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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

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

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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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Lutheran Mission Worker

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NUMBER 3



Our New Subscription Rate



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We are forced to raise the subscription price of the *MISSION WORKER* from 25 cents to 35 cents.

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The Missionary Society of the Pennsylvania Ministerium took official action at its convention in May, recommending that, in view of the increased price in paper, an advance of a dime a year be made. This courtesy was much appreciated.

All the other publications are in the same position from the same cause. The current issue of the General Synod's official organ prints the following "Important Announcement" as the first article on its first page:

"In common with the religious and secular papers of our country, *Lutheran Church Work and Observer* is now confronted with the very critical situation in the paper market. Our present contract for paper expires with this issue, and the best new price obtainable necessitates an increase of cost of the paper item of nearly \$8,000 per year. To meet this, with the present size of twenty-four pages, an increase in the subscription rate, from \$1 to \$1.50, would be required.

"Rather than do this, the committee has decided to do as most of the secular and religious papers have done—**REDUCE THE SIZE OF THE PAPER.**

"Therefore, beginning with the first issue in September, *Lutheran Church Work and Observer* will be reduced from twenty-four to sixteen pages in size. In the meantime, the committee bespeaks the hearty co-operation of all General Synod pastors and people in greatly increasing the circulation, in view of the continued very low rate of subscription."

The *Lutheran Church Visitor*, the official paper of the United Synod of the South, has

likewise found it necessary to increase its club subscription price.

Surely no one would suggest that we **REDUCE THE NUMBER OF PAGES.** OURS is a quarterly, not a monthly. We could fill the magazine each quarter twice over, if we had the space.

Neither do the *MISSION WORKER* readers desire us to cut out the pictures which illustrate and illuminate the articles in every issue, sometimes on almost every page. Yet the illustrations have always been an expensive luxury, even before the war began, and in these days are more expensive than ever.

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South America



Progress of Lutheran Work in Latin America

BY CHARLES L. FRY,

Secretary of the Pan-Lutheran Mission Society.

At the Pan-Protestant Congress held in Porto Rico before Easter, Pastors Anderson and d'Alda were named as the Lutheran representatives on the federated Executive Board, for prosecuting Christian work on the Island. Whether or not it was through their influence that the motion was made, the Co-operative Protestant Board has unanimously and cordially recommended that all the Protestant Churches at work in Porto Rico shall celebrate 1917 as the anniversary of the Reformation, in a signal combined manner never before known in that Romish stronghold. Already they have begun with one accord to make preparations on an extensive scale, and the movement will bring them into such kinship of federated effort as will mark a long forward stride. Whatever plans and policies any one denomination is making, for its own educational and missionary work, will henceforth take the work of the other denominations into account, so that duplication may be reduced to a minimum.

Growing Interest in the United States

The General Council Board of Missions, for Porto Rico has lately issued an official bulletin to the Churches, expressing both its joy and its deep sense of responsibility that its scope has been so extended as to mean its fostering an interest in the whole of Latin America. The General Synod and other General Bodies of Lutherans in the United States are being kindled with the same glowing missionary purpose toward the vast and neglected South Land, so abounding in material resources, and so destitute of spiritual life. All are agreed that the task is too gigantic in its magnitude, and too urgent in its immediate importance, for any one branch of our Church to cope with it single-handed. Swedes, Norwegians, Danes and Germans are there in great numbers, and there to stay. If we will but give them the impulse to organize, as Henry Melchior Muhlenberg gave to the scattered, shepherdless Lutherans of Pennsylvania, in a few years congregations will be established, to be the nuclei of a great and blessed work. They have all the money that is needed to finance any enterprise they may undertake. In this respect the Lutheran mis-

sion field in South America is absolutely unique.

The Right Man Has Been Found

Steps have already been taken, pending the biennial meetings of the General Bodies in 1917, to provide for the calling of a talented and capable man, Pastor Ephraim Ceder, of the Swedish Augustana Synod, who is ready and eager to go to Buenos Aires, and whose ministry in that teeming metropolis the General Bodies will be only too happy to sanction. The constituency back of him will thus be our Pan-Lutheran Association for Latin America. Without interfering with any work now being done there, it will be the means of *avoiding all further division* of Lutheran forces in the Southland Republics. The object therefore is to unite all Lutheran people interested in Latin America, without Synodical distinction. The Churches and Schools which it will urge the Lutherans of the Argentine and other countries to organize, will be not only for themselves and their own children, tens of thousands of whom are now growing up in virtual heathenism, but also for the native population in those lands.

Ultimate Object of the Forward Movement

The Society's purpose is thus purely temporary and tentative, to meet a pressing, immediate need. Its constitution provides for a vice-president belonging to each of the General Bodies and Independent Synods represented in its membership. On its Executive Committee of a dozen men, shall be three women, officially elected by the governing board of the Federated Lutheran Woman's League, which is inter-Synodical in its make-up. Two meetings a year shall be held by the Executive Committee, in January and June, and two a year by the Society as a whole, in April and November. At each of these meetings, important news items shall be presented of missionary doings in Latin America, not only by the various Lutheran Synods and Conferences, but also by other Protestant Bodies, during the interim since the last meeting. Thus our people will be kept in constant touch with developments along every line. The Society's plan is to hold the Latin-American work in trust, for the time being, until three or more of the Lutheran General Bodies shall

agree, jointly and severally, to accept the transfer of the work into their co-operative care. No one will find it hard to see what a strong bond of union such an aggressive common mission task, which means so vastly much for the future, must prove. So that in addition to the untold good it will do for South America it will also go far toward supplying the incentive to federate, which we in North America have so long and so earnestly been praying for.

Proposed Campaign This Fall

A chain of popular inter-Synodical meetings, in various Lutheran centers, is being planned by the Executive Committee for the immediate future, beginning about October first, to bring this most promising of all new mission fields to prominent public attention. It has many features peculiarly its own, which are really fascinating to all classes of our people. Nothing could possibly be more opportune than that in God's wondrous providence this long neglected Continent should be thrown wide open to the entrance of Protestantism, by voluntary action of its own civic authorities, in spite of the most desperate Roman Catholic opposition, just on the threshold of that memorable year when the Protestant forces of North America will be drawn into closer fellowship, by their joint celebration of the great quadri-centennial. What could be a more conspicuous and convincing answer to Rome's efforts to make the world believe that the Luther Story pertains only to an age that is long past, hence is out-of-date in this twentieth century, than this sudden uncovering of South America, by the direct hand of God, with scarcely the touch of a human finger, on the very threshold of the Festival? That immense Continent of our own Western Hemisphere, in every Republic of which (the

United States of Brazil, the Argentine, Chile, Peru, Venezuela, Colombia, Bolivia, the Guianas, Ecuador, Paraguay and Uruguay) precisely the same identical conditions of dense spiritual darkness and low moral standards prevail at this moment, as characterized Europe before the Reformation. Rome's political power and cunning intrigue have succeeded thus far in preventing the Protestant movement from gaining a foot-hold in Latin America. Hence until most recent years, that whole stupendous section of the earth, during the long stretch of the past four centuries, has been as absolutely untouched, by the many translations of God's Word into the languages of all other people, as if no Reformation had taken place in the sixteenth century at all. This includes Guatemala and the Republics of Central America as well.

But lo, and behold! What is happening in our own day? Every last one of those South American and Central American Republics, in quick succession, has risen up in a fury of resentment against the blighting power of priestcraft, which has been its bane, and has gone the limit of CHANGING ITS NATIONAL CONSTITUTION to make room for that liberty for which Protestantism stands! Here is the most monumental constructive event of the past hundred years, as the European War is the most monumental in its destruction. And both these monumental events will work together, in the over-ruling of Divine Providence, the one positively and the other negatively, to forge to the front the two Americas, North and South, which the Panama Canal (another marvel, executed just in the very nick of time), will tie together like a silver cord. For in the case of each of the Americas, the *one only hope* of working out its appointed destiny lies in Protestantism.—*American Lutheran Survey.*

From the View-Point of a Business Man

MR. WILLIAM H. JAXHEIMER, BETHLEHEM, PA.

[Mr. Jaxheimer had the honor of being chosen by the officials of the Bethlehem Steel Plant to take personal charge of safely delivering some of its expensive out-put for The Argentine, hence he spent a sufficient length of time in its capitol city, Buenos Aires, to get a clear apprehension of the strong and weak points of its civilization.—EDITOR.]

While staying in Argentina, in the interest of the Bethlehem Steel Co., for eleven months on the Argentina battleship "Moreno," I had the opportunity of seeing some of the native young men entering the Government service, and also others leaving the service. One could not but be forcibly struck with the improved

condition of the young men on leaving, showing the good effect of the discipline they had undergone. Military training is compulsory on the part of every male citizen on attaining his twentieth year, whether he be native-born or naturalized. All children of foreign born in the Republic become citizens of Argentina. Those entering the service of the navy are required to serve two years and those of the army one year. On board ship, they are assigned duties according to the requirements of the ship. Whether they have chaplains I cannot say, but they are taught to read and write, to mend and wash their clothes. Here one finds machinists, electricians, cooks, bakers, tailors, bar-

bers, tradesmen of all kinds, as in any large steel works, and, indeed some not found, even in a great industrial plant.

All these departments are in charge of trained officers who devote all their time to teaching and training the conscripts. After two years of such duties and training, these young men leave the navy and go back to civil life, with a physical and mental development that will enable them to be more useful and better citizens. If more of moral and religious training were included, it would be an incalculable gain, but this is the one thing needful which South America lacks, in every phase of her life.

The Argentine people as a whole are a progressive people. The Government sends a number of picked young men, especially Army and Navy officers, all over the world to learn and bring new ideas back home. Here, again, one cannot suppress the sigh, O that spiritual enlightenment might be included! So far as export trade is concerned, they have one of the largest and finest dry-docks in the world. On the military post, Puerto Militar, which lies about 350 miles south of Buenos Aires, they have spent millions and millions of dollars. They also have a fine Navy. This shows that they are striving to rank with the foremost countries of the world. They want the best, and they have the money to pay for it. So, too, they have the money to pay for Churches and Christian Schools, if we give them the impulse to organize. In its great agricultural and cattle-raising industries, Argentina ranks among the richest, per capita, in the world.

In the year 1911 we, in Bethlehem, Penna., began to build for them two of the largest dreadnoughts then afloat. These man-of-wars were delivered in 1915, which was the purpose of my errand to South America. When the several hundred officers and inspectors left this country, they had learned to know in those five years much about our high civilization, and we also have learned much about Argentina and her people. They look to the United States as earth's foremost nation, inhabited with Christian people. And we surely have a greater mission to fulfill than to teach them the science of modern warfare.

Argentina remains entirely self-supporting, so far as the necessities of life are concerned, hence completely independent of the assistance of other nations. In this lies her unique advantage and strength. She also has vast unexplored mineral wealth. Gold is said to be found in more or less quantities all over the Republic; also copper, lead, iron and tin. A number of rich oil wells have also been discovered. Argentina is beyond all question an extremely wealthy

agricultural and mineral country, handicapped only by lack of adequate means of development, and still more by its lack of moral leadership.

The seasons of Argentina are just the reverse from ours. Their spring begins with September and summer with December. Three climatic regions are clearly distinguished, namely, the coast, the center, and the Andes. Along the sea-coast the hottest month is January with a mean temperature of 77 degrees, and the coldest is in July with 52 degrees. Further toward the interior a summer temperature of 95 is common, and it may on occasions rise to 107. In winter freezing point is rarely reached. Though frost is common, snow is infrequent. The rain fall is abundant, but irregular, most frequent in summer and autumn, and smallest in winter. It is often exceedingly heavy. Throughout the year gales are frequent, especially from the North.

The central region is distinguished by greater dryness, and more violent and sudden variations of temperature. The summers are hotter, a temperature of over 100 being not the exception, but the rule, while hard frosts occur in winter. The rainfall is light, and is practically confined to summer and autumn; the winters are usually perfectly dry. In the Andes region, furious winds are continually raging, which make agriculture impossible. In spite of the discomfort attending the sudden changes of wind and temperature, the climate of Argentina as a whole, is extremely healthy.

In the splendid subway cars of Buenos Aires you may meet a half-dozen nationalities. It is much like New York in the hustling crowds and business push of the people. The stores along the principal avenues will match the best in New York, Brooklyn or Philadelphia in the attractiveness of the windows and variety of stock. The Congress Hall, the Palace Hotel, the Colonn Theatre, are sumptuous in their magnificence. The many beautiful plazas or small parks scattered through the city give charm and restfulness to the eye and afford breathing spots for the people. The Palermo Park Drive is the most beautiful. It leads to the incomparable race course, which is patronized by enormous crowds, especially on Sunday, which is the chief gambling day of the week. The broad park drive is lined with palatial residences and public buildings, and is adorned with superb monuments, erected by different nations in honor of Argentina's independence.

The great draw-back to her advancement is the small population per unit area. If populated as densely as the United States, she would have 36,000,000, or as densely as Japan, 342,000,000, instead of 8,000,000. But the time is

now near at hand, after the War is over, when immigration will pour its streams into South America, and then will come a rapid development of her latent resources. With this development will come correspondingly greater educational opportunities, but what about the moral and religious welfare? Some few missionary forces are at work here, but not to the extent that they should be. In Buenos Aires, the third largest and really most magnificent city of the Western Hemisphere, with a population of 1,700,000 people,—i. e., as large as Philadelphia and Allentown and Reading and Lancaster put together,—there is not one place of worship, whether Protestant, Catholic, or any other kind,

for every 25,000 people. Of this entire population, you might find an aggregate of 1,700 persons in church on a Sunday morning. This is an average of 1 out of 1,000. There are hardly five of the 5,000 students in the University of Buenos Aires who would be willing to confess Jesus Christ as their Saviour. Here again the average is 1 out of 1,000. And throughout the Continent of South America at large, the case is still worse. About 98 per cent. of the 50,000 students in the universities of Latin America do not accept any kind of religion, and the leaders of these countries oppose religious teaching, declaring that it is religion which has held them back, and that they want progress.



PIONEER LUTHERAN SUNDAY SCHOOL IN SOUTH AMERICA
NOTICE THE CALIBRE OF THESE BAPTIZED LUTHERAN CHILDREN. THERE ARE THOUSANDS MORE.

Here is a group of the members of the First Lutheran Sunday School in the city of Buenos Aires, and, to the best of our knowledge, the first American Lutheran Sunday School, in the language of the people, south of the Equator.

This Sunday School was organized by Rev. S. D. Daugherty, D.D., and his wife, 1910, in Belgrano, a suburban section of the city of Buenos Aires, corresponding to Germantown, Philadelphia. In Belgrano live many of our wealthy German people and a number of our influential Scandinavian families. The school

was organized in the Scotch chapel, but soon afterwards the Italian hall of that community was secured and occupied, until after the return of Dr. and Mrs. Daugherty to the United States, when the school was discontinued for want of a leader and workers.

The enrollment was about 100. The services and the teaching were conducted in Spanish, the language of the country, in English and a class in German for a time. The Christmas program of the school, 1911, was rendered in Spanish, English, German and Danish. "Holy

Night," for example, was sung in Spanish, German and English. It should be known that the great mass of the children, youth and adults, have never heard, much less known, a sacred song or hymn. Where there is any Catholic religious knowledge or practice, it is of a sad and doleful character. The Sunday School work is one great task to which the Christian Church must devote itself in giving the Gospel message to the millions in the great Southland.

A description of the picture will give the reader some idea of the cosmopolitan character of the school. Beginning with the left, on the back row, is the superintendent, born in South Africa, of Dutch parentage. To his left is a boy of German parentage; the next is a boy born of German and English parentage; the young woman, continuing to the right, is the daughter of an American and a mother born of German parentage; the next two ladies are North Americans; the fourth lady and the tall man to the left are Argentinos of English parentage.

In the second row from the back, the first of the three girls is of Italian and English parentage; the second is of North American and English parentage; the third is the daughter (Miriam) of Dr. and Mrs. Daugherty. Of the three boys beyond, the first and third are of English parentage, and the second one of German parentage.

The first girl in the third row is of North American and English; the second of North American and Argentine (grandparents German), and the third of Danish parentage. The

boy and girl to the right in the row are of English parentage.

The first three boys on the front row are of North American and Argentine parentage. The two boys with the little children in front of them are of German parentage, and the girl at the end of the front row is of Argentine parentage.

The boy whose face appears between the two little children to the front is Juan (John) Wanschur, the little Martin Luther of Argentina. He has many of the characteristics of the boy, Martin Luther, being gifted with a brilliant mind and music. He is now about 15 years of age. Plans are being made to have him come to the United States to be educated for the ministry, which is his desire. The mother wrote recently expressing the hope that the other son might be able to come, too, but stated their inability, financially, to give him that advantage. It is probable that a certain congregation will undertake the education of "Martin Luther, Jr.," as he has been called.

A description of the cut will give the reader some idea of the composition, nationally, of the school. The youth and children, with one exception, were born in Argentina, and are consequently Argentinos.

Their parentage is of German, German-English, English, American-German, American-Argentine, Italian-English, Argentina-American, Argentina, and Danish. The adults are Argentine, Dutch and North American. Other nationalities were members of the school, such as Swedes and Italian.

The Women of South America

BY MRS. S. D. DAUGHERTY, PHILADELPHIA

Down among the lowly conventillo dwellers of the proud city of Buenos Aires, a noble English woman missionary is ministering to the physical and spiritual needs of the women and children of the poor. Some years ago, while on furlough in England, the burden of her every message to the home-church was the impassioned question: "Why should the women of South America be left out?"

Since we sailed away from the Argentine a few years ago, that question has often recurred to me. At this juncture, when the findings of the Panama Congress, and the organization of the "Pan-Lutheran Society for Work in Latin America," and the proposed study of the needs and Lutheran opportunities of South America, by Lutheran Woman's Leagues, combine to turn the eyes of our people towards these lands, I wish to ring into the ears and to lay upon the hearts and consciences of our

Lutheran women this self-same question: "Why should the women of South America be left out?"

For more than a half a century the Christian women of North America have been giving heed to the great and bitter cry coming from the hearts and homes of the women of the Orient. But well-nigh unheeded has been the call of the women of the great Southern Continent, embracing one-seventh of all the land of the globe. Indeed, very little is known about these South American neighbors of ours. The Commission of Women appointed to report at the Panama Congress, on "Woman's Work in Latin America," found an almost complete omission of the women of these lands in the many books on South America. Volumes about the lands, their wonderful products, their struggles for liberty, their heroes and patriots, their men in all the relations of life—"But scarcely a word



TYPICAL STREET PROCESSION OF THE VIRGIN
THE MARIOLATRY OF SOUTH AMERICA IS OF THE MOST DEBASED SORT

about the mothers of men." Yet in a very peculiar sense the women of Latin America are its hope, and in their keeping lie the destinies of these progressive young nations. So eminent an authority as Professor Rowe, of the University of Pennsylvania, assures us that in no other portion of the world is the influence of women so far-reaching, for the training of children is left almost exclusively to the mothers. It is said that in tropical South America the women are distinctly brighter than the men, but less schooled. In fact, all through Latin America the men have been weakened, physically and mentally, by the vices that are so prevalent; hence, from the mothers must come the physical and mental stamina of present and future generations. It is the women of these countries who are the stronghold of the Romish Church. It is through the women that truer, purer, higher religious standards must be made possible.

One cannot write fairly of the women of

South America collectively. They are as different as are the contrasts of climatic and physical conditions, the heights of culture and depths of primitive savagery. Look at the interior of South America. What vast stretches of paganism! A heathendom, where the white man is unknown! Here dwell most of South America's 7,000,000 or more Indians, with hundreds of thousands of Indian women and children living in a moral darkness as dense as that of Central Africa. Coastwards are hundreds of thousands other Indian women, who, though a trifle more civilized, represent the most pitiful type of idolatry the world has ever seen—the descendants of those Indians whom the Spanish conquerors, three or four centuries ago, compelled to exchange their own pagan idols for the Romish images of Virgin and saints; to whom even the crucifix is merely an idol to pray to; who to this day celebrate the feast days of the Roman Church with pagan dances and drunken revelries, with a grand

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finale at night by exploding bombs and hissing sky-rockets, all in the name of Christianity!

In the country districts and villages are a higher type of mixed breeds—Spanish and Portuguese women—but they live under the blight of ignorance and superstition.

It is in the coast cities and towns, where exists the most modern civilization, that we find the highest types of women. To study them let us go to Buenos Aires, for that is familiar ground. Certainly we shall find the burden-bearers here, as in all the world, though the abject poverty of New York and London slums is not known. You know them everywhere, without any distinctive mark, but in Buenos Aires the women of the poor and the servant class never wear hats. They mature early, marry young, have many children, are old women at forty. They bear not only the physical burdens of life, but that cruelest of all burdens in these lands—the burden of illegitimacy, brought about by the lack of any high standard of male chastity. Truly we need the heart and compassion of the Master in dealing with them, for instead of bread they have been given a stone, and life for many of them is a horror and a torment.

