

Volume XX

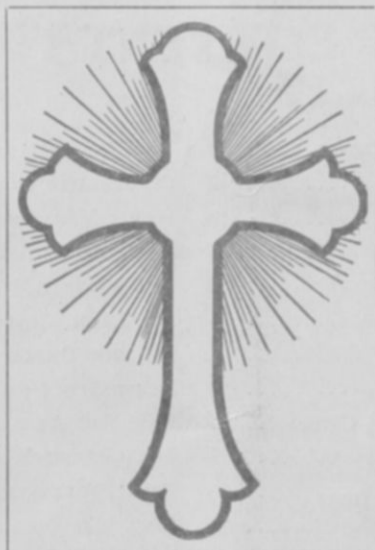
Philadelphia, Pa., June, 1917

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Lutheran Mission Worker



"THE FIELD IS THE WORLD"

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

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Women's Quadri-centennial Events



General Council Society's 1917 Convention

The fourth biennial convention, to be held in Philadelphia October 25-29, promises to be on a scale commensurate with the growth of the Society, and with the importance of this Quadri-Centennial year. Details are being rapidly completed, and the entire program for the events of both the General Council and of its Women's Society will be given in full in the September issue. All the sessions of the latter will be held in Old St. John's Church, Fifth and Race Streets. The Executive Board will meet in business sessions on Wednesday the 24th, morning and afternoon, the day concluding with the celebration of the fiftieth anniversary of the General Council. This will be the first public joint gathering of the General Council and its Women's Society.

On Thursday, Friday and Monday mornings and afternoons, the women will convene in business sessions, for action on the various reports of the chairmen. Mission Study Class demonstrations, on three of the four new textbooks for 1917-18, in charge of competent leaders, will be held at the close of the afternoon business sessions. Visiting delegates from sister Organizations will attend and present official greetings from their General Bodies.

The great musical event, in the Academy of Music, will be given on Thursday evening, the 25th. The new Reformation Cantata will be sung under skilled direction of Henry Gordon Thunder, accompanied by the Philadelphia Orchestra under the leadership of the world-famous Stokowski. Admission will be by ticket, the diagram being in charge of Miss Bertha Heid; address, 4615 Spruce Street.

Friday evening, the 26th, will be the memorable evening for the great Mass Meeting of the Women, which the General Council delegates will attend. It will be a purely inspirational occasion. The president of the General Council will bring the greetings of that Body. Miss May Mellander, recently returned from Porto Rico, and always a welcome speaker, will make one of the addresses, Mr. Hajune Inadomi, a talented young Japanese student of

Roanoke College, being the third speaker.

The plans for the Saturday auto rides have changed, but places in Philadelphia will be visited that will appeal to Lutherans because of their historic interest and their direct bearing on our Inner Mission work. Old Swedes' Church will be included, and it is possible that the trip to the Trappe Church and Valley Forge will conclude the ride, although this feature is not definitely decided upon at this time. All visitors from outside of Philadelphia will be invited to participate in the trip.

Special Sunday services will be held in all the different Lutheran Churches of the city, while in Old Zion's the 175th anniversary of Muhlenberg's arrival in America will be observed.

Tuesday will mark the unveiling of the Muhlenberg Statue at Mount Airy, and Wednesday, October 31st, the exact 400th anniversary day, will be the All-Philadelphia celebration. Surely all these events portend a momentous week of unusual eclat. The Philadelphia women will extend the hospitality of their homes to the members of the Executive Boards of the General Council Society and of the Ministerium of Pennsylvania. Mrs. A. S. Woll is taking charge of this feature. All other delegates and visitors who desire to secure accommodations for the Convention period will write to Mrs. M. F. Hildrich, 4235 North Ninth Street, Philadelphia, after July 1st, who is appointed to receive all inquiries in this line. She will have lists of hotels, boarding houses, etc., with their rates, and if prospective visitors desire her to engage their accommodations, she will do so. So, too, if desired, trains will be met and all questions relating to the comfort and convenience of our visitors will be cheerfully answered. MRS. L. K. SANDFORD
Chairman Committee of Program.

PHILADELPHIA WILL BE THE MECCA FOR LUTHERAN WOMEN ABOUT OCTOBER 31, 1917, AND CHICAGO ABOUT NOVEMBER 10TH. BOTH CITIES HAVE A LARGE LUTHERAN POPULATION.

