but for us all, that many may be spared for long service and keep on adding year upon year after their twenty-fifth anniversaries?

* * * * *

Here is a copy of Miss Schade's letter of thanks to the chairman of the Medical Department:

OH MISS MILLER!

What a complete surprise was that precious parcel you sent me! I was quite overcome, and I lived in America again for days among my friends and well-wishers. I know that I am not worthy of all the affection and kindness



THESE LITTLE MAIDENS ARE CHILDREN OF MISS SCHADE'S FORMER CHRISTIAN PUPILS. HENCE SHE IS FOND OF SPEAKING OF THEM AS HER GRAND-DAUGHTERS

shown me, but I accept the lovely messages most gratefully. I could not have appreciated anything more than just such a token that you still remember me and regard highly that which under God I have been enabled to do in this part of His Vineyard.

Twenty-five years! Yes, it seems like a long time. Did I ever regret having come? Never. Would I be willing to stay another twenty-five years? If I were given the strength to *work* another twenty-five years, then most emphatically yes. But otherwise, no. This is a field for work—a work which will not be accomplished in several *times* twenty-five years, unless the Lord sends a greater awakening to His people.

We here remembered and prayed for the Women's Convention in Rock Island, but little did I dream of how much was there said of my own term of service. Let us make this anniversary the occasion of a mutual covenant to pray oftener for each other.

Yours in strong missionary bonds,

AGNES I. SCHADE.

If the quarto-centennial event makes it permissible for me to add a word of pleading appeal, to which the Church will give heed at this particular time on behalf of the Christian womanhood of India's future, it is a plea for women missionaries of high qualification.

Times are changing, and even in this land the people are coming to lay more and more stress on college degrees for missionary teachers. Especially is this reasonable now that we are planning higher education for our girls here, as we absolutely must. Think of the number of college-bred women in the Guntur mission! What an added facility such a thorough education gives a woman in acquiring the Telugu language! In my own earlier day a Normal School diploma was the limit of what I could aspire to, but the world has been taking some mighty educational strides in the past twenty-five years. And this is but a *prophecy* of the next twenty-five. Will not some of our educated Lutheran women of America help us keep pace with the procession?

[The surprise souvenir of the 25th Anniversary, to which Miss Schade so exultantly refers as "that precious parcel," was an album of autograph salutations and appreciative sentiments, from various men and women holding official positions in the General Council and in its Missionary Society. The album was prepared at Rock Island, during the combined conventions last September, and forwarded to her from that city. She prizes it among the chief treasures to be specially bequeathed in her will.—EDITOR.]

NOTE HOW EAGERLY MISS SCHADE TAKES THIS OCCASION TO SEND OUT ANOTHER PLEADING CALL FOR A HELPER AND SUCCESSOR FROM AMONG THE NUMBER OF OUR YOUNG WOMEN WHO ARE COLLEGE GRADUATES

The Children's Nurse in India

MRS. T. W. KRETSCHMANN, PHILADELPHIA

"The healing of the Seamless Dress

Is by our beds of pain;

We touch Him in life's throng and press,
And we are whole again."

In human hearts, all over this wide world, there is this longing for compassion and the desire for healing and succor. How shall we meet the need and follow our Master in His example of mercy and love?

The story is told of a little boy of the slums, the child of a drunken father and mother, whose only passion was the love of a sickly baby, so weak that everyone said it must die. But the brother refused to believe it. He remembered the words of an open-air preacher, as he had told of a Saviour who pitied little children and cured their diseases. Picking up the baby, the boy made his way through the crowded streets of the city until he came to a Picture Gallery and found that which he sought, a wonderful painting of Christ healing the sick. In childish faith he holds up the poor little baby, and implores for mercy. In bitter disappointment he thinks his efforts have been in vain, when he hears a voice speaking to him. It is a doctor who has witnessed the incident, and who says his Saviour has sent him, and that he will place the baby in a home where it will be cared for, and every effort made for its cure.

Can you doubt that the many cures made possible, in the work of doctors and nurses, are the Saviour's answer to the prayers of His believing children? Is there any sphere, outside of the Gospel ministry, where a greater influence for good may be wielded than that of the Christian doctor and nurse? Recall the days when you turned for help to these good angels, in times of sickness and distress in your homes, and remember the joy with which you welcome their competent care. The believing child of God accepts these kind offices as the merciful provision of a loving and gracious Father. How incalculable are the opportunities of a Christian doctor or nurse, for a quiet word of trust in a loving Saviour who can cure soul as well as body. Even in our own land, sickness may be a time when friends may not be near us, and in our isolation the only help in the world is the brave nurse who comes to our relief. No wonder our hearts turn to her, ever after, in grateful recognition of services which can never be recompensed.

In contrast with the comparative comfort of sickness in Christian lands, the awful sufferings in heathen countries beggar description.

Can you however, picture the attitude of the people when a wonderful cure has been effected? The results accomplished by our doctors are regarded as miraculous, because of the neglect and ignorance, which is so appalling.

A man falls from a tree and breaks one of his limbs. There is no ambulance ready to come at the call of his friends. He is allowed to lie in suffering. Very little is done for him, and he may become a helpless cripple for life. The influence of Christianity is responsible for all our hospitals and homes of mercy, and the Christian whose conscience is most highly sensitive will not rest satisfied until the sick and poor of all the world may share in these beneficent fruits of faith in Jesus. If our religion means anything to us, it must show itself in Christian service.

The training for this service must begin in early life. So the children of the General Council are being started in the work, by their new project of the Children's Nurse, and they are entering upon her support with enthusiasm. Several Conferences are guaranteeing a certain sum each year. The Christian nurses in our Hospital have almost infinite possibilities for bringing the Gospel story to the patients under their care. For never are ears more ready to hear than during the time of bodily weakness, and dependence on this same nurse who is a living example of the love of the Saviour. Then in our India Hospital, convalescents and friends of the patients are gathered daily for Divine service, while native Bible women spend all their time among the dispensary patients. Some seed sown must surely spring up in some hearts and bear much fruit.

Three Christian nurses are to be in the Hospital. Miss Tatge is returning to India, supported by the Church of the Advent, New York City, Miss Hilma Levine and Miss Anna Rohrer, commissioned at Rock Island last September, have just arrived in India. May all our doctors and nurses be upheld by the prayers of their supporters.

The children are asked to use a special prayer, at each meeting, for their nurse, Miss Rohrer. Her name will soon become familiar to their ears, so they will unconsciously learn that she is their representative, and the work is really theirs. The special work of Miss Rohrer will be the training of native nurses, for which she is splendidly equipped. Will you not interest the children of your Church in this concrete form of Christian service, in which they may have a happy share? Their fancy will

be caught by this method, and they will grow to know and love the nurse whose picture hangs in their meeting-room. Missions will mean to them the care of their nurse, and will prepare the way for wider interests in later years. Ah! that is what we need in the work, the personal touch. That is what counts in every instance.

THE CASE IS MADE VIVIDLY REAL

REV. C. ARMAND MILLER, D.D.

Vice-Pres., Gen'l Council's For. Mission Board

[A Missionary dramatic, entitled "Verdict by the Ladies of the Jury," has been put into such form as can be publicly presented, on a mid-week occasion, with exceptional interest and profit to both the participants and the audience. Write for particulars to our Literature Headquarters.]

A deep impression was made on the large congregation gathered at the recent District Luther League at Lansdale, when the same "Trial Scene" of the women of the General Council was given as first presented at Rock

Island, and since repeated in different Synods. A peculiar directness of the application, of startling and distressing facts connected with our various mission fields, and presented as by one of the women of each field, was manifest in the method. It required very little imagination to give reality to the conception of the Hindu woman pleading for her sisters, and charging us with indifference to human and Christian obligations. The human appeal was keenly felt, while back of it all was the Divine obligation. The "defense" was a plea for mercy, as it was impossible, in view of the evidence, to bring in any other verdict than "guilty."

One criticism offered was that the indictment was too narrow. What about the men of the General Council? When shall *they* be brought before the court?

It would be well, indeed, if all our people could be led to feel the thrill of the *real* trial that we must some day undergo, when those from the East and West shall rise up against this generation and shall condemn it. (Luke xi:31-32.)



The Sunday School



15 Minute Monthly Programs

MRS. T. W. KRETSCHMANN, PHILADELPHIA

April

Topic—*India Calls to Us*. Over the platform hang a map of the world, large enough for all the School to see. This may be drawn on muslin with India ink, making the outline one-fourth of an inch in width. A map may be easily enlarged by dividing the copy in squares and the muslin in corresponding larger squares. With a narrow red ribbon mark a route to India.

Scripture—A VOICE FROM THE FOREIGN FIELD, in the time of St. Paul. Acts 16: 9-15, read in concert by School.

Hymn 189—"From India's Coral Strand."

I. MAP DRILL ON THE COUNTRIES NEEDING THE GOSPEL. A boy pins red ribbon over the route taken, starting at New York and landing at Cairo, then passing on to India. Selected scholars come to the platform bearing the flag of each country to which missionaries are sent, and the names, printed in black letters, are pinned at the correct place on map. Each child remains standing on platform until close of exercise, when all recite in concert "Go ye and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost."

II. WHY DO WE HAVE MEDICAL MISSIONARIES? Talk by member of the Woman's Missionary Society on this special call from India, and how the School may respond in helping to support Miss Rohrer. (See article "The Children's Nurse in India," page 42).

II. WHEN A LITTLE PRINCE CAME TO THE HOSPITAL. (Leaflet 40 cents a hundred, distributed to School). Dr. Betty Nilsson tells us, in a graphic manner, of her care of a little Prince of India. Classes rise, in turn, and read a paragraph. The children are directed to take leaflets home, and to read the story to all the family.

Hymn 284—"Angels of Jesus, Angels of Light."

May

Topic—*The Gospel Trip Extending to Japan*. Use the large map of the world, and mark with red ribbon the route from India to Japan. Drape red and white bunting around map, and display Japanese flags.

Scripture—*The Isles Waiting for the Message*. Isaiah 41:6-12 read by the Bible Classes.

Hymn—"Saviour Sprinkle Many Nations."

(299 in Church Book) sung by a choir of children.

- I. FIVE MINUTES TALK on the possibilities of the work in Japan, and the encouragement seen to-day in Palace, Press, Parliament and Schools. (See leader's leaflet in *Monthly Topics*.)
- II. "EITHER—OR" exercise, in which alternate classes take part. Make a chart large enough to be read by School. This is a convincing argument for the right use of money. Individual leaflets will be more telling, and may be secured at the rate of 25 cents a hundred.
- III. WHEN THE ORGAN PLAYS IN JAPAN. (Leaflet, 50 cents a hundred, distributed to School). This will compel the attention of every child, and will arouse their love for their cousins in Japan. Written by one of our missionaries, it is a true picture of our Japanese Sunday-school.

Hymn 240—"I Think When I Read that Sweet Story of Old."

June

Topic—"Your King and Country Need You." Prepare a large placard with these words, in black lettering, displayed on platform. Link the United States flag and Christian Conquest flag above the placard.

