

Volume XIX

Philadelphia, Pa., June, 1916

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Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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

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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.

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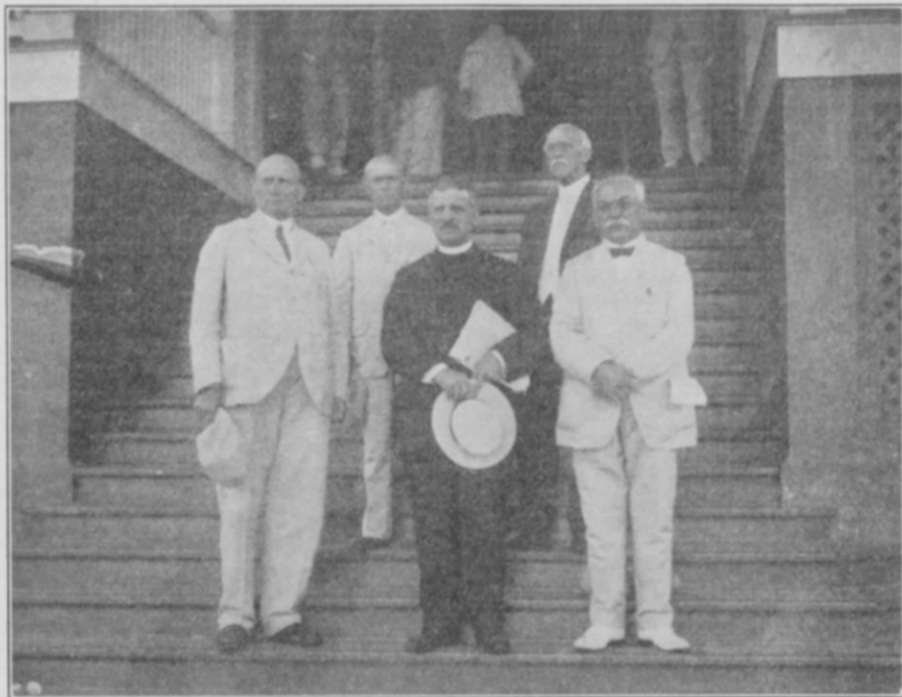
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LUTHERAN REPRESENTATIVES AT THE PANAMA CONGRESS
FRONT LINE: DRS. ABRAHAMSON, WOLF AND KUNZMANN
REAR: REV. OSTROM AND DAUGHERTY

Federated Congress on Christian Work in Latin America

BY REV. L. G. ABRAHAMSON, D. D., ROCK ISLAND, ILL.

As emphasized in a letter from Panama, published in your last issue, we gladly availed ourselves of the opportunity to visit the Congress, particularly as we were urged to do so by the President of our Augustana Synod. As the results of the convention will, no doubt, be far-reaching for the Latin-American Republics, we willingly write of the impressions received.

The object of the Congress was well stated in its name. Very few of my readers can even dream of the dense spiritual darkness in which the people of these Republics dwell. They are nominally Roman Catholics, but in most places the darkest paganism prevails. The moral degeneracy is more openly apparent here than in other countries, and the worst of it is that the clergy takes the lead in this degeneracy. Statistics were given of such shocking nature that

we dare not repeat them for our readers. Priestly celibacy is required by the Romish Church; nevertheless, it is not the exception, but the rule, among the priests that they have families, if this term may be used. In some localities measures have been taken to provide for the children of the Bishops. For centuries the Papal Church has held supreme and absolute sway in the Latin-American Republics, and she has thoroughly demonstrated her inability to inculcate the higher moral conceptions and exert high moral leadership.

The object of the Congress was to promote Protestant work in the Latin Republics, and we are fully convinced that much was accomplished for this purpose. Among the surprising things

to us was the news of conquests already won by the Evangelical Churches and the many doors that are open for Evangelical work. Not less than twenty-one Republics were represented. Besides, there were delegates from Spain. The delegates from the Southern Republics numbered one hundred and forty-five, consisting of missionaries, missionary Bishops and native delegates. Among the latter we may mention eminent statesmen, university professors, renowned professional experts, etc., who took an active part in the proceedings, and we shall long remember how courageously and nobly they testified to their Evangelical faith. They were not ashamed of Christ, and there was no quavering as to the Gospel message they desired preached in their respective countries. "The Gospel only, the old, tried Gospel," they said, "can rescue and redeem South and Central America." In most emphatic language they plead to be spared from the speculative theories of modern evolutionists and the blight of higher criticism.

The missionary opportunities in Latin-America are overwhelming. Brazil alone is larger than the United States. Argentine covers an area equal to our country east of Topeka, Kansas. The population of the Republics south of us is ninety millions, including twenty million Indians. The latter are Catholics in name only. The Spanish conquerors compelled them by brutal torture, in the name of the Pope and the Blessed Virgin, to become Catholics. In reality most of them are sheer pagans. Incas are still living among the wonderful ruins that bear testimony to their highly-developed civilization at the time of the Spanish conquest. The cruel, fanatical zeal of the Spaniards drove them to destroy these monuments of a by-gone age. The Incas, as well as the other inhabitants, so we are told by well-informed persons, are hungering for the Word of God, which is God's gift even to them, though they have hitherto been deprived of it by the Papal Church. Among the delegates present were those who had suffered in foul, dark dungeons as a penalty for their efforts to spread the Word of God among the people.

The proceedings of the Congress, which continued for ten days, were conducted in the usual American practical and energetic manner by the gifted Dr. Speer as Chairman. Preparatory work had been done by ten previously appointed committees. Their exceedingly thorough and painstaking reports were submitted in printed form. In them the Evangelical work in the Latin-American Republics was considered from many angles. All who wished to take part in discussions were from the first given to understand that they were to be well prepared, and

each speaker was limited to seven minutes. We received much instruction from these discussions, which never became tiresome or one-sided. No speaker stooped to personalities or insinuations, even though the discussions were at times quite heated.

The report attracting the most attention was the one on "Message and Method,"—i. e., the message the Church was to bring to the Latin peoples of the South. This document, and the discussion thereon, constituted also a direct reply to the Romish Archbishop of Panama. He had done all in his power to prevent the holding of the Congress, and had succeeded in inducing the President of Panama to reconsider his promise to permit the holding of the convention in the municipally-owned opera house. But he did not succeed in his desperate efforts to induce our Government to prohibit the holding of the Congress in the Canal Zone, though in this particular he was zealously assisted by a Catholic Congressman in Washington. Both from his pulpit and in pamphlets he attacked the Congress with the most reckless falsehoods. He declared it to be a capital sin for Catholics to attend the conference, even if they did so merely out of curiosity. Scrupulous care was taken by the delegates to avoid an open clash with the Romish Church, but it was with difficulty that some of them, particularly those from the Latin Republics, could restrain themselves. "If you only knew how we have suffered, you would not wonder why we must protest," one said to us. Another one asked, "Would Martin Luther, if he were here, hesitate to tell the Archbishop and the Pope the truth?" The proclamation of the Congress, however, constituted an *ad notam* to the representatives of the Roman Church. It was a clear Gospel testimony, an uncompromising expression of the central truths of our Christian faith.

It should be mentioned that, while the Congress comprised representatives from all Evangelical Churches, it had no unionistic aim. No attempt was made to obliterate differences in doctrine. But it was considered as a cardinal principle that the various denominations should not crowd or hinder each other; that where one denomination had begun missionary work in a province, other denominations should not enter the same province, when there are so many fields entirely destitute. Considerable time was consumed in discussion of how best to carry on educational work and circulate the Bible and other religious literature. A great work has already been done by the Bible Societies, the American and the British. They have their representatives in all the Republics. One of these, who represents both Societies, was present at the convention. He had been confined in

a dungeon for a long time, and was rescued only by the energetic aid of the American and British representatives.

Among the more prominent men who were present at the meeting, Drs. Robert E. Speer and John R. Mott attracted well-merited attention. The latter is a remarkable person. As many of our readers no doubt recall, he was offered, by President Wilson, the Ambassadorship to China, but he declined this post of high distinction and usefulness for the higher honor of serving our Foreign Missions, in the work among young men. South America and Mexico were also represented by truly great men. From our own country there had come, besides prominent clergymen and Bishops, renowned College Presidents, University Professors and well-known business men. In this connection it should be mentioned that prominent men of affairs in our country are very much interested in the object which this Congress sought to subserve; not only in promoting trade with the Latin-American Republics, but equally in the success of our Protestant missions in these countries. Both should go hand in hand. Dr. Mott announced that \$16,000 was required by the Committee for its work

during the year, and this sum was subscribed in a short time.

In the large delegation from Porto Rico was our capable General Council missionary, Rev. Alfred Ostrom. His Board is to be commended for sending him to the meeting. He, no doubt, received much inspiration and valuable information from the Congress.

As a direct result of this forward movement, it is probable that we will soon have in North America a voluntary all-Lutheran Inter-Synodical organization for mission work in Latin-America. Important problems require our solution. We should assist in carrying the Gospel to the natives, as we are now doing in Porto Rico, but we should also take care of those Scandinavian and German people of our own faith who have settled in these countries. The present Boards can not take care of this matter. They have their hands full with their own work. But here is a mission in which *all* the Synods can co-operate. There are several hundred thousand German Lutherans in South America, and our readers would be surprised if they knew of the large number of Swedes and Norwegians there.

Our Mission Policy for Latin America

The undersigned members of the Evangelical Lutheran Church were in attendance upon the Congress on Christian Work in Latin America, held in Panama, February 10th to 20th, 1916. The Rev. Drs. L. B. Wolf, as representative of the Foreign Mission Board of the General Synod, and S. D. Daugherty as representative of the East Pennsylvania Synod of the same body, both doing work in South America. The Rev. Alfred Ostrom as visitor appointed by the Board of Missions for Porto Rico and Latin America of the General Council, and the Rev. Drs. L. G. Abrahamson and J. C. Kunzmann, the representatives of a free conference of persons who had met for consultation and who had sent contributions to make such representation possible.

We are convinced there is a widely prevalent sentiment that, without interfering with the efforts of existing organizations, now doing work in Latin America, all further division of our Lutheran forces in extending the work in those republics should be avoided. This was the judgment of the free conference, ratified by those in attendance.

We have agreed on the following report:

The Situation

Before us today stretches Latin America from Mexico to the Straits of Magellan, with

a total area of 8,459,081 square miles, as against 6,557,700 square miles of North America, and a population of 80,203,902 as against 108,679,000. These more than eighty millions live on the outer rim of this vast Continent, whilst the interior has not yet been explored. The population may be divided into the following classes:

Whites	18,000,000
Indians	17,000,000
Negroes	6,000,000
Mixed White and Indian	30,000,000
Mixed White and Negro..	8,000,000
Mixed Negro and Indian.	700,000
East Indian, Japanese and Chinese	300,000

Our Opportunity

Among this population German and Scandinavian Lutherans are present in larger proportion than the members of any other Protestant denomination.

In Montevideo, Uruguay, there is a colony of 500 German families. In La Paz and Ururo, Bolivia, there are also many of our people. In Chili there are 80,000 Germans. They are numerous in Bogota and Barronquilla, Colombia, and in Guatemala, where Roman priests are prosecuted and Protestant ministers welcomed by those in authority. In Brazil, which is 220,000 square miles larger than the entire

United States, the Statesman's year book declares there are one million Germans, besides many Scandinavians. In Paraguay, President Schierer is a German, and at least there are 200,000 of our people. In fact, there is not a state or island of this vast domain where our people are not found as sheep without a shepherd. They occupy prominent and influential positions in government, and are dominant in the business world. Once interested they would furnish the means and the men to care for our own, and extend the work among the intellectuals, the peons, the Indians, and the Negroes of Latin America. Our Lutheran Church has the largest opportunity, consequently the greatest obligation, of any Protestant Church in these Southern lands.

The descendants of our European Lutheran people are identifying themselves with the languages and customs of the lands in which they reside, whilst the Lutheran CHURCHES, except in Porto Rico, are confining their ministrations to a foreign tongue, and even so are not reaching one-tenth of the Lutheran settlements in these countries. We are in danger of repeating our mistakes in North America.

This means the lines upon which the present work of our Church are laid, are not broad or deep enough, even to care for our people who could be reached in the language of their fatherlands, and are making no provision whatever for the far greater work of saving their descendants to the truth, or for the evangelization of the vast population in these countries who

are without the knowledge of their Saviour.

We hence suggest the following:

The Method

(1.) That in order to do effective work, a strong effort should be made to unite all the forces possible in our Lutheran Church in North America, for the purpose of sending missionaries with a view of gathering our people into the Church, and establishing institutions for the training of a native ministry as rapidly as possible.

(2.) That for the present a Voluntary Association of all our Lutheran people interested in Christian work in Latin America, without Synodical distinction, should be formed, which shall gather funds and send missionaries and establish schools, and hold the work in trust for those bodies of our Lutheran Church in America which shall agree to accept the transfer of and responsibility for the work.

(3.) That a Pan-Lutheran Missionary Society for Latin America be chartered, for the purpose of carrying on the work, until at least three of our now so-called General Bodies shall federate to take charge of the same. It is understood that equal opportunity shall be given to all our Lutheran General Bodies and independent Synods to take part, both in the temporary and permanent conduct of the work.

L. G. ABRAHAMSON,
S. D. DAUGHERTY,
J. C. KUNZMANN,
ALFRED OSTROM,
L. B. WOLF.

Pan-Protestant Congress in San Juan

Following the great Congress at Panama during last February, sectional Conferences were held in various strategic centres of Latin America during March and April. This is the one in which we are specially interested, because Porto Rico is a field in which we are working. All workers speak of the Conference in the very highest terms. Each denomination had strong representatives, and, as Miss Melander well says, "this first opportunity for them to know each other personally, with the advantage of thus comparing their experiences, and revising their plans and policies, must mean much for the progress of the work as a whole. Some of the missionaries are men and women of finest culture; others have had very limited educational advantages; but all are alike in their passionate devotion to spreading the light of the blessed Gospel in the darkened and destitute Island, hence all could contribute their quota to the general store of information and counsel.

"As a matter of course, the beautiful Y. M. C. A. building in San Juan was the Conference headquarters, and each of the ten sessions was conducted by skilled parliamentary experts, such as Dr. L. C. Barness and Mr. Joseph E. MacAfee, hence was a perfect model of efficiency. Nobody spoke on a given topic without first handing in his or her name, then proceeding immediately to take a seat in front, so that not a moment was lost between speakers. Each one was given a certain limit of minutes, at the expiration of which a bell was tapped, without any partiality. In that way every subject was fully covered. The chairman for each commission, who had prepared the reports, introduced the subjects in their order—survey of the field; readjustment of forces; work among university students; missionary literature and propaganda adapted to Porto Rico; Church life; general education; co-operation.

"A central continuation committee was appointed to supervise the carrying out of the



PAN-PROTESTANT CONGRESS IN SAN JUAN, PORTO RICO

Can you pick out the male and female representatives of our Lutheran Church? The picture was sent by the kind courtesy of Miss May C. Mellander

forward movements agreed upon and to project future lines of progress. This includes *industrial* development, on which so much depends for moral and spiritual upbuilding in a land which is now so very low down in the scale of civilization. But, beyond all question, Latin-America presents wonderful opportunities for our generation, and Porto Rico is the connecting link. Who knows how strong the chain may grow, if we who are American citizens and American Christians do our part for the beautiful island which is now an integral part of our own cherished nation! MAY C. MELLANDER."

RESOLUTIONS ADOPTED SAME AS AT ALL THE CONFERENCES

[A typewritten copy of these, in English and Spanish, was put into the hands of every member of the Conference prior to their discussion.]

1. The first and most important condition for general and substantial movement in advance is widespread, thoroughgoing consecration of God's people for the work of redeeming humanity. This requires constant study and unceasing activity of all true believers.

2. In view of the essential place of personality in propagating the Gospel, we request the

Committee on Co-operation in Latin-America to secure for our use one or more simple handbooks on the principles and practice of personal work.

3. In view of the essential place of social relationships, we need one or more simple handbooks on the principles and methods of community betterment.

4. In view of the impression to be made on the public, as well as on the Churches, by strong, united action, we need at least three months, beginning November, 1916, and March, 1917, for a united campaign. It is an essential of the plan that the team workers spend much of their time and energy in *training Church members* to carry on permanently the lines of work inaugurated.

5. We request that each Denominational Board at work in Porto Rico name a worker to serve as a member of this team, selected to *specialize* on particular phases of the work, such as starting individuals in the Christian life, music and the life of worship, Bible study and the Sunday Schools, and community betterment.

[Rev. A. P. G. Anderson and Rev. Marclano L. d'Alda were named as the Lutheran representatives.]



REV. MARCIANA LOPEZ D'ALDA

Appointed a Lutheran member of the Continuation Committee in Porto Rico

SURVEY OF THE FIELD

1. A readjustment of the forces:

It is our belief that some of the agencies now supporting general evangelical work in the Island might with advantage turn their attention, funds and forces to *special tasks* for the benefit of *all* the missions in Porto Rico, thus accomplishing even greater good. And in view of unmet needs of Latin-America, we believe that the time has come for a mutual readjustment of fields, by which some supporting boards and societies may transfer their work to other fields. Provided, that no *reduction* of Christian work on this Island, and no sudden change such as will work hardship to any agency of part of the field, be contemplated. The Secretary of the Conference was instructed to communicate this item to all supporting boards and societies.

2. Work among University students.

In view of the fact that very little attention is being given to the spiritual and social welfare of the students of the University of Porto Rico, in view of the far-reaching influence that these students and graduates of this institution wield, in all parts of the Island, and their *increasing* influence as they take an important

place in its different activities; and, furthermore, in view of the large experience of the Y. M. C. A. and the Y. W. C. A. in meeting the needs of this class, and the highly gratifying results that have attended their labors, therefore we present the claims of the students of the University to the international committees of said associations to furnish *dormitories*, if possible, and minister in other ways to their well-being. To such work we would pledge our most cordial and sympathetic support.

EDUCATION

1. In the interest of complete co-operation in all educational matters, and to obviate unnecessary duplication of work and unwise competition, it is believed that the time has come when it is possible and desirable to settle upon a well-defined policy of Christian education for the Island. This policy should include an institution of college rank, to provide a place where young men and women can receive their higher education in a strong and virile Christian atmosphere. It is recommended that the "Polytechnic Institute of Porto Rico," maintained at San German, by the Presbyterians, be selected as the school to be developed into the proposed Christian college. The Institute owns a campus of 100 acres, suitable for college purposes, and buildings and equipment to the value of \$18,000. It has had five years of successful work, has a present enrollment of 106 in this year 1916, graduates its first class from the High School, and enjoys the full confidence of the people.

2. It is further believed that this policy should include a Seminary for young women, where courses especially adapted to their needs shall be provided, in a similarly helpful Christian environment. It is recommended that the "Blanche Kellogg Institute," established by the Congregationalists in San Turce in 1899, be selected as the institution to be developed into this Seminary. The "Blanche Kellogg Institute" owns property to the value of approximately \$40,000, and likewise has a well-established reputation in the Island for excellence.

3. It is also believed that *industrial* education, along the lines now in successful operation in this Island, is the type most needed, and that it should be pushed as rapidly and as widely as possible.

4. Believing that the bringing together in Porto Rico of all students for the Gospel ministry will give such students increased strength through the inspiration that comes from a larger student body, wider sympathies and love for their brethren of other denominations, because of their intimate life together as students, and realizing that the bringing together of all the

ministerial training schools in Porto Rico will make possible more adequate provision for a strong and splendid corps of professors, this Conference recommends that this Seminary be located near the Insular University at Rio Piedras.

CO-OPERATION

1. We recognize the efficient work that is being done by the hospitals and dispensaries now established in Porto Rico, and wish to express our appreciation of the healing ministrations so generously accorded to all in need.

2. We recommend that the various congregations, either singly or in groups, be urged to contribute to the support of the respective hospital or dispensary which serves their particular section, by furnishing and maintaining a room or a bed in a dormitory, or by such other help as shall be acceptable to the institutions.

3. That the various Boards not having medical work be asked to make some provision to help care for their own sick, in the *existing* institutions.

4. That no new medical work be undertaken, except after counsel and advise of the body which continues the Regional Conference.

5. The Conference with gratification learns that the Methodist denomination proposes the publication of a Church paper, "Puerto Rico Evangelico," representing a number of the denominations. The hope is sincerely expressed that other denominations may join in this effort, so that a large and even stronger paper may be produced, that the circulation may be increased, and that it may appear more frequently.

quently.

6. Upon the removal of the members of one evangelical Church to communities where Churches of other communions are organized, it is recommended and urged that:

First. The pastor or other officers of the Church from which members were moved promptly notify the Church of the community to which they go.

Second. The earliest practicable transfer of membership, between Churches whose polity permits such transfers.

Third. The provision for *affiliated* membership, by Churches whose polity does not permit receiving persons into full membership, by letters from Churches of other denominations.

Fourth. The prompt enlistment of *all* evangelical Christians in the work and fellowship of the Churches of their *community* as above suggested, or otherwise, so that the essential unity of all believers may be magnified, in service and Christian brotherhood.

7. That the Central Missions Committee be asked to take under consideration the conduct of an *Island-wide survey* of religious, social and economic conditions, from the point of view of the responsibility of evangelical agencies; that in this effort the Committee seek the assistance of the Boards supporting missionary work in Porto Rico, in the securing of funds and a salaried agent for the conduct of the survey; also that counsel be had with the Commissioner of Education, and the Commissioner of Labor, to secure such assistance and co-operation as they in their departments of government may be prepared to furnish.

Our Pioneer in South America's Metropolis

Doctors Abrahamson and Andreen have highly recommended a capable young Swede, who graduated recently from the Augustana Theological Seminary at Rock Island, as being well adapted for doing pioneer work among the Scandinavian population in Buenos Aires.

His name is Rev. Ephraim Ceder, and he purposes to start for The Argentine without delay. Being a good linguist, he will have little difficulty in mastering the Spanish language, and being a good organizer, he will exert a much-needed impulse among the well-to-do Lutheran citizens of Buenos Aires. There is a large multitude of them, utterly without Churches or Christian schools, though financially they are abundantly able to maintain both.

He gladly accepted an invitation that before he left the United States, he should pay a brief visit of two or three days (which was all the

time he can spare before the meeting of the Augustana Synod), to New York and Philadelphia, in order that some of the Lutherans in those centres may become personally acquainted with him, and establish such friendly relationship as will mean vastly much to him in his important and arduous task.