In a general way, let us look at the women of the better classes. Outside of Paris you will find no better dressed women anywhere than in the streets and shops and parks of Buenos Aires. The wealthy ride in the costliest of motor cars. They are bound by many social restrictions unknown in this country. There is no care-free existence of girls in their teens. A girl is either a *nina* (a child) or a *senorita* (a young lady). Her education, outside of the elementaries, is a smattering of music, painting and embroidery, and is complete at fourteen. Her sole object is to marry. Then she attains her social freedom. A middle-class is emerging, and the girls of this class are entering the business world as teachers, stenographers, clerks, etc. The upper-class women are beginning to feel the need of higher education, but colleges for women are unknown, and very few take advantage of the limited number of co-educational higher schools. They read but little. In the metropolis of the continent there is no current literature higher than the daily newspapers and two popular comic magazines. The few with higher tastes depend upon French literature. Therefore they must study the French language. They look upon housework as a disgrace, and employ a retinue of servants for the care of home and children. Though they lack the independence of thought and action, and the strength of character that are the mental and moral heritage of their northern sisters,

there is much in these Latin American women that is good and beautiful and worthy of emulation. They are pre-eminently domestic, warm and sympathetic in their affections, possessed of a sweet womanliness and a great social charm, and are hospitable to an exquisite degree. They court motherhood, and large families are the rule. A childless home is the exception. They are loyal to the religion in which they have been reared, though the better educated are beginning to be troubled and to share their husbands' doubts. In its very teachings there is a subtle degradation of womanhood. There is little or no recognition of the equality of the sexes, and no genuine respect or inherent chivalry toward women. "It is a curious condition which exists all through Latin America—a woman adorned, adored and exalted, even to deification, but little homage or chivalry toward womanhood!" They must bear the burdens and trials of life without the help of a personal, *living* Christ. When bereavement comes they turn to the Virgin and Saints, committing their loved ones to the horrors of purgatory, and finding their sole comfort in prayers and masses for their deliverance.

There is another class of women in South America in whom we Lutheran women have a peculiar interest—the large German and Scandinavian element. These people, of Lutheran stock, are found in every part of the continent. There are thousands of them in Buenos Aires and throughout Argentina, many of them rich and influential. In Chili there are 80,000 Germans. In Brazil a million or more. With pitifully few exceptions they are unshepherded. Living in an atmosphere of irreligion and unbelief, among people whose only gods are money and pleasure, they, alas, soon forget the religion of their fathers, and drift away on the sea of worldliness and gross materialism.

Thus, "as through a glass darkly," you have looked at the women of South America. Why should they be left out of our plans for worldwide evangelization? Are they not worth winning? Is not *our* Christ *their* Christ?

"The night lies dark upon the earth,

And we have light.

So many have to grope their way,

While we have sight.

One way is *their's* and *our's*,

Of sin and care,

But we are borne along,

While they must bear.

Foot-sore, heart-weary they,

(While we may kneel and pray).

Glad for a stone on which to rest,

While we lie pillowed on the Father's breast."



Co-operation And Unity



The Norwegian Lutheran Church of America

After years of efforts and preparations, the Norwegian Lutherans of America have at last been able to consummate a union which gives promise of a strong and aggressive Church. The three Norwegian Synods, the Norwegian Synod, the United Norwegian Church and the Hauge Synod, have consolidated to form the *Norwegian Lutheran Church of America*. Rules and agreements for the union had been adopted by the Norwegian Synod at its meeting in Minneapolis. After a debate lasting a day and a half, the United Church, at its annual meeting in Fargo, N. D., unanimously agreed upon and adopted these same rules and agreements. On the same day the Hauge Synod, in annual session in Red Wing, Minn., adopted them by a vote 142 to 57. When a new vote was taken later, only 16 voted against union. It is said that at the meeting in Fargo the people shed tears of joy as the vote was taken.

The external result of this union of Norwegian Lutheranism in America is a Norwegian Lutheran Church consisting of 3,000 congregations with approximately 500,000 members, the United Church having 1,630 congregations, the Synod, 1,025, and the Hauge Synod, 354. But this is not all. The union means the consolidation, in many places, of two or more small Norwegian churches into one strong and efficient church. It means the unifying and consolidating of the educational, publication, home and foreign missions, and charity work of the Norwegian Lutherans in America. And it should, and no doubt will, mean expansion in the truest and best sense of the Norwegian Lutheran Church, to the honor and glory of God.

This is pre-eminently the age of federation and consolidation, and the entire Lutheran Church, which surely needs the unifying spirit, ought to hail with joy the hope that this Norwegian movement, as the first step, may in due time, be followed by another.

We cannot refrain just here from expressing a thought which time and again has presented itself. Would it not be desirable and advisable that the Swedish, Norwegian, Danish, Finnish, and Icelandic Lutheran Churches in America begin to devise and discuss plans for a coming together, into some union which would prove beneficial to all concerned? It seems to us that a union of these churches must be the

second step in the effort to unite the Lutherans of America into one Church.

There should be no real difficulties in the way of such a union. The people from Iceland and the Scandinavian countries are of one blood, and the Finns have an historic connection with the people of Scandinavia, which they hold with no other people. The Churches of these countries also have much in common, in history, tradition, and church polity. It seems to us that there should be no difficulty for the descendants of these northern European Lutherans to come together here in America, especially since all have the same confessional basis, and practically the same form of church government.

National Lutheran Churches, rich in spiritual life, in hymnology, and in devotional literature, sprang up simultaneously, and developed independently in the different countries of Northern Europe. Yet withal they retained much in common, owing to the kinship of the people. Why should not their descendants in America come closer together and work in greater harmony and union? By this we do not mean to say that there is no harmony now. As far as we know there is a very cordial relation between the various Churches and Synods. But we are looking forward to a larger union of the Lutherans from the Scandinavian countries in America, a consolidation of their rich Church heritages for their descendants, who shall constitute no mean part of the Lutheran Church of the future in America. This, we believe, is to be devoutly desired.—Editor C. J. BENGSTON, in the *Swedish Lutheran Companion*.

Says Dr. L. G. Abrahamson, in an editorial published in *The Augustana* about the same time:

"This union is the result of deliberations covering a long period of time. We Swedes have followed with great interest every step in the progress of these deliberations, and it has all along been clear to us that they would eventually lead to the happy result attained. Because there has existed among the rank and file of our Norwegian brethren a desire, constantly growing in intensity, for organic union.

"We, in our Augustana Synod, have never been able to see any valid ground why our Norwegian brethren should be disrupted as they

have been. All three of their Synods have adopted the same unaltered Augsburg Confession. The separatistic traits of the Hauge Synod in its earlier years have gradually disappeared. This has come to pass without the Synod having to let go of any of its fundamentals. It has discovered, on the one hand, the difficulty of putting into practice certain views in regard to the congregational conception, and on the other hand that its opposition to the other Synods rested on a misapprehension since the pastors of these Synods have accentuated the *spiritual* just as much as their own pastors.

It has also been clear to us that the doctrine of election, embraced by the leading men of the Missouri Synod, could not in the end keep the Norwegian Lutherans apart, notwithstanding the effort of Prof. Pieper and others to make this doctrine an impassable obstacle to union. In the doctrinal discussion on this point the great theologian of the Norwegians, Pontopidan, exerted a unifying force by his clear doctrinal statements.

As a result of the union the Norwegian Lutheran Church of America will have about half a million members (communicants and children) gathered into about three thousand congregations. Great tasks will present themselves to the united church in regard to the reorganizing, both of pastorates and of common activities, but these will be gradually carried out to the satisfaction of all. It is very probable, also, that the system of representation at the annual conventions will be changed. The increased number of churches will necessitate this.

The Norwegian Lutheran Church in America is next to the largest Lutheran Synod in the country. It is surpassed only by the Missouri Synod. That our own Augustana Synod stands so far behind, in point of members, may very well call forth serious thoughts on our part. Doctrinal controversies among Swedish Christians, from which our Norwegian brethren have been spared, will, in part, explain the reason why we have been left so far behind, but they will not explain all. A greater percentage of Swedes than of Norwegians are outside of the Church entirely. What is the cause of this?

The union of the Norwegian Synods no doubt will have a great effect upon the whole Lutheran Church of the country. We hope it will stimulate the efforts toward union in all other parts of our Church in America.

ONE CONSPICUOUS ABSENCE

Amid the rejoicings too deep for utterance, felt by multitudes of Norwegian Lutheran men and women at this happy consummation of their



MRS. T. H. DAHL

long-cherished hopes, and innumerable prayers for unity of their divided forces, none were more fervent than welled up from the depths of Mrs. Dahl's overflowing heart. As the devoted wife of the President who had so much to do in promoting the union, by the universal confidence inspired by his own sound judgment and irenic spirit, and as herself the honored and capable President of the Norwegian Women's Federation, which was in a very real sense the forerunner of the larger movement, you can easily imagine with what intensity of glad expectation she looked forward to the convention of 1916, where the fond yearnings of these many years would at last find their complete fruition!

Think of the pathos of her disappointment, and that of every woman in the Federation she organized, at the heart-breaking fact that she could not be present at a single one of these ever-memorable unification gatherings, which will become historic. The entire month of May she was a patient prisoner in the Fairview Hospital of Minneapolis, and ever since her return home she has been constantly under the physician's care, at times being obliged to have a trained nurse.

Nevertheless she writes hopefully, "Though the prospects of my getting well some day are not very promising, yet I am sure if the Lord has any more work He wishes me to do, He will give me strength to do it. If not, I shall be perfectly satisfied with His will."

"Do let me congratulate THE MISSION WORKER, particularly on its last two numbers, with its splendid reports of the Panama Congress, and the sending out of that efficient pioneer Scandinavian missionary to Latin America, in the near future. May God abundantly bless this supremely important work, in which all branches of our Lutheran Church are alike concerned."

A BIT OF REMINISCENCE

The following resolution was enacted by the Augustana Synod twenty-four years ago, at its convention in Lindsborg, Kansas, in the year 1892. It was framed by Dr. L. G. Abrahamson, and adopted by unanimous vote:

"Whereas mission work is the supreme business of the Church of Christ; and whereas we as Lutheran Christians, in gratitude to God for the great mercy bestowed upon us, as indi-

viduals and as a Church, acknowledge it to be our duty to participate in this great business in every way we can; and whereas the needs on the Home and Foreign mission fields are so tremendous that we need to utilize all the agencies we have; and whereas Lutheran women have always taken an active part in the extension of the Kingdom of Christ; and whereas fifty women, gathered at this convention from different parts of our Church, after invoking God's blessing, have united in organizing an Evangelical Lutheran Woman's Society which aims to promote the Home and Foreign missions of our Synod,

"Therefore be it resolved that the Synod expresses its great satisfaction at the organization of this Society, and heartily recommends the Society to its pastors and congregations, bespeaking for it all the encouragement and support that they may be able to extend to it."



Getting Ready for 1917



All Protestantism Will Celebrate

So outstanding an historic event as the four hundredth anniversary of Protestantism's birth will be observed by a nation-wide commemoration, on the part of each of the great denominations of America, by special action of their highest official bodies. The General Assembly of the Presbyterian Church has appointed a capable committee of distinguished men who have the celebration in charge. The same is true of the Federal Council, representing all Protestant Communions, each of which has one of its well-known leaders on the quadri-centennial commission, the chairman naturally being a Lutheran.

The Reformed Church, which, in the rural districts of Eastern Pennsylvania, is not only our nearest neighbor, but in many cases shares the same church edifices with the Lutherans, has set for itself a definite goal to be attained in 1917, applying particularly to its Sunday Schools. The four points specified in the published objective, sanctioned by all the Synods, are as follows: First, a 20 per cent. increase of Sunday School enrollment throughout the United States, to bring up its total to 400,000 before the close of 1917. Great energy and enthusiasm are to be thrown into this campaign.

Second, attainment of 70 per cent. in average attendance. It is easy to see of what decided value this effort will prove.

Third, an adopted "standard of efficiency,"

which includes a cradle roll and a home department (each with a superintendent of its own, who makes regular reports at stated intervals), an organized adult Bible class, with its own officers and committees; a teacher-training class; a graded system of lessons; regular appointed times each month for missionary instruction and offerings; temperance instruction; all scholars of suitable age joining the pastor's catechetical class, to prepare for confirmation.

Then comes the fourth point, applying particularly to the quadri-centennial year, a Festival Fund of \$100,000, contributed by Reformation Day, 1917, from the Sunday Schools of the denomination, as a special thank-offering.

Those of our own Lutheran Sunday Schools in the same territory, which adopt the same four-points goal, would doubtless appropriate a portion of the special funds contributed to the proposed erection of the Henry Melchior Muhlenberg statue, to be placed on the new boulevard in Philadelphia. Since Eastern Pennsylvania was so largely the scene of the patriarch's missionary labors, what could be more fitting than that such a commanding permanent monument, as he richly deserves, should be placed in so prominent a position in the city with which his life was closely associated, by gifts of the Sunday Schools, which were made possible directly or indirectly by Muhlenberg's sacrifices and toil?

The Lutheran and the Reformed elements in these Union Schools have become so interwoven that unless both denominations enter into the 1917 project, neither will succeed in carrying it out. Because each will plead the indifference of the other, as an excuse for its own inertia. "If they feel no constraint to exert any effort, or contribute any offering, why should we?" On the other hand, the more zest and spirit shall be manifested by either the Lutheran or the Reformed constituency, in these scores and scores of churches which house them both, the more marked will be the reflex influence. And the same holds good, though in lesser degree, in cases where the two denominations each have their own separate church buildings, but closely conjoining. And this involves instances by the hundreds and hundreds.

REPRESENTATIVE VOICES

"Our great Lutheran Church has a life, a message and a practice needed both at home and abroad. Her doctrines and cultus need to be understood by, and need to contribute to, the other evangelical forces working for the betterment and the salvation of this country. As Lutherans we should gladly welcome information concerning fields, plans, etc., which may contribute to the solution of our own problems, the enlarging of our own work and the efficiency of our own people, along missionary lines. Though we can contribute much along lines of doctrinal soundness and practical sanity,

to other evangelical forces, we can also learn much from them, through their scientific study of conditions, their thoroughgoing plans and inspiring propaganda. We ought to be Christian enough to acknowledge our indebtedness and to join our prayers for the lifting of the burden from the heart of our Lord. Let us, for the present, look toward the proposed Federation of our General Bodies of Lutherans for the conduct jointly of missionary work in South America, and let us be careful to keep in sympathetic touch with other evangelical forces both to receive and to do good. Our Church must make herself a more potent force in American Protestantism, and the coming quadri-centennial seems to be the strategic time. May God grant that the Church of our hearts may have vision and consecration adequate to her God-given opportunities."

STEWART WINFIELD HERMAN,
Chairman of the

1917 Joint Committee on Publicity.

"The desire to know what other Christian women are doing, not only in our own Church, but also outside of it, is constantly growing among our Lutheran women. It is an incentive to us to know that the women of one denomination are maintaining 500 women missionaries in foreign lands, and the women of another denomination 400, involving a contribution of \$250,000 in the past biennium."

MRS. H. E. JACOBS,
Historian of the Penna. Ministerium Society.



Home Missions



First in the Order of Christ's Program

BY MRS. S. D. DAUGHERTY, PHILADELPHIA

[This strong presentation of the primacy of Home Missions, among the Kingdom enterprises of our day, took first prize among many aspirants. We are justly proud that it was written by a woman. Its appropriateness to next month's Festival, when the supreme business of Home Missions will be uppermost in the Church's thoughts and prayers and contributions, is self-evident. Do not be satisfied with reading it only once.—EDITOR.]

The mission work of the Church, in the very nature of the case, must always begin with home missions. It is our Lord's own appointed way. "Beginning at Jerusalem," is His command. What we need is a vision—a vision of

the immensity of the work of home evangelization in our own country; and a vision of the mission of the Lutheran Church in this work.

It is God's plan that America should lead in the work of world-wide evangelization. We long to see the heathen world Christianized, but our own land must first be Christ's, before India and Africa, China, Japan and the Isles can be fully won for Him. That with American Christians lies the power to mould the destinies of unborn millions, especially at a crisis-time like the present, is not sentiment but God's own truth. How vast the need is! To appreciate it you must have an overwhelming sense of the value of each individual soul; of the essential-

ness of Christ to each soul; of the power in the Kingdom each soul is capable of becoming.

Then let your thoughts go out to America's needy souls. Such a host! 20,000,000 absolutely churchless; 10,000,000 foreigners, 7,000,000 Negroes, 2,000,000 Mountain Whites, 300,000 Mexicans, 300,000 Mormons, 250,000 Indians. Let them pass in review before you and listen to the thunderous tread of our perishing millions!

Do you know the exalted part played by home missionaries in America's history? They have been called the true nation-builders. Senator Hoar declared in the United States Senate that he who would measure the greatness of our country's history must take into tremendous, yea, foremost, account the home missionary. One authority says that an overwhelming majority of our evangelical churches owe their being to home missions. The history of the Lutheran Church in America is largely her home mission history. How much it has cost—the Christian civilization of America! During the past century \$350,000,000 were contributed by the churches for this purpose. The cost in hardship and sacrifice is beyond calculation. Read the story of our national pioneer missionary heroes: Brainerd, Whitman, Peck, Dyer, Ward. Read the story of our own Lutheran home missionaries, and imbibe into your soul something of their heroism, for their spirit must be perpetuated in our men and women of today.

A Mighty Factor in Our Nation

Now what is the mission of the Lutheran Church in the Christianization of America? President Roosevelt's words are weighty: "The Lutheran Church is destined to be one of the two or three greatest national Churches in the United States; one of the two or three Churches most distinctly American, among the forces that are to tell for making this great country even greater." Because of her relation to our vast foreign population, she should be the *leading* missionary Church. Every third person in the United States is either foreign-born or the child of foreign-born parents. This country is one great "home-foreign field," where nearly as many tongues are spoken by missionaries as by all the foreign missionaries in the world. In the assimilation, the Americanization and Christianization of these diverse elements,—a menace and a providence alike,—the Church of the Reformation is debtor to all; but her greatest debt is to those of Lutheran birth. What a host of these there are everywhere! In the agricultural and manufacturing and mining districts of the East! In the agricultural and lumber regions of the West. The Northwest is fast becoming densely Lutheran. In Texas, representing the Southwest, twenty counties are al-

most entirely peopled by Germans. The Pacific coast tingles with possibilities for our Church. Noble as has been her work in the West, it is utterly inadequate. Vast regions are entirely destitute of Churches. The West of the future will hold a commanding place in the nation. The Lutheran Church should be the dominating religious agency in the West. She cannot be unless she measures up to present responsibility.

Lutheranism and Our Cities

But it is the city that is the haven of the immigrant. Here, too, are the unsaved masses. Here the population is centering. Into it pour multitudes of young people every year. Here the Lutheran Church must concentrate her efforts.

The Lutheran missionary finds them everywhere—Lutherans in other denominations by the thousands, Lutherans unchurched, Lutherans grown cold, agnostic, atheistic.

New York with 658,861 Germans; Chicago with *Americans second* in the list, Germans leading, and Scandinavians taking third place; Philadelphia with more unchurched than churchd Lutherans; our lesser cities, such as St. Louis, Cincinnati, Milwaukee, Buffalo, with more than one-half of their preponderant foreign element Germans—all should be Lutheran strongholds within the next decade. Shall they, or by simple neglect will we allow millions of these of our own faith to swell the census list of the unchurched and unsaved in the years to come?

New York is no longer a Christian city. The unchurched Protestants, with Jews and infidels, constitute a majority of the population. 1,087,762 churchless Protestants and nearly 700,000 Germans in our foremost city, and only 47,000 Lutheran communicants, all told!

Would that the tongue of an angel were mine to picture the needs of the City. We are fast becoming a nation of Cities. It is here that the real battle must be fought, if America is to be held for Christ. Here the forces of evil concentrate. Here are the extremes of wealth and poverty, with their attendant evils and moral corruption. Here human life is intensest. "The City is the citadel of the world's fever, the ganglion of its unrest, the heart and focus of its most strenuous toil." It will prove the world's bane or blessing. Christianity alone can make it a blessing—aggressive, practical Christianity, permeating the entire social and commercial life. "To make good Cities—that is for the present hour the main work of Christianity. He who makes the City makes the world."