Scripture—*The Story of Gideon's Soldiers*. Judges 7:15-21, read by boys' classes.

Hymn 198—"Who is on the Lord's Side?"

- I. THE CHURCH OUT FOR RECRUITS. The superintendent tells of the placarding for volunteers in Europe, and its application to the Church in its constant call for the young people to enlist in the service of the King of Kings. (See *Monthly Topics*, Leader's leaflet for March.)
- II. UNGUARDED GAPS ALONG THE KING'S HIGHWAY. (Leaflet, 40 cents a hundred.) Distributed to school and let them read in concert of the many needs still to be met in heathen lands. Impress upon them the sacred duty of the Church at home to fill these gaps.
- III. A CALL TO THE COLORS. (Leaflet in Junior Topics "The Christian Flag." (25 cents a hundred.) If you have not used this service in your School, by all means order this leaflet. Each year should see a repetition of this pledge to Christian service by our pupils.

Hymn—"Fling out the Banner, Let it Float."

A progressive superintendent from Ohio writes: "We had our first missionary program last Sunday, and after it had been given, the School voted unanimously to have one every month. We are also adopting the policy of

scattering all the missionary literature we can get, among our people." Can you see this School grow in missionary enthusiasm? We are proud to record the name of St. John's, Dayton. We want to add yours also.

As a supplement to these rather hasty trips on Sunday, why not arrange a mission study class, with your children, taking more time to stop in the various countries? Begin with "Around the World with Jack and Janet", and when you reach San Francisco, come home "All Along the Trail." This will be found fascinating to growing girls and boys. Order from Literature Headquarters.

WHAT IS A STANDARD SUNDAY SCHOOL?

The General Synod's Answer, Akron, 1915

1. Open all the year.
2. Cradle Roll and Home department.
3. A teachers' meeting and business meeting; either separate or combined.
4. At least one organized adult Bible class. (Having officers and committees.)
5. Missionary instruction, and regular offerings for the Boards of the Church.
6. A Teacher-Training class (taking written examinations).
7. Bibles used in all departments above the primary, for reference work in the class.
8. Graded organization and graded lessons.
9. Catechisation and confirmation.
10. Lutheran Sunday-school literature used in all departments.

WOMEN'S VOTES AND WOMEN'S POCKETS

Reasons Why Women Should Not Have Them

1. Because pockets are not their natural right.
2. Because the great majority of women do not want pockets. If they did they would have them.
3. Because whenever women have had pockets they have not used them.
4. Because women are expected to carry enough things as it is without the additional burden of pockets.
5. Because it would make dissention between husband and wife, as to whose pockets were to be filled.
6. Because it would destroy man's chivalry toward women, if he did not have to carry all her things in his pockets.
7. Because men are men, and women are women. We must not fly in the face of nature.
8. Because pockets have been used to carry tobacco, pipes, whiskey flasks, chewing gum and compromising letters. We see no reason to suppose that women would use them more wisely.

—Anonymous.



From Department Chairmen



Life Memberships and Memorials

MRS. L. K. SANDFORD, DEPARTMENT CHAIRMAN, LANCASTER, PA.



MR. GEORGE W. DIETZ
ST. LUKE'S, PHILADELPHIA
1865-1908



MRS. ELIZABETH B. KUNTZ
ST. JOHN'S, SLATINGTON
1838-1895

I wonder if the rank and file of our army of General Council women realize the progress we, as workers for the mission cause, have made since our federation? Have we studied and carefully compared the various reports and statistics of the years before and since we became *one* in aim and purpose? Have we noted the increase in the number of societies, senior and junior, and the larger membership in even the older organizations? Have we absorbed the fact that our women are coming to the front as leaders, as contributors of subjects for the MISSION WORKER and for leaflet material? Do we realize that our money contributions are growing larger annually? If you have digested these facts, no doubt you will concede a large portion of this progress is due to our union of effort, and the work that has been done by our Executive Board, through the Literature Committee's campaign of education in mission facts and needs. This latter propaganda has grown wonderfully in the past four and a half years. We have overflowed from the first, 6 x 8 room at 805 Drexel Building, to a greatly needed commodious suite, No. 844. Even in its three rooms of our own, plus the other three of the Board's, we are still cramped for storage and display purposes, but it is an advance which nobody dared to hope for so soon. Free literature is in ever increasing demand, the rental of the rooms, the salary of our business manager and our administrative expenses all call for larger and larger money outlay. If we are

to continue our plans, and still further expand our work of spreading mission information we must have the support of every individual woman and of every local conference and synodical society. Remember that practically our only source of revenue comes through the Life Memberships and Memorials. Every dollar given to our Honor Roll means an outlay that brings efficiency to our work and a many fold increase in actual contributions to the various mission fields. Count your support of the Membership Department as a *missionary obligation*, one that will give big results in material gifts, while at the same time you can gladden the heart of many a faithful pastor and worker by presenting them with Life Memberships, which show your appreciation of their earnest labors.

Through the Missionary Society of Christ Church, Allentown, Pa., which aims to give at least one "In Memoriam" each year, comes that for 1915 of Mrs. Elizabeth Boyer Kuntz, presented by her daughter, Mrs. F. O. Ritter. She was the wife of Henry Kuntz, memorialized in July, 1914. Like her husband, Mrs. Kuntz "always took an active part in the work of St. John's Church, Slatington. She was the first to organize a 'Ladies' Aid,' which worked so faithfully and effectively when the Church was built in 1881, and which is still a live and active organization. Her Christian sympathy and benevolence were appreciated by many, who found comfort in her helpful counsel and assistance. Through her kindness and refinement she drew about her a large circle of friends, and with her strong personality and high ideals, she infused a spirit of justice, truth and charity into all who associated with her. Particularly in her home life, which was made up of strong and tender attachments."

Mr. George W. Dietz, a prominent member of St. Luke's Church Council, Philadelphia, is memorialized by his widow, Mrs. Emily Krause Dietz. He was a fine type of devoted Lutheran layman, who never hesitated to put the business of the Kingdom ahead of his own secular business, though he was a successful manufacturer, with strong competition in his line. Indeed his secular business itself was regarded as but a means to an end, and this end was the glory of God.

The Honor Roll of Life Membership has been enriched by nineteen names. Five of these workers received their appreciations as Christmas gifts and two as birthday surprises. With all these presentations came words of loving tribute for faithful service.

The Christmas gifts were for Mrs. N. F. Schmidt, Schwenksville, from St. James, Limerick, her husband being pastor of that Church; Mrs. Elizabeth Schuler, Warren, Pa., presented by the Ladies' Bible Class. This aged lady of 80 years deserves special mention for her splendid record of regular attendance, at both Sunday School and Church services for sixty-three years. Such a life record is fittingly honored by her classmates. Mrs. Harry B. Swartz, Lancaster, Pa., received her gift from her large and active Ladies' Bible Class of Grace Church, the class which had honored their pastor last year. Mrs. A. M. Mehrham, Rochester, Pa., was given her membership by St. John's Missionary Society, Columbia, Pa., "in appreciative remembrance of her as organizer of their society." At one time she served as President of the Lancaster Conference Society. Mr. C. M. Myers, of Elizabethtown, Pa., received his Christmas gift from the Bible School, of which he is Superintendent. One of the birthday gifts was to Rev. Wm. H. Steinbicker, Rockville Center, N. Y., Field Missionary for Long Island, from the Women's Society of Dunton.

Another missionary, one in service on the foreign field of the Inanda Mission Station, Africa, is Miss Dorothea E. Kielland, a member of the Church of the Redeemer, Buffalo, N. Y., placed on the roll by the Women's Missionary Society of that Church. Miss Kielland, the daughter of the Norwegian Consul, after years of study in Buffalo and Cornell, of travel in Europe, and then several more of service among reform schools in Pennsylvania and Tennessee, decided to go to South Africa to "teach the Zulu girls how to make Christian homes." With thorough training in all lines of domestic science, she is eminently fitted to give consecrated service in the useful arts to those poor ignorant heathen girls.

Toledo sends two new names, Mrs. W. H. Arnsman, president of St. Stephen's Society, and Mrs. J. J. Vogelsang, of St. Matthew's Society, which wished "to honor one of its most worthy members." Both these ladies were active in the local Committee of Arrangements for the Toledo Convention in 1913, and did much toward the success of the meeting.

Zion's Society, of Greensburg, enrolls its efficient president, Mrs. Annie M. Clawson, and St. John's Society, Columbia, Pa., in addition

to honoring their organizing president, gives a similar gift to the wife of their present pastor, Mrs. George W. Genszler, second vice-president of the Lancaster Conference Society, and active in all local and general work.

The Ladies' Bible Class, of Warren, Pa., likewise gives two memberships this quarter, the second being for their "able and consecrated teacher, one wholly devoted to the Church she so dearly loves," Mrs. Alice Hahn Gregory. Mrs. W. D. C. Keiter has been honored by the Allentown Conference Society as its treasurer, and Mrs. J. H. Waidelich, of St. Michael's Society, Sellersville. Both these ladies are active in their respective Conference Societies, their local work and their duties as pastors' wives. St. Paul's Society, Uniontown, Pa., enrolls Mrs. Mary Rider and Waterloo, Canada, its first president, Mrs. Jacob Conrad.

Josephine Oliver Berger, daughter of Mr. and Mrs. George O. Berger, Philadelphia, is the second recipient in this family of a membership as a birthday gift on attaining her sixth year. As the only child-member enrolled this quarter, she is therefore doubly welcome. It would be a cause of regret if we failed to add one single child during any period of three months. This membership comes through All Saints' Church, Philadelphia.

We are indebted to two societies at Latrobe and Irwin, which have become life-members as societies. Each belongs to the Greensburg Conference. Why could not every society in all the Conferences do the same?

EDITORIAL

"I don't quite like the idea of associating memberships 'In Memoriam,' with the financial feature of contributing \$25," replied one lady to another, who asked her to memorialize a missionary friend. And yet that same lady had memorialized one of her loved ones by a marble monument without the remotest thought that the fact of her *paying* for it was incompatible with her affectionate regard. Other persons place memorial windows in churches, or erect memorial chapels or hospitals or orphanages or colleges, or endow memorial professorships, or devise other memorial tributes, every one of which is associated with a certain cost in the very nature of the case. Yet anybody would be amazed to hear it said that whatever involves the expending of money ought for that reason not be coupled with a memorial! Most people reason precisely the other way.

Not that the \$25 contributed with our own society's memberships, "In Memoriam," ought in any instance be regarded as an amount which is *owed* us. In no sense whatever is it to be

thought of in the light of making a purchase or paying a debt. It is purely and simply a gift toward a purpose which the missionary friend memorialized would himself have preferred above every other object, viz.: The sustenance and furtherance of the fund for publishing such literature, for free distribution, as will fertilize the soil of peoples' hearts, now heedless and indifferent, for a future missionary harvest.

