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Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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SOCIETY OF THE LUTHERAN GENERAL COUNCIL
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Lutheran Mission Worker

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The Campaign Next Month



THE EDITOR'S HEART-TO-HEART TALK ABOUT JANUARY, 1917

Do you agree with me in thinking that the 300,000 women of the General Council have latent forces which if developed would prove a potent factor in the enlargement of our Church's work and influence?

The very fact that you are reading this article, and responding heartily to it, means that you are one of the very women who will help to widen the vision and enlarge the scope of the Lutheran women in the United States and Canada during this coming greatest year of our history.

One of the effective and necessary means of accomplishing this is that you personally see to it that "the other woman" is informed. Which means that our official vehicle of such knowledge and information as will arouse her interest, the *MISSION WORKER*, shall be personally put into her hands by yourself.

I am worried about the question of our circulation, not only because the financial problem of the magazine is with me day and night. That is of secondary consideration compared with the larger viewpoint of those other and higher sequences which would follow the doubling of the numbers of our subscribers, as could easily be done next month, the initial month of 1917. The finances would then take care of themselves. What missionary impulse would result, who can tell?

We are therefore planning to inaugurate A JANUARY, 1917, CAMPAIGN for new subscribers and the renewal of lapsed subscriptions. Our losses in this sphere of lapsed subscriptions are terrific, because so few of our women are willing to take upon themselves the work of collecting renewals.

Will YOU not enter into partnership with me, and be a means of reaching the women in your own congregation who are untouched by the forward movement in 1917? They need the personal approach and the contagious enthusiasm of an ardent advocate of the great cause and its exponent, the *MISSION WORKER*. Set yourself determinedly to get the renewal of every single subscription whose stencil label

is not in advance or at least brought up to date.

One of our popular writers has classified women into two groups, the leaders and the leaners. Woman's work is limping for lack of leaders, and held back because of the burden borne by the few, laid on them by the leaners.

In the work of circulating the *MISSION WORKER* we do have some energetic, ideal leaders. It is to them we owe our present circulation and the diffusion of whatever stimulus we have been able to offer. They are everlastingly on the job, with tireless persistency, and, oh, how we do appreciate their loyalty and stick-to-itiveness!

Now that it has been resolved to make a strenuous quadri-centennial effort to organize a Missionary Society in every congregation where none exists, why not resolve also that our magazine, the *MISSION WORKER*, shall go into every family before the close of January?

Even though there be a literature chairman in your congregation, please do not lay the entire burden of this work on her. Rather lend a hand to help her!

The reason why missionary magazines in general are not more popular is because Christian women are not realizing that the most vital interest in their lives should be the business of their Saviour King, whose birth we have again commemorated. You can do missionary service as really in your home Church as you could in any distant field, whether in this land or in a foreign land, by working and planning to interest every member of your congregation in the missionary enterprises of our Church. Is there a more effective entering wedge than the *MISSION WORKER*?

Just lately we secured one ton of paper for the next four issues, which involves an outlay of \$300 MORE than was paid for the four issues of 1916. This is only ONE increase in one department. A very marked percentage of increase will be added to our December bill for addressing the wrappers.

I have just learned that our sister magazine, *Lutheran Woman's Work*, will be reduced in size on January 1st, and the number of cuts will be very markedly lessened.



South America



The Lutheran Church and Latin America

A TIMELY THEME FOR THE PRESENT SEASON

Since December is the month named in the General Council's Missionary calendar when the Church's thought and prayer are to be centered upon its task in Latin America, this is fittingly made the special theme of the *MISSION WORKER*'s Christmas issue. Not only Porto Rico, which has been the Lutheran Church's stepping-stone into the larger field, but by the General Council's action at Rock Island, this whole sweep of Latin America, with its mighty possibilities.

One Man to Start With

Just as in the case of Porto Rico itself, the reason why the work there was first begun is because *one man* (and, by the way, he, too, was a Scandinavian American), on his own voluntary initiative, prior to the formation of any organized permanent Board, went to that Island by himself and made personal investigations at first hand, then reported what he found, and the Board was promptly constituted. In the same way, now that the second stage of the evolution of our Latin-American movement has come, upon the providential removal of all barriers in the Southern Continent, on the threshold of the quadri-centennial year, the method of operation likewise is the sending of one man to ascertain existing facts and conditions at the opening of 1917. When he makes detailed report of what he finds, by careful personal observation on the ground, then the General Bodies, when they meet next Summer and Fall, can, if they so decide, agree to constitute a Federated Board to manage and develop the work. This surely will be appropriate for 1917. The Pan-Lutheran Society, which, at its own expense, is sending a competent investigator down to Buenos Aires, has no other object than to thus make possible a combined enthusiastic action of all the General Bodies and the Independent Synods which desire to federate in this big task. The Society's mission will then be fulfilled, and it will be happy to hand over the work into their conjoined hands. The reflex influence upon North American Lutheranism, in its divided segments, will be hardly less a factor for good than the direct blessing it will bring to South America.

This Is the Why and Wherefore

It is a special temporary Society, for a special temporary purpose, and not a solitary

person has thus far enrolled as a member of it who will on that account diminish by *one cent* his or her regular contributions to every other cause. It is of purely voluntary, unofficial character, made up of Lutherans belonging to different Synods, who have a common object in view, which has suddenly come to pass in the march of contemporary events, and who are being drawn into closer fellowship by the one aim of heeding this special call of God. The federative nature of the work is its unique and distinctive feature. Obviously, therefore, it could not have been begun under the auspices of any Board, as the Boards are now constituted, since none of the Boards has any federative work within its province. Only the General Bodies themselves can determine a federative policy, if such policy is to be adopted in the quadri-centennial year. But in deciding the question they do need a clear, definite knowledge of the situation at the present moment in South America, in all its aspects. And the one only way to get satisfactory knowledge of conditions, just precisely as they are today, is to have a well-qualified man go direct to the Argentine, before the General Bodies shall convene, and live there long enough among his own kinsmen to get an intelligent grasp of things in Buenos Aires, for at least five or six months of residence in that metropolis.

The Real Start of the Effort

The Panama Congress is responsible for the movement as a whole. When the men of the Lutheran Church who attended that epoch-making Congress, Doctors Abrahamson, Kunzmann, Wolf, Ostrom and Daugherty, met together on the closing day, to formulate a message to us, their plea was that we do not take our *divisions* into South America, but go in a federated capacity as one Church. This has found responsive echo from all sections of the land. There is everywhere a deep and widespread feeling that the quadri-centennial year is a favorable time to begin unified effort; and, in order to bring Federation down out of the air (where it has been) onto the solid ground (where it is henceforth to be), the United Synod South, at its biennial convention last month, on motion of Dr. Horine, editor of its official organ, voted heartily to endorse the Lutheran

forward movement in South America, and appointed a committee, with Dr. Greever as chairman, to overture the other General Bodies for a conjoint management and development of the work. Thus the matter will come up at the meetings of these Bodies, in the regular order of business, and be acted upon in 1917.

Norwegians to Lend a Hand

You will be happy to hear that the United Norwegians are deeply interested in the movement too, and the editor of their official organ has gotten a willing promise from Missionary Ceder to become a regular correspondent of the *Lutheraneren*. The ships which come from the Argentine to our own country will, therefore, bring frequent messages from Buenos Aires, telling of the prospects and progress of the Pan-Lutheran work. And many Norwegians in the United States will follow with keen pleasure, step by step, the story of its gradual development. The other Lutheran publications also will give their readers the same pleasure, for

the bulletins will be sent to them all, and will be mailed to those persons individually, in every Synod, whose names and addresses have been or will be sent to the secretary, No. 846 Drexel Building, Philadelphia.

Many Pastors Will Help

As an instance of the enthusiastic co-operation of pastors in the Middle West, Dr. S. P. Long, of Mansfield, Ohio, who has been tendered a leave of absence from his parish duties covering nearly the whole of the year 1917, in order that he may be free to go to any cities which invite him, to present the Reformation and its significance to our own times, will be happy, in his own effective way, to spread the leaven of the South American movement from ocean to ocean and from the Lakes to the Gulf. A host of other pastors have gladly identified themselves with the Pan-Lutheran Society, and in the next issue of the *MISSION WORKER* we hope to publish a complete list of their names and Synods.

CHARLES L. FRY,

From Colorado to the Argentine

BY MISSIONARY EPHRAIM CEDER, THE PAN-LUTHERAN SOCIETY'S INVESTIGATOR IN BUENOS AIRES

At last we are on the way! Our congregation in Colorado fully understood the fact of the South American call awaiting us, from the very outstart of our short pastorate, during which the equipment of the new church property was further increased by the erection of a parsonage. Yet brief as was our occupancy of that pleasant home, the pang at parting from the warm-hearted people pierced very deep. It was not until the good-bye word came to be spoken, that we ourselves realized how strong was the mutual tie of sympathy and affection there sundered. But both the men and the women were broad-visioned enough to realize the comparative greatness of the South American field and the urgency of the call.

The Dawn of a New Era

As for myself, the more I contemplate that wonderful continent, at this time of its marked transition, both civic and religious, the more sure I am that a new era has dawned which will mean much to our federated Lutheran Church in North America. This is indeed the psychological moment, at the threshold of 1917, when God has set before us an open door which has been shut tight from the days of the Reformation until now. Is it not marvelous that just at this historic juncture, when the quadri-centennial watchword is to be "Lutheran Federation," such a conspicuous new incentive and opportunity should be presented, in the good providence of God? The portals into the land of conquest are swung wide in welcome!

A Consensus of Conviction

You will be happy to hear that the confidence of our Church's becoming an important factor in South America's future is shared in full measure by all persons whom we have thus far met in the course of our itinerary across the continent. Both the professors and the students of all the Lutheran colleges and seminaries which we have been able to visit thus far are enthusiastic in their conviction that now is the accepted time.

First came the Synod of Nebraska, which met in Omaha, and its Women's Missionary Society; also the English Conference of the Swedish Augustana Synod. Then came Gustavus Adolphus College, at St. Peter, Minn., and the United Norwegian Seminary at Minneapolis. Nothing in my life has ever given me greater pleasure than to accept the cordial invitation of the editor of the official organ of the Norwegians to become a regular correspondent of that paper. Such a fine opportunity of speaking frequently in its columns to so large and sturdy a constituency is a privilege which I certainly do appreciate very highly.

In Rock Island

My own Alma Mater, the Augustana Seminary (and the College quite as much), simply overwhelmed me with all possible evidences of their kindly concern. It was President Andreen who made the motion of endorsement on the floor of the Augustana Synod last May, and it was Dr. Abrahamson who invited to his hos-

pitiable home a company of men in official position to assure my own heart of their loyal allegiance to the cause. Every one of the professors, without a single exception, is a devoted friend of the movement. The honored presidents of two Scandinavian Synods, President L. A. Johnston, D.D., of the Augustana Synod, and President T. H. Dahl, D.D., of the United Norwegian Synod, were most gracious not only in their kind courtesies, but also in their valued assurances of testimonial letters, which will prove of great service.

In the Western Metropolis

In Chicago the Luther Leagues of the city and the Augustana Leagues were holding the first joint rally in their history, to signalize November 10th. It was a real inspiration to look out over that great assembly of young people and see the unmistakable evidences of their interest in the forward movement. Dr. W. K. Frick's kind courtesy, in going out of his way, amidst his masterly address, to speak a good word for South America, was deservedly applauded by the whole assembly.

We were also fortunate enough to hit upon the day in Chicago when the monthly Pan-Lutheran ministers' meeting was held in the Auditorium Hotel. This association includes in its membership pastors of all Lutheran Synods operating in the metropolis. Judge of our surprise and delight when these pastors voted to set aside their entire program which had been announced for the day, and devote the whole meeting to a study of the new outlook in South America! The motion was made by Dr. Gerberding, who was the essayist for the month, and never did any subject receive closer attention. At Dr. Krauss' warm invitation the same subject was also given complete right of way in the Maywood Seminary, both morning and evening, occupying a full hour each time.

In the State of Ohio

So, too, when we reached Springfield, Ohio, Dr. Heckert welcomed us most cordially to the chapel service of Wittenberg College, where all the professors expressed their ardent endorsement of the work, and Dr. Bauslin appointed a special assembly of the seminary professors and students, all of whom proved to be in full accord. The same is true of the general public meeting held at night in Dr. Gardner's church.

Another rare experience was in store for us the next evening, in Dr. Simon P. Long's church at Mansfield, attended by a large number of pastors. Dr. Long himself has been voted by his vestry a complete release from pastoral duties during the major part of the year 1917, so that he may accept the invitations which have come

to him from various cities, East and West, North and South, to present different aspects of our Lutheran Church's character and life. So deeply impressed was his own heart, concerning South America's astonishing change of attitude toward Protestantism, that he will incorporate this as a vital part of his message everywhere. You will readily see what a potent leaven will thus be disseminated to awaken and stimulate a widespread interest in our Pan-Lutheran effort.

In Western Pennsylvania

In Pittsburgh the afternoon meeting in the First Church was under the auspices of the newly-organized Lutheran Woman's League, presided over by Mrs. S. T. Himes. After the opening service, conducted by Mrs. G. F. Gehr, and the two brief addresses, the assembly dissolved, to tender a delightful informal reception to Mrs. Ceder, which she will long cherish in remembrance during her coming days in South America.

The evening audience, in the same church, was composed entirely of men. The occasion was arranged by the Pan-Lutheran Brotherhood of Pittsburgh and vicinity, which is setting a notable example of practical federation to Lutheran men in other cities. The meetings in Butler, Pa., and Youngstown, Ohio, which are in the same district, were likewise of a Pan-Lutheran type and most inspiring. In Johnstown, Pastor E. A. Tappert made the address in Pastor R. D. Clare's church, and commended the movement as having his fullest sympathy and good will. In Greensburg and Altoona the same assurance of willing co-operation made our hearts glad. Dr. F. P. Manhart brought the greetings of Susquehanna University to the Pan-Lutheran gathering held in the large auditorium of Zion Church, Sunbury. On the evening of the same day, Dr. H. Douglas Spaeth had arranged a special service in St. Mark's, Williamsport.

In the Northern Cities

From thence we proceeded to the northern tier of cities, Erie, Buffalo, Rochester, Syracuse, Utica, being able to visit the large Swedish churches of Drs. J. Lincoln and F. V. Hansen, in Jamestown, en route. The overflowing hospitality of these cities, which has become proverbial throughout our entire Church, will have a permanent place in our hearts, and the constant reminders of their substantial interest which we shall receive in South America will knit still closer the tie that binds us.

In Buffalo at least two men, one a pastor and one a layman, so caught the contagion of the new conditions in Buenos Aires, that they spontaneously made up their minds right there and then, to spend their Summer vacation next

August with us in the Argentine, where we will then be enjoying our Winter climate of 40 degrees (for it never gets cold enough to snow). Unquestionably other men and women of our Lutheran Church will make the same trip, especially if the war in Europe should continue to shut that Continent off for tourists, and we will be happy, indeed, to greet all who come to see and judge for themselves.

In Rochester, where we spent Thanksgiving morning, the English Lutheran congregations held a combined service and the Germans likewise, so that by use of an automobile, I was able to speak of South America at both these union services. Since never before in my life had I been invited to preach in German, though having a reading knowledge of that great language, it was not my privilege to learn to speak it. They therefore gladly allowed me to deliver my message in English, at the German service, which I regarded as a happy sign of the times. In personal contact with the many Germans in Buenos Aires, I will have abundant opportunity and occasion to put in daily practice what knowledge of the language I have, and it will prove a valuable possession, in a sense that I never dreamed!

The pleasure was ours of enjoying a Thanksgiving dinner with President Kirsch and the eager students of Wagner College, who have taken up South America with keen zest in their mission study classes, because of the German Lutheran settlers who are there in such great numbers. Our post-prandial word to these young men it was a real joy to speak and they accompanied us, in a body, to the railroad station, to send us on our way with rousing cheers.

In the Eastern Section

But in Philadelphia, as was naturally expected as a matter of course, the high-water mark was reached. In addition to the eight hundred members of the vigorous Lutheran Woman's League who were present in the handsome Curtis Publication Building for their semi-annual assembly, a "farewell dinner" was tendered to myself, during the hour immediately previous, which was one of the unique experiences of my life. The banquet hall had about it that air of bigness and fine taste which made the very atmosphere of the occasion conducive to the presentation of a great enterprise, and the surprisingly large number of guests at the many tables were responsive in fullest measure. The same quick and ready response I distinctly felt in afterwards addressing the splendid audience assembled in the auditorium of the building.

In Baltimore, where I spent the Advent Sunday of the Quadri-Centennial year, we joined

with three large churches full of Lutherans in hailing with glad hosannas the coming King. Dr. Dunbar, in introducing us to St. Mark's at the morning service, ardently saluted the Advent dawn of a new era in South America, and the same thought was fittingly echoed at the afternoon mass meeting, both by Dr. McDowell in his announcement, and by Dr. Bell in his prayer. At the monthly meeting of the Washington Ministers' Association next morning, when every Lutheran pastor in the national capital was present (this was the day when that grand old man of the United State Senate, Hon. Knute Nelson, of Minnesota, voluntarily tendered me his much-appreciated offer of constant future aid in his official capacity), and again in the combined service of the Lancaster Churches on the following evening, in the historic Old Trinity sanctuary, and again in the Students' meeting on the campus of Pennsylvania College at Gettysburg (the two nights being spent as Dr. Singmaster's guests in the Seminary), our hearts were strengthened by added incentives. The same is true of the cheering words spoken by the men of The Kolonia in New York City, and the students of Upsala College, and the pastors of Brooklyn and vicinity in Dr. Heischmann's Church, and those of Easton and Allentown, the territory of Muhlenberg College, and those of Philadelphia, who are members of the Luther Social Union, when Dr. Wolf made his telling address on South America, and General Secretary Drach discussed the consequences of the world war.

Do you wonder at my speaking of the itinerary as far surpassing all expectations and full of stimulus in every recollection of it? God help me, by His all-sufficient grace, to fulfill the high hopes which are being cherished by many, both for South America directly, and for North America indirectly.

GERMAN PASTORS IN THE ARGENTINE

At the recent meeting held in Doctor Heischmann's Church of Brooklyn, for the congregations of the different Synods in Greater New York, he voiced the pleasure of the German pastors in knowing that the very first step to be taken upon Pastor Ceder's arrival in Buenos Aires is the establishment of the most cordial relationship of brotherly co-operation with whatever pastors are in the city, or within reach of it, representing the La Plata Synod, or any Lutheran Societies of Germany. If our information be correct, the European War has been making havoc of Lutheran work in the different sections of South America, carried on by missionary agencies in Germany.

Telegrams and Special Messages

TELEGRAMS AND SPECIAL MESSAGES FROM MEN OF DIFFERENT LUTHERAN BODIES EXPRESSING THEIR VERDICT ON THE MOVEMENT

The first is from a prominent layman of the Northwest, an ex-President of Minnesota College and a recognized leading educator:

There can be but one opinion among Christians as to our duty toward the scattered unchurched brethren of our faith in South America, who are in need of leadership and fraternal aid in maintaining an organic expression and perpetuation of their faith. The reaction upon us, of having so big and important a common interest as this, will certainly tend to hasten the blessed day of Lutheran unity.

P. M. MAGNUSON.

It was both instructive and inspiring to hear Missionary Ceder tell our students about the great work to be done for our Lutheran brethren in South America. He surely is God's chosen servant for this important task with which he is entrusted. May our Lord bestow his richest blessings upon him, and upon the Pan-Lutheran Society, for mission work in Latin America.

MARCUS O. BOCKMAN,
*President United Norwegian
Theol. Seminary, Minneapolis.*

Missionary Ceder is a capable man, well fitted for the position as missionary in Argentine, South America. He is very energetic, and has an aptitude for learning languages which is surely an asset for a man who is to work under those conditions. I am sure that he is going to make good in that work, and I hope that the work will be pushed and that all the different General Bodies of the Lutheran Church may take hold of it.

O. J. JOHNSON,
President Gustavus Adolphus College.

Let me express my appreciation of the fact that steps have been taken to further Lutheran mission work in South America. It is especially gratifying to learn that a Swedish missionary has been sent to Buenos Aires, Argentine, as there are thousands of Scandinavian and German Lutherans in that city who will receive great and lasting good from the movement of the Pan-Lutheran Society.

TH. EGGEN,
*Editor of the "Lutheraneren,"
Official Organ of the United Norwegians.*

FROM ROCK ISLAND

I rejoice in the work already accomplished for bringing about a Pan-Lutheran forward movement in South America. I laid this matter before the Augustana Synod, which met in Galesburg last June. The Synod resolved that as a Synodical Body it express itself in favor of the work done by this Society, and will further co-operate in this work when taken up by the General Council. We also feel that Rev. Ephraim Ceder is particularly well fitted for his new charge in Buenos Aires. He has proved himself to be a most reliable and excellent student, knows English well, and has a facility for acquiring languages. Hence we may look forward to his mastering Spanish in a short time. His winning personality, his devotion to the work of the Church, and, above all, his living faith in the Lord who guides his steps, make him the right man for the important task. And our whole Synod joins in wishing him success in this epoch-making undertaking. We also hope that the Federation of the different General Bodies may be brought about in 1917, for the support of this missionary work, and for bringing it to a successful issue.

GUSTAV ANDREEN,
President Augustana College.

The new phrase, "The Lutheran Church and Latin America, in the Federation year 1917," sounds encouraging. I, and many here, bespeak success for the mission, by God's help. May we have a touch of Luther's faith! Missionary Ceder, as I know well, is courageous and ready to take hold. CONRAD EMIL LINDBERG, LL.D.

Personally I am very happy this new work in Latin America has begun. I am also glad that Rev. Ceder is to go, as I know his excellent qualities. He has large sympathies. He is a thoughtful and mature personality. He knows the soul of Scandinavia, but is enthusiastically American. He is a spiritual man, not only a workman. As a Lutheran Church we have delayed this Latin America mission too long. But God be with it now that it is a reality! Why not start a students' mission crusade? Latin America comes home to the heart of our college students. Why not get close to the Students' Missionary Societies?

PROFESSOR ADOLF HULT.

I had the pleasure of meeting Rev. Ceder just recently, on his way to the front, and somehow,—realizing the vast possibilities of this venture of faith, and cherishing implicit confidence in our young apostle,—it seemed like saluting a ship carrying as cargo the blessed Gospel of our Lord, and bound for its destination,—that is, its Divinely "destined" port. He also addressed the various classes of our Seminary in his sane, convincing manner, disseminating seeds of successive harvests in the hearts of our future pastors. The conviction is forced on me with ever growing emphasis that, in spite of the world's determined opposition, the Lutheran Church is to prove God's chosen means of saving Christianity for the world. That is, I not only believe it, I am beginning to see it. And this because the world without Christ is a failure; Christ Himself is not a failure; and our Christianity is Christ. This means also the conviction that the evidence and proof of this is going to be exemplified in Latin America, as an object lesson writ so large that he who runs may read. Not that Ceder is going to do this, but that God will make a beginning through his means, to indicate the avenue of approach, and to vindicate the Scripture doctrines, the fulcrum principles, and the psychological methods of our Church, as over against a disintegrating rationalism on the one hand, and an ossified superstition on the other. So far as Latin America is concerned, the Federation Year of 1917 will be, not a shout of jubilee, but the day of small beginnings not to be despised, because in it the tiny mustard seed of a new tree will be planted in the gardens of our God. Applying the words of the poet to the Pan-Lutheran forward movement in South America, we quote only the concluding lines:

"Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee!"

PROFESSOR C. J. SOEDERGREN.

I know Rev. Ceder as his professor for three years, and I unqualifiedly commend him as a conscientious Christian, a faithful worker, and an able student. I am sure the Church can fully trust him in his missionary work, for which he has special gifts.

NILS FORSANDER,
Professor Emeritus.

I am very glad that a movement is on foot to signalize the year 1917 by taking up active mission work in South America.

IRA O. NOTHSTEIN.

FROM CHICAGO

It is cheering to see so fine a beginning

made in the work of Lutheran federation. Who is able to forecast the blessed issues of this auspicious beginning? I am impressed with the Rev. Mr. Ceder's fitness for the work in South America, and I am sure that great blessing will come to our dear Church and the Kingdom as a result of his labors.

ELMER F. KRAUSS,
President Chicago Seminary.