I tell you, the story of the City missionary is still unwritten—and in spirit and life every

City pastor should be a City missionary. In the making of the Cities that are to be, his shall be a glorious part. He must be strong in the pulpit. He must be stronger out of the pulpit. He must be among his fellows as one who serves. His must be the love that seeketh not her own. He must be able to touch and to win humanity in its every condition,—seeking it in the highways and the by-ways, in the streets and the hedges. He must have power with God and with man. The pure Word must be his ever ready and effective weapon. He must be great enough in soul to rise above the trying circumstances that attend the limited resources and oftentimes uncongenial surroundings of small beginnings,—great enough not to be spoiled by success. Whatever concerns the welfare of the City must be his concern. He must be "God's good man" going about, like his Master, doing good—here, there, anywhere, everywhere, with his eyes ever upon that other, the Heavenly City, as his pattern as well as his goal. Whatsoever man is honored of God with His high call to sweeten and purify with the Christ-truth one little corner of some needy City, let that man thank Him for the high calling and press bravely on!

Our Lutheran Young Folks

And do not work alone. Utilize the dynamic power in the young people about you. To the Christian young people of America, to none more than to our Lutheran young people, is committed a sacred trust. Scores of our young men should heed the call to the ministry. This is my message to the young—make it yours: Dear young Lutherans, appreciate your heritage as members of the Lutheran Church—appreciate her history, her strength, her universality, her adaptation to the needs of humanity. Believe in yourselves, in Lutheran people, in the mission of Lutheranism. Comparatively few can enter the ordained MINISTRY, but you are fore-ordained of God, *every one of you*, to preach the Gospel. "In the last days I shall pour out of My Spirit, and your sons and your daughters shall prophesy," are His own words. "No location or vocation shuts out any disciple from preaching the Gospel." Write these truths in letters of living fire on the very tablets of your hearts.

You are called. How shall you respond?

Every Young People's Society, every Sunday School, should have a substitute home and foreign missionary. Many societies support a catechist, or a native pastor in India. At least as much should be done for the home work. What a forward stride our Church shall have taken, when every strong congregation shall support a home missionary, and the weaker

churches have a share in this substitute work! Young people, to lead in this forward movement is your glorious opportunity!

But you are also called to preach the Gospel personally. After all, it is the leavening of every individual life with the Christ-spirit that will make up the sum total of Christian America. In this process each has his share. A recent writer has said that the *immediate* need of the world is the *immediate* preaching of the Gospel to every creature—that is, to the creature nearest you needing salvation. Where? In home, school, office, store, on the street, in the cars, anywhere, everywhere. How? By your life, your service, the spoken word, the written and the printed message, by your money and your prayers, you can preach Christ here at home and in the uttermost parts of the earth.

The Signs of the Times

Now just a bird's-eye view of God's plan. The history of missions is "His Story." Study it as such. See the evident design. Four centuries ago the Church was deformed and must be reformed. He had ready a Luther and the lesser reformers, Huss Calvin, Savonarola, Knox, Wyclif. Then later in the 18th century, because of irreligion, infidelity, etc., the reformed Church needed to be transformed, before modern missions could exist. He raised up the Moravians. He raised up Ziegenbalg and Schwartz and Egede, and other noble pioneers in other churches, and other lands, to prepare the way. Then He opened closed doors, broke down strong barriers, organized the missionary army, and the miracles of modern missions began. One by one the Commander-in-Chief has called out the reserves: Medical Missions, the Woman's Brigade, the Young Men's and the Young Women's Christian Associations, the Bible Societies, the Missionary Education Movement and kindred societies, the Student Volunteers. By scientific discovery and invention He has brought the nations into close contact, facilitating world-wide work. He has been sending forth His Book, so that the Bible is today the largest circulated book in the world. He has prepared the Anglo-Saxon race, with America for its stronghold, to lead in this world evangelization. He is sending the nations to our very doors. He is concentrating the people in cities where they are more accessible. The signs of the times point to a wide-spread awakening. Behold, all things are now ready. All that is needed is the baptism of the Spirit upon the Church and all her agencies. A symphony of believing prayer will bring the blessing.

This is God's plan. To help Him carry it out is to mount His chariot and share in the eternal spoils.

Christian Ministers as City Builders

BY REV. A. STEIMLE, D. D.

Address Delivered to the Graduates of the
Lutheran Theological Seminary at
Mount Airy

"I, John, saw the holy city, new Jerusalem, coming down from God out of heaven." What a transformation since the announcement in Genesis: "Cain went out from the presence of the Lord, and builded a city." The very symbol of secularism has become the transmitter of the life from God! The city has become holy. "Go to, let us build a city, a tower, whose top may reach up unto heaven," was the proud aspiration of the sinful heart in the days of Babel. "I saw the holy city, coming down from God out of heaven," was the final revelation to the humble and believing heart. Ever since the days of Cain and of Babel men have been looking and longing for the city of God. Abraham went out and dwelt in tabernacles, looking for a city with foundations, whose builder and maker is God. The Psalmist reveals in the thought: "Glorious things are spoken of thee, O city of God." "God will establish it forever."

City builders! Glorious appellation for the men who go forth from the Church's seminaries of preparation, to be workmen in the greatest task men are called upon to perform in this superlative age. An age of great accomplishments in other things. Even Napoleon would be astounded if he could look upon the battlefields of the present day, with their armies of millions, their machine guns, their gas bombs, their armored automobiles, their swift aeroplanes. And he would be even more astounded to see, after the army of destruction had performed its grim task, another army of trained nurses and skilled physicians, following with their antiseptics and anesthetics, their surgical instruments and artificial limbs, ready to do the work of repair with as much skill and precision as the other army performed its work of maiming and killing. The King James Bible says that our conversation is in heaven, but in this practical age our conversation is with San Francisco, and our news is carried across the ocean with more than lightning-like rapidity on the waves of the air. The same actors play before a thousand audiences on the same day, and half a dozen times a day. The Woolworth buildings rear their towers skyward, while the subways burrow through the ground beneath us, to hurl men on their cellar-railways through the darkness to the place of daily toil, where they are swiftly lifted up to the office on the twenty-eighth story.

These external evidences of achievement are simply the visible manifestation of the new spirit of our day. Man is a conqueror by nature, and he has developed his nature to the highest degree. The man of affairs plays with railroads, and the biologist experiments with living organisms, all to aid man in his ruthless onward march to power. And man has learned that it is not good to be alone. Though the perfection of machinery now enables a man to do in a day what formerly took him a year, yet he is thinking in such large figures, planning such gigantic enterprises, taking hold of such stupendous undertakings that he calls his brother to his aid. Combination and co-operation have become synonymous with success. The very selfishness of man has made him social. He does his work in groups. He is either in a trust or a labor union. Everybody and everything is regulated by commissions. Property no longer fits the definition given it a century ago. The individual is quite buried out of sight. What a difference in the newspaper world from the time of Bryant and Curtis, of Greeley and Dana. The great newspaper that greets us in the morning is a vast impersonal thing, and just as the writers have vanished, so have their editorials. We, today, more than ever, live in the age of the city.

The Religious Application

This modern consciousness of the strength of mass has caused a critical eye to be turned upon the Church. "Is religion not a thing between God and the soul? Cannot a man worship God and be a Christian without being in the Church, where there is so much hypocrisy, bigotry, factionalism, ward politics, bossism, churlishness, so many obsolete and childish customs, survivals of a less enlightened and enterprising age?" Thus the waves of criticism surge about us, and while one man dismisses the Church from his thought, like many Lutheran adults dismiss the Sunday School, as meant only for the young and the ignorant, another believes it to be useful as a moral police force, but is unwilling to become a policeman himself. Still another may be willing to support it, but declines to permit it to be anywise a factor in his life. Nor dare we forget the attitude of our times toward the builders themselves. This stone-crushing age laughs at the massive quads of masonry which our stalwart fathers used in their laborious building process. Sin has become merely disease. The surgeon, not the preacher, must cure it. Judgment day is no longer in the will of

the Father, but in the cosmic forces that will finally decree the end. Wrong is in the environment, and in the want of capital. Salvation is by philanthropy and the majority vote. And preaching—who wants to hear preaching today? Other and better teachers have come. The minister is no longer the best educated man in the community. "The pulpit has lost its power. The printing press has taken its place." (And let us admit, at once, that there is an amazing amount of poor preaching, poor financing and poor ventilation in our churches that give a color of plausibility to some of these observations.)

But the age will listen to the man who comes to it with a conception that overtops its own. While it gropes for mastery, even unto the very bounds of heaven, it will open its eyes for the man who will make it see the fellowship of the mystery—the holy city coming down out of heaven from God. Paul, standing amid the crumbling civilization of his time, and dealing with people steeped in immorality, drunkenness and incest, yet sang of a glorious Church, not having spot or wrinkle or any such thing. And he made men see that they were "fellow-citizens with the saints, of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Was the world in that age more ready to hear when Paul lifted up his voice? But he went forth with the vision of the glorious Church ever before him, and when you read in the Epistle to the Ephesians, his song of rapture about the Church of God, you have come upon the secret of his ministry. The Roman empire did not long survive Augustine, but his vision of the city of God remains, and his influence upon us, through the great reformer, is unquestioned. Loehe, in more recent times, said, when first he caught sight of Neuendettelsau: "I would not want to be dead in such a God-forsaken spot!" But he went in, with the vision of the city of God, and you well know the many-sided Christian activities which have made the name of that village a household word among Christian workers, the world over. He created, in literal truth, a city come down from God out of heaven, where faith and hope and love govern the innumerable institutions he founded.

The Dead-Line Versus the Life-Line

The dead-line in the ministry is awaiting those who forget the vision, and the consciousness of being city builders, related to all the other builders, as well as laborers together with God. But an ever-increasing fruitfulness and joy is in store for the man who, not only in the

ardor of youth and the glow of young manhood, but who, even in the Patmos of some outlying district and to the years of senility, still can say: "I, John, saw the holy city, new Jerusalem, coming down out of heaven." Those who witnessed it will ever remember the impressive hour, when our own Dr. Fry, four score years old, three score of which had been spent in the Christian ministry, exhorted the assembled Ministerium of Pennsylvania: "Forget the things that are behind! Reach out! Press forward to the things which are before!" City builders, not self-pushers. City builders, not parish-seekers. It is true, even in secular occupations, above all is it true in the Christian ministry, we dare not seek a living, but must live a life. Here and there in our cities you find mansions which are whispered about, but no one ever seems to cross the threshold. The occupants prolong their existence, but do not live. The throbbing life about them flows on without touching them. You have met citizens whose paintless houses and unkept gardens proclaim them, in advance, opposed to every common movement for the general good. Whatever enlargement of their own business comes to them, through the growth of the city, is due entirely to the foresight and diligence of others. They are parasites who ultimately make business for the bankruptcy courts. We despise such in our dealings as citizens. We have long since discarded the Cain question: "Am I my brother's keeper?" But the holy city, the city of God, likewise bids you to remember that the realization of the kingdom can come only through common effort. All these terms, kingdom, city, church are social terms, and it is just as possible for the congregation, the parish, to be the isolated mansion, the paintless house, the parasite citizen of the community that is called the heavenly. No man liveth to himself is the divine law in this case, too.

Not Discouraged by Obstacles

It is not always easy to make the people see it. You will not always and immediately find ready response in the pew. Now, as of yore, there are the brothers of Joseph, the hard-working men of the flesh, who cannot understand the aspirations of their seventeen-year old brother, and declare, "Behold, the dreamer cometh!" But the dreamer, the man of ideals, the man of vision, became their savior from death by famine, when he was prime minister of Egypt, and they were humble suppliants for the grain which his foresight had provided against the years of want. Our blessed Master, before Pilate, answered the question: "Art thou a king?" in the affirmative. "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should

bear witness unto the truth." And Pilate said: "What is truth?" A dreamer, a visionary, who prates about a kingdom of truth! Paul saw the vision of the man of Macedonia, and he heard that cry, "Come over and help us," but there was no reception committee standing on the shore when he arrived, and in Athens they declared: "What will this babblers say?" A dreamer! Not every one can see the vision, else there would be a wonderful transformation in the Church.

And so it may occur today, as young men go forth into the ministry, when the world-sweeping view is in their eyes, and the Macedonian ring is in their sermons, that they will be met by the hard-headed deacon, who belies his own every business instinct when it comes to the Gospel business, and declares that there is so much wickedness right at our own doors that he does not believe in sending money so far away. The missionary pastor will be invited by the treasurer to inspect the bills, and to meet the proposition that the repair of the leak in the roof, and of the moth-holes in the pew cushions are the *extent* of the people's benefactions, outside of paying the salary. But if the vision of faith has begotten the light in the pastor's own soul, and the fire in his own heart, there will inevitably be a melting of hardened hearts, and a loosing of tight purse strings. Every story of Christian beneficence is the story of men with the vision. Louis Harms, in the barren heath of Lueneburg, and with a people of slender resources, yet made Herrmannsburg not only a model parish, with family prayer in every home, and ideal conditions of

Christian life, but a great center of world-wide evangelization. He built a ship, and sent members of his own congregation to far-distant Africa, and the Herrmannsburg Mission has become one of the important factors in the Lutheran mission work of the world. What could prove more convincingly that the "country problem" will solve itself when the pastor ever keeps in thought, I am building the city of God in the country. Conventions are held to discuss this problem, and many are the elixirs offered to infuse new life into the country churches, which, so we are told, are decaying in every section of this broad land of ours. If true, this would be the most serious problem for the Lutheran Church today, since the backbone of our constituency still is in the rural districts. But in the changing conditions of modern life let us pray God that those men who go into the country churches shall not only preach the unchanging Christ, and apply to modern ills the unchanged remedies proposed in the Gospel, but just because of the comparative retirement of their station, and their infrequent contact with their brethren shall keep in their soul the vision of the city of God, and be city builders in the country. That new Herrmannsburgs and new Neuendettelsaus may arise in the valleys of Pennsylvania, and a life hid with God may sprout in the garden spots of the nation, truer and more Christ-like than in any of our cities. And is it not true, after all, that it is upon such stamina that the cities themselves must always be dependent for their sources of supply?

A Survey of Our Home Mission Activities Montana

BY MRS. GEORGE H. SCHNUR, DEPARTMENT CHAIRMAN

Each issue of the MISSION WORKER hereafter will contain an article telling of some field where the General Council is doing English Home Mission work. It is aimed to make these so concrete that the reader will feel a personal touch with the Field Missionary who labors there, with the churches, and the needs of the work. In short, we hope to take up, one at a time, a survey or what our Field Missionaries, whom we help to support, are doing, and see a panorama of Lutheran opportunity and activity in our land.

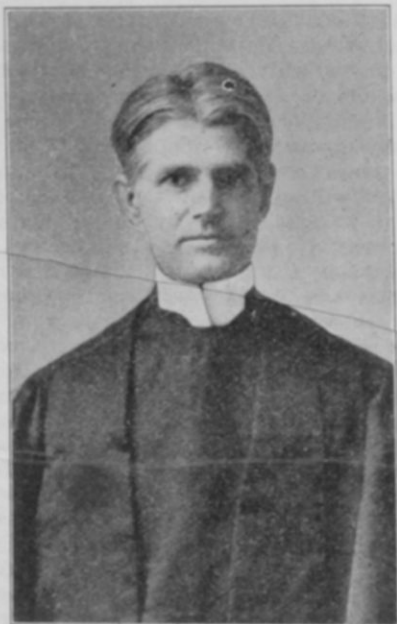
We are going to Montana this time. If we start at once from Philadelphia it will take half a week of steady travel to reach our destination. Here is what the State looks like upon the map. It is the third largest State in the Union, containing 146,080 square miles. In 1900



"THE TREASURE STATE"

SIZE OF "THE TREASURE STATE"
A COMPARATIVE DIAGRAM

Courtesy of "The Lutheran"



REV. F. W. KLINGENSMITH

the population was 150,000 and rapidly increasing. The climate is ideal, dry, healthful, invigorating. The winters are not severe. Irrigation farming, dry farming, business of all kinds thrives. Cattle raising is extensively carried on. There are great coal fields of finest quality. Minerals of various kinds are mined, copper, silver, gold and lead. The mining of sapphires was begun some years ago. The stones are of superior quality, the most valuable of any precious stones mined in the United States. The beet sugar industry is a leading one in Montana. There is scarcely a resource that is not to be found within the State. People are going by thousands thither to engage in one of the many opening enterprises. In a decade, Montana will rank third, or higher, in more than in area.

Her leading cities and their population are as follows: Anaconda, 10,000; Butte, 40,000; Billings, 12,500; Bozeman, 5,000; Great Falls, 14,000; Helena, 13,000; Kalispell, 6,000; Livingston, 6,000; Missoula, 13,000; a total of 119,500 people in these 9 cities. There are just 20 Lutheran churches in these same 9 cities. These churches use largely the mother tongues—German, Swedish, Norwegian, etc. Both the Augustana Synod and the Norwegian do some English work, also the English Missouri Synod. But there is just ONE church under our English General Council Home Mission Board, that at Livingston, Montana. It is our only church

between Fargo, N. Dak., and Seattle, Wash.—a distance as great as that from New York City to Minneapolis, Minn. Think of it! A large percentage of the people in Montana are of Lutheran stock. Even though some of the Synods are doing a little English work, "What are these among so many?"



Here you see the little "shack," as Dr. Kunzmann once styled it, where our Livingston church worshipped for several years. To this church came the Rev. F. W. Klingensmith, purposing to build up both his failing health and the struggling church. With the aid of his faithful wife, he made a brave fight. Had he not been so zealous for the Church, his health might have improved more permanently.

The new church building stands as a monument to his devotion. Truly he was a Home Missionary Hero. Many a man in his physical condition would have given up all thought of work. He literally spent every atom of strength he gained as fast as accumulated for the up-building of his beloved Lutheran Church. He knew there was no permanent cure for him, so with an iron will, he gave himself to putting the Livingston church on an enduring basis. Had he not gone east to raise funds for the new building he might have prolonged his life. That trip was a great tax on his small reserve of strength. But the purpose he had in view must be accomplished. Truly not all the heroes were in ages past, or in lands remote. "Man proposes but God disposes." How hard the Board of Home Missions tried to get a Field Missionary for Montana. How earnestly Rev. Klingensmith plead for help. But not until last April did our present Field Missionary for Montana, the Rev. W. A. Zundel arrive in Livingston. Yet how opportune his coming. He could advise with the dying pastor as to the work to be done;



REV. W. A. ZUNDEL

he could administer to him the last rites of the Church; he could offer the consolation of the Gospel to the bereaved family.

Thick and fast have the calls come to Field Missionary Zundel to take up work at various places all over the State. Butte, the largest city in Montana, has been over-ripe for years. It must be occupied, or others will gather our sheep into their fold. The last published article from Rev. Klingensmith's pen contains an appeal which is here quoted in part: "Our Church has no richer mission field than Montana. By this is not meant that it is rich now, teeming with Lutherans, studded with great churches in other tongues by which one only needs to stand with a net to catch swarms of young Lutherans and form them into churches. Such is not genuine mission work. While a fertile field now, Montana is rich in possibilities for the future. The possibilities of Montana are immense.

"It seems difficult for people in the East to grasp this. They smile when you tell them. Facts are stubborn things. In Montana railroads are being constructed faster than anywhere else in the Union; new post offices are being opened at the rate of 100 a year; the export of wheat from the State has increased from 400,000 to 10,000,000 bushels in four years; train after train filled with settlers, implements and stock are coming every day as fast as railroads can bring them. These are facts. What do they mean? What of ten, twenty-five, fifty years from now? And this territory is ours.

The responsibility is ours. How have we met it? After seven years of work, one man on the field, one struggling mission! If the situation were not so pathetic, so momentous, it would be laughable. One man on this great field! One man is helpless. With two something might be done. With a Field Missionary much more could be accomplished. When the writer tells others, as he must shame-facedly do at times, that he is the only English Lutheran pastor in the State, they look astounded and say:



THE PRESENT BEAUTIFUL SANCTUARY

"What is the matter with your Church? Yes—what is the matter? Is it lack of information or weakness of faith or shortness of vision or apathy? O, for a Pentecostal outpouring of the Spirit that the eyes of the Church may be opened to the necessities of the work in the West!"

Dear reader, you have a Sunday School, a Pastor, a Church. Are you truly thankful for these privileges? Won't you lay upon God's altar a Thank Offering, that others may have this same blessed privilege?

HOME MISSION WORK FOR OUR SOCIETIES

The Field Missionary Fund

After using envelopes in which to gather our Women's Special Home Mission Fund for several years, a new and better plan is about to be launched. If there is any one particular blessing for which we, as Lutherans, ought to be especially thankful, it is our church homes, our Gospel-privileges. So it is purposed to have in all our societies an annual "Thank Offering" for our Field Missionary fund. This fund goes, you know, to send out field missionaries who shall gather into churches those who do not now enjoy the blessings we have, that of church homes and regular pastors. What better way to express our thanks to God for all His mercies than by helping others of our own faith to enjoy these same blessings?