A dinner was tendered to him by Lutherans of Greater New York, in the rooms of the Clerical Club, 23rd Street and Fifth Avenue, on Monday, May 29th, and a similar token of goodwill by Lutherans of Philadelphia and vicinity, in a private dining room of the Y. M. C. A. Building, on Tuesday, May 30. Both these occasions will be remembered as potent factors in the early beginnings of an enterprise which will rapidly grow from a mustard-seed into a stately tree.



REV. AND MRS. EPHRAIM CEDER, OF THE AUGUSTANA SYNOD

This new missionary to South America has just been ordained by the Swedish Augustana Synod. He will undertake pioneer work among the Scandinavians in Buenos Aires, under the auspices of the Pan-Lutheran Voluntary Association in the interest of Latin America

OTHER EVENTS WERE FORE-RUNNERS

Our Women's Conjoint Mission Study Class in Philadelphia had the honor of holding the first official public assembly, arranged anywhere in the United States after the Panama Congress, as an echo of that notable event. All four of the men living in this country, who represented us at Panama, were present and made telling addresses, viz.: Doctors Abrahamson, Kunzmann, Wolf and Daugherty.

The second outstanding event took place in New York, by special invitation of "The Koinonia," a ministerial association representing every Lutheran Synod in the Metropolis. They unanimously decided to suspend their regular monthly program for April altogether, and devote the entire session to South American interests, with the same men as speakers who attended the Congress. Without a dissenting vote, they enthusiastically agreed that The Koinonia may be quoted, far and wide, as most

heartily favoring a Pan-Lutheran voluntary association in the interest of Latin America. This was done in the hope that their enthusiasm may prove contagious in other cities. The following ministers were named as a Provisional Board, in addition to the representatives who were at Panama, to take charge of the progress of the work: Drs. C. L. Fry, W. H. Greever, W. M. Horn, F. H. Knubel, A. B. Van Ormer. The laymen on the Board are Messrs. J. H. Brandt, of Philadelphia and J. Louis Schaefer, of New York. At a subsequent meeting of the Board, Dr. J. C. Kunzmann was elected President; Dr. C. L. Fry, Secretary, Dr. S. D. Daugherty, Corresponding Secretary, and Mr. J. H. Brandt, Treasurer. A call was extended to Rev. Ephraim Ceder, as our pioneer missionary in Buenos Aires, who accepted it with eager hope of opening up a great work in course of time, among our unchurched Scandinavian Lutherans in The Argentine, and through them, when they

become interested, among many others in that teeming population.

"As to the recommendation of our Lutheran representatives at the Panama Congress, that all varieties of Lutherans unite in a common work in Latin America, what could be more reasonable? Our Missionaries in India find the natives confused by denominational differences in America. Why then should we hamper this new work in Brazil and The Argentine by different forms of Lutheranism? We should present to our Southern sister the Bible, our interpretation of it in the Augsburg Confession and Luther's Catechism. Then by Easter, 1917, we can give them not only our historic Common Service, but a Common Hymnal and forms for Ministerial Acts adopted by three of our General Bodies. These can be easily translated for their needs, as the Patriarch Muhlenberg and our earliest Lutheran Synod adapted German liturgical treasures to North American needs. In non-essentials we should allow the new South American Lutheranism full liberty of self-development."

JOHN W. RICHARDS.

Telegrams

These messages by wire and quick despatch were received at the dinners in New York and Philadelphia, on May 29th and 30th, where the new South American Missionary, Rev. Ephraim Ceder, was the guest of honor:

"In this pre-Jubilee moment, when the Lutheran Church in America is looking backward upon a history of foundations and doctrines well established, my conviction looks forward to the dawning of a new era,—the Era of Construction; and I rejoice at the evidences of a Church having men and women ready to do pioneer work, and go forth to plant the banners of sound Lutheranism everywhere.

"H. A. WELLER,

"*Treasurer Ministerium of Penna.*"

"May God mercifully grant to our Church grace, not only to hold fast the truth committed to her, but also to let it loose in this crucial age, for the salvation of needy souls everywhere.

"LUTHER KUHLMAN,

"*President General Synod's Board of Foreign Missions.*"

"In my judgment there is before our Church at the present, no work which is as necessary, in our missionary operations, as the work in South America.

"JOHN A. W. HAAS,

"*President Ministerium of Penna.*"

"I am greatly interested in the work our beloved Lutheran Church is undertaking in South America and I know of no place where there are greater prospects. Being of Swedish descent myself, the needs in South America

come home to me with double force.

"W. A. GRANVILLE,

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"Beyond all doubt there is in that land a great and effectual open door of usefulness, and I for one am glad that you are ready to make a beginning now that the Panama Congress has inaugurated the new movement.

"D. H. BAUSLIN,

"*Dean of the Hamma Divinity School.*"

"I earnestly pray that Bro. Ceder and his good wife may be simply the pioneers of a valiant band of consecrated Lutheran men and women who shall help to take South America for Christ.

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"*President of the General Synod.*"

"When I made my appeal in the class-room, for a volunteer for this field in Buenos Aires, two seniors responded instantly. Both are capable and excellent men, but as my judgment singled out Mr. Ceder as the man, he received my encouragement. With some reluctance, however, I must confess, as he is just the type of mind and man of which we stand in great need here at home, to give every missionary enterprise its necessary basis and support.

"To the recommendation of Drs. Andreen and Abrahamson I need add no other. But as Mr. Ceder's teacher for a series of years, I may be permitted to second (or "third") their recommendation. He is not only willing and able, but his experiences of life have been such as to make him specially fit for this work. And believe I speak as a judge of men when I say that he will be acceptable to those concerned. We in Rock Island rejoice with you on this "eve of a great movement," or shall we say, this dawn of a new day, for Buenos Aires. We thank God for our share in this mission, and for our contribution to the cause. And we unite our prayers with yours invoking His special and abundant blessing on this auspicious undertaking, on "the friends of South America," and on our apostle to the Lutheran Diaspora in The Argentine.

"C. J. SOEDERGREN."

"Thank God for this new beginning of Lutheran work in South America! Thank God for the noble Augustana Synod and Seminary which are furnishing the picked man to lift up the banner of the old faith of the Gospel and the Reformation on that neglected Continent. God bless the committee in charge and all friends of the cause.

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"G. FRANKLIN GEHR, *President.*"

"I am sure our whole United Synod of the South will rejoice with me when the Lutheran



REV. AND MRS. EPHRAIM CEDER, OF THE AUGUSTANA SYNOD

This new missionary to South America has just been ordained by the Swedish Augustana Synod. He will undertake pioneer work among the Scandinavians in Buenos Aires, under the auspices of the Pan-Lutheran Voluntary Association in the interest of Latin America

OTHER EVENTS WERE FORE-RUNNERS

Our Women's Conjoint Mission Study Class in Philadelphia had the honor of holding the first official public assembly, arranged anywhere in the United States after the Panama Congress, as an echo of that notable event. All four of the men living in this country, who represented us at Panama, were present and made telling addresses, viz.: Doctors Abrahamson, Kunzmann, Wolf and Daugherty.

The second outstanding event took place in New York, by special invitation of "The Koinonia," a ministerial association representing every Lutheran Synod in the Metropolis. They unanimously decided to suspend their regular monthly program for April altogether, and devote the entire session to South American interests, with the same men as speakers who attended the Congress. Without a dissenting vote, they enthusiastically agreed that The Koinonia may be quoted, far and wide, as most

heartily favoring a Pan-Lutheran voluntary association in the interest of Latin America. This was done in the hope that their enthusiasm may prove contagious in other cities. The following ministers were named as a Provisional Board, in addition to the representatives who were at Panama, to take charge of the progress of the work: Drs. C. L. Fry, W. H. Greever, W. M. Horn, F. H. Knubel, A. B. Van Ormer. The laymen on the Board are Messrs. J. H. Brandt, of Philadelphia and J. Louis Schaefer, of New York. At a subsequent meeting of the Board, Dr. J. C. Kunzmann was elected President; Dr. C. L. Fry, Secretary, Dr. S. D. Daugherty, Corresponding Secretary, and Mr. J. H. Brandt, Treasurer. A call was extended to Rev. Ephraim Ceder, as our pioneer missionary in Buenos Aires, who accepted it with eager hope of opening up a great work in course of time, among our unchurched Scandinavian Lutherans in The Argentine, and through them, when they

become interested, among many others in that teeming population.

"As to the recommendation of our Lutheran representatives at the Panama Congress, that all varieties of Lutherans unite in a common work in Latin America, what could be more reasonable? Our Missionaries in India find the natives confused by denominational differences in America. Why then should we hamper this new work in Brazil and The Argentine by different forms of Lutheranism? We should present to our Southern sister the Bible, our interpretation of it in the Augsburg Confession and Luther's Catechism. Then by Easter, 1917, we can give them not only our historic Common Service, but a Common Hymnal and forms for Ministerial Acts adopted by three of our General Bodies. These can be easily translated for their needs, as the Patriarch Muhlenberg and our earliest Lutheran Synod adapted German liturgical treasures to North American needs. In non-essentials we should allow the new South American Lutheranism full liberty of self-development."

JOHN W. RICHARDS.

Telegrams

These messages by wire and quick despatch were received at the dinners in New York and Philadelphia, on May 29th and 30th, where the new South American Missionary, Rev. Ephraim Ceder, was the guest of honor:

"In this pre-Jubilee moment, when the Lutheran Church in America is looking backward upon a history of foundations and doctrines well established, my conviction looks forward to the dawning of a new era,—the Era of Construction; and I rejoice at the evidences of a Church having men and women ready to do pioneer work, and go forth to plant the banners of sound Lutheranism everywhere.

"H. A. WELLER,

"Treasurer Ministerium of Penna."

"May God mercifully grant to our Church grace, not only to hold fast the truth committed to her, but also to let it loose in this crucial age, for the salvation of needy souls everywhere.

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"I am sure our whole United Synod of the South will rejoice with me when the Lutheran

Church Visitor tells the good news. South America is a nearer neighbor to us than she is to you, and I hope ours will be the privilege and honor to send out a colleague to Mr. Ceder. (By the way, Cedar is the best wood for that climate.)

"I remind myself that three principles were fundamental in the missionary career of St.

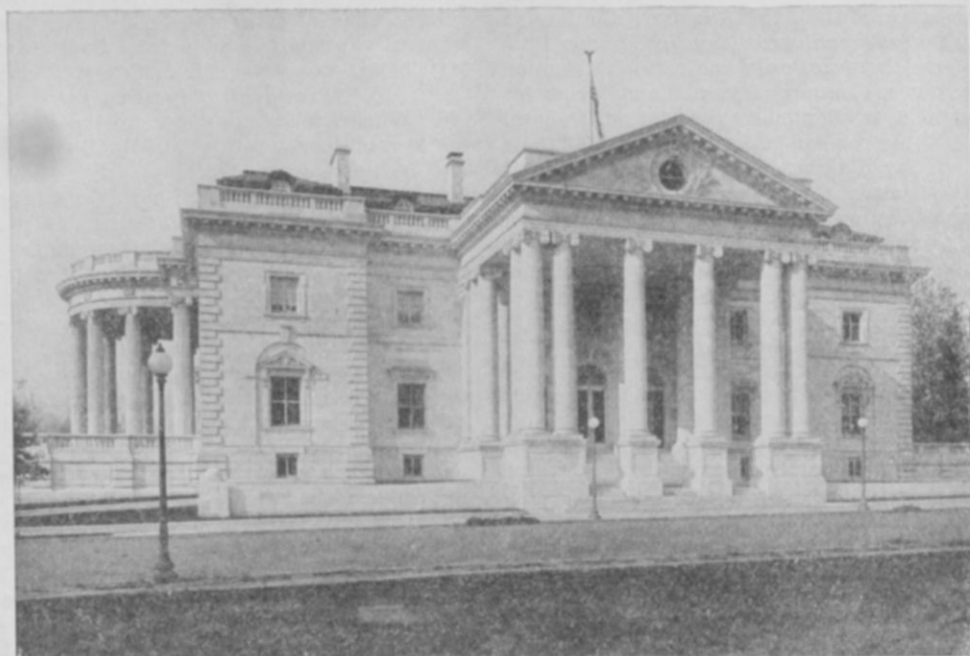
Paul: (1) Enthusiasm, (2) Enterprise, (3) Energy. May this South American enterprise be launched with strong enthusiasm, and may it be conducted and sustained with unremitting energy, both on the field and from the home base. God speed to Mr. Ceder!

"JOHN W. HORINE,

"Editor *Lutheran Church Visitor*."

Culmination of The Laymen's Campaign

BY REV. C. L. FRY, D. D.



SUPERB CONTINENTAL MEMORIAL HALL IN WASHINGTON, ERECTED BY WOMEN

Does it not seem curious, yet withal most fitting and significant, that of all the splendid buildings in Washington, the one singled out for the climax of the Laymen's National Missionary Campaign is a monument of woman's enterprise and energy!

Not one of the seventy-five great conventions of the past Winter, in strategic centers of this continent from ocean to ocean, was a legislative body. They were quite content to be deliberative, illuminative, quickening, vitalizing. Their message may be summed up in these five cogent themes:

1. Possibilities of missionary achievement, as illustrated through actual experiences in parishes, groups of parishes and entire communions.

2. Practical ways in which laymen can best use their property for the extension of Christ's Kingdom.

3. How may Christ more largely dominate all contacts of American life with the non-Christian world?

4. How increase lay initiative and the sense of responsibility for the missionary tasks of the Church?

5. The next steps in awakening the latent forces of the Church.

Those conventions prior to Easter, in which our Lutheran pastors and laymen participated heartily, and from which they gladly confess much lasting benefit has been derived, were held in Binghamton, Syracuse, New York and Brooklyn. Pastor Ritchie had the distinction of attaining the largest per capita enrollment among all the Churches of Binghamton, and his people are speaking of the event as an outstanding epoch in their congregation's life.

"Particularly impressive were the excellent business provisions; the devout, spiritual atmos-

phere that pervaded all the sessions; the thoroughly Scriptural, sane and evangelical character of the addresses; the strength and telling effect with which these experts spoke; the simple, clear and concise way in which the mission facts and needs of the world were brought by men with a world-wide experience and a world-wide vision.

"The presence of Dr. Charles L. Fry among the listed speakers not only added strength to the program, but for the ninety-seven delegates registered from our own congregation it gave due Lutheran significance to the whole convention. And, as an evidence that the LUTHERAN MISSION WORKER is a distinct honor to the Lutheran Church, it had no superior among all the missionary publications exhibited in the literature department of the Convention."

C. A. RITCHIE.

Seven Lutheran Churches of Syracuse combined in a series of missionary gatherings, which culminated in a Lutheran Laymen's Movement being organized in that city. And, to show their appreciation of what they owed to the General Federation, the Lutheran Pastoral Association contributed \$50 out of its treasury toward the general expense fund. When this money was paid over, as a slight token of their good will, by Rev. U. J. Klingensmith, the treasurer, he remarked:

"I have attended the two conventions of the Laymen's Missionary Movement in this city. Both have made a very favorable impression on me, and I entertain a high opinion of the movement. I regard it as a splendid agency for spreading missionary intelligence and awakening missionary interest among our laymen, as well as for introducing better methods and promising greater efficiency in our congregations. All the Lutheran Churches have been interested and will be greatly benefited."

And the observant pastor of the German congregation, belonging to the New York (German) Ministerium, adds: "The movement in Syracuse was also instrumental in bringing into existence several new mission societies in our Churches here. There was *never* a time when the subject of missions was presented more clearly and forcibly to our Lutheran people than by Dr. Fry during the missionary campaign held in Syracuse, during the last week of March. Brotherhoods, Ladies' Aids, Luther Leagues, both Senior and Junior, and Sunday Schools were all well represented and are now eager to learn *more* about this important subject. We look forward to great results, and hope that in the future greater aid may be rendered our foreign missionaries and the native workers than has been the case in the past. Evangelize the world by evangelical evangel-

ism—that is the duty of our Lutheran Church."

REV. JOHN WITTEKIND,

Pastor St. John's German Lutheran Church.

Of the movement in New York City, Mr. James Gear, a prominent layman, who is a member of several General Council committees, writes: "The Laymen's Movement is the best thing that I have known to come to our Church. It creates interest by a realization of the Church's worth and the layman's part in it. It makes him realize his power for good in co-operation. Because the Church can no longer remain a cloistered little separate group-formation, with a pastor as the nucleus. The Church of to-day must exert a missionary force radiating from every layman unit, vitalizing the community in which he lives, welding into one great mass the Gospel's potency for good in the world, bringing the impact of that to bear upon the evil. Individual efforts furnish impetus, but only by co-operation can we move onward toward the Kingdom of Heaven on earth, and I feel that these meetings put that good thought over to the people."

"We heard men with world-visions present world-problems," is the terse and thrilling way that another layman put it.

And this comes from Dr. S. G. Weiskotten as a pastor's salient testimony:

"I can do no better than quote the words of a university man who is a faithful member of my congregation. At the close of the inspiring convention in Brooklyn he thanked me most earnestly for urging him to attend the sessions, and said: 'I think more of my own Church than I ever did in my life, and I feel more keenly my own personal responsibility towards the whole program of Christianity.'"

AT THE NATIONAL CAPITAL

Replying to the question, What was the keynote of the Laymen's Movement culminating convention in the National Capital during the Easter week? The answer must sound the entire *octave* of keynotes, if it is to do anything like justice. Note the clear, strong ring of each, as the prelude to the era of world-reconstruction which is about to be ushered in!

There never was a religion so dangerous to go half way with as Christianity. When half the world is on fire, this is no time for *argument*, but the supreme appeal is just to *labor* with all our might to make the most of Christianity.—*Bishop Francis J. McConnell.*

You cannot teach the Fatherhood of God and not teach social equity and opportunity. Jesus Christ is the great disturber of foundations that are wrongly laid.—*Bishop W. F. Oldham.*

Christians must become Christian, if they

are to Christianize the world.—*E. W. Poteat.*

No evangelization is Christian that is not educational; no education is Christian that is not evangelistic.—*J. F. Goucher.*

God's best friend in the world to-day is the man who frequently isolates himself from the world-life about him, wears the threshold of his prayer-room a bit flatter, and *changes things*, the world around, by his prayer.—*S. D. Gordon.*

The nation that cannot contribute to the welfare of the world has no right to exist as a nation.—*Shailer Mathews.*

The dividing lines between the two Americas are best *erased* by the feet of those who have crossed them.—*Robert E. Speer.*

Every man should work, in the next ten years, as though he was the *only* man Christ was counting on to carry the Gospel to the world. What we need in the Church is object-lessons of men who have gone to the *limit* of devotion to the Lord Jesus.—*J. Campbell White.*

As Mr. J. Harvey Wattles, of Pittsburgh, put it: "Think of the far-reaching immeasurable effect of more than a thousand men who are leaders in all the realms of life, men dominant in business, in statesmanship and in the Church, coming such immense distances to propagate such principles as these!" Not only did they come from almost every State in the Union, including the farthest borders of the Pacific Coast, but other nations, such as India, China, Japan, Burmah, Africa, Russia, South America, Cuba and the Philippines were also represented. In the opening address on our added responsibilities entailed by the war, Dr. John R. Mott named them as these five: The releasing of larger sums of money; the dedication of multiplied lives; entering more deeply into the sufferings of men; the necessity for seizing the opportunity of the hour; and the call to get ready for a great reconstructive program when the war is over.

If each of the sixty Lutherans who attended the climax of the campaign held in Washington, the nation's capital, during the Easter week, could express himself fully on these pages, there would be space for nothing else. Mr. Harry Hodges, of Philadelphia may hence be considered spokesmen for all the rest of the laymen in summing up the three pre-eminent distinguishing features of the movement thus:

"First—It presents the cause of world-wide missions through those who are leaders in and have first-hand knowledge of the facts.

"Secondly—It gathers together the best men of all the Churches, and gives them a missionary vision such as no ONE denomination could give.

"Thirdly—It urges men to consecrate their time, talents and possessions to the cause of missions, through their own denominational agencies. This is its crowning excellence."

So likewise two men may be allowed to voice the convictions of our preachers who were there, Dr. L. B. Wolf, of Baltimore, and Dr. F. G. Gotwald, of York, editor of *Lutheran Church Work and Observer*.

"No Church has fostered the Laymen's Missionary Movement since its inception which has not found it to work great benefit, both as to methods and results, temporal and spiritual. The plan is Scriptural, is helpful in every way, and has done a great deal to enlarge our Christian giving wherever it has been tried."

This is the verdict of a leading Swedish Augustana pastor, who was interested enough to come all the way from Chicago, and followed the proceedings with keenest attention from beginning to end:

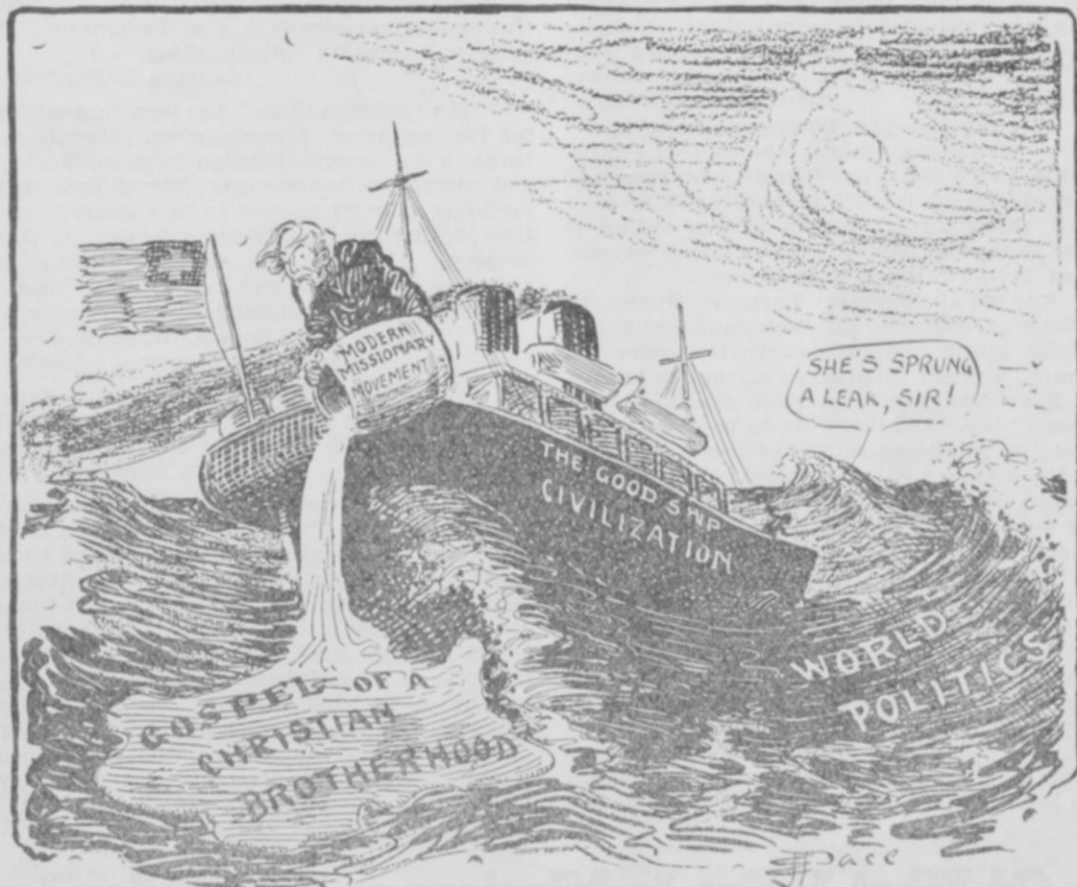
"The Washington Convention was an eye-opener to what far-reaching extent the belligerent nations need our sympathies and aid—the prisoners, the wounded in military hospitals, the men in the trenches, the widows and orphans. Poland was pictured as being most in need among the devastated lands. Then there are the non-Christian lands, whose people were shown more vividly than ever, as being steeped in superstition, idolatry, abject poverty and crime. South America naturally received special attention. Our opportunities, in the face of its peculiar conditions, are peculiarly promising. Then, too, in our own land, how shall we Protestant Christians, by federated effort, liberate the forces for Christ which are now in the service of Mammon and selfishness and pleasures? Surely it is a task too big for any one denomination alone. Unitedly we have the talent, the resources and the opportunities. Will we do as God bids us, or must we, like Europe, be 'stabbed awake' by some awful national calamity?"