Every true Lutheran wants unity and federation. We talk much. We do little. We rejoice in a coming common Lutheran service-book, in a common Lutheran year-book and still more in a Pan-Lutheran work for Latin America. We rejoice in having found so earnest and so fit a man as Missionary Ceder. May every Lutheran pray: God bless our young missionary and his great work.

G. H. GERBERDING.

Having given conditions in South America considerable study, and having met Rev. Ceder personally, and having heard him address the combined Lutheran young people of Chicago, I am deeply impressed with the movement to put him in Buenos Aires to missionize among the Germans and Scandinavians there. The Pan-Lutheran Society has my approval, my confidence and support. LUTHER HOGSHEAD,

Western Dist. Supt. English Home Missions.

If our various Lutheran General Bodies will agree jointly to take up this field, we will have a great mission, and the reflex influence upon the home church in North America will be most salutary.

JOHN F. SIEBERT,
Genl. Synod Miss. Supt. for Chicago.

Personally I am thoroughly interested in the work of the Pan-Lutheran Society for Mission Work in Latin America, and I believe that Ceder is going to make good, because he has got the goods. C. E. HOFFSTEN.

One of the most promising efforts of our Lutheran Church of the United States at the present time is the Pan-Lutheran Movement in South America. It surely means a United Lutheran Church for North and South America. And what that means, who can tell?

C. T. A. ANDERSON,
President Luther League of America.

FROM THE WITTENBERG INSTITUTIONS

In Springfield, Ohio, both Doctor Bauslin and Doctor Heckert, in their words of cordial endorsement before the student body, the latter in the college chapel, the former in Hamma Divinity Hall, were most optimistic and encouraging. Similar good cheer was voiced by each of the professors.

We all here at Wittenberg bestow our benediction on the anticipated work for the Kingdom in that other almost forgotten America. We believe Pastor Ceder will meet the situation there with grace and poise, and we shall pray on his behalf for unflinching courage.

VICTOR G. A. TRESSLER,
Chairman of the General Synod's Quadri-Centennial Committee.

With all my heart I approve of the project of sending Mr. Ceder to South America under the auspices of the Lutheran Federation of 1917. In the first place, it is our duty to carry the Gospel to Latin America; in the second, this enterprise will be another link in the chain that is binding the various branches of our Lutheran Church together. I was very favorably impressed with the spirit and personality of Mr. Ceder. LEANDER S. KEYSER.

I, too, was very favorably impressed with Brother Ceder when he spoke here in Springfield. In him there is truly sanctified intellect, and with his corresponding executive abilities he is a most desirable representative of federated American Lutheranism in the South Americas. I am heartily in favor of a missionary undertaking, such as has been planned, to be supported by all Lutherans in America.

J. L. NEVE.

My judgment is that you need have no fear about the interest our Lutheran people will have, from this time forth, in the great Latin Continent to which Missionary Ceder is going. The Pan-Lutheran movement is wise and timely. When our great Church has aroused herself to an appreciation of these four hundred years of Protestantism and Lutheranism, and awakened to a sense of her opportunities as well as her duty, there will come such a hearty response from our Church in all directions, that not only one but many shall offer themselves for this new work. No mistake has been made in the first missionary. Let us make none in the future.

CLARENCE E. GARDNER.

I am convinced that Missionary Ceder is the proper man for the work in Latin America, and so far as our Lutheran laymen are concerned, we will be glad to be of any service we can respecting this work.

HON. JOHN L. ZIMMERMAN,
President of the Lutheran Brotherhood of the General Synod.

FROM PITTSBURGH

I am heartily in favor of the Lutheran Church going into South America. I was much impressed with Missionary Ceder, and I be-

lieve the policy of sending him down to investigate the field is very wise. If the Lutheran Church can federate in 1917 for Latin America, I should think it a very wise move. Of course, the General Bodies will have to act in this matter before any definite action can be taken.

G. FRANKLIN GEHR,
President Pittsburgh Synod.

The Pan-Lutheran Movement in South America could positively not have come at a more opportune time. May we not think that it is a special God-send during this Quadri-Centennial year to knit the sundered forces of our beloved Church closer together for all coming years? It seems to me that we are about to enter upon a field with unlimited possibilities, and I have no hesitation in saying that I believe Missionary Ceder to be the right man, under God's guidance, to make the start.

C. O. THUNBERG,
Member of the General Council's Board of Mission for Porto Rico and Latin America.

The joint meeting in Butler, for hearing Missionary Ceder, proved much more of an event than I had anticipated. Although we had good representation from the General Synod Churches and our own congregation, the project seemed to meet with even more hearty support by the delegation that came from the Joint Synod congregation. Their venerable senior pastor, Doctor Cronenwett, and his associate had given unreserved endorsement to the invitation our Church issued.

This sympathetic interest in the formation of the Pan-Lutheran Society and its plans is bound to be shown in many section of our Church. The character of its leadership gives guarantee of general favor and spells confidence to all who are conversant with the present progress of Lutheranism. Besides the method which the promoters of the Society have adopted for enlisting supporters commends itself to all who are on the alert for advance movements. The founders of the Society have wisely assumed that their project is in itself a sufficient recommendation of the Society. It is of such a nature as to appeal to every one who sympathizes with the scope of the plans of Muhlenberg and discerns the political and commercial signs of the times.

Then, too, it carries the charm of the thought of a federation of Lutheran Bodies. The many women and men who are looking for Providential opportunities to heal the great sore of our divisions, are gratefully aligning themselves with this project, with the solemn conviction that they will be instrumental in ultimately effecting a twentieth-century federation of the Lutheran Church in the United

States. They are cherishing profound longings for united counsel and united action, and they are gladly ready to give their moral support to any agency that gives reasonable promise of fulfilling the unceasing burden of their prayers.

FRANK C. OBERLY.

The matter of the Latin-American meeting in Old Trinity, Lancaster, is in the hands of our Women's Missionary Society. They are asking the women of the other societies to co-operate. This will bring the General Council and the General Synod missionary leaders into active touch. We are planning for a rousing meeting.

The news from the United Synod South is good. The survey of the field, the waking of the people, and like preliminaries, are meeting with general approval, and our people are also glad in the assurance that the Pan-Lutheran Society, by its own action, will be scrupulous not to assume any authority which belongs to the General Bodies.

The Latin-American movement should appeal to every Lutheran heart. It surely portends wonderful missionary possibilities for us, if we can but give those baptized fellow-members of our own Household of Faith in South America the impetus to organize. It is counting on the co-operative spirit that is being aroused at the present time among the different Lutheran Bodies. The fact that Missionary Ceder is going to live among the Scandinavian and German Lutherans of Buenos Aires, just in good time to be able to report to the 1917 conventions of the various Lutheran General Bodies, the precise conditions now existing in that teeming metropolis of the Argentine, will enable these Bodies to take intelligent action and decide what shall be the next move. We ought to interpret the wonderful outpourings of our people in all the cities of the land at the recent federated Reformation Festival, as a sign that they are ready to be banded together for whatever work we may undertake by united effort, and that we are blind to our opportunities if we do not marshal them for definite service.

J. E. WHITTEKER.

The call of South America, and the enthusiastic response to it, is one of the epochal events in the history of the Church in this country. Nor will the reaction upon our congregations be the least of its blessings. Is not the opportunity, and the inspiration therefrom, large enough to weld into one all the divisions of the Church in North America? The process has already begun. Let no man hinder it, and may God hasten the day of its attainment.

SAMUEL G. TREXLER.



REV. EPHRAIM CEDER

In Washington the interest was intense. Rev. Ceder is qualified in every way for the work in South America. Folks lingered a long while to converse with him and to extend best wishes for his mission.

JOHN WEIDLEY,
*President Lutheran Ministerial
Association, Washington, D. C.*

The purpose of the Pan-Lutheran Society for Mission Work in Latin America is commendable. Its first missionary, the Rev. Ephraim Ceder, who is about to sail for Buenos Aires, made a favorable impression in Gettysburg by his modesty and ability. His first work will naturally be among his own countrymen in the Argentine. The attitude of the Lutheran Church in the U. S. will be determined to a large extent by the reports he shall make of the conditions and prospects which he shall discover.

J. A. SINGMASTER,
President of the General Synod.

I believe in Missionary Ceder and his mission to make first-hand scientific investigation of the Argentine as a field for the joint endeavor of the several Lutheran Bodies in the United States. Of such joint effort, in the practical tasks of the Church, I heartily approve. The time for it has arrived. South America seems to be the field. And I am firmly convinced of Pastor Ceder's competency as a pioneer investigator of the facts to be laid before the General Bodies.

Very cordially,
ABDEL ROSS WENTZ,
*Professor of Church History,
Gettysburg Theological Seminary.*

Both the faculty and the students of Wagner College are exceedingly glad to have had the opportunity of a personal acquaintance with Rev. Ceder, and a deep impression has been received, both of the man and of his mission, so that he can rest assured of our personal interest and our prayers. As the Cedars of Lebanon entered into the building of the temple at Jerusalem, so may the sturdy Lutheran Ceder enter into the building of our dear Church in South America!

J. A. W. KIRSCH, *Director*.

It affords me great pleasure to commend both the man and the cause. Strong in body and spirit, of that sturdy physique and indomitable spirit, that has made his race famous, a man of solid learning, a clear and deliberate thinker, and forceful speaker. As for the cause, it needs no commendation. Whoever is familiar with conditions in the Latin Republics, especially moral and spiritual conditions, knows how needful the Gospel is to them, and what wonderful possibilities will open to them, with their immense resources as soon as they get what they need most of all,—moral leadership. It is our hope and earnest prayer that this movement will go on with leaps and bounds, and that the year 1917 will mark the beginning of the greatest epoch in the history of South America.

ERNST A. TAPPERT.

I regard the forward movement in South America, now undertaken by the Pan-American Society for mission work in Latin America, as one of the crisis measures. No other one single thing could be a greater memorial to the Quadri-Centennial of the Reformation, not only because of its missionary character, but also because of its great impetus and influence for Lutheran federation.

H. DENNINGTON HAYES.

I am thoroughly convinced that the organization of the Pan-American Society was a forward step, and that our whole Church will be greatly blessed by it.

JULIUS LINCOLN,

Pres. N. Y. Conf. of the Augustana Synod.

The forward movement in South America should have our hearty endorsement. It is a grand opportunity for our Lutheran Church. I am personally very enthusiastic.

FELIX V. HANSON.

If the appeal from South America does not inspire Lutherans of all Synods to unite in answering it, there will be little left upon which to base a hope for Lutheran federation. The Church of Rome points to the many divisions of the Protestant Church as a proof that the term "Reformation" is a misnomer. The most convincing answer to this charge that the Mother Church of the Reformation could make

during this Quadri-Centennial year, would be a permanent federation of forces, and a consequent co-operation of effort, in carrying the faith and principles of Luther into Roman Catholic Latin America.

ZOE I. HIRT.

The Church is greatly favored in securing the Rev. Ephraim Ceder for that important South American work. We properly celebrate 400 years of God's favor, by repaying Spanish treatment of the Reformation with the Gospel coin that our Lord placed in circulation and bids us use.

F. A. KAHLER.

If the Pan-Lutheran Society for mission work in Latin America should accomplish nothing more than a closer union of the hitherto separated Lutheran Bodies in North America, it will deserve the hearty support of every Lutheran to whom the disunion of our beloved Church has been a source of deep sorrow. Yours for the "Lutheran Church of North and South America."

OSCAR KRAUCH.

Every word that has come to me from our people, concerning Missionary Ceder, has been favorable. His splendid physique, his humble spirit, his deep consecration, appeal strongly to all of us. South America is attracting widespread attention from all sections of our country as being ripe for a great forward movement. We are glad that our Lutheran Church will not be found wanting, nor lagging in the rear.

FRANK F. FRY.

There is no doubt in my mind at all, but that the Lutheran Church of the United States has one grand opportunity today. Brethren, my heart's desire, and prayer to God (for these South American Lutherans), is that they might be saved.

JOHN WITTEKIND.

It gives me great pleasure, indeed, to express our deepest gratitude and heartfelt satisfaction that we in Syracuse became acquainted with Rev. Ceder. There was not one of our people who was not touched by his message. This is why all were so eager to grasp his hand and bid him God-speed.

DR. H. G. DATTAN.

It greatly gladdens my heart to learn that the Lutherans of America are joining hands in undertaking the tremendous task of extending the Protestant Reformation to South America. This will not only bring the light of a pure, undefiled religion to shine among our brethren in Latin America, but it will also bind us Lutherans together, with a closer and more intimate bond of a common interest. This movement makes a very strong appeal to all Lutheran laymen.

W. A. GRANVILLE,

President Pennsylvania College.

Give Pastor Ceder my earnest and best wishes for a happy inauguration of his work. May the Good Master of us all lead him always, is the prayer of his friend and well-wisher.

L. B. WOLF,

General Sec'y Foreign Missions.

I am, indeed, happy to learn that that work is not only being contemplated in Latin America by our Lutherans, but that it really is to be done. This work should have been taken up years ago, and I rejoice in the push and initiative that are being put into the project.

A. F. ELMQUIST,

Pres. Synod of the Northwest.

With so congenial, so friendly, so sensible a man; so hard a worker, a student with such mental ability and such sure Christian convictions; so honest, so conscientious, so pious (not a faddist nor a flighty dreamer), so reliable in his business judgment, and having such a splendid wife, surely with these qualifications, he ought to make good.

WM. IRA GUSS.

The work in South America is imperative. The door is open, and we should by all means enter and enter powerfully. Our Lutheran Church must show its mettle in the coming year, and swing its columns into the very first rank of the thickest of the fight, in the missionary struggle. May the new day dawn with 1917, when our Church will arise as one man to do its God-given duty in the Southern Continent.

E. K. JONSON.

I earnestly hope that Pan-Lutheran movement may be a means of unifying and solidifying our noble Zion, and that it may soon be in a position to present an undivided front to the world. Then and then only can she do her best work.

J. L. FISCHER.

Will we, as Lutherans of various Synods, now measure up to this federative opportunity, or will we begin with one consent to make excuse and say I am of Paul, or of Apollos, or of Cephas? The Lord not only calls each of our Synods separately into service, but He can use a united Church, with a willing mind and heart and soul and strength, in the superlative degree, in this great work.

S. T. HIMES.

A Pan-Lutheran work will be supported as it should be only when we have a united Church federatively. May the day be hastened.

C. V. SHEATSLEY,

Joint Synod of Ohio.

It is gratifying to the Lutheran ambition for aggressive occupation of our rightful leadership to know that there is this movement upon which the Lutheran forces of the United States

may unite. The undertaking in South America is not only a strategic work, but its promise of big results lies in the fact that different Lutheran Bodies are willing to unite in it. It is great, the opportunity and the manner of entering this open door. Then note also the manifest evidence of the Lord's leading in the man who has offered himself to blaze the trail. Pastor Ceder is more than ordinarily well qualified for this work. Of fine appearance and captivating personality, refined and cultured, intellectually strong, possessing remarkable linguistic talent, and best of all, with the grace of God abounding in his heart. C. P. MACLAUGHLIN.

Certainly I can speak for many in the Brotherhood of Western Pennsylvania when I say that the work appeals to us as being the great an opportunity as the Lutheran Church has been given since its establishment in this country, because it is a call to the whole Church.

HORACE W. BIKLE.

There is right here before us American Lutherans in 1917 a great call to co-operative and federative Christian service.

FRANK P. MANHART, D.D.,

Dean Susquehanna University.

May the day soon come when a united Lutheran Church shall stand sponsor for world progress.

M. H. FISCHER.

Secy. Susquehanna Synod.

I was very favorably impressed with Pastor Ceder, both in his public address and in private conference, as a man well adapted for his responsible work in Buenos Aires. May the Lord direct him and give him good success.

JACOB A. CLUTZ.

A survey of world conditions, and of the foreign fields partly occupied, then a review of the accessibility and Gospel needs of our neighbors in the Continent of present-day promise, must surely convince us that South America presents the greatest opportunity of fulfilling our Lord's parting command the American Lutheran Church has ever had.

W. A. SNYDER.

It was a great pleasure to meet Pastor and Mrs. Ceder while in Pittsburgh, and note the spirit of faith and devotion with which they enter upon their mission to Latin America. They impressed us as specially equipped apostles to those needy people. It is a wonderful exemplification of the unity of the Church to send him as the representative of so many Lutherans of North America to that fertile field in South America. I take great pleasure in commending the man and his work.

ALONZO J. TURKLE.

To my mind South America is the Promised Land of opportunity, for business and for faith. A wonderful open door is before Missionary Ceder and our Church. WILLIAM M. HORN,

Pres. of the Synod of N. Y. and N. E.

The whole Lutheran Church will do well to give Missionary Ceder every encouragement, and hasten the day when there may be united and co-operative effort of all Synods in this very auspicious beginning of a most important and promising work.

EZRA K. BELL,

President Maryland Synod.

No doubt his visits to the various centers en route Eastward will not only advertise the movement, but will be attended with substantial results. He will sail with the prayers and best wishes of thousands of people who otherwise would have given it but a passing thought. God speed his enterprise. J. E. WHITEKER.

TWO LATEST NEWS ITEMS

(The fact that they are inserted after most of the magazine had been printed, accounts for their appearance on this page, as the only space available.)

1. Mrs. E. C. Cronk, of Columbia, S. C., will give a noteworthy series of addresses on "Missionary Efficiency" at Trinity Church, Germantown, on Sunday, Monday, Tuesday and Wednesday, beginning either on February 18 or 25. The church ought to be crowded at every session; afternoons at 3.30, evenings at 8 o'clock.

Perpetual Medical Student Support

2. The Woman's Medical College in Philadelphia is the only institution of its kind in the East. Since the graduation of the first woman who went to the foreign field as a medical missionary, Dr. Clara Swain, more than 125 medical missionaries have enlisted from its alumnae. Among the Lutheran physicians have been Doctors Anna Kugler, Lydia Woerner, Mary Baer, Julia Van Der Veer and Amy Rohrer.

A successful campaign for \$200,000 has just closed. The Executive Committee of the Lutheran Woman's League of Philadelphia and Vicinity, has pledged \$10,000 toward the amount, as an investment to be a permanent fund for the support of a Lutheran medical student in the institution. Its possession will prove a strong inducement to capable Lutheran college students to offer themselves for the work of which there is such a crying need.

A general canvass of League members is not planned, nor will the treasury be drawn on, but persons of means will be invited to become shareholders in a kingdom enterprise of the first rank.

DR. ABRAHAMSON ON THE PANAMA CONGRESS

Editorial in "The Augustana" Published Last Month

Our presence at the great Pan-Protestant Congress, held last Winter at Panama, was the means of giving us an insight into the economic, the social and, above all, the religious conditions of South America which we did not have before. Besides representatives of the Protestant Churches of our own land, there were delegates (and the majority of them were very eminent men) from all the South American and Central American Republics. There were gathered native missionaries, influential school men and leading statesmen, all inspired by the high motive of carrying the knowledge of the Gospel into those countries of the world most neglected by the Protestant Church. The authentic official reports which were made concerning the material resources of these countries were amazing. They showed that, acre for acre, South America has a richer soil than any other Continent on earth. But, of course, it was the reports concerning religious conditions which were the most interesting to us. The Catholic Church has very manifestly proved its absolute inability to elevate the people. Until the last decade she has had the field entirely alone, and Protestants were not so much as tolerated. The consequence is that, whilst the inhabitants have nominally been Catholics, millions of them have in fact been virtually pagans. This is true especially of the many millions of Indians which are found there. But a new era has dawned at last. The Papal Church cannot any longer throw Protestant colporteurs of the Bible into dungeons. As a consequence Protestantism has gained large territory of late. The Protestants of our own land have begun to apprehend their responsibility toward the spiritually-neglected peoples south of us. Flourishing missions already exist, and men and women of all social strata have gladly received the Gospel of salvation and are enthusiastically working for its spread. Even the civic authorities have come to realize that it is only the Gospel which can lift the people of South America from the low intellectual and spiritual plane to which they have been degraded. And the effect of the Panama Congress will be that Protestants of our own land will resolve to labor with double ardor to evangelize the Latin nations of our Western Hemisphere.

Alas that we must confess our Lutheran Church, which has more of her children in South America than any other denomination, has not hitherto been the factor which she ought to have been! She has shown entirely

too little concern for the hundreds of thousands of Germans who have settled in southern Brazil and the 80,000 who have their permanent homes in southern Chile, to say nothing of the large and commercially-influential colonies in the Argentine. What mission work has been done among them, apart from the Missouri Synod's efforts, was for the most part prosecuted by the "Gotten-Kasten," the Gustavus Adolphus Associations, and other organizations of Germany. But even these heroic efforts have been largely paralyzed by the present world war.

Among Lutherans of this land there are some souls, thank God, who could not endure the thought that their Church of the Reformation should miss the favorable opportunity of entering in through the open doors which now are swung wide for her welcome into South America, and that she should default in taking her part in the great Pan-Protestant task of giving the Gospel to both the Catholic and the Pagan population of these countries. Surely such an undertaking is too tremendous for any one of her different bodies to dare to shoulder alone. The Panama Congress, coming as it providentially did, just at the threshold of 1917, has ripened into happy fruition the fond hope which has long been cherished by many among us, namely, the organization of a Pan-Lutheran Society for mission work in Latin America. This Society is now ready, in the new year dawn of 1917, to send its pioneer investigator into the Argentine, Rev. Ephraim Ceder, pastor of the Swedish Augustana congregation in Haxtun, Colorado, who is to make his headquarters in Buenos Aires, the large and luxurious capital city. The time is therefore here for us, in this editorial, to publicly present this important new movement, which we have hitherto regarded as better to defer until the date of Missionary Ceder's sailing was definitely fixed. The Argentine is, beyond all doubt, to be the future dominant Republic of South America. It has a fine climate, and its natural resources are simply immeasurable. Its progress of late has been so rapid that this Republic is even able to compete with our own in the agricultural world-market. The press dispatches in our daily papers are telling what immense quantities of corn it is now importing into the United States. Buenos Aires has a larger population than Philadelphia, and is said to be the most sumptuously magnificent city of the Western Hemisphere. In this city are to be found, by most conservative estimate, at least 4,000 Scandinavian Lutherans, and their number in the whole Republic is more than 7,000. Among them we find a large number of civil engineers and university-trained experts from northern

Europe. Then, too, there are some competent Scandinavians there from the United States. The writer has one of his own confirmands, a skilled civil engineer from Chicago, a Churchly-minded man, and it is certain that the number of Scandinavians will rapidly increase in that country. The wonderful agricultural possibilities offer so many advantages which our enterprising young men will not lightly let pass.

Inasmuch as the State Church in Sweden has not taken up any work in the Argentine, and since our Lutheran Mission Boards in the United States have their hands more than full with their big work here at home and in Porto Rico, we are indeed happy that a Lutheran pastor will ere long reside in Buenos Aires, to gather the people of our faith about the Word of God. We are happy that men and women, zealous for our Church's progress, are willing to sacrifice the means to make such pioneer work possible. And whilst no one Synod is financially responsible, yet nothing is more sure than that to the degree the work there shall develop and enlarge, the friends of the South American work, in all Lutheran Synods, will gladly contribute voluntary free-will offerings to help it along.

We are counting on detailed first-hand reports from the field which will make us rejoice, and when we receive them, then those who have helped to build up the Lutheran Church in North America will gladly lend a helping hand to build up the same dear Church in South America. Let us emphasize once more, in conclusion, that this is not the work of any one Synod alone, but a work in which all Lutherans ought to be intensely interested. And since the newly-organized Inter-Synodical Society has now advanced so far as to send its first missionary, whose duty shall be the gathering of the Lutheran people about the Word of God, the purpose of this article is to bespeak a widespread co-operation, and we promise to keep our readers fully informed, from time to time, as the work progresses.

MRS. CEDER'S FAREWELL MESSAGE

To the Lutheran Women of North America

When my husband so unhesitatingly and gladly decided to accept the call to Buenos Aires, to endeavor to give the many unchurched Lutherans of that city the impetus to organize churches and schools, a new and entirely strange world opened its portals to me. I confess it was not without an inner struggle at first, which you can readily understand, that I consented to transfer my life into an atmosphere so totally different from North America as is South America. But, in view of the fact



MRS. EPHRAIM CEDER

that multitudes of our own Scandinavian and German people live in the midst of such deplorable conditions in that land, without any spiritual guidance or stimulus whatever, the Lord has given me strength to overcome my natural womanly shrinking, and I am now not only willing, but eager, to go. My heart's desire and prayer to God is that I may be of whatever use and blessing I possibly can to the women and children there. I feel confident that He will point out the way, inspire the methods, and strengthen the love which we need, for establishing His Kingdom in the Argentine.