Lutheran Women's Mass Meeting in Chicago

Nov. 8-10, in Immanuel Church, Sedgwick and Hobbie Streets

The joint local Committee of One Hundred is leaving nothing undone to make the Quadri-Centennial Mass Meeting of Lutheran Women in Chicago, on November 8-10, a fitting climax of the many Festival celebrations of our women in all sections of the country. Mrs. Emmy C. Evald is the enthusiastic chairman, and every one of her ninety-nine associates in the big enterprise is likewise throwing her whole soul into the project, which will make a Continent-wide impression. Women from the Atlantic Coast and the Pacific Coast, and the leading Lutheran centers between, will be present in such numbers as will fill any auditorium in the city to its capacity. The official public statement that the occasion involves *no interference with the functions of any existing organization*, clearly indicates that the women in attendance will in no wise commit the Societies to which they belong to any new organization policy. Since the convention is to be for educational and inspirational purposes, and to bring the Lutheran women of the various Synods and General Bodies into stimulative personal touch, as a potent force in the United Lutheran Church of the future, this guarantees that no legislative action will be taken on any question. Every woman will have the comfort of knowing that she is not charged with the responsibility of officially representing a constituency in the section from which she comes, but is there altogether in her individual capacity, for the sake of the great good she will get out of the occasion, to take home for the benefit of those who were not fortunate enough to be able to be present.

Chicago is pre-eminently the city for such a cosmopolitan gathering of the hosts. As the

metropolis of the Middle West, almost every General Body of the Lutheran Church in North America has congregations in Chicago, and women belonging to ten different Synods are members of the Lutheran Woman's League, organized nearly a quarter of a century ago, under whose auspices this 400th anniversary celebration will be held. The Committee of One Hundred is divided into fifteen departments, as follows: Program, entertainment, music, decorating, painting, publicity, registration, reception, ushers, information, library, exhibit, co-operating council, student work.

The opening session will begin at 2 o'clock on Tuesday afternoon, November 8th, in Immanuel Church, corner Sedgwick and Hobbie Streets, and the convention will close on Saturday noon, November 10th, having held six never-to-be-forgotten meetings, full of substantial profit and broadening every woman's horizon. As the official call cogently expresses it, after four centuries of Christian freedom and blessing, as the result of the Bible being restored to the people, the women of the Lutheran Church believe that in a special manner they should observe the quadri-centennial of the Reformation, and thus show a deeper appreciation of Protestantism and a greater recognition of their responsibility in winning the world for Christ. This will have the effect of *correlating the activities of all Lutheran women's organizations in North America.*

LAURA F. FRY, Editor.

Free entertainment for breakfasts and lodgings will be accorded to all women from a distance, as far as possible. Please send advance word in good time to Mrs. Elmer F. Krauss, Theological Seminary Grounds, Maywood, Ill.

The Chairman's Message: Committee of 100

From the printed circular announcement leaflet we hope you have gathered a full understanding of the object of our great mass meeting in Chicago, on Nov. 8-10. So far as the uninterested woman is concerned we need to come together (to-get-her) and her name is legion. We need to get acquainted socially, that we may know what a great Lutheran Sisterhood we have to look to, and that we may be able to procure correct statistics of woman's work in our Lutheran Church.

The many lines of work in which the Lutheran women have been engaged, in religion, education, philanthropy, charity, moral

and social reform, will be presented by their ablest women exponents. As this will be our first gathering of its kind in history, we have nothing to fall back upon, nothing to work from, hence we need, more than ever, to get our Lutheran Women's help, in thought and experiences, in this united effort. May all be willing to give some service to this great movement in arousing our women to greater responsibilities and inspiring them as never before. We need to gather our scattered forces. The need has been felt for years. It was voiced most emphatically at the Lutheran Women's Congress at the World's Fair in Chicago, as

far back as 1893, and has grown in demand ever since.

We women can help our great Lutheran Church on toward that union so long talked about, and so much needed, if the Lutheran Church is to take its place in this country among the powerful and influential Christian factors. We have the hearty co-operation of all our Chicago Lutheran pastors of the various Synods.

Lutheran Chicago is hoping and praying that this woman's quadri-centennial celebration of

the Reformation may have a wonderful widespread influence among our women in America, and that its benefits may be everywhere felt in our Lutheran Zion, stimulating each individual woman to greater zeal and devotion to the Master's Cause.