Thank Offering Boxes will be sent out to each society. These are to be given out at once. All through the year, when some cause for thankfulness is yours, drop an offering into your box. Give God a "Thank You," if your health is good. In gratitude give a gift, if you escape some accident. If an unexpected pleasure is yours, remember your Thank Offering Box. O, as the days go by, how many, many times will you have cause to be thankful for this or that? Then drop in a gift, no matter how tiny, into your Thank Offering Box.

Once each year, at the November meeting, bring the contents of your box to the Mission-

ary Society as your thank offering. It will then be used for the Women's Field Missionary Fund, and go to make others thankful also. This year, as the plan is just starting, the boxes will be out barely two months. After this first time they will be expected to be out the entire year. The plan has been tested in other Lutheran bodies, and found to be most successful. But to be a true thank offering of our societies for the blessings we enjoy, it must be each individual making her thank offering to the Lord, in the spirit of the psalmist, "What shall I render unto the Lord for all His benefits towards me?" Ps. 116: 12.

Slovak Missions in West Virginia

BY DR. A. L. KAMER, SUPERINTENDENT



SLOVAK CONGREGATION, EMPORIA, VA.

By way of introduction I wish to say that in a general way, I plan my itineraries for weeks and months in advance. Frequently unforeseen circumstances arise which frustrate these plans. I also endeavor to visit my fifty and more preaching points in eighteen states at least once a year. This endeavor also frequently suffers defeat.

The West Virginia field lies to a side, and does not readily connect with other centers. I had been visiting this section annually from 1910 to 1913. My last visit was March 21, 1913. Plans had been made also for 1914 and 1915, but alas, unavoidable hindrances arose at the appointed times, and the itinerary had to be omitted. In the meantime I continued correspondence with some of the people, and the Christmas greeting cards to them did not fail.

During last December I announced my coming, and in February I arrived among my waiting flocks. The occupation here is mining and coking coal. A period of dull times had pre-

vailed during the interval of my visit, and a number of men had left the section. Prosperity has returned, and nearly all the old friends were in the different places.

I left Allentown Friday morning, February 11th, traveling via Washington, Petersburg, Va., arriving in Gary, West Virginia, Saturday, February 12th, covering 661 miles. A long way to go to Church! Well, no doubt, it may surprise you that I cover many miles every month in the year. For this year in January the distance covered was 3,469, February 3,104, March 4,967, April 2,810,—a total for four months of 14,350 miles. In 1915 I covered 52,600 miles, i. e., over a thousand miles per week through the entire year.

Two brothers, Pavel and Matey Bobrick, awaited my arrival at Gary. Though not in pomp, yet a more genuine cordial reception could have been accorded to no one. I was taken to the home of Audrey Sandor, where the most lavish hospitality at their command was be-

stowed upon me. I prefer not to give a description of the appointments in these homes. To the uninitiated they would seem crude, but to a shepherd of his flock they are epistles of love.

After partaking of the waiting meal, the task of visiting, from house to house, the families in the different mining camps occupied the rest of the day. Only in a few cases do single men live with other families not members, but I visit all. Stories of hardships experienced during the interval of my visit formed the common narration. In one family the father had been claimed by death. In another the mother suffered long sickness and an operation. In another family death had claimed two children. But in all homes the inquiry made was, why their pastor delayed his coming so long? Bitter was the complaint against America, that here people must live like heathen, without a Church home. Late in the day I came to Mine No. 6 and visited four families.

On Sunday morning at 7.30 we began our service. The singing of hymns is one of the principal features of the service. The Holy Communion, with the solemn personal absolution (to each one individually) as is the custom among the Slovaks, was administered. Our service continued until 10 o'clock. Attendants, 24; communed 22; offering \$27.15. The afternoon service was attended by 17. People had come from Thrope and Coalwood to participate in the service. The two men from Coalwood walked for three hours to reach Gary. They begged me to visit their colony, but time of other appointments made this impossible.

On Monday I left these humble, but devoutly thankful people, with an indefinite promise of return within a year. The next appointment was a small colony at Freeman, West Virginia, for Tuesday morning. Previous correspondence had miscarried, and the colony had my first word of coming only on Saturday previous. Several men were unable to leave their work, and could not participate in the service. Next came Tom's Creek, Va. Here are only three Polish families, and only the husbands are Lutheran. My letter to one of the men, announcing my coming for Thursday, had been received, but the message really did not reach them. Unfortunately these three men are illiterate and could not read my Slovak letter, hence its contents became known to them only when I arrived, late in the day. Yet it was necessary that the services be conducted on the same day, after supper. In connection with such a service the ministrant must go far out of the ordinary, to adapt himself to the humble needs of his people. If any one should have punctilious ideas about the mode of pro-

cedure, my suggestion would be that he better take out an accident policy on these ideas, as they are likely doomed to smash in such environments.

Time and space do not permit a description of community conditions in these mining colonies, but they would seem oddly strange to the readers of this article. The lodging facilities are very poor. At Freeman there is no hotel. I went to Pocahontas, but there the hotel had burned down. Then I went to Bramwell, where I found lodging, such as it was! At Toms Creek is a boarding house, after a fashion, but it would not be safe to recommend it to dyspeptic tourists. The travel connections, also, are very inconvenient to reach these small colonies.

Owing to poor connections I did not reach my next appointment, Osaka, Virginia, until Saturday. Upon going to where I supposed my people were still living, my search was in vain at first. Finally I located them in the opposite direction of the compass. Because of the lateness in the day, they began to fear I would not come. I had exchanged correspondence, and was anxiously expected for this appointment.

To my sincere sorrow, I learned that Mike Palencik, with whom I had for years been in correspondence, and who on former occasions was most helpful to me, had been called from his earthly sojourn the latter part of January. It was he who distributed the Christmas wafers which I sent year after year for the people of Csaka. He had informed the colony of my first announcement, and furnished me with a list of all dwelling there, when suddenly his days were cut off by an attack of pneumonia. On his deathbed he grieved that he could not be a participant at "his service." A Magyar minister from Norton was called to administer communion, but it was in an unknown tongue to the dying man. Friends, if you ever felt an aching void in your heart, then believe me that I was profoundly conscious of the bitter deprivations of these scattered sheep of God's flock. All arrangements had been made for my entertainment in the home of Mrs. Palencik, and I was very glad that my presence brought the precious consolations of the Gospel to a sadly bereaved soul.

Late Saturday afternoon I set out to visit John Gecan at Stonega, an old man of 65 years, who has endeared himself to me by his deep spiritual interest in the services and by his frequent writing to me. After four miles of tramping I found my old friend, a single man, smitten with what I feared was pneumonia, sick in bed for a week. He had received my announcement card, had rejoiced at the approaching service and participation in holy

communion, but was now confined to bed. I comforted him with the assurance that early Sunday morning I would come and administer to him private communion. This was a very welcome word to him. So on Sunday morning at 5 o'clock I left the home of my hostess, tramped along the smoking, glowing coke-ovens, reached the bedside of my waiting friend, administered the Holy Communion, and sang several hymns with him. Oh, how these people love their hymns! Another Lutheran man, Martin Vilam, a Pole, was also present. There we three and the Unseen One had a most reverent devotional service. At 9 o'clock I was back at Osaka, after tramping eight miles. All the people had come to the humble building which

only few worshipers are found? If these overfed critics and under-devoted disciples would understand the Master's word, "where two or three are gathered together in My name, there am I in their midst," they will have the reason for my visiting these places. Our services lasted till noon. Then, after a hasty bite to eat, the first food for the day, I left my little flock at 1 o'clock, receiving their most cordial thanks and their earnest entreaty not to neglect them again for so long a time. The memories of these people, their simple life and living faith often haunts me when I think of their soul privations, not only in the West Virginia section, but throughout the United States. Can our Church be true to Christ, continue to receive



THE CHURCH WHICH SMOKED THE PEOPLE OUT

is used for church purposes. They had started a fire, but the stove was on a strike. Instead of sending the smoke up the pipe, it belched it out at the door, hence the people were driven outside, in front of the church. What was to be done? Oh, how these soft coals do liberate a cloud of smoke! The only remedy was to quench the fire, even if we had to shiver. Several buckets full of water removed the cause of the trouble, and after a little waiting the smoke had disappeared (although its aroma remained very perceptibly) and the service began. Indeed, it was a pleasure to minister to this little flock of sixteen souls. The smothered fire seemed to enhance the fervor of their devotion. The spirits of those humble people are revived by such a service, even if the conditions may seem unpropitious. What answer shall I give to those who criticize my plan of going to such places, out of the way, where at best

His spiritual gifts, and turn a deaf ear to the hunger-cry of our scattered immigrant brethren in the faith?

I reached Bluefield, West Virginia, late Monday night. On Tuesday morning I had taken my seat on a train going to distant Indiana, when a telegram was handed to me summoning me to the bedside of our Slovak missionary in Northampton, Penna., Rev. Julius Czernecky, who was taken to the Allentown Hospital in a very critical condition. Immediately I changed my plans and boarded a train home, arriving in Allentown February 23d. This, dear reader, gives you a sample itinerary among our scattered immigrant Lutheran people in the United States. To you, no doubt, it seems weird and strange. To me it is but the common experience of my life. Will you not lend your gifts and prayers to God that the time may come speedily when we can serve them more effectually?

She Did More Than She Thought She Could



MRS. F. W. KLINGENSMITH
ASSISTANT PASTOR

A TWENTIETH CENTURY PROPHETESS

When Pastor Klingensmith suffered his last relapse, at Livingston, Montana, and was completely disabled from pulpit or parish work, what was to be done? There was no English Lutheran pastor within 1,000 miles, either north or south, east or west. Necessity knows no law, it is said. With a Christian it knows no law, except the law of right. His brave-

hearted, faithful wife thereupon took up the work herself. She had been his helpmeet from April 24, 1895. She had had a normal and business-course training, so whilst her husband was in the sanatorium, she supported the household by filling a position of buyer in the mail-order department of the Denver Dry Goods Co. When they came to Livingston, and found living higher than they could meet with their salary, she accepted a bookkeeper position in a grocery store. When the Board heard of this, they increased the salary and relieved her of this labor. At last when her husband was permanently confined to his bed, and no preacher could be found to hold the congregation and Sunday-school together, she became superintendent of the Sunday School, and for awhile she conducted the Church services also, reading the liturgy, and preaching her husband's sermons with credit to herself and pleasure to her hearers. This work, however, proved too arduous, and her duty to her family compelled her to give it up after a few month's trial. But the Sunday School she maintained, and every Sunday, in hot weather and in cold, and often in the most discouraging circumstances, the Church was open and the children received for instruction.

She also continued her work in the Women's Society, and never was too tired, too worried, nor too discouraged to do her full share in the work of that body. There were not only prophets but prophetesses in the Old Testament Church. In New Testament times, "Anna the prophetess spoke of Jesus to all them that were looking for redemption in Jerusalem." Livingston has had a Lutheran prophetess, a true helpmeet.—DR. J. C. KUNZMANN, in the *Home Missionary*.



Why Our Woman's Leagues?



Because

Lutherans should KNOW each other,
Lutherans should be FRIENDS,
Lutherans should be mutually helpful.

Mutual Help

will find expression in united effort to meet the needs common to every Synod, without regard to the difference in language. Among others these are:

1. A salaried student secretary to keep in touch with Lutheran girls in colleges, universi-

ties, normal schools and summer conferences.

Shall our college-trained Lutheran women be diverted to all sorts of *outside* work?

Or shall the Church, through the student secretary, hold up to these girls our need of them in all departments of our Church work?

2. To bring to the women of Latin America the Christian standards of North American womanhood.

Our first step should be to establish conjoint Mission Study Classes, and discussion groups

with supplemental reading circles, for the purpose of knowing South America, its needs and Lutheran opportunities.

3. To unite for the development of Inner Mission work in our own communities. This is now being done in New York, Chicago, Pittsburgh, Buffalo, Minneapolis, and other centres.

4. The publication of Junior Missionary Literature, that the children of our Lutheran Church, in every Synod, may be trained to meet their missionary obligations as consistent, loyal Lutherans.

If Divided Synodically, the needs will not be met for many years. In fact, they will never be met at all.

But by Co-operation

a secretary can be secured to look after our Lutheran students.

The women's work in South America can be organized.

Junior Literature can be provided.

Inner Missions can be effectively developed and supported.

Therefore,

a Lutheran Woman's League in every large centre for the purpose of developing, through co-operation,

Lutheran loyalty of our women.

Lutheran efficiency in our women.

Lutheran leadership among our women.

Lutheran achievement by the united effort of all our women in all our Synods.

A Call to Prayer

"Father, I pray that they all may be one."

As you thus echo the very words of our Lord's pleading supplication on the night before He was betrayed, put into them something of the same fervency of entreaty.

Let us knit our hearts close together in a league of united prayer as a power that prevails with God.

May our Federation Movement be baptized with prayer from its earliest outstart.

[This article is published in leaflet form for wide distribution by the Woman's League of Philadelphia and Vicinity. Copies furnished on application. Enclose postage.]

TENTATIVE CONSTITUTION of the LUTHERAN WOMAN'S LEAGUE OF PHILADELPHIA AND VICINITY

(This organization is a result of a United Mission Study Class, held in Philadelphia under the combined auspices of the Women's Missionary Societies of the General Council and the General Synod. The constitution is here printed for the benefit of the similar Leagues to be organized in other Centres before 1917. Start the movement in your section soon.)

ARTICLE I

NAME

This organization shall be called the Lutheran Woman's League of Philadelphia and Vicinity.

ARTICLE II

OBJECT

To promote the Lutheran spirit, and a closer co-operation among the women of the various divisions of our Church in all practical ways, that the interest of the whole Lutheran Church in America, and the progress of the Kingdom of Christ throughout the world, may be advanced.

ARTICLE III

MEMBERSHIP

All women who will labor for the promotion of objects above named, and who will make an annual contribution to the treasury, of such sum as they themselves shall determine, are eligible to membership. Any member wishing to withdraw from the League may do so at any time by requesting the secretary, in writing, to remove her name from the roll.

ARTICLE IV

OFFICERS

The officers of this League shall be a president, a first, second and third vice-president, a recording secretary, a corresponding secretary, a financial secretary, a treasurer and a historian. Each shall be a member in good standing of a Lutheran Church. These officers, with chairmen of the standing committees, and the Conference presidents, shall constitute an Executive Committee, which shall transact all necessary business of the League during the intervals between the regular meetings. It shall act in conjunction with a Board of Directors, composed of two representatives from each congregation in the bounds of the League and from each District Conference in the vicinity. One of these shall be a young woman chosen because of her influence in winning young women.

ARTICLE V

MEETINGS

Meetings shall be held not less than twice a year, and the order of exercises for these stated occasions shall be arranged by the president and an appointed program committee.

ARTICLE VI

COMMITTEES

The standing committees shall be appointed by the president, with the approval of the Executive Committee. They shall be as follows:

1. A Membership Committee, to solicit and present names of new members for the League.
2. A Reception Committee, to be present at the opening of each regular meeting, to greet

the members, and extend a cordial welcome to new members.

3. A Current Events Committee, to present brief reports of important events in their respective Synods or Conferences, also doings in Latin America by other Protestant Bodies, during the interim between the meetings.

4. A Press Committee, to prepare announcements and reports of work of the League for publication.

ARTICLE VII AMENDMENTS

This constitution may be altered or amended at any time by a majority vote of the members present, notice having been given in writing at a previous regular meeting of the League, signed by not less than five members.

BY-LAWS

DUTIES OF OFFICERS

The president shall be in charge of all regular and special meetings, and shall have general supervision of the work of the League.

The vice-presidents shall advise with and assist the president in the discharge of such executive duties as the League may designate. At stated meetings the vice-presidents shall occupy places on the platform, and in case of absence of the president, the first on the list shall take the chair.

The recording secretary shall keep a record of all meetings, and when committees are appointed, hand the names of the committees and any referred papers to the chairman of the committee.

The corresponding secretary shall conduct all correspondence pertaining to the League.

The financial secretary shall receive and keep a proper account of all moneys received, and pay these over to the treasurer, taking the latter's receipt for the same.

The treasurer shall be in charge of the funds of the League, and shall pay approved bills only on written orders signed by the president and the recording secretary.

The executive committee shall meet in regular session semi-annually. Special meetings may be called by the president, or at the written request of ten members of the committee.

OFFICERS ELECTED APRIL 25, 1916

President.....	MRS. CHARLES L. FRY
Vice-Presidents	MRS. W. D. RUTHERFORD
Recording Secretary.....	MISS LAURA R. SWOPE
Financial Secretary.....	MISS CAROLINE SCHOENHUT
Treasurer.....	MRS. CHARLES P. WILES
Historian.....	MRS. S. D. DAUGHERTY
	MISS BERTHA HEID
	4615 Spruce Street, Philadelphia
	MRS. ADOLPH WOLL
	MISS RUTH HOFFSTEN

IN GREATER NEW YORK

The Lutheran women of New York City and vicinity, including Long Island and New Jersey towns, are looking forward eagerly to the luncheon which is being planned for the end of October in some New York hotel, probably the Majestic, on Seventy-second Street, to complete the organization of a Lutheran Woman's League.

Several preliminary meetings were held, and on June 9th an enthusiastic assembly of women representing twenty-four churches (English and German) met in the Brooklyn Y. W. C. A. and effected a temporary organization.

Our aim is every women in every Church, of every Synod, united not only for a proper observance of 1917, but also other conjoint enterprises for which that will pave the way.

MRS. M. S. WATERS, *Chairman*.

LUTHERAN WOMAN'S LEAGUE OF PITTSBURGH AND VICINITY

For the first time in the history of Pittsburgh, the year 1916 has already recorded the significant event of a mass meeting of four hundred Lutheran women, representative of forty congregations of the various synods.

The able leadership of Mrs. Constantine Herber, of Irwin, Pa., and the inspiration imparted by our honored guest, Mrs. Emmy C. Evald, of Chicago, paved the way for the future organization of a Lutheran Woman's League, and temporary officers and committees were elected.

The permanent organization was effected two months later, on Wednesday afternoon, June 28th, at St. Paul's English Lutheran church (Joint Synod of Ohio), Rev. W. G. Schramm, pastor, with a splendid enrollment representing four general bodies.

The address by Miss Zoe I. Hirt, of Erie, was full of stimulus and suggestion, and very plainly indicated our opportunity and duty. A tentative constitution was adopted, hence our charter membership is still open, and our membership committee is anxious to enroll as many as possible during this initial year. An executive committee meeting will be held on September 27th to consider future plans and projects.

The following officers were elected:

President—Mrs. T. S. Hines (General Synod).
First Vice-President—Mrs. F. D. Mechling (Joint Synod).

Second Vice-President—Mrs. C. W. Wirts (Joint Synod).

Third Vice-President—Miss Freda E. Baur (Independent Synod).

Recording Secretary—Mrs. H. C. Keller (General Synod).

Corresponding Secretary—Mrs. Ida D. Ahlers (Joint Synod).

Financial Secretary—Mrs. Ambrósé Hering (General Council).

Treasurer—Mrs. Geo. E. Dietz (General Council).

Historian—Mrs. G. Arthur Fry (General Synod).

Chairman of the Membership Committee—Miss Melissa B. Johnston (General Council).

Chairman of the Reception Committee—Mrs.

Chas. F. Stifel (General Synod).

Chairman of Current Events Committee—Mrs. W. W. Wattles (General Council).

Chairman of Press Committee—Mrs. T. L. Crouse (General Synod).

The spirit of intersynodical harmony and fellowship prevailing in our city should mean a wide sphere of usefulness for this new activity for women. Another notable public meeting is planned.

MRS. IDA D. AHLERS,
Corresponding Secretary.



Summer Schools



Courtesy of The Lutheran

Summer Bible School at Mt. Airy

BY DR. W. L. HUNTON, CHAIRMAN

During the week beginning July 10th, the second annual Summer School was held at our Philadelphia Seminary, Mount Airy. It was a

school for the study primarily of pedagogy, as applied to Bible School Work, and adhered strictly to its purpose.

The week began with a sermon and service in the Schaeffer-Ashmead Chapel. Dr. Pfatteicher preached and the choir of All Saints' Church furnished the music. Daily services were also held in the chapel, conducted by Dr. Reed, the preachers being Dr. H. E. Jacobs, Dr. Jacob Fry, Rev. W. L. Stough, Rev. J. H. Waldeich and Dr. C. Armand Miller.

Memory work in the school was given a period daily, being presented by Pastors Horine, MacIntosh, Paulson, Richards and Friday.

Spheres of work were presented by Sister Anna Magdalene, Pastors Hoffman, Richards, Schenck, Mr. P. H. Brower and F. W. Bauer, Esq.