So when I hereby address myself to "The Lutheran Women of North America," the vast majority of whom I do not know personally, I ask you, irrespective of Synodical distinctions (because this, thank God, is a Pan-Lutheran movement), will you not give us a farewell promise to remember us and our great task in your daily intercessions before the Throne of Grace? This will indeed be a source of needful daily strength and cheer. In return, it will be a pleasure to me to send you a greeting from South America in each issue of the MISSION WORKER and tell you what I see and experience there.

Let me take this occasion to express my heartfelt appreciation of the interest and kind courtesy tendered me on November 16th by "The Lutheran Woman's League of Pittsburgh and Vicinity" in a public reception.

Next time you hear from me will be from our new field. Until then, God be merciful unto us and bless us, and cause His face to shine upon us.

SOUTH AMERICA AND 1917

REV. CLELAND B. MC AFEE, D.D.

Not in many years have Protestant churches of all denominations had so great a chance to widen their horizon as this coming year, 1917. Even apart from the quadri-centennial festival, it happens for once that public interest is rising at just the point where the religious opportunity is widest. The direction of interest is southward. *More people know where the La Plata River is than ever knew it before, and more people care.* Yet for most Christian people there is a veil at about that point, beyond which, so far as they know, is only barbarism and murder or romance and mystery. But the truth is that from the Rio Grande there stretch, as far south as the point of South America, twenty republics, not counting dependencies, numbering 80,000,000 people, who have most of their interests in common. The calls of patriotism and religion are very much alike here.

In addition, people have been thinking a great deal lately about our tremendous American achievement, the Panama Canal. There have been lectures and articles on it, books of views, scientific descriptions, and every other kind of inducement to attention. And that is well, for we have never, as a nation, done so great a physical thing as this. Its collateral victories of sanitation and government and organization have made the main victory possible. It is our finest single piece of world service. We have cut one of the barriers that kept East from West, and have helped to make world brotherhood possible. We meant it for commerce, and, behold, it serves all interests! Execution of other great enterprises will always hereafter be easier for the lessons of this great enterprise. Japan is nearer England, Germany is nearer Chile, China is nearer France, New York is nearer Valparaiso—all for weal or woe!

Then, at Panama last February there met the Panama Conference on Christian Work in Latin America, partly a result, partly a cause, of the new attention being directed toward the south. All the Churches met for conference, to declare their deep-lying agreements, to survey the field and to delimit it, so that the work of carrying the Gospel could be done swiftly and thoroughly. That is symptomatic of what is being done in many places. Does it not furnish something worth speaking of when men denounce the Church for its rivalries and divisions? Possibly the Church may some day act at home on its foreign missionary schedule?

Meanwhile the prevailing attitude of Christian believers toward mission work in Latin America is that of indifference or languid interest. And ignorance is the largest reason for

the prevailing attitude. In Latin America 50 per cent. of the men are as wholly estranged from the Roman Church as though they lived in the center of Africa. In many cases more so, for their opposition is positive.

There are religious needs in Latin America which are not being met. If the Roman Church were the finest, purest, Godliest church in the world, the facts are as they are—that millions of people are not being reached nor held for the Christian life. *Argument against missions in Latin America on account of the presence of the Roman Church would be equally valid against missions in Chicago, New York or Minneapolis, because it is there as well.*

There are hundreds of thousands of aborigines in Latin America who have never been reached and are not now in any process of being reached by the Roman Church. Have they no value to Christ?

Whatever the reason, the Roman Church in Latin America has waged no uncompromising, deathless warfare on those sins, against which in Anglo-Saxon America the Christian churches of all sorts have set themselves. Denying that they flourish there unchecked is only ignorance.

In many churches there are also some who have read the perfectly accurate accounts of the great wealth and financial resources of these Latin-American republics, rapid progress in cities, railroads and mining, the visits of great musical artists at fabulous prices, and similar facts, and they cannot feel that such people need missions. But that offers the pastor his chance to make clear what the real purpose of missions is. Does that purpose seem to you less vital as wealth and fashion and worldly enjoyments increase?

But nothing can be more sure than that the people of Anglo-Saxon America are not to remain uninformed about Latin America. The movement for enlightenment is many-sided. The Pan-American Union in Washington, with its Anglo-Saxon and Latin secretaries, is scattering literature freely over the United States. It is arranging commercial pilgrimages throughout the South. It is bringing deputations from the South to the United States so that they may become known. Lecturers are announcing courses that are the outcome of visitations there. The volume of new literature on Latin America is almost bewildering. Newspapers are saying more about it than ever before. Since the war prevents tourists from going eastward, many are going southward, and Latin-American tourists are discovering the United States instead of Europe.

But for the Church the greatest phase of the movement is the selection of Latin America

as the mission study topic for 1917. The Missionary Education Movement has issued a book on the subject, "South American Neighbors," by Bishop Stuntz. The Protestant Episcopalians have a book, "The New World," by Arthur R. Gray. And the Presbyterians have a book called "The Living Christ for Latin America," by Rev. J. H. McLeah.

During the winter, therefore, thousands of Protestant people will master these books and will know vastly more about Latin America than ever before.

Get a banker to find out what the National City Bank of New York is doing in South America. Get a farmer to find out what the International Harvester Company is doing in the sisal trade. Have a merchant find out how trade is increasing—doubled on the west coast of South America since the canal was opened. Have some teacher find out about the 2,000 Latin-American students in North American institutions. The wall map of Latin America (42 x 53 inches, \$1.00, postpaid) would grace any Sunday School room.

Effective use can be made of the fact that in 1917 occurs the 400th anniversary of the Reformation, and a series of sermons would surely be timely on "The Fundamental Differences Between Protestantism and Romanism," the illustrations coming from Latin America. After all possible excuses be allowed, this indictment must in sheer honesty be made against the Roman Church in Latin America:

1. It has allowed Latin America to remain ignorant.
2. It has encouraged superstition and docility, instead of intelligent independence.
3. It has enriched itself in the midst of economic poverty.
4. It has organized no movement to restrain immorality, but rather has divorced religion and ethics in the common mind.
5. It has refused to practice in Latin America the liberty of conscience upon which it insists in Protestant America.
6. It has failed to dignify the religion of Christ so that the leaders of public life trust and believe in it, though it has had the supreme opportunity to do so for four centuries.

ENLARGEMENT IN LATIN AMERICA

(Quoted from a leading editorial in last month's issue of the interdenominational *Missionary Review of the World*.)

Christians in the North American continent are becoming increasingly interested in the problems of their southern neighbors. One evidence of this is the Latin-American Development Fund started by the Board of Foreign

Missions of the Presbyterian Church in U. S. A. On April 17, 1916, the Board voted that "a special effort be made to raise \$100,000 to be devoted to the development of this work."

The Panama Congress revealed the inadequate number of missionaries in these fields, the hopeful and ambitious spirit of the Latin-American peoples, their welcome to all friendly, unlifting influences, the widespread religious dissatisfaction, the increase of intellectual doubt and unbelief, the growing intimacy of intercourse between the United States and Latin America. The American nations should be united in their faith in the Christianity of the New Testament, and avoid the danger and failure of international relations governed by principles of selfishness and distrust. "Above all, the claims of neighborliness and brotherhood, and the need of human souls everywhere for the Living Christ, combine to summon the churches to a more earnest and sympathetic support of the missions and of the national evangelical churches in Latin America."

As another result of the Congress at Panama the Woman's Board of Missions of the Disciples Church has decided to enlarge their work in Argentina, and has asked the Committee on Survey and Occupation to assign them the three unoccupied provinces of Entre Rios, Corrientes and Misiones, in northern Argentina, also the Republic of Paraguay, in which there is no American society at present. This Board has also decided to send twenty-one new missionaries to Mexico in the next five years.

Some Lutherans in the United States have organized a Pan-Lutheran Society for Latin-America, and steps have been taken, pending the biennial meetings of the General Bodies in 1917, to send Pastor Ephraim Ceder, of the Swedish Augustana Synod, to Buenos Aires. This will be the means of avoiding all further division of Lutheran forces in the southland republics, and should unite all Lutherans interested in Latin America. They will urge the Lutherans of the Argentine and other countries to organize churches and schools, not only for themselves, but also for the native population.

These are but a few of the plans for promoting Christian work in Latin America. More will be done when the North American Christians have a better understanding of the southern republics as revealed in the reports and text-books recently published. Forty thousand copies of one of these mission study text-books have already been sold, exhausting the third edition, before the year really begins.

ADVANCE MESSAGE OF WELCOME

BUENOS AIRES, ARGENTINE, Aug. 29, 1916.

"Now that it is decided to send a new missionary, Pastor Ephraim Ceder, to us, and since you have such perfect confidence that he will be 'the right man in the right place,' we will be only too glad to be of all possible help to him.

"Our Scandinavians in Buenos Aires require a man highly educated and of convincing energy. I would suggest that you provide him with official recommendations to prominent Lutherans here. (Then follows a much-appreciated list of such men, among the Swedes, Norwegians and Danes.) It will be of great importance to his work that he obtain the support of these men from the very start. I myself am longing to get to know Pastor Ceder, and we surely wish him Godspeed in his voyage.

"Very sincerely,

"A. G. ELWSON."

Written to his personal friend, Rev. S. D. Daugherty, D.D., Philadelphia, U. S. A.

[This highly-valued letter was sent voluntarily by one of the prominent Scandinavian merchants of Buenos Aires, and it assures Pastor and Mrs. Ceder that when their vessel arrives at its destination, some of their prospective staunch friends will be on the dock to greet them. One of the letters of official commendation which he will carry will be from the Archbishop of Sweden, sent through Doctor Abrahamson, who will also add one of his own. He may possibly have a similar letter from the Archbishop of Norway. The Y. M. C. A. of Buenos Aires has a Swedish branch and a Norwegian branch, as well as a German and an English branch, all under its one roof. It is easy to see what a substantial help these will be to the cause.—EDITOR.]

PRAYER ON THE THRESHOLD OF 1917

Pray for a clearer vision of God's love for all the world; of the vastness of the needs that call forth this love; of the fields white already unto harvest; of the specific needs of your own community for missionary stimulus and practical inner mission service.

Pray for an optimistic faith in the power of God, that shall enable us to conceive and claim large and definite results from our work; to discover hitherto unused resources in ourselves and others; to believe that God is able to accomplish important purposes through the members of your own Church; to learn the secret of prevailing prayer.

Pray that we may have consecration to give to our work all that it may demand of us, in the way of prayer, and study, and personal contact; to let God work in us, in order that He

may work through us; to take no rest, and "give Him no rest," until His Kingdom come in all the earth.

Pray that we may be given special insight and patience; that we may learn to assign the tasks that shall arouse most active and profitable response; that we may not become so absorbed in our subject that we forget our object; that we may do the work that is most needed, instead of that which appeals most to our inclinations.

Pray that we may have great sympathy and tact in our personal dealings with individuals; that we may learn to touch the springs of character that change lives; that we may learn better to lead our members into a prayer-life that counts because it costs.

Pray that we may multiply our own service, by setting others to work; that we may train others to effective leadership; that we may have faith to sow where others may reap, and initiative to reap where others have sown; that we may persevere in prayer and effort, until we see definite results.

Pray that our great Nation may become more and more a Christian neighbor to the Republics of Latin America; that our people, as they go into Latin America to help develop her vast resources, may have regard also for the latent possibilities of her people, and may aid in their development; that before the wave of immigration sweeps over the land, Christian foundations may be laid.

Thankful for the Christian foundations on which our own National life rests, pray that we may be so true to them that other peoples may safely use as a model our ideals and standards and the practical outworking of these in our everyday life.

Pray for the statesmen and leaders of thought in Latin America today, that they may not endeavor to live without God, but may turn to Him for guidance in solving the heavy problems which press upon them. Pray for the common people, that to them may come emancipation from the bondage, intellectual and economic, and from the low ideals which now hold down so many of them.

Pray that more and more the contacts of our own people with those of Latin America may be Christianized; that our representatives there may go in a spirit of brotherhood and service; that their representatives here may see the best of our life and the ideals toward which we are striving.

Pray that our own Churches—we ourselves—may lend our willing aid to give to Latin America the Living Christ, whom we delight to

acknowledge our Lord and Savior. Pray that our own Lutheran people who are permanent South American citizens may be used of God as a vital factor in the regeneration of the Continent; that to this end they themselves may renew their own baptismal vows. Pray for Pastor and Mrs. Ceder.

ALL PROTESTANTISM TO CELEBRATE

On the eve of October 31, 1916, the Committee on Commemorating the Quadri-Centennial met in New York City, all Protestant denominations being represented.

Prof. David S. Schaff, D.D., was elected chairman of the meeting, and Rev. H. R. Gold, secretary. The members present were Doctors James I. Good, P. S. Leinbach, David S. Schaff, F. W. Stengel, Albert G. Lawson, Prof. William A. Granville, LL.D., Doctors G. U. Wenner, B. S. Winchester, F. P. Manhart, Rev. H. R. Gold (Secretary General Lutheran Committee), Rev. W. E. Bourquin, Rev. Charles Enders, Rev. O. H. Pannkoek (New York Committee of Federated Lutherans). Rev. Pannkoek is a pastor of the Missouri Synod.

Dr. MacFarland reported the denominations which had appointed committees to co-operate officially.

Methods of procedure were discussed. Mr. Gold stated that the Joint Lutheran Committee, representing seven branches of our Church, had been created, and that headquarters were open in Philadelphia since February, 1916. He also outlined in brief what plans had been developed. Dr. Good stated what the Reformed Church had done and what was contemplated. Dr. Schaff explained that the Presbyterian Church appointed a special committee at Atlantic City in June, 1916, to prepare for the celebration. Rev. Pannkoek stated what the Pan-Lutheran Society of New York had done locally.

After some discussion it was suggested that a representative executive committee be appointed to take up the work and develop plans for a general celebration of the Protestant Reformation, which shall be held in the national capital, and shall be nation-wide in its scope.

Dr. MacFarland inquired whether the administration headquarters of the Lutherans could be used for promoting the plans this committee might formulate? Without speaking officially for the Joint Committee, Mr. Gold said he believed such arrangements could be made.

The committee was instructed to secure as far as possible the co-operation of all denominations and seek to co-ordinate the denominational movements celebrating the Quadri-Centennial.

FROM PORTO RICO THE QUADRI-CENTENNIAL

BY REV. A. P. G. ANDERSON

At a meeting of the Inter-Denominational Union's Exec. Committee a Lutheran representative brought up the question of the Evangelical Churches in the Island celebrating the Quadri-Centennial of the Reformation. The idea proved very popular. A committee of three was appointed to prepare suggestions for such celebration and present them to a general conference to be held in December. Later these three members elected others, increasing their number to seven. Without considering denominations, it happens that each member represents a different organization, as the Y. M. C. A., the Disciples, the Congregational, the Presbyterian, the Baptist, the Methodist and the Lutheran churches. The representative of the last mentioned is the chairman.

The committee will suggest that large Reformation Festivals be held in the five principal cities of the Island; that the various congregations prepare suitable programs and that the denominational conferences at their annual meetings devote some time to the Quadri-Centennial celebrations; that a list of Reformation literature in Spanish and one in English be published in the Church papers of the Island and, if possible, in the secular press. Such books in English will be of special benefit to many native preachers who read this language. Articles bearing on the subject will be prepared for the Evangelical and political press by selected writers. If cuts can be secured, the committee feels certain that there are many papers that will be glad to print them. A sub-committee will choose speakers and assign them appropriate themes for the celebration, these men to be at the service of the churches who desire them. The committee will also propose that an effort be made to sell Reformation literature, banners, medals, etc., in the congregations; that three prizes be given for the three best essays on the life of Luther, to be written by Evangelical young people; that every congregation learn to sing "Castillo fuerte es nuestro Dios" ("A Mighty Fortress Is Our God"); and besides these a number of other suggestions will be presented.

Our own Mission is working on three books in Spanish for the Quadri-Centennial year. The one will be a handbook containing the morning and evening services, collects and introits, the litany and a few prayers, the Passion History, some of the pastoral acts, and the Augsburg Confession. It will be an abbreviated Church Book. The other will be selections from Luther's sermons, and the third, selections from

his writings. Each will contain about one hundred pages.

"For Porto Rico and Latin America"

Thus reads the new name of our Mission. It stands for great things. We hope our friends are as delighted with it as we are. Is it not significant of expansion of the Kingdom of God? Should it not create interest in the whole Lutheran Church? We fear the old name, "Porto Rico Mission," was so limited that it failed to interest many. The field that our Mission is preparing for is almost unlimited and is so extensive that we can not think of taking up the whole of it. Think of what Latin America means: Mexico, Central and South America, and some of the islands in the West Indies. Before launching out, some plan should be decided upon, so that our Latin field may be one, and co-operation in the work of the different countries, as in higher education, conferences, etc., may be as perfect as possible. It is evident that much can be gained by this, and that little united work could be done in countries many thousand miles apart, as Porto Rico and Chile. It will be necessary to study carefully our nearer neighbors, as Santo Domingo or some country in the northern part of South America, then decide on our field and have it set aside for us. When this is done we should strike out with consecrated Missionaries and large funds to do an extensive and thorough work. ALL LUTHERANS should be interested in this and make our significant new name a great reality.

OUR MONTHLY PROGRAMS FOR 1917

We are very happy to be able to present to you for the quadri-centennial year a rare series of monthly programs rich in Lutheran material. The course may be used in connection with a remarkable book, written by the talented Lutheran author, Elsie Singmaster Lewars, entitled, "A Short Story of Lutheran Missions," ready by February 1st. For the initial month an extra leaflet has been included in the packet, not listed in the calendar or in the Leader's Hints, for use of the leader of the January program. Its title is "Great Men on the Greatest Book." It is filled with striking testimonies by the world's foremost scholars, rulers and statesmen of every nation. These lofty sentiments should be given out in advance and read as a feature of the January program. It will make a remarkable array of high evidences of the inestimable worth of the living Word of God, which the Reformation gave back to mankind. Extra copies of this leaflet will be supplied at the rate of 10 cents per dozen. Another new book for 1917, by another gifted Lutheran writer, Mrs. Margaret R. Seebach, will be found

a most helpful accession to this program. The story of Luther's epoch-making life is told in charming style. Though written for boys and girls, for that very reason it has a compelling interest for grown-ups. Price, 60 cents, cloth; 40 cents, paper; postpaid.

On page 20 is the article, "A Bold Monk Restores to the World a Hidden Book," called for in the calendar program.

Urge the sale of our attractive 1917 calendars. Ask every interested woman to purchase a copy for her own personal use and reference. Price, 10 cents.

February

On the facts and incidents of early work in India, consult "Our Telugu Mission," by Pastors Drach and Kuder. Of course, it will give you more material than you can use, but it will familiarize you with the work of our special field at Rajahmundry. Why not suggest the purchase of this book by your Secretary as a reference book? Price, \$2.00.

On pages 32 to 37 will be found fresh and varied messages from our missionaries. The Field Dispatches on page 30 can be used most effectively in bringing out our special needs.

March

Special Field Dispatches on Church Extension,

will be furnished with the leaflet packet, in a separate slip.

If a portrait of our pioneer Lutheran Church Extensioner, Dr. Henry Melchior Muhlenberg, does not adorn the walls of your Sunday School room, why not buy one for framing, at the threshold of this quadri-centennial year, the price being only 50 cents, postpaid; then have an impressive unveiling exercise in connection with the March program? This is our American Lutheran hero, in whose memory a noble monument is to be erected on the splendid new boulevard in Philadelphia during 1917.

If you are not familiar with the Missionary Hymnal, containing 100 standard missionary hymns with music, be sure to send for a copy. It is sold at the astonishing price of 10 cents per copy; postage, 3 cents extra. For 25 or more copies the postage is prepaid.

LITERATURE CHAIRMAN.

A TRIBUTE IN MEMORIAM

To Mrs. Kate Boggs Shaffer, Ph.D.

The widely-known and widely-influential editor of *Lutheran Woman's Work*, the official organ of the Women's Missionary Society of the General Synod, died at her home in Dela-



SEVENTY-ONE GERMAN CHILDREN, ORPHANED BY THE WAR, STANDING IN FRONT OF THE LUTHERAN CHURCH IN THE TOWN OF OBERMOSCHAL, BAVARIA.



MRS. KATE BOGGS SHAFFER, PH.D.
DIED NOVEMBER 1, 1916

ware, Ohio, November 1st. As one of the foremost leaders among Lutheran missionary women of the present generation, she has bequeathed to the women of the next generation a large legacy of high ideals and enlarged conceptions of our Church's mission to America and to the world.

"Mrs. Shaffer's constructive genius was one of the outstanding characteristics of her many-sided capability. Her fertile brain was ever at work devising new plans to quicken endeavor, also lending inspiration and enthusiasm to all such projects. She lived beyond the present, oftentimes conceiving plans not fully understood by her associates, but later adopted."

This testimony is quoted from an "Appreciation" by Mrs. Helen C. Beegle, in *Lutheran Woman's Work*. It is just the text we are looking for upon which to base this me-

morial tribute to our cherished friend and co-worker.

We use the term co-worker in the widest sense. Because Mrs. Shaffer planned and thought for the federated Lutheran Church of the future. She dreamed dreams and saw visions of a Federated League movement which should include the women of every Lutheran Synod in North America. O, how eagerly she was looking forward to the quadri-centennial celebration at Chicago next October, when this fond dream should be fulfilled!

One of her cherished hopes was to project plans at that meeting looking toward the publication of a Lutheran Woman's Missionary Magazine, which would eventually mean merging the *Lutheran Woman's Work* and the *Mission Worker*, also the women's missionary pages in all official Lutheran publications, into one splendid representative periodical, directed by an editor-in-chief, and a staff of sub-editors, one from each Synodical Society, to present the work of their respective constituencies.

"She had plans not fully understood at first by her associates, but later they were adopted." Does this apply to her keen interest in South America? Is it a prophecy of the future fulfillment of her dream concerning Buenos Aires? Though thwarted and discouraged for the time being, her woman's intuition discerned the real significance of the hand of "The Christ of the Andes," beckoning the Lutheran Church in North America, and never once, because of the temporary interruption of the work at Buenos Aires, did she lose her ardent faith in the Lutheran Church's great mission in Latin America. She often said that the great desire of her heart was to go herself to South America, notwithstanding her advancing years and infirmities. Let us thank the Lord that her life was spared long enough to see that His providential purpose for our work in South America shall be federative and not divisive. The assurance of this fact, in her closing days, brought great joy and peace to her consecrated soul.

LAURA F. FRY.

What Luther Means to the Missionary Cause

A BOLD MONK RESTORES TO THE WORLD A HIDDEN BOOK

BY MARGARET SEEBACH

About two years ago, when the subject of the quadri-centennial of the Reformation was beginning to be discussed among the denominations, a Lutheran was talking with the secretary of a large interdenominational missionary movement.

"But, do you know," the secretary said, "a good many people can't see that the Reformation has anything to do with missions? They say that Luther did not teach anything definite about giving the Gospel to the heathen, and that for several centuries after him his follow-

ers were indifferent to the matter. The modern missionary impulse is quite apart from the Reformation period and manner of thought."

"But, surely," protested the Lutheran, "the motive of the Reformation is that which has inspired modern Protestants to missionary work, even if it did take a long time to do it."

"The modern movement," replied the secretary, "is due to other causes. During the close of the seventeenth century and the early part of the eighteenth, explorers began to search out the far East; and it was the information brought back by these navigators which opened the eyes of the Protestant world to the need of mission work in those lands and in the islands of the sea; and the discoveries of Captain Cook and others which made it possible to find the people who needed the Gospel."

"Yes, the GOSPEL!" said the Lutheran. "And suppose that Luther had not reopened the Gospel to the souls of men—had not restored to them the open Bible! And then suppose Captain Cook and the rest of them had come back with their stories of cannibals and head-hunters, and we had wanted ever so much to go and teach them better, but we didn't have the Book—*what would we have had to give them?*"

And the Lutheran had the last word!