It is wonderful, indeed, in the literal sense of the word, to what extent our literature thus issued has done this very thing during the past four years. Conditions have materially changed in that brief period of time, and the improved general attitude toward missionary enterprises owes much to a scrupulous expenditure of every dollar of the memorial fund, so that it will count for most in fulfilling its consecrated aim. We can only hope that nobody is withholding a gift to this treasury of the Lord, for fear lest it may not be quite proper to thus honor a sainted loved one! And on the other hand we can only trust that many readers will be led to see how beautiful is the propriety of making a tribute to the dead, at the same time a stimulus to the living.

IN MEMORIAM

Beginning with September, 1915
FEE, \$25.00

MacNair, Mrs. Phoebe Jane Hatmaker.....Dandville
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.
Kaull, 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
Weigand, Adam Fernau.....Wilkes-Barre, Pa.
Kuntz, Mrs. Elizabeth Boyer.....Slattington, Pa.
Dietz, Mr. George W.....Philadelphia

LIFE MEMBERS

Beginning with September, 1915
FEE, \$10.00

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.....Tineum, Pa.
Faber, Mrs. George A.....Pottstown, Pa.
Gebert, Mrs. George.....Tamaqua, Pa.
Schnur, Mrs. George H.....Zellenople, 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 Anna.....Orange, N. J.
Bolton, Mrs. Mahlon.....Philadelphia
Schmidt, Mrs. John G.....Philadelphia
W. M. Soc., Phila. Conferences.....Philadelphia
Arnsman, Mrs. W. H.....Toledo, O.
Kiehlend, Miss D. E., Inanda Mission Station, Africa
Schmidt, Mrs. N. F.....Schwenksville, Pa.
Schuler, Mrs. Elizabeth.....Warren, Pa.
Swartz, Mrs. Harry B.....Lancaster, Pa.
Mehrkam, Mrs. A. M.....Rochester, Pa.
Vogelsang, Mrs. J. J.....Toledo, O.
Clawson, Mrs. Annie M.....Greensburg, Pa.
Genszler, Mrs. George W.....Columbia, Pa.
Myers, Mr. C. M.....Elizabethtown, Pa.
Gregory, Mrs. Alice Hahn.....Warren, Pa.
W. M. Soc., Trinity Church.....Latrobe, Pa.
Steinbicker, Rev. Wm. H.....Rockville Center, N. Y.
Rider, Mrs. Mary.....Uniontown, Pa.
W. M. Soc., Holy Trinity Church.....Irwin, Pa.
Kelter, Mrs. W. D. C.....Allentown, Pa.
Waidelich, Mrs. J. H.....Sellersville, Pa.
Conrad, Mrs. Jacob.....Waterloo, Ont.
Berger, Josephine Oliver.....Philadelphia

Lenten Courses for Mission Study

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

Mission study has passed the experimental stage, and is now an established institution among prominent and earnest Lutheran women, young and old. It is safe to say that every devoted Christian woman who has led or followed a well-managed class will do it again for pure love of the work and joy in its results. There is something about the study that binds us to it. There is a positive, transforming, vitalizing character in it. We cannot live by a negative creed, the things we do *not* believe. We cannot grow broader and stronger in our Christian life by being ignorant of what is going on in world-mission fields. It is the need of the hour for our women. It takes us outside our narrow little rounds of thought. It broadens our sympathies. It leads us to service. Experience has shown that Lenten classes are especially welcome to our women. Very many

were started last year, and will resume their work this Lent. Very many more should be started at once.

"Each Lent a leaf of our devotion's rose;

It falls, but quick another rose-leaf grows.

So is the flower from year to year the same,

But richer, for the dead leaves feed its flame."

—GILDER.

There are so many startling things we need to know! In our home land, where over sixty millions of our population are, if not un-Christian, at least non-Christian, allied to no religious organization whatever, Catholic, Hebrew, or Protestant, we have work to do. How can we do it if we know nothing about it? Do we want to know something about it? Let us join a Home Mission Study Class. We will learn stirring facts about our own Church's missions, and they will rouse our warmest inter-

est. A secretary of missions heard worshippers in a Buddhist Temple in our own Seattle, Wash., singing:

"Buddha loves me, this I know,
For the Veda tells me so."

What do you think of that? There are more than 40,000 Indians in our country without Christian ministry. And what are we doing against Mormonism? In the "Compendium of Doctrines of Mormonism" you will find this sentence: "If plural marriage be unlawful, then is the whole plan of salvation through the House of Israel a failure, and the entire fabric of Christianity without foundation." How does that sound to loving Christian women? Did you know that this treacherous Mormonism is making enormous strides in our fair land, almost unchecked by Christian effort? Do we need to study Home Missions?

And look abroad. The havoc which war is working in our own mission fields must interest the most indifferent person. Doctor Thompson, secretary of the London Missionary Society, says the work of *healing* the awful wounds made by war will fall largely to the Christian Church. Shall we know how to help when the time comes? Not unless we study conditions now.

Said the editor of the Seoul Press, when the first convention in the Orient was held for the education of blind and deaf: "It seems that the angel of love and civilization has bidden good-bye to Europe for awhile and come to Korea to bless the blind and deaf of the Far East." Should you not like to help along such work? How can you if you know nothing about it?

Did you hear about the Chinese girl who walked 60 English miles to a mission school, rather than let her father, who was poor, hire a wheelbarrow for her? Her feet had never been bound, and so she *could* walk. Had her mother never heard of Christ her feet would have been bound and she a cripple.

Samoan women are now going as missionaries to the wild Papuans of New Guinea, where missionaries were eaten by cannibals only 14 years ago. Then there is South America, our sister Continent, where the Church of Rome is at its worst. What do we know about moral conditions there? Closer home are our City or Inner Missions, and the facts about *them* stir hearts of stone. Ah, there is fuel for missionary fervor in the facts which shall fire us when we take up Home and Foreign and Inner Mission studies as we should. Will you start a Lenten class among your choicest friends right away? Please send us word without fail.

A MISSION STUDY-CLASS EXPERIMENT

The question whether a Mission Study-Class can safely venture, amid the innumerable distractions of a great city, and during a mid-winter season of snow and sleet, to supplement its usual course of eight gatherings by two or three special occasions, and come out with no financial deficit, has been answered by a practical test in Philadelphia this Winter. The class began with the new year and ended with the close of February. It was composed of a dozen women of the General Synod, and the same number from the General Council. Its aim was to train leaders for 24 study-classes, in different churches during Lent. Its text-book was Dr. Gerberding's "Problems and Possibilities," which deals very pungently with actual conditions which we are facing in this land, and what we, as Lutherans, are to do about it. The problem of the religious education of the rising generation loomed up before us in such mountainous proportions, that we decided to supplement our own analysis, by inviting Dr. G. U. Wenner, of New York to come over on one evening, and state the conclusions of his exhaustive researches, as a specialist in the presence of a public audience, to which we invited everybody interested. He has the unmatched distinction of spending fifty years of pastoral service in the extreme down-town section of the metropolis (East Side), where 90 per cent. of the population is now Jewish.

His argument is that the limit of the province of the State, in the sphere of public education, is to see that the school-teachers are men and women of sterling Christian character, but that in a Nation like ours the scope of the public schools' *teaching* does not include religion. This is the distinctive prerogative and responsibility of the Church, not the State. And what the Church may properly ask of the State, is to give it a *chance* to gather the children, for such religious instruction, at least half a day each mid-week. This means that every congregation on its part will, of course, provide trained teaching, such as any sensible State test can accept as competent.

Since in the very nature of the case, there can never be such a thing as a State-Church in this Republic, and since in the sphere of *secular* education the Church can never compete with the State, with its resources of millions of dollars, therefore neither the State nor the Church should ever trench on each other's province, but each stick to its own sphere absolutely. Let the State confine itself scrupulously to teaching secular branches only, but let it be equally scrupulous that these branches be taught by men and women who are them-



MRS. H. E. MONROE
WASHINGTON



REV. G. U. WENNER, D. D.
NEW YORK

selves exemplary Christian people. And let the Church in turn confine itself to teaching Religion and the Bible, at such time as the State shall decide to leave free for such highly-important purpose, on which not only the welfare but the very existence of our free institutions ultimately depends. Each congregation has both the right and the duty to attend to the religious instruction of its own children, and of all the un-churched children of its neighborhood whom it can reach. Our present arrangement of only half an hour's teaching a week, by instructors sadly unskilled and incompetent in many instances, and with no authority to administer needed discipline, can be but a temporary makeshift which must give way to a system more

worthy of the pupils own respect, to say nothing of what the Book itself deserves.

The audience was widely representative, though the night was inclement, and the discussion held the unflagging interest of everybody. The evening offering met the expense involved, and our plans in every respect were entirely fulfilled.

Unfortunately the MISSION WORKER was obliged to go to press before the finale of the course had been held, but the presence of two such speakers on one evening as Mrs. H. E. Monroe, of Washington, and Mrs. E. C. Cronk, of the United Synod South, guarantees an eminently noteworthy event in advance.



1916 Summer Schools



A Good Year For Summer School Expansion

As we confidently predicted a year ago, 1916 will see a notable expansion of Lutheran Summer Schools in the United States and Canada. Favoring resolutions have been passed by the majority of Synods and Conferences, beginning with Nova Scotia and Central Canada. The latter will establish its assembly headquarters in the new Seminary buildings at Waterloo, and President Laury writes: "If the prevalent turmoil, due to war conditions, will at all allow it our Summer School will be launched in June." In that event this will lead the procession.

The Western New York Conference has settled upon Rochester as the most central place, and chairman F. E. Jensen speaks as-

suringly of the favorable prospects, though the date has not yet been definitely fixed.

Eastern New York and New Jersey will make the lovely Muhlenberg campus their mecca on August 7th to 12th, as will Eastern Pennsylvania also.

Western Pennsylvania and Eastern Ohio will clasp hands at Thiel, which is looking forward to a decided advance in its evolution this year. On account of the State Luther League and the National Luther League conventions, both in the middle of August, the former to be held on the Thiel campus itself, and the latter a little farther west, at Toledo, it will be necessary for the Thiel Summer School to fix the date of its week somewhat

earlier than was intended. It will begin on Thursday, August 3d, and close on Thursday, August 10th. Then the State Luther League will follow on Friday and Saturday, the 11th and 12th, and the National League will open at Toledo early in the week following.

Central Ohio intends to establish a new Summer School available for that district, possibly on the beautiful Wittenberg campus at Springfield, and Milwaukee has received with enthusiasm a project to habilitate a summer resort on one of the nearby lakes.

All these forward movements were under way prior to the meeting of the recent Buffalo Congress, which unanimously resolved that every home missionary in the General Council, who lives near enough to any of the Lutheran Summer Schools, shall have permission to spend a helpful vacation week there, with his expenses provided for. Whether his wife may share this week's recreation and benefit the resolution does not state. But if she shares his toil and privation during all the other fifty-one weeks of the year, as is most certainly true, it is only fair that she, too, may enjoy an annual taste of this stimulating fellowship, and the rich intellectual and spiritual feast provided.