A daily discussion of great pedagogical principles, as applied to Lutheran Sunday School work, had as the speakers, Drs. Jacobs, Pfatteicher, Reed, Schmauk and Hunton.

The Bible hour period was conducted daily by Dr. C. M. Jacobs and Dr. C. T. Benze.

The musical daily study was in charge of Dr. Ohl. This was followed by a daily practical demonstration covering all the grades of the Lutheran Graded System, from Wonderland to Advanced Bible Class work. These demonstrations were conducted by the following: Miss Hess, Miss Ulrich, Miss Carre, Mrs. Hunton, Pastors Friday, Ulrich, Kuntz, Sumons, Michler, Kretschmann and Hirzel.

The evenings were given over to illustrated lectures and music. Rev. Gold talked on the Quadricentennial, and gave war pictures. Rev. P. Geo. Sieger lectured on the Holy Land, and Rev. G. H. Bechtold on the Inner Missions work of the Pennsylvania Ministerium. On the last evening a musical program was rendered by

Philadelphia Lutheran talent.

Each afternoon closed with a study of missions, as pertaining to Sunday School work, presented by Drs. Ramer, Drach, Kunzmann and Sandt.

A grand rally of Sunday Schools of Philadelphia, on the grounds of the Orphans' Home, attended by a very large number of people, and addressed by Drs. N. R. Melhorn and C. L. Fry, with music furnished by a large chorus, directed by Dr. Ulrich, brought a week of unusually interesting and helpful study to a close.

There were 201 paid registrations and 310 who attended the sessions. Including the first service and the rally there was a total of almost 1,400. Those who were registered as paid attendants of the school represented 74 parishes, 5 States and Canada. There were 52 ordained clergymen present. Five languages were represented—English, German, Swedish, Italian and Slovak. Besides Lutherans there were Methodist, Reformed, Presbyterian, Christian Science, Baptist and Episcopalian attendants.

The refectory and the Seminary authorities did their work well, and all were made comfortable and thoroughly at home. There were a number of social features and recreations, which added zest and made all who attended feel like coming again.

The sphere of the School has been broadened, and it has been made an official School of the Ministerium of Pennsylvania, its privileges being open to any and all who desire to attend. Inquiry as to its work and privileges should be addressed to the secretary of the new committee, the Rev. Z. M. Corbe, 3120 North Park Avenue, Philadelphia, Pa.

The Thiel Summer School

BY MISS ZOE I. HIRT, ERIE

The Lutherans of Western Pennsylvania have a capacity for hard work in hot weather that cannot be surpassed. The hour for registration at Thiel College Office, on Thursday afternoon, August 3, found nearly two hundred Summer School students on hand, and the number increased to nearly four hundred during the week. The Rev. F. E. Cooper's previous experience at Thiel Summer School led him to give advice not often necessary at the opening session of any school. He said, "Don't try to attend all the lectures and classes. Miss a class now and then."

Mrs. E. C. Cronk was the first speaker on the regular program. "Training Our Successors" was her theme, and her classes on Friday and Saturday in "Methods for Junior Leaders" were crowded by those who were eager to fol-

low the advice given in her first address. She gave two lectures on "Methods for Women's Missionary Societies." Some one remarked that the peculiar thing about Mrs. Cronk's "Methods" talks is, that anyone can go home and do what she says.

One of the very helpful and attractive courses was that given on Church Music by the Rev. Gomer C. Rees, in connection with the morning Praise Service. How the students did sing!

The regular morning Bible Study was conducted by Prof. T. B. Roth, D.D. He took up the "Sermon on the Mount," where he had left it at last year's Summer School. Dr. Roth's mere reading of Scripture is enlightening, and his interpretation is most satisfying.

The Rev. F. E. Cooper's lectures on "What



A Lutheran Sunday School Teacher Ought to Be," "What He (or She) Ought to Know" and "What He Ought to Do" were among the outstanding features of the week, and no Sunday School teacher wanted to miss his "Sunday School Round Table" periods held every afternoon.

Mission Study classes were led by Mrs. G. H. Schnur, Mrs. C. A. Dennig, Miss Elizabeth Wallace, Mrs. F. B. Sawvel, and Miss Zoe Hirt.

The Rev. L. J. Baker's class for Bible Story teachers, the Rev. Frank Richter's "Outline Study of Genesis" and "Bible Study Helps, and How to Use Them," the Rev. F. E. Jensen's "Bible History Demonstrated," Miss Mabel Rheineck's "Sand Table Demonstrations" and Miss Hylma Mueller's demonstration in "Bible Readings," were all excellent from every point of view.

Dr. J. C. Kunzmann, in his characteristically forceful manner, proved "Home Missions Fundamental," and discussed "America and

World Evangelization" and "South America."

Prof. G. H. Gerberding, D.D., gave a series of three fascinating lectures on "Fitting the Church of the Reformation to the Twentieth Century."

Prof. H. E. Jacobs, D.D., presented "The Burning Question of 1517; the Burning Question of 1917," in three intensely interesting addresses. He also gave a fine stereopticon lecture on Monday evening. With the aid of slides he gave a history of the growth of the Lutheran Church and her institutions of learning in Pennsylvania. If any doubt was lingering anywhere in the minds of the listeners as to the importance of the part played by Thiel College in the upbuilding of our Church during the past half century, Dr. Jacobs' lecture banished all such doubt.

In three addresses the Rev. Howard R. Gold brought "Quadracentennial Means and Methods" before the School.

"The Psychology of Senility, or a Gospel for

Old Age," "Sunday School Pedagogy" and "Epochs of Religious Culture," were the themes presented by Prof. T. B. Birch, Ph.D., and there was a unanimous request that these lectures be printed for wide distribution.

The new President of Thiel College, Prof. H. W. Elson, Ph.D., Litt.D., was presented to the Summer School and enthusiastically received. He gave two very interesting and instructive lectures on "The Monroe Doctrine in the Twentieth Century" and "An Historian's View of the Great War."

A new feature of this year's Summer School was a department on Country Church Problems, conducted by the Rev. M. R. Kunkleman, Dr. Gerberding, Dr. C. B. Wakefield, Prof. H. E. McConnell, County Superintendent of Schools, the Rev. F. E. Cooper and C. G. McBride.

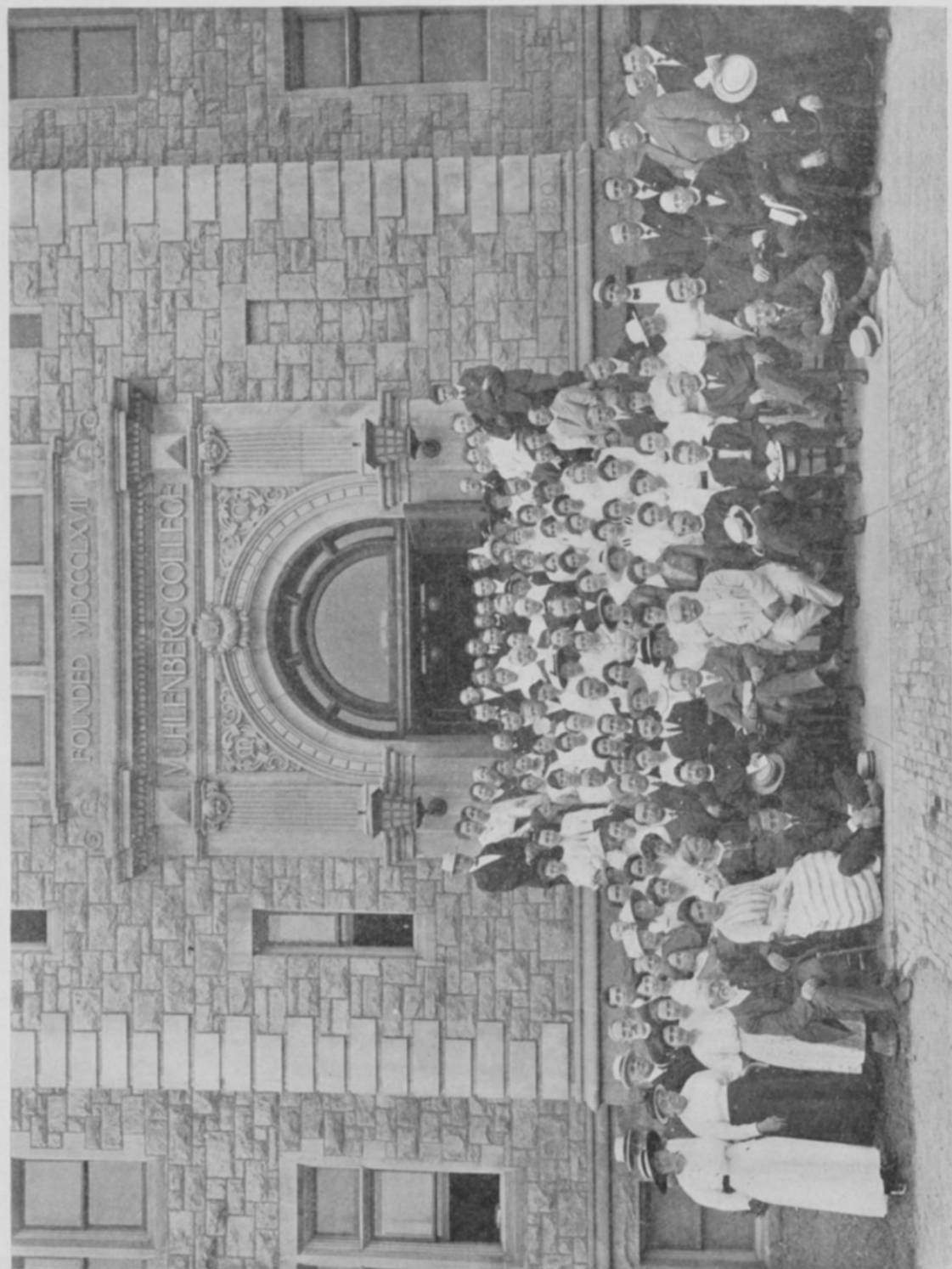
The sunset devotional services, the model Sunday School in the College Building, the Sunday morning services in Trinity Church, when Dr. Jacobs preached the sermon, the Sunday

Evening Vespers in the Grove, with brief talks by the Revs. Gold and Cooper and Mrs. Cronk, all emphasized the spiritual side of the School work.

The evening entertainments were various,—a splendid concert, a missionary play entitled "The Song They Sang," a stereopticon lecture on "The Yellowstone," by the Rev. L. J. Baker, and the Summer School Social on the porch and lawn of Daily Hall.

The presence of Miss Iona Bonar, who will sail for Rajahmundry, India, early in October, and Miss Lida Reinhart, who will enter Thiel College this fall as the ward of the Women's Missionary Society of the Pittsburgh Synod, with a view to preparing to teach in India, gave the personal touch to the Foreign Missionary phase of the Summer School curriculum.

It would be impossible to estimate the benefits that every department of our Church work will derive from Thiel Summer School of 1916.



Muhlenberg's Memorable Midsummer Meet

Monday Noon to Saturday Noon, August 7-12

"The Muhlenberg Summer School this year was an event of outstanding importance. Emphasizing the efficiency of the Church in giving an account of herself in this secularizing age, it will do much to carry the seed and spirit into many localities. The devotional spirit was profound and life-quickenning, the deliverances and studies were keen and searching, and the outlook was world-wide. Would that the whole Church could have been there."

GEORGE GEBERT, D.D., Tamaqua.

"The program was a veritable feast of good things. Instruction, inspiration, recreation and good fellowship were blended in just the right proportion." PROF. AND MRS. J. B. GEISSINGER.

"As for the school, it was the best ever. As for the place, it was ideal in every respect. As for the program, it was literally unique. As for the attendance, it was a large, appreciative, consecrated body of people, who derived great gain from their mutual association and from the fine advantages offered."

E. A. YEHL, Bangor.

"Our week at the Muhlenberg Summer School was in every respect the most instructive and most enjoyable week we have ever experienced. The solid and substantial Christian instruction, together with the cordial good-fellowship which prevailed throughout the entire week, will be a blessed memory and an incentive for greater zeal in establishing the Master's kingdom."

PROF. AND MRS. CLARENCE N. McHOSE, Lancaster.

"Three things impressed me especially: The deep spirituality, the broad horizon, and the high intellectual plane. It was good to be there."

J. J. SCHINDEL, Allentown.

"The spirit was delightful, the program splendid, the addresses inspiring, and the devotions very edifying."

J. H. WAIDELICH, Sellersville.

"Another Summer School has come and gone, and has refreshed us for another year of Christian work. If the full, rich program of the week can be condensed into one brief sentence, it is this: Together with a deep realization of the spiritual and its supreme importance, must always and inseparably go a wider vision of the scope of Christian service."

ANNA SENER, Lancaster.

"The Summer School program was so judiciously arranged as to give both work and play in a well-balanced whole. All of our party from Greater New York want to come again next year. The time seemed so short that we wished it might last a week longer."

DAISY E. WORTH, Brooklyn.

"The splendid leadership of such efficient instructors will be felt as an uplifting force in every parish represented, and thus the bond that unites co-workers in different Conferences will be strengthened for their common tasks in the Kingdom." MRS. L. D. ULRICH, Wilkes-Barre.

"I fail to see how any Christian worker, whether lay or clerical, could attend the sessions of the Muhlenberg Summer School, which it was my privilege to attend, without becoming more enlightened as to the great opportunities of the Lutheran Church, both at home and abroad. It was a pleasure to listen to those able to adapt to modern conditions and needs the cry of the Man of Macedonia. The Summer School as a whole proved most inspiring."

HENRY SCHAEFFER, Ph.D.,
Chestnut Hill, Philadelphia.

"I feel unable to do justice to the great benefit derived from the Summer School of 1916. The very air seemed surcharged with spiritual ozone, and we all felt we could not afford to miss one single lecture. With God's help we shall endeavor to carry both the vision and the message home to our people."

MRS. J. W. CHALMERS, New York City.

"Since my return from our Summer School at Muhlenberg, I have been reflecting constantly upon its feast of good things for the intellectual and spiritual life. I have come home with a new enthusiasm, which I hope will tend to fire others with a similar spirit. Let me express my unbounded appreciation of the course for the week."

SARAH R. MAYBERRY, Pottstown.

"Probably the most notable feature about the Summer School was the way in which the interest was sustained. From the opening meditation by Dr. Steinhaueser, on Monday afternoon, to the closing hour, on Saturday, even when the mercury was hovering around 90, and the grove looked invitingly cool, there was no inclination to "play truant" at any time. Rather did the interest grow more intense day by day, as the various speakers unfolded their subjects."

At the end of every lecture one felt as one does when one comes to the end of an installment of a serial story: the next "installment" was always eagerly anticipated.

"There was a reason for this, and it was not hard to discover. The speakers traveled over the old, well-trodden roads, but they succeeded marvelously in avoiding the ruts. More than this, they carried their hearers far beyond the points where it had usually been customary to stop. This gave to the presentation of even such old subjects as Foreign, Home and Inner Missions (which are likely to be worn threadbare at summer school gatherings) a freshness which was truly delightful. In this respect the program was, above all things, constructive. It looked to the future, not to the past. It struck clearly the new note which is being heard more and more often at all great Lutheran gatherings. The old foundations were not disturbed a particle, but one had the distinct impression that something was being added to the building."

E. E. FISCHER.

A Fine Enrollment

The out-of-town registrations included New York City, Brooklyn, New Britain, Conn.; Philadelphia, Lancaster, Harrisburg, Greensburg, Butler, Sunbury, Wilkes-Barre, Hazleton, Tamaqua, Mahanoy City, Pottsville, Mauch Chunk, Lansford, Stroudsburg, Easton, Bethlehem, Reading, Lebanon, Ephrata, Pottstown, Royersford, Phoenixville, Norristown, Sellersville and intervening towns. This covers a large area of influence, including not only every Conference of the Pennsylvania Ministerium, but also the representatives of five other Synods. All the congregations in Allentown were represented, too. The sixty-one pastors in attendance were: Pastors Appel, Bauman, Becker, Behler, Bertollet, Bittner, Bond, Boyer, Cooper, Croushore, Deibert, Dries, Eichner, Fegley, Fischer, E. E.; Fisher, J. C.; Fry, Gebert, Green, Gold, Harry, Heist, Hemsath, Hulton, Jaxheimer, Keiter, Kern, I. H.; Kern, R. E.; Kistler, C. E.; Kistler, W. U.; Klick, Krause, Kunkle, Kuntz, F. S.; Kunzmann, Lambert, W. A.; Lauer, W. H. C.; Longacre, J. H.; Longaker, F. C.; Nickel, Orr, Oberly, Ostrom, Raker, Rath, Rehrig, Reichard, Reisner, Renninger, Ritter, Schaeffer, H.; Scheffer, Schindel, Semmel, Steinhäuser, Stopp, Wackernagel, Waldeich, Wenrich, Wolf, Wunder, Yehl. Those coming from distant points were from Lafayette, Indiana; Hickory, North Carolina; and San Juan, Porto Rico. The total registrations numbered over two hundred, and more than two hundred more were directly touched by the Summer School addresses delivered in the city of Allentown and in Coopersburg. The reason of our special

visit to the latter community is because its Protestant Churches have recently federated for the betterment of the town, physical, intellectual, moral and spiritual. The experiment is of sufficient general Christian interest that the Missionary Education Movement has just published a book on it within the past two or three months. In the present initial stage of development, when all sorts of obstacles are bound to be encountered, the very fact that we cared enough about its progress to bring two carloads of students of Christian sociology to see with their own eyes how the plan works out, in a typical Pennsylvania-German rural community (on the principle that if Coopersburg can do it, we can all take it back home to our own towns) was of great encouragement to its projectors, who showed their appreciation of our sympathetic concern in the most unmistakable whole-souled way.

A Glance Forward

With Thiel's 350 attendants at the Western end of the State, under the auspices of the Pittsburgh Synod, and the combined forces of Mt. Airy and Muhlenberg at the Eastern end, under the auspices of the venerable old Mother Ministerium, Pennsylvania Lutheranism may well be proud of the fact that so goodly a host of her chosen sons and daughters have rallied to these educational centers. And Gettysburg, too, gives a splendid account of itself, in response to the Summer School call. Who will venture to prophesy how much larger the response will be in 1917? The tiny mustard seed of a few brief years ago has already grown to a stately tree.

By all means plan now, a whole year ahead, to attend the Summer School, week of 1917, the world-famous festival year of Protestantism's birth. New beginnings will then be made of Summer School enterprises in Milwaukee, Wis.; Rochester, N. Y. (Wagner College campus); Waterloo, Canada (the new Theological Seminary buildings), and other centres in the East and West. There ought to be one or two in every Synod.

C. L. F.

THE MUHLENBERG FACULTY

BY REV. CHARLES KRAUTH FEGLEY

Dr. Wolf, speaking out of his full and ripe experience of twenty-five years of actual missionary labor on the foreign field and in later secretarial activity, talked of "Big Business" in both a big and a businesslike way. "The Why and How of Foreign Mission" received a personal demonstration in a most convincing manner. Dr. Kunzmann, too, has studied and practiced and experienced Home Missions, has seen the "New Home Mission Problems" rise; and has learned to speak of



UPPER ROW: PASTOR FEGLEY, DRS. WOLF, KUNZMANN, FRY
 LOWER ROW: DR. STEINHAUSER, MRS. FRY, MRS. CRONK, PROF. BOSSARD

Courtesy of Prof. C. N. McHose

them in a strong and persuasive way. Dr. Daugherty experienced South American problems at first hand in Buenos Aires, and so was able to charm and move us with word and pictures as to the needs and opportunities in the Southland. Each of the three men, as also Pastor Ostrom, of Porto Rico, spoke on the Panama Congress, which they attended, and made all of us feel a compelling desire to be identified with the new Pan-Lutheran Society for Mission work in Latin America.

To see our Inner Mission problems through the eyes of a professor of sociology was a stimulating and beneficial experience. As Prof. James H. S. Bossard, of Muhlenberg, talked of "Modern Herods," "Social Outcasts," "Preparedness" and "Christian Social Service," our hearts burned within us. A vision was unfolded there of the wide and waiting fields into which the Church can enter, through her trained social workers, who will see more than child-labor, sanitation, bad housing and kindred evils in factory, slum and settlement.

To behold the possibilities for Christ and His Kingdom in a great country like China, under the guidance of a professional explorer and talented lecturer such as Dr. Wm. Edgar Geil, is an opportunity not to be lightly esteemed, nor easily forgotten. And to hear his testimony

as to the sterling manhood and dauntless heroism of the missionary force in foreign lands, as he gained knowledge of it through personal association with the missionaries themselves in their far-remote fields, was to rejoice that the heralds of the Cross are making such a compelling contribution to the hero tales of humanity.