Our official call clearly states "*that there will be no interference with the functions of any individual or general organization.*"

EMMY EVALD,
Chairman Committee of One Hundred, of the
Lutheran Woman's League, Chicago.

The United Lutheran Church of America

The Joint Lutheran Quadri-centennial Committee, representing the General Council, the General Synod and the United Synod South, at its meeting in Philadelphia, has made that date, April 18th, conspicuously memorable from henceforth, in the history of American Lutheranism, by voting its unanimous and enthusiastic recommendation to these three General Bodies to project in the present year, 1917, the organization of the United Lutheran Church of America, which shall ultimately comprise all the Lutheran Synods on this continent.

The Committee has held several meetings during the last three years. At the meeting held in Philadelphia, September 30, 1915, a resolution was passed which gave any General Body of the Lutheran Church the privilege of appointing a representative on the executive branch of the Joint Committee. In response to this resolution and a standing invitation, the Joint Synod of Ohio, the Iowa Synod, the Hauge Synod, the United Danish Church, and the Norwegian Free Church are represented on the Executive Committee.

Prior to the discussion of the Unity plan, at the suggestion of Dr. Andreen, the matter of a *general canvass* among unchurched Lutherans, especially in the larger towns and cities, was taken up. The proposition received hearty support for a co-operative canvass on the part of all Lutherans. September and October being the principal celebration months, it is requested that a *personal visitation* shall be made, and that preparations for this shall be begun as soon as possible. The Joint Committee was authorized to issue suitable literature and sug-

gestions for such a canvass.

The Unity plan will be laid before the General Synod at its meeting in Chicago, beginning on June 20th next. If approved by the General Synod, it will go to the General Council, which will meet in Philadelphia, October 25th. If the General Council approves, it will then be presented for the consideration of the United Synod at its special meeting at Salisbury, which will probably be held early in November. As soon as these three Bodies have agreed upon a basis of unification, and have acted upon it, an invitation is to be extended to other branches of the Lutheran Church to unite with the organization.

The presidents of the three General Bodies were requested to appoint a committee on forming a constitution in sufficient time to submit it to the three General Bodies at their meetings this year. All Boards and Committees in the three Bodies, of like character and engaged in similar operations, were requested to meet as early as possible, and agree upon such a plan of merger of their interests as they are willing to recommend to the committee on constitution.

Won't it be fine, after Lutheran unity has been consummated, that we of the General Council will no longer have to be ashamed to confess that we are without any Female Colleges? Won't we be proud to point to OUR institutions of all kinds, to OUR mission work in Africa, in China, in Japan, in India, in South America, in Madagascar,—extending clean around the entire circle. Will not each phase of this combined work be an incentive to all the other phases? See pages 7 to 15.

Norwegian Americans United

BY PASTOR ELIAS RACHIE, IN THE NORWEGIAN OFFICIAL ORGAN

Several names have been proposed for the new Church Body comprising the three Norwegian Synods. We often say that what the name of anything is does not matter much; but it will mean a good deal for our future growth

and welfare. "*The American Lutheran Church*," would emphasize the fact that we are not a foreign Church, and serve as an attractive name to people of other nationalities. It represents the true attitude of Norwegian

Lutherans in America. We firmly believe in the American institutions. We are friends of the American Public School System. Although we realize the need of Church academies, normal schools, colleges, and seminaries, we also realize that the public school system is an absolute necessity. As American citizens we feel it our duty to do our share to make the system what we believe it ought to be. As loyal American citizens, we have taken a prominent part in fighting the worst enemies of our homes, schools, churches, and citizenship. There is no Church that should thrive better on American soil than the Lutheran Church. Luther's views and teachings are in perfect harmony with our American institutions, and the fundamental principles upon which our government is founded. A true follower of Luther should make an ideal American citizen.