It requires no impossible stretch of the imagination to see a golden line of light running from the great, dusty book in the library at Erfurt, before which an eager young student is kneeling to read, running down the centuries and crowning with its rays the head of Ziegenbalg, translating the Bible into Tamil; of Carey, putting it into Bengali; of Martyn, "burning out for God" while he translated the word into Persian; of Morrison, in his hiding-place, turning the sacred message into Chinese at the risk of his life; of John Eliot, with "prayer and pains," translating it for the American Indians; of Moffat, in Africa; Geddie, in the New Hebrides; Bingham, in Hawaii, and all the other missionary pioneers who have found the pure Word of God the one sure means of making men out of brutal savages.

The picture of Martin Luther discovering for the first time what things were written in the Bible—the whole Bible, not the portions read in church by the priests—might well have a new title. Instead of calling it "Luther finding the Bible," we might justly name it "The Modern Era finding its Charter of Liberty." Whatever we have today that is better than men possessed in the Middle Ages, whatever we enjoy which is worth while passing on to others, all has come to us out of that Divine Book.

We look too much on the merely negative side of Luther's work. We think of him as the

giant breaker of tyranny, the overthrower of old traditions and abuses. It is true that much of this work had to be done before he could make way for the light of truth to shine out. But even in the midst of it he never forgot the one real issue—the power of the Gospel and the need of it in the hearts and lives of men.

In the hour of his great defiance, when he stood before the Diet and spoke the words that tossed down from their throne the hoary traditions Rome had set up for men to worship, what was the word upon his lips? "Unless I am convinced *out of the Scriptures*, I cannot and will not recant!"

Nor was his work chiefly destructive. That was only the necessary prelude to the great labor of his life. Perhaps he hardly knew it himself; we know that he chafed at his imprisonment in the Wartburg. He might have gone on, in glorious disregard of personal safety, striving in the open field of controversy, and yet might have failed in the real purpose of his life. But God's hand—we cannot doubt it—led him aside for a time and shut him into that hilltop fortress (the "Castle of Waiting," as its name implies), and there, in enforced quiet, God laid upon him the task which means most of all to humanity.

The Bible in the language of the people! of all people! of every land on earth! This is the real meaning of the Reformation. This is why you and I have something today to offer to the needy world. This is the one real distinction between Catholic and Protestant—between the lands where Rome has ruled and the lands where the Bible is free. The Roman church teaches, as she taught in Luther's day, that the Bible is too good to give to everybody. We believe, and act on the principle, that the Bible is too good to keep from anybody. That is the Reformation in a nutshell; and that is the essence of missions.

If Luther's followers, and those of the other Reformers, could each have had a Wartburg, wherein they might have sat down quietly to think and pray, far from the noise of theological disputes, the connection between the Reformation and missions might not be so hard to trace. Yet, perhaps it could not have been. Protestantism had to fight for her very existence in the years that followed. The Thirty Years' War and the terrible Inquisition lay between the day of Luther and the time when men and women could profess their faith safely in a free land. There was no leisure or opportunity to send out the Word to other lands for many a long day.

Nor can we wonder that, even when peace came at last, the Protestant peoples were slow

to realize their mission to the world. Strife, even in a holy cause, too often weakens and demoralizes the spirit; and it took many years to live down the hatreds and struggles of the sixteenth century, and substitute for them the spirit of love to all mankind. Yet even in the midst of these troubled times there were Lutherans who heard and answered the call of the peoples without Christ.

There was the great Gustavus, whose efforts in behalf of the Lapps, and for India, were doomed to failure, but whose plans for the new Continent of America were realized in some measure by the labors of Campanius among the Indians.

There was Eric Bredal, missionary to the Lapps, and Peter Heiling, martyr in Abyssinia. There was the knightly figure of Justin von Welz, who laid down earthly title and possessions to become a prince with God; who appealed in vain to his generation for volunteers to go to foreign fields, and flung himself alone upon the unfriendly coast of South America, there to find a solitary grave. If these men were ahead of their time, they set a lofty standard for succeeding times to live up to.

But the great hotbed of Lutheran as well as Moravian missions was the school of Halle, from which there went forth directly about sixty missionaries during the eighteenth century, and many more through its indirect influence. The name "pietist" is sometimes spoken with a sneer, as though it denoted a canting and hypocritical form of religion. Some of those who bore this name may, indeed, have made their piety a matter of outward show rather than of inward conviction; but the founders of Pietism were men of the noblest Christian spirit, and the Lutheran Church in every land should hold in reverence the names of Spener and Francke. American Lutheranism particularly was cradled at Halle, which sent Henry Melchior Muhlenberg as a missionary to "the extensive uncultivated field in America."

Of all to whom the Word of God is precious, has any a higher call to carry it to all nations than the Lutheran? Our very name declares the obligation we owe to him who set God's Book at liberty; the obligation to complete his work by taking the Word he loved and preached and bearing it to every nation under heaven.

Had Luther no missionary vision? Listen! for his voice is still singing:

"Lord, by the brightness of Thy light,
Thou in the faith dost men unite
Of every land and every tongue;
This to Thy praise, O Lord, be sung!"

HOME MISSION SURVEY Western Pennsylvania

MRS. GEORGE H. SCHNUR, DEPT CHAIRMAN

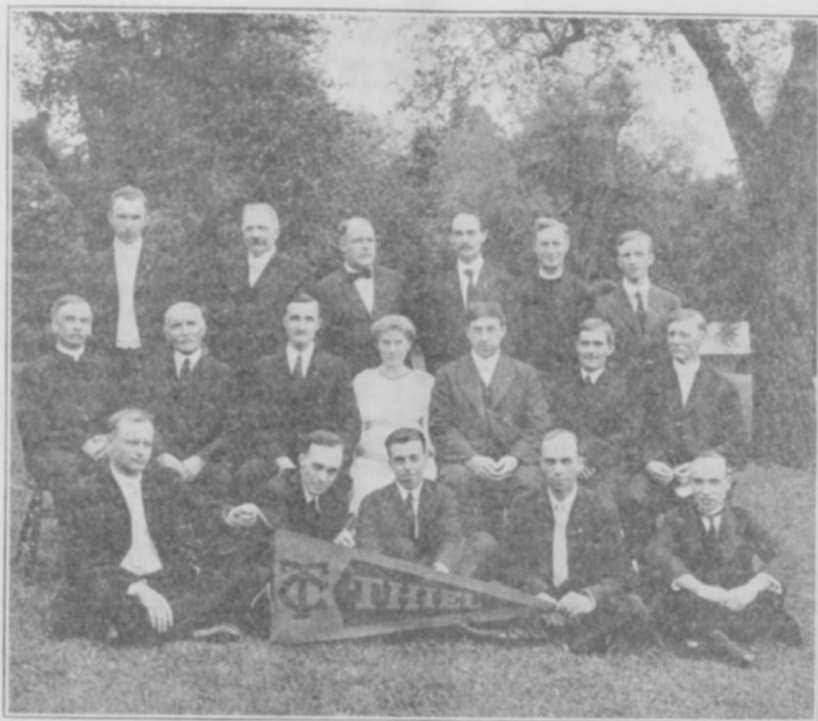
It is a far cry from Montana, at whose Lutheran possibilities we looked in our last article, over to Pennsylvania. Just turn in your September MISSION WORKER to that suggestive map on page 17 and see how snugly Pennsylvania and Ohio nestle within that big expanse of country called Montana. It is about western



REV. C. A. DENNIG
FIELD MISSIONARY FOR THE PITTSBURGH SYNOD



CHRIST CHURCH, MOZART PARK, WHEELING, W. VA.
BUILT 1914



MISSIONARY PASTORS OF PITTSBURGH SYNOD. FIELD MISSIONARY BIEBER OF CANADA, TO THE RIGHT OF MISS BOYER OF INDIA, AND PRESIDENT GEHR TO HER LEFT

Pennsylvania and a small strip of eastern Ohio, the territory of the Pittsburgh Synod, whose home mission activities we shall consider

From its organization, nearly 75 years ago, until the present time the Pittsburgh Synod has always been known as "the missionary Synod." Many of its congregations have been developed by its own missionary effort. By a recent action of the Synod her missions were transferred to the General Board, and the first Field Missionary, the Rev. C. A. Dennig, is already at work, from May 1, 1916. Since that time he has been busy familiarizing himself with the field. He has, in addition to taking care of several missions, re-organized one old congregation, and organized one new one. Two very promising fields have been canvassed where work ought to be begun. One of these is a city of 15,000 in which there is not a single Lutheran Church, though 200 Lutherans were found who were anxious for a church. This is only one instance of many, here on old settled Lutheran soil. It is not necessary to go as far as the Northwest to find Lutherans without a Lutheran church.

One of the Pittsburgh Synod Mission Churches has gotten "up in the world." It is Christ Church, Mozart Park, Wheeling, W. Va.

The church is upon the very top of the mountain. They also have a nice parsonage.

There are 23 mission parishes on this territory, with a membership of over 2,000. It would be interesting if we could place before you the pictures of all these churches and their pastors. Since space will not allow this, we will present in a group all the missionary pastors of the Synod. This was taken at the Thiel Summer School in 1915. You will notice that this Home Mission group "connects up" with the foreign work,—for the central figure in the group is Miss Virginia M. Boyer, now in Rajahmundry.

While not so vast in extent as some of our Western and Canadian fields, the Home Mission opportunity in the Pittsburgh Synod is none the less important. This district contains the largest steel plants in the world. Extensive coal mining is also done. Towns spring up, almost as by magic, as industries develop. The Slav is here in large numbers, and rapidly anglicizing, will soon become a strong asset in our Home Mission work. Hence Home Mission work aggressively pushed in Pittsburgh Synod for the next few years will mean preparedness, preparedness for large activities along all missionary lines, home, inner and foreign.



Lutheran Woman's Leagues



The Philadelphia Assembly

The first annual meeting of the Philadelphia League was held on Friday evening, December 1st, in the chaste and spacious assembly hall of the Curtis Publishing Building. The auditorium proved admirably adapted for the purpose and was filled to its capacity. An informal social preceded the meeting and gave an opportunity for the women to greet each other and become better acquainted. The advance aim of 1,000 members, which many thought to be setting the standard too high, was not only attained, but exceeded. Over 1,200 charter members were reported, and the spirit of the entire occasion was unique. It augurs well for the future success of the League, which is now showing the wonderful courage of setting for itself the unheard of figure of 10,000 enrolled members by October, 1917. When one remembers that this includes not only the city of Philadelphia, but the Churches in the vicinity within a radius of an hour or two, the attainment is by no means utopian. Count up the communicant membership of all the congregations, and divide the total by two, to ascertain the number of women, and you will be astonished to discover how many thousands there are. The same is equally true of other cities and the nearby towns.

Here is our slogan: "Every Lutheran woman enrolled by October, 1917, in the Lutheran Woman's League of North America."

A STUDENT SECRETARY AND OUR COLLEGE GIRLS

When the question of refreshments came up for discussion in the Philadelphia League, it was learned that by dispensing with refreshments, and devoting their cost to a project in the educational sphere, the money would be sufficient to pay Miss Annette Kahler's traveling expenses of a tour through the Lutheran Colleges of the South. This use of the money was given unanimous preference by the Program Committee. Hence Mrs. Rutherford, in a very happy vein, introduced Miss Kahler to the splendid audience in the Curtis Building, with special reference to this fact.

Miss Kahler responded as follows: "I am afraid I am a poor substitute for 'refreshments,' but I myself was very much refreshed and helped and encouraged by the wonderful trip

that was made possible through your foresight and generous provision.

"After I had been in one or two of the colleges, I wondered if I was brave enough to go any further. For it seemed that I myself was learning so much more than I could bring to them. They seemed glad to see me, and they seemed very much thrilled—which is a favorite college word—that you women of the North, particularly of Philadelphia, were willing to spend some money on the education of one of the Northern young women, sending her down there to find out much about conditions, so that we might understand a little more adequately what our field is there.

"During the time I was in those colleges I came in contact with about 800 students, 450 of whom were Lutheran girls. Many of these some money on the preparation of one of the have there seen the guidance that can be given by the Student Secretary. Many of them have yearned for such a Secretary. Last year Mrs. Cronk went to the Blue Ridge Conference, and met the girls there. Through the co-operation of two Bodies of the Lutheran Church, the General Synod and the General Council, we covered four of the largest Conferences of the Y. W. C. A. in each of the last two Summers. It is rather interesting to note that the General Synod Secretary has dealt almost entirely with General Council girls, and the General Council Secretary has dealt almost entirely with General Synod girls. But we have had the happiest time in making the mutual acquaintance, and there has been a very delightful friendship fostered by the work already begun in Student Conferences. The work can be begun in our own colleges and in the other colleges in this country. It is simply overwhelming. Everywhere I went I was asked to stay longer. Everywhere I was asked to do more than it was possible to do, and I was sorry that I had not been a little wiser and arranged to stay at least four times as long in each place.

"The thing that the girls seemed to want most in the Southern Colleges was definite knowledge of definite work that they might do in their own Churches. Most of the girls with whom I came in contact are well-trained Lutheran girls, intelligent on Lutheran problems and principles. Yet few of them have considered at all the necessity that the Church has

for *everyday* work in Church life. Very few of them have considered seriously the call that the Deaconess work has for them. They may have considered quite seriously the call to the foreign field, but they have not considered the opportunities they have for service in the local congregations. So that was the message I tried to bring as forcefully as possible to those girls. There is not a Church in the United States that is overstocked with too many efficient Sunday School teachers. I haven't found one that was even fairly well satisfied with the young women that they had. So we tried to bring very definitely to those girls not only the opportunity, but the *obligation* for service in their own local Church. It is an easy fact to drive home, when you can make a girl realize that there are ninety-nine girls in every hundred who have not had the opportunities she has had.

"It is very encouraging to me to have made the acquaintance, on this trip, of four girls who want to go into the field where we are particularly eager for service now,—four girls who said they would like to be put in touch with the agencies for foreign work, two for medical work and two for educational work. They realized with a new force that we were expecting things of them, and that we recognized them as *necessary* leaders in our Church work, and that without them we cannot go as far as we must go. So they came up and expressed the desire to do definite work under our flag.

"One of the very delightful things to me was the joy that people have in the understanding of this Lutheran Woman's League. In one college down in the South, where there is a strong Lutheran enrollment, there are four of our Lutheran Bodies engaged in work. They are all active and friendly, but not very close together, and when they heard that a League of Lutheran women in Philadelphia had sent me there to talk to the college girls, the women of that town turned out in large numbers, and they said they wanted to know about that League, and they very soon deprived me of all the literature I had on that subject.

"We have strong girls and strong women in our colleges, and we can hold them and influence them for work in our Church if we will. Everywhere there is a welcome.

"There was one definite organization effected, immediately after the meeting that we had. The students had no organization, and they immediately formed one after our meeting, with a missionary and religious program. That was suggested by one of the members of the faculty, and heartily endorsed by the girls. In every instance there was the greatest cordiality

and the greatest happiness over the work that was being undertaken. If it cannot do anything else than make personal friends of a Student Secretary among the girls, it will be worth while. That was said to me by three of the college presidents among these institutions."

DEACONESS GOODWIN'S ADDRESS

On the same vital subject, this is an abstract of an address by Deaconess Henrietta Goodwin, of New York, Student Secretary of the Women's Board of the Protestant Episcopal Church:

"In speaking to you about student work among college girls, it is a great pleasure to know that you are thinking of using this same sort of agency, a Student Secretary. Why shouldn't we have a very high ideal, and why shouldn't we try to do wonderful things in our schools and colleges? There never was a day when we were so glad and happy to be alive and young as today; never a day when so many opportunities lay before the women of any land as lie before the women of this land.

"Perhaps I ought to begin with a sort of apology to the Lutheran Church, because you know so much more about Theodore Fliedner and the Deaconess work than we in the Episcopal Church, who began it later. But I want to tell you the reason why I, as a Deaconess, took up this student work. One woman tried to discourage me at the outstart by saying, 'There is coming a time when the faculties of the State Universities will say "you cannot come in."' I said, 'Well, I am going to try to behave so that they will find us so helpful as to want us to come in.' And it is a fact that they all do want us to come.

"So far as the girls themselves are concerned, I cannot emphasize too strongly that what we must do is to make our contact a personal thing, never an official thing. Girls in college hate, above everything else, officialdom of any kind, hence we are to go as a sort of a big sister. I always seemed to be able to get hold of the names of three or four girls, and made them sort of an entering wedge, and if through those four I can establish a personal friendship with twenty girls, I feel as if I can, through those twenty, in some way get hold of the others.

"When you come to send your own representative to the Summer Conferences and to the colleges, don't be impatient with her if she does not instantly bring in numbers. If you stand back of her with your prayers and your interest, remembering that it is a splendid thing to learn to walk by faith, some day, years from

now, you will find results. You will find women here and there who will say they are so glad that a representative was sent to talk with them in College about those things, because they never before thought of what the opportunities for women's work in the Church might be.

"Right here I am going to say a word about secondary schools for younger girls. I don't know anything more delightful than to speak to these girls. Their hearts are so warm. They are easily touched, and it seems so easy to say to them something they will remember. I have been called a kidnapper. People seem to think that when I visit a school or college I immediately say, 'Who will go to China tomorrow?' What would I do if the whole roomful of girls should want to go to China? But at the same time it is a great thing to have it suggested to them that there is a possibility in the future for them to think about.

"So, too, when we are talking to a group of college girls, there is not the slightest reason in the world why we should not suggest to them the possibility of their going. There is no reason why we should not talk to them about the Deaconess work. Don't you think sometimes it is because we are so happy in our work we perhaps forget to bring it to other people's attention as much as we ought?

"Whenever you speak of 'social service,' do, by all means, talk about social service *plus religion*, and is there any more effective way in which social service plus religion can be developed than through the Deaconess calling? Social service plus religion is the only kind that is going all the way. We don't want to give people part of the Gospel, and not the whole Gospel. Only a week or two ago, at the University of Vermont, I was talking to a group of intelligent girls, and they had never heard before that the Church was doing any social service work! They hadn't any idea that Churches could do it like associated charities did it. Hence we must be careful, or all our competent young women are going over to the charities associations. Where are we going to turn for our Deaconess work if we let all our bright, talented, educated young girls go and do their life work in other ways?"

LUTHERAN WOMAN'S LEAGUE OF HARRISBURG AND VICINITY

Representatives from thirteen churches met in Zion Church, Harrisburg, November 20, 1916, and organized with over one hundred enrolled members.

The constitution of the Philadelphia League was adopted, and the following file of officers elected:

President—Mrs. Chester Buck, Camp Hill, Pa.

Vice-Presidents—Mrs. L. C. Manges, 1431 Walnut Street, Harrisburg, Pa.; Mrs. H. K. Lantz, Shiremanstown, Pa.; Mrs. S. W. Herman, 212 Pine Street, Harrisburg.

Recording Secretary—Mrs. J. H. Miller, 619 N. 15th Street, Harrisburg.

Corresponding Secretary—Mrs. Chalmers Groff, 2255 N. 5th Street, Harrisburg.

Financial Secretary—Miss Ruth Baker, 1604 Green Street, Harrisburg.

Treasurer—Mrs. Thomas Reisch, 1311 Derry Street, Harrisburg.

Membership—Mrs. G. W. Deiker, 1304 State Street, Harrisburg.

Press Committee—Mrs. H. A. Peters, 19 N. 5th Street, Harrisburg.

Current Events—Mrs. Elizabeth Coble, Elizabethtown, Pa.

Reception—Mrs. Lewis K. Sandford, 111 E. Vine St., Lancaster.

Plans are formulated for the launching of a membership campaign, to be followed by a great mass meeting, at which time it is earnestly hoped that hundreds of Lutheran women will have enrolled in this forward movement.

MRS. J. H. MILLER.

THE LUTHERAN WOMAN'S LEAGUE OF PITTSBURGH AND VICINITY

When the women of the different Lutheran bodies of Pittsburgh and vicinity organized a Lutheran Woman's League, they were only following the precedent established by their husbands and fathers, who for some years had been associated in Christian fellowship and work, in the Lutheran Ministerial Association, Lutheran Brotherhood of Western Pennsylvania, and Lutheran Inner Mission Society. While the organization of the women of the district would seem to be but the logical result of these united efforts on the part of the men, it required the example of their older sister Leagues in Chicago and Philadelphia to inspire them to take the step, and ever since they have been as happy as a child that has learned to play a new game. The figure might well be carried farther, and say that the League is exhibiting all the activity and enthusiasm of youth—and that no doubt its goal of a membership of one thousand will be realized.

A mass meeting of the League was held November 1st, in the First Lutheran Church. Women being present not only from the immediate neighborhood of the city, but from Greensburg, Butler, and neighboring towns. The address of the afternoon was given by Mrs. Charles L. Fry, President of the Philadelphia

League, who admirably presented many excellent reasons for co-operation on the part of our Lutheran women of the different Synods. It was a great pleasure for all the Pittsburgh women to hear Mrs. Fry, but it was a very particular pleasure for those women of different Synods who have not before been associated with her and her work for her Church. In fact, one of the great pleasures of the League has been this delightful contact with the consecrated leaders of the different bodies of Lutheran women, and, as "blade sharpens blade," we believe the association in lines of work common to all will prove a real help to every woman in the work she is doing in her own particular body. Although some of us see Synodical differences, we feel in our association in the League a kinship and naturalness that is not the atmosphere of an inter-denominational gathering of women.

The League in co-operation with the Inner Mission Society of Pittsburgh, of which Rev. Ambrose Hering is the very efficient superintendent, has been planning to be a help to the Lutheran students in Pittsburgh institutions of learning.

On November 13th, a delightful reception was given to the students in the French Room of Hotel Schenley. It was attended by many students. It is estimated that there are between two hundred and two hundred and fifty Lutheran students in the city. Rev. Chas. Foelch introduced Rev. D. R. Sunstein, Sci.D., who is connected with one of the city's educational institutions, who presided.

An address of welcome was given by Mr. Eckhart, a student, whose home is in the district. Mr. Harpel, a student from a distance, made the response. Several musical numbers were rendered by Miss Bond. Dr. Sumstein, in an inspiring talk, urged the students to high ideals. Prof. Layton, of the University of Pittsburgh, spoke a few words. Rev. Hering spoke of the desire of the Inner Mission Society to help the students and told of work being done in other college towns along this line. He expressed the hope that a Lutheran student organization may be effected in Pittsburgh in the near future. The company joined in singing old, familiar songs, after which refreshments were served. Mrs. Charles F. Stifel was chairman of the committee of women from the League who did so much to make the occasion such a success. It is evident that in the Lutheran student body, the Woman's League has found a promising field for usefulness.

KATHARINE L. FIRR CROUSE.

LUTHERAN WOMAN'S LEAGUE OF NEW YORK AND VICINITY

Six hundred and forty-one women assembled at the Majestic Hotel, in New York, for the first Lutheran Woman's Luncheon ever held in the city, and to organize a Lutheran Woman's League as the initial feature of the celebration of the Quadri-Centennial. Sixty-six churches were represented, St. John's, Christopher Street, leading, with sixty-one guests; Holy Trinity, Central Park West, following, with forty-eight guests. Six Synods were represented, and one more will become identified with the League in the near future.

Mrs. Larkin outlined the part women have taken in the past, mentioning those whose lives are examples of devotion and sacrifice. Mrs. Evald spoke on the value of co-operation, giving examples of what the Woman's League of Chicago had done for that section. Mrs. Fry gave some striking examples of the losses the Lutheran Church is experiencing because of lack of co-operation. Tasks confront the church too big for one Synod to undertake, but together they might readily be accomplished.

At the close of the Luncheon the Lutheran Woman's League of New York and Vicinity was organized, and a tentative constitution adopted as a working basis for a year. This constitution follows very closely the one adopted by the Philadelphia League, which has already appeared in this magazine. Owing to the tentative constitution, all members joining during the year are entitled to be charter members.

The officers elected were:

President—Mrs. M. S. Waters, 11 Mercer Street, Newark N. J. (General Council).

First Vice-President—Mrs. Philip M. Rossman, 203 N. 85th Street, New York (General Synod).

Second Vice-President—Mrs. Herman Lins, 131 Clinton Avenue, Brooklyn, N. Y. (N. Y. Ministerium).

Third Vice-President—Mrs. J. Kroose, 441 E. 140th Street, New York (Joint Synod of Ohio).

Recording Secretary—Mrs. A. L. Benner, 627 Briggs Avenue, Richmond Hill, N. Y. (General Council).

Corresponding Secretary—Miss Cora Young, 232 W. 130th Street, New York (General Synod).

Financial Secretary—Mrs. J. E. Heindel, 39 Warner Avenue, Jersey City, N. J. (General Synod).