E. K. JOHNSON.

"Some such unifying force was imperative, in the sphere of world-wide evangelism, just at this juncture of the critical situation which now confronts Christendom. And this movement has met its mighty responsibility and opportunity with such wisdom and devotion as to win the universal confidence and co-operation of all the Boards in Protestant America."

HORACE W. BIKLE.

"The startling revelation of conditions and needs, its vivid impressing of the Saviour's commission and command, its demonstration of the comparatively meagre support of the work for the Gospel's spread, its clarion call and arousing to a real stewardship, and its bringing



The above cartoon appeared in the *Harrisburg Telegraph* during the convention in that city.

The artist was one of the speakers, Rev. E. J. Pace, a missionary to the Philippines, who is at present on the editorial staff of *The Religious Telescope*. It shows that the applied Gospel, as outpoured by the modern missionary movement upon the raging billows of the world's tempestuous ocean, is the one only hope of civilization, in the crisis situation which it is facing at this moment. Uncle Sam therefore is performing an inestimable service to all mankind.

Courtesy of *Men and Missions*.

each individual believer into personal contact with the real life of the Church universal,—these are the secrets of its wonderful achievement."

REV. FRANK CROMAN,
Secretary Lancaster Conf.

Here is a frank and unqualified expression of that General Council layman's profound conviction who is one of its own Trustees, a prominent member of its Board of English Home Missions, chairman of its Finance Committee, chairman of its Quadri-Centennial Jubilee Committee, and holding other positions of high usefulness and influence:

"Speaking as a staunch Lutheran and a loyal member of the General Council, I feel very strongly that a way can and should be

found by which we may co-operate in the present world-wide missionary movements without in any way sacrificing our principles or practices of Faith and Doctrine. We have been over-sensitive and over-fearful as to the dangers involved in Missionary Federation, and thus we have missed a certain strong reflex of enthusiasm and inspiration which their work has undoubtedly engendered. And they, in turn, have missed, just as certainly, the influence and strength which our Lutheran Church would undoubtedly have added to the whole movement.

"Whilst our General Council could not officially be represented at the Pan-Protestant Congress in Panama, I was very much gratified that five well-known Lutheran pastors were

able to take part in that Congress and bring back to us their impressions and the inspiration they undoubtedly gained there. I therefore cheerfully subscribe to their signed pamphlet on 'Our Mission Policy for Latin-America.'

"WILLIAM H. HAGER."

"During the past ten years the gifts for Foreign Missions, through the various Boards in the United States and Canada, have increased from \$8,120,725 in 1905 to \$18,793,990 in 1915. This shows an increase of over a million a year in the last ten years, and a larger increase than in the previous *nine decades*.

"As we all know, the Laymen's Missionary Movement embraces all Protestants, with one specific object in view, namely, to develop the greatest interest in Missions among the laymen at large, irrespective of their denominational membership. And there can be no question but that the results accomplished are largely due to the *getting together* of the laymen for spiritual uplift and divine guidance in making plans for the extension of God's Kingdom both abroad and at home."

W. FRED'K MONROE.

"Among all the ninety-six hundred Lutheran ministers of the Gospel in the United States, there is *not one* who does not believe with all his heart, and preach with all his might, the Incarnation, the Atonement and the Resurrection of our Lord as the foundation truths with which the Christian Church stands or falls. Surely a Church which can make such a claim as this has a message for such an age as this which she holds as a high com-

mission from God, and is accountable for the zealous *discharge* of her sacred trust. This is the tremendous significance of Federation. It is by no means an optional thing.

"CHARLES L. FRY."

"The Lutheran Church has been in America for two centuries. Has she given adequate returns to the country, through large missionary and educational movements? The Church that performs no great mission in its country is the Church that does not *deserve to live* in that country. The Lutheran Church in America must live for America and its problems. Where we live, there our obligations must be paid.

"JOHN A. W. HAAS,

"President Ministerium Penna."

"As for the Laymen's Movement, I thoroughly believe in it. It has done us much good in Milwaukee and wherever we entered into it.

"G. KELLER RUBRECHT."

"In my estimation the nation-wide Laymen's Missionary Campaign is one of the most important movements of recent years, and I am happy to know that so many of our Lutheran laymen have co-operated. Though I am a Lutheran of the *old school*, and very conservative, I feel that we need the information and enthusiasm of these federated campaigns. Then, on the other hand, here is the opportunity for us to let our light shine, that the other Churches may see, not always (alas) our 'good works,' but our pure doctrine, and thus may learn to respect us more. "W. M. MEARIG."

Of What Value Is Missionary Federation?

The first reply to this timely question, which is uppermost in Christian thinking in these days, is by the courageous, yet careful and discriminating editor of the *Lutheran Church Visitor*, the official organ of the United Synod South:

"My personal views in regard to our Church's participation in missionary movements of a general character, may be stated in a very few words. To my mind it is *as wrong* for our Church to hold herself Pharisaically aloof, and virtually hold other Protestant Communions in disparagement, as it is for her to join with them in a union in which she sacrifices her distinctive and true doctrines and principles. It is *equally* wrong for her to fear contamination from association with them, and to withhold from them the testimony to the pure doctrine and Scriptural principles, by which and for which she stands. It is *right* that she should be represented in Missionary Councils of national and

ecumenical scope, in order that she may bear witness to her spirit and truth, and so *contribute* to the cause the precious deposit which is hers, as well as receive the benefit derived from the combined wisdom and experience of others. Of course, she has to guard herself jealously against compromise, and surrender none of the treasures committed to her trust, but they themselves are far indeed from wishing her to do any such thing as that. She must also be left free to act according to the dictates of her own conscience.

"JOHN W. HORINE."

Here are two or three more voices from the South-land, which speak in no uncertain tone. One from the distinguished pulpit in Charleston, to which the widely-known preacher was called from the Presidency of the Pittsburgh Synod. The other is from the eminent Head of the Faculty of Newberry College.

"The possibilities of danger in Missionary Federation are so remote, and the probabilities

of *vast good* are so apparent, that it would seem most injudicious not to move in the direction of the probabilities. "GEORGE J. GONGAWARE."

"I have no hesitation whatever in saying that in my judgment our Lutheran Church is making a sad mistake is not co-operating more freely with other Protestant Christians in the great missionary movements of the time. I cannot understand those who oppose this policy. I cannot see what there is to lose in affiliating with other Christians in promoting our Saviour's Kingdom, in this land and abroad. I can see how much we are losing by *not* doing so, and how easy it is for certain people to call ours "foreign" and "exclusive." I am not afraid the Lutheran Church will lose any of its distinctive character by striking hands with others in common religious tasks. I want to see our Church quit nursing itself and its heritage, and get into the game (I Cor. 1:24), and make certain much-needed *contributions* to the times, which she is so able to make. "J. HENRY HARMS."

Here, again, are two voices, quite in unison with the same tone-chord, though from the far-remote North-land, even beyond the Canadian border-line, which makes ours an international American Church:

"I am quite convinced that we have suffered greatly in the past from false isolation, and we are suffering still. Whilst, to be sure, we cannot compromise convictions and confessions, yet such compromise is in no wise involved, and we can avail ourselves in practical things of the experience gained by our ardent missionary fellow-Protestants, without danger of damage to our Church. By judicious federation we shall gain in power, in prestige and in genuine efficiency. "N. WILLISON,

"Editor of the Canada Lutheran."

"The Lutheran Church is not exerting the influence upon the nation, nor upon the world, that her numbers, history, and ability warrant. She could very profitably affiliate in national, continental and world missionary movements, if only to catch some of the enthusiasm, the vision and the missionary liberality which she so conspicuously lacks, in comparison with her neighbors. Why not *lead*? Why not acquaint the Denominations with some of those things in which we excel, like the Graded Sunday School System, the Inner Mission idea, the Deaconess Mother Houses, the week-day religious supplement to public school instruction? Why should we not take a prominent part in the Federation, which is now formulating a Mission Policy for South America, when more than one-half of the total Protestant population in South America is Lutheran? How can we escape responsibility, both Divine and human,

if we turn a deaf ear to so clear a call?

"Many of the movements that have so signally benefitted our Church, like the Young People's Leagues, the Women's Missionary Societies, the Laymen's organizations, the University Students' Work, the Summer Schools, the Daily Vacation Bible Schools, the Mission Study Classes, the Duplex Envelope System, the Every-Member Canvass, the Teacher-Training Classes, etc., we have received from Federation sources. Why not in turn give them what *we* have? Especially now, that Protestantism is to join with us in celebrating the quadri-centennial of its own birth as well as ours, should we co-operate in vigilantly combating Potestantism's ceaseless foe—Roman Catholicism.

"M. J. BIEBER,

*"Eastern District Superintendent,
"General Council Home Missions."*

"Away with that boastful, sinful Lutheran arrogance of faith and doctrine, which so carefully wraps itself up in the assumption of its own superiority, and so snugly, so smugly enfolds the soul in such a fancied assurance of its own salvation as to become loveless and lifeless, devoid of every passion to help and to save others!"—REV. GEORGE DRACH, in the *American Lutheran Survey*.

In writing from the city of Panama last February, where he was attending the Pan-Protestant Congress in the interest of Latin-America, Dr. L. G. Abrahamson exclaimed with characteristic warmth and directness which could not be misunderstood:

"First let me 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 of 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."

FROM THE PACIFIC COAST

"Is not the Lutheran Church in many respects a sort of remnant of medievalism?" The question was put to me just yesterday by a thoughtful young married man, a university graduate, who himself had been confirmed in a Lutheran Church ten years ago. The reason why I mention it is because the question is typical as representing a considerable portion of our western civilization, away out here on the Pacific coast. Manifestly the need of the hour is information. These people do not have access to our Church papers, hence other means must be employed to enlighten the uninformed, of whom there are many, even among those reared in Lutheran homes. If we can demonstrate to the public that we, too, are engaged in the great work of missions, that we have life and activity as well as history and doctrine, this is the thing, and the only thing, that will dispel the many widespread misconceptions of us. And it certainly will be productive of good in the field of missionary activity. For we may as well frankly admit that a comparison from the standpoint of giving will often show us how miserly we are. And if we have any sense of honor we will go home from such conventions and repent, and resolve to do our share. I find, too, that our Lutheran men are just as much pleased with recognition as any other people, but they are usually ashamed of our small representation. This meagreness is generally attributable to the pastors themselves. Some of the Portland pastors went to the convention with considerable misgivings. They soon had their doubts dispelled. They entered into the work with zeal, and were only sorry that they did not work more earnestly from the beginning. One result of the convention was a Lutheran Brotherhood and a concerted effort among the men of the Reformation Churches in our city. We feel that, so far from having lost anything, on the contrary we have gained much. Had we worked harder, we should have gained more.

"REV. J. ALLEN LEAS,

"Pastor St. James' Church, Portland, Ore."

"Those who have most closely investigated the permanent effect of these Movements, both on the work of missions in general, and on the Lutheran Church in particular, will most heartily sympathize with any effort that is made to bring the inspiration and zeal of other Protestant Churches into closer touch with our own Church of the Reformation. It is well for us to recognize that the highest wisdom is shown in learning greater efficiency from every one who is able to teach us. "F. L. SIGMUND."

"Here is a concrete instance in point. It was at the Annual Summer Conference of the

Laymen's Missionary Movement at Lake Geneva, Wis., in 1911, that we heard an inadvertent misleading statement, made by one of the speakers, concerning our Lutheran Church. Though we were one of only two Lutherans in attendance, we felt it our duty to make correction. The opportunity was cheerfully granted to us, and the correction was most gratefully and appreciatively received. It was then impressed upon my mind that a possible reason why our Church does not occupy a larger place 'in the sun' of public appreciation is due in part to our ultra-conservative aloofness.

"Far from asking any one to yield his doctrinal convictions, the purpose of these movements is, by means of information, to arouse the churches to the stupendousness and urgency of the work yet to be done, and to stimulate men to action by presenting feasible plans and methods of operation. It is left to the denominations represented, or participating, to determine how to profit most from the interchange of ideas.

"Let us improve our opportunities by sending to such Conferences our strong men of faith and vision, able and tried counsellors, who shall exert a helpful influence upon others, while they 'prove all things' and 'hold fast that which is good.'"

"B. F. HOEFER,

"Ex-President of the Chicago Synod."

"I share with you a whole-hearted interest in the development of leaders in our Church activities. We need them. Indeed, I grow more disheartened, for the outlook of our Church, because of the lack of strong leaders than of any other line in the whole of our Church work. I am becoming convinced that any of our shortcomings in this respect are due to the fact that we have been too exclusively a denominational Church. We have lived within ourselves. We have been each other's teachers, thought each other's thoughts, until we have a beaten path of fixed ideas, beyond which we are afraid to tread. Should anyone be bold enough to assert a great impulse within his soul, and prompt a line of action a little different from the old traditional way, we draw our skirts about us and say, 'He eateth with sinners.' We have given little encouragement to the individual in the fullest exercise of the freedom of his soul, but have demanded that he conform to the type. This has tended to insure a formal orthodoxy, but has lacked the impulse to leadership along new lines of practical forward movements. Is it not to be allowed to us to get others' viewpoints, climb others' mountains and see their promised lands? Ours may be better, but we need perspective. I am fully aware of some danger in what I advocate, but there is

Ponder
what you
are now
reading
in this
coherent
article
by an
ardent
lover
of our
Church
Recall
those
striking
words:



CONSISTENCY
(Courtesy of Judge-Leslie's Publishing Company.)

This cartoon, with title, was published by *Judge* as typical of that class of gentlemen, clerical and lay, preachers and church officers, who do not believe in forward movements. Some of them move in correspondingly "respectable circles" of society, but the better methods of present-day Church efficiency and the wider scope of Christian influence in city, state and nation make no appeal to them. They are conspicuous by their absence from the conventions of such Efficiency Campaigns as the one which made its stimulus and its uplift felt in every section of our great Continent, during the past winter.

In one sense it is funny, but in another sense it is most pathetic. This man is by no means a fictitious character. The cartoon furnishes a very real idea of what the world thinks of him. There is not a community which does not have his living counterpart, and every community interest, so far as concerns its advance in "civic righteousness," knows him as an irresponsible dead weight.

greater danger in dormancy. What struck me so hard, at the recent All-Lutheran Student Conference, held at Thiel College, was the startling fact that some of the biggest men in the Church frequently stated, in this Conference, that our Church is not *efficient*. Is it possible that we who have been given the golden truth of Divine revelation fail in the great responsibility? I feel ashamed. Do we not need a new angle, a larger vision, and a fresh statement of the great work of the Church?

"FRANK S. BEISTEL."

"In our age, the world has to a large extent lost its exclusive racial characteristics, and is becoming a large brotherhood community; this notwithstanding even the ravages of war. Men and Churches must live either an isolated, barren, parasitic life, or else don the armor of conquering Christianity and march in the proces-

"We have
thought
each
other's
thoughts
until we
have a
beaten
path of
fixed
ideas
beyond
which
we are
afraid
to tread"

sion of great world movements. The immense strides of the missionary movements of the twentieth century challenge every Christian's personal responsibility. What answer shall I give to God for my share in the Kingdom causes? There are only two answers possible: Either standing aloof, or else co-operating with the Christward movements. Here we must have a world horizon and an eagle-keen vision to discern the opportunity which God has opened to the men of this generation. Consider that monumental treasure of missionary information compiled by the World's Missionary Conference in 1910. Shall I, as a Christian, stand aloof from such a movement because it is not labeled in a certain way?

"A. L. RAMER,
"Gen'l Sup't Slav Mission Work."

"The Lutheran Church has a world Gospel, but does not yet have a world vision. A

Church with a world Gospel, and one-half of the world's Protestant membership, doing so little of the world's mission work, surely needs the stimulus of Federation. The Lutheran Church has the pure Word, has historical prestige, has the men and means, but she is pathetically lacking in application of these forces. Should she federate with general missionary movements? Yes. They need something of her purity of Word, staunchness of faith and didactic propaganda. She needs something of their Pentecostal fervency and Macedonian vision. She needs to meet and hear their men who have had their horizon widened, their sympathies enlarged, their vision cleared, their opportunities magnified. Because "Mission Federation" will give this, by all means let us have the federation.

"M. LUTHER CANUP,

"Pastor Church of the Epiphany, N. Y. City."

"After all, the biggest question now before the Lutheran Church in this country is Federation within its own ranks; in other words, unifying itself. While I am not opposed to our working with others, as in the mission fields and in South America, our first duty is to our own. I favor strongly one Foreign Mission Board and one Home Mission Board for General Synod and General Council, as a matter of principle as well as for efficiency. And I

would like to call on every pastor and layman who thinks as I do, to join with me in working for it, and not simply waiting until 'the time comes for union.' Recognition of our Church will never come from having representatives from four or five different brands of Lutheranism, but from a united Lutheran Church. I am of the opinion that we had better forget a good deal about recognition at present, and bend the mighty forces in our Church to the problems that she presents. One of these is a new idea of the pastoral office, and of the duty of a congregation to the *community*. Another is the development of a Lutheran consciousness and proper pride. But in methods of efficiency we are babes, and we need to learn. In this respect our association with the Foreign and Home Mission Boards of the United States has been productive of great good. I should vigorously oppose any cutting of our relations with these Federated bodies for this reason. And I was glad to see, in the last meeting of the General Council, no determination to do away with this. It would indeed be a calamity, for it would *cut short our education*. And I for one am not ashamed to learn.

"WILLIAM M. HORN,

"Pres. Synod N. Y. and N. E."

Church Federation In The Good Old Days

BY PROFESSOR H. E. JACOBS, LL.D., DEAN OF MT. AIRY SEMINARY, PHILADELPHIA.

(A suggestive historic incident, quite appropos to our present discussion, which took place at the celebration of the Tercentenary of the Reformation, in New York City, on October 31, 1817.)

In the Public Library of New York (Fifth Avenue and 40th Street), we recently came across a pamphlet of great interest to those who are looking forward to the celebration of the Quadri-Centennial of the Reformation in 1917. It contains not only the long and eloquent sermon preached by the Rev. Frederick Christian Schaeffer, D.D., but also a brief account of the celebration, and the elaborate program of the service. It informs us that when the vestry of the Lutheran Church in New York deliberated on the question of a proper celebration, they realized the fact that their Church would be entirely inadequate for the purpose. Therefore, they petitioned the Rt. Rev. T. H. Hobart, D.D., Bishop of the Protestant Episcopal Church, for the use of St. Paul's Church. The petition was promptly granted. Arrangements were accordingly made for a German service in the Lutheran Church in the morning, and an Eng-

lish service in the afternoon, in St. Paul's. An elaborate liturgical and musical program was prepared, the effort being made to have both services correspond, as far as possible. The music for the English service was undertaken by the Handel and Haydn Society of New York, under the leadership of Mr. P. S. Taylor. Complimentary tickets were widely distributed among members of other Protestant denominations. So great was the interest taken that the report estimates the number of people present as "at least five thousand, and thousands were disappointed in finding it impossible to gain admission."

When it is considered that the census of New York in 1810 enumerates only 96,000 inhabitants, its population must have been in 1817 about the same as that of Albany, N. Y., or Reading, Pa., today. About one person out of every *twenty* in the city enjoyed the privilege of that service, beside others who crowded the German church in the morning. "Though the crowd was irresistible," the account continues, "yet, during the solemn performance, which lasted more than three hours, a peculiarly grati-

fiing degree of decorum and attention pervaded this numerous assemblage."

Two clergymen of the Protestant Episcopal Church, the Revs. Messrs. Feltus and Milnor, were associated with Dr. Schaeffer in the service. The musical program, beginning with the Jubilate and ending with the Hallelujah Chorus, consisted largely of responsives in verse to passages of Holy Scripture that were read. The prayers were read. Two hymns were sung, viz., "Before Jehovah's Awful Throne," and the hymn of Luther, "Lord, Keep Us Steadfast by Thy Word," although in another translation:

"Preserve us steadfast in Thy Word.

And check, O Lord, the wrong and guile
Of foes, who Christ, Thy Son, our Lord,
Would of His Heavenly Throne despoil."

We greatly miss Ein Feste Burg, probably because no acceptable translation could be had.

Dr. Schaeffer's memorial sermon was on the text, II Cor. 4:13: "I believed, therefore,

have I spoken." For fully an hour he spoke on the theme: "The Chief Motives by which Luther was influenced, and the Principles by which he was prompted to speak and act, when he commenced the Blessed Reformation." This theme was discussed with great clearness and power, and in a graceful rhetorical style, pervaded by deep feeling, that reminds one of Dr. Schaeffer's nephew, still well known in our churches, Dr. C. W. Schaeffer, of our Seminary at Mt. Airy.