Some seem to think that it is great that there are about two and one-half million communicant Lutherans in America. If you consider the matter more thoroughly, you find that it is, indeed, a very *small* number, as compared with what it ought to have been. There should have been 12 millions, considering what it has had to draw from. The Norwegians alone constitute about one-seventh of all the Lutherans in America. With the immense population in the United States, either German born or of German descent, two-thirds of whom have originally come from the Lutheran Church, it is really remarkable that there should be only about two million German Lutherans in the United States. Where have many of the remainder gone? Especially those of the second, third, and later generations? They wanted to belong to an "American Church." (I do not claim that such an attitude is correct, but we have to face conditions as they are.) The same tendency has begun to exert itself among our Norwegian people. I have personally heard many say, "We do not want to belong to a foreign Church. If we do not make the change, our children will be sure to do so anyway; and we do not want to wait until they lose all interest in Church matters." From now on, that tendency will be still more marked; especially as a result of the present war. It will not do to merely ridicule such tendencies, but we must face the facts as they are. Let us do what we can to keep our young people and our children within the fold of our Lutheran Church. *Is there any virtue in sticking to a name that will have a tendency to keep many of our people away from our Church?* Many of our sons and daughters are getting married to persons of other nationalities. Is it reasonable to expect that persons of other national-

ties should specially care to belong to a Norwegian Lutheran Church; while they might be willing to belong to an American Lutheran Church? *Would you, if you are Norwegian born or of Norwegian descent, particularly care to belong to a Church having as a part of its name "Irish," "Scotch," "German," or "Bohemian"?* I believe not. Likewise, one not of Norwegian descent will not be very desirous of belonging to a Church having the word "Norwegian" as part of its name, even if the wife or husband should be of Norwegian descent. For the future, should we not aim to be in the best possible position to be able to take care also of people of other nationalities? In most localities there is a great mixture of nationalities. There will soon be very few "little Norways" left, even in the great Northwest. Personally, I am more interested in the future growth and welfare of our Church than I am in retaining the word "Norwegian" in the name of our new Church Body.

The only objection of some merit to the proposed name is that it is somewhat "pretentious" to call our Church The American Lutheran Church, because we will not include all the Lutherans in America. Well, we hope that some day, in the not far distant future, all the Lutherans of America *may* unite. The spirit of union has taken hold of us. Let us who have taken the first step toward Lutheran unity raise the banner with that as the aim.

A PLEA FOR SYMPATHY AND PRAYER

When we celebrate the birth of the Reformation this year, we should not forget the terrible sufferings of the present time. This is no time for criminations and recriminations. It is a time when the sympathy of every true believer should go out to the suffering and sorrowing, and when every one should pray, as never before, for the Church, the nation, and the world. We are sometimes apt to forget the nation in our prayers. Let us not do this now. But let us as Lutherans pray earnestly and unceasingly for our nation, and for those who in these trying times are charged with the duty to safeguard it in the portentous crisis through which not only our nation but also the whole world is passing. There may be more at stake for Protestantism, and more especially for Lutheranism, in all the world than is now apparent, and the Lutheran Church in America should not do anything to lower or weaken her standing as an exponent of the civic and religious liberty which was the fruit of the Reformation.—*Editor C. J. Bengtson, in the Lutheran Companion.*



Getting Ready for October 7th



The Jubilee Fund and Women's Societies

It has given me great pleasure to learn that the Women's Missionary Societies of the General Council are planning to respond to the official appointment of the Mission Boards, in their effort to raise the proposed Quadri-Centennial Fund of at least \$400,000. No better guarantee that this amount will be raised, could be given than to know that the women of the General Council are behind it. I speak for the entire Inner Mission Committee when I say that every member will hail with joy this acceptance of the trust, on the part of the women. It is they who are the chief inspiration and mainstay in all our Inner Mission activities, and it is they who will ring the changes on the slogan: *One Day's Income, at least, as a Thank-Offering for Four Centuries of Reformation History*—until the sum is raised. The Inner Mission Committee welcomes the Women's Missionary Societies to the ranks of those who are determined that this sum must be raised.

GEORGE W. SANDT,

Chairman Inner Mission Committee.

The fact that the Council's Boards have authorized the Women's Missionary Societies within its bounds "to be the channels through which the proposed Quadri-Centennial Fund shall be personally presented to the members of their respective congregations," suggests that history repeats itself. Away back in Old Testament times, the 68th Psalm gives us a pleasing insight into a great work in God's Kingdom nearly 3,000 years ago. The inspired writer speaks in the present tense, and says: "The Lord giveth the Word: the women who publish the tidings are a great host." (Hebrew text.) The Lord still giveth the Word, in the dear old Bible, which, like the sun, never loses its brilliant light and reviving influence. And now, as then, the helping daughters of the Kingdom are a great host, and the Lord is with them. Their work has its distinctive and effective features. As of great value it has been plainly recognized by the Lord. Christianity is the one only power, which has exalted and sanctified the position of woman, as compared with every form of Paganism; and, on the other hand, women have done, and are doing, a great work for Christianity. Let there then be a grand and cheerful response to this high call of the General Council to our cherished women.