Once more Mrs. E. C. Cronk was counsellor, critic, adviser and guide, as well as entertainer. Her platform talks on "Efficiency in Organized Society Work" interested and instructed the whole school. Her demonstrations of work for juniors delighted a large class each day, and her sunset-hour stories and the lecture on "Divine Multiplication" were most effectual contributions to the week's pleasure and profit. Field Missionary Fegley conducted a "clinic" on church finance each day, and pushed the sale of Dr. Agar's cogent book on the subject. Be sure to write the Women's Literature Headquarters about this remarkable book.

Two practical lessons in "applied Christianity" were among the privileges enjoyed. One, the trip to Coopersburg, and the inspection of the community service being accomplished there, through a united effort on the part of the Christian people of all the churches (Moravian, Lutheran and Reformed) in that little

rural borough. The other was the tour of inspection of the Good Shepherd Home buildings in Allentown, and the new farms in the adjacent country.

The distinctively spiritual portion of the program was not the least of its merits. Dr. A. T. W. Steinhäuser, by a rare combination of high scholarship and deep devotion, led us into the holy of holies each day, directing mind and heart into the inner most recesses of vital personal Christian experiences. The very subjects of his talks alone, and much more the substance of them ought to prove a blessing to any one who thinks upon them: "The Prayers of Jesus," "The Lord's Prayer," "Prayer as Dialogue," "Form and Freedom in Prayer," "Prayer and Its Answer," "Luther and Prayer" and "A Little Library of Prayer."

All these, and a host of other good things, packed into six all-too-brief days, gave every

person attending an abundance of suggestion, inspiration, incentive and reminder, to carry back to the many sections of the Church, the many separate congregations and the many societies represented. The influence of such streams of missionary power is hard to trace in actual figures and facts; but we venture to predict that individual lives, congregational activities, board treasuries and even mission stations in far-off places will feel the effects for many a day to come.

A Personal Word of Appreciation:

We often hear our farmer friends say, during a particularly satisfactory period of summer weather, "One can almost see things grow." I believe that every attendant upon this year's Summer School will find my personal testimony an echo of his own: "I could almost *feel myself growing*, in knowledge, in appreciation and in resolve for larger service day by day."



Quadri-Centennial Studies



The Place of Prayer in Luther's Life

BY DR. A. T. W. STEINHÄUSER, AT THE MUHLENBERG SUMMER SCHOOL



The coming quadri-centennial is not to be a glorification of Luther, either as a man or as a leader, but a glorification of the re-discovery of the Gospel through him. It was the cleansing of the temple of God's Church, the driving out of the money-changers by our Lord Christ in the sixteenth century. And the scourge of small cords in His hand was the company of reformers, in which Luther stood. Hence, it is to be a glorification of the work Luther did. And the work he did was grounded and founded in prayer. He himself was one of the mightiest men of prayer in all the Church's history.

Luther prayed in his home life, in his family life, from his earliest boyhood up. His parents

were of pious German stock, his father a stern, rigorous father to him, and as such they taught him to pray. I wonder whether the rigorousness and sternness of the parents did not help to color Luther's idea of Christ, and make it difficult for him to break through to the sunnier atmosphere, where Christ is our Brother and God our Father—a father not like Hans Luther, but much better. Until Luther could find his way out of that mediæval home atmosphere, he could not find God.

Then, too, prayer in Hans Luther's household, besides being a stern kind of prayer, was also shot through with superstition. Witches and hobgoblins, and spirits, and little goblins and saints flashed through the prayers. As a student at Erfurt, young Martin still was a pious lad. His motto was, "To pray well is to study well." And that day when the thunderstorm overtook him on his way back from vacation, and all the half-formed notions of his youthful mind came to a head, he cried out, "Help, dear Saint Anna, I will become a monk." As a monk in the Augustinian Cloister, he was the most pious and religious of them all, attending Mass and rattling his rosary, and observing the hours as religiously as any of them. He said in a letter, "If ever a monk gained heaven by his monkery, I must have done so, for I should have martyred myself if I had kept

it up much longer." Frequently while at work and very busy, he found himself compelled to miss the "hours." The days were divided into eight canonical hours. He would often have to miss these hours, and then he would make them up all in a bunch. When the truth of the Gospel broke upon him, he found a gracious God, a Father such as he had never known either God or his own father to be. And then his prayers became Gospel prayers, the prayers of a child of God. No wonder he found himself so happy! He had never been a child of anybody, and now he was a child of God!

His prayer was the devotional aspect, the heavenly side of his new-found truth of justification by faith. And through prayer this doctrine of justification by faith became, and remained for Luther, pure religion and undeffiled. So with ourselves. Unless we water it constantly with our prayers this doctrine, and indeed every doctrine, will become to us a dry and dead theological tradition that means nothing either to God or man. We have not always done such watering. We have held to justification by faith as a doctrine, a correct, a pure doctrine. And we have left prayer to those who didn't have the doctrine. And they got farther on than we.

By his prayers Luther's whole theology is upborne and vitalized. He says, "Prayer, meditation, experience, make a theologian." He prayed without ceasing. He once said, "I am so busy that if I did not spend two or three hours each day in prayer I could not get through the day." It may not always have been oral prayer, but I don't think Luther could keep quiet very long. At all events it was prayer. I have heard of people who have been "so busy that they could not find time to pray," but the busier Luther was the more time he took to pray. Two or three hours! With less prayer he could not get through his day!

In his prayers, as in everything else, he gave himself just as he was. They were characteristically his, sometimes massive and blunt, rude and uncouth, answering to the peasant in him, with much of what he himself calls opportunity, but always with a cheerfulness and confidence. One of Luther's secretaries gives a very interesting glimpse of Luther's prayer life. Veit Dietrich went with Luther to Coburg, and from there he wrote to Melanchthon, "I cannot enough admire the cheerfulness, hope and faith of the man in these trying times." When Melanchthon himself lay apparently dying, Luther journeyed to him and prayed him back from death to life. Then, besides such long prayer-conversations as Dietrich overheard, and such a Jabbok-struggle with Melanchthon's angel of

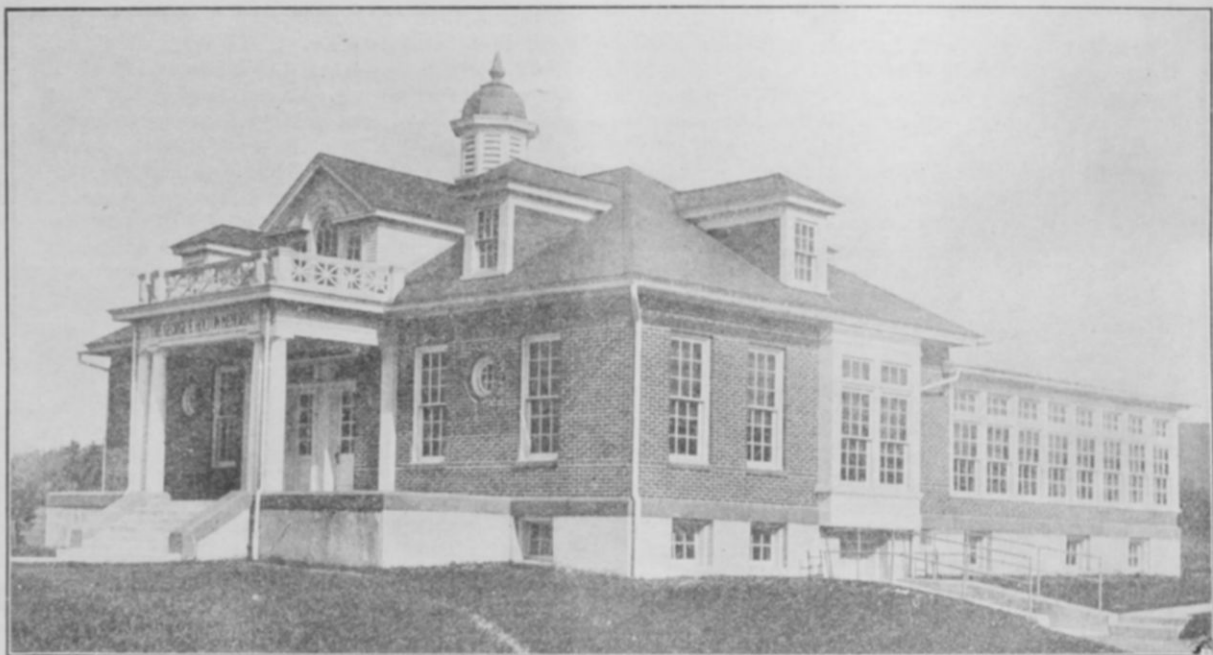
death, Luther was fond of short, swift ejaculations or breaths of prayer.

That is, he often gave prayer-sighs, prayer-whispers, perfuming and refreshing as with lavender. His prayer at Worms, "Here I stand! God help me!" is the simplest and the most famous prayer ever uttered by a mortal man on earth. He also had his regular prayer seasons, both private and family devotions, though we are told that he said, "To this day I have not gotten beyond the children's learning the ten commandments, the creed and the Lord's Prayer. And these I have not learned as well as I ought." To his little four-year-old son, Hans, he writes from Coburg that wonderful letter about the garden with the beautiful things in it, a true children's classic. "I am so glad," he begins, "to hear that you are studying your lessons and saying your prayers. Continue to do so, my little son, and when I come home I will bring you a pretty present. So dear little Hans study on, and say your prayers, and tell Phil and Justi to say their prayers, too, so that you all come into this garden together. God bless you. Give Auntie Lena my love and a kiss from me. Your loving father, Martin Luther."

His last letters from Eisleben to his dear Frau Kaetie are especially full of references to prayer. In the second last letter of all he chides his "most holy lady-Doctress" for her great anxiety. It is a letter full of playfulfulness. "Many thanks for your great anxiety which keeps you awake o' nights. Since you began to worry about me we have almost had a fire at the Inn, just in front of my door, and yesterday, due, no doubt, to your anxiety, a great stone nearly fell on my head, which would have crushed me like a mouse. I expect, if you don't stop worrying, the earth will swallow me up. Your Holiness's obedient servant, Martin Luther." Eight days later he lay dead, his last words having been his Savior's dying prayer, "Father, into Thy hands I commend my spirit."

Luther's writings on prayer are the most precious of his pen. He once said, "Pray and let God do the worrying. As it is written, cast thy burden on the Lord." "Help us not only to call thee Father, but to call thee *our* Father." This, in 1519, Luther composed a brief and quaint exposition of the Lord's prayer, forwards and backwards—forwards as the godly pray it, and backwards as the wicked pray it.

Conclusion: To be a true Lutheran is not only to teach as Luther taught, and to do as Luther did, but to *pray as Luther prayed*. Are we true Lutherans? A searching question for the threshold of the quadri-centennial year.



A LUTHERAN WOMAN'S MEMORIAL GIFT

Courtesy of Tipton Orphan's Home Paper

This well-equipped, modern building, for the care of infant orphans, was recently presented to the Tipton Home by Mrs. Jessica Williams Holton, of Catasauqua, Pa., in memory of her husband, Mr. George Edward Holton. As a daughter of the late Mr. Oliver Williams, one of the foremost laymen of the Pennsylvania Ministerium, Mrs. Holton and her two sisters, Mrs. Grace Williams Kohler and Mrs. Winnifred Williams Emanuel, are about to erect a handsome church edifice as a loving tribute to their honored parents, who were ardent church workers.

Luther League of America Urges Co-operation

REPORTED BY MR. HARRY HODGES, THE NEW GENERAL SECRETARY

More than 600 delegates attended the twelfth biennial convention of the Luther League of America, held in St. Lucas' German Church, Toledo, Rev. Hugo Hamfeldt, pastor, on August 15th-17th, as well as hundreds of visitors. Notwithstanding the extreme heat, the convention church was thronged by attentive Lutherans at all of the sessions, and the huge coliseum was filled to its capacity at the grand rally.

"Lutheran Co-operation" was the theme throughout, as based on Gal. 6:10, John 17:22-23, and Article VII of the Augsburg Confession. The subject was treated under

"The Unity of the Faith."

"The Family Likeness."

"Luther League Co-operation."

"Co-operation Increases Power."

"Co-operation Imposes Obligation."

"The Gospel and the Sacraments."

"The Augsburg Confession and Our Unity."

"Seeking Common Interests."

"Loyalty and Co-operation Inseparable."

"Co-operation and Federation."

"Such Unity Deepens Spiritual Life."

"Our Church United for Greater Service."

The safe and sane treatment of the subject by our young people speaks well for a quarter of a century of Luther League training, and is a convincing argument for a strong denominational Young People's Organization, regardless of synodical distinctions. Conferences were conducted for pastors (forty-seven pastors attending), officers and committees, Senior and Junior League workers.

This convention will doubtless mark an epoch in the life of the Luther League Movement. Action was taken and constitutional changes made which, while revolutionary, were evolutionary, and will redound to the lasting good of the organization. The Topics and Publication Committees were abolished, and all publications placed under the direction of the Literature Committee, headed by the former General Secretary, the Rev. Luther M. Kuhns, who was elected as the new Literature Secretary, and is to edit all the literature of the League, including *The Review*, its official organ. A wiser selection could not have been made, as,

from twenty years of close affiliation with Luther League work, there is no one in the Lutheran Church better fitted to fulfil the duties.

The Junior Work Committee had an intermediate department added, and Mrs. E. C. Cronk, of Columbia, S. C., and Miss Laura Wade Rice, of Baltimore, Md., both of whom are well known to the Church as specialists in this sphere, have been invited to become members of the committee. The personnel of the Executive Committee was somewhat changed, with quite a sprinkling of western representation. The Finance Committee is formulating plans to place the organization on a sound business basis. One of them is the raising of a Quadri-Centennial Jubilee Fund of 25 cents per member.

Mr. C. T. A. Anderson, the well-known layman, of Chicago, was elected president. For a number of years Mr. Anderson has been a member of the Executive Committee, and he served for six years as treasurer. He exerts a recog-

nized influence in Luther League circles in the west, and his election to the presidency will mean much to the Luther League of America. Mr. Harry Hodges, of Philadelphia, was elected the successor of the Rev. Luther M. Kuhns as General Secretary. The three other officers are: First Vice President, O. C. Rohde, of Toledo; Second Vice-President, G. W. Rapps, of Milwaukee; Treasurer, P. W. Banker, of Wilkes-Barre.

The officers and committees are able to make ample provision for the educational and the material departments of the Luther League work, but what of "CO-OPERATION?" For this we must depend entirely on our pastors and people. Are we justified in continuing to waste time, means and energy, through lack of co-operation? God grant that at the close of the Quadri-Centennial Celebration next year there shall be one word written large over the portal of our Lutheran Zion, and that word "CO-OPERATION."

Young Women's Conference at Silver Bay

BY MISS SARAH VAN GUNDY, LUTHERAN STUDENT SECRETARY

Dear MISSION WORKER:

You and "Lutheran Woman's Work" must have a long letter each from this beautiful place, for I well know that your readers want to hear, not merely about this wonderful Student Conference, but particularly about the share our Lutheran Church is having in it.

How shall I begin, and how shall I choose the particulars that will interest you most? I am taking some things for granted. I am assuming that you know how the Young Women's Christian Association manages these annual Conferences. That is, how the territory is divided so that college and normal school students from the New England States, New York and New Jersey attend the Silver Bay Conference. Since all the great colleges for women, Bryn Mawr excepted, are in the Silver Bay territory, also such co-educational institutions as Columbia, Teachers' College, Syracuse University, etc., etc., the Silver Bay Conference is always a very large and enthusiastic gathering. This year there were more than 650 students in attendance.

The place is loveliness itself. The beautiful lake reflects every mood of the mountains that dip at many angles into its waters. The conference buildings are not only spacious and comfortable, but are so placed on the hillside as to be extremely picturesque. The sloping lawns and the stonewalled orchard are the ground of many a social gathering, and the scene of the "stunts" that make the after-supper hour merry. You see, I'm writing all around my subject, sim-

ply because I am inadequate to describe the Conference itself. Do you remember how, when your friends returned from the World's Fair at Chicago, they had just one reply when you asked about the Fair? "Oh, you must go and see for yourself." I wish I might end the matter by some such ejaculation, but, of course, if you are not a student or a "leader," you are not invited. I wish to acknowledge my indebtedness to the women of the missionary societies of both Council and Synod for the privilege they have given me of attending this and the Lake Geneva Conference this summer. I know Miss Kahler feels just as I do. She is at Eagles Mere now, and will go to Estes' Park, Col., next.

Another thing I think you all understand, that is the nature of these Student Conferences—that they are an attempt to bring college girls face to face with Christian work. Both in their time of preparation and when they return to their homes, or take up the work for which they are now preparing. The Conference leaders and teachers are chosen for their compelling power in presenting the truth. After a devotional service each morning, the Conference breaks up into classes. First, an hour of Bible study, then one of Mission study, then the last hour of the forenoon is given over to various councils, those of Y. W. C. A. presidents, secretaries, etc., or to the student government councils.

The afternoons are for absolute rest. One hour is perfectly quiet, then there are games of all sorts, rowing, swimming, parties to Ft.

Ticonderoga, or tramps over the mountains. The evenings are occupied with a vesper service, an inspiring auditorium meeting, and allegation meetings. These last are the follow-up meetings of each day, and are very precious to the students. At this time the leaders of the Conference meet also, to talk over the day, and to pray directly and simply for the consecration of these fine young women.

It is all a happy, Christian way of living. Here, you may be very sure, and at similar Conferences, our young women are learning the beauty of unselfishness, and many of them are seeing for the first time the beauty of holiness, and are making the definite resolve to "follow the King." Oh, the joy it is to older people, to see hundreds of finely cultured young women, with the spirit of sweet seriousness that marks the Christian! Such joy you understand in part, if you have worked with young people, but you can feel it in full only by attending one of these great Conferences. And you need have no fear about our Lutheran young people being drawn away from the work of our Lutheran Church by attending them, for the leaders make every effort to bring the girls into close touch with the work and workers of their own Church.

The Board representatives are introduced to the Conference at its first meeting, and denominational rallies are arranged early in the work. After that each Board representative arranges to meet her girls at some hour each day. By the end of the week we are all rare good friends. In one sense, Silver Bay is the least important Conference for us, because there are so few Lutherans in this territory. However, last year Miss Kahler had three to look after. This year I have nine. A teacher from Hunter College, Miss Hess, is being a great help in our Lutheran work, and a highly gifted Scandinavian Lutheran woman. Miss Margrethe Parm, general secretary for students for Norway, has a Mission Study class. She is considered to be one of the strongest women in the Conference. She has been studying Y. W. C. A. methods in New York this winter, and is now about to return to her work in her native land. I wish the MISSION WORKER could go to her regularly. She had really no opportunity to learn to know the Lutherans of this country, and I regret very much that our Church has not learned to know her.

Our Lutheran students are from Brown, Syracuse, Hunter, Columbia, Teachers', Adelphi. One is a typical Swede from Hartford, one a clergyman's daughter. All are confirmed, and every one interested in Church work in some form. I am convinced that no other nine such

admirable, lovable girls could be picked out. They positively take care of me. The best thing about them is their abiding love for their Church. They have said so many times, "We are so glad and proud that there is a representative of our Church here." They accepted eagerly all the literature you sent us. The MISSION WORKER and Woman's Work are most popular.

I shall never forget our meeting of yesterday afternoon. We went, during quiet hour, to a wonderful hill-top where there is a large stone seat. Here we watched the lake through a spirit-like grove of white birches and stern pine trees, asking and answering questions about the work of our beloved Church, trying to find our own place of service, and praying with a simplicity that made prayer seem the request to our Father that it should always be. Suddenly a storm came scurrying across the lake, and we hurried back to shelter. Our hour was over, but today, tomorrow, always, the Lutherans who were at the Silver Bay Conference will remember that hour. We, twelve of us, are one through that experience. You, dear MISSION WORKER, and all the branches of our Church's activity, may feel the advantage of that hour, if you will follow up those who have had this mountain-top vision.

ANOTHER CONFERENCE IN WISCONSIN

You see how we count on your interest in your Student Secretary business. Having submitted a statement of the Silver Bay Conference we assume that you want to know what is doing at this similar conference for the middle west, here on lovely Lake Geneva. Now, don't think that it is because I have caught the West's proverbial spirit of speaking in glowing terms about itself, that my first statement is boastful. The easterners, no less than the westerners, are very proud to say, by the sheer compulsion of the facts, that this conference in Wisconsin breaks all Y. W. C. A. records for size. I have not at hand the precise number, but it approaches 900.