The pamphlet described was presented to the New York Library by the well-known American author, Paul Leicester Ford, and bears the following lauding words on its first page: "To the Rev. F. D. Schaeffer, D.D., Pastor of St. Michael and Zion's Churches, Philadelphia, the following sermon, with the accompanying documents, relative to the solemnization of the Third Centennial Jubilee in the City of New York, is very affectionately dedicated by

His Dutiful Son."

Church Federation In Its Inter-National Phase

DR. G. W. SANDT'S EDITORIAL IN THE LUTHERAN

This is a large title for a free conference of Christians to bear, but it comports fully with the large work it is attempting to do. It is realized that just as little as the Christian Church had to do with the creating of the present unspeakable war, that much will it have to do, if the coming peace is to be established on lasting foundations. The Church had not made her voice sufficiently heard in the councils of the nations before the war began. It is now proposed that the Church shall make itself heard when peace negotiations once begin, in order to prevent the sowing of seeds of dissension which shall ripen into fruitage later, as has been the case with peace negotiations in previous wars.

With this end in view, the American Council of the World Alliance of Churches, composed of a body of unofficial representatives from all Christian Churches, assembled at Garden City, L. I., on April 25th to 27th. It was the privilege of the editor to be named by the committee as one of the representatives from the General Council, and he was pleased to attend several of its sessions. Others present from the General Council were Drs. Steimle, Chas. J. Smith, Rev. S. G. Trexler, Dr. C. Armand Miller, and Judge Staake being unable to attend. The General Synod was represented in the persons of Drs. Remensnyder, Singmaster, Bell, Knubel and Delk. Dr. Greever, of the American Lutheran Survey, was the representative from the United Synod South.

Prominent among the speakers were such men as President Faunce, of Brown University; Dr. Merrill, president of the Council; Dr. Macfarland, secretary of the Federal Council; Dr. Gulick and Dr. Lynch, secretaries of the Alliance; Dr. Battin, Dr. Brown, secretary of the Board of Foreign Missions of the Presbyterian Church; Drs. Mott and Speer, Talcott Williams, LL.D., Prof. Dr. Hull, Bishop Hughes and Bishop Greer.

Subjects Discussed

Five sessions of the Council were held, and the following subjects, which will give a fair idea of the trend of thought, were discussed: *The Church and the New Internationalism; The World Task of the Church—A Practical Program; The Church and the Oriental Problem; The Church and International Government; The Spirit of Jesus in International Relationships.* As was natural, the speakers held Christian idealism high. This note was sounded with telling eloquence by such men as Mott and Speer and Merrill and Brown. Dr. Mott repudiated the assumption that one code of ethics must obtain in individual and church life, and a different code in national and international life. The spirit of Christ must be made to dominate all the relationships of life, and what the Church is here for is to insist that this shall be.

Aims of the Conference

The aims of the conference were set forth by Drs. Gulick and Lynch (editor of *Christian*

Work), who have had much to do with directing the affairs of the Alliance. They may be summarized as follows:

1. That Christian principles should rule States equally with individuals.
2. That justice and fellowship must be made supreme in future international relations.
3. That all international disputes should be settled by methods of justice and conciliation.
4. That the Anglo-American treaties should be used as a basis which nations might adopt for the peaceful settlement of differences.
5. That the feeling of fellowship and the desire for reconciliation should govern the Christian attitude toward enemies both in the

conduct of the war and in the conclusion of peace.

It may seem to some as if all these attempts to inject Christian idealism into international relationships were purely visionary and useless. We are far from thinking so. The intention is to have the Church proclaim from the housetops as never before the Gospel of good will among men; to create an atmosphere of peace; to marshal the prophetic voices of the Church in all lands and get them to speak as one voice. As Dr. Lynch announced "Vague, visionary," you say? Christian idealism is neither vague nor visionary. It is the most practical thing in the world.



Our Missionary Federation



A Lutheran Woman's League Organized At the Aldine Assembly in Philadelphia

Consequences of large significance, not only for Pennsylvania and the Eastern States, but ultimately for the daughters of English Lutheranism throughout the entire country, flowed from a conjoint Mission Study Class in Philadelphia last Winter. It discussed "Lutheran Problems and Possibilities" as its text-book, under the combined auspices of the General Council and General Synod Women's Societies. So salutary did the experiment prove (the first of its kind to be tried in the United States on so large a scale) that it is our aim next year (our quadri-centennial year) to actualize the fond hope of the Cooperative Literature Committee that *every Lutheran Women's Society* throughout the length and breadth of the land, whether it belongs to the General Council, or the General Synod, or the United Synod South, or any other English-speaking Lutheran body, will have *one and the same program of monthly topics* for its stated meetings. Nobody need be told what a unifying and mutually quickening effect this must inevitably have as contributing a large share toward fulfilling the high expectations concerning 1917, which are already beginning to pulse strong in all branches of our Church in this land.

Other Cities Will Organize

If conjoint Mission Study Classes are the most feasible, the most natural, the most effectual entering wedge for breaking up our long-accustomed aloofness and separatism, as they have proved in Philadelphia, then by all means let every city in which the Lutheran

Church is strongly represented, in its different divisions, plan now to begin one in September to do its leavening work. (Baltimore, Washington, Buffalo, Rochester, Erie, New York, Brooklyn, Pittsburgh, Cleveland, Harrisburg have already begun), York, Lancaster, Reading, Allentown, Bethlehem, Easton, Wilkes-Barre, Scranton, Williamsport, Altoona, each of the cities of Ohio and the Middle West on out to Minneapolis and St. Paul, ought without fail to line up in the determined and enthusiastic effort to organize a Conjoint Lutheran Mission Study Class as a stepping-stone to a Lutheran Women's League in every centre. What makes this movement timely, and far easier than ever before, is the fact, already mentioned, that plans are now in project by which we hope to have every Missionary Society studying the same subjects month by month, in 1917.

The Movement Is Heartily Welcome

Philadelphia has settled the question, beyond all possible controversy, whether our women, belonging to the different general bodies, are ready to welcome this next step in the evolution. To our own utter surprise and unbounded delight, in spite of a rainy, disagreeable night, the capacity of the spacious Aldine Hotel was taxed to accommodate the throng of 428 Lutheran women, representing forty-three congregations, who responded gladly to the call for a united gathering, many of them coming long distances. Indeed, some were so deeply interested in the movement as to come from other cities in the "vicinity," until this

term on the invitation card (much to everybody's pleasure) was stretched to a radius of *five hundred miles*, all the way from Washington, D. C., to Spracuse, N. Y., without showing any signs of tension! We are confidently counting on a thousand women in attendance at our second meeting, to be held in the Fall, since that will still be 1916, our organization year, and they will therefore be in time to enroll as charter members. This will indeed be something to be proud of in the future, when the forces to be set in motion by this Woman's League Movement shall have accomplished their telling results.

Interest to Women Students

Prominent among these aims and objects is the removing of our deserved reproach, as Lutheran women, for having never lifted a finger, in all the years prior to 1914, to conserve to our Lutheran Church the abilities of the many talented girls, of our own household of faith, who are students in universities, normal schools and State institutions of higher education. Miss Olga Hoff, the gifted young woman who addressed us on this subject at the Aldine gathering, and who is a near relative of Mrs. T. H. Dahl, of Minneapolis, is herself the best possible example of what a serious loss our Church in America has been suffering, for many years, by letting such choice girls of splendid talent slip away from her fold, into other fields of Christian activity, because Lutheranism offered no open door into that kind of life-service for which they were especially adapted. The Presbyterians were wise enough to recognize the bent of Miss Hoff's genius and make her their Associate Student Secretary for visiting college girls. She has already proved an untold blessing, not only to the Presbyterian girls in various non-Christian institutions (and in Christian colleges also, for that matter) whose lives she has touched just at the pivotal moment of life-decision, but also to many of other denominations. No one who heard her speak at our recent meeting could fail to be impressed with the conviction that we, too, must have a Student Secretary in this vitally important sphere of educational activity. You would be amazed if you knew the large number of Lutheran young women students, scattered throughout the Eastern and Middle and Western States, without Christian attention of any kind, during that critical period of their intellectual development. It was, therefore, the unanimous and very decided conviction of everybody that, first and foremost among the purposes to be subserved by Lutheran Women's Leagues, wherever they shall be organized, is this supremely necessary business of looking after the religious interests of the girls who are Lutheran students



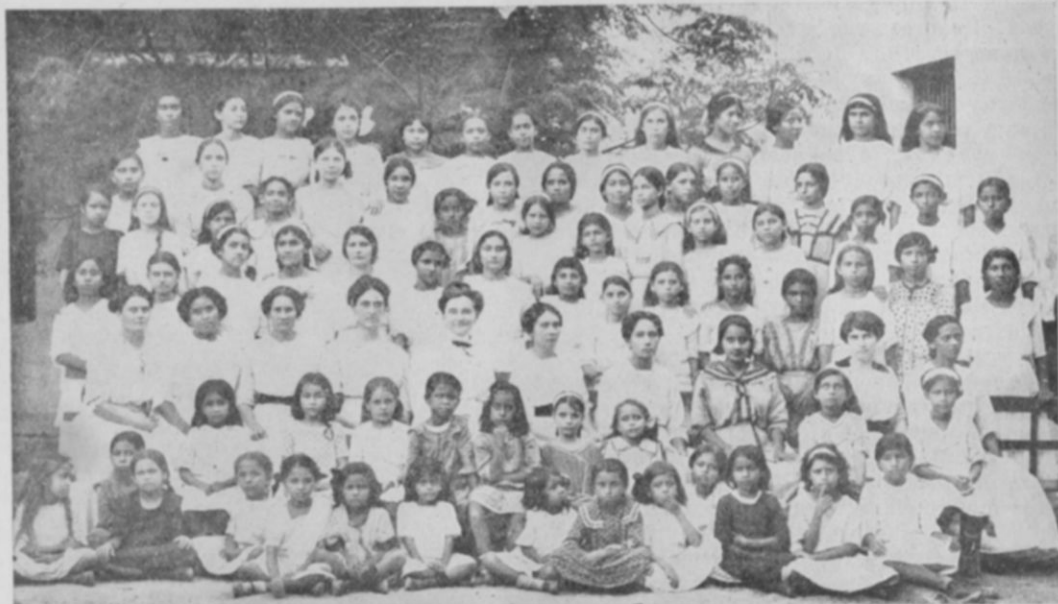
MISS OLGA HOFF, ASSISTANT STUDENT SECRETARY OF THE PRESBYTERIAN WOMAN'S BOARD

Miss Hoff made a strong plea, for the conservation to our Church of Lutheran students in colleges and universities, at the organization meeting of the Lutheran Woman's League in Philadelphia, April 25th. The morning following this meeting was spent in conference with a group of women representing four Synods, discussing plans as to the most effective methods of bringing this urgent need before our women.

in institutions of all kinds. The Summer Schools, afford most favorable opportunity for a wise and tactful Student Secretary to say just the right word, at just the right moment, to change the whole future current of a girl's life and direct it into channels of service for our own Church.

We Have the Workers

The best feature of this whole matter is the blessed fact that we Lutheran women have in our ranks, right now, some exceptionally versatile and capable young women, whom God has singularly endowed with the very qualities of mind and heart which fit them for this new office. What a satisfaction it is to know that, as soon as the Student Secretaryship can be established among Lutherans, the proper incumbent is at hand, ready to step in! Oh how fervent is the wish that some good woman would arise in our midst, before another month has passed (for we are



FUTURE TEACHERS FOR SOUTH AMERICA WHO ARE BEING TRAINED IN THE GIRLS' SCHOOL AT BARRANQUILLA, COLUMBIA.

Courtesy of Woman's Work.

just on the threshold of the many Summer Schools of every sort), with sufficient means, and sufficient vision, to offer to support, in whole or in part, this new office which holds the promise of so much permanent good! Then when September comes, and the collegiate year of 1917 opens, our Student Secretary could be ready to make the rounds of scores of institutions, in each of which she would prove a God-send to every Lutheran girl who will take her into her sacred confidence.

Woman's Work in South America

Another object in which the women of all our general bodies can combine with equal ardor and profit is the new field in South America. Here, as the illustration strikingly shows, the great hope lies in the Christian education and training of the young, who hold in their keeping the making of the future. That wonderful undeveloped Continent contains a large and influential Lutheran element in its population. The children of these German and Scandinavian settlers, men prominent in the commercial, the industrial and the agricultural life of the various republics, need Bible instruction, and it is not the policy of the Romish Church to put the Bible into the hands of the people. Women teachers of the Word, whose work is with the children, are as much needed in South America as are men preachers of the Word, whose work is with the adults. And the former is by far

the more promising labor. Who will be the woman to offer herself as the first English Lutheran pioneer Bible teacher for the Argentine or for Brazil?

Junior Missionary Literature and Magazine

Speaking of the children of South America reminds us of the children of our northern half of the same hemisphere, and the lamentable scarcity of Junior Mission Societies. The urgent demand for attractive missionary literature for young boys and girls of the 'teen age is a third specialty on which all Lutheran societies in the United States could combine. For all of them need it alike, if we are ever to develop this phase of our work into anything like its potential strength. Suppose we had a publication not only so adapted to our young people of the adolescent period in one of its departments, but so full of that kind of interesting missionary pictures and stories in its other department, as would make even the younger children eagerly watch for the coming of each new number! What effect do you think this would have on their indifferent and disinterested parents and Sunday School teachers? How any pastor can view with such serene complacency, as many do, the fact that among the boys and girls of the most impressionable age of their life, the distinctively missionary influences which are being brought to bear, through either the Church or the Sunday School,

amount to so little above zero, is indeed beyond comprehension! And what makes the general apathy on the subject seem all the more unaccountable is our good fortune of having, in this sphere as in the other, just the very woman pre-eminently adapted, both by nature and by grace, for the *editing* of an ideal Lutheran missionary magazine for young people and juniors. What would not any other denomination be only too happy to undertake in this line, if it had a woman of Mrs. Cronk's unique genius, who could be put in charge of such a publication, this very day, and devote all her talents and energies to it, were we but to speak the word! Here again is a great chance for somebody to volunteer to become *patroness* of the enterprise, if only for the launching of the vessel and until it gets under way. After that it could easily navigate itself, without any least trouble, having as its constituency *all* the English-speaking Lutheran Women's Societies in the United States and Canada.

Two Great Addresses

Mrs. Cronk was one of the speakers at The Aldine, and Mrs. Evald, founder of the Lutheran Woman's League of Chicago, which is soon to celebrate its twenty-fifth anniversary, was the other. Surely a team of leaders in woman's sphere that would be hard to match anywhere! Both rose to the occasion splendidly, and made the evening memorable in this respect, as it was in every other. The movement was therefore auspiciously begun, and it cannot but grow to large proportions. A wise provision of the con-

stitution puts membership within every woman's reach, even those of most modest means. The article is couched in these words: "All women who will labor for the promotion of the League's objects, and who will make an annual contribution to the treasury, of such sum as *they themselves* shall determine, are eligible to membership." This means that a woman who can not afford more than 25 cents per year, or even 10 cents, if such be the case, is as welcome as those who by this elastic and adjustable plan will feel inclined to cheerfully make up the deficit. And, as a matter of fact, the very first envelope that was returned contained \$5.00, and another envelope made us glad by the enclosure of \$100.00. The average returns will be at least a dollar a year.

Officers and Chairmen

The officers elected by the League are as follows: President, Mrs. Charles L. Fry; Vice-Presidents, Mrs. W. D. Rutherford, Miss Laura R. Swope, Miss Caroline Schoenhut; Recording Secretary, Mrs. Charles P. Wiles; Corresponding Secretary, Mrs. S. D. Daugherty; Financial Secretary, Miss Bertha Held; Treasurer, Mrs. Adolph Woll; Historian, Miss Ruth Hoffsten; Reception Committee; Mrs. W. P. M. Braun; Current Events Committee, Miss Sue Barnitz; Press Committee, Miss Ethel Fales. Free copies of the printed constitution and of the form of invitation which was sent out will be gladly furnished on request, together with answers to any questions of detail.

Our Lutheran Girls who are College Graduates

A Question for the June Mission Worker

BY REV. H. R. GOLD, FORMERLY STUDENT PASTOR AT MADISON UNIVERSITY

These three claim the month of June as their own: roses, and brides, and college graduates.

The procession of graduates, deservedly happy at the completion of a college or university course, is the center of much interest and pride. The kind of interest the observer experiences is determined by the relation to one or many of the group. The parent enjoys a sense of delight, the teacher a sense of satisfaction.

The Church worker (perhaps he is a university pastor), too, is interested, and never fails to be with those upon the campus and in the hall, when the final exercises take place. He has had a part in the training process of the past four years or more. Here and there he knows one who "is different," and has quite a changed outlook on life, because he was there. Often the silent influence of one who teaches,

preaches, and seeks to live the Christian religion, in a community of students, extends much farther than he dares to expect. And yet it never goes as far as it ought.

Usually, when we think of students, we have in mind the men students, unless continued interest in this field has accustomed us to think of both *women* and men. It will be helpful to those concerned about the training of future leaders to know, at least approximately, the number of girls from Lutheran homes now at non-Lutheran institutions of learning. In January of this year a questionnaire sent to 165 institutions, to secure certain information, requested also the number of Lutheran girls in attendance. 144 replies were received. The total number of girls reported was 1,047. This seems to be a large number, especially since they are in centers where, until within a few

years, the Church has not sought her own. But from considerable experience with college statistics, and from religious census, I am quite ready to say that no fewer than two thousand girls, from Lutheran homes and congregations, are studying at these institutions. Add to these the number at our own colleges, and we have a very creditable representation from our Church among those who are seeking culture and training for larger service.

Here is a challenge to the Church. It has been sounded before. Every reason given for bringing the influence of the Church's ministrations to bear upon student life has applied to women as well as to men. The University Pastorate, adopted as a distinct form of ministry, is for all students. Yet by emphasizing the

need of more attention to women students, we stress the need for extended effort among all students.

But more than this, we call attention to the need for *specific* work among the women students. No form of ministry can be substituted for pastoral care, but the ministry among students should be *supplemented* by the trained service of a woman worker. It is altogether probable that this woman, is the very next worker to be added to the growing ranks of specialists. This, at least, is certain, that we can not consider ourselves a progressive national Church, and fail to increase the force of Student Worker, and the funds so essential to a high degree of effectiveness in this very hopeful field.

Vacation Opportunities for College Girls

MISS ANNETTE KAHLER, STUDENT SECRETARY, GENERAL COUNCIL SOCIETY

To the girl who has spent the year in school, the Summer months bring a break in routine, a chance to rest first, and then to try her hand at the tasks to which she may some day wish to devote her life. There is no more vexed question, among college girls, than "After college—what?"

The Lutheran student, from college and normal school, who goes to a Y. W. C. A. student conference is the first responsibility of the Student Department of our women's work. For the last two years the General Council and the General Synod women have co-operated in sending a representative to these conferences, to meet and guide the Lutheran girls in attendance. It is hoped this Summer to come in contact with some *hundreds* of girls, to present to them the great need our Church has of them, the work waiting in the local congregation, as well as on the foreign field, and in Inner Mission institutions, for the college girl to do. To anyone who has attended a student conference of the Y. W. C. A. the opportunities for influence, inspiration and consecration are almost limitless. It is because, in these centers of the Christian-student life of our country, the picked students of our prominent colleges may be reached under the most helpful circumstances, in the most wholesome and stimulating surroundings, that it is planned to have a representative at each of these conferences this Summer, so that every Lutheran girl who attends may know of the interest in her, and need of her, that her Church feels.

But, at the best, it is a very small proportion of our Lutheran college women who can be at these conferences. Where are the others?

They are the peculiar responsibility of the women in their own home Churches. The college girl, at home for vacation, may be won for future service in the Church by the friendliness of the women of the Church. She may be influenced for a life-long interest by the missionary literature on her hostess' library table. Her splendid youth and enthusiasm may be swung, by the conversation over the teacups, into the channel of service in the Church's work. While the student secretaries are trying to win one hundred girls to a fuller appreciation of their part in our big future, there are a *thousand* of them in the local Churches, where the pastors and friends and mothers of those girls could do great things, not only for the Church, but for the girls themselves, if those pastors and friends and mothers were only alive to the potentialities in their own congregations and homes.

If every single college girl could be asked to do something really worth her while, during her vacation, if she could be made to feel that her home Church needs *her* and her particular gifts and abilities, and eagerly awaits her homecoming for the use of all her originality and power in the home Church's problems,—if this could be done, one long step would have been taken toward the conserving of our young women to the Church.

Make it a slogan for the Summer of 1916: "Every college girl welcomed in her home Church, and *asked to help*." Don't ask her to do some little, insignificant thing. She has been thinking big things, and planning big things. Give her the chance to do something really worthy of her, and, if she refuses the

first request, don't condemn her and give it up. Ask her to do something else. If the women of the Church would practice the same courtesy and tact and adjustability in "The King's Business" as we do in our social and commercial relations, we should have a widely different response. Could it not be tried this Summer? Put as much thought and care into the

Summer missionary meeting as would be put into an "engagement luncheon" or a coming-out party, and see what the results would be?

Give the college girl a chance to invest herself in her own Church. Make her welcome and essential. It is sure to count,—to-morrow, if not to-day.

Why These Lutheran Women's Leagues?

A Summing up of the Foregoing Argument

Every such League becomes the means of establishing at last a *personal friendship* between women of the various divisions of our Lutheran Church, who have hitherto been total strangers to each other. Though bound by the kinship of a common faith, we have had during our whole lifetime, and at this moment we can claim not so much as a speaking acquaintance with our own sisters of the many Lutheran bodies in this country. It would almost seem as if the Apostle had us in mind when he wrote that searching sentence, which is just the motto we need for 1917, but which we can hardly read without a blush of censure for the generation past, "Now then ye are no more *strangers and foreigners*, but of one and the same household."

Could any description fit our case more exactly? Isn't it high time that this, our open and public reproach in the eyes of all Protestant Christendom round about us, and which we cannot but acknowledge is justly merited by us, should forever be removed? Let us take advantage of the opportunity which the great quadri-centennial presents to organize, in every city where these different branches of our Church are found side by side, a conjoint *Lutheran Woman's League*, for purposes of mutual association and stimulus. Let us begin now (for it is not a day too soon) to create sentiment fostering such Federation within our own ranks. It will save the waste of resources which the aloofness of the past has necessarily involved, and it will mean the achievement of far greater results in future years.