PENNA. MINISTERIUM'S SUMMER SCHOOL, FROM MT. GRETN A TO MUHLENBERG

"South America and the Panama Congress" will be one of the many live subjects to be presented at the Muhlenberg Summer School by men who personally participated in the Congress, and have a story to tell, which they got at first hand, certain chapters will be told in striking stereopticon pictures to make the scenes more vividly real. There is, however, not a "stereotyped" feature on the entire program of this ideal vacation week on the picturesque hill-top campus. The new headquarters, upon removing from Mt. Gretna, will be the handsome new building of the Preparatory School, which is the latest and therefore the finest of them all. Because it is the avowed intention of the college authorities that each one of the successive new structures of the Greater Muhlenberg shall exceed its fore-runners by just so much as architectural science and art have progressed in the interval. The date of the vacation week's outing is the same which this pioneer among our Summer Schools has found most suitable each year from the beginning, the second week of August.

A number of persons, who are its loyal and enthusiastic stand-bys, have acquired the habit of marking this red-letter week as a

standing engagement as soon as they get their calendar of each new year, taking for granted that there will be no change in the time that has become a permanent fixture. Happily this year it will be the full-moon week. Beginning on Monday noon, August 7th, it will close on Saturday noon, the 12th, and every hour will be filled with profit and pleasure to the limit of its capacity. Begin now to plan ahead for this ideal holiday, thus giving yourself the enjoyment of its anticipation as well as its realization.

NORTHFIELD, SILVER BAY, ETC.

The Foreign Missions Week at Northfield will be July 14th to 21st, with Mrs. Montgomery's presence assured, as the teacher of next year's text-book for study classes, entitled, "World Missions and World Peace." The Home Missions Week will immediately follow, July 21st to 28th, with Miss Slattery, Miss Vermilye and Mrs. Coleman. Whoever thinks of attending one or both these Conferences will do well to make tentative arrangements at least a month or two ahead. The same is true of all the other Summer Schools, including Silver Bay (July 7th to 16th), Whitby, Ontario (July 3d to 10th); Wolfville, Nova Scotia (July 21st to 28th); Lake Geneva, Wis. (July 28th to August 6th). Nothing is gained by delay, and much will probably be lost.

The same text-books for 1917 may be found at our own Summer Schools above mentioned. An exhibit of the newest and best missionary literature is one of their most helpful features.

MT. AIRY SUMMER SCHOOL FOR SUNDAY SCHOOL WORKERS

Because of the many urgent requests from those who participated in the successful Summer School conducted at the Theological Seminary, Philadelphia, Pa., last summer, the Committee in charge has been constrained to increase the scope of the School, and there is no doubt but the School this year will offer advantages seldom equalled in similar Institutes.

The Sessions will be held during the week beginning July 10th, and the same ample and generous provision, with additional attractive features, will be made for all who enroll as members of the Summer School.

While the program last year was devoted entirely to a consideration of the principles underlying the Graded System of our Church, nevertheless there is much still to be said on that subject, and certain periods will be given to the consideration of fundamental principles. But the leading idea of the School this year will be the "Demonstration of Grade and Departmental Work."

Every side of the administration of Sunday School affairs will be touched upon, and a special course of Missionary Studies will be given, in which will be demonstrated the relation of the causes of Foreign, Home and Inner Missions to the life of the Sunday School. Official representatives of the Boards, charged with the mission work of the Church, will be secured to deliver the lectures in this course.

Greater provision will be made this year for recreation, as so many have asked that those who come from a distance may make this their vacation period, as well as a period for study. Philadelphia abounds in places of historical interest, and no city in America can

offer more attractions for a vacation.

The cost to those who enroll will be no greater than the expense of a vacation taken under like surrounding at any other place. In fact the Committee expects to be able to arrange for rooms and board at such a reasonable cost that no one will be burdened. As rapidly as the plans for the School are completed, announcements will be made in the Church papers. Further information can be obtained by addressing the Secretary of the Sunday School Committee of the Philadelphia English Conference, Rev. Zenan M. Corbe, 3120 N. Park Ave., Philadelphia.

Slovak Daily Vacation School in Philadelphia

BY PASTOR G. H. BECHTOLD, SETTLEMENT DIRECTOR



Early last spring the idea entered the mind of the director of the Lutheran Settlement in Philadelphia that it might be a profitable investment to carry on a Vacation Bible School in Holy Trinity Slovak Church. After a conference with Pastor Sanjek and members of the congregation, they agreed that it would be a splendid thing, but they had no money to carry it out. It was finally brought to the attention of the Women's Missionary Society of the Philadelphia Conference, which gave us the assurance that the money would be secured. Acting in faith on this promise, we made our preparations for the opening on July 6th.

Three teachers were secured in the per-

sons of Miss Edna Baumgartner and Miss Lillian Heim for the main school, and Miss Blanche Miller for the kindergarten. We also had volunteer help from Mrs. McCloughan, and of course the daily attendance of Pastor Sanjek. The gift of a square piano solved the music question, and the loan of some furniture from The Settlement made the Kindergarten equipment. Then we converted some old benches into tables, and we were ready to begin.

Our first day's enrollment was only twenty-seven, but it grew steadily, day by day (even though we couldn't canvass very successfully), until we had a total of ninety-nine in attend-



CHRISTIAN KINDERGARTEN, LUTHER SETTLEMENT, PHILADELPHIA, 1915

ance. Many of the children had never heard of such a school. Their parents came up and peeped through the iron bars at the children playing in the yard, and went away shaking their heads. For the first two weeks no Jewish children came, but before the end of six weeks, seventeen were enrolled.

We had agreed from the beginning that we would carry out a definite scheme of religious instruction, dividing the time equally between that and the practical work. At first the children were inclined to be a little bit disappointed. But, as they began to learn, they took a greater interest. Not only did they learn the hymns of our Sunday School book by heart, but also the books of the Bible, the Commandments, and the older children, the principal features of the life of Christ.

The attendance was unusually regular, considering that we had no other hold on the children than their volunteer attendance.

The Slavish children would gather in a class of their own for Bible instruction by Pastor Sanjek. This was a splendid feature because it attracted quite a number of Roman Catholics, whose parents were not in sympathy with their own church. The parents came to see and to hear for themselves, and everyone went away encouraged. Quite a number of the Slavish children refused to go into the spe-

cial class, but preferred being in the English department.

One morning one of the children was very much distressed. He cried and refused to be consoled. We learned that his parents were about to move to Cleveland, and he was crying because he would have to leave his school. He was a very happy lad indeed when he could come the next day, and tell us that his parents had changed their minds and resolved to stay.

The manual work produced was some of the best that we had seen anywhere, the children using all their ingenuity to fashion baskets and odd picture frames. They were especially diligent in the hammock making, and the girls with their sewing.

Through the courtesy of the Lemon Hill Association we were enabled to give them an outing, the Saturday following the closing of the school. They were all very much pleased to go, but they were reluctant to think that their Daily Vacation School had closed.

We know that, if we are permitted to open again this year, our enrollment will greatly exceed that of 1915. Hence we hope that, in the June number of the "Mission Worker," we will be able to state that a Daily Christian Kindergarten has been opened, as the nucleus for Christian Settlement work among Slavish people. The recent National Americanization

Conference has awakened the interest of people in the Americanization of the foreigner, but unless the hand of the Church guides the process, we will be raising up a nation of godless citizens. We have it in our power to influence, in a Christian way, the future of thousands of Slavish homes, and the beginning lies in the

support of a Christian Kindergarten, a Daily Vacation Bible School, and a Christian Settlement. We are grateful for what the Women's Missionary Society did last year, but we trust that even greater efforts will be put forth to make our School for 1916 the greatest and best ever.

25 Subscribers And Over

Hazleton, Pa., Christ.....	270
Lancaster, O., St. Peter's.....	187
Lancaster, Pa., Old Trinity.....	156
Allentown, St. John's.....	147
Allentown, St. Michael's.....	144
Wilkes-Barre, St. John's.....	130
Warren, Pa., First.....	126
Buffalo, Holy Trinity.....	120
Pottstown, Transfiguration.....	117
Greenville, Pa., Trinity.....	116
Lebanon, Pa., Salem.....	103
New York, Holy Trinity.....	106
Philadelphia, St. Luke's.....	101
Wilkes-Barre, St. Paul's.....	97
Philadelphia, Bethlehem.....	92
Rochester, N. Y., Reformation.....	80
Bethlehem, Grace.....	79
Toledo, St. Matthew's.....	76
Erie, Luther Memorial.....	73
Pottstown, Emanuel.....	73
West Newton, Pa., Christ.....	71
Philadelphia, Incarnation.....	67
Lancaster, Pa., Zion.....	66
Butler, Pa., First.....	66
Greensburg, Zion.....	64
Bethlehem, Salem.....	64
Reading, Old Trinity.....	60
Milwaukee, Lake Park.....	59
Philadelphia, St. Johannes.....	58
Philadelphia, St. Mark's.....	58
Scranton, Trinity.....	58
Waterloo, Ont., St. John's.....	57
Lancaster, Grace.....	56
Allentown, St. James'.....	54
Brooklyn, Redeemer.....	54
Newark, St. John's.....	53
Buffalo, Concordia.....	53
Catasauqua, Pa., St. Paul's.....	52
Preston, Ont., St. Peter's.....	51
Bangor, Pa., Trinity.....	51
Quakertown, Pa., St. John's.....	50
Catasauqua, Trinity.....	50
S. Bethlehem, Pa., St. Peter's.....	50
Wilmington, Del., St. Stephen's.....	50
Lima, O., St. Paul's.....	50
Friendensville, Pa.....	49
Lechburg, Pa.....	48
Scranton, Pa., St. Mark's.....	48
Philadelphia, St. Stephen's.....	46
Mahone Bay, N. S.....	45
Kingston, N. Y., Redeemer.....	45
Ada, O., St. Mark's.....	45
Easton, Pa., St. John's.....	45
Mauch Chunk, St. John's.....	45
Birdsboro, St. Mark's.....	45
Wexford, Pa., Pine Creek Parish.....	45
Buffalo, N. Y., Atonement.....	45
Ogontz, Pa., St. John's.....	44
Meadville, Pa., Trinity.....	43
Milwaukee, Reformation.....	43
Tinicum, Pa., Christ.....	42
Philadelphia, St. Michael's Eng.....	42
Zanesville, O., St. John's.....	42
Myerstown, Frieden's.....	42
Rose Bay, Nova Scotia.....	42
Sellersville, St. Michael's.....	41
Philadelphia, Manayunk, Epiphany.....	40
Philadelphia, Holy Communion.....	40
Wilkes-Barre, Christ.....	40
Renovo, Pa.....	40
Dunkirk, N. Y., Grace.....	40