I must withdraw some of my Silver Bay superlatives, too. For if the girls who attended that conference were "the best I ever met," here I have found plenty more of exactly the same sort. Last night, August 27th, we had our denominational meetings, the Methodists leading with a delegation of 255. I was a little disappointed to find on the registration cards the names of only 25 Lutheran students. I wrote each one a personal note of special invitation to our meeting, and we had nothing short of a blessed time. Swedish and Norwegian girls made a majority of the number, I think. We had an interesting, if slightly pathetic, time in



MISS SARAH VAN GUNDY AND SOME OF HER LUTHERAN GIRLS AT THE STUDENT CONFERENCE, LAKE GENEVA, WIS.

finding out what particular brand of Lutherans each one represented, and some of the questions they put to the leader would make a powerful argument for Lutheran unity, I do assure you. This group of beautiful, stalwart young women, many of them looking every inch a Viking's daughter, without exception declared their full measure of devotion to their Church and their eager willingness to give it their best service. Hence the women's missionary literature of our Church, as varied and as attractive as that of any of the other denominations, received a very intelligent welcome.

We all agreed to pray heartily for our dear Lutheran Church, and you have no idea, unless you have attended one of these conferences, how natural prayer seems here. We are going to pray, also, for the prospective Student Secretary. The girls' faces literally beamed at the thought of a Secretary for the Lutheran girls. One of

them said: "Then we wouldn't have to feel, as we have had to feel heretofore," that nobody cares for the Lutheran girls. Because every church has established this office except ours."

Of course, our Church does care for her girls (after a fashion) as much as any other. Only we haven't yet quite realized how many daughters we have in the colleges, and that these Lutheran student girls are growing into a splendid womanhood. The tragedy is that in that womanhood we, as a Church, shall have no share, unless our love is that of the wise mother who grows with her children and keeps in close touch with them in their development. God grant us such wisdom and grace, for His own Kingdom's sake.

Yours on the Church's behalf, with all affection for her,

SARAH VAN GUNDY.

THE PRICE OF MISSIONARY LEADERSHIP

BY MRS. K. B. SHAFFER, PH. D.

The price for mission leadership is not only knowledge and passion, but *sacrifice*. That is where the leaders particularly fail, self-sacrifice. Nothing pulls so much as the print of the nails and the mark of the spear.

Self-effacement is still harder, and is most fundamental. It is not the golden prow which steers the ship. That just glitters in the sunlight. The thing that guides the ship is the oak rudder, away down below the water. A man who seeks prominence is not a leader; a man who seeks results is a leader. . . . Those men are missionary leaders who are willing to efface themselves for the sake of the kingdom of God, willing to suffer anything as long as the great cause is advanced, who do not count personal plans when they interfere with the plans of the kingdom of God. Self-effacement is a price of missionary leadership.

The last price to pay is the hardest, and that is *loneliness*. The leader is the one who keeps ahead; therefore, must necessarily be alone. . . . The loneliest ship on the At-

lantic is the ship that sails the fastest. And the loneliest man in your denomination is the man who sees the vision of what your denomination could do. And the loneliest missionary in Korea or Japan or Arabia is the man who sees what the others cannot see yet. Hence the price of leadership is always loneliness. There is no loneliness so great as the loneliness of a great idea that nobody else has caught.

There is not one rule of leadership for the foreign missionary, and another for the worker at home. The same unchangeable law applies to both. The leader at home, as well as the one abroad, must have a vision, the will to reach it, a passion for it, even to sacrifice and self-effacement. And she must bear the brunt of loneliness of having a consuming passion for something which others cannot see.

Why is it that there is scarcely a community where missionary work does not languish for want of leadership? Is the price too great? Is the effort not worth while? What is there in life more worth while? Oh, let us catch the vision and pay the price!—*Lutheran Woman's Work*.

Life Memberships and Memorials

BY MRS. LEWIS K. SANDFORD, DEPARTMENT CHAIRMAN



MR. DANIEL GRIM
KUTZTOWN, PA.
1833-1914



MRS. MINNIE BRENNEMAN
MOUNT JOY, PA.
1866-1916



MR. LEONARD SEFING
ALLENTOWN, PA.
1838-1912



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

The heated months of the year, the vacation period, always means a season of enervation and a lessening of activity in all lines of church interests. Along with all the other departments, that of Life Memberships and Memorials feels the quiescent influence to some degree. But we believe this period is one of silent and unobtrusive training for the more pronounced efforts of the ten working months of the year, the seed sowing, the planting season.

Vacation Outings

This is the time of the Vacation Bible Con-

ferences and the Summer Schools, all of high educative and inspirational value. These Conferences are rapidly growing in favor, and are being more and more largely attended. Surely the fruits of these summer studies will show themselves in the coming convention season. Those who receive the benefit of these schools should consider it a privilege and a duty to pass on their knowledge and inspiration to their societies and fellow-workers. An informed person becomes an interested one, and aroused interest induces consecrated service and

abundant funds for the mission cause.

One great factor in spreading information and stimulating interest in training and organizing our women, our young people and our children, is the work being done by the Literature Committee and the chairmen of the General Council Society. Our magazine, our programs, our leaflets, all teach the great lesson of duty to be done at home and abroad, of the great need of the Gospel Light all over the world, and of the degradation and darkness where this Light is not known and loved. But it takes money to finance the printing and distribution of these helps, and for our administrative expenses. And for this financial backing we must depend almost exclusively upon the fees secured through our Life Memberships and Memorials. We, therefore, look to our societies and to our individual members for a liberal and constant support of our Honor Roll.

Then, too, do not forget the *personal* side of this Roll—that there are many faithful officers whose hearts could be gladdened by an appreciative bestowal of a Life Membership; that there are hosts of children, whose missionary training might begin by our making them Life Members, and that death's toll never ceases to give us fitting opportunity to honor our sainted workers.

Four memberships "In Memoriam" have been received. One, that of Mrs. James F. Beates, being given the second time. Mrs. Beates, devoted wife and daughter, faithful and enthusiastic in her Lord's service, and beloved by all who knew her, was honored last October by her husband, and in May of this year by the Pastor's Aid Society of Holy Trinity Church, St. Paul, Minn. This double honor shows the esteem she won by her beautiful life on earth.

In the death of Mrs. Minnie Breneman, Mt. Joy, Pa., the Lancaster Conference Society lost an ardent worker and a liberal supporter. Her entire life centered around her home and her church, and her greatest joy was to further the Lord's work. She held various offices in the Conference Society and served on its committees, was president of her home society and prominent in the charitable work of the town. Just two weeks before her death she entertained, most hospitably in her own home, the Executive Committee of the Conference Society, and her sudden passing away on Easter Sunday came as a sad shock to the forty-five women who had been her guests. A life membership was taken by her at the organization of the General Council Society in Lancaster, 1911, being one of the first enrolled, and her transfer to the "In Memoriam" roll is a tribute from her son, Joseph, and her daughter, Catharine.

Mr. Leonard Sefing, Allentown, Pa., was honored by his daughter, Mrs. Owen D. Clauss, as a charter member of St. Michael's Church, also assistant superintendent of the Sunday School for over twenty-five years, teaching the German Bible Class at times. "For twenty years he had been a trustee of the Lutheran Orphans' Home, Germantown, taking great pride in this institution. He was known by the children as the 'Eggs Uncle,' supplying them with eggs, gathered by his own solicitation and forwarded regularly. This interest in the Home dated from a visit when one of the little orphans put his arms affectionately around his neck. The impression made by this act caused him to be a staunch friend ever after. Six of the orphans sang at his funeral. He had often said: 'Oh, I cannot tell you how good it makes me feel to hear the orphans sing.' He was honest and upright, and friendly to every one. Of his five daughters and three sons, two carry on his work among orphans, one son succeeding him as trustee of the Germantown Home and one daughter, Mrs. J. O. Henry, is the wife of the superintendent of the Tipton Home."

Three daughters of Mr. Daniel Grim have honored his memory—Misses Anna G. and Emma Grim, and Mrs. Elizabeth G. Rothermel. "As son of Col. Daniel B. and Elizabeth (Krause) Grim, he was born in Grimsville, Berks County, Pa., and died in Kutztown, Pa., 1914. He was educated in the local schools and at Bethlehem, Womelsdorf and Strasburg. He taught school for three years, then spent three more in Davenport, Iowa. Upon his return East he entered into partnership in the tanning business with his father, which he continued until 1897, when he retired. He gave freely to charity, and encouraged the importance of a good education. The strongest trait of character was his strict integrity. He was plain, courteous and affable, and was very active and useful in every enterprise with which he was connected. He was a member of the Grimsville Lutheran congregation."

Among the ten life members enrolled, we are happy to add the name of Miss Mary A. Miller, who received her appreciation from the Pennsylvania Synodical Society as head of the Foreign Mission Committee, first in the General Council Society, also in the Pennsylvania Synodical Society and in the Philadelphia Conference Society. Thus she is known to every person interested in missions throughout the Lutheran Church. Untiring in her efforts and efficient in her methods, the work of our Rajahmundry Hospital, our India Box funds, the training and welfare of our nurses and doctors,



JESSIE ALBERTA ZIPP
FOUR YEARS OLD
PRESENTED BY HER GRANDMOTHER
MRS. HENRY ZIPP, BUFFALO



RUSSELL LIEB KRAPF
ATLANTIC CITY, N. J.
TWO YEARS OLD
PRESENTED BY HIS GRANDMOTHER
MRS. CHARLES F. LIEB

and all lines of Foreign Mission activities are in safe and capable hands, and they deserve our unvarying support.

Mrs. Howard Smith, Zanesville, treasurer of the Ohio Synodical Society, was honored by its South Eastern Conference Society as active and interested in all the general work of the church. When the great flood of three years ago carried her house bodily down the middle of the street, and deposited it a square away, her missionary energy was not lessened a bit by even such a disaster, for it was but a very short while afterward that, as General Council chairman, I received a life membership fee from her, with the statistics noted on a flood-stained enrollment card. Nothing can dampen the ardor of a zealous mission worker.

Mrs. Wm. Haase is one of the Toledo women whose splendid work made our convention there in 1913 such a great success. Mrs. Haase was honored by the Aid and Harpster Memorial Missionary Societies of St. Matthews.

Mrs. Oscar C. Schmidt, Philadelphia, was enrolled a life member by her mother, Mrs. John G. Schmidt, of the Church of the Apostles, Philadelphia, whose own life membership dates from November, 1915. Mrs. O. C. Schmidt is a member of the Board of Directors of the Lutheran Woman's League of Philadelphia and Vicinity.

Mrs. L. D. Lazarus, wife of the pastor of Holy Trinity Church, Bethlehem, Pa., was honored by its Missionary Society.

Mrs. A. J. Sauer, secretary for ten years

of the Buffalo Missionary Society, has now taken a life membership. She is treasurer of the Women's Auxiliary Board of the Lutheran Church Home of Buffalo.

To all these faithful workers we extend a most cordial welcome to the Honor Roll, and feel ourselves the richer for the privilege of their membership.

Four children's memberships gladden us this quarter. Two of them, Helen Amanda Stivison and Arthur Frederick Stivison, started membership savings banks quite some time ago, and now that their full fees are made up and their Honor Roll privilege earned by their own voluntary self-deprivals, they are most heartily welcomed as life members and prospective workers for the mission cause. May they be as active in that cause as they grow in years as they were in filling their membership banks.

Russel Lieb Krapf, son of Pastor Frederick C. Krapf, of Atlantic City, and Jessie Alberta Zipp, of Buffalo, were each enrolled by their respective grandmothers, Mrs. Charles F. Lieb, and Mrs. Henry Zipp. Russel is two years of age and has a sister, Amelia Louisa, who was enrolled in August, 1914, also through the loving interest of their grandmother.

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.

Kaull, Mrs. Caroline A.	Quakertown, Pa.
Grubn, Mrs. Emily Louise Gorman	Erie, Pa.
Butler, Miss Jennie	Goshen, Ind.
Butler, Mrs. Emma	Goshen, Ind.
Eisenhardt, Rev. George C.	Philadelphia
Weigand, Adam Fernau	Wilkes-Barre, Pa.
Kuntz, Mrs. Elizabeth Boyer	Slatington, Pa.
Dietz, Mr. George W.	Philadelphia
Steckroth, Miss Catharine Elizabeth	Hazleton
Baudisch, Miss Olga Amanda	Warren, O.
Potteiger, Mrs. Mary Joanna	Reading
Fiehorn, Rev. Andrew Smith, D.D.	Norristown
Haring, Mrs. H. G.	Philadelphia
Bauer, Mrs. Caroline	Philadelphia
Breneman, Mrs. Minnie	Mt. Joy, Pa.
Sefing, Mr. Leonard	Allentown, Pa.
Grim, Mr. Daniel	Kutztown, Pa.

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	Royersford, Pa.
Strasser, Mrs. E. W.	Souderton, Pa.
Fluck, Rev. W. A.	Tinicum, Pa.
Faber, Mrs. George A.	Pottstown, Pa.
Gebert, Mrs. George	Tamaqua, Pa.
Schnur, Mrs. George H.	Zellenople, Pa.
Petrich, Miss Elizabeth	Philadelphia
W. M. Soc., St. Jacob's Church	Miamisburg, O.
Heinrich, Janet MacNair	Buffalo, N. Y.
Shunk, Ursula Cotta	Morgantown, W. Va.
Leatherman, Mrs. Robert L.	Mount Pleasant, Pa.
Smith, Mrs. John W.	Rochester, N. Y.
Worth, Miss Daisy	Brooklyn, N. Y.
Fry, Mrs. Franklin F.	Rochester, N. Y.
Hunken, Miss Anna	Orange, N. J.
Bolton, Mrs. Mahlon	Philadelphia
Schmidt, Mrs. John G.	Philadelphia
W. M. Soc., Phila. Conferences	Philadelphia
Arnsman, Mrs. W. H.	Toledo, O.
Kiehl, Miss D. E.	Inanda Mission Station, Africa
Schmidt, Mrs. N. F.	Schwenksville, Pa.
Schuler, Mrs. Elizabeth	Warren, Pa.
Swartz, Mrs. Harry B.	Lancaster, Pa.
Mehrkam, Mrs. A. M.	Rochester, Pa.
Vogelsang, Mrs. J. J.	Toledo, O.
Clawson, Mrs. Annie M.	Greensburg, Pa.
Genszler, Mrs. George W.	Columbia, Pa.
Myers, Mr. C. M.	Elizabethtown, Pa.
Gregory, Mrs. Alice Hahn	Warren, Pa.
W. M. Soc., Trinity Church	Latrobe, Pa.
Steinbicker, Rev. Wm. H.	Rockville Center, N. Y.
Rider, Mrs. Mary	Uniontown, Pa.
W. M. Soc., Holy Trinity Church	Irwin, Pa.
Kelter, Mrs. W. D. C.	Allentown, Pa.
Waidelich, Mrs. J. H.	Sellersville, Pa.
Conrad, Mrs. Jacob	Waterloo, Ont.
Berger, Josephine Oliver	Philadelphia
Herbst, 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
Stivison, Helen Amanda	Leechburg, Pa.
Stivison, Arthur Frederick	Leechburg, Pa.
Müller, Miss Mary A.	Philadelphia
Smith, Mrs. Howard	Zanesville, O.
Schmidt, Mrs. Oscar C.	Philadelphia
Krapf, Russel Lieb	Atlantic City, N. J.
Haase, Mrs. William	Toledo, O.
Lazarus, Mrs. L. D.	Bethlehem, Pa.
Sauer, Mrs. A. J.	Buffalo, N. Y.
Zipp, Jessie Alberta	Buffalo, N. Y.

MISSION STUDY QUIZ

(Adapted for Conferences and Synodicals)

BY MRS. F. A. KAHLER, CHAIRMAN

(1) Why study Missions?

1. To keep abreast of the times. 2. To help evangelize the world.

(2) What is the best way to study Missions?

As a member of a wide-awake Mission Study Class.

(3) What is an ideal Mission Study Class?

A group of ten or twelve persons, meeting once a week, for from six to ten weeks, for an hour of intensive study of a live book on Missions.

(4) What are its requirements?

1. That one person should act as leader for the entire course. 2. Each member should have a copy of the text-book. 3. Each member should have a note-book in which to copy striking facts. 4. Each member should pledge prompt, regular attendance, and at least one-half hour of study at home every week. 5. The class atmosphere should be at once informal, cordial, business-like and spiritual. 6. There should be spontaneous discussions and frequent questions about the topic.

(5) What results come from such study?

1. Broadening of every life touched by the class, and an addition to its worthwhile interests. 2. Understanding of the significance of current events, and their relation to the Kingdom of God. 3. New knowledge of the great things God has accomplished through human agents, thus stimulating the student's faith, and exciting new desire to be used by Him. 4. An appreciation of the universality of the Christian religion, and its unity in its fundamentals. 5. The ability to give a statement of your individual belief—"a reason for the faith that is in you." If you were placed in a non-Christian community, what would you tell as the essential truths of Christianity? To give an answer to that question you will need to have the habit of clear thinking. The Mission Study Class gives this habit. 6. The giving to every life a great objective. The by-products of Mission Study Class work touch every department of Christian effort, Home, Foreign and Inner Missions, and our own Church and Sunday School activities.

(6) Is not this Mission Study Class work worth while?

Many have found it eminently so. Try it for yourself.

(7) What books will Lutheran women study this year?

For information write the Mission Study Chairman, Mrs. F. A. Kahler, 998 Main Street, Buffalo, N. Y.



Our Foreign Field



Hallie Iona Bonner, the fourth daughter of Florian and Clara Bonner, was born at Kee-waydin, Penna., and at the age of two years was consecrated to a life service for the Master, when her mother presented her at the font for Christian baptism.

She is a graduate of Kent State Normal College, Kent, Ohio; also attended Millersville Normal School, Millersville, Pa., and Mt. Union College, Alliance, Ohio. Her elementary education was received in the Lewistown High School, class of 1910.

She attributes her missionary decision largely to the influence of the Luther League and the careful guidance of her pastor, Rev. W. W. Kennerly, of the East Ohio Synod.

She has had four years' experience as a teacher in the Alliance public schools, having to deal largely with the foreign children of the city. Her special training was received at the Mary J. Drexel Home, where she had a practical course in nursing, music, Bible history, a study of comparative religions, and of Lutheran mission work, under Dr. C. T. Benze, of Mt. Airy Seminary.

She will sail from San Francisco for Rajahmundry on Saturday, October 7th, in company with Miss Hattie Johnson and Miss Margaret Holtzhauser. A most affectionate Godspeed to them all! Would that their number were three times three, and that one of the trios were graduate physicians! Pray ye the Lord of the harvest.



MY MISSIONARY IMPULSE

HATTIE T. JOHNSON, CHICAGO

(Who is to sail for Rajahmundry Oct. 7th)

Several years ago, when chain letters were in vogue, one came to me, asking, as they all did, that I write a certain number of copies and send them to my friends, but it differed from all others, in that it did not ask for money. Its plea was entirely for prayer, interceding with God for missions and more missionaries.

Such a request could not be refused, so I wrote the letters and proceeded to pray each day, as requested. This constant daily intercession gradually came to be a great influence in my life, and naturally awakened a greater interest in missions, for one cannot continue to pray for a thing without becoming more and more deeply interested in it.

Then, too, the preaching of the Gospel from the pulpit each Sunday in my Church, where practically *every sermon has a missionary application* [would to God this could be said of all our Churches—EDITOR], not forgetting to mention talks by returned missionaries, and last, but not least, your monthly programs have all influenced me to offer myself for the foreign field.

Let me say a word of special thankfulness and praise for the monthly programs. I used them each month in my own Sunday School class for over two years. The scholars were intensely interested, looking forward to that

monthly missionary Sunday with peculiar pleasure. But I really believe I derived the most benefit from them myself, for I often spent hours reading them over and over again, as I enjoyed them so much.

Having been blest with health and strength, a good home and a Christian mother, there seemed no reason for my not going, if God wanted me to. Still I delayed almost three years, because I loved my mother dearly, and thought I ought not to leave her. Yet during that time I was never really happy, for I seemed to have lost all genuine relish for anything that occupied me. Finally, after reading an importunate appeal by Dr. Betty Nilsson, in which the inmost yearning of her heart seemed to find voice, my own better nature responded by an unreserved surrender, and believe me, dear friends, from that moment when all barriers were swept away, I have discovered the secret of the deepest joy the human soul can know. Oh, that I might share that joy with you!

A CALL TO A YOUNG WOMAN

In considering the present condition of our Foreign Mission Field, as to the number of workers in the different departments, it is our medical work that gives us the most concern and uneasiness. There the entire work depends on one overworked woman, with no help in sight.

The first and greatest need is a graduate physician to go to the assistance of Dr. Betty Nilsson. The Foreign Mission Board is doing all that it can to find such a person. Any one who can assist the Board in this matter will be relieving the whole Church of a great and heavy burden.