Treasurer—Miss A. Hunken, Summit, N. J.

ELLA ROSSMAN.



SIX HUNDRED AND FORTY-ONE LUTHERAN WOMEN OF GREATER NEW YORK, REPRESENTING SIX SYNODS



Our Work in India



DESPATCHES FROM THE INDIA FIELD

NIGHT LETTER FROM BHIMAWARAM,

MISSIONARIES NEUDOERFFER AND WERNER

In this, the largest district of our mission field, it is now night in most hearts and homes. Some, however, have seen the Sun of Righteousness. There are 12,000 Christians in the district. Sometime ago a boarding school for Christian boys was begun in the town of Bhimawaram. Last July a high school was opened. We would like to have a boarding school for girls and a dispensary in the town. There is work enough here for four men and as many women missionaries. Send them out.

CABLEGRAM FROM SALUR, FORMERLY BREKLUM MISSION

REV. E. NEUDOERFFER, MISSIONARY IN CHARGE

Twenty-three thousand Christians in the field of the former Breklum Mission are as sheep without a shepherd. No German missionary has been allowed to remain on the field. What can be done to care for all these converts must be done by a single missionary from Rajahmundry Mission. One thousand dollars are needed every month to preserve the work here. Will the Church in America do its duty toward this stricken field?

MESSAGES FROM RAJAHMUNDY, INDIA Boys' Central School

REV. FRED L. COLEMAN

In this school we are educating men for work in the mission. On these native workers we must rely more and more for the ultimate success of the mission. Help us to educate these Christian Telugu boys.

Girls' Central School

AGNES I. SCHADE

This boarding school for girls is filled to its capacity. We are looking forward to the time when we shall be able to raise the school to the standard of a high school for girls. Give the Christian women in India a chance to be educated.

Hindu Girls' Schools

EMILIE L. WEISKOTTEN

We have schools for Hindu girls of various castes in different parts of Rajahmundry. They are all successful, and more could be started, but we lack funds and, above all, women missionaries.

Hospital, Dispensary, Medical Work

DR. BETTY A. NILSSON, AGATHA TATGE, ANNA ROHRER, HILMA LEVINE

Hospital patients number 50 to 70; dispensary patients, over 100 a day; other medical work. Three women physicians needed; only one is here. Missionary nurses beginning to take hold of work after language study. Will soon start Training School for Native Nurses. Want \$1,000 a year to co-operate in Women's Medical College at Vellore. Must have more medical missionaries.

Zenana Work

SUSAN MONROE, SIGRID ESBERHN, MARY BORTHWICK

Women and children in Zenanas need the Gospel. We visit hundreds of them in their homes in Rajahmundry, Dowlaishwaram, Kovur, Peddapur and Samulkot. We are also training Bible women to help us. Shall we extend this work to other towns and villages? Await reply from home Church.

Rajahmundry Town Work

AUGUST F. A. NEUDOERFFER

Normal school for men, here called Training School for Masters; general supervision of St. Paul's congregation, Pantagani Paradesi, native pastor; Book Store; Printery; Reading Room; other town work in charge. Need a co-laborer. Send one at once.

Language Study

EDWIN A. OLSON, CHRISTIAN P. TRANBERG, CHARLOTTE

B. HOLLERBACH, VIRGINIA BOYER, AGNES

CHRISTENSON, CHRISTINA ERIKSSON

New missionaries studying Telugu. Must learn vernacular to teach natives Christianity. Glad to be here, and looking forward to great work for Christ.

DESPATCH FROM DOWLAISHWARAM

OSCAR L. LARSON

Remember Rev. Rudolph Arps, who labored here for twenty years until he was obliged to leave India because he is a German citizen, and who is now in Manila, P. I., unable to get away? In Dowlaishwaram we are making sure progress in the extension of the kingdom of Christ among the Telugus.

CABLEGRAM FROM PUTTUR, OHIO MISSION FIELD, VIA TADEPALLIGUDEM

KARL L. WOLTERS

Tadepalligudem and Puttur, in the field of the Ohio Synod, formerly a part of the Her-

mannsburg Mission, are hundreds of miles apart, yet your missionary must visit both. He must do his appointed work in his own district of Tadepalligudem and also help to preserve the former German Mission. He is, therefore, remaining in India, although his furlough is long overdue. Despite the difficulties which the war in Europe has caused in the mission work in India, Christianity is making progress among the Telugus.

MESSAGE FROM SAMULKOT

THURE A. HOLMER

Where Dr. H. E. Isaacson lived, labored and died, the Gospel is spreading. Samulkot has the best church building in the mission, thanks to the generosity of the Foreign Missionary Society of Augustana College, Rock Island. Come over and help us.

DESPATCH FROM PEDDAPUR

PROF. HIRAM H. SIFES, JR.

Our High School for Boys at Peddapur has 750 pupils, in charge of the only unordained man on the field. There are opportunities for other unordained men in the educational and industrial work of the Mission. Find them and send them out.

DAY LETTER FROM RAJAHMUNDY

Dr. C. F. Kuder, Rev. O. O. Eckardt and their families returned to America voluntarily, not wishing to involve the Mission in complications with the government, which had taken offense because of certain correspondence. Those of us who remain in the Mission will pursue the work with unabated vigor. We are relying on the Church at home to support us, as heretofore, by prayer and gifts, and we are looking for the new missionaries under appointment for India as soon as the British Government grants them permission to leave America for India. We have still a great work to do in this land of heathenism.

GEORGE DRACH.

A MISTAKEN IDEA CORRECTED

BY MISSIONARY FRED L. COLEMAN, RAJAHMUNDY

I hope the time is not far distant when our people at home will have a different idea of Foreign Missions from what most of them have now. What is their conception of a foreign missionary? Oh, he is some sort of a superior being, with a halo around his head, a noble, self-sacrificing man who has given up his home, family and country to bury himself in the wilds of a foreign and heathen country! Those who don't look upon him as a saint and hero think he is more or less of a fool to give up the prospect of a position of influence in the

Church at home for the sake of a lot of ignorant heathen who won't appreciate him anyhow. I received a good deal of sympathy from some of my own friends because I was about to bury myself away from all civilization. But they thought to cheer me up by saying that after I came back home the experience I had gained as a missionary would be very valuable when I took up work at home, taking it for granted that I would not return to India.

Now, a few words to this class of people. They are the kind of Christians who know absolutely nothing about mission work, and who care nothing about it. Their conception of a successful minister is one who has a large congregation, preaches good sermons, gets a good salary and has a position of influence in the community.

I would like to hear their answer to questions like these: "Is it a devoted man's duty to go to the place that seems to offer the best prospects for himself, or to the place where he is needed most?" "How much more precious to God is the soul of an American than the soul of a Hindu?" "When Christ said 'Go into all the world,' did He mean that we were to send Bibles and tracts to all the world and let them learn Christianity in that way? Did He mean that He would do it, by the power of the Holy Spirit, while Christians stay at home, or did He really mean that we should go and preach?"

The great trouble with a majority of our Church members is that they simply have not begun to realize their responsibility to God to obey His commands. What will we say when God asks us what we have done to bring the Gospel to the hundreds of millions who die in ignorance?

But I am writing to members of Missionary Societies, who, as a rule, do not belong to this class of indifferent Christians, though perhaps some of them may.

There are many of our people whose interest in Foreign Missions is merely sentimental. The romantic side of the life appeals to them. The missionary leaves his home and kindred, travels 10,000 miles to a strange country, lives under totally different conditions from those at home. They like to hear stories about tigers and cobras and scorpions, the strange customs of the people, and so on.

I believe that if you asked the majority of foreign missionaries, they would say that the life of a home missionary in the West is harder than the life of a foreign missionary in India. And yet it has taken a long time to interest our people in Home Missions, because there is not so much "romance" connected with that work.

This may seem strange from a Foreign Mis-

sionary, but I'll come to the point of what I want to say. It IS hard to leave one's home, parents, friends, and not see them again for eight years. We do miss the companionship of our people and the social life at home, for the way of living of the Hindu is totally different from ours. There are no lectures, no concerts, no music, except what we can furnish ourselves. We do have a traveling "movie" company visit town every now and then, but that kind of entertainment doesn't appeal to us.

Then, the climate is hard on us, especially at first. We miss the Spring, with its flowers and soft breezes and sunshine. We don't have the bracing Fall weather that makes you feel you can do anything, no matter how hard it is. We must be careful about what we eat, and always boil our milk and water. We don't walk around in our bare feet, because of scorpions. Their sting is not fatal, but for 24 hours almost unbearably painful. Occasionally we see a cobra. But as for tigers, it never happens that a missionary sees one unless he goes looking for it with a gun.

As to work, it is endless and hard. Dr. Nilsson can't stand the work she must do now much longer. Some of the others are overburdened too. But, though all these things are true, as foreign missionaries we are servants of the Lord, just the same as you, and are only trying to do our duty as thousands of faithful men and women are doing at home. And we don't want to play upon the sympathies of our people at home in order to get their interest. We don't want to coax contributions from them by telling them entertaining or pathetic stories about ourselves or the people here. We don't want a sentimental interest in our work. What we do want I'll tell you as it appears to me.

What will happen to the heathen who die without a knowledge of the Saviour? I don't know. God has not revealed this to us, hence we must leave it to His infinite wisdom and mercy. I know He will do what is right. But this I do know. God meant salvation to be given to every man, woman and child in the whole world. Christ died for the sins of every soul. He commanded His followers to go to every nation. The Bible tells us that there is no salvation outside of Christ. Therefore if the heathen who have not heard of Christ die and are lost, the Christian Church will have to answer before God whether it has done its full duty.

Now, bring this right home to ourselves. The General Council of the Lutheran Church has taken upon itself the responsibility of bringing the Gospel to several millions of people in the Telugu country of India. This is our

field exclusively. There aren't a dozen Churches of various denominations as in the cities and towns at home. If these people are to hear of Christ, *we* must tell them. If we don't, they will die in ignorance. There is no one to divide the responsibility with us. This is the situation that should be put before every single member of every Church of the General Council. Then every Christian man and woman should ask himself: "What are we doing? Are we fulfilling our responsibility? Am I doing my duty? What is my duty? Shall I give ten cents a year or a dollar a year to Missions? Is that my duty?" I would answer: No, it is not your first duty. The first thing is to find out what your representatives here in India are doing? Join the Missionary Society or a Mission Study Class. If there is none, start one. Ask your pastor for information. (Write to the Literature Headquarters about text-books and leaflets leaflets and monthly programs.) Find out what you can about the work, and you will see that we have not done and are not doing our full duty here.

"What shall I do then?" you ask. "I can't go. I have very little money to give." Even if so, yet Christ said: "Pray ye the Lord of the harvest to send laborers." That you can do. He also said of the widow and her mite: "This woman has put in more than they all." Even with a mite, if that be your all, you can have the Lord say that of you. What we need most of all at home is a sympathetic, understanding interest. If the people *know* about the work, they will begin to pray about it, they will begin to support it, they will begin to send the men and the women (including the doctor) we need, and God's blessing will rest upon us.

THE CHILDREN'S NURSE IS BUSY

I can scarcely realize that more than a year has already sped. The little cross reminds me of your continued interest and prayers in my behalf. I feel perfectly at home, here in my new home, and there is such great satisfaction in actually seeing the places about which we read. I wish you could all share it with me.

As you know, the greater part of my time has been spent studying Telugu. I wish that you could share that with me too. For, really, it is most interesting. It seems an abstract thing when you read about it at home, but here it is the language of the people, the medium for dealing with them, and it takes on a new significance. The native workers watch you progress. The workers in the hospital are so anxious to help, and they are so happy when you can say the first short sentences. So we are encouraged on every side. I have begun a

Sunday School class in Telugu. It was, of course, difficult at first. The little things that I wanted to say sounded so strange when twisted about into this new tongue. But it is gradually losing its coldness. When I say "We God in faith have must," it really means the same to me as "We must believe in God." In such manner all our English thoughts are changed about.

This Sunday School is one of the Hindu girls' schools. We usually have about fifty children, probably ten of whom are Christians. You can easily distinguish the Christians, because they are neatly dressed and clean. As for the others, at first, true to my calling, I would rather have bathed them than taught them. Today one little girl attracted my attention. She wore a pink skirt with a ruffle, quite dirty, and a heavy flannel jacket. The poor thing was perspiring profusely. I am sure that as soon as Sunday School was over she became happy in her usual attire, or, rather, non-attire. But she was blissfully conscious of her gorgeous apparel, and I'm sure that many of the children envied her. I look at the little ones and I think, "Yes, you will soon be married, and in your husband's home begin to worship idols, and these lessons will be forgotten." Poor little people! God help me to give them some truth which they can carry with them. What a relief it is to realize that the work is not mine, but His.

I spend several hours each day in the dispensary, where I see the physical ills of these people. There one can see how they are tied down by superstition and the customs of their religion. Last week a tiny baby was brought. Its little abdomen was quite raw, in a dozen or more places, from recent applications of red-hot irons which they had used to drive out the devils. As a rule, they are ready to put confidence in the Christian doctors. It is embarrassing and often annoying to have the patients fall at your feet and make their salaams. I really believe that many of them regard Dr.



OUR NURSES AT RAJAHMUNDRI

Nilsson as a goddess, and would be willing to worship her if they had the least encouragement.

Mariamamma, the Bible woman, is splendid. As she talks so earnestly to the women while they wait to see the doctor, I begin to understand how pitifully hard it is for these people to become Christians, especially the people of the higher castes. They would simply be cast out of their homes. And these poor women, who know absolutely nothing except the things of their own homes,—can you wonder? God alone can open the way for them.

Little by little we are growing into the work of the mission and beginning to feel that we are a part of it. And I realize more fully that, whether India or America, it is the same work. We are all laboring in the same cause.

I am happy to know that the children are taking up the work so well. As I help to care for these little children, I like to feel that the children in my native land are helping me to do so. God grant that they may become men and women who will help to spread throughout the world the knowledge of our Saviour. Give my loving greetings to all my "little caretakers."

ANNA E. ROHRER.

Our Hospital and Dispensary in India

DOCTOR BETTY A. NILSSON

When we moved into our new 75-bed Hospital in July, 1911, with three doctors and five patients, little did we think that 1916 would find us with one doctor and 50 patients! But the promise, "As thy day, so shall thy strength be," has certainly been fulfilled in our medical work. And, while we were enabled to treat nearly 25,000 patients in 1911 (counting both dispensary and out-patients), and perform 395 operations, you will be astonished to hear that

in 1915, with only one physician on duty, we performed 502 operations, and the books show a total of 18,314 patients! The average number of in-patients in the Hospital in 1912 was 20; in 1915 it was 29. The largest number of in-patients at any one time has been 50. The largest attendance in the Dispensary for one day was 120.

At present we employ two graduate nurses—one a Eurasian who has served us faithfully



for five years, and who is a graduate of the Guntur Training School for Nurses. The second one is a native nurse, trained in a mission hospital in Madras. They are assisted by twelve so-called ward-ayahs,—native Christian women who learned to wait on the sick and to work under the direct supervision of the nurses. Some of them have been with us a long time and are quite capable. Others are young and find it difficult to minister with patience to the wants of those who are ill and exacting, and need Christian patience more than anything else. Some of these women have learned to read since they came to the Hospital. Others had read in the Girls' Central School for a longer or shorter time, and we find them more teachable.

The new American nurses are busy studying Telugu, but they also give valuable aid in the Dispensary. We hope to begin a Training School for Nurses as soon as these young women have learned enough of Telugu to begin to teach in that language. We cannot afford to have American nurses to do the drudgery in the Hospital. We would need at least a dozen nurses from America if that were the case. We need our trained nurses from home to superintend the work, to teach the natives of this land how to care for their sick, to train those under their care to follow in the footsteps of Jesus, who cared for rich and poor alike when they were suffering. We cannot speak a word of omnipotence and thus heal the sick and the blind in an instant, nor can we take away disease by a mere touch of the hand as Jesus did. But we can speak the word which will cause intelligent care to be used, and prevent the cruelty and maltreatment which prevail in India from making the malady worse. We can speak the word of cheer and comfort, and point to the Great Physician. We can with our hands apply remedies which will relieve pain and suffering, and we can teach others to touch with loving hand even the foulest diseases, in-

stead of turning away with loathing because the patient does not belong to their own caste. We hope in this Training School to lead many of India's daughters in the footsteps of the Master, who went about doing good, healing diseases and preaching the Gospel to the poor.

At present we have in the Hospital several charity patients. These must be fed, clothed, given necessary medicines and care, and some even quite extensive surgical treatment, free of charge. One is a little Christian orphan. She was neglected in her infancy and early childhood, and now even, at the age of eleven, suffers the consequences. She must be supplied with strengthening food and suitable tonics, besides other necessities. Another is a Sudra widow. She has no one to care for her, is too sick to work, but, alas, even in her sad plight she shows very little interest in our Master, for whose sake we are serving her. We hope that the Lord may gain entrance into her heart. This season of suffering may be sent to her for that purpose. Another of our charity patients is Bangarama. She had a husband who ran away from her, and the one she was now living with was not her husband. She suffers a great deal, but is thankful for what is done for her, and listens to God's Word because she thinks it pleases us. May it enlighten her dark heart before it is too late! The others are Christians. They will pay 2 annas (4 cents) per day for their board, but cannot pay anything for the medicine. We demand 2 annas from them, because if they were at home it would cost them at least that much to live. Many give it gladly and put in a few annas extra, or a piece of lace they have made, or a few eggs or bananas, when they leave to show their gratitude.

But all of our patients are not poor. One is a little Brahmin girl, a daughter of wealthy parents. She had a small tumor on her face, and also very bad tonsils which interfered with her speaking clearly. Her father consented to have the child operated on because with these defects it would cost him very much to get a bridegroom for her. To be sure, an old widower, who has grandchildren older than the little girl herself, offered to take her to wife for a comparatively small sum, but when they were assured that she could be cured, they consented to have the operation done, and now they hope to find some educated young man to marry her. They paid for the operation, and also for the use of a private room for the patient. Another little patient is the daughter of a high court vakil—a sort of first-class lawyer. The mother is also remaining with the child, and they pay full charges for private room and care. Several others, wives of prominent native teachers,

lawyers, landowners, etc., of various castes remain in the Hospital and receive the necessary care, medical and surgical. Some listen with much interest to the teaching of God's Word. Others are very indifferent. Few show any opposition. Some of the caste women come regularly to our morning prayers conducted in the verandah for the servants and helpers. Many have shown special interest in the teachings of the Epistles of St. John. The love of God and the admonition to pure living because God loved us, and not because we desire to thereby earn merit, seemed to appeal to some of the strangers. Even a woman of the nautch girls' caste attends our services regularly, and joins in singing our Christian hymns. On Sundays our services are still held in the verandah, but plans are being drawn and estimates prepared for building a chapel. A friend in America has donated \$1,000 for this purpose, and some more will be added by the Women's Mission Society of the Augustan Synod. For this we are very grateful.

Our new Dispensary will also soon be built. Plans are ready, and as soon as money is sent we will begin erecting this building. With the help of the new doctor expected before long, and of the new nurses, who are rapidly getting acquainted with Telugu, and of the new automobile which I hope will soon be ours, and of these new buildings, we look forward with hope to the future, praying that God, who has so graciously helped us hitherto, will enable us to serve Him more efficiently in His suffering ones in the days to come.

OUR HOSPITAL HELPERS

BY AMY ROHRER NEUDORFFER

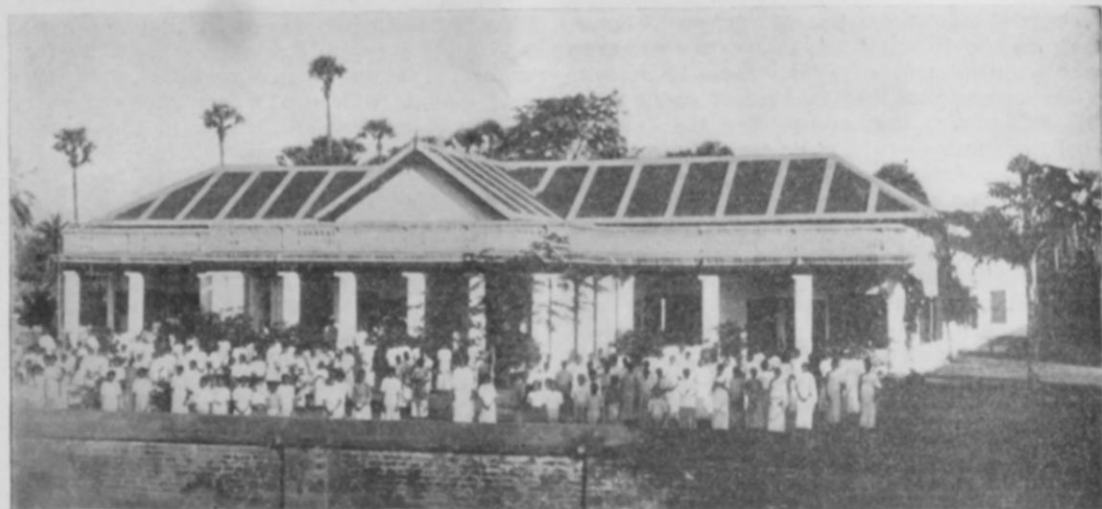
So far as the actual medical work is concerned, life in a hospital in India does not differ very much from that in a hospital in our own country. But the ministry of the medical missionary is to the whole man. And because of this, such a Christian doctor has more than merely an academic interest in her patients. Therefore the words "major" and "minor" cases, in the hospital records here in India, are important and necessary only so far as statistics go. The entire hospital family is of abounding interest to a missionary physician. No doubt it is very rare indeed for a doctor at home to take a personal interest in each helper—to say nothing of the man at the gate, the cook and all the servants so requisite to the proper equipment of any such institution. But necessarily, to the missionary doctor, all in her care and employ are children, who must be told the good news that there is one God and He is their loving Father. Therefore the India doctor's life is a many-sided one, and her duties vary.

I should like to tell you a little of the

"lesser lights" in our own hospital who are so necessary. Though they never come to the forefront, yet they take up a good deal of the time and thought of the physician and the nurse. Inside the gate which opens to the hospital compound is a little lodge. There you will find our faithful Abraham, a Christian from Dowlaishwarum. He used to work on the Godavery River for the Government. One day he broke his leg, near the ankle. It was not set properly, and as a result he could only walk slowly and with a cane. One very rainy night I heard a terrific noise about midnight. It sounded as if someone were throwing large stones against a door of the satram across the way. We had some very rich patients whose relatives were staying there, and thieves were trying to break in and get their jewels. Then we heard Abraham's tremendous voice, calling in thunder tones: "Ammma, come quick! There are thieves here!" The rain was coming down in torrents. By the time we were ready to go, the noise had ceased, and we knew that they had gone away, no doubt frightened by Abraham. He had done his work well. In the morning he said: "You see, I could not run, and so I just did the best I could, and bellowed with a loud voice." We knew it was not a dream. The damage done to the satram was evidence. It is Abraham's duty also to take care of the beautiful driveway which leads up to the hospital, and to guard the gate, opening and closing it for all who enter and leave.

Not least in importance is the faithful cook at the medical home. He is not a Christian. He does most of the bazaar buying for the hospital. When we close the hospital and go away to the hills, there is no anxiety, for we know that Lackshmar will guard our interests well and will never leave his post of duty.

Keniah, recently baptized and named Jacob, takes care of faith old Rajah, the horse. In the time of the year when the grass was beginning to dry he used to allow the horse to roam at will in the compound at night. The result was that we were awakened many times during the night by the horse walking about. I gave orders that he must be kept in the stable. At about 4.30 one morning I heard the horse right below the hospital verandah. Later, when I called Jacob to account for it, he said: "You see, I do put him in the stable overnight. But at 4 o'clock this morning I got up and opened the stable door. I want him to have the early morning dew on the grass. Amma, I love that horse as if he were my own child." I am sure he spoke the truth, too, for his motto as a horse-keeper seems to be: "Rajah first, and then Jacob."



CENTRAL GIRLS' SCHOOL, RAJAHMUNDY, THE SPLENDID FRUITAGE OF MISS AGNES SCHADE'S LIFE-WORK.

Mariama is the devoted Bible woman who, almost from the beginning of the work, has taught the Bible in the dispensary, the hospital and in private homes. She has not much of an education, but she has the gift of holding the attention of her audience. She is greatly beloved by the patients, and is very sympathetic and gentle with them. She is welcome everywhere, even in the most orthodox Brahmin homes.