Philadelphia, St. John's.....	39
Philadelphia, Ascension, Mt. Airy.....	38
Toronto, St. Paul's.....	38
Irwin, Pa.....	38
St. Paul, Reformation.....	38
Bellevue, Pa., Emanuel.....	37
Williamsburg, Ont., St. Peter's.....	37
Strasburg, Pa., St. Michael's.....	37
Reading, Pa., St. James'.....	36
Jonestown, Pa.....	36
Redeemer, Buffalo.....	36
Tarentum, Pa.....	36
Philadelphia, Nativity.....	35
Minneapolis, Holy Communion.....	35
East Bangor, Pa., Grace.....	35
New Castle, Pa., St. John's.....	35
Youngstown, O.....	35
Columbia, Pa., St. John's.....	35
Lancaster, Pa., Emanuel.....	35
East Stroudsburg, Pa., Grace.....	34
Lancaster, Christ.....	34
Latrobe, Pa., Trinity.....	34
Pottsville, Trinity.....	34
Martin's Ferry, O., St. John's.....	33
Pottstown, Grace.....	33
Reading, Pa., Holy Spirit.....	33
Evans City, Pa., St. Peter's.....	33
Allentown, Christ.....	32
Columbus, O., First English.....	32
Toledo, St. Stephen's.....	32
Philadelphia, Resurrection.....	31
Royersford, Pa., Grace.....	31
Lancaster, Pa., Advent.....	31
Erie, Pa., St. Matthew's.....	30
Bath, Pa.....	30
New York, Epiphany.....	30
Lansford, Pa.....	30
Doylestown, Pa., St. Paul's.....	30
Richmond Hill, N. Y., St. John's.....	30
Jewett, O., St. James'.....	30
Greensburg, Pa., First.....	30
Lehigh, Trinity.....	30
New York, Advent.....	30
Trappe, Pa., Augustus.....	30
Brooklyn, Reformation.....	30
Minneapolis, Salem.....	30
Elizabethtown, Pa., Christ.....	30
Zellenople, Pa., St. John's.....	30
Lebanon, Pa., Trinity.....	29
Miamisburg, O., St. Jacob's.....	29
Utica, N. Y., Redeemer.....	29
Dayton, O., St. John's.....	29
Morrisburg, Ont., St. Paul's.....	28
Richland Centre, Trinity.....	28
Souderton, Emanuel's.....	28
Lebanon, St. James'.....	28
Findlay, Ohio.....	28
Dunton, L. I., St. Paul's.....	27
Williamsport, St. Mark's.....	27
Spring City, Pa.....	27
Lansdale, Pa., Trinity.....	27
Dubois, Pa.....	27
Utica, Holy Communion.....	27
Albany, N. Y., Redeemer.....	27
Wheeling, W. Va.....	27
Allentown, St. Luke's.....	27
Pottstown, St. James'.....	27
Perkasie, Pa., Trinity.....	27
Detroit, Mich., Christ Church.....	27
Phoenixville, St. John's.....	26

Tamaqua, Pa., Zion's	26
Syracuse, St. John's	26
Bedminster, Pa., Keller's Ch.	26
Halifax, Nova Scotia	26
Mishawaka, Indiana	26
Meriden, Conn., Immanuel	26
Norristown, Trinity	26
Philadelphia, Atonement	26
Jersey Shore, Pa.	26
Mt. Joy, Pa.	26
Philadelphia, Advent	26
Leacock, Pa.	26
Shiremanstown, St. John's	26
Philadelphia, St. Paul's	26
Freeport, L. I., Christ	25
Hazleton, Pa., Trinity	25
Dublin, Pa., St. Luke's	25
Freeport, Pa., Christ	25
Easton, St. Luke's	25
Jamestown, N. Y., Trinity	25
Barberton, O., First	25
Buffalo, Parkside	25
New Holland, Pa., Trinity	25
St. Paul, Holy Trinity	25
Pen Argyl, Pa.	25
Hegins, Pa.	25
Elizabeth, N. J.	25
Reading, Hope	25
Harrisburg, Holy Communion	25
Chicago, St. Luke's	25



ASK THE BUSINESS MANAGER



Literature Department

BOOK ROOM AND HEADQUARTERS, 844 DREXEL BUILDING, PHILADELPHIA
ALMOST ANYTHING YOU NEED IN TEXT BOOKS, MANUALS, LEAFLETS, ETC.



SEND CASH OR STAMPS WITH ALL SMALL ORDERS

CONSULT DECEMBER "MISSION WORKER"
FOR BOOK ANNOUNCEMENTS

ALWAYS INCLUDE POSTAGE WHEN LISTED

An observance of these simple requests will be a small matter to our patrons, and will save the office administration much valuable time.

Do not compel us to enter a small order on our books, necessitating the preparing and mailing of a formal bill later.

Send the small amount with your order, to save the tedious bookkeeping machinery.

And don't forget to send postage for the mission-study books and hymnals. This is a big financial item. Our patrons do not mean to forget but negligence on this point causes us at the office no end of worry and extra trouble.

NEW PUBLICATIONS

MISSIONARY POLICY FOR SUNDAY SCHOOLS. By Rev. E. C. Cronk, D.D. A concise outline of tried and approved features which make the atmosphere of the Sunday School missionary. Price, 5 cents each; 25 cents per dozen; \$2.00 per 100.

SENIOR MITE BOXES. Attractive green boxes in the form of lamp-post mail collectors, our own design and imprint. Price, \$1.25 per 100; 75 cents for 50. Sample, 2 cents, or 20 cents per dozen.

Societies in the Pittsburgh and Pennsylvania Synodicals will please apply for them to their respective treasurers.

JUNIOR MITE BOXES for the contributions of our children for the support of the Children's Nurse, Miss Anna Rohrer, Rajahmundry Hospital, India. They bear her picture.

SENIOR PROGRAMS FOR 1916.—"A Year on the Highway of Our King." Complete set of fifty-four leaflets, including the Leader's Hints and Calendar Program, 30 cents. This outline should be followed by every Society at its monthly meetings.

JUNIOR PROGRAMS FOR 1916.—"Around the World With Jack and Janet." Twelve complete programs with leaflets for readings, and suggestions on how to make the monthly meetings attractive to our boys and girls.

A TALE OF THREE BOXES. A triologue of three boxes—Candy Box, Flower Box and Mite Box. Price, 2 cents each; 10 cents per dozen; 50 cents per 100.

CHRIST IN AMERICA. Home Mission Dramatic. A presentation of Home Mission opportunity. By Mrs. Laura Scherer Copenhaver and Mrs. Katharine Scherer Cronk. Price, 10 cents each; 60 cents per dozen.

ALONG THE KING'S HIGHWAY. A pageant suitable for presentation at the close of a study of the foreign mission book.

THE UNCONQUERABLE HOPE. By Mrs. Elsie Singmaster Lewars. Admirable for a public reading. Price, 3 cents each; 20 cents per dozen.

THE KING'S BUSINESS. A study of increased efficiency for women's missionary societies. A unique book which should be in the hands of every officer in the local society. A 38 cent book for 10 cents, postpaid.

A copy will be included free with every order of 5 copies of "The King's Highway," sent to the same address.

"The King's Business," published for the definite purpose of developing more efficient and business-like methods in the conduct of woman's organized missionary work. Hence our Societies will do well to purchase several copies for their officers.

THE SUNDAY-SCHOOL TEACHER AND THE PROGRAM OF JESUS. By Geo. H. Tull and Jay S. Stowell, published by The Westminster Press. Price, 50 cents; postage, 5 cents.

A MISSIONARY EASTER SERVICE FOR SUNDAY SCHOOLS, ENTITLED

"THE HOPE OF THE WORLD," by Alice B. Hamlin. An appropriate Festival program of familiar Easter hymns, and a few new musical selections, with recitations and exercises for the pupils. Price, \$1.80 per 100, including ten supplements. Extra supplements, 1 cent each. Sample set of service and supplement, 5 cents.

MAP OUTLINE OF INDIA, 28 x 32 inches. Price, 20 cents; postage, 6 cents extra. Suitable for use in the presentation of the April monthly program.

CONVENTIONS

April.—Allentown Conference, Trinity, West Bethlehem.

April 27th.—Wilkes-Barre Conference, Christ, Hazleton, Pa.

May 10th.—Reading Conference, Shillington, Pa.

May 17th.—Penna. Synodical, St. Luke's, Phila.

The Women's Missionary Society of the Lutheran General Council

ORGANIZED 1911

OFFICERS

Pres.—Miss Zoe I. Hirt, 1016 Wayne St., Erie, Pa.
Vice-Presidents are the Presidents of Synodicals.
Rec. Sec.—Mrs. Walter C. Weier, 227 Amherst Drive,
 Harvard Terrace, Toledo, O.
Stat. Sec.—Mrs. Frank E. Jensen, 606 Parkside
 Ave., Buffalo, N. Y.
Treas.—Miss Laura V. Keck, 722 Walnut St., Al-
 lentown, Pa.

LITERATURE COMMITTEE

GENERAL COUNCIL—Mrs. Charles L. Fry, 224
 Manheim St., Germantown, Phila.
Penna. Ministerium—Mrs. P. G. Sieger, 504 W. Wal-
 nut St., Lancaster, Pa. *Augustana*—Mrs. N. A. Nel-
 son, 443 W. 61st Place, Chicago. *Ohio*—Mrs. J. F.
 Shrimplin, 406 Mercer St., Warren, O. *Chicago*—
 Mrs. H. E. Anderson, 1619 S. 15th St., Maywood.
Central Can.—Mrs. H. A. Kunkle, 18 Victoria
 Ave., Hamilton, Ont. *Pittsburgh Synod*—Mrs. J.
 D. Rankin, Penns Sta., Pa. *Synod of N. Y. and*
N. E.—Mrs. Frank E. Jensen, 606 Parkside Ave.,
 Buffalo, N. Y. *Eastern Conf.*, N. Y. and N. E.—
 Mrs. A. L. Benner, 795 Briggs Ave., Richmond
 Hill, N. Y. *Western Conf.*, N. Y. and N. E.—
 Mrs. F. C. Martin, 290 Melville St., Rochester, Pa.
Central Conf., of N. W.—Mrs. W. F. Bacher, 714
 4th Ave., N. Fargo, N. D. *Wisconsin Conf.*, of N.
 W.—Mrs. James Maitland, 424 Newberry Blvd.,
 Milwaukee, Wis. *Pacific*—Miss Jennie Bell, 1712
 Boylston Ave., Seattle, Wash. *Nova Scotia*—Mrs.
 Albert Bruhm, Rose Bay, Nova Scotia.

LIFE MEMBERSHIP COMMITTEE

GENERAL COUNCIL—Mrs. Lewis K. Sandford,
 111 E. Vine St., Lancaster, Pa.
Penna. Ministerium—Mrs. Lewis K. Sandford, 111
 E. Vine St., Lancaster, Pa. *Ohio*—Mrs. A. T.
 Baker, Zanesville, Ohio. *Chicago*—Mrs. B. L.
 Stroup, Colburn, Ind. *Central Canada*—Mrs. J.
 M. Whitteker, Morrisburg, Ont. *Pittsburgh*—Mrs.
 O. K. McCreary, Grant St., Greensburg, Pa.
Synod of New York and New England—Mrs.
 E. F. Keever, 47 Plant St., Utica. *Eastern Conf.*,
 N. Y. and N. E.—Miss Eliz. D. Smith, 444 Hudson
 Ave., Albany, N. Y. *Western Conf.*, N. Y. and
 N. E.—Mrs. Phoebe E. Hoffacker, 68 Grape St.,
 Rochester. *Central Conf.*, of N. W.—Mrs. A.
 C. Schwend, 3805 Elliott Ave., Minneapolis.
Wisconsin Conf., of N. W.—Mrs. A. J. Som-
 mer, Neenah, Wis. *Pacific Synod*—Mrs. Wm. E.
 Brinkman, 121 Thirteenth Ave., Seattle. *Nova*
Scotia—Mrs. Sol. Corkum, E. Middle La Hare,
 Nova Scotia.