This is true not only in the general work of our American Lutheran Church at large, in which our women's energies are a mighty factor, but it is also true of those specific lines which are the distinctive sphere of Christian womanhood. Take, for instance, the oversight

of our Lutheran college girls, in State universities and normal schools and institutions of higher education. Does no responsibility devolve upon us to set influences at work which will hold these young women true to their Church during the testing ordeal of their school years? Can we hold ourselves free from blame if trained and talented college women from Lutheran families, who might be of large service to our Church in their chosen professions, drift away from us and expend their abilities in other fields? What could be a finer objective for signalizing the coming four hundredth anniversary than that all Lutheran women federate their forces, to make provision for our college women, by putting a competent Student Secretary in the field to devote her life to this vitally important work?

And there is one more urgent need, so far as the *other* end of the procession is concerned. The bottom rungs of the ladder are as important as the top. What about our missionary beginners? All Lutheran Synods are on a par in this respect.

We need a sparkling Junior Missionary Monthly. This should contain choice material supplemental to the monthly program outlines for the children's meetings. Surely the missionary education of our children is not optional. The Lutheran Church of to-morrow is absolutely dependent upon it. Let us unite all our Women's Societies in the publication of literature for our children which shall train and conserve them for the Church. Here is a need common to every one of our divisions. Here, as Americans, language will not divide us. Together we could publish this model junior literature in editions and subscriptions that would run into tens of thousands.

Why may not 1917 see the fulfillment of this fond dream?

LET EVERY LUTHERAN WOMAN LEND THE AID OF HER ACTIVE PERSONAL SERVICE IN FOSTERING THE FEDERATION SPIRIT



Summer Schoolagranis



Summer School Conferences Complete List for 1916

Under the auspices of the Missionary Education Movement:

- Blue Ridge, N. C., June 27 to July 6.
- Asilomar, Cal., June 30 to July 9.
- Silver Bay, N. Y., July 7-16.
- Estes Park, Colo., July 14-23.
- Ocean Park, Me., July 21-30.
- Lake Geneva, Wis., July 28 to August 6.
- To be held by the Federation of Woman's

Boards of Foreign Mission:

- Winona Lake, Ind., June 23-30.
- Boulder, Colo., July.
- Chautauqua, N. Y., August.
- Merriam Park, Minn., June 14-20.
- Ohlahoma City, Okla., June 4-10.
- Monteagle, Tenn., July 10-16.
- Silver Bay, N. Y., July 16-23.
- New Concord, Ohio, July.
- Princeton, N. J., July.
- Monmouth, Ill., July 21-30.
- Wooster, Ohio, August.
- New Wilmington, Pa., August 11-20.
- Sarkio, Mo., July 21-30.
- Los Angeles, Cal., June 10-17.
- Okoboji—Arnold's Park, Iowa, August 1-6.
- Lakeside, Ohio, July 23-29.
- Montreat, N. C.
- De Lancy, N. Y., July.
- Sterling, Kansas, August 18-27.
- Summerland Beach, Ohio, August.
- Mount Hermon, Cal., July 17-22.
- Omaha, Neb., June.
- Xenia, Ohio, June 14-23.
- Mountain Lake Park, August 21-26.

NORTHFIELD CONFERENCE SCHEDULE

- Young Women's Conference (Division 1), June 15-21.
- Young Women's Conference (Division 2), July 5-12.
- Summer School for Women's Missionary Societies (lots of girls attend), July 14-21.
- Women's Summer School of Home Missions of the East, July 21-28.

LUTHERAN ASSEMBLIES

- Mt. Airy, Philadelphia, July 10-15.
- Gettysburg, Pa., August 3-12.
- Wagner College, Rochester, N. Y.
- Waterloo Seminary, Ontario, Canada.
- Rock River, Dixon, Ill., July 31 to August 5.
- Thiel College Summer School, August 3-10.
- Muhlenberg Summer School, August 7-12.

TENTH ANNUAL SUMMER SESSION MOUNT HERMON SCHOOL OF MISSIONS

The Tenth Annual Summer Session of Mount Hermon Federate School of Missions, in which seven denominations are now affiliated, will be held at beautiful Mount Hermon, in the Santa Cruz Mountains, California, July 17 to 22, 1916. The English Lutherans are now represented on the Inter-denominational Committee of Mount Hermon Federate School of Missions by Mrs. W. E. Crouser, Mrs. A. Jatho, and Miss Rose Flathman, all of Oakland, California, and Mrs. J. E. Hoick; each denomination being entitled to four representatives.

Mt. Airy Bible School Institute, July 10-15

For a thorough study of our Graded System

Last year the "Principles Underlying the Graded System" was the general theme. This year the course of instruction will cover a much wider field, as will be seen by the following analysis by Dr. Schmauk. (This program, when the names of the lecturers have been secured, will be sent to all who request it.)

A Week in Lutheran Pedagogy: Sowing and Cultivating God's Living Word

1. The vital principle—believing. 2. The teaching principle—exposition, interpretation,

application. 3. The devotional principle—song, meditation, prayer. 4. The scientific principle—rightly dividing, grading, text-books. 5. The training principle—edification. 6. The working principle.

Growth in Memorization	} in	{	The Home
Growth in Grace			The School
Growth in Character			The Church
(Habit Formation)			(a) Membership
			(b) Missions
			(c) Money



A GROUP WHICH HAPPENED TO BE ON THE BEAUTIFUL CAMPUS AT MT. AIRY, ONE DAY LAST SUMMER, JUST AFTER DINNER

Teachers

The Rev. Theo. E. Schmauk, D.D. LL.D., President of the General Council and editor of the Lutheran Graded System; the Rev. Prof. H. E. Jacobs, D.D., LL.D., Dean of the Theological Seminary; the Rev. Prof. J. A. W. Haas, D.D., LL.D., President of the Muhlenberg College; the Rev. Prof. C. M. Jacobs, D.D., the Rev. Prof. C. T. Benze, D.D., the Rev. Prof. L. D. Reed, D.D., the Rev. J. F. Ohl, Mus. D., the Rev. W. L. Hunton, Ph.D., the Rev. Chas. L. Fry, D.D.

General Arrangements

Careful provision is being made for the physical comforts of those in attendance. A committee, under the leadership of Mr. Harry Hodges, and with the co-operation of the Board of Trustees of the Seminary, has arranged for the use of the dormitories. A nominal fee of twenty-five cents a night will be charged, but the occupants will be required to care for their own rooms. Meals will be served at the Seminary Refectory at twenty-five cents each for the morning and evening meal and fifty cents for the noon meal. The rules governing the use of the grounds forbid the bringing of food into the dormitories or upon the grounds of the In-

stitution. The registration fee will be twenty-five cents for a single day and fifty cents for the entire time. As the accommodations are limited, all reservations will be made in the order of their reception. Address your communications to the Secretary, Rev. Zenan M. Corbe, 3120 North Park Avenue, Philadelphia.

Recreation

The ample grounds of the Seminary provide for lawn tennis, croquet, and, as for walks, tourists have said that in no city in the world can be found such scenery as is within walking distance of the Seminary. For less than half a mile to the north the Cresheim Valley extension of the Fairmount Park system leads in easy walking trails into the romantic valley of the Wissahickon, world-renowned for its picturesque and varied scenery.

In places of historical interest and marvels of modern industries few cities of the world can surpass Philadelphia, and the Committee on Recreation will assist those who wish to combine a vacation trip with the work of the school to make the best use of the time at their disposal. On Saturday afternoon the Institute will close with a grand rally of the Sunday Schools of the city and vicinity on the grounds of the German-town Orphanage.

THE ANNUAL WEEK'S VACATION OUTING IN MID-SUMMER CAN BE OF GREAT SPIRITUAL AS WELL AS PHYSICAL BENEFIT



FACULTY OF LAST YEAR'S SUMMER SCHOOL AT THIEL

Front row: President Gehr, Miss Hirt, Dr. H. W. Roth, Mrs. Cronk, Chairman Beistel, Mrs. Leatherman, Dr. T. B. Roth. Second row: President Sawvel, Field Missionary Bieber, Pastor Rees, Professor Birch, Dean Cooper, Pastor Richter.

Thiel Summer School

The Thiel College Summer School will begin at noon Thursday, August 3d, and continue until noon the following Thursday. In connection with the School, a Ten-Day Encampment for boys between the ages of 12 and 20 is proposed, and, if plans can be carried out, the camp will be established August 1st. The day following the Summer School, the Pennsylvania State Luther League will begin its annual convention at the college. These two assemblies give promise of making the first two weeks of August a period of exceptional opportunities for inspiration and uplift to the Lutherans of Western Pennsylvania and Eastern Ohio.

The Summer School, which aroused so much enthusiasm during the last two years, will offer this year extended courses of study and more definite training than heretofore in psychological subjects, Sunday School methods, Mission Study Classes, plans for organized mission activities, Bible study, quadri-centennial impulses, Reformation principles and doctrines,

pastoral efficiency, study on South America, conservation plans, evening lectures, concerts, etc. One day will be given, in *all* departments, to an institute on "The Country Church."

The faculty has been carefully selected, and includes some of the leading workers in the Church.

While the program presents an abundance of instruction, the management is not unmindful of the pleasures and amusements that make our Summer School week so refreshing and delightful. Social features, games, boating, fishing, all go in the plans to round out the happy days.

The cost of tuition for the week is \$2.00, which is the uniform rate at all Summer Schools presenting the same diversity of courses. The cost of room and board is the lowest we have yet heard of. Write and inquire, if you wish a genuine surprise. Address Rev. Frank S. Beistel, chairman, Greenville, Pa.

Summer School Removal to Muhlenberg

(FROM MT. GRETNÄ)

Monday Noon to Saturday Noon, August 7-12

The Equipment

Every member of the Pennsylvania Ministerium who is interested in the Summer School established by the Synod eight years ago, is under very grateful obligations to Muhlenberg College, for the unstinted generosity with which it is welcoming the Summer School back from Mt. Gretna, to the beautiful campus where it was born, and where it hopes to permanently remain. The fine new building which has just been completed for the Preparatory School, will prove an ideal mid-summer vacation retreat for our people, not only those in the Pennsylvania Ministerium, but also in the Eastern Conference of the Synod of New York and New England.

Besides this handsome building for lodgings at night, with its commodious and airy rooms, every window commanding a wide panorama of surpassing beauty, the College has also tendered the use of its well-equipped Refectory, which will be in personal charge of the best caterer in Allentown. This ensures perfect competency in the handling of this feature of the Summer School, which means mightily much for its enjoyment and its satisfactory results.

The Program

Inasmuch as the Mt. Airy Institute, of July 10-15, will deal with the Graded System of Sunday School instruction so thoroughly in every phase, the Muhlenberg Week will not trench on this well-covered ground, but devote itself to that other pre-eminent subject of CHURCH EFFICIENCY, in its manifold aspects. The Seminary Week in July and the College Week in August will, therefore, be mutually supplementary, and each is most anxious to promote the fullest success of the other in every possible way. For surely the brief period of six consecutive days, which each will have in its own attractive centre, and in its own vital sphere, are by no means too long a period to spend in the course of each year, for the big business it has in hand, at a time like the crucial age in which we live.

Efficiency will be the theme at Muhlenberg, as applied to the rural Church, to the town or city Church, to the Sunday School, to the men's organizations, to the women's societies, to the young people's leagues, to the junior bands. Mrs. Cronk will be in charge of the two latter departments. Pastor C. K. Fegley will conduct the discussions on his admirable new published

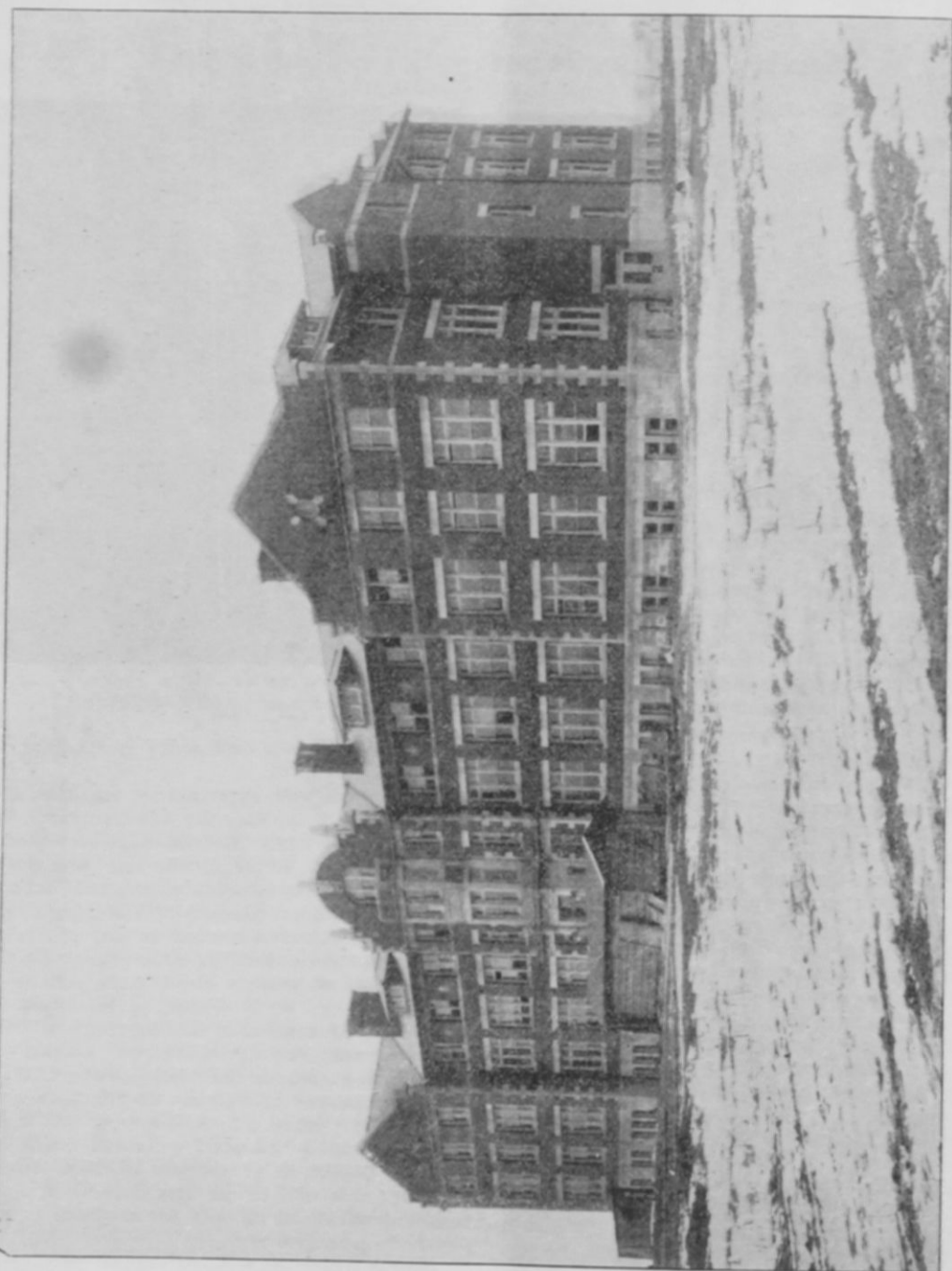


DR. WM. EDGAR GEIL, F. R. G. S.
ASIATIC AND AFRICAN EXPLORER

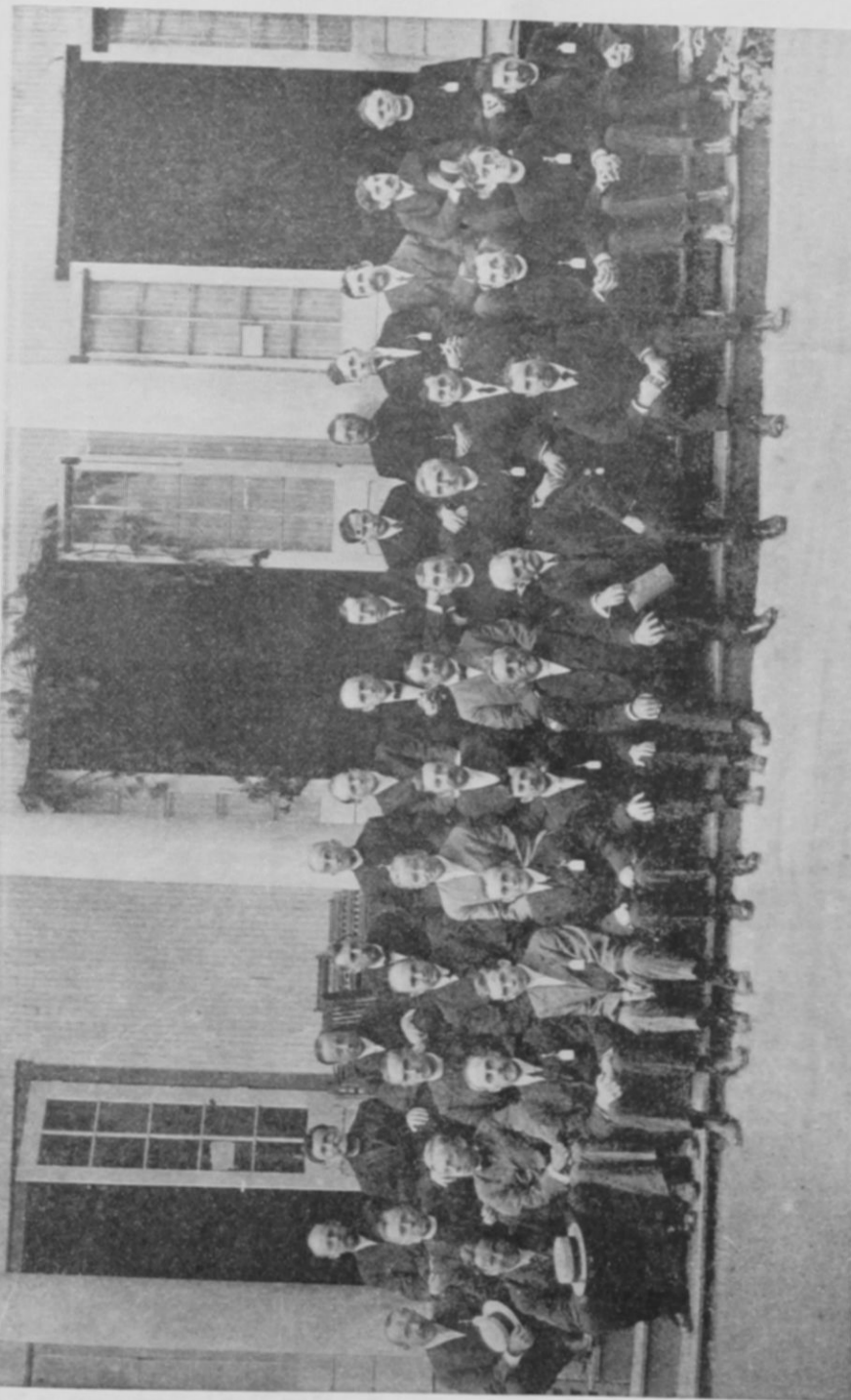
outline on a Church's efficiency in its financial management.

Recreative and entertaining features of a high order will be liberally interspersed. The famous Asiatic and African explorer, Doctor Wm. Edgar Geil, F.R.G.S., who has come across many missionaries laboring among wild savages in the most hidden recesses of The Jungle, and "never once found a coward in any of them," will narrate some thrilling experiences, making the heroism of mission work more real to us than ever. Dr. W. K. Frick, in reporting the Milwaukee Convention of the Laymen's Missionary Movement for the *Lutheran*, singled out this man from among the whole galaxy of stars, as the "brilliant" spokesman of missionary adventure. His coming to Muhlenberg will mean his travelling a thousand miles to reach the Summer School on the appointed date, August 10th, but this will be no impediment to a professional world-tourist, and his message is well worth the long journey.

South America, will, of course, receive its due share of attention, both pictorial and otherwise, for it is looming large on the horizon of the immediate future. With Doctors Kunzmann,



OUR FINE NEW HEADQUARTERS AT MUHLENBERG (NEARING COMPLETION, MARCH 21ST)



Here is a majority of the sixty pastors who lent much sparkle and zest to the Summer School, at Mt. Gretna, two or three years ago. They hope to enjoy a re-union at Muhlenberg this year, and to be joined by others of the same genial and jovial type. The key-word, EFFICIENCY, is mightily attractive to them as the general theme of the holiday week's program. Just as attractive, also, to progressive laymen, and to missionary women.



A ROYAL PALACE IN THE SAVAGE WILDS OF AFRICA

"Snap-shot" of Doctor Geil, during his visit to a native barbarian chief, who is sitting in state, attended by the queen and the prime-minister! Talk of the Christian heroism of missionary life!

Wolf and Daugherty present with us, we will have three-fourths of the Lutheran delegates from the United States who attended the recent great Panama Congress. This will be next thing to having the benefit of being there ourselves.

Julie Sutter's newest book, which has made such a stir in England, that it has been prohibited by the British Government from being exported out of the country (hence cannot be had for love nor money, especially in Germany or America), on account of the unfavorable light in which its startling facts disclose conditions prevailing in London and other leading English cities, will be made the subject of daily Inner Mission study. This gifted and fearless woman is the authoress of "The Colony of Mercy," which our own General Council Publication Board has issued in an edition of its own. There is little doubt, indeed, but that the Summer School will petition the same Board to do the same thing with the same writer's later book, and send it out broad-cast to arouse a public sentiment which is much needed in these days.

As at Mt. Gretna, the week's cost at Muhlenberg will not exceed \$12. This includes not only board and lodging, but also the \$2 tuition fee.

Reservations of rooms began three weeks ago, and since no advance payment of any money is asked, there is nothing to be lost, and everything to be gained, by engaging choice rooms without delay. Correspondence is to be addressed to Lutheran Summer School, 844 Drexel Building, Philadelphia.

CHARLES L. FRY, *Chairman.*

THE AUGUSTANA WOMEN'S SYNODICAL Extract from a Letter of the President, Mrs. Emmy C. Evald

We meet in Galesburg, June 7th to 10th. Our four-days' sessions will be held in the English Lutheran Trinity Church. The Augustana Synod has generously given us the Saturday evening entirely, in both the First (Swedish) Lutheran Church and Trinity (English). You may know how deeply we appreciate this significant action on the part of the men, since it makes Augustana the only one among the larger Synods of the General Council whose time is not too precious, during its regular annual convention, to give a little thought to woman's work, and try and get a vision from the woman's point of view. Let them look to Augustana to learn. They are the losers, indeed.