Among the Christian women who serve as Ward-Ayabs are two who are the oldest in service. Mary is a widow, rather young, of very amiable nature. She can neither read nor write, but she does know how to nurse. She is as gentle as a mother, and most trustworthy. If you give her orders for the night, she will tie pills in one corner of her cloth, and powders in the other, and put the third medicine off in some corner. But she gets the proper medicine for the proper patient! She can get the operating room ready too, and does it all so quietly. I once had the pleasure of being nursed by her myself, and can heartily second the words of one of our missionary family, who said of her: "I have never had better care."

Alice is also a widow, a woman of impetuous nature. She is passionately fond of Bible study. Her little son, who has a nature like his mother, is in the orphanage at the hospital. For several days I kept missing books from the office. One morning I laid my copy of Stainer's "Crucifixion" on the desk, and when I returned it was gone. Through someone we learned that this little boy had sold some books in the village. We made inquiries and found out the truth of it. The books were all re-

turned, Stainer's "Crucifixion" too. I told his mother that I thought she did not discipline him properly, and that I would have to send him to his uncle, who lived in a village some miles away. The mother pleaded, but I was firm. The next morning, during prayers, when all the patients and helpers were present, she got up and told about the sin of her boy, confessed her own fault, and right then and there proceeded to tell God all about it in public prayer. Afterward, while I was seated at my desk, the boy came in and fell on his knees before me, in exactly the attitude of Sir Joshua Reynolds' "Samuel," and asked me to forgive him. When I looked up, his mother was standing weeping in the doorway. I promised to give him another chance, and I never had occasion to punish him for the same sin again.

Sundai is the loving foster-mother of the orphans, whether of Sudra parents it makes not a particle of difference. She has scarcely a tooth in her mouth, and can neither read nor write, but she can love those little children dearly, and can remember Bible facts and Bible verses. The personnel of the orphanage changes with the physical and financial condition of the widowed mother. The children who are old enough attend the caste girls' school in Alcott's Gardens. Very few of the children are full orphans. Two of them in particular are the life and joy of the whole institution. It is not easy to describe them, and even a photograph does not show you their warm, loving nature. They have given more real pleasure, simply by what they are, than any two children of the same age I have ever seen.

The medical department also mothers three



RESIDENT STUDENTS IN UNION WOMEN'S COLLEGE, MADRAS

The girl on the extreme left is from Rajahmundry, and the first from our Mission to enter College. She received her elementary education in Miss Schade's school, but, as there was no High School, she had to take that course elsewhere.

Miss Schade says: "I am working towards a High School, but it is not so near yet. I am raising the grade, and by another year I expect to have several girls ready to enter some High School, if not ours, somebody else's."

of the four baptized caste widows. All of them have proved themselves women of worth. I have told you of only a few of those who help to make the work run smoothly. Not the least important are the four men who pump the water into the tanks. From there it flows through pipes to the hospital. These men pump for about one hour every morning, and love to sing while at work.

I must not forget, before closing, to say a word about Affame. He is a Christian whose one talent seems to be faithfulness to duty, and he has not buried it. He is a quiet, bashful man who says little. Day after day he takes the water from the refuse tank, after it has passed through the filter bed. It can be used for the plants and flowers. He has a nice little garden hidden away behind the maternity building. When the children disturb it, he comes out from his seclusion and scolds vigorously. No non-Christian will do this menial work, unless he belongs to the scavenger caste. So, you see, the doctor in charge of a mission hospital has enough to keep her busy, and is thankful for the faithful nurses who help to lighten her labors.

for our morning prayers. You will see four or five chairs on the hospital veranda and no doubt you will wonder if only four or five people will come. Suppose we sit down and wait. First the children come. These are a few orphans which some of the missionaries have taken in charge, and others are the children of workers in the hospital. The little brown people do not look for chairs, but sit down on the mats that have been placed there. After the children come the workers and the Bible women. They, too, sit on the floor and look very comfortable.

Then come the men who work around the hospital; the men who drive the carriage and the gate-keeper. A few of these men are Christians. One of them was baptized in the past year.

Besides the workers some of the patients who are able, also come. Usually these are not Christians. Will you pray that these people may learn to know the one true God and to turn from their idols?

All listen so earnestly as Dr. Nilsson teaches the lesson for the morning. Each day they are learning more of the mysteries of God's Kingdom. Although you cannot be with us you can ask God to help us in our work. Pray with us that those who come with sick bodies to be healed will leave the hospital with their sin-sick souls cured by the Great Physician.

MORNING PRAYER IN THE HOSPITAL

ANNA E. ROHRER

Seven o'clock in the morning is the time



Memorials and Life Memberships

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



MRS. ELIZA ANN JOHNSTON
MCKEES ROCKS, PA.
1832-1910



MRS. EDNA V. SMITH
GOSHEN, IND.
1888-1915



MISS EMMA R. ROOS
WATERLOO, ONT.
1861-1916

The working season at the threshold of 1917 has opened very auspiciously for this department. Our Honor Roll has been enriched by more names than in any one previous quarter. This is most fitting, since every phase of our work should show marked increase during this Quadri-Centennial year. Let us reach our high-water mark in Life Memberships and Memorials, then keep that record as our future aim as a *minimum*.

The administrative expenses of our General Council Society necessitate this supply fund from the Honor Roll as almost the only revenue on which it can draw. The rental of the Literature Headquarters means a regular outlay each month. The salary of our Business Manager must be met just as frequently. The printing bills, postage and expressage on free literature never lessens in amount, but rather increases steadily. And to meet all these expenses we must depend almost solely on the fund derived from the Membership fees. Our work is enlarging to such an extent that in the near future we will be compelled to secure another salaried assistant in our office,—one who will be trained to editorial duties on the MISSION WORKER. Therefore keep in mind these constant heavy expenses, and lend your willing aid in our general work by a liberal support of our Membership Department.

Five memberships in memoriam have been received. The Goshen, Indiana, Society has honored the memory of Mrs. Edna V. Smith, wife of their former pastor, Rev. L. J. Smith, and president of the Northeastern Conference

Society of the Chicago Synod, in the organization of which she took a prominent part.

Mr. William Reap, honored by his granddaughter, Miss Laura R. Swope, Erwinna, Pa., was a prominent business man of Tinicum, always active in local affairs and a generous supporter of all the interests of Christ Church, Tinicum. His greatest legacy to the cause is the personal interest and never-failing energy in missions displayed by the granddaughter who has enrolled him.

Mrs. Eliza Ann Johnston's membership is a tribute from her daughter, Miss Melissa, of McKees' Rocks, Pa. Of Mrs. Johnston it is said by a friend: "She was one of the most saintly mothers I ever knew, willing and anxious to do all she could to further the work of Christ's Kingdom."

Miss Emma R. Roos first received a life membership in recognition of her faithful service as secretary of St. John's Society, Waterloo, Ont. But before the announcement of the honor reached us, she had suddenly been translated into the fuller life beyond, and the Society at once placed her name on the roll in memoriam. Not only the Missionary Society, but also the Red Cross, the Patriotic and other benevolent societies of Canada, mourn her loss. Besides being active in the Women's Society, she was instrumental in organizing the Junior Mission Band in her church. She was also chairman of the Foreign Mission Committee of the Canadian Synodical Society.

The Pittsburgh Synodical Society at each annual convention honors one of the departed

saints. This year the tribute was given to Rev. J. H. A. Kitzmiller, one of the faithful pastors of western Pennsylvania, who exerted an influence on all around him. When overtaken by ill health, he was elected treasurer of the Pittsburgh Synod, and continued in that office for many years.

Is our Honor Roll not filling a real need, when we thus pay deserved tribute to these saints who have gone before, and derive therefrom an incentive for our own work?

LIFE MEMBERSHIPS

And we do indeed rejoice at the thirty-seven accessions to our life members this quarter. Several other names have been forwarded as prospective life members, but, as neither fees nor full information have been received, report of these persons will be reserved for the March issue. Two Societies voted to enroll themselves,—Frieden's, of Myerstown, in the Lancaster Conference, and Mt. Zion, Pittsburgh. This latter Society entertained the Pittsburgh Synodical at its recent convention, and was a most hospitable hostess.

Mrs. Rosa Allabough, Souderton, Pa., honored us with her own membership, as did Mrs. Hannah Danielson, of Holy Trinity Church, Seattle, Wash. Mrs. Martha Anna Richards' membership was presented by her husband, Rev. H. Branson Richards, of Rochester, N. Y., who is himself a life member. From Seattle, Wash., came several other life memberships. Rev. and Mrs. W. E. Brinkman were enrolled by Holy Trinity Society, in recognition of their faithful services to the congregation in the past five years. Mrs. Brinkman is chairman of the Life Membership Department in the Pacific Synodical Society, and her gift was therefore a very appropriate one. Pastor Brinkman has very recently removed to Portland, Ore.

Mr. Levi Koch and his wife have been most generous in the gift of five memberships, their own names being given, together with those of their daughter, Mrs. Mary Alice Roach (the latter's small son, Philip Franklin Roach), and a son, Rev. C. Franklin Koch, associate pastor of Kountze Memorial Church, Omaha, whose enrollment is a birthday gift. Mrs. Josephine M. Koch is the very enthusiastic and capable president of the Pacific Synodical Society, and to her energy and interest is given this well-earned acknowledgment.

All the other adult memberships received are the co-workers of the recipients, and to each one special credit is due for service as officers, for longer or shorter periods of time. Miss Emily Suydam, honored by Trinity Society, Lancaster, Pa., as its first woman president, her predecessors always being the pastors of the

church. It was during her term of office that the General Council Society was organized in Trinity Church.

Miss Sarah E. Smith, of Grace Society, Lancaster, was one of its pioneer workers who held it together for some years of struggle, and has filled its offices at various times.

Trinity Society, Pottsville, has given three life memberships, for Rev. Dr. and Mrs. J. H. Umbenhenn, their esteemed pastor and his wife, and Mrs. Jacob Krause. The latter, who recently passed her eightieth birthday, is the oldest active member of the Church, is always in her place at the services, and never misses the Frauen Verein Society meetings, of which she has been president for many years.

Mrs. F. P. Mayser, wife of Rev. Dr. Mayser, pastor emeritus of Zion's Church, Lancaster, was honored by the women as they had previously honored her husband.

Mrs. Mona Shunk, Morgantown, W. Va., who has already given a memorial for her husband and a life membership for her daughter, now adds as another life member her niece, Miss Lillie A. F. Perrett, Elizabethtown, Pa., who is active in the work of Christ Church, Elizabethtown.

Transfiguration Society, of Pottstown, honors Miss Anna M. Shuler, its efficient treasurer for many years, and the Cradle Roll of Emmanuel Church gives the same honor to Miss Kathryn Mauger. These churches are two of a number which add a name to our roll regularly each year, thus recognizing their obligation to aid the General Council Society in its expanding activities.

The Norristown Conference Society also fulfils the same obligation, this year's name being Mrs. C. R. Fetter, Telford, Pa., who was its president in 1909-1911, also the Corresponding Secretary of the Pennsylvania Synodical from 1912 to 1916.

Keller's Church Society again honors the wife of a pastor, Mrs. Rufus E. Kern; and Mrs. O. W. Weidner, Lancaster, Pa., was enrolled by the Conference Society as its only living ex-president not yet on the Honor Roll. The Reformation Society, Rochester, N. Y., adds the name of Miss Marie C. Manz, the efficient treasurer of that Conference Society; and Mrs. W. A. Beates, Lancaster, Ohio, was given her life membership by the Ohio Synodical, of which she is the capable president. Mrs. Beates is also actively engaged in the charitable and welfare work of the city in which she lives. Mrs. Ira F. Frankenfield, of Tower City, was presented with her membership by the Pottsville Conference Society on her retirement from office as its president. She is a member of the Executive



MARGARET MACNAIR KAHLER
TWO YEARS OLD
DAUGHTER OF
MR. AND MRS. F. A. KAHLER, JR.
EVANSTON, ILL.
PRESENTED BY HER GRANDMOTHER
MRS. F. A. KAHLER, BUFFALO



DOROTHY LOUISE GETTER
SIX MONTHS OLD
DAUGHTER OF
REV. AND MRS. H. C. GETTER
AMANDA, O.
PRESENTED BY
MISSIONARY SOCIETY, ST. PETER'S
AMANDA, O.



PHILIP FRANKLIN ROACH
TWO YEARS OLD
SON OF
DR. AND MRS. PHILIP F. ROACH
SEATTLE, WASH.
PRESENTED BY HIS GRANDPARENTS
MR. AND MRS. L. KOCH

Committee of the Pennsylvania Synodical Society, acting as chairman for the coin cards which gather the funds for the maintenance of our hospital in Rajahmundry.

Mrs. Ella G. Heller is honored by the Redeemer Society, Binghamton, N. Y., as a charter member, and with her enrollment comes the wonderful record of twenty-five years of service as president.

From Elizabethtown, Pa., comes a still more lengthy record of continuous service as a teacher in Christ Sunday School. Mr. George D. Boggs has taught for fifty years, and the Sunday School showed its appreciation by presenting him with a life membership at its anniversary.

Christ Society, Lancaster, Pa., enrolls Mrs. J. K. Mentzer, its oldest interested member, even though her days of active service are over. Who can measure the quiet influence still exerted by these aged members, who can still pray for the cause they love?

Our good friend, Mrs. M. P. M. Braun once more gives us two welcome life members, her pastor and his wife, Rev. and Mrs. Charles J. Gable, of St. John's Church, Melrose Park, Philadelphia, who can always be confidently counted on to be in the van of every salutary forward movement.

Six young people have become life members, and we are most happy to receive them.

The youngest is Dorothy Louise Getter, eight months old, daughter of Pastor and Mrs. H. C. Getter, of Amanda, Ohio. This dear baby's membership was presented by St. Peter's Society. Philip Franklin Roach, Seattle, Wash., enrolled by Mr. and Mrs. Levi Koch, is two years old on December 27th. Margaret MacNair Kahler, the three-year-old daughter of Mr. F. A. Kahler, Jr., Evanston, Ill., is the namesake of her grandmother, Mrs. F. A. Kahler, who has given this Honor Roll so many memberships, and whose activities in Trinity Church, Buffalo, in the Conference, the Synodical and the General Council Societies are a splendid example of what one consecrated woman can do.

Virginia Elizabeth Franke, sixteen years old, daughter of Mr. and Mrs. Carl Frederick Franke, Erie, Pa., is already showing marked missionary activity as the president of the Busy Bee Society of Luther Memorial Church of Erie. She was enrolled by her aunt, Mrs. William H. Mansperger, a member of Holy Trinity Church, Buffalo. Ruth E. C. Knell, ten years old, daughter of Dr. and Mrs. Louis J. Knell, Buffalo, was enrolled by her mother, also of Holy Trinity Church. Marion Rebecca Heinold, similarly enrolled by her mother, Mrs. Arthur C. Heinold, is eleven years old, and this family, too, belongs to Holy Trinity Church, Buffalo, the mother serving as treasurer for the Missionary Society.

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.
Gruhn, Mrs. Emily Louise Gorman	Erie, Pa.
Butler, Miss Jennie	Goshen, Ind.
Butler, Mrs. Emma	Goshen, Ind.
Eisenhardt, Rev. George C.	Philadelphia
Weigand, Adam Fernau	Wilkes-Barre, Pa.
Kuntz, Mrs. Elizabeth Boyer	Slatington, Pa.
Dietz, Mr. George W.	Philadelphia
Steckroth, Miss Catharine Elizabeth	Hazleton
Baudisch, Miss Olga Amanda	Warren, O.
Pottelger, Mrs. Mary Joanna	Reading
Fitchthorn, 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.
Smith, Mrs. Edna V.	Goshen, Ind.
Reap, Mr. William	Tinicum, Pa.
Johnston, Mrs. Eliza Ann	McKees Rocks, Pa.
Roos, Miss Emma R.	Waterloo, Ont.
Kitzmiller, Rev. J. H. A.	

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.
Leessig, Mrs. Hillary 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.
Henrich, Janet MacNair	Buffalo, N. Y.
Shunk, Ursula Cotta	Morgantown, W. Va.
Leatherman, Mrs. Robert L.	Mount Pleasant, Pa.
Smith, Mrs. John W.	Rochester, N. Y.
Worth, Miss Daisy	Brooklyn, N. Y.
Fry, Mrs. Franklin F.	Rochester, N. Y.
Hunken, Miss Anna	Orange, N. J.
Boiton, Mrs. Mahlon	Philadelphia
Schmidt, Mrs. John G.	Philadelphia
W. M. Soc., Phila. Conferences	Philadelphia
Arnsman, Mrs. W. H.	Toledo, O.
Kielland, Miss D. E.	Inanda Mission Station, Africa
Schmidt, Mrs. N. F.	Schwenksville, Pa.
Schuler, Mrs. Elizabeth	Warren, Pa.
Swartz, Mrs. Harry B.	Lancaster, Pa.
Mehrkam, Mrs. A. M.	Rochester, Pa.
Vogelsang, Mrs. J. J.	Toledo, O.
Clawson, Mrs. Annie M.	Greensburg, Pa.
Genszler, Mrs. George W.	Columbia, Pa.
Myers, Mr. C. M.	Elizabethtown, Pa.
Gregory, Mrs. Alice Hahn	Warren, Pa.
W. M. Soc., Trinity Church	Latrobe, Pa.
Steinbicker, Rev. Wm. H.	Rockville Center, N. Y.
Rider, Mrs. Mary	Uniontown, Pa.
W. M. Soc., Holy Trinity Church	Irwin, Pa.
Kelter, Mrs. W. D. C.	Allentown, Pa.
Waldelich, Mrs. J. H.	Sellersville, Pa.
Conrad, Mrs. Jacob	Waterloo, Ont.
Berger, Josephine Oliver	Philadelphia

Herbster, Mrs. Constantine L.	Irwin, Pa.
McCreary, Mrs. C. K.	Greensburg, Pa.
Lonnquist, Mrs. H.	Detroit, Mich.
Lindenstruth, Mrs. L.	Wilkes-Barre, Pa.
Lay, Mrs. A. L.	Hamilton, Ont.
Richards, Rev. H. Branson	Lebanon, Pa.
Peterson, Rev. A. C.	Los Angeles, Cal.
Cooper, Jacob Mauney	Germantown, Phila.
Bornholdt, Miss Anna C.	Waterloo, Ont.
Snyder, Mrs. Howard E.	Kingston, N. Y.
Buddenhagen, Jean Pauline	Buffalo, N. Y.
Braun, Mildred	Philadelphia
Stivison, Helen Amanda	Leechburg, Pa.
Stivison, Arthur Frederick	Leechburg, Pa.
Miller, 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.
Suydam, Miss Emily	Lancaster, Pa.
W. M. Soc., Frieden's Church	Myerstown, Pa.
Smith, Miss Sarah E.	Lancaster, Pa.
Umbenhen, Rev. J. H., Ph.D.	Pottsville, Pa.
Umbenhen, Mrs. J. H.	Pottsville, Pa.
Krause, Mrs. Jacob	Pottsville, Pa.
Mayser, Mrs. F. P.	Lancaster, Pa.
Perrett, Miss Lillie A. F.	Elizabethtown, Pa.
Getter, Dorothy Louise	Amanda, O.
Allabough, Mrs. Rosa	Souderton, Pa.
Shuler, Miss Anna M.	Pottstown, Pa.
Mauger, Miss Kathryn	Pottstown, Pa.
Fetter, Mrs. C. R.	Telford, Pa.
Kern, Mrs. Rufus E.	Keller's Church, Pa.
Weldner, Mrs. O. W.	Lancaster, Pa.
Manz, Miss Marie C.	Rochester, N. Y.
Brinkman, Rev. W. E.	Portland, Ore.
Brinkman, Mrs. W. E.	Portland, Ore.
Beates, Mrs. W. A.	Lancaster, O.
Danielson, Mrs. Hannah	Seattle, Wash.
Roach, Mrs. Mary Alice	Seattle, Wash.
Roach, Philip Franklin	Seattle, Wash.
Koch, Mr. Levi	Seattle, Wash.
Koch, Mrs. Josephine M.	Seattle, Wash.
Koch, Rev. C. Franklin	Omaha, Neb.
Frankenfield, Mrs. Ira	Tower City, Pa.
Richards, Mrs. Martha Anna	Rochester, N. Y.
W. M. A. Soc., Mt. Zion Church	Pittsburgh, Pa.
Heller, Mrs. Ella G.	Binghamton, N. Y.
Boggs, Mr. George D.	Elizabethtown, Pa.
Mentzer, Mrs. J. K.	Lancaster, Pa.
Franke, Virginia Elizabeth	Erie, Pa.
Knell, Ruth E. C.	Buffalo, N. Y.
Kahler, Margaret MacNair	Evanston, Ill.
Heinold, Marion Rebecca	Buffalo, N. Y.
Gable, Rev. Charles J.	Philadelphia
Gable, Mrs. Charles J.	Philadelphia

MISSION STUDY PRODUCES RESULTS

Invites the attention of Christian women everywhere.

Secures new friends for Missions.

Sustains old friends in devotion.

Increases efficiency in service.

Opens hearts and treasures.

Nourishes missionary zeal.

Stimulates specific prayer.

Trains leaders.

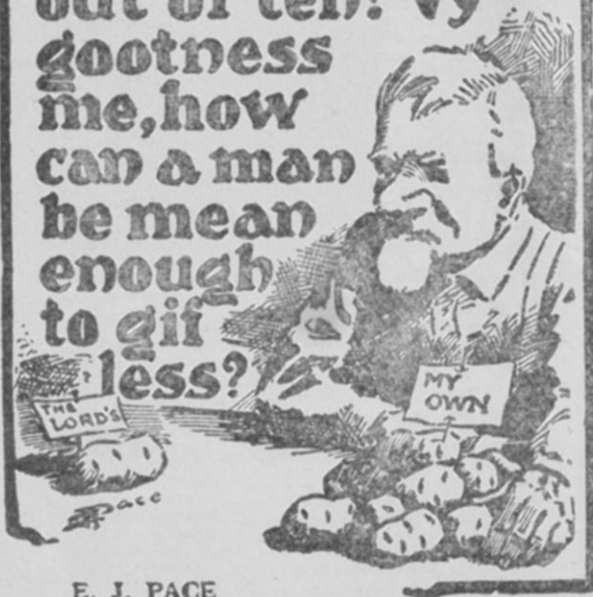
Unites groups in definite purpose.

Demands and offers the best.

YOU CAN'T AFFORD TO MISS IT.

The Observations of Uncle Barak.

Vun lone tater
out of ten! Vy
gootness
me, how
can a man
be mean
enough
to gif
less?



E. J. PACE

MY THANKFUL DAY

BY MRS. GEORGE H. SCHNUR, CHAIRMAN HOME
MISSION DEPARTMENT

They will insist that Friday is an unlucky day; but recently a Friday was the "luckiest ever" for this Department. Upon that day there arrived a packing case of large dimensions, containing the long looked for and long wished for Thank Offering Boxes. So thankful was the Chairman that she insisted to the master of the manse that his whole month's salary would not adequately express in dollars and cents her thankfulness. My private opinion is that the good man was really shocked, but then he has stood a good deal—even been referred to publicly as "our Home Mission Chairman's husband"—so we will forgive him for that. Thankful doesn't express it,—it was such a deep seated, such a fervent feeling of thankfulness that took possession of our whole household that Friday when those Boxes came.

Particular housekeepers better not read this paragraph. It tells a tale of neglected Friday

sweeping, dusting and polishing. But it gives you each a little peep "behind the scenes,"—just think of it when you get your Thank Offering Box. For what do you think we did that Friday—three of us? Counted and tied, counted and folded, counted again, this time into lots for the different Synodicals—all three as busily and steadily as possible, all day long. There was just enough time taken for the simplest of meals, and at one thirty A. M., Saturday morning, all those blessed Boxes were ready for the post office.

Now they are coming to you—perhaps have come. We have done our part. It was done willingly, thankfully. Please read carefully the little leaflet that goes with our Box. If you have nothing for which to be thankful, don't take a Box—for you couldn't be expected to make a Thank Offering to the Lord if you are not really thankful. The most of us will be like the good conscientious worker who said to me recently: "I am afraid your Thank Offering Box will get ALL my money—I never knew I said 'I am thankful' so often until you told us about those Thank Offering Boxes." Remember everything that is gathered in these Thank Offering Boxes goes to our Woman's Field Missionary Fund.