MISSION STUDY COMMITTEE

GENERAL COUNCIL—Mrs. F. A. Kaehler, 998
 Main St., Buffalo, N. Y.
Penna. Ministerium—Miss Ruth Hemsath, 417 W.
 Centre St., Bethlehem. *Augustana*—Mrs. N. A.
 Nelson, 443 W. 61st Place, Chicago. *Ohio*—
 Mrs. C. E. Swingle, 959 Linden Ave., Zanes-
 ville, O. *Chicago*—Mrs. Albert Gushwa, Delphi,
 Ind. (R. F. D.). *Central Canada*—Mrs. A. Cas-
 selman, Morrisburg, Ont. *Can. Pittsburgh*—
 Mrs. F. B. Sawvel, Greenville, Pa. *N. Y. and N.*
E. Synod—Mrs. F. A. Kaehler, 998 Main St.,
 Buffalo. *Eastern Conf.*, N. Y. and N. E.—Mrs.
 A. L. Benner, 627 Briggs Ave., Richmond Hill.
 N. Y. *Western Conf.*, N. Y. and N. E.—Mrs.
 Herman Brezing, Niagara Falls, N. Y. *Central*
Conf., of N. W.—Mrs. W. F. Bacher, 714 4th
 Ave., N. Fargo, N. D. *Wisconsin Conf.*, of N. W.—
 Mrs. Wm. C. Stump, 39 W. Irving St., Osh-
 kosh, Wis. *Pacific*—Miss Clara Hazelgreen, 4217
 Aeki Ave., Seattle, Wash. *Nova Scotia*—Miss
 Ella Murdock, Bridgewater, N. S.

FOREIGN AND MEDICAL COMMITTEE

GENERAL COUNCIL—Miss Mary A. Miller, 3639
 Spring Garden St., Philadelphia, Pa.

Penna. Ministerium—Miss Mary A. Miller, 3639
 Spring Garden St., Phila., Pa. *Augustana*—Miss
 Esther Olson, 443 W. 61st Place, Chicago. *Ohio*—
 Mrs. Frank Eichrich, R. R. 9, Van Wert. *Chicago*—
 Mrs. R. D. Collins, Lafayette, Ind. *Central Cana-*
da—Miss Emma Ross, Waterloo, Ont. *Pitts-*
burgh Synod—Mrs. Adam Hoffner, 490 North
 McKean St., Butler, Pa. *Synod of N. Y. and N.*
E.—Mrs. J. A. Steuer, 78 W. Forty-seventh St.,
 New York. *Eastern Conf.*, N. Y. and N. E.—
 Mrs. J. H. Smith, 77 Lake Ave., Albany, N. Y.
Western Conf., N. Y. and N. E.—Mrs. Edwin F.
 Keever, 47 Plant St., Utica. *Central Conf.*
 of N. W.—Mrs. J. S. Albert, 3015 Twenty-ninth
 Ave., South Minneapolis, Minn. *Wisconsin Conf.*,
 of N. W.—Mrs. R. A. Muscheid, 1309 State St.,
 La Crosse, Wis. *Pacific*—Mrs. Emil Meyer, 215
 Delmar Ave., San Jose, Cal. *Nova Scotia*—Mrs.
 W. J. Nelson, Mahone Bay, Nova Scotia.

HOME MISSIONS COMMITTEE

GENERAL COUNCIL—Mrs. Geo. H. Schnur,
 Zellenople, Pa.
Penna. Ministerium—Mrs. A. J. Reichert, 412 Manor
 St., Lancaster, Pa. *Augustana*—Mrs. M. C. Ran-
 seen, 5758 Byron St., Chicago, Ill. *Ohio*—Mrs.
 William Bishop, South Zanesville, O. R. R. No. 1.
Chicago—Mrs. A. G. Webber, Decatur, Ill. *Central*
Canada—Mrs. Wilbur Hostrowser, Preston, Ont.
Pittsburgh Synod—Miss Lyde C. Boos, 141 W.
 North St., Butler. *Synod of N. Y. and N. E.*—
 Miss Julia Walter, Kingston, N. Y. *Eastern*
Conf., N. Y. and N. E.—Mrs. G. C. Loos, 200 N.
 Maple Ave., East Orange, N. J. *Western Conf.*,
 N. Y. and N. E.—Mrs. G. G. Ruff, 1037 Walden
 Ave., Buffalo. *Wisconsin Conf.*, N. W.—Mrs. C.
 P. Weiskotten, Milwaukee, Wis. *Central Conf.*,
 of N. W.—Mrs. Fred Saborn, 2231 Fourth St., North
 Minneapolis, Minn. *Pacific Synod*—Mrs. M. F.
 Schwenk, Salt Lake City, Utah. *Nova Scotia*—
 Miss Margaret Mosher, Lunenburg, Nova Scotia.

INNER MISSIONS COMMITTEE

GENERAL COUNCIL—Mrs. M. M. Deck, 828 Sixth
 St., Minneapolis, Minn.
Penna. Ministerium—Mrs. W. Fred Monroe, 330
 Gowen Ave., Mt. Airy, Phila. *Ohio*—Mrs. Geo.
 W. Snell, 1105 Woodland Ave., Toledo. *Chicago*—
 Miss Orpha Rothenberger, Mulberry, Ind. *Central*
Canada—Mrs. C. Tonnerson, 1111 Green
 Ave., Montreal. *Pittsburgh*—Mrs. Anna K.
 Shanor, Waldorf and Perryville Ave., N. S.,
 Pittsburgh, Pa. *Synod of N. Y. and N. E.*—
Central Conf., of N. W.—Mrs. R. O. Severs, 2613
 Colfax Ave., N. Minneapolis, Minn. *Wisconsin*
Conf., of N. W.—Mrs. E. C. Meske, 2820 Brown
 St., Milwaukee. *Pacific*—Mrs. W. F. Holl, Che-
 halis, Wash. *Nova Scotia*—Miss Hazel Hyson,
 Mahone Bay, N. S.

SLAV WORK

GENERAL COUNCIL—Miss Laura R. Swope, Er-
 winna, Pa.
Ministerium of Penna.—Miss Laura R. Swope, Er-
 winna, Pa. *N. Y. and N. E.*—Mrs. J. W. Smith,
 6038 Sunset Ave., Utica, N. Y. *Ohio*—Miss Lena
 Roof, 1439 Oak St., Columbus. *Central Canada*—
 Mrs. Frank Frisby, Unionville, Ont. *Pitts-*
burgh—Miss Clara Klingler, 143 E. Jefferson St.,
 Butler, Pa. *Synod of N. Y. and N. E.*—
Central Conf.—Mrs. J. W. Smith, 612 Clifford St., Ro-
 chester, N. Y. *N. W. Central Conf.*—Mrs. A. F.
 Claesgens, 814 Penn Ave., North Minneapolis,
 Minn. *N. W. Wisconsin Conf.*—Mrs. J. K. Jen-
 sen, Janesville, Wis. *Pacific Synod*—Mrs. Mead,
 Work St. and King's Road, Victoria, B. C. *Nova*
Scotia—Mrs. G. B. Pifer, Bridgewater, Nova
 Scotia. *Chicago Synodical*—Mrs. Ruth Taylor,
 203 North St., Elgin, Ill.

PORTO RICO COMMITTEE

GENERAL COUNCIL—Mrs. J. Mellander, 181 E.
 Sixth St., St. Charles, Ill.

Penna. Ministerium—Mrs. W. M. Rehrig, Mauch Chunk, Pa. **Augustana**—Mrs. August Peterson, Rockford, Ill. **Ohio**—Mrs. L. L. Manners, 3711 Chestnutdale Ave., Cleveland, Ohio. **Chicago**—Miss Lydia Metzger, Vandalia, Ill. **Central Canada**—Mrs. Geo. Lang, Pt. Colbourne, Ont. **Pittsburgh**—Miss Anna L. Shearer, 1003 Bluff St., Pittsburgh. **Synod of N. Y. and N. E.**—Miss Etta Fackner, 663 Springfield Ave., Summit, N. J. **W. Conf., N. Y. and N. E.**—Mrs. O. S. Heller, 38 Bethoven St., Binghamton. **Central Conf., N. W.**—Mrs. J. O. Lenning, 1604 E. Superior St., Duluth. **Wisconsin Conf., N. W.**—Mrs. I. W. Boyce, 840 Marshall St., Milwaukee. **Pacific**—Mrs. Drake, Bellingham, Wash. **Nova Scotia**—Miss Minnie Wentzel, Rose Bay, Nova Scotia.

JUNIOR COMMITTEE

GENERAL COUNCIL—Mrs. R. B. Fenner, 329 East Sixty-fifth St., New York. **Penna. Ministerium**—Mrs. T. W. Kretschmann, 48 N. Fortieth St., Philadelphia. **Augustana**—Miss Elsie Ekeberg, Bessemer, Mich. **Ohio**—Mrs. John M. Wenrich, Wapakoneta, O. **Chicago**—Mrs. G. O. Miller, 123 N. Sixth, Goshen, Ind. **Central Canada**—Mrs. Wm. A. MacDonald, 64 New St., Hamilton, Ont. **Pittsburgh**—Miss Anna M. Landis, Penns Station, Pa. **Synod of N. Y. and N. E.**—Mrs. R. B. Fenner, 329 E. Sixty-fifth St., New York. **Central Conf., of N. W.**—Mrs. W. M. Gable, 2433 Ogden Ave., Superior, Wis. **Wisconsin Conf., of N. W.**—Mrs. Fredk. Schutte, Cedarburg, Wis. **Pacific**—Mrs. M. E. Boulton, The Dallas, Ore. **Nova Scotia**—Miss Etta Smeltzer, Mahone Bay, Nova Scotia.

ORGANIZING COMMITTEE

GENERAL COUNCIL—Mrs. M. J. Bieber, 844 Drexel Building, Philadelphia. **Penna. Ministerium**—Mrs. J. H. Strenge, 725 Lehman St., Lebanon, Pa. **Augustana**—Mrs. G. A. Elliott, 3307 Seminary Ave., Chicago. **Ohio**—Mrs. Walter Weier, 227 Amherst Drive, Toledo, O. **Chicago**—Mrs. A. H. Arbaugh, Mulberry, Ind. **Central Canada**—Mrs. Wm. A. MacDonald, 64 New Street, Hamilton, Ont. **Pittsburgh**—Mrs. I. M. Wallace, 7149 Westmoreland St., E. E. Pittsburgh. **Eastern Conf., N. Y. and N. E.**—Mrs. S. G. Weiskotten, 96 Hewes St., Brooklyn. **Western Conf., N. Y. and N. E.**—Miss Marie Manz, 7 Grant St., Rochester. **Pacific**—Mrs. P. W. H. Frederick, Portland, Ore. **Nova Scotia**—Mrs. J. H. Coffel, Bridgewater, Nova Scotia.