The Inner Mission



The Luther League's New Note

This is a mosaic of typical sentiments voiced at the last National Convention of the Luther League of America, held in Baltimore, showing the changed trend of the League at that time, toward practical Christian service. Very fittingly, as the next stage in the evolution, the key-note of this year's National Convention, to be held in Toledo next August, is CO-OPERATION. This is precisely the theme which is discussed from various view-points in this issue of THE MISSION WORKER, under the term "Federation," hence nothing could fit in more appropriately. The extracts are all from Lutheran sources, as culled from *The Luther League Review*.

We are living in a new age. We are writing the pages of a new civilization. Think of the changes during the century past. From the beginning of time till within the last one hundred years there was no substantial improvement in the means of travel and communication. The only motive power was the wind or animal strength, and during all these unnumbered ages the camel grew no swifter, and the ox no stronger. Men traveled at about the same rate of speed as when Abraham left his father's house in Ur of the Chaldees, and at the call of God went forth to become the founder of a new race. But with the introduction of steam and electricity, travel and communication have wonderfully changed.

These various causes are operating in our midst to produce colossal fortunes, gigantic undertakings, enormous financial consolidations and corresponding organizations of labor. The Church may deny it, but her policy has fostered class consciousness, and she has not from the heart preached the Gospel of brotherhood, and the world knows it. Undoubtedly modern Socialism is a menace, but to those who live now with their eyes to the fore, the impending menace consists in the Church not rousing herself to her responsibility and opportunity. The socialist will yet *serve* the Church when she will shoulder her brotherhood responsibility. She can have little interest in any propaganda of sociology, but she must discharge her duty of applying to the sinful, sick and sorrowing world, the religion that lives by love, and lovingly helps another to live. In

ministering the love and life that saves, spiritually and socially, the Church must stand toward the twentieth century, as did the divine Galilean toward the first century.

Begin With the Individual

The way of the Church in approaching social wrongs to set them right is to first set men right. "The individual human being is the most important factor in society, and the chief business of the Church is not so much to solve the social problems of the age, as to put the cohesive force of faith in Jesus Christ into the social life of the age. The Church has been, and is, and always will be, the channel for the communication of divine *power* to men, as well as God's prophet unto the nations.

The only right and really effective kind of social service is that which has been preceded by, and has derived its momentum from Christ's service; for one of the first fruits of the regenerated life is a compelling desire to serve and help others spiritually, as well as in all the relations of life. Luther says: "A believer is a new creature, a new tree; therefore, such language is not applicable to him, as the following; a believer ought to do good works. You might as well say that the sun ought to shine, that a good tree ought to bear good fruit, or that three plus seven ought to be ten. The sun need not be commanded to shine, but does so unbidden, according to its very nature, since it was created for that very purpose. So a good tree brings forth good fruit of its own accord. Seven plus three is ten, and can never be anything else."

It is not the primary function of the Church to try to cure our social ills, but to minister to the spiritual health of the individual, a secondary result being that the twice-born man will spontaneously strive for all that will in any way benefit mankind. Such a man will not protect vice, or shut his eyes to evil that he may retain his political power. He will not legislate for personal or partisan advantages at the expense of the public welfare, concoct ingenious schemes for the appropriation of goods which he never earned, and to which he has no moral right. He will not coin human flesh and blood and tears into dividends, or in other ways compel the miseries of his

fellowmen to contribute to his luxuries.

No Change in the Means of Grace

There are certain processes which always remain the same. They are constant. They cannot be changed by time, place or circumstances. For instance, natural birth is the same to-day as always. There has never been the slightest change or variation from the beginning of human history. And so the process of spiritual birth has, from the beginning, been the same that it is to-day. In spite of the wide differences in the social, political and economic conditions of to-day and those existing at the beginning of the Christian era, the way of salvation is the same now as it was in Christ's day. And this emphasizes the fact that the process of converting a soul can never in the slightest degree be changed by environment. It is the same for all, the ancient and the modern, the young and the old, the rich and the poor, the high and the low. And yet, while all that we have said is true, we must not ignore the fact that the work of the Church can be but feebly and imperfectly done, if those whom it tries to reach are poisoned by a social malaria, oppressed by intolerable industrial conditions, or stifled by a depressing social atmosphere. The chances of life are slight indeed, for those who are born, whether of the flesh or of the Spirit, in such unfavorable surroundings. It is the especial duty of Christians to strive to keep all possible infection from both bodies and souls. While the Church of Jesus Christ is not here to substitute social service for religion, she is here to so set the hearts of men on fire with the religion of Jesus Christ that human society may be permeated with the principles of social equity and justice, as unfolded in the Golden Rule and in the Sermon on the Mount.

A Christian's Social Ambition

If you are a Christian, it is certain that you have a consuming desire to improve the social, political and industrial, as well as the spiritual, conditions in the community where you live. And in order to obtain permanently beneficial results, you, like Jesus, must begin by improving the individual.

Keir Hardie, the leader of "The Labor Movement in Religion," which is spreading in England, recently expressed himself in these words: "My friends and comrades, I often feel very sick at heart with politics and all that pertains thereto. If I were a thirty years younger man, with the experience I have gained during the past thirty-five years, I would, methinks, abandon house and home and wife and child, if need be, to go forth among the people to proclaim afresh and anew the full message of the Gospel of Jesus of Nazareth. The need of

the hour is for a fresh crusade. . . . With Christianity as a ruling force, there would be neither armies nor navies, neither poverty nor riches, neither slums nor palaces; there would be no competitive system whereby the rich are able to grind the poor; there would be liberty, equality, fraternity, with love for the binding law."

This is an age, therefore, in which the word social looms amazingly large. Our forefathers, who tilled the soil and sold the fruits of their labor to the consumer, were individualists. We who to-day live in towns and cities are social. Our responsibilities, our relations and even our viewpoints are social. The spirit of 1776 cried out for independence. The spirit of 1915 cries out for universal brotherhood. Independence has no charms for the twentieth century Christian. He does not seek personal liberty for himself. He wants social justice for others, and the Church which would guide him in his daily life must preach a gospel saturated with a sense of social duty.

The Church a Training School

Just at this point we meet that question which is so often the subject of debate: What is the business of the Church? On the one hand are those who insist that the Church must do everything—feed and clothe and house the poor, conduct kindergartens and soup kitchens, enter politics and welfare work—in fact, be a minister to all the needs of men. On the other hand are those who contend that the Church is the *training place* for service, rather than an institution which actually goes out to serve. In other words, it is like the school which does *not go out* into the world and solve all problems, but rather trains and inspires and *sends men and women out* to do that work. The latter ideal of the Church is the better one. The work of ministering to the world is too large for the Church to spread itself thin in trying to do it all. It is true, as has been said: "There are institutions better able to do the work of social betterment than the Church is." It is more important that the Church shall *stand behind* the hospital and the charity bureau, and the school, than that it shall try to do their work.

People sometimes talk as if the Church were terribly delinquent in its duty. Heckling the Church is a favorite pastime, and on no point is it so often heckled as on its failure to do all things. Is there a war? Blame it on the Church. Is there an army of unemployed? Why doesn't the Church turn barracks and mess-hall? The Church should clean the streets, close the saloons, and do everything else that needs to be done. But how? If the Church were an organization of men and women

who *did nothing else* but work social reform from morning till night, day in and day out. that might be possible. However, we are traveling our *separate* ways, a much longer period of time in a year than we are *assembled* as congregations. The Church must rather be the place where we are trained for service, than a place where all our service is done.

Significant Testimony

It means something, we are told, that nearly all the workers in the philanthropies of the country are members of the Christian Church. It is still more striking when a certain prominent settlement worker, himself an agnostic, says: "The more I go on, the more I realize that it is the men and women of Christian faith, upon whom I must rely for my helpers." And still again it is impressive to hear the head of one of the largest relief institutions say: "I love my Church and its services, because I go away from them refreshed and strengthened for the social service in which I am engaged." There is hardly a great reform or benevolent organization that does look to the churches, not only for financial aid, but for men and women to do the work.

This is no plea for the *curtailing* of Church activities. Such activities there must and should be. But, after all, they are only laboratory practice. Whatever good they seek to accomplish, the greatest good should be the training and encouraging of men and women to be servants in the world. In short, the inculcation of the servant's *spirit* is vastly more important than the doing of a little service now and then. And that is the great mission of the Church.

God knows such service is sorely needed! How hysterical people can become over individual cases of need, yet be perfectly unmoved by the knowledge of a hundred such cases! These acts of charity, directed by intelligent surveys among the poor, and actuated by a sincere Christian pity for the suffering of this world, is the divinest essence of brotherhood.

This Attitude is New

For two thousand years a traditional self-centered, self-serving Church has sent forth to God the stereotyped petition. "Thy Kingdom come, Thy Will be done on earth as it is done in Heaven," while the rich plundered the earth, and the means of livelihood were appropriated by the few. We have had dress parade religion long enough, now let us get down to the kingdom idea and strike rock bottom. The fruits of faith are justice, love and mercy. Christ's program for the kingdom meant good news for the poor, the release of the captive, sight for the blind, and liberty for burdened

and crushed lives.

In its social duty the modern Church must not simply preach a social Gospel. She must lead the people forth into social action. Suppose that I feel an ever growing hunger for the welfare of my fellow man, and an ever deepening hatred against the institutionalized wrongs which brutalize and stunt the lives of others. Suppose that I come to feel this so strongly that, forgetting self, I throw my whole life into the task of lifting this uneven burden off the shoulders of my brethren. Suppose others come to feel the same, and that this comes to be the social sense of an entire generation. What does traditional Christianity offer to crystalize this social passion into a Christian force, which shall smite the powers of sin and set up the Kingdom of God? We pray "Thy will be done on earth." This earth has been given us to take care of. It is God's footstool, and it behooves us to keep it clean. Social services, in this light, means the keeping clean of God's footstool.

How Meet the Challenge?

Sin is challenging the Church of this century, and if she is to have any power, she must be able to meet the highest religious desires and needs of the age. To meet this challenge, the Gospel message must be translated into social action. There is room for difference in opinion as to how much of the detailed work of reconstructing society the Church should undertake. It is clearly not the function of the Church to give specific directions for the readjustment of civic and business life, the home or the school. The medieval Church made this colossal blunder as she tried to dominate society, to crown and uncrown emperors and princes. Caesar's sphere must ever be separate and distinct from the Lord's. Service and not empire is the Church's mission. She cannot enter politics, for the hierarchy is not her sphere. But she can be in sympathy with the righteous aspirations of the plain people, and she can stimulate efficiency in public relief institutions, and she can conduct institutions of her own for education, for the aged and the handicapped. She can set herself to the task of world evangelization.

In social action the Church should be interested in the question, whether civic and public officials do their duty. Says Lloyd George: "Churches ought to be like a searchlight turned on all slums, to expose to shame those in authority into doing something. The task our Master came here for was to lift the needy from the mire, and the poor from the dung hill. And it is the Christian Church alone that can accomplish it." Theological institu-

tions must train leaders. Because they have not done so in the past, the new social worker has arisen, to meet the dire social need. Almost every conceivable human need has here or there at some time or other been met by some aggressive pastor and congregation. But the Church which engages in social action is still the exceptional Church, especially among Lutheran congregations. I plead with you that the exception may speedily be made to become the common rule. That we shall look for the day when a co-operating Protestantism may shoulder to shoulder advance steadily against this unjust social order.

We are not to dominate but to inspire, not to give directions, but to furnish ideals. There are times when the Church or individual congregations must do more than at other times, in relieving poverty, providing shelter for the homeless, etc. Far better for private organizations to do this work, while the Church supplies the motives, and the men and women who are willing to obey them. Let us educate our young men, and put the challenge to them to embody the heart of the Son of Man in their business, vote it into our public policies, make it the controlling influence in our judicial decisions. Let us show the world that a nation with the spirit of Christ dominant in its statesmanship can maintain its national life among the peoples of the earth.

The Open Church

The one great care of the Church of the city is for the boy and girl who have come from rural communities, and to whom the city spells "opportunity." We must give them a safe environment. Our Churches are taking steps in this direction, which is witnessed by the hospices which are being opened in every large city. But there should be such a hospice in every ward, and they should be in closer touch with the individual congregations. Our Churches should be open in the evening for instruction, betterment of every description, and for social fellowship. That Church that closes its doors in a large city on Sunday night, not to open them until the following Lord's Day, is an economic waste—an unprofitable servant, and will meet the fate of the unprofitable servant.

Essence of the Task

The Christian purpose is the purpose of Christ, "I am come that ye may have life." While we would clean the homes and shorten the working day and heal distorted bodies and sweeten bitter minds, we never lose sight of the duty that lies beyond these. We cannot stop here. Economic and moral sanitation is not enough. Soul cleanliness alone will suffice.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Physical and economic improvements are not the end toward which the Church works, nor even the means toward that end, but the necessary and wise accompaniment of Christian endeavor, and the plainly legible example of Christian service.

We find it very easy to discuss the Church's duty. We can easily lay the burden of unaccepted social challenge at the Church's doors. But is it really so remote and theoretical? Church work fails as quickly as any other movement, when the *individual* withdraws. It must be personal—yours and mine. The joint efforts of many do accomplish more than as many separate efforts, but that is because there is some effort on the part of each. "In union there is strength" only when there is strength in the units. Even our pocketbooks, which seem so essential in this department of Church work, are futile without ourselves. "Purse never took the place of personality." "God does not work through abstract forces, but through consecrated souls." All God's decrees and laws and judgments could not save the world. It took Christ's life.

The Inner Missions

Hospitals, settlements and every other ministrations to the misfortunes of mankind are clearly enough implied in the Christian attitude toward human life, but they might all exist, and yet the social Gospel in its full sense not be realized. It certainly would not be a social Gospel to urge people merely to become Good Samaritans. That would imply that there would be always robbers on the road from Jerusalem to Jericho. It would not be the full Gospel of Jesus to hold that the Church would be satisfied to act as a Red Cross Society to the victims of our present industrial order. The Gospel cannot be content to ignore the *sources* of evil, while ministering to the results of evil. It is true, of course, that amelioration of evil conditions is certainly more Christian than indifference to the world's sorrows. But social service is not *all* that Christianity must carry to the world.

Any man who really believes in the deity of Christ must believe that He has power enough to do something *more* than bind up the wounds made by His adversaries. He has the power to bind the strong man himself. He has power to save that world which God loved. He can send His Spirit into the constructive forces of society, and transform them, just as truly as He can through His Spirit save the individual.—*Selected.*



"NEVER AGAIN!" FOR RUSSIA

Fourteen months without vodka has, according to her own statement, made a perceptible—nay an amazing difference with Russia. We are told that all the officials, from the Czar down, believe that Prohibition has come into the country to stay; for the benefits that have accrued in one year are too valuable to lose by a return to the old way again. A Petrograd report, appearing in the *Wichita Beacon*, among other papers, gives a combined official and semi-official estimate of what these benefits have been:

Crime (all kinds) decreased 62 per cent.
 Absenteeism in factories fallen 60 per cent.
 Suicide-rate has dropped enormously.
 Hospitals formerly overcrowded not filled.
 Efficiency in factories increased 10 to 15 per cent.
 Practically every inhabitant is at work.
 Saving-deposits have increased 8 per cent.
 Fire-damage has fallen off 38 per cent.
 Wages in some districts raised 500 per cent. (This applies to peasants working as day-laborers.)

People are eating better and costlier food.
 Better clothing is worn by the poorer classes.

Agricultural implement sales 60 per cent. larger.

Imprisonment decreased 72 per cent.

There is no need of any further comments on this turn of affairs in Russia, as a result of the prohibition of the sale of vodka. It proves conclusively that general sobriety is powerful for much good to a nation.—*Literary Digest*.

THE BAR

WRITTEN BY A CONVICT IN JOLIET (ILL.) PRISON

The name of each saloon's a BAR,
 The fittest of its names by far.
 A BAR to heaven, a door to hell;
 Whoever name it named it well.
 A BAR to manliness and wealth,
 A door to want and broken health;
 A BAR to honor, pride and fame,
 A door to grief and sin and shame;
 A BAR to hope, a BAR to prayer,
 A door to darkness and despair;
 A BAR to honored, useful life,
 A door to brawling, senseless strife;
 A BAR to all that's true and brave,
 A door to every drunkard's grave;
 A BAR to joys that home imparts,
 A door to tears and aching hearts;
 A BAR to heaven, a door to hell,
 Whoever named it named it well.

LITTLE BUILDERS

A Story for the July Meeting

"Why, Miss Sarah," said the president of the Junior Missionary Society to the superintendent, "we children couldn't build a Church and support a missionary. You just know we couldn't. We are nothing but children." "And," added Mary Stewart, the secretary, "none of us ever have much money—just pennies and nickels and dimes, and some quarters about Christmas time."

"Let me tell you a story," said Miss Sarah.

"In the Pacific Ocean," she said, "there was once, long ago, many broad, empty spaces without any land. The ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers nor trees could grow beneath its rays. The seeds that fell from other countries into the water floated by, but there was no soil where they could stop to rest. The Master saw that if there were only some islands, there might be lovely homes for men and animals. 'My little builders can do this,' said He. So He called for the coral insects, and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise that they popped their heads out of their windows and looked at each other in astonishment. 'We!' they exclaimed; 'we are not bigger than pin heads. We never could build one island, to say nothing of a whole oceanful; If the whales would try now, a whale's work would amount to something.'

"'But the whales have their own work to do,' said the Master Builder; 'and if they come down here to make the islands, who will keep the North Pacific free from seaweeds? I do not ask one of you alone to build an island. Think

how many there are of you!"

"But we do not know how to shape the islands. They will all be wrong."

"I will take care of that," said the Master; "only see that each one builds *one little cell*."

"So the corals divided the work among themselves. Some began to build the middle, and some the outer edge. Very busily and patiently they wrought. The islands grew higher and higher, until they came to the top of the water. Then the waves and winds did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water, and were so tired of bobbing up and down all the way from India and South America, found a nice bed to sleep for a few days. When they felt rested they got up and grew into thorn trees and bushes and cocoa trees. Long vines began to creep across the sand, and sweet flowers blossomed. Men and animals came to live there, and little children ran about and played beside the ocean. The islands were named the Friendly Islands, the Caroline Islands, and so on.

"Who would have thought we could do it!" said the little corals when they saw the result. "The whales could not have done it better. And to think it was all done by our making one cell apiece!" They felt so proud of their islands that they put a lovely fringe of red and white and pink coral around the edge, and today thousands of people are enjoying the work of these little coral builders."

The president and the secretary looked at each other and then they looked at Miss Sarah.

"If all the children would help, I believe we could build more than one Church, and support more than one missionary," said the president.

"I move," said one of the members, "that each one of us build one little cell, by doing just as much as we possibly can."

"I second the motion," said another member.

"Everybody in favor of this motion," said the president, "say 'aye' and go right to work to build one little cell."

And that is what everyone of them said, and what everyone of them did.

A WOMAN'S MOVEMENT FOR WEIDNER INSTITUTE

Weidner Institute, the only co-educational institution of the General Council in a central belt of 600 miles, is located at Mulberry, Ind., in one of the richest farming sections of the State. Its campus includes twenty acres of land which slopes gradually to the south, where it is bounded by the Dixie Air Line, the direct automobile route between Chicago and Indianapolis.

Within the last five years, sums of money

have been raised on debt and endowment for the School, but little has been done for improvements. Among the imperative needs are improvements in the building and additional equipment in laboratory and library. A dormitory for girls and a gymnasium are also much needed in order that the work of the School may progress.

Last fall the idea was conceived, that if the Lutheran women of the Middle West would band themselves together into an organization to work for improvements the improvements would come.

On Friday afternoon, October 1st, a meeting was held in Assembly Hall, to which the women of Mulberry and neighboring Lutheran Churches were invited. Sixty-five women were present, representing Lutheran Churches in Lafayette, Frankfort, Whitestown, Colburn and Mulberry. The program consisted of a number of enthusiastic speeches on subjects relating to the needs of the School. Refreshments were served in the domestic science room, which has just been fitted up, and presents an attractive appearance.

The effort resulted in an organization, to which fifty-three women pledged their support. Officers were elected and a committee appointed to draft a constitution. No fixed dues were provided, but each year the members will be requested to make voluntary contributions. There will be three ways of giving to this movement: By our prayers, our gifts of money and our personal work. No woman will be barred from the organization because she cannot give money. She can help it with her prayers and influence.

The members of this Society hope to enlist 500 women before the opening of School in September, 1916, when a big Lutheran rally is planned. Our Lutheran Schools are the hope of our Church. In the few years of its existence, Weidner Institute has given good proof of its usefulness, both in securing young men for the ministry and in providing a place where the youth of our Church may secure an education under Lutheran influences.

There is no section of the country more in need of a Lutheran school than the territory in which Weidner Institute is working. In Indiana alone the Methodists, Presbyterians, Quakers, Mennonites, Dunkards, Christian (Campbellites), Christian (New Lights), United Brethren and Catholics have their educational institutions, many of which are large and prosperous. Weidner Institute is trying to win a place among these institutions and to hold our young people to our Church. It needs your prayers, your gifts, your influence.

Pittsburgh Vacation Bible Schools

BY REV. AMBROSE HERING, SUPT. PITTSBURGH INNER MISSION SOCIETY



ONE OF THE FIVE PITTSBURGH VACATION BIBLE SCHOOLS. TOTAL ENROLLMENT FOR THE FIVE SCHOOLS, 835; DAILY AVERAGE, 520; VOLUNTEER WORKERS ENLISTED, 69.

In Pittsburgh the Lutheran Church is beginning an organized, inter-synodical, city-wide Lutheran effort to enlist its young people, and use its Church buildings daily during the Summer season, to save the boys and girls of the street. We are driving home to the conscience of Lutheranism the responsibility of a Summer ministry to children from Godless homes, the children who do not come to Sunday School.

The Vacation Bible School idea as a whole, especially as a missionary enterprise, was comparatively new to our Pittsburgh Lutheran Church up to last Spring, when the Inner Mission Society took up the need. The vigorous way our Churches have taken hold of this work reflects credit to both progressive Lutheranism and the Vacation Bible School idea. Our Pittsburgh emphasis is not alone that of a Summer Parochial School, somewhat after the manner of the Swedish and Norwegian Summer Parish Schools of the West, but a distinct community *missionary endeavor* to bring the Gospel to the children not now reached by our Sunday Schools. Our Inner Mission Society does not feel itself called upon to teach only the children of the Church. We are also vitally concerned about the imperilled children from the alleys and courts, playing in traffic-ridden streets,—children for the most part from spiritually destitute homes. To point out to the Church this sacred duty is our purpose, and to save precious time, we are willing to blaze the way.