As our original plan of having the Boxes out a short time before November this year, had to be given up, so that now our offerings from the Boxes will not be gathered in until November, 1917; it will be necessary for each Society to make some arrangement so that there shall be no deficit occasioned by the change of system from envelopes to Thank Offering Boxes. This can be obviated either by a special Thank Offering for 1916 taken at your next meeting, or by each Society planning some way to raise their quota of the Field Missionary Fund as pledged at Rock Island before our next Biennial Convention. When once the Thank Offering Box becomes the established way for providing our Field Missionary Fund, there should be no necessity for continued urging to give, give, give. If we are truly thankful for our blessings, our boxes will overflow. "Freely ye have received, freely give."

COUNCIL OF WOMEN FOR HOME MISSIONS

The annual meeting will be held at the Broadway Tabernacle, Broadway and 56th Street, New York City, January 9th and 10th.

Nine General Council Lutheran women are members of the central board and sub-committees. If in New York, plan to attend this important convention, for it will prove well worth while.



The Sunday School

15 MINUTE PROGRAMS ONCE A MONTH

MRS. T. W. KRETSCHMANN, CHAIRMAN



January

BY ANNA SENER

Topic—*The Word for the World*. Decorate with Luther pennants. These should be in evidence all the year.

Scripture—*The Book of the Everlasting Gospel*. Revelation 14:6-7, recited in concert by school.

Hymn 203—"Lord Keep us Steadfast in Thy Word."

I. A BOLD MONK RESTORES TO THE WORLD A HIDDEN BOOK. Five-minute paper prepared and read by a member of the Luther League. See article in MISSION WORKER, page 20.

II. A LITTLE GIRL WHO WALKED TWENTY-FIVE MILES TO BUY A BIBLE. See article in *Monthly Topics*. A young girl may relate this interesting incident which occurred in a Christian country.

III. THE LIGHTHOUSE. Leaflet, 60 cents a hundred, distributed to school. A scholar from each class may be chosen to recite a stanza of this most realistic poem. A point should be made of the use of the Lighthouse Mite Boxes and scholars who have these in their homes should be requested to rise.

Hymn 109—"Light of the World, We Hail Thee."

February

Topic—*The Word and the Work Go to India*. For platform decoration stretch a wire across platform and hang on it letters spelling the topic for the day (see mode of making letters below).

Scripture—*Isaiah's Prophecy of the Bearers of Good Tidings*. Isaiah 52:7-10, recited in concert by selected scholars.

Hymn 205—"O Word of God Incarnate."

I. HOW THE WORD REACHED INDIA. Five-minute talk by a member of the Women's Missionary Society on the sending out of the first Protestant Missionary to non-Christian lands. (See Leader's Leaflets in *Monthly Topics*.)

II. THE CHILDREN'S WORK IN INDIA. Leaflet at the rate of 5 cents per dozen. Distribute to school and let classes read in unison the description under each picture. This leaflet on our Hospital work in India, told in a unique way, will help to awaken the interest of the children in their especial work.

III. MORNING PRAYER IN THE HOSPITAL. A letter from the Children's Nurse read by a young woman with a clear voice. See article, page 37.

Hymn 244—"Hark, Hark My Soul."

March

BY BRENDA MEHLHOUSE

Topic—*Planting the Church in America*. Motto, "The Church Must Be Planted," hung in large letters over the platform—beneath it a map of the Western Hemisphere, North and South America—and the dates, 1517-1917, in large figures.

Scripture Lesson—*Planting the First Church—Paul*. I Cor. 3:1-11. Read in concert by the school.

Hymn 180—"The Church's One Foundation."

I. STORY OF THE PIONEER CHURCH PLANTER IN AMERICA—Henry Melchior Muhlenberg, told by member of Men's Bible Class. (See *Monthly Topics*.)

II. EXERCISE—Strategic points in North America where we must plant the Church—near at home—among the Immigrants—the great North-West—other points—by class of girls, each telling of work in these fields, and marking places on map with large red stars.

III. SOUTH AMERICA—the new field—the Reformation of 1917. The Church of the Reformation planted in South America—Comparison of Europe in Middle Ages, and South America today. Five-minute talk by Pastor.

Hymn 190—"Hasten, Lord, The Glorious Time."

Patterns of letters to make platform decoration can be supplied by Literature Headquarters for \$1.00 a set. Cut the letters out of black gummed paper and apply to cardboard or muslin strips.

Sunday Schools reporting the introduction of monthly missionary programs are: OHIO SYNODICAL—Stoutsville, Trinity; Roseville, St. Paul's; Cleveland, Emmaus, Emmanuel, St. Paul's; Coshocton, Bethesda, Jerusalem and Zion; Toledo, St. Matthew; Sherodsville and Lancaster, Ohio. NEW YORK AND NEW ENGLAND SYNODICAL—Brooklyn, Reformation, Grace, Messiah, Good Shepherd. PENNSYLVANIA SYNODICAL—Allentown, Grace; Philadelphia, Prince of Peace, Mediator, St. Johnannes; Royersford, Grace; Phoenixville, St. John's; Pottstown, Transfiguration.

Twenty-two schools with up-to-date methods are added to our roll as a good beginning for 1917, which ought to be the banner year in training the Sunday Schools in sending the open Bible to all lands.

Let the interest aroused in the children find an outlet for their sympathies in the use of the Lighthouse Mite Boxes. At least one box should be in every home to receive some of those nickels spent on moving pictures and candy. The old-fashioned day of a penny to spend seems to be fast disappearing and our mite boxes should benefit accordingly. Our

children should be trained to have a world-wide vision of the world needs and be restricted in money spent on themselves or for pleasure.

The programs referred to are the "Monthly Topics" used by the Women's Missionary Societies. Price, 30 cents per set. The packet contains a calendar of twelve programs for 1917, a Leader's Help, and thirty supplemental leaflets. Address Literature Headquarters.

LIGHT-HOUSE MITE-BOXES

These will be provided free for postage at the rate of 20 cents per 100. The money gathered in them to be divided equally between the support of the Children's Nurse (Foreign Missions) and the Slovak Student Fund (Home Missions).

Our Student Secretary in the South

The sixth biennial convention of the Women's Missionary Conference of the United Synod South met in Wilmington, N. C., November 9-12, 1916, simultaneously with the regular meeting of the United Synod.

The entire field of the United Synod was represented. Women being present from North Carolina, South Carolina, Virginia, Tennessee and Mississippi. They constituted a very active and vigorous body of delegates who spent the three days of the convention in consideration of the work accomplished in the past biennium, and laid large plans for the next two years. While the entire United Synod is smaller in number than the Allentown conference, they are doing a work notable for its extent as well as its intensity. Reports show progress along all lines of missionary activity. A total of over \$20,000 has passed through the Treasurer's hands during the biennium.

In Home Mission work, the United Synod faces an almost overwhelming opportunity. In the new industrial development of the Southern States a great opportunity for the Extension of the Church among those who are already Lutheran church members, is revealed, while the invasion of new territory, just opening to commercial progress, demands the presence of the Church. These opportunities the women are facing with definite determination to do their share in the support and extension of the work.

In the foreign field the United Synod is planning the necessary increase of workers and gifts to Japan. In celebration of the twenty-fifth anniversary of Japan Mission it is hoped that the women will erect a home for the women missionaries, the estimated cost to be \$4,000.

Action was taken by the Missionary Conference in hearty support of the joint enterprises of the women's work of the Lutheran Church—the Lutheran Women's League Movement, Co-

operative Literature and Student Work.

Conspicuous among the splendid activities of the women of the Southern Church are the marked popularity of Mission Study, and the effective organization of Juniors and Young People for Missionary purposes. The Young People's Federation of the United Synod is entirely responsible for the support of one worker in Japan. They have their own program for Missionary meetings, and are vigorous in work and interest.

Among the children a definite program of Missionary education is bearing splendid results in both interest and gifts.

One of the richest treats of the Conference was the meeting and hearing Mr. Hajime Inodomi, of Japan, a student at Roanoke College, himself a result of Lutheran mission work. Mr. Inodomi is a powerful speaker with a message of ringing challenge to American Christianity. He states the great problem of the church is the awakening of the religious nature in the youth of this country. "Do not forget Christ in life." Mr. Inodomi is a conclusive argument for foreign work, and his plea for men and women and means to bring not only Japan, but even America, "through darkness to light" is most telling. If Japan can give us just one such reflex of power and personal devotion, we can predict with certainty the blessing she will be to the world when evangelized.

Student Conference

As in many of our forward movements, the women of the United Synod have taken the lead. On Saturday, November 11, 1916, the first Lutheran Women Students' Conference was held in connection with the Missionary Conference. It was an event of great significance to have gathered delegates from four of the five Lutheran schools for women in the South, to discuss student opportunities and obligations. The

meeting, in charge of Miss Rosalyn Summer, of Mont Amoena Seminary, opened with a devotional period emphasizing the necessity of Divine guidance in the time of enthusiasm and youth. Seven-minute talks were given as follows: "Students in Missionary History," Miss Florence Strickler, Elizabeth College; "When the World Outlook Opens Before Student Eyes," Laura Burkard, Marion College; "Missionary Possibilities in Our Colleges," Ethel Setzer, Lenoir College; "Making Mission Study Count in College Life," and "Training for Service," Rosalyn Summer, Mont Amoena College. The meeting was concluded with the topic, "Tomorrow for the Lutheran Student," presented by the Student Secretary of the General Council Society.

A very encouraging spirit of interest and intelligent realization of opportunities characterized the meeting.

A Tour of the Colleges

The Student Conference in Wilmington was the first event in a very busy and delightful series. The Philadelphia Lutheran Women's League made provision to send the Student Secretary of the General Council Society to the Lutheran Women's Colleges of the South. Through the management of Dr. and Mrs. E. C. Cronk, arrangements were perfected for a flying trip, including the five Lutheran schools where there are women students, and the State Normal College of South Carolina, where there are thirty Lutheran girls among one thousand students. Through the very kind co-operation of the presidents and other authorities of these institutions, meetings were arranged in the different schools, where a total of 425 Lutheran girls listened to the direct appeal of the Church's need of their best training in service. Eight hundred students in all, including about 100 men and 300 non-Lutherans, were addressed by the Secretary on this trip. Nineteen public ad-

resses and five informal meetings, beside the many personal interviews and conversations, sum up the activities during the ten days of the trip.

It is quite impossible, on such short acquaintance, to estimate accurately the full power of the work being done. Generalities are always inadequate, but some very definite impressions of the character of the work remain. The work being done among the students in our Lutheran schools is definitely constructive and valuable. In all of the colleges visited, Mission Study work is well organized. In several, every girl is enrolled in Mission Study Classes, and in one case the classes meet twice weekly. Most of the classes are studying "The South To-day," which deals particularly with the situation in their own immediate vicinity. "South American Neighbors" is to be the after-Christmas course.

The importance of Missionary giving is not neglected, most of the student groups sharing directly in the support of kindergarten work in Japan.

Great things, indeed, are being done in the Lutheran Schools of the South for the girls in their care. The secretary carries back a great wealth of inspiration from the earnest, intelligent devotion to the missionary enterprise that is fostered and practised in the busy hours of college days. It is sincerely hoped that more of the girls and young women from our Northern Church may find their way to our own institutions, where not only a high grade of scholarship is developed, but where the influence is frankly and forcefully Christian, and therefore constructive and definite. It is with confidence that the quickening of Church life can be prophesied. Well-trained women of deep spiritual life and purpose are sure to come from the centers of student activities. May the next college generations see many more of our women in these halls! ANNETTE KAHLER.



Our Recent Conventions



THE GENERAL COUNCIL SOCIETY'S EXECUTIVE COMMITTEE

The annual meeting for 1916 was held in the Luther Memorial Church, Erie, Pa., on October 4th, the devotional service being conducted by the pastor, Rev. Earl Cameron Herman. The fourteen members present were Miss Zoe I. Hirt, Mrs. F. E. Jensen, Miss Laura V. Keck, Mrs. Walter C. Weiler, Mrs. Emmy Evald, Mrs. L. K.

Sandford, Mrs. W. A. Beates, Mrs. Constance Herbster, Mrs. F. A. Kaehler, Miss Mary Miller, Mrs. G. H. Schnur, Miss Laura R. Swope, Mrs. C. L. Fry and Miss Annette Kaehler.

The Committee on Miss Schade's Anniversary Gift Book reported that a book, suitably engraved, and containing congratulations and greetings, had been sent to her. The fund is to be sent to Miss Schade to be used by her for

the higher education of girls in her own school who have completed its course.

The president's action, upon receiving Mrs. J. L. Oakleaf's resignation, in appointing Mrs. A. S. Woll chairman of the India Lace Industry, was approved, and Miss Annette Kaehler was named a committee of one to frame a special resolution in regard to the India Lace Industry. She was also appointed our representative of the General Council Society to the Convention of the Women's Missionary Society of the United Synod of the South at Wilmington, N. C., November 10, 1916.

On motion of Mrs. L. K. Sandford, the Biennial Convention of our own society shall be held in Philadelphia, in October, 1917. At the same time, in recognition of the invitation of the Lutheran Women's League of Chicago, a motion was unanimously carried that each Synodical Society be requested to send as large a delegation as possible to the Quadri-Centennial Celebration of all Lutheran Women's Societies in North America, to be held under the auspices of this League in Chicago in the same month of October, 1917. The exact date for holding the Biennial Convention of our own Society was left to the officers.

After the recording secretary, Mrs. Walter C. Weier, had reported, the following figures were presented by the statistical secretary, Mrs. F. E. Jensen:

Home Missions	\$7,431.92
Church Extension	1,645.85
Slav and Hungarian Missions.....	2,303.58
Italian Missions	479.45
Inner Missions	6,429.36
Porto Rico	1,929.23
India	8,473.61
China	42.50
Japan	260.10
Hospital and Medical	1,940.12
India Boxes	397.57
Miscellaneous	3,420.55
Life Membership, No. 35—Amount...	355.00
In Memoriam, No. 13—Amount	379.00
Annual Fees	732.95

Total Contributions \$36,220.78
 Membership—Adult, 18,049; Junior, 1,956.

The statistical secretary and the literature chairman were given authority to arrange and publish blanks for keeping records and statistics.

The treasurer, Miss Laura V. Keck, reported Receipts in General and Special Funds \$3,671.56
 Disbursements 2,768.63

Balance in all Funds, Sept. 18, 1916... \$902.93

On motion all accounts of this Society shall be audited biennially.

REPORTS OF SYNODICAL PRESIDENTS

Pennsylvania Ministerium: Mrs. L. K. Sandford.—Action was taken at 1916 Convention toward the formation of Lutheran Women's Leagues in every Conference centre. The General Council Life Membership and In Memoriam Fund was urged on each local society as a binding missionary obligation.

Ohio Synodical: Mrs. W. A. Beates.—Considerable interest is being manifested in the Chicago Seminary. By this Society a Slav student is being educated for the ministry.

New York and New England Society: Mrs. Geo. Schnepel.—A substantial Christmas gift was sent to Dr. Lydia Woerner in 1915. A Christmas box, valued at \$142.43, was sent to Porto Rico. Much progress is being made in Junior Work.

Central Canada: Mrs. J. C. Casselman.—Progress is being made along all lines. The Society now conducts a "Woman's Page" in the Church paper, *The Canada Lutheran*.

Nova Scotia Synodical: Mrs. A. L. Ernst.—The work is hampered by the European war most sadly. Assistance and information is desired from the General Chairmen, in regard to the work of the different departments of the General Council Society.

Pacific Synodical: Mrs. L. Koch.—Can a certain month be set aside as a time for each Synodical Society to collect moneys for the Pacific Seminary Professorship Fund?

Pittsburgh Synodical: Mrs. Constance Herber.—This Society has undertaken the support of Miss Virginia Boyer, as missionary to India, in addition to the support of Miss Schade. It is also aiding a young woman student in Thiel College with a view to the Foreign Field. A Lutheran Women's League was organized in Pittsburgh in April, 1916.

A communication from Mrs. S. Laird regarding her visit to the Pacific Synodical was read. It contained a resolution adopted by the aforesaid society: "That we hereby voice our appreciation of the fact that the General Council Committee was so interested in our work on the Pacific Coast as to send a representative in the person of Mrs. Dr. S. Laird. We extend to Mrs. Laird our hearty thanks for the inspiration she has given us, and request that she convey heartiest greetings from our Society to our co-workers in the East. That a copy of these resolutions be sent to Mrs. Laird and to the Secretary of the National Federation."

On motion the secretary was instructed to send a letter of appreciation to Mrs. Laird for her services in visiting the Pacific Synodical District.

REPORTS OF STANDING COMMITTEES

Literature: Mrs. Charles L. Fry.

Received from literature sales.....	\$2,791.93
Expenditures	2,777.90

Balance	\$14.03
Office expenses were as follows:	
Stenography	\$ 98.98
Magazine subscriptions	24.80
Postage	380.00
Expressage	96.00

Total	\$602.78
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THE LUTHERAN MISSION WORKER reports 11,911 subscribers.

The literature chairman was instructed to plan for the distribution of the 1917 monthly program literature from Central Literature Headquarters, 844 Drexel Building. The action of the literature chairman in renting an additional room for literature was approved.

A Junior Mite Box as suggested by Mrs. Fry is to be issued. The first edition of the Lighthouse Mite Boxes is to be 10,000, and the Slav Board and the Foreign Mission Board are to be asked to divide the cost with us.

On motion the treasurer is to request prompt payment from Synodical Societies not yet having paid their dues.

Life Membership and In Memoriam: Mrs. L. K. Sandford.—69 Life Members and 25 In Memoriam were enrolled during the past year.

Porto Rico: Mrs. Mary Mellander.—This committee is to issue some new literature on the subject. Also a Porto Rican Industry Department was created, to handle goods made by the Porto Ricans, and encourage the sale of same throughout the United States and Canada. Mrs. John Linn, of Chicago, was made chairman of this department, and welcomed by the president as a member of the Executive Committee.

Mission Study: Mrs. F. A. Kaehler.—161 classes reported during the past year, with an approximate membership of 2,400. It was urged that "The Schoenberg Cotta Family" be read and studied in view of the Quadri-Centennial.

India Boxes: Miss Mary Miller.

Received from May, 1915	\$833.83
Disbursed for 1916	724.47

Balance	\$ 109.36
Gift of one sterilizer.	

Foreign and Medical Missions: Miss Mary Miller.—Owing to ill health, Miss Elizabeth Petrich is unable to continue her studies. We

should not cease, however, to collect funds for the medical student cause, as we are hoping soon to secure another young woman for the work.

Miss Miller was instructed to write to Miss Petrich, voicing the sentiment of the Executive Committee on the matter of her having to give up her studies in medical school. Mrs. H. E. Jacobs was asked to act as advisory on the Foreign and Medical Missions Committee. Miss Miller was authorized to reply to Rev. Drach's letter that the General Council Society does not feel able to assume the responsibility of supporting students in colleges unless taking a medical course, and asks that candidates for regular literary courses be referred to Synodical Bodies.

Inner Mission: Mrs. M. M. Deck.—Work is being done in nearly every Synodical Society. Daily Vacation Bible Schools were conducted in several cities. Kindergartens were established during the year. Aid was given to students in various Lutheran institutions. In several instances girls who had fallen prey to false creeds were brought back to the fold.

Slav Missions: Miss Laure R. Swope.—All Societies are urged to undertake the support of a Slav Student. Men of this nationality want to become Lutheran pastors, but lack the money with which to obtain the proper education.

Deaconesses: Mrs. W. P. M. Braun.—The results of this work cannot be tabulated in precise figures, but general interest is increasing. The Deaconess and her many activities are better known than they were a few years ago.

Junior Work: Mrs. R. B. Fenner.—This department aimed to reach every congregation in the United States and Canada by letter this past year. Statistical blanks were sent, but the responses were very few. This makes reports incomplete. The chairman urged the continued support of the Children's Nurse, Miss Anna Rohrer, and as a new work the support of Slav Missions. Junior contributions for this past year, \$2,083.81.

Missionary Exhibit: Mrs. S. G. Weiskotten.—A wider use of the Exhibit is urged. Charts were made for the National Religious Exhibit at the Pan-American Exposition and they are now being exhibited in large cities throughout the United States.

Mrs. Weiskotten was given authority to confer with the General Council Home and Foreign Mission Boards, in regard to continuing the Lutheran Charts in the National Exhibit, and be governed by the replies she receives, and and condition of our treasury.

On motion Mrs. G. H. Schnur was continued as representative of this Society at the annual meeting of the Board of Home Missions. A letter from the organizer of the "Ever Faithful Mission Girls" was read, and Miss Kaehler and Mrs. Jensen were appointed to convey to Mrs. Fry the voice of this committee in regard to this matter, and report to the president, Miss Hirt.

Organization: Mrs. M. J. Bieber.—Each Synodical reported a gain in the number of Societies since 1915.

Home Missions: Mrs. G. H. Schnur.—Literature was published during this past year and Thank Offering Boxes for the Field Missionary Fund have just been issued. These may be had by any Society free, excepting postage.

Italian Missions: Mrs. John W. Richards.—The Italian Immigration is called the "Amazon of Our Foreign Tributaries." The aim of this committee is to get 1,000 persons to contribute \$1.00 per year.

Student Work: Miss Annette Kaehler, Secretary.—In co-operation with the General Synod's Society, Students' Summer Conferences were attended.

Mrs. Woll was requested to bring to the next Convention of this Society detailed plans for the extension of the Lace Work in India.

Mrs. Sandford, Miss Miller, Miss Swope, Mrs. H. E. Jacobs and Mrs. C. L. Fry were appointed to act as a Committee on Arrangements for the Quadri-Centennial Convention to be held in Philadelphia in 1917.

A rising vote of thanks expressed the hearty appreciation of the delightful hospitality extended by members of the Luther Memorial Society.

Adjourned with prayer by the president.

MRS. WALTER C. WEIER.

Recording Secretary.

OHIO SYNODICAL

One of the most successful and inspiring conventions ever held by the Women's Aid and Missionary Society of the District Synod of Ohio was that in St. Mark's Church, Ada, Ohio, October 11th to 13th. It was characterized throughout by a deep missionary spirit and a desire and a will to do greater things.

Three things were emphasized as necessary to make the work of our Synodical Society successful, namely, organization, education and co-operation. If the suggestions of the chairman of the Organizing Committee were followed, every congregation would have a society, and that society be connected with the Synodical Society. If they would give ear to the plea of the chairman of Mission Study, every society

would have a mission study class to learn of the needs of the Church. If they know the needs, they certainly must contribute of their means, and thus there would be an increased number of those already pledging themselves to place a penny a day in their mite boxes. That would be a glad day, for then the Synodical Society could meet its pledges to Synod, with a surplus for other funds, thus insuring real co-operation.

The extreme need in so many lines of mission work were continually set forth throughout the convention. The Slav Student Fund, created last year, and the support of sending a Slav student to Muhlenberg, will be continued. The Rev. E. A. Trabert, Secretary of the Slav Mission Board, briefly urged the importance of the work among these people of our own household of faith.

The papers were exceptionally good, reflecting a consecrated Christian spirit in the writers. We note the following subjects: The Ideal Ladies' Aid Society, The Use and Abuse of the Ladies' Aid, Efficiency in the Administration of Women's Synodical Organizations, Communications from Our Department Chairman, and Our Pledges. In a Symposium on Serving and Giving, two excellent articles were read. The Young People's Society of St. Mark's Church gave the playlet, "Tired of Missions." The chief address was made by Mrs. Geo. H. Schnur, Zellenople, Pa., on "Called to the Colors." She left much of her enthusiasm with the Ohio women, who considered themselves very fortunate in having her with them.

We can further show the general tone of the Convention no better than by quoting from the President's report: "We hope to find better methods to carry on our work, develop a better missionary spirit and more earnest consecration of our service, time and means. . . . Enthusiasm and emotion are nothing without expression in action. Service is essential to the soul's life in Christ. We need it for the soul's communion with Christ. . . . We must have efficiency in service as well as training in giving. . . . There is no strength in union if no strength in units. Each individual member must get a true conception of her obligation to the work. . . . We have ever before us a four-fold program, study, prayer, giving and service. These phases are all-inclusive and cover the entire range of the Church's thought and activity." M. ALPHA FRAUNFELTER,

Recording Secretary.