INDIA LACE INDUSTRY

Mrs. A. S. Woll, 2101 N. Thirty-third St., Phila.

DEACONESS

Mrs. W. P. M. Braun, 250 Pelham Rd., Phila.

MISSIONARY EXHIBIT

Mrs. S. G. Weiskotten, 96 Hewes St., Brooklyn.

ITALIAN WORK

Mrs. John W. Richards, 1940 N. Sixth St., Phila.

SECRETARY OF STUDENT SUMMER SCHOOL CONFERENCES

Miss Annette Kahler, 998 Main St., Buffalo, N. Y.

MINISTERIUM OF PENNA.—Organized 1895

Pres.—Mrs. H. E. Jacobs, Mt. Airy, Phila. **Vice-Presidents** are the presidents of the Conference Societies. **Rec. Sec.**—Mrs. Sydney Kepner, 11 E. Third St., Pottstown, Pa. **Cor. Sec.**—Mrs. C. R. Fetter, Telford, Pa. **Treas.**—Miss A. Kate Robertson, 3615 Baring St., Phila. **Historian**—Miss E. A. Endlich, Reading, Pa. **Foreign and Medical Mission**—Miss M. A. Miller, 3639 Spring Garden St., Phila. **Lantern Slides**—Miss Kate Fry, 7301 Germantown Ave., Phila. **Mission Study and Summer School**—Miss Ruth Hemsath, Centre St., Bethlehem. **Italian**—Mrs. Horace Binder, Delmar Apts., Germantown, Phila.

ALLENTOWN CONFERENCE

Pres.—Mrs. C. H. Hemsath, 316 N. Centre, Bethlehem. **Vice-Presidents**—Miss Laura V. Keck, Mrs. John Stopp. **Rec. Sec.**—Mrs. John Smith, 118 N. Fourth St., Bethlehem. **Cor. Sec.**—Mrs. Eliz. Gould, 645 Washington St., Easton, Pa. **Treas.**—Mrs. W. D. C. Keiter, 414 Walnut, Allentown. **Literature**—Miss Charlotte Kostenbader, 131 Front, Catasauqua, Pa. **Home Missions**—Mrs. M. Ackerman, 433 E. North St., Bethlehem, Pa. **Med. Mis.**—Mrs. H. Kline, 27 S. High St., Bethlehem. **Memorial and Life Membership**—Mrs. J. Steinhäuser, 210 N. Ninth St., Allentown. **Organizing**—Mrs. Luther Lazarus, 134 Third Ave., Bethlehem, Pa. **India Lace**—Miss A. L. Seiberling, Allentown. **Slovak Work**—Mrs. A. L. Ramer, 47 N. Jefferson, Allentown. **Mission Study**—Miss R. L. Hemsath, 316 N. Centre, Bethlehem. **Inner Mis. and Italian Work**—Miss Minnie Zuck, Easton. **Inner Mission**—Miss Cecelia Kostenbader, Catasauqua, Pa. **Porto Rico**—Mrs. F. H. Fretz, Easton, Pa.

PHILADELPHIA CONFERENCES

Acting Pres.—Mrs. Chas. L. Fry, 224 Manheim St., Germ't., Phila. **Rec. Sec.**—Mrs. W. Fred Monroe, 330 Gowen Ave., Mt. Airy. **Eng. Cor. Sec.**—Mrs. Edward L. Lawser, 3857 N. Gratz St. **Ger. Cor. Sec.**—Miss Bertha Martin, 2307 Letterly St. **Treas.**—Miss Mary Welden, 4523 Kingessing. **India Box and Medical**—Miss Mary Miller, 3639 Spring Garden St. **India Lace**—Mrs. A. S. Woll, 2101 N. Thirty-third St. **Junior**—Mrs. T. W. Kretschmann, 48 N. Fortieth St. **Literature**—Miss Ida H. Zinser, 505 E. Walnut Lane, Germantown. **Italian**—Miss Minnie Day, 1628 Oxford St. **Deaconess**—Mrs. W. P. M. Braun, 250 Pelham Road, Germantown. **India Bungalows**—Mrs. H. E. Jacobs, Mt. Airy. **Life Memberships**—Mrs. M. Zinser, Germantown. **Home Mis.**—“Mission Worker”—Mrs. W. L. Hunton, 120 E. Gorkas Lane, Mt. Airy. **Inner Mission**—Miss Kath. Miller, 3639 Spring Garden. **Slovak**—Mrs. M. F. Hildrick, 1406 N. Twenty-first St. **Porto Rico**—Mrs. M. F. Trexler, 6507 N. Park Ave., Oak Lane. **Mis. Study**—Mrs. Charles L. Fry, 224 Manheim St., Germantown, Phila.

NORRISTOWN CONFERENCE

Pres.—Mrs. Warren Nickel, Souderton, Pa. **Rec. Sec.**—Mrs. G. A. Faber, Pottstown. **Cor. Sec.**—Miss Harriet Vanderslice, Collegeville. **Treas.**—Mrs. O. P. Smith, Pottstown. **Home Mis.**—Mrs. U. S. G. Finkbinder, Royersford. **Foreign Mis.**—Mrs. A. K. Seibert, Norristown. **Medical and Hospital**—Mrs. G. A. Kercher, Norristown, Pa. **Porto Rico**—Mrs. Norman Y. Ritter, Perkasie, Pa. **Church Extension**—Miss Elsie Keller, Bedminster, Pa. **Mission Study**—Mrs. H. S. Paules, Perkasie. **Literature**—Miss Mary Hunsicker, Lansdale. **Slav.**—Miss Laura R. Swope, Erwinna. **Cradle Roll**—Mrs. Sydney R. Kepner, Pottstown. **Junior**—Miss Brenda Mehlhouse, 1045 Cherry St., Norristown. **Organizing**—Miss Annie M. Cressman, Sellersville, Pa. **Memorial**—Mrs. Milton Latshaw, Spring City. **India Lace**—Mrs. F. J. Clamer, Collegeville, Pa. **Italian**—Mrs. S. W. Deininger, Phoenixville. **Japan**—Mrs. J. F. Seneker, Pottstown, Pa. **Inner Missions**—Mrs. C. C. Snyder, Quakertown, Pa.

LANCASTER CONFERENCE

Pres.—Mrs. Lewis K. Sandford, 111 E. Vine St., Lancaster. **Rec. Sec.**—Mrs. John H. Strenge, 725 Lehman St., Lebanon, Pa. **Cor. Sec.**—Miss Katharine I. Dietz, 117 E. Main, Mechanicsburg, Pa. **Treas.**—Mrs. Geo. H. Grim, Millersville, Pa. **Home Mis.**—Miss Anna Swartzwelder, 403 W. James, Lancaster. **Inner Mis.**—Mrs. Geo. Gensler, Columbia, Pa. **Porto Rico**—Mrs. H. N. Snyder, 514 N. Duke, Lancaster. **Italian**—Miss Anna Bair, 130 E. King, Lancaster. **Slov.**—Miss Lillian M. Ulrich, 134 S. Third St., Lebanon, Pa. **Literature and For. Post Cards** and “Mission Worker”—Mrs. A. W. Leibensperger, Lebanon, Mrs. G. R. Delsner, Jonestown; Miss Alta Diller, New Holland. **India Laces**—Mrs. O. W. Weidner.

LUTHERAN MISSION WORKER

Lancaster; Mrs. H. L. Gebhard, Lebanon. *Home Boxes*—Mrs. Emma M. Barr. *Organizing*—Mrs. Frank Croman, Elizabethtown, Pa. *Mission Study*—Mrs. E. L. Wessinger, 976 E. Orange St., Lancaster. *Medical Mis.*—Mrs. Walter A. Heintz, Lancaster. *Mite Boxes*—Mrs. Sarah Halbach, Lancaster. *Life Membership*—Miss Clara E. Hartman, N. Duke, Lancaster. *Junior*—Miss Anna Sener, 233 Charlotte St., Lancaster.

READING CONFERENCE

Pres.—Mrs. Edgar O. Krauss, Kutztown, Pa. *Rec. Sec.*—Mrs. Samuel E. Knabb, 830 Walnut St. *Cor. Sec.*—Miss Sadie G. Armstrong, 44 S. 4th St., Reading. *Treas.*—Miss E. A. Endlich, Reading, Pa. *Home Mis.*—Mrs. Jas. Hutchison, 1533 Perkiomen Ave. *Mite Boxes*—Mrs. Wm. Rapp, 213 N. Eighth St. *Church Ez.*—Mrs. M. L. Zweig, 148 S. Fifth St. *Med. Missions*—Mrs. J. K. Grant, 45 N. Sixth. *"Mission Worker"*—Miss E. M. Moser, 1108 Perkiomen Ave. *Literature*—Mrs. F. K. Bernd, Kutztown. *Organizing*—Mrs. C. A. Homan, 1444 Spruce St.; Miss E. A. Endlich, Reading. *Lace*—Miss Nora Jaeger, 522 Oley St. *Thread*—Mrs. Detweiler, 137 S. Fifth St. *Mission Study*—Mrs. H. Y. Yocum, Reading. *Cradle Roll*—Miss Emma Fritz, Boyertown. *For. Post Card*—Mrs. E. C. Rote, 19 S. Sixth St. *Memorial Com.*—Mrs. F. F. Seidel, 117 N. Fifth. *Life Membership*—Miss A. Moser, 1108 Perkiomen Ave. *Slovak*—Mrs. C. C. Boyer, Kutztown. *Inner Mis.*—Mrs. G. M. Fasig, 439 Spruce St. *Italian Work and Post Cards*—Mrs. Harry Krouse, Reading. *Porto Rico and Porto Rico Drawn Work*—Mrs. Frank Wertz, 129 S. Third St. *Junior Work*—Miss Louise Seidel. *Japan Work*—Mrs. Fred Marx.