Our experience with five daily Bible Schools last Summer demonstrated three encouraging facts. (1) The 69 young people enlisted as volunteer workers rendered exceptionally willing and self-sacrificing service. The days were hot, the work was hard, but the singing, playing children were not any happier than their elder sisters and brothers. (2) The question was raised, Will the children come? The total cleared enrollment in the five schools was 835. Two of the schools had to turn away a number of children. The great majority of our children were not Sunday School girls and boys. They came not because they were sent. The boys outnumbered the girls (a fact which does not hold, even in the majority of well-organized Sunday Schools). There were American, German, Slovak, Hungarian, Italian, Colored, Jewish and Catholic children. An encouraging proportion have since joined Sunday School, some have been confirmed, adults have been received as a result, and there have been baptisms. (3) Churches nearly all with one accord said, "We can't bear the expense," and "We haven't the workers." Yet as a matter of fact, there was but little hardship owing to the dearth of workers, and more than one School operated at a cost of less than 15 cents per child enrolled for the term. (In most of the Schools of other denominations the cost per child was between 75 cents and \$1.00.)

In Pittsburgh the prospects for the coming

Summer appear most encouraging. To date (June 1st), we are preparing for Vacation Bible Schools in nine Lutheran Churches, representing the General Council, General Synod, and Joint Synod of Ohio. In connection with two of these Schools, special missionary efforts are to be put forth to reach adults. We are counting on from 100 to 125 volunteer workers from the different Lutheran Churches of the city. From June to August there will be regular weekly Training Conferences for the workers. These conferences are intensely practical, and have proved to be most helpful. We aim to get down to the real problems of School self-government, juvenile psychology, group leadership and instruction. There is every opportunity for questions, and no one hesitates to ask them. The conference attendance percentage for last season was considerably above 60 per cent. There were young people who, unable to help in the Schools, attended the Conferences simply for the practical training.

This year we hope to profit by last year's experiences. Our Conferences will be more helpful, and the sessions will be divided into two periods,—the first for general work, and the second for the different departments: kindergarten, industrial, musical, athletic, parish work. Each group will be in charge of a leader, and among other activities each week work will be assigned to different workers, for presentation and discussion at the next meeting. In addition to these weekly Worker's Conferences, there will be a trained and experienced kindergarten, industrial work director, and athletic manager. These workers will be responsible for the work in their departments, and will visit the different Schools regularly, and help where they are most needed. The athletic manager will have general charge of the inter-school baseball schedule. He will umpire the games, and will travel with the visiting team.

Right here let me say that our enthusiasm is not for baseball. We are after the boy, and since boys like baseball, we will play it with them; knowing that while they are playing ball, they are not "shooting crap," stealing apples from the grocer, getting chased by the "cop," or loitering around stables and the railroad yards. In the morning we are teaching these same boys religion, and in the afternoon we are helping them to weave their religion into their sport, their work and their lives, where all religion belongs. (For the curse of America today is Sunday ecclesiastical hypocrisy, and a week-day commercial paganism. Hence it is high time the brakes are applied somewhere). Incidentally, it gives us the opportunity to teach the much-needed principle of clean and honest sport,

keeping a "cool head" even with "two strikes, two men out, and the bases full," the value of team loyalty, utter fairness to the "enemy," and the utter necessity of doing your very best under all circumstances. These are Christian virtues in the boys' world, and to help him we must key them to his religion. To get the boys of several neighborhood "gangs" to *pray God* to steady their Vacation School pitcher in tomorrow's game, we consider a worthy achievement. Finally, if you want to study boy-psychology,—pugnacity might be a more accurate term,—watch a game of baseball among boys. So by getting into touch with the real boy, which is the boy at play, we are in a position to take care of our boys. We have no misunderstanding. We are their friends and they are ours. They know our religion is practical and helpful. They know—"honesty is the best policy." So we consider the work of our athletic manager thoroughly religious, not a whit less religious than that of the Bible teacher. At the end of the season we will, at a special boys' outing, award the trophy to the champion team, and the best and cleanest player.

Last year we gave a bunch of flowers to each child every Friday,—2,135 bunches in all. Seven hundred children received automobile rides, and possibly as many received a half-day's outing. Many workers took their groups for picnics, to parks, the zoo, etc. This year this work will be done more systematically, and we are planning for a general picnic of the nine Bible Schools at one place. We want to hear 1,500 girls and boys sing, "I Love To Tell The Story," and chant the Lord's Prayer. We hope to remember the poor and the sick, especially the sick babies, and we are planning to do considerably more work in the homes than we did last year. The prospects are encouraging and the opportunities are imperative. God has been patient, and He still is merciful. So we take heart and courage, hoping that in other cities our great Church will hear the call of a Summer ministry to the children of the street.

If these lines should come to the attention of anyone sufficiently interested to write for further details, we shall be glad to be of service. Address, Lutheran Inner Mission Society, 204 Second National Bank Building, Pittsburgh, Pa.

SYNODICAL SOCIETIES' DUES

Our General Council Treasurer announces that the annual dues of the Synodical Societies should be sent to her not later than August first, if these are to be included in her annual statement to the Executive Committee in Oct.

LAURA V. KECK, Treasurer.
722 Walnut Street, Allentown, Pa.



From Department Chairmen



Life Memberships and Memorials

BY MRS. LEWIS K. SANDFORD, DEPARTMENT CHAIRMAN



MRS. AMELIA HARING
PHILADELPHIA
1860-1915



MRS. CAROLINE BAUER
PHILADELPHIA
1854-1916



CATHARINE ELIZABETH
STECKROTH
HAZELTON, PA.
1886-1906



OLGA AMANDA BAUDISCH
WARREN, PA.
1892-1915

The editorial appended last quarter to the membership article expresses, in amplified statement, the substance of many of the letters received by the chairman, with memberships "In Memoriam." This form of a testimonial is given as the most fitting tribute to the life and service of the member honored,—“to support the Cause the departed saints loved and labored for, while here on earth.” Surely the living, active workers for missions, secured directly through your \$25 memorial fee, are the most effective return for the honor you have paid your loved pastor, relative or friend.

Six such honors have been given this quarter. Miss Catharine Elizabeth Steckroth was memorialized by her parents, Mr. and Mrs. John Steckroth, of Christ Church, Hazleton, of which Church the daughter “was also a faithful and active member, and a lovely Christian girl. She attended both the German and English Bible Schools, and was secretary of the Luther League. She was stricken down in her youth, while on her way home from a League meeting, fourteen years ago. But such was her life and character that her influence still lives, and her memory is held in tender affection by a large circle of fellow workers and friends.”

From Warren, O., came an “In Memoriam” for another young lady, the “beloved daughter of Mr. and Mrs. Henry V. Baudisch, Olga Amanda, a member of St. Paul’s Church, teacher in the Sunday School, secretary of the Luther

League, and an efficient organist until her health failed. She was a noble Christian character, mourned by many friends. But, while absent in the body, yet her good example is the precious legacy to those who knew her.”

From St. James’ Society, Reading, comes the name of Mrs. Wm. Potteiger, who died in December, 1915, then serving her fourth year as its capable president.

Rev. Andrew Smith Fichthorn, D.D., is enrolled by the Holy Communion Society, Philadelphia, of which Church he was pastor for two years, from 1904 to 1906. From this pastorate he went back for a second successful ministry in Trinity Church, Norristown, where he died January 29, 1912. Prior to his service at Holy Communion Church, he had filled a professorship in Carthage College, Ill., brief pastorates at Lutherville, Md., Cairo, Pa., and Allegheny, Pa., also acted as supply in St. Louis, Mo., and Tyrone, Pa. In 1894 he became pastor of Trinity Church, Norristown, leaving at the end of eight years to go to India as a missionary. Much to his own and everybody’s keen regret, his health prevented him from continuing a most fruitful work in the foreign field, and at the end of two years he was reluctantly compelled to return to America, where he was welcomed with the honor of becoming the successor of the distinguished Dr. Seiss. His genial personality and affable temperament attracted many influential friends, and the high



REV. A. S. FICHTHORN, D.D. NORRISTOWN, PA.
1858-1912



MARY JOANNA POTTEIGER
READING, PA.
1869-1915

courage of his offering himself for India, at a crisis juncture in the affairs of the mission, made a deep and permanent impression upon the Church as a whole.

Mrs. Amelia Haring, president of the Philadelphia Conference Society, was honored by St. Luke's Society, Philadelphia, which she had served in the same capacity for six years. Mrs. Haring was active in private and public charities, prominent in Church work, and a born leader in all she undertook. Specially gifted in musical lines, she served as organist for mission congregations, also various Church organizations, and gave of her talents, time and strength without stint.

Mrs. Caroline Bauer was another of the rare treasures of St. Luke's membership, always at her post of duty, in sunshine and rain, and always diffusing sunshine, in the home, the Church, the Sunday School, the Missionary Society, the Guild. Somehow she managed to find time and enthusiasm for them all, even amid the duties and cares of a busy domestic life. All her five children are Church members of the same loyalty and devotion, and each one rises up to call her blessed.

Twelve life members have been enrolled, two by the Greensburg Conference Society. Mrs. Constantine L. Herbster, not only chairman of its organizing department, but also president of the Pittsburgh Synodical Society, the worthy successor of Miss Hirt. Her home Church is in Irwin, Pa. Mrs. C. K. McCreary is an active worker in the First Church, Greensburg, also in the Greensburg Conference and Synodical Society. In the two latter organizations she is chairman of life memberships and memorials, and has given fine service in this department.

Mrs. H. Lonnquist, of Detroit, received her

membership as a happy surprise from the Redeemer Society, Montreal, Canada, of which she had formerly been a charter member and president.

St. Paul's Society, Wilkes-Barre, presented the pastor's wife, Mrs. Louis Lindenstruth, with a life membership in appreciation of her work as its president.

Two Canadian women and two pastors have been honored by their co-workers: Mrs. A. L. Lay, ex-president of the Hamilton Society, and Miss Anna C. Bornholdt, leader of the Waterloo Mission Study Class of St. John's Church. Rev. H. Branson Richards, Lebanon, Pa., who is relinquishing the Porto Rico field secretaryship to accept a call to Rochester, N. Y., was enrolled by his sister, Miss Florence Richards. Their father, Dr. H. M. M. Richards, also one of our life members, comes of illustrious missionary stock for generations back. Rev. A. C. Peterson, now of Los Angeles, Cal., received his honor from St. Paul's Society, Waterloo, Wisconsin, of which he was the first president.

The life membership of Mrs. Howard E. Snyder was presented by Mrs. August Peterson, to be credited to the Redeemer Society, Kingston, N. Y., as a parting testimony of affection, when Mrs. Snyder left Kingston for her new home in Madison, Wis.

Three little children's names enrich our honor roll in this report. Jacob Mauny Cooper was enrolled on his first birthday, June 3, 1916, by the Advocate Society, Germantown, Philadelphia, as a surprise for the parents, their pastor, Rev. E. C. Cooper and his wife. Jean Pauline Buddenhagen, 16 months old, daughter of Mr. and Mrs. William Buddenhagen, of Buffalo, was enrolled by her aunts, the Misses Pauline and Wilhelmina Hemelmann.

The life membership of Mildred Braun, five years old, was presented by Mrs. W. P. M. Braun, of Philadelphia. May she grow up to be the same ardent supporter of our woman's work as the donor of this membership. Mrs. Braun has again proven her loyalty to this department, to which she has so generously contributed before.

IN MEMORIAM

Beginning with September, 1915

FEE, \$25.00

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



JACOB MAUNEY COOPER, 1 YEAR OLD. PRESENTED BY THE WOMEN'S MISSIONARY SOCIETY OF CHURCH OF THE ADVOCATE, PHILADELPHIA.



MILDRED BRAUN, 5 YEARS OLD. PRESENTED BY MRS. W. P. M. BRAUN, PHILADELPHIA.



JEAN PAULINE BUDDENHAGEN, 1½ YEAR OLD. PRESENTED BY HER AUNTS, THE MISSES PAULINE AND WILHELMINA HAMELMAN, BUFFALO.

Kuntz, Mrs. Elizabeth Boyer.....Slatington, Pa.
Dietz, Mr. George W.....Philadelphia
Steckroth, Miss Catharine Elizabeth.....Hazleton
Baudisch, Miss Olga Amanda.....Warren, O.
Fotterger, Mrs. Mary Joanna.....Reading
Fichtthorn, Rev. Andrew Smith, D.D.....Norristown
Haring, Mrs. H. G.....Philadelphia
Bauer, Mrs. Caroline.....Philadelphia

LIFE MEMBERSHIP

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.....Ryersford, Pa.
Strasser, Mrs. E. W.....Souderton, Pa.
Fluck, Rev. W. A.....Tinticum, 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. So., Phila. Conferences.....Philadelphia
Arnsman, Mrs. W. H.....Toledo, O.
Klelland, 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.
Waldelich, Mrs. J. H.....Sellersville, Pa.
Conrad, Mrs. Jacob.....Waterloo, Ont.
Berger, Josephine Oliver.....Philadelphia
Herbster, Mrs. Constantine L.....Irwin, Pa.
McCreary, Mrs. C. K.....Greensburg, Pa.
Lonnquist, Mrs. H.....Detroit, Mich.
Lindenstruth, Mrs. L.....Wilkes-Barre, Pa.
Lay, Mrs. A. L.....Hamilton, Ont.
Richards, Rev. H. Branson.....Lebanon, Pa.
Peterson, Rev. A. C.....Los Angeles, Cal.
Cooper, Jacob Mauney.....Germantown, Phila.
Bornholdt, Miss Anna C.....Waterloo, Ont.
Snyder, Mrs. Howard E.....Kingston, N. Y.
Buddenhagen, Jean Pauline.....Buffalo, N. Y.
Braun, Mildred.....Philadelphia

OUR MEDICAL-STUDENT FUND

What are You Doing to Help?

MISS MARY A. MILLER, DEPARTMENT CHAIRMAN

Stop and consider how you would feel, if you were seriously ill, suffering intensely and there was no physician on whom you could call for relief? The "medicine man" you had called in had taken your money, burned you with red hot irons, and treated you in other ways equally cruel, to drive out the evil spirit that had caused your sickness! This treatment had left you in greater pain, had aggravated the original trouble, and there seemed no hope of help anywhere in the whole world!

Now this is the condition of many of our sisters in India. When we use the terms "sister," we do not mean its general application to

all the women in India, but the women of our own special field in and around Rajahmundry. This field has been given us to take care of, and no one else can do it for us. Many years ago India was an open field for missionaries to settle in and work there. The English have changed that. For many would settle in one place, others were neglected, so they have divided the land and appropriated to each Society its portion. Our fathers accepted the sacred trust of the Godavery district, and they have passed it on to you and me. It is part of our inheritance. These people are ours, an integral part of our family, and God will hold us responsible for them. What are you doing to help?

One of the great needs we women must supply is a staff of physicians. At present Dr. Betty A Nilsson is there entirely alone, with not only the Hospital, but also the Dispensary and all the out-door work to attend to. In a recent courageous and cheery letter she wrote, "Do not worry. I am taking it quite easy! Why, two or three times a week I take an hour in the evening for recreation, and it does me a great deal of good." Think of the pathos in that remark; an hour in the evening, two or three times a week, is having it easy. Does it not rouse us to resolve more determinedly than ever, that help she must have? Let each woman take this to heart and make herself responsible for securing that help. A graduate physician to go immediately. Seek her everywhere. Then we must look to the future, and educate at least two medical students. For this we need money, a great deal of money, and here everyone can and should help. It is absolutely necessary to educate these young women, if we expect to continue the medical work. This fund will in the future be called the "Medical Student Fund." For it we must pray, pray earnestly and constantly, for God's help and blessing. If we pray as we should, and work as we should, and give as we should, God will bless our efforts.

OUR SLAV AND HUNGARIAN WORK

MISS LAURA R. SWOPE, CHAIRMAN

It is difficult to include a field of so vast a sweep within the compass of a brief article. The many nationalities, speaking different languages, present peculiar obstacles to overcome. The calls from widely-separated congregations for services increase. No one who knows the needs of this mission field, and the imperative claims it makes now for support, can be indifferent to its appeal for help. There is this encouraging note, and it is particularly significant, that, in spite of the self-evident obstacles, there is evidenced a steady progress all along the line.

In South Bethlehem, Pa., the Windish congregation, organized early in 1910, has passed the one thousand mark in membership, and owns a Church property, recently dedicated, that cost \$45,000, with a debt of only \$10,000. Our Magyar congregation in Buffalo purchased a lot for its future Church site, costing \$2,200, before it had celebrated its second anniversary. Recently the Slovak congregation in Camden, N. J., purchased a lot for \$700, and paid cash for it. In Detroit, Mich., the Slovak congregation owns a Church lot. In all three of these congregations the erection of Churches is prayerfully looked for, but delayed for the present for lack of means. Here we need the help of a CHURCH EXTENSION FUND! The Slovak congregation in Nanticoke, Pa., erected a parsonage in the Spring of 1915 costing over \$3,000. This coming Summer the congregation purposes to erect a Church edifice that will cost \$10,000. In Allentown the Magyar congregation has purchased a dwelling house which in time is to be made a wing of a Church edifice. The Magyar congregation in New Brunswick, N. J., will erect a school house this coming Summer costing about \$4,000.

And note particularly this significant fact. In five of the congregations mentioned above, pastors are serving who have been educated by the Board, and all ordained in 1914. This is food for reflection. Educate young men for the ministry, and see the blessed results for the Kingdom. Seven of our available students have already been assigned to congregations for this Summer's vacation. One young man has been received as an applicant to begin his studies in September.

There are many congregations still on the Superintendent's itinerary who receive only one service a year, or even at less frequent intervals. Five congregations, widely scattered, had made formal request for services on Easter Sunday. During Lent and the Easter season the Superintendent conducted services in six different States.

Our Lutheran Church lost a most faithful missionary in the untimely death of Rev. Gustave Walyi, Magyar missionary in Detroit, who was killed in the disastrous wreck on the New York Central at Amherst, O., March 29th. There is no man in sight to fill this vacancy. Rev. Julius Csernecky has been confined to the hospital in Allentown since February. Students are conducting services here every Sunday in his congregation at Northampton, Pa.

Summary of Field Workers:—Five nationalities, served by 23 pastors, in 108 preaching points, located in 18 States and 3 Canadian

Provinces.

It is a regrettable fact that the offerings are not adequate to meet the demands of this great mission field. On April 1st there were unpaid bills, due missionaries and students, amounting to \$2,800. In addition to this there is a debt on notes of \$6,700. May we not con-

fidently hope for a more liberal support of this work, thereby relieving great hardship on the part of those dependent for their support? The facts just recounted ought to be an irresistible appeal for contributions to the Slav Church Extension Fund.

A. L. RAMER,

Superintendent of Slav Work.

Splendid Prospects of Field Missionary Fund

BY MRS. GEORGE H. SCHNUR, DEPARTMENT CHAIRMAN

The following is the status of our Women's Field Missionary Fund up to date. At Rock Island an apportionment, based upon membership of our various Synodical Societies, was recommended and adopted. Each Synodical body that is subdivided into Conference Societies has reapportioned this fund, according to the membership in its Conferences. But, while general bodies may ask apportionment, and Synodical Societies may lay this apportionment upon their Conference Societies, yet in the last analysis it rests with each local Society.

As far as the Chairman of Home Missions is informed, the following bodies have voted, and for the most part *enthusiastically voted*, to take up and *raise* their share of the Field Missionary Fund. I give them in the order in which I have been acquainted with such action:

Synod of the Northwest, Central and Wisconsin Conferences; Chicago Synodical Society; Pittsburgh Synodical Society, Kittanning, Pittsburgh, Greensburg Conferences; Ministerium of Pennsylvania, Lancaster, Allentown and Wilkes-Barre Conferences; New York and New England Society, both Conferences. In some cases the Conference Societies have not yet held meetings, so no action could be taken. In the Ohio District Synod they voted to do their best to raise their share, though conditions were such that no regular apportionment was laid upon Conferences. Nova Scotia had already last year pledged \$60 to this fund. The war conditions make it problematic whether either the Nova Scotia or Central Canada Synod (which has not pledged at all as yet) can meet any pledges. Pacific Synodical is yet to hear from, as well as those other Conference Societies missing in the above list. Knowing that there would probably be difficulty in the Canada Societies getting funds, as long as the war lasts, the Central Conference, Synod of the Northwest, pledged \$300, when they were apportioned but \$250. This body had raised \$300 for this purpose for several years, and very wisely saw no reason for dropping back simply because (according to their membership) they were not apportioned as much as they already knew themselves able to raise. Would that *all* our Societies would view

the greatness of the work and their ability to contribute, and not attempt simply the exact fulfillment of the LETTER of the law, when perhaps they might do more, thus making up for some who absolutely can not do anything.

But, your Chairman is no pessimist. The Lord is abundantly blessing our efforts for Home Missions. Our faithful missionary at Livingston, Montana, has fallen at his post,—"faithful unto death." But just at the crucial time when help *MUST* come to this field, the Lord put it into the heart of Rev. W. A. Zundel to accept the call of the Board as Field Missionary for Montana. He was on the ground and actively at work before Rev. Klingensmith was called home. Behold the Providence of God.

Do you women all realize how our Field Missionary work has really increased since the Board of Home Missions gave us the privilege of having our money go to Field Missionary support? Field Missionary Ulrich, of North Dakota, was called purely on faith in our support. Then Missionary Deck was placed in the Twin Cities and Minnesota. These two are directly resultant upon efforts put forth by our women. In addition to these are Field Missionaries Dennig, of Pittsburgh Synod, Baisler, for Western Canada, Miller for Detroit, Wenrich of Columbus, Zundel for Montana. All these have been sent out since the Field Missionary Fund was started in our Missionary Societies. True, some of these would have been appointed anyhow, but members of the Home Mission Board, and the General Secretary, have assured me that several of these appointments have been made solely on the reliance in us women to provide the \$6,000 per year voted at Rock Island.

We are taking hold of the proposition nobly, in a fair and business-like way. Everywhere the Chairman goes, the most kindly courtesy is extended her. It has seldom been my privilege to meet more earnest workers than those whom I met at the recent Conventions of the Allentown and Wilkes-Barre Conference Societies. Yet, I am again and again impressed with the fact that despite the abundance of literature, there is a great lack of knowledge as to the

exact Home Mission problem confronting our Lutheran Church in our own land. Seven million baptized Lutherans in this land, statistics tell us. But three million in active connection with any Lutheran congregation. The other

four million are waiting for you and me to hunt them up, or to support Field Missionaries who shall hunt them up for us. Are you doing your share?