LANCASTER CONFERENCE

The 21st Annual Convention of the Women's Missionary Society of the Lancaster Conference

was held on October 19, 1916, at Palm Lutheran Church, Palmyra. Greetings were received from the Eastern Pennsylvania Synodical Society, General Synod.

The treasurer's report showed receipts to the amount of \$2,693.55. Total amount raised by the Societies was \$3,699.29. All of the recommendations passed by the Synodical Society last May were heartily endorsed by the Conference body. The Society also resolved to assist girls to secure normal or college education while preparing for the foreign field, the same to be known as the Student Ward of the Conference Society.

MRS. J. H. STRENGE,
Recording Secretary.

THE STUDENT WARD FUND

The Foreign Missionary has published the following endorsement of the Student Ward Fund Plan as outlined by the Women's Missionary Society of the Lancaster Conference:

The Board of Foreign Missions expresses its appreciation of the co-operation of the Women's Missionary Societies in the education of young ladies for service in our foreign mission field. The executive committee of the General Council Society has decided that it can only provide for the medical education, thus leaving the college or normal school education to the synodical or to conference societies. The Board approves of the plan outlined by the Women's Missionary Society of the Lancaster Conference and recommends it as a model to all other societies which desire to provide the needed education. The following is the plan of this Society: 1. (a) Each society pledges itself to assist in raising funds to be available for this purpose. (b) Pastors are asked to publish a letter prepared by the committee in their local church papers or otherwise with a view of securing additional contributions to the fund. (c) The aim is an endowment fund, the interest of which, and if necessary the principal, shall be used exclusively for this purpose. (d) The education, wherever possible, shall be in a Lutheran school. 2. Each girl who applies for assistance and who is accepted by the society in consultation with the Foreign Mission Board is called the Student Ward of the Conference Society. 3. Each Student Ward is required to sign a contract with the Conference Society agreeing to give at least six years of unmarried service on our foreign field, and she shall refund the money expended on her education if she does not enter upon the work. 4. A committee is constituted to have charge of such ward and funds, the same to consist of the President of the Conference Society, the chairman of the Foreign Mission Committee, and one additional member to

be appointed by the President. This committee is to carry out the plan in co-operation with and under the direction of the Foreign Mission Board. In addition to these regulations of the Lancaster Conference Society, the Board would desire each candidate to undergo a preliminary medical examination before being accepted as a ward.

Pittsburgh Synodical Student Ward

Miss Lida Reinhart, of Thiel College, is a student volunteer, preparing for service in India. She is the Student Ward of the Women's Missionary Society of the Pittsburgh Synod.

DANVILLE CONFERENCE

At the 13th Annual Convention, held October 24th and 25th in Zion's Church, at Kratzerville, 35 delegates from 17 societies, 21 visitors and 6 ministers responded to roll call.

The Junior Society of Gratz was received. The total active membership is 386, 153 subscriptions to the *MISSION WORKER* from 13 societies.

Six societies reported 7 mission study classes with a total membership of 73.

Nine societies use the *Monthly Topics*.

The fact that only 3 societies have monthly missionary programs in their Sunday School indicates that we do not sufficiently recognize the importance of presenting the subject of missions to the children and young people.

There are 10 life memberships, and 2 memberships in memoriam.

While this year was one of peculiar trial, the missionary obligations undertaken have been more nearly fulfilled than ever before, and the pledged amounts have been substantially increased. The contributions during the year from the 17 societies totaled \$1,425.76.

The following recommendations were adopted:

1. We deplore the sad conditions which prevail in our mission field in India, brought about by the European war, and we urge our societies to support not only our regular work in India, but also to do their utmost to send help to the shepherdless German missions. We recommend that every society of the conference make a contribution toward this cause during the coming year.

2. Feeling the need of a more comprehensive knowledge of inner mission work on the part of our people, we recommend the introduction of the publication of the Inner Mission Society, *The Inner Missionary*.

3. We deplore the lack of a more general response to the earnest appeals of our chairman on Life Memberships and Memberships in Memoriam, and we urge our societies to take a

deeper interest in the work of this department. Believing that a better understanding of this subject would promote interest in it, we recommend a careful reading of the literature sent out by the chairman, and that she be informed of any action taken along this line by any of the societies.

4. Feeling deeply the loss to our medical work in India through the inability of Miss Petrich to continue her work, we call for the united prayers and efforts of our women that someone may be found to take her place, and that the training of such a young woman may be made, we urge a more liberal support of the medical student fund.

5. Thanking Almighty God for the newly-opened opportunities in South America, we call for the prayers of our consecrated women that ways may be found by which this new field may be speedily developed.

6. In hearty accord with the retiring president on Junior Mission work, we recommend the formation of Mission Bands in all our congregations.

7. Believing that the lantern slides with views of India would increase interest in the work, we recommend their more general use.

8. Since the needs of our India Hospital are greater than ever before, and the price of drugs higher, we urge a wider use of the coin cards in support of this work.

9. We recommend that an effort be made by the Organizing Committee looking toward the formation of a missionary society in every congregation within the bounds of this conference before October, 1917.

10. Recognizing the supreme importance of the MISSION WORKER as a factor in the education of our women in mission activity, we urge that at its price of only 35 cents a year, it be more widely circulated.

12. Resolved, that each local society be asked to pay one dollar toward the deficit on the Kotogiri Rest Houses before the end of November, 1916.

13. We recommend that each local society continue its efforts to pay the annual amount pledged by it in support of the Slovak Student Fund.

14. We recommend that a vote of thanks be extended by the Society to the retiring President, Mrs. Spaeth, for her unselfish labors in the interests of our common cause, and for the acceptable manner in which she has presided over the conventions.

MRS. A. R. RUCKEL,

Recording Secretary.

NORRISTOWN CONFERENCE

At the 21st Annual Convention, in Trinity

Lutheran Church, Quakertown, on October 26th, 177 delegates were registered from the local societies, and 10 from visiting conferences.

Our President, Mrs. Warren Nickel, in a concise report dwelt on all the phases of our work, outlining the various points where our earnest efforts are needed during the coming year.

Mrs. C. R. Fetter, the next ex-President to be honored with a Life Membership, was presented with her pin and certificate by Mrs. L. K. Sandford.

The year's contributions were as follows:

Hospital Fund	\$250.77
Hospital Supplies	113.02
Foreign Missions	298.00
Rest Bungalows	42.00
Miss Weiskotten's Salary	139.87
Miss Rohrer's Salary	151.89
Medical Missions	115.45
Medical Education Fund	52.00
Home Missions	432.64
Church Extension	295.00
Slav Work	338.50
Inner Missions	96.50
Porto Rico Missions	199.29
Italian Missions	141.54
Japan Missions	117.16
Orphans' Homes	293.00
Lace Industry	89.54
Life Membership	60.00
"In Memoriam"	50.00
Miscellaneous	54.00
Total	\$3,392.17

Rev. W. O. Fegley led in special prayer offered for a young woman who would consecrate herself to the work as a Medical Missionary.

Sixteen Mission Study Classes were conducted during the year, with an enrollment of 343 students.

Nine new Junior Bands were organized during the year; total enrollment, 492.

One new Society has been added to our Conference, organized at Zion Hill, with a membership of 18.

A strong plea was made for an every-family canvass for subscriptions to the MISSION WORKER.

Two hundred forty-four dollars and twenty-seven cents were raised during the year by the babies of the Cradle Roll, numbering about 1,000.

Seven Life Memberships and two Memberships "In Memoriam" were taken out during the year.

Our Porto Rico field was thoroughly presented by Rev. and Mrs. Alfred Ostrom, and

by Mrs. Rose Hardy, who had visited our missions in Porto Rico. We regret to learn that Miss Mellander will be compelled to return to this country on account of ill health.

Miss Laura R. Swope told us the story of the immigrant and conditions surrounding their arrival in this country.

Miss Mary Wolfinger most interestingly portrayed the reasons for and the results of a Mission Study Class.

Dr. L. B. Wolf, D.D., very earnestly addressed us on "What Woman Has Done for India Missions and Womanhood."

The interesting subject chosen by Rev. C. Theodore Benze, D.D., for the evening was "Taking Away the Stone."

MRS. G. A. FABER,
Recording Secretary.

PHILADELPHIA CONFERENCES

The 26th Annual Convention was held on November 9th, in St. Paul's Church. Receipts for the year were \$3,704.02. The printed statistical report prepared by the corresponding secretary gave a clear, concise detailed statement of every organized Society. The pressing need of a Girls' High School, and of a woman physician for our Rajahmundry Hospital, was the burden of the plea of the Medical Missions chairman, Miss Mary Miller. One hundred and fourteen dollars were contributed to the Hospital Supply Fund of the \$719.54 General Council Fund, the sum total sent out last June.

We will be much helped in raising the \$530, which is our share of the Field Missionary Fund, by the attractive new Thank-Offering Mite Boxes issued by the General Council Society's Home Mission Committee for free distribution.

The Women's Auxiliary of the Philadelphia Inner Mission Society, with its representatives from thirty Churches in this Conference, contributed the handsome amount of \$3,639.25 during the past year to the Hospice and the Settlement House. More trained workers, and better accommodations for the many activities of our Settlement House, are crying needs.

Seven new Junior Societies have been organized, making a total of 23 Children's Societies and 6 Young Women's Societies. Total enrollment, 400. Also a cradle roll of 500. Contributions, \$325.

Eleven mission study classes were reported.

The following recommendations were adopted:

1. The hearty endorsement of the Lutheran Woman's League movement.

2. The organizing of a Conjoint Mission Study Class, wherever possible.

3. That at least one representative from every Society attend the federated Summer School, to be held at Gettysburg on August 3d to 10th.

4. Organization of a Missionary Society in every congregation in the Conference before October 1, 1917.

5. That we most solemnly lay upon each individual heart the high duty and privilege of daily intercession on behalf of the mission work of our Church before the Throne of Grace.

6. The continued financial support of our mission work in India during this time of special stress and trial.

7. That we give not less than \$50 as our share of the deficit on the Kotogiri Rest-Houses.

8. That we recommend the new department of Porto Rico Laces, in charge of the newly-appointed General Council chairman, Mrs. John A. Linn, of Chicago.

9. We are heartily glad to co-operate with the committee, appointed by the General Council Society's Executive Board, in carrying out the plans for the great convention to be held in Philadelphia, October, 1917.

10. We again emphasize the importance of sending all contributions through the Conference treasurer, Miss Mary Welden, in order to assure full credit, and avoid any discrepancy between her report and that of the congregational Missionary Society.

The indebtedness on the Kotogiri Rest-Houses was, on motion of Mrs. Samuel Laird, liquidated by pledges from the floor. The suggestion met an instant and enthusiastic response, as proved by the more than \$300 pledged, thus meeting our entire obligation. In addition \$55 was pledged to meet the deficit in the Slovak Student Fund, and also two-thirds of the day's offerings (\$86) were voted to this same cause. The pledge of \$300 for the support of a student was renewed for the coming year.

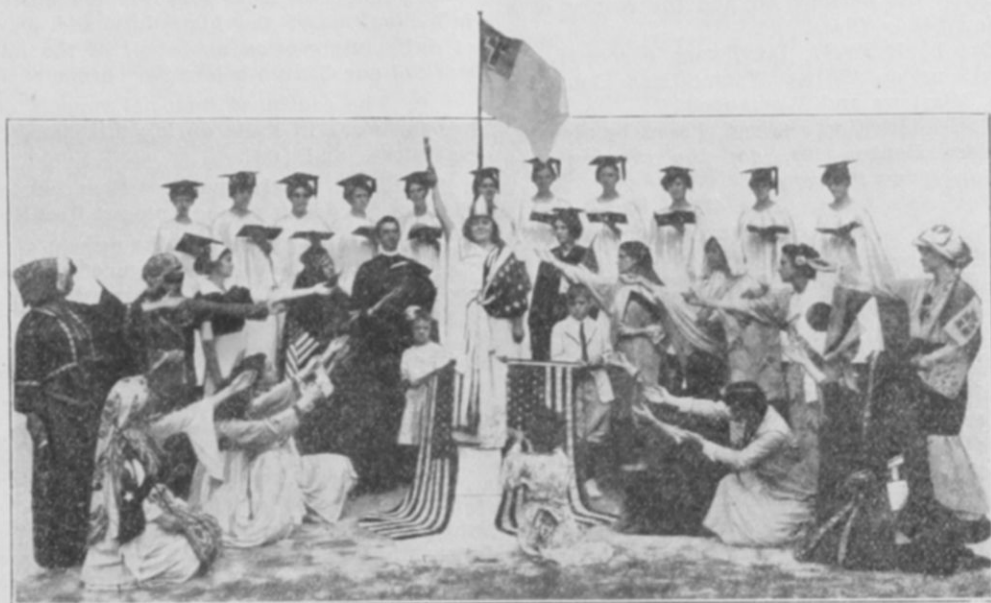
The closing feature of the afternoon session was two simultaneous conferences on "Methods," one for the Junior and one for the Senior Societies.

At the evening session Miss Mary Wolfinger, of the Norristown Conference, spoke most suggestively on the Mission Study Class. Mrs. Emmy Evald, of Chicago, president of the Woman's Missionary Society of the Augustana Synod, made a stirring address, closing with an urgent invitation to attend the Lutheran Woman's Quadri-Centennial Celebration at Chicago in October, 1917, and assist in the launching of the Lutheran Woman's League of North America. MRS. W. F. MONROE, Sec'y.



Literature Department

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ALMOST ANYTHING YOU NEED IN TEXT BOOKS, MANUALS, LEAFLETS, ETC.



CHRIST IN AMERICA

A missionary pageant, "Christ in America," was presented by thirty-three members of the mission societies at St. John's on Wednesday evening, November 22d, under the auspices of the English Mission Society.

"Columbia," representing the United States, was the central figure, and to her the representatives of thirteen nations made an ardent plea for "Christ in America," from which plea the pageant takes its name. "Columbia" turned to the Church, represented by a young lady clad in white and bearing the Christian flag, and charged her with the duty of giving the Saviour to the non-Christian peoples within America.

A vested choir of twelve voices accompanied the bearer of the Christian flag, and sang the processional, "We've a story to tell to the Nations that shall turn their hearts to the right." The "Nations" urged "Columbia" and the "Church" on to greater mission activity by singing, "O, Sion, haste, thy mission high fulfilling, to tell to all the world that God is light." After a beautiful and impressive tableau, ending with

a pledge of allegiance to the Christian flag, the choir and the other participants in the pageant filed out of the auditorium, singing as a recessional, "O beautiful for spacious skies." The pastor then gave focus to the appeal for greater mission activity in a few pointed remarks. After a pleasing voluntary on the chimes, the entire congregation united in singing "From Greenland's Icy Mountains," the members of the pageant meanwhile filing through the aisles and into the Sunday School rooms. The service ended with the benediction.

A more impressive missionary service it would be difficult to render, and it may rightly be styled a sermon in action. Spiritual results alone were aimed at in the presenting of the pageant, and it may reasonably be said they will not be lacking.

A synopsis of the pageant was given by one of the gentlemen of the English Mission Society before the service began.

YOST BRANDT, Pastor.

Price of pageant, 10 cents per copy, 60 cents per dozen.

Descriptive folders of flags and costumes and terms of rental, will be furnished on request.

Monthly Programs

In accordance with the action of the Executive Board of the General Council, the distribution of the Monthly Program Literature will be made not from Mt. Airy, as heretofore, but from our Literature Headquarters, 844 Drexel Building. Orders should be sent to this address. Thus in the future the distribution of all our literature, in all departments, will be focussed at our Headquarters.

The title of the 1917 course is "Four Hundred Years of Lutheran Missions." The outline is in celebration of the Quadri-Centennial of the Reformation. The program is printed in calendar form, as last year, but the paper and the entire getup are of much higher grade and quality. The price is 10 cents a copy, \$1.00 a dozen. In commemoration of the Reformation Quadri-Centennial, the General Synod is co-operating with us in the publication of these program outlines. Hence the Missionary Societies of the General Synod, of the United Synod South and of the General Council will be using the same program outline during the twelve months of 1917.

Story of Lutheran Missions

The course is based on the new book by Mrs. Elsie Singmaster Lewars, entitled "A Short Story of Lutheran Missions," and will be issued by the Co-operative Literature Committee about February 1st, at 40 cents, paper, and 60 cents, cloth. It is written in popular style, and it is expected that it will have a large circulation.

Missionary Milestones

"Missionary Milestones" is a new book by Mrs. Seebach, another Lutheran woman belonging to the General Synod. It will be issued about March 1st, under the imprint of the Inter-denominational Board, the Home Missions Council of Women.

Martin of Mansfeld

It was Mrs. Seebach who also prepared for the Missionary Education Movement a popular life of Luther for boys and girls in the adolescent period, entitled "Martin of Mansfeld." This book is exceedingly attractive, and I want to urge its use as a gift book or as a birthday remembrance. I trust our women will purchase and put into circulation many copies of this book and use their influence in getting it read.

The Meaning of Prayer

Professor Fosdick's wonderful little book on "The Meaning of Prayer" has had a marked influence in revolutionizing the prayer-life of all who have read and studied it. One reading will not satisfy you. You will pick it up again and again. I have this book, and urge your careful examination. Here, again, if you are

looking for a gift book devotional in character, this is a gem.

The King's Business

This volume should be in the hands of every officer in the Missionary Society. By special arrangement with the United Mission Study Committee, we are enabled to sell this 30-cent book at 10 cents per copy. The price is so wonderfully cheap that every woman can afford to own and read it.

The Bishop's Conversion

Earlier editions of this book were sold at \$1.50 per copy. Now a special edition has been run, and the book is priced at 50 cents per copy. If you are looking for a fascinating story depicting everyday conditions as they are met by the average missionary, this book will meet all your anticipations.

There has been a very marked increase in the circulation of literature in all the various departments. Encouraging as this may seem, it is far below the amount that should be sent out if our Societies are to develop along missionary lines and produce efficient and progressive leadership. Each Society, as far as possible, should assume the slight expense of providing its Chairman of Mission Study and of Literature with the modest means to purchase our new books and leaflets as they are issued. This would give each chairman the necessary equipment to become a dynamo of information and suggestion, and the leaven of her influence would be felt in many ways.

In each Society I should like to suggest also the development of leaflet and literature files. Index boxes can be purchased for the small sum of 20 or 25 cents each. Envelopes to fit these boxes could be marked according to their contents. As the file enlarges, boxes could be added containing sub-headings. For instance, to illustrate my point, let us take a box and mark it "India." One of the most important pamphlets to be filed should be the Biennial Report of the Foreign Mission Board. Envelopes should be marked with the various departments of work on the India field: Medical, Caste Girls' School, Boys' School, Zenana Work, etc. Leaflets and clippings on these departments should from time to time be put in these envelopes for reference. Instead of discarding the monthly topics at the close of the year, a set of these should be filed according to subjects, and the leaflet placed in the envelope listing the topic presented. By this plan there would be less difficulty in developing papers for the monthly meeting and in providing the requisite information on every department of our Mission Work.

In addition I should like to advocate the development of a Missionary Library. Purchasing a book every three months, or even six months, and seeing to it that it is being read and circulated, would in time be the means of creating that interest in general missionary matters and providing that background of information so very necessary for the development of missionary intelligence and efficiency.

Where it is not possible to organize a Mission Study Class, why not arrange for reading circles, a small group, say 5 or 6 women, reading the current mission study-book, passing it on to the next woman, until the circle has been completed. The Missionary Society could provide an evening program for those having read the book, presenting in an attractive way the outstanding features.

NEW PUBLICATIONS

1917 MONTHLY PROGRAMS

Four Hundred Years of Lutheran Missions

January

THE WORD FOR THE WORLD. A Bold Monk Restores to the World a Hidden Book.

February

THE WORD AND THE WORK GO ON IN INDIA. A Seed that Was Planted in India and the Tree that Has Grown.

March

AMERICA FOREIGN AND HOME MISSION TERRITORY. The Word and Church Extension in Our Own Country.

April

THE WORD BRINGS SUNRISE IN THE SUNRISE KINGDOM. Twenty-five Years of Lutheran Missions in Japan.

May

THE WORD GOES INTO THE NEGLECTED CONTINENT. A Grave in South America, and a Present-Day Opportunity.

June

A STUDENT VOLUNTEER OF TWO HUNDRED YEARS AGO TAKES THE WORD TO THE NORTHLAND. Students and World Evangelization.

July

THE WORD BRINGS LIGHT TO THE DARK CONTINENT. A Study of the Dawn in Africa.

August

THE WORD IN CHINA. The Call of Four Hundred Millions.

September

THE LAME WALK, THE BLIND SEE, THE POOR HAVE THE GOSPEL PREACHED UNTO THEM. The Word and the Work of the Inner Mission.

October

AFTER FOUR HUNDRED YEARS. The Man Who Restored the Word to the World.

November

GRATITUDE FOR OUR HERITAGE. A Program for Thanksgiving.

December

THE WORD WHICH SHALL BE TO ALL PEOPLE. A Call to Twentieth Century Lutherans.

Price, 30 cents for complete set. The outfit consists of CALENDAR PROGRAM. Illustrated. 16 pages, printed in blue and gold. Price, 10 cents each; \$1.00 per doz.; \$6.50 per 100.

HINTS THAT WILL HELP. Suggestions for the leader and program committee. Price, 5 cents each. SUPPLEMENTAL LEAFLET SET. The leaflets called for in the calendar program outline. Price, 15 cents per set.

Important Notice

All orders for monthly program literature should be sent to our Literature Headquarters, 844 Drexel Building, Philadelphia, and not to Mt. Airy, Philadelphia, as heretofore.

FROM PLAZA, PATIO AND PALM

A New Mission Text-Book

For use of Young People from 12 to 20 years. A book of borrowings, compiled by Eva Clark Wald. Issued by the Council of Women for Home Missions, 1916-1917.

Leaders of young people's organizations will hail with delight this new book on Spanish-speaking Americans in Cuba, Porto Rico and the United States.

Price, 30 cents, postpaid.

A STORY OF LUTHERAN MISSIONS. By Elsie Singmaster Lewars. The Co-operative Literature Committee of the Women's Missionary Societies is glad to announce so timely a volume, published in celebration of the Quadri-Centennial year. The chapter headings are as follows:

- I. The Beginnings.
- II. Pioneers and Methods.
- III. The Lutheran Church in India.
- IV. The Lutheran Church in Africa.
- V. The Lutheran Church in China, Japan and the Islands of the Sea.

Ready February 1, 1917. Price, cloth, 60 cents; paper, 40 cents; postpaid.

This book will fill a long-felt need. The name of the gifted Lutheran writer is sufficient to ensure a large demand. Our monthly program material for Women's Missionary Societies is based on it.

MARTIN OF MANSELD. By Margaret B. Seebach. A charming book for boys and girls. A collection of tales strung upon the golden thread of a great movement, the Reformation. Price, cloth, 60 cents; paper, 40 cents; prepaid.

SET OF SIX DRAWINGS OF BOYS AND GIRLS OF SOUTH AMERICA. To be colored with crayons. Full directions. Fine busy work for the Junior Society. Price, 13 cents per set of six.

JUNIOR PROGRAMS FOR 1917

SOLDIERS OF THE PRINCE. Leader's Helps and Supplemental Leaflets. 25 cents per set.

SPECIAL VALUES

MISSIONARY HYMNAL. 100 Hymns with music. Price, 10 cents each; postage, 3 cents. On orders of 25 or more, carriage prepaid.

MUHLBERG PICTURE. Price reduced from 75 cents to 50 cents. A beautiful steel-plate portrait of our honored Patriarch, suitable for framing.

OUR PUBLICATION LIST IS NOW READY

Those publications which were listed in the September, 1916, MISSION WORKER are not re-published in this issue. For information as to study-books and literature of all kinds, please refer to that special issue. Send orders for our newly-printed List of Publications which we are handling. In response to frequent requests, such list is now ready to send out, and we shall be glad to furnish copies upon request.

LUTHERAN WOMAN'S LEAGUE

Information gladly given. Samples of both literature and stationery furnished. The scope and purpose of the League is effectively set forth on the correspondence paper. Lutheran women should use this stationery in writing their letters during the Quadri-Centennial year.

CONVENTION DATES

Greensburg Conference, February 8.
Allentown Conference, April 5th, Christ Church, Allentown.
Reading Conference, May 9th, Trinity Church, Reading.

The Women's Missionary Society of the Lutheran General Council

ORGANIZED 1911

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