But we must provide for the future. This we thought we had done when we secured and started Miss Petrich on her medical course last October. We have just learned, however, that her health will not allow her to continue her studies for the present. We must, therefore, secure some one to take her place. Who can help us in finding her? Is there not somewhere within the bounds of the General Council a Lutheran girl, equipped to study medicine, who loves her Lord enough to give herself to Him for this work? We are all fervently praying that some heart, able and willing to do this, may be moved by this great need to offer herself for the work.

Miss Mary A. Miller, chairman, 3639 Spring Garden Street, Philadelphia, will be pleased to hear from any one who will at all consider such a call.

M. A. M.

A GODAVERY PICNIC BY MOON-LIGHT

Dear Reader, you have often gone with our missionaries on their religious rounds through the districts; you have visited our hospitals, schools, churches and zenanas, so this time, I invite you, for a change, to go with us on a picnic excursion across the Godavery to a sandy island which has made its appearance since the subsiding of the water after the rainy season.

At the close of a strenuous afternoon session of our Mission Council, held in the Riverdale bungalow, only a few yards from the river bank, we were tired enough to joyously make haste for our boats. I am sure you are disappointed in not seeing any sign of a single lunch box, for what is a picnic without "eats"? We had no concern on that score, however, for Miss Schade was our hostess, and you can always depend on her to supply the inner man, though in this case it was the inner woman.

Descending the steep bank on a run, we pile pell mell into the two house-boats and several grass-cutter boats. The river, a mile in width, is bright and glistening with the last rays of the setting sun, and the brilliantly painted western sky makes a striking background as we are rowed or poled across the water. Arriving at the other side it is dusk as we alight upon the stretch of clean, white sand. We are not left in darkness, for the queen of night is doing her best to add to our festivities.

Everybody enters heartily into the various open-air games and pastimes, until, listen! we hear the tinkle of a bell in the direction of the house-boat and we know the eats are ready. We cheerily, merrily troop to gather around the festive board, and, indeed, the scene is one deserving of a camera snap-shot. Here in far-distant tropical India, under a bright moon, upon the shining, sandy shore of the Godavery, a band of some forty or more of us!

We are not satisfied to let the entertainment be all one-sided, so as a surprise to our hostess a large fruit-cake, decorated with twenty-five candles, is brought out as a climax to the already sumptuous feast. Gathering in an impromptu circle we sang our favorite songs and shouted spontaneous yells, composed on the spur of the moment for the occasion, and I must say it took us back in thought to our college days. At last the time for departure has come, and again we are gliding over the waters, glistening with bright moon beams.

Can you realize that you have been to a picnic in India on January 29th? You have, indeed, and I am sure you enjoyed it as we did.

AGNES CHRISTENSON.



MISS SCHADE'S NEW BUNGALOW
Courtesy of The Foreign Missionary

MISS SCHADE: ARCHITECT, BUILDER

My new bungalow, to which the finishing touches are now being put, has a little history, and might be called the postponed bungalow. When the Central Girls' School and dormitory buildings in Rajahmundry were planned, early in 1898, it was decided that, inasmuch as there were no prospects of other women missionaries coming at an early date, and as mission funds at home were low at the time, the teacher's bungalow proper should not be built at once. Quarters for myself were arranged in connection with the dormitory, as was then thought temporarily. But the little while gradually elongated into a period of nearly eighteen years. Meanwhile the proposed bungalow was not entirely forgotten. Plans were drawn and rejected and drawn again. Finally an estimate was prepared by a government official, but when I saw it I feared to send it in to our Board, for it was almost twice the present estimate, and that when prices were lower than they now are, so I remained silent. When home on furlough in 1909 some kind and sympathetic friend pondered over the sentence, "Lived alone and took her meals alone for ten years," with the result that the women of a certain Conference decided to start a bungalow fund. So eager were they in the matter that they would have had the house erected at once if possible. This could not be done, and as it was thought wise to build sufficiently large to accommodate several women, it was again postponed. By and by another plan was prepared, but as before something interfered, and I then gave it up as a hopeless case, concluding that it was not to be, and laid the matter aside.

Nevertheless, after some time the bungalow fund began to grow again, and the Board began to urge the erection of the building. As there were still no prospects of more women coming out, and I was in need of an extension

to the school building, I asked that the bungalow fund be used for this school extension. To this the Board did not agree, but promised money for the extension also. This being erected, another year passed by. Upon hearing of the large reinforcement to arrive in 1915, at long last the work was actually begun a year and a half ago, and has been slowly proceeding, until June 3rd, when it reached the stage shown in the picture. A desperate effort was then made to have it completed in a month.

This has been my first attempt to supervise the erection of an upstairs building. While such a thing is unheard of for a woman in India, yet so far it has been a success. My only regret is that I was unable to give an exact estimate for the work. The consequence is that the sum sent has been exhausted and the edifice still incomplete.

I have worked so hard over this bungalow (no one knows how hard), and have tried to be so economical with every kind of material and work, and have been so watchful not to be cheated too much, but the contractor often got "the better of me." Oh, their ways of working and planning! How they can disappoint one! Now the rains have set in, and have done us harm. I am doing the best I can to have it completed before school re-opens, but I know it will not be. You may imagine that when I am scheduled for a full day's class work in school, every day and every day, and have the large boarding establishment to look after, there is little time left for building operations. When it is *contract* work it naturally moves faster, but then the kind of material used and the way the work is done has to be watched so closely. When it is day labor they do better work, but are so slow about it, trying to get as many days' work as possible out of it.

In two weeks from today the girls are to return. We are admitting more this term. The boarders may possibly number not less than 200. Today I have the masons and carpenters and coolies at work on the new building. Other men are repairing the school, others repairing the dormitory, others doing over a bad job of plastering in my study, another man is repairing the harness, two others are working on the road. You will not wonder, therefore, that I had to spend the whole forenoon in just going from one place to another looking after all the diversified work. What in the world will become of all the sewing I have on hand, too? Possibly I may be able to get a little rest during the vacation next Christmas, but up to that time the days will be strenuous.

Yours in no danger of ennui,

AGNES I. SCHADE.

INDIA BOXES

The object of sending boxes to India each year is to furnish our hospital and medical work with necessary supplies, such as drugs, instruments, etc., many of which cannot be obtained there at any time for any price. This year the necessity for sending these boxes was even greater than formerly, for owing to present war conditions it is almost impossible to secure the most ordinary drugs. Therefore, in spite of high prices here of both material and freight, the supplies had to be sent, or the hospital and dispensary closed.

Money in considerable sums was necessary to furnish all that was needed, but our women,

having had the matter explained to them, have, with their usual spirit of generosity, furnished us with all that was asked to supply every requisite.

We would like, right here, to heartily thank each and every contributor for so faithfully supporting your committee in its work.

The Conferences contributed as follows: Allentown, \$193.55; Philadelphia, \$114; Lancaster, \$86.25; Danville, \$85.90; Norristown, \$71.65; Reading, \$35.25; Wilkes-Barre, \$10; Reformation, W. M. S., Rochester, \$40; Pennsylvania Synodical offering, \$47.94; Mrs. W. W. Wattles, Pittsburgh, \$25; Mrs. Mayme Melser, Beloit, \$10; Mr. Lefort, a sterilizer; total cash, \$719.54.



The Sunday School



Fifteen Minute Programs Once a Month

BY MRS. T. W. KRETSCHMANN, PHILADELPHIA

October

Topic—*The Sunday School and Home Missions.*

The diagram in MISSION WORKER for December, 1915, page 35, may be drawn on the blackboard, or better still, make a large triangle of card-board covering the three divisions with different colored paper and pasting on it in large, black letters, "Home, Inner and Foreign Missions."

Scripture—*The Widening Program of Mission Work—"Beginning at Jerusalem."* Acts 1: 1-12. Read by boys' and girls' classes.

Hymn 301—"Come, Divine Emanuel, Come."

I. FIVE MINUTE TALK BY SUPERINTENDENT, based on explanation accompanying diagram used in decoration. Also see article "First in the Order of Christ's Program," page 12.

II. SIX REASONS WHY AMERICA NEEDS HOME MISSIONS. Leaflets for free distribution with Lighthouse Mite-boxes. The leader asks for the reasons, the school replying. Six Juniors come to platform and recite the verse after each reason as reading progresses. Some thoughts for this display and one purpose for which the mite-boxes are used may be gleaned from article "Slovak Missions in West Virginia," see page 20.

III. ELIZABETH'S TRIP AND WHAT CAME OF IT. Leaflet in *Monthly Topics*. A teacher with a talent for narration tells this story, which

makes the need of Home Missions very real. Hymn 159—"Singing for Jesus."

November

Topic—*Thanks Giving—Thanks Living.*—Decoration by children carrying letters forming these words. Arrange the children on each side of the platform and the pastor explains the relation of Thanks Giving and Thanks Living.

Scripture—See Thank Offering Service in *Monthly Topics*. Select appropriate verses to be read by each class.

Hymn—"Faith of Our Fathers, Living Still." (See Service above.) Sung by a selected chorus.

II. "THE REASON." An answer to Why I Should Give, poem recited by a young boy.

III. MIRIAM'S THANKSGIVING PRAYER. Leaflet in *Junior Topics* (50 cents a hundred), distributed to school and paragraphs read under direction of leader. This leaflet trains in dependence upon the Heavenly Father for every blessing.

Psalms 92—(first four verses) chanted by school.

December

Topic—*The True Meaning of Christmas.* Trim a small Christmas Tree, topped with a large golden star, for Superintendent's desk.

Scripture—*The Wonderful Star.* Matthew 2: 1-11, recited by Junior Society.

Hymn—"Bright Was the Guiding Star."

- I. TWO CHRISTMAS PICTURES FROM JAPAN. Leaflet in *Junior Topics* (50 cents a hundred). Paragraphs are read alternately with leader. Do not fail to order this attractive leaflet as a Christmas gift for your school. One of our woman missionaries in Japan vividly contrasts the Christian Christmas and the heathen rites of the Buddhist temple.
 - II. THE FIRST CHRISTMAS SPENT BY OUR NURSE IN INDIA. See *MISSION WORKER* for March, 1916, page 37. Let the leader of the Juniors read this interesting account to the school.
 - III. WHAT CAN WE DO TO GIVE A HAPPY CHRISTMAS. Let each class give their own idea of the answer to this question. Leader can emphasize the Missionary aspect.
- Song by Juniors—"In the Wintry Heaven, Shines a Wondrous Star." See *Little Children's Book*.

At the Summer Bible School Institute, of the Mount Airy Seminary of the Pennsylvania Ministerium, the closing hour of each afternoon was devoted to "Missions in the Sunday School." Inner, Home, Slovak and Foreign Missions received an afternoon's consideration at conferences conducted by the heads of the departments, Doctors Sandt, Kunzmann, Ramer and Drach. This special recognition of importance of missionary instruction in the Sunday School and the development of the "art of giving" will surely give an impetus to our work in Pennsylvania, for those present at all three Summer Schools will go back and awaken the interest of their schools. We ought to have quite a good number to report this year, as introducing the monthly programs.

It is repetition on which we depend for much of what our children learn. Therefore not a casual or even an annual presentation of missions will have the desired effect. It is the frequent program, at least monthly, that will tell in the long run. It ought to become a natural thing for the Christian of the next generation to think of those who need help. Sympathy and love aroused will open up the hand and heart to give, give, give of time, talents and money.

A concrete object for the children's gifts will bring them into closer touch with the work and make them more eager to help. There is seldom trouble in gaining their interest for Inner Mission work because they can see the benefits their gifts bestow. But we can apply the same principle to the other phases of Mission work.

In the Foreign Mission field, the support of their nurse has given them a special object for their contributions, and we expect the chil-

dren will raise the entire amount each year.

Now we have a concrete Home Mission work for them to do in the support of a Slovak Sunday School. The Superintendent of this phase of Home Missions will be only too happy if the children will see that a place is provided for the children of these people of the Lutheran faith, who have come across the sea. The first thing needed is Sunday School papers and cards used in Pictureland. These can be sent to Dr. A. L. Ramer, 30 S. Jefferson St., Allentown, Pa.

But offerings of money must also be given and mite-boxes for the use of Cradle Rolls, Junior Societies and Sunday School classes will be supplied free to all those applying to Literature Headquarters, 844 Drexel Building, Philadelphia. On lots of fifty the postage is 10 cents, and on one hundred, 25 cents. The offerings in the boxes will be divided between Home and Foreign Missions.

These Lighthouse Mite Boxes will be exceedingly attractive to the children. A square box receives the gifts of love. On this are pictures of the India Hospital, with that of the Children's Nurse; also a picture of a Slovak Sunday School, with pastor and teachers, and on a third side the words "God bless our missionaries all over the world." Crowning the box is a wonderful light-house, to show the light of the Gospel shining, far out over land and sea.

JAMES J. HILL

Jim Hill is gone to his repose,
Out where the weeping willow grows.
While on this earth he asked no rest,
This empire-builder of the West.
Through all his years he strove and fought;
By night he planned, by day he wrought.
Men used to say, "Where'er he goes,
He makes things blossom as the rose;
Along his track the cities rise,
And chimneys point toward the skies.
The forges blaze, the hammers ring,
And buoyant workmen smile and sing."
He was the captain of a host,
But slaying men was not his boast.
His armies stormed no fort or town,
He tore no famed cathedrals down,
And where his mighty legions swept,
No widowed women wailed and wept.
It's good to contemplate Jim Hill,
The general who did not kill.
Now that the world is roaring mad,
From Mexico to Petrograd,
One hour of Hill is better far,
Than fifty thousand years of war.
This mighty captain lies at rest,
His monument the whole Northwest.

—WALT MASON.



Our Recent Conventions



THE AUGUSTANA SYNODICAL

At the twenty-fourth annual convention, in Trinity English Lutheran Church, Galesburg, Ill., June 7th to June 10th, delegates responded as follows: Illinois, 23; Minnesota, 3; Iowa, 12; Kansas, 3; New York, 2; Red River Valley, 1; Nebraska, 4; Superior, 1; California, 1; New England, 1; Columbia, 1; officers, 5; executive committee, 12; conference presidents, 7. \$19,758 was the balance on hand at the beginning of the year, and \$13,096 was raised during the past twelve months. The business manager of "Missions Tidning," Miss Clara Anderson, of Rock Island, reported 9,844 subscribers. Two hundred and eighteen new life members were enrolled during the past year, and \$1,600 was contributed through the dime books. Six thousand of our Society's published calendars were sold during the past year. We now have 4,918 annual members and 93 permanent Societies.

Reports from other department secretaries were as follows: Contributing Societies, Home Missions, India and Medical Missions, China, Deaconess Work, Organizing Committee, Junior Work, Charlotte Swenson Memorial Fund, India Box, Porto Rico Box, China Box, Porto Rico Lace Industry, India Lace Industry.

Impressions from the General Federation meeting in Rock Island last October were given by Mrs. P. O. Bersell, of Ottumwa, Ia. Dr. O. J. Johnson, of St. Peter, Minn., chairman of the China Mission Board, gave a brief address on the work among the Chinese. A tribute to departed members was given by Mrs. Uma Bersell, of Rock Island.

The Society unanimously voted to co-operate in Student Secretary work with other Lutheran missionary bodies in America, and heartily gave its endorsement to Miss Annette Kaehler, of Buffalo, as national student secretary. Miss Ethel Petri, of Minneapolis, was chosen as Augustana Synod Student Secretary. Mrs. C. L. Eckman, of Jamestown, N. Y., and Mrs. Mary Mellander, of St. Charles, Ill., were named as the committee on Student Secretary work.

Preparations were outlined for the celebration of the Society's twenty-fifth anniversary next year, including a silver jubilee fund for a Girls' School in China and for a Widows' and Converts' Home in India. The organization already has a reserve fund of \$19,000 on hand, which is to be used in foreign fields as soon as the war ends. It is proposed to build with this

money a hospital in China, a chapel in Rajahmundry, a dispensary at the same place, and a Zenana home, to be known as the Charlotte Swenson Memorial Home, in memory of one of the Society's first missionaries to India.

It was decided to present every member who shall succeed in securing ten new annual members, plus ten subscribers for Mission Tidning, plus \$10 for the jubilee fund, before the next meeting in 1917, a silver pin with the letters "H. M. S. J." (Honorary Member Silver Jubilee).

Friday afternoon the Women's Society united with the Augustana Synod, which was in session at the same time, in the Hasselquist celebration, and on the next evening the Synod returned the compliment by their uniting in our public missionary mass meeting, which filled both churches, the First Swedish and the Trinity English. On this double occasion Dr. Grace Ilhi Baksh spoke on "Woman's Condition in India," General Superintendent Trued on the work in China, and Rev. Ephraim Ceder, who is soon to sail for South America as the pioneer of the new Pan-Lutheran Society, told very forcefully why he decided to become a missionary to Buenos Aires.

The invitation from the Lutheran Woman's League of Chicago to send delegates to the quadri-centennial national convention of the Lutheran women of America, to be held in that city in October, 1917, representing all the general bodies, was accepted. This will be the largest outpouring of Lutheran church women ever held in this country, and Chicago, as the central metropolis, is the one city in which it would be possible.

MRS. JOHN A. CHRISTENSON.

CHICAGO SYNODICAL SOCIETY

The eighth annual convention was held at Vandalia on June 6th and 7th, attended by twenty-six delegates from fifteen societies, and by a number of visiting clergymen and laymen. Receipts during the year were \$1,009.17. Of this, \$215.27 was sent to Home Missions, \$177.46 to Foreign Missions, \$43.95 to Special Home Missions, \$48.25 to Porto Rico, \$70.47 to Church Extension, \$54.08 to Slav Work, \$60.75 to Rest House fund, and India laces to the amount of \$152.11 were sold. The following recommendations were adopted:

1. That each Society endeavor to get pledges of \$1.00 a year for Italian Work, and

generous gifts for the Field Missionary Fund.

2. That, when a special appeal comes to your congregation for help in India, each member of the Missionary Society do her part.

3. That each Society circulate missionary literature in its own congregation, also that it hold at least one public meeting during the quadri-centennial year, in honor of the founding of Protestantism.

4. That each Society organize a Junior Mission Band.

5. That from this convention India post-cards be taken home and placed in each local church, on exhibit.

6. That this Society co-operate with the Foreign Mission Board in the support of Miss Charlotte Hollerbach, and that notice of this action be sent to each congregation in the Synod, and its assistance in that work be solicited.

Excellent papers were read by Mrs. G. O. Miller, Goshen, Ind., on "A Prevision of the Next Generation," and by Mrs. D. A. Davy, of Chicago, on "Co-operation." Dr. Grace R. N. Ilahi-Baksh, of India, gave a stirring address on "Foreign Missions"; Rev. R. G. Catlin, on "Home Missions," and Dr. Alfred Ramsey, of the Chicago Theological Seminary, on "The Quadri-Centennial."

St. James' vested choir added greatly to the enjoyment of the sessions by rendering beautiful anthems, also a cantata and solos, and the Parish Daughters gave a demonstration of "Japan for Christ."

St. John's Missionary Society, Anderson, Ind., was received into the Synodical at this convention.

Pledges for the coming year were made as follows: Foreign Missions, \$300; Home Missions, \$250; Field Missionary Fund, \$200; Porto Rico, \$100; Church Extension \$100, and Slav Work, \$50.

Mrs. J. H. KASSA,

Recording Secretary.

NOVA SCOTIA SYNODICAL

The fourth convention met in Bridgewater on June 29th. The benevolences for the coming year are as follows: Canadian Home Missions, Waterloo Seminary, Halifax Missions, Rest House in India, Slav Missions, Bible Women in India, and Red Cross Work. We are proud to say that, in spite of the frightful war, which is draining our Canadian resources to the limit, all the missionary obligations undertaken by our Society the previous year have been fulfilled, and the pledged amount to the Waterloo Seminary has been substantially increased, in addition to the contributions made to the work of Miss Schade and to the Canadian Red Cross Society. So, too, more delegates were present at this convention than at any previous one, and greater interest than ever was evinced in the work. One can readily discern, in the brief history of our organization in Nova Scotia, that the women of the Church have caught the spirit of the great mission enterprise. And, whilst this year was one of peculiar trial, God gave the needed strength in answer to heartfelt prayer and endeavor.

MARY L. H. BOWERS.



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Norristown Conf., Oct. 26, Quakertown
Central Conf., N. W., Oct. 11, 12, Minneapolis
Wisconsin Conf., N. W., Oct. 24, Madison.
Western Conf., N. Y. and N. E., Oct. 19, Reformation, Rochester.
Pittsburgh Synodical, Oct. 6, Mt. Zion, N. S., Pittsburgh.
Pittsburgh Conf., Oct. 12, Tarentum, Pa.
E. Conf., N. Y. and N. E., Nov. 2, Advent, New York
Philadelphia Conf., Nov. 9, ———

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NOVA SCOTIA—Organized June, 1912

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