Mission Study, Summer and Winter

BY MRS. F. A. KAHLER, DEPARTMENT CHAIRMAN

Refreshing word comes from Duluth, Minn., that "Summer's the time for Mission Study Classes in the Northwest." Why shouldn't it be the time in many other localities, especially where vacation students gather? We suggest that every Lutheran woman going to camp or seaside for Summer rest take along some of the books she had no time to read during the Winter, with its crowding work. A Buffalo young woman found she could not hold her Lenten Class together, because of their various duties, but she sold all the books she had ordered, and she will order many more next Lent. And we may trust those books to carry their message wherever they go.

Two rather worldly women chanced to hear Mrs. Montgomery speak at one of her assemblies. They were so thrilled that they wished to buy every book she had written, and they could not understand how it had happened that they had never heard of her before. A Mission Study Class in Lancaster, Pa., having an established custom of signaling the close of its courses by raising a fund for one or another of the mission causes, decided this year to replace the losses made by death and renewal in the ranks of the Women's Missionary Society. A lively membership campaign followed, and at the May meeting this class of fifteen pre-

sented sixty-two new members as an anniversary offering on the sixtieth anniversary of the Society. They reached their goal of one new member for each year of the Society's life. A class in one of our institutions of mercy now supports a girl in Miss Schade's school in India. Instances multiply where the *by-products* of Mission Study prove its double worth, and make those who know about them wish to crowd every effort to establish the Mission Study *habit* among our best and brightest women, young and old. From the most modest little fireside class, patiently led and followed, to the finest federated group of women, such as was formed in Erie last Winter, the classes are followed by direct good results, and we cannot too urgently put the matter before our women. If one cannot start a Vacation Class, let her try to start a Thanksgiving Class, or a Christmas Class, and, failing all these, let her be sure to have a Lenten Class. Just read our books until you are on fire with interest, and results will surely follow. If you cannot hold a Class, perhaps you, too, can sell some books to your personal friends. Try your own fertile invention in introducing new methods that will spread the good word of our Mission Study Classes, and watch the yield of good harvest.

The Pennsylvania Synodical Society

Fifty-five delegates responded to roll-call at the twelfth biennial convention, held May 17, 1916, in St. Luke's Church, Philadelphia.

The Treasurer reported the total receipts from all sources as being \$30,559.52; disbursements, \$29,931.45.

Miss Miller reported receiving \$618.86 for India Box, and laid special emphasis on the great need of a woman physician to relieve Dr. Nilsson. Attention was called to our deficit of \$536.84 on the Kotagiri Rest Houses, so that our Societies will obliterate this indebtedness shortly. More than \$6,000 has been contributed to the Settlement Hospice and two Vacation Bible Schools.

The Junior Chairman reported 66 Junior Missionary Societies, 25 Missionary Cradle Rolls, 20 Luther Leagues using Missionary pro-

grams, 54 Sunday Schools having monthly Missionary exercises, 81 subscriptions to Junior magazines and 25 to Junior programs, and \$1,097.96 contributed by the Juniors. The report of the Literature Chairman showed a great increase in the circulation of our Mission Worker and a growing demand for all kinds of missionary literature, proving that our people are eager for information.

Eighty-three Mission Study Classes, with an enrollment of 892 members, were reported. Seventy life memberships and 41 in memoriams were reported by that department.

The following resolutions were adopted:

1. That each Conference Society hold sectional gatherings of its women, at convenient places, to prepare for a fitting celebration of the quadri-centennial of the Reformation, with the

ultimate purpose of gathering in a central city, to effect a permanent organization; that a committee of eight, including one member from each Conference Society, be appointed to properly outline the work of these organizations.

2. That each Conference Society send urgent appeals to every local Society, asking them to contribute regular amounts annually, to make up their part of the salary of Miss Weiskotten.

3. That an abstract of the proceedings be printed and that we also issue bulletins of the semi-annual proceedings of the Executive Committee, sending all such printed matter to Secretaries of Conference Societies for immediate distribution to local Societies.

4. That we do our part in maintaining a Student Secretary to care for Lutheran girls in higher institutions of learning, and that each Conference Society present the matter to their people and procure pledges for raising of funds for maintenance of this cause.

5. That the officers of each Conference Society make systematic efforts to interest young women in the medical work, and that special prayers be offered at all the Conventions for qualified women to consecrate themselves as Medical Missionaries.

6. That, owing to the conditions created by the war, every delegate impress upon her Conference the need of more money for the India Box in purchasing supplies.

7. That, since the sale of laces has decreased in the Ministerium, our Societies put forth more effort to dispose of them.

8. Considering the feeble effort made in the past two years toward the salaries of the field missionaries, that we urge more liberal contributions in the coming year. It is a pledge by our Society, and it is our bounden duty to fulfill it.

9. That, although the report of Italian Mission was most encouraging, we would recommend the aid of the Conferences in increasing the \$1.00 membership list.

10. That every congregation form an Inner Mission Committee in order to systematize the work.

11. Every woman in our congregations should consider herself a committee of one to pray earnestly for the deaconess work, and, by personally appeal to capable young women, encourage them to enter the calling.

12. Knowing the value of Missionary knowledge, we would recommend a generous appropriation for free distribution of literature by the Conference Societies; that an annual appropriation be made to cover the expenses incurred by its chairman of Literature and Mission Study in securing new leaflets and mission

study books.

13. That before the quadri-centennial year 1917 dawn we ought to put forth the most strenuous continued effort to include every possible Church of the Pennsylvania Ministerium in our ranks; that this suggestion be made the special duty of our Synodical and Conference Organizing Committees during the remaining months of the year 1916, and that all our Societies be urged to heartily co-operate.

14. As we are all dependent upon our Life Membership and "In Memoriam" Department for our literature, therefore we do ask all local Societies to make this department one of the most urgent missionary obligations.

15. That every Missionary Society in the Synod be urged to use its influence in forming Mission Bands and Junior Societies in their respective congregations.

16. That every Society, in so far as it is possible, be represented at the Summer School to be held at Muhlenberg College, August 7th to 12th. Study courses and suggestive methods will be provided for the effective conduct of every department of mission work in the local Society.

17. That we contribute from our treasury the sum of \$50 toward the Summer expenses of our Student Secretary, to supplement the fund of the General Council Society.

18. On account of the heavy increase in the cost of paper, due to war conditions, we recommend that 10 cents a year be added to the subscription price of the MISSION WORKER, beginning with the September issue of 1916. The MISSION WORKER is well worth 35 cents a year, and we could easily secure 3,000 more subscribers at that price, in the Pennsylvania Ministerium, by a little personal effort.

Dr. A. L. Ramer, in his usual earnest manner, again portrayed the absolute need and possibilities of Slav work. Dr. J. E. Whitteker portrayed the origin, growth and present conditions of Home Mission work. Dr. Mary Longdon, of India, in a cogent and enthusiastic manner, gave us a still broader vision of wonderful possibilities of medical work in India. Dr. Grace R. M. Ilahi Baksh, Bombay, India, our new medical missionary for the Rajahmundry district, gave us a graphic insight into the life of her people and an interesting sketch of her life. The impression made by her was very favorable.

The Rev. L. B. Wolf, D.D., addressed the evening audience, his subject being "Present-Day Attitude and Woman's Part in World Evangelization," and was a fitting climax to a very inspiring convention.

MRS. HENRY E. JACOBS, *President*.

MRS. SYDNEY R. KEPNER, *Secretary*.



The Sunday School



15 Minute Programs Once A Month

Preface

Looking back in our own life, we think of those of the older generation who influenced us more especially, and was it not those who thought it worth while to bother with "those troublesome children?" The peculiar joy and satisfaction which comes from work with children every Junior leader knows. In voicing this call to you for interest in Junior Work we are opening a wonderful field to you. Will you enter it, or as the disciples of old, will you rebuke those who wish to give the children first place? No, we cannot take that responsibility. The cultivation of the missionary interest in the child will still be the starting point in all our missionary endeavor.

In Foreign Missions we are training the children in the support of their "nurse," and when all reports are in for the year, there surely will be no deficit in the amount, if every Junior Leader will inspire her children to give *some sum* for the children of India.

In order that Home Missions may also be emphasized, there is a project on hand to have the children assume the support of a Slovak school. More will be told of this in the Fall.

Planting Young Orchards

MRS. HENRY W. PEABODY.

Organization:

1. In the Sunday School.
2. Division of classes; making a mission study class.
3. Mission Band, with distinctive name.
4. Junior Society, with monthly lessons.
5. Neighborhood groups, with story-telling.

Education:

1. The Junior textbook.
2. Board literature.
3. Magazines and papers; libraries.
4. Pictures and collections.
5. Dramatic presentation.

Objectives:

1. Christian training of the child.
2. Future workers and leaders.
3. Gifts.

July

Topic—Children Building the Highway. Let six children come to platform, bearing banners with the names of the six Continents across which the King's Highway must extend.

Scripture—Isaiah's Picture of the Building of the Highway. Isaiah 35, read in concert by boys' classes.

Hymn—"The King's Highway" (see *Monthly Topics*), sung by a chorus of young girls.

I. A STORY OF LITTLE BUILDERS (See *Mission Worker*, page —.) A member of the Woman's Missionary Society tells this story to the School.

II. A DOG THAT WENT AS A MISSIONARY. (Leaflet in *Junior Topics*, 50 cents a hundred), distributed to School, and paragraphs read by classes. A large picture of the dog may be secured on application, and this remarkable story will surely enlist the interest of the children. The incident is mentioned in "Around the World with Jack and Janet."

III. ONE HUNDRED YEARS OF BUILDING BY THE BIBLE SOCIETY. Some questions and answers on this wonderful work, participated in by Pastor and School. Send to Bible House, Astor Place, New York, for Centennial Bulletins of the American Bible Society. (Enclose postage stamps.) Chorus by children of the Primary Department "All the Children of the World." (2 copies for 5 cents, order from Literature Headquarters.)

August

Topic—Holding the Missionary Ropes. As black-board exercise let leader print the title of leaflet recommended for the third part.

Scripture Exercise—Plain Questions with Bible Answers. (See *Junior Topics*.) Leader ask questions, and selected classes respond with Scripture verses.

Hymn 217—"Come My Soul, Thy Suit Prepare."

I. THE ROPE HOLDERS. (Recitation in *Junior Topics*.) Seven members of boys' classes come to the platform and recite, in order, a stanza of the poem.

II. FIVE-MINUTE TALK by Superintendent, explaining the meaning of "Rope Holders," the need of our prayers and our gifts, in sustaining the heroes in the missionary trenches.

III. A CRIPPLE IN CHINA + A CRIPPLE IN AMERICA + FAITH = THE FIRST SCHOOL FOR CRIPPLES IN CHINA. (Leaflet in *Monthly Topics*, 35 cents a hundred), distributed to School, and paragraphs read alternately with leader.

Hymn 232—"Jesus When He Left the Sky."

September

Topic—*Building With Our Money*. Draw on blackboard two large circles, each representing a cent. Let one have a "sad" face and the other a "glad" face. (See leaflet in *Junior Topics*, "Penny Glad—Penny Sad.")

Hymn—"Do You Hear the Children Crying in the Night," rendered by members of the Junior Society.

Scripture—*The Offering Box that Jehoida Made for the First Mite Box*. 2 Kings 12:7-11. Read in concert by School.

I. "PENNY SAD AND PENNY GLAD." Two boys with clear voices recite the description of each penny. (See leaflet in *Junior Topics*.) The leader illustrates with drawings on blackboard during recitation.

II. A HIGHWAY FOR 50,000 PEOPLE FOR \$100,000. (See Leader's Leaflet in *Monthly Topics*.) Let the Superintendent emphasize the stewardship enjoined on every Christian.

III. SHUT IN, BUT NOT SHUT OUT. (Leaflet in *Monthly Topics*, 25 cents a hundred). Distributed to School, and paragraphs read by each class in rotation. The story of the loving interest of this invalid girl in the use of her money will make a deep impression on young hearts.

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

[All leaflets referred to in the above programs are included in the Senior Monthly Topic packets, at 30 cents per set, and the Junior Topics set, at 25 cents each. Send to Literature Headquarters, 844 Drexel Building, Philadelphia, Pa.]

Eight schools in the Pennsylvania Synodical Society have come into line with the introduction of monthly programs. Five in the Allentown Conference are St. Stephen's, Allentown; St. John's, Stroudsburg; St. Peter's, South Bethlehem; Salem, Bethlehem, and Grace, Phillipsburg. In the Danville Conference, Jersey Shore; in the Wilkes-Barre Conference, St. John's, East Mauch Chunk.

Postscript

"So far as Church efficiency is concerned, the size of a Sunday School is of no appreciable account, but the relative number of persons from sixteen to twenty-six is of inestimable importance. If there are not *one-half* as many from sixteen to twenty-six, as from six to sixteen, the Church should be sent to the hospital.

"The Church has no occasion to worry over socialism or the lax observance of the Lord's Day, or the irreligious spirit of the times, if it keeps

its own young people studying God's Word intelligently and reverently, from sixteen to twenty-six. But it has cause for fasting and prayer 365 days in the year, regardless of the size of the congregation, the wealth of its treasury, and the size of its contributions, if *there are not at least one-half as many in the Sunday School, from sixteen to twenty-six, as six to sixteen.*

"No matter what it costs, no matter how great the sacrifice elsewhere, the Church and the Sunday School *must find someone, in some way, to build up the young people's department.*

"DR. A. E. WINSHIP."

SUNDAY SCHOOL CLASSES FEDERATED

BY MRS. E. E. STORRS

Up to two years ago a certain Young Woman's Missionary Society had been fortunate in having leaders who had done excellent work with the young women who attended its meetings, but the number attending was small compared to the number of young women in the Church, every one of whom we wanted to interest in mission work.

So another plan was tried. In our Sunday School were seven active organized classes of young women, with memberships of from ten to thirty. It was determined that one class invite, by note, all the other classes to a missionary social. A two-part evening was planned, part missionary meeting and part social entertainment. To the latter each class was asked to contribute *one number* for the program. A missionary speaker was secured, a young man who was soon to go as a missionary. He told of how the work had appealed to him as a life-work, and a lasting impression was made upon the group of thirty assembled that evening. The plan for the entertainment which followed proved so popular that we have followed it since.

Meetings are held semi-annually, and they are missionary socials. One is held near the beginning of the season of greatest activity in the Church, and the other at the end.

At our June meeting we have a report presented by each class telling of what it, as an organization, has accomplished during the year. We report our foreign and home work and also our local charitable work. Thus each class is stimulated by hearing what the others have done, and thus we train our young women to be supporters of all the missionary work of our Church—women well informed as to the opportunities for their service in the field of missions and willing to give that service to the utmost of their ability.



The Mission Worker



THE MISSION WORKER PERSONIFIED

A Chilly Versus a Cordial Welcome

MY DEAR FRIENDS:—I must tell you of my experience in that home where you asked me to visit last Winter. I was welcomed quite cordially at the door. I thought there must be a party of some sort, several of us arriving, with the postman, at the same time. A maid received us, and took me, with some of the others, into the library, where the hostess received us all most cordially. She greeted us all, but I fancied less interest in her glance as she turned to me than she had shown toward my dainty lavender neighbor, or the very pompous and brilliantly-attired one who pressed closely behind me. Imagine my utter amazement when she devoted herself entirely to the others, and left me alone, while she laughed and enjoyed the rest.

After quite a while my host came in, but, without even a glance at me, plunged into the happiest intercourse with the friends he had brought with him. Several young people came in later, and were really rude to me, jostling me with their companions. It was not until the lady of the house called a maid, and sent her upstairs with me, that I had any attention whatever.

But upstairs a dear little lady greeted me enthusiastically. She even came out into the hall to meet me, and could hardly wait to remove my wraps and settle down for a good, long chat. She was so eager for all the news of our mutual friends that I was completely exhausted before she would let me rest, saying she did wish I would come again soon, I would

always be a welcome visitor, and she had many friends she wanted me to meet.

I cannot understand why I had such scant interest for my hostess. I am sure you told me it was she who asked to have me call, and I was just *burdened* with messages that were meant specially for her, intelligent, enthusiastic woman that she is. At first I thought I might be in the wrong place, but I had followed directions exactly, and, sad to say, the experience has been repeated often since, so I realize now that there is something wrong. Sometimes I have absolutely no notice at all, and am ushered out without even a chance to loosen my wraps. At other places I am tucked away in some corner, where I can see no one at all, until I have to leave, and again I am crowded into an uncomfortable corner, with all sorts of companions, until a breathless hostess rushes me off to a meeting with her, hardly looking at me until some question arises which she thinks I might answer, and then she is so hurried and impatient that she can't grasp what I have to tell her, and she turns from me in disgust.

Can you suggest an improvement in my manner or attire that will help me to get some notice from the people to whom I am sent? You have entrusted me with so many messages, and I don't even have a chance to deliver them! I cannot be responsible for their judgment of me if they do not give me a hearing, can I? I am so very anxious to do the work for which you have sent me. Won't you please advise me?

Yours in distress,

MISS ION WORKER.

10 Cents a Year Not a Burdensome Increase

With the steady rise in the cost of paper and cuts, due to demoralizing war conditions, we find it impossible to stave off any longer (as we have been trying our very best to do) the necessity of adding TEN CENTS to the annual subscription price of the MISSION WORKER. Hence the new rate of 35 cents, instead of 25, will go into effect with the September issue. We have not been making ends meet, at the price of 25 cents, including the envelopes, the inserting, the labeling, the drayage and the mailing. This does not take into account at all the office expenses or salaries of any kind. Hence there is no alternative, now that the latest advance

has been imposed, but to ask you to share with us the responsibility of keeping the magazine solvent, by paying an additional dime every twelve months.

Fortunately none of our subscribers will regard this a hardship, because none have any question in their minds whether the publication is worth it. From many kind expressions we are assured that the women's official organ has more and firmer friends than ever before. This regretted compulsion, which is the result of strenuous conditions over which we have no control, so far from cutting down the number of our supporters, on the contrary will have

the opposite effect of increasing them, by calling *attention* to financial matters, which otherwise would not have occurred to many. In sending their payments, they will in numerous instances make the sum a round half dollar, of their own voluntary accord. Others will be gladly willing, by a little effort (never in any case is much effort required), to include one or two new names, with their own, as subscribers whom just a mere word has secured. Our 12,500 could be made 25,000, long before 1917 arrives, if those who are ardent friends will send in enough names of their personal acquaintances to counter-balance the inert people whom nothing short of an earthquake can move.

Yours faithfully and most appreciatively,

LAURA F. FRY, *Editor*.

What could be more heartening, just at this juncture, than to receive a welcome letter like this, as an indication of the future policy of progressive missionary Churches?

"At the annual meeting of the Richfield Church, held last week, the congregation unanimously voted to place *The Lutheran, The Home Missionary, The Foreign Missionary* and *THE MISSION WORKER* in every home within its jurisdiction. It was adopted as a sound 'business proposition,' hence the expense is to be made part of the regular budget and will be paid out of the income from the weekly duplex envelopes, sufficient pledges having been secured by the 'Every Member Canvass' to cover it.

"There are 54 families in the congregation, and we hereby subscribe for 54 copies, making the total cost \$13.50. This we shall pay in monthly installments of \$1.13, beginning with June, and continuing regularly *every month* thereafter, for one year. Next year we hope that our list will be larger, and that by that time your excellent magazine will have made such an impression on the hearts of our people as to be come indispensable.

"LUTHER B. DECK,

"Field Missionary for the Twin Cities."

Note the remarkable foresight in this move! Suppose every congregation, those long established as well as the new missions, would adopt the same plan, as a fertilizer of the soil for larger missionary harvests, what do you think would happen? Who will second the motion? All in favor say "aye."

FROM A GERMAN CHURCH IN ROCHESTER

Here is another cheering incident, of the noble resolve of a group of young girls in their teens, belonging to Christ Lutheran Church, Rochester, N. Y., Rev. Austin H. Roeder, pastor. In organizing themselves, by a spontaneous im-

pulse, into a Missionary Circle, they chose as their motto "Ever Faithful." Their mutual agreement is to secure no offerings by any other means than genuine self-sacrifice. They also meet weekly to sew for the poor. Last Christmas a number of families were made happy by the gift of baskets of substantial food and children's clothing. Occasionally the pastor is accompanied on his clerical visits to the sick and the aged by four or five girls, who cheer them with their songs and smiles. It is hoped that this singing will be extended to some of the local hospitals.

On February 20th a very inspiring missionary program was rendered in connection with the "traveling exhibit" from Mrs. Weiskotten. In spite of a disagreeable snowstorm, about 100 people attended.

The next month was employed in undertaking a systematic every-member canvass for *The MISSION WORKER* and, where families could not read English, the German monthly, *Der Missionsbote*. The 160 enrolled families were divided into proportionate groups for the convenience of seven committees, three consisting of three, two of two, and two of only one girl each. Of the 160 families, 7 were subscribers to the *MISSION WORKER* and 9 to the *Missionsbote* before the canvass was begun. The result of the canvass was 2 renewals and 15 new subscriptions to the *Missionsbote*, and 85 NEW ones to the *MISSION WORKER*. Last September there was not a single *MISSION WORKER* in Christ Church, and to-day there are 92. Although at the beginning all were inexperienced, results were easily obtained, and the simple canvass was eminently successful. If every Society that has a limited and inadequate *MISSION WORKER* circulation (and the periodical is surely worthy of a much larger circulation than it has!) were to make just a SINGLE EFFORT, by devoting several hours to a systematic canvass, the present circulation could easily be multiplied! It is a pity that more do not realize the value and benefit of the *MISSION WORKER*!

So, too, the "Ever Faithful" mission girls have cultivated a keen interest in the large assortment of attractive and useful leaflets which the Women's Missionary Society publishes. They readily acted upon the suggestion to purchase every new leaflet and mission study book published, the bill to be presented at the close of the year. A large number of leaflets have also been obtained for free distribution in the Sunday School, other Church societies, hospitals, etc. The study of "The Challenge of the City" has been completed by ten girls within ten weeks. E. G.



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Pottsville Conf., Oct. 12, Zion's, Tamaqua	
Danville Conf., Oct. 18, 19, Kratzerville	
Lancaster Conf., Oct. 19, Palmyra	
Norristown Conf., Oct. 26, Quakertown	
Central Conf., N. W., Oct. 11, 12, Minneapolis	
Wisconsin Conf., N. W., Oct. —, —	
Western Conf., N. Y. and N. E., Oct. 19, Reform-	
ation, Rochester	
Pittsburgh Synodical, Oct. —, —	
Pittsburgh Conf., Oct. —, —	
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