WILKES-BARRE CONFERENCE

Pres.—Mrs. W. H. Frey, 19 Mallery Place, Wilkes-Barre. *Rec. Sec.*—Miss Anna Creter, 495 S. Main, Wilkes-Barre. *Cor. Sec.*—Miss Lottie Lauer, 112 North St., E. Mauch Chunk. *Stat. Sec.*—Mrs. J. A. Bender, Fourteenth and Washburn Sts., Scranton. *Treas.*—Mrs. G. Wiegand, 162 N. Main, Wilkes-Barre. *Organizing*—Mrs. Minnie Getman, 201 N. Wyoming, Hazleton. *Literature and "Mission Worker"*—Miss E. L. Roth, 125 S. Wells St., Wilkes-Barre; Mrs. Jos. F. Thauer, 52 Orchard St., Wilkes-Barre. *Life Membership*—Mrs. F. H. Gerlock, 312 Wheeler Ave., Scranton. *Memorial*—Mrs. F. W. Rex, 223 N. First St., Lehigh. *Home Mis.*—Mrs. J. A. Bender, Fourteenth and Washburn Sts., Scranton. *Church Ez.*—Mrs. P. N. Wohlsein, 319 N. Washington, Wilkes-Barre. *Inner Mis.*—Mrs. J. W. Liem, 214 S. Main St., Wilkes-Barre. *Dime Folders*—Mrs. Wm. Knorr, Nescopeck, Pa. *Porto Rico*—Mrs. Wm. Rehrig, Mauch Chunk. *India Laces*—Miss L. Lindenstruth, 306 So. Wilkes-Barre. *Porto Rico Laces*—Mrs. E. S. Rupp, 49 Oak St., Wilkes-Barre. *Junior and Mission Study*—Miss Lottie Lauer, E. Mauch Chunk. *Summer School*—Mrs. L. D. Ulrich, 422 S. River, Wilkes-Barre. *Post Cards*—Mrs. C. J. Burkhardt, 527 W. First St., Hazleton. *Program*—Mrs. John A. Bender, Scranton, Pa. *Slav and Italian*—Mrs. A. Kanopski, Hazleton.

DANVILLE CONFERENCE

Pres.—Mrs. H. Douglas Spaeth, 319 Rural Ave., Williamsport. *Rec. Sec.*—Mrs. A. R. Ruckel, 420 Glenwood Ave., Williamsport. *Cor. Sec.*—Mrs. Stephen Dunkelberger, 14 N. Eighth St., Shamokin. *Treas.*—Mrs. J. E. Schaeffer, Cogan Station, Pa. *Organizing*—Mrs. C. D. Zweier, Sunbury. *Home Mis.*—Mrs. P. R. Wallis. *Coin Cards*—Mrs. C. J. Streich, Shamokin. *Italian Post Cards*—Mrs. A. Wolf. *Lace*—Miss Ella Snyder, Danville, Pa. *Porto Rico and Lace*—Mrs. Lewis Welker, Williams St., Williamsport. *Slav. Mis.*—Miss Rose Hess, 339 E. 4th, Williamsport. *Life Membership*—Mrs. H. K. Hassinger, Elizabethtown. *Inner*—Mrs. W. L. Wolfe, Jersey Shore, Pa. *Junior and Literature*—Mrs. H. M. Schofer, Aristes, Pa. *Mission Study*—Mrs. W. Z. Artz, Turbotville, Pa. *India*—Mrs. Reuben Ulrich, Selinsgrove, Pa.

POTTSVILLE CONFERENCE

Pres.—Mrs. I. F. Frankenfield, Tower City, Pa. *Rec. Sec.*—Miss Sadie Roller, Minersville, Pa. *Cor. Sec.*—Miss A. E. Haesler, Orwigsburg, Pa. *Treas.*—Mrs. G. Gebert, Tamaqua, Pa. *India Box and Laces*—Mrs. Karsch, Minersville. *Organization*—Mrs. George Steidel, Minersville. *Home Mis.*—Miss A. E. Haesler, Orwigsburg, Pa. *Literature*—Miss Florence Weller, Orwigsburg. *Porto Rico*—Mrs. F. L. Brown, Auburn, Pa. *Slovak*—Miss Mae Deibert, Auburn, Pa. *Mission Study*—Miss Hattie Henry, Tower City. *Italian*—Miss Bessie Zerbe. *Inner Mis.*—Mrs. Thomas Rouse, Pottsville, Pa. *Life Membership*—Mrs. John Hoch, Pottsville. *"Mission Worker"*—Miss Laura Moyer, Auburn.

AUGUSTANA SYNOD—Organized 1892

Pres.—Mrs. Emmy Evald, 4907 Winthrop Ave., Chicago. *Rec. Sec.*—Mrs. Carl A. Swensson, Lindsborg, Kan. *Cor. Sec.*—Mrs. J. W. Landstrom, 5516 Cortez St., Austin, Ill. *Fin. Sec.*—Miss Hannah Highland, 1530 Hamlin Ave., Chicago. *Treas.*—Mrs. Otilia Swanson, 1703 Carmen Ave., Chicago. *Statistician*—Mrs. A. P. Fors, 6206 Peoria St., Chicago. *Historian*—Miss Inga Swenson, 417 Oak St., Chicago.

CONFERENCE PRESIDENTS

Illinois—Mrs. Carl Christenson, 2908 Shakespeare Ave., Chicago. *Kansas*—Mrs. Alma Swensson, Lindsborg, Kan. *Iowa*—Mrs. C. A. Randolph, Boone, Iowa. *Minnesota*—Miss Helvina Franzen, St. Paul, Minn. *New York*—Mrs. John Johnson, New York City. *Nebraska*—Mrs. J. P. Borg, Wausau, Neb. *California*—Mrs. N. P. Anseen, Oakland, Cal. *Red River Valley*—Mrs. S. W. Swenson, Evansville, Minn. *New England*—Mrs. J. T. Norrby, Auburn, Providence, R. I. *Columbia*—Mrs. C. R. Swanson, Seattle, Wash. *Superior*—Mrs. C. A. Lund, Escanaba, Mich. *Mission Districts*—Mrs. S. P. A. Lindahl, Pierson, Fla.

DEPARTMENT SECRETARIES

(Not Listed Under General Council Committees)

Lace Industry (India)—Mrs. J. L. Forch, Jr., 4629 Dover St., Chicago. *Lace Industry (Porto Rico)*—Mrs. Victor Gustafson, 6029 Eberhardt Ave., Chicago. *Secretary for Calendars*—Mrs. J. A. Christenson, 725 Melrose St., Chicago. *Members and Societies*—Mrs. C. E. Hoffsten, 2823 Princeton Ave., Chicago. *Contributing Societies*—Mrs. A. Williamson, 5418 N. Paulina St., Chicago. *China Mission*—Mrs. M. Fern, 1623 Farragut Ave., Chicago. *Deaconess Work*—Sister Tillie Jones, 1505 LaSalle Ave., Chicago. *Patron and Protege*—Mrs. A. R. Carlson, 327 1/2 16th Ave., Milwaukee, Wis. *Life Membership & Memoriam*—Mrs. John A. Linn, 925 Winona Ave., Chicago. *Dime Books*—Mrs. C. A. Erickson, 8101 S. Peoria St., Chicago. *Post Cards*—Mrs. Martin Nelson, 700 Harvey Ave., Oak Park, Ill. *Missionary Exhibit*—Mrs. Uma Bersell, Rock Island, Ill. *Charlotte Swenson Memorial Fund*—Mrs. Ellen Wickstrand, Salina, Kan. *India Box*—Mrs. C. O. Morland, Madrid, Iowa. *Porto Rico Box*—Miss Olga Johnson, 2003 Wirt St., Omaha, Neb. *China Box*—Mrs. C. E. Elving, 3540 21st Ave., Minneapolis, Minn. *Northside District Chairman*—Mrs. L. M. Nelson, 4048 N. Harding Ave., Chicago. *Westside District Chairman*—Mrs. S. P. Lundgren, 317 Spring Ave., LaGrange, Ill.

DISTRICT SYNOD OF OHIO—Organized 1901

Pres.—Mrs. W. A. Beates, 333 N. High St., Lancaster, O. *Cor. Sec.*—Miss Anna Beck, 633 N. High, Lancaster, O. *Rec. Sec.*—Miss Alpha Fraunfelter, Lima, O. *R. R. No. 7. Treas.*—Mrs. Howard Smith, 1 Pine St., Zanesville. *Pres. Southwest Conf.*—Mrs. Margaret Silberman, Miamisburg, O. *Pres. Northern Conf.*—Mrs. Wm. Hoase, Toledo. *Pres. S. W. Conf.*—Mrs. Margaret Silberman, Miamisburg, O. *India Lace and Thread*—Mrs. E. G. Frankman, Versailles. *Post Card (Italian)*—Mrs. H. C. Tervehn, 3922 Riverside Ave., Cleveland. *Memorial*—Mrs. H. C.

LUTHERAN MISSION WORKER

Schuberth, Miamisburg, O. *Mite Boxes*—Mrs. A. L. Harnly, 268 Miller Ave., Columbus, O. *Seminary*—Miss Mary Stolzenbach, 128 S. Pierce. Lima, O. *ORGANIZING: N. Conf.*—Mrs. Walter Weier, 227 Amherst Drive, Toledo. *Literature and Mission Worker*—Mrs. D. E. Bosserman, Elida, O.

SOUTH EASTERN CONFERENCE (Ohio Synod)

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. Kaehler, 998 Main St., Buffalo. *Ex. Com. Chairman*—Mrs. Franklin Fry. *Treas.*—Mrs. F. W. H. Becker, 260 Richmond Ave., Buffalo. *Italian*—Mrs. R. B. Fenner, 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 Downing 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 Lauretta 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 Lodema Wener, 807 Cushing 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, Minneapolis.

N. W. SYNOD (Wisconsin Conf.)—Organized 1910

Pres.—Mrs. Geo. Hemsing, 3004 State St., Milwaukee, Wis. *Rec. Sec.*—Mrs. Wm. Black, 882 N. Summit Ave., Milwaukee. *Cor. Sec.*—Mrs. G. Keller Rubrecht, 999 Island Ave., Milwaukee. *Treas.*—Mrs. H. Shambok, Platteville, Wis.

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. S. Becker, Williamsburg, Ont.

PITTSBURGH SYNOD—Organized 1909

Pres.—Mrs. Constance Herberst, 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. *Organizing, Sr.*—Mrs. Constance Herberst, 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. Preuss, 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. *Organizing*—Mrs. Jacob Runick, 80 Evanston Ave., Youngstown, O. *Foreign Mission*—Miss Anna Kosbab, 2959 Hampshire Road, Cleveland. *Home Mission*—J. F. Shrimplin, 404 Mercer St., Warren, O. *Porto Rico*—Mrs. W. C. Skinner, 2266 E. 72rd, Cleveland, O. *Inner Mission*—Mrs. Edwin 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

Pres.—Mrs. C. J. Frantz, 166 Pa. Ave., Warren. *Sec.*—Mrs. G. F. Greiner, Ridgway, Pa. *Treas.*—Mrs. H. E. Knauff, Renovo, Pa. *Life Membership*—Mrs. C. J. Frantz, Warren, Pa. *Lit.*—Mrs. R. D. Roeder, Du Bois, Pa.

ERIE CONFERENCE

Pres.—Mrs. N. Scheffer, 647 Park Ave., Meadville, Pa. *Rec. Sec.*—Mrs. Geo. Beaver, 56 Harrison Greenville, Pa. *Cor. Sec.*—Mrs. W. S. Langhans, Greenville, Pa. *Treas.*—Miss Mollie Knierem, 322 W. 26th St., Erie. *Life Mem.*—Mrs. S. E. Brown, Erie, Pa. (Ridge Rd., R. F. D.). *Literature*—Mrs. Frank S. Belstel, Greenville, Pa.

PACIFIC SYNOD—Organized 1906

Pres.—Mrs. F. H. Pageler, 716 Overlook Boulevard, 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.