EDMUND BELFOUR,

If the Women's Missionary Societies will distribute the literature provided, see that it gets into the hands of every member, explain the movement and its meaning, take charge of the envelopes, and make any other effort which may suggest itself to them to attain success, we will raise a fund which will be to the credit of our Church.

The foreign missions in Japan and India need equipment for expansion. We have no property as yet in Japan. Without it we cannot hope for permanent success. In Tokio, in Najoya, and at our new, our third station, Toyohashi, we must have buildings for the mission work. In India we must expand our women's work into the districts, strengthen an educational work, and provide bungalows at Joygampetta and Kovur. In Ranjoun, Burma, we must have a chapel and a home for the evangelist. All the other missionary causes urgently need funds for expansion. The Women's Missionary Societies have shown, and will again show, how invaluable an agency they can be, in support of the great missionary efforts of our Church.

GEORGE DRACH,

Genl. Secy. Foreign Missions.

The \$400,000 Quadri-Centennial Fund must be raised to the last cent. So far as the past is concerned, a worthy thank-offering for the blessings of the Reformation. So far as the future is concerned, a starting point of a new era of conquest and extension, for all the Boards of our Lutheran Church. The equitable portion which will come to the English Home Mission Board will first remove its debts, and secondly leave a permanent endowment fund, the interest of which will perpetually send two Field Missionaries into hitherto neglected territory in the United States. This means an average of two new Lutheran Churches every year. Your gift will send faithful missionaries to preach the Word of Life to the children of the Reformation, gather them into congregations to perpetuate the Church of God, and build up Christian institutions in America for sending the Gospel to the heathen. Surely *one day's income* will be cheerfully given, to help our Board, and the other Boards of the General Council, to enlarge their noble work. Eternity alone will unfold the blessed fruits of these gifts. And from the General Council this fund will go to the United Lutheran Church of

America, to put it in position to do a still greater work. We look to our godly pastors, to our energetic men and noble women, to see to it that this united effort shall be in the fullest measure successful. It dare not fail. And it is upon the missionary women we must largely depend for its full realization.

J. C. KUNZMANN,

Genl. Supt. English Home Missions.

Every woman connected with the General Council Society cannot but feel a deep sense of personal satisfaction in this notable mark of public recognition of the Church's missionary organization, which such official appointment involves. It surely indicates a distinct stage in the evolution, that the Missionary Society should thus be named an essential factor in carrying out the most far-reaching plans of the Church, in furthering her progress along all lines. Who can any longer question whether it was worth while to have expended the time and labor required for constructing this machinery? How fitting that just when it was ready, at last, for doing big work, the need is here! Only be it remembered, that no machinery can do its work of itself. It depends on the faithfulness of the operator.

CHARLES L. FRY,

Genl. Supt. Church Extension.

When the Boards of Foreign Missions, English Home Missions, Church Extension, German Home Missions, Porto Rico and Latin America, Slav Work, Inner Missions, and Jewish Missions set about planning the details of the Jubilee Fund campaign, they decided not to multiply machinery, but use such as is now found in the individual congregations. As a means of reaching every member, they selected the Women's Missionary Society, among all the organizations at hand, as the one that would enter most enthusiastically upon such a campaign. Rev. Chas. K. Fegley, as its executive secretary, says: "I believe that our movement will be a success, in direct ratio to the degree of assistance we receive from our faithful women."

We appreciate the confidence reposed in us, in this official call to a big task. There is absolutely no doubt as to the outcome, if the Women's Missionary Societies throughout the General Council will gladly respond to the call with all their available resources. There is no more reliable class of Church workers to be found in Christendom than that included in the membership of our Missionary Societies. The General Council, with all its Boards, be-

lieves this. Let each woman justify the confidence they are placing in her as an individual. It will require much prayer and a good deal of time, but the attendant blessings will be abundantly worth it.

ZOE I. HIRT,

President General Council Society.

This is indeed a notable movement, because it is inspired by a great occasion, directed toward great tasks, undertaken by a great Church.

Surely no argument is needed to convince all friends of missions that the tasks will be lighter, the labors more efficient, the encouragement brighter, and the results more noticeable in every field of mission endeavor, because of the impulse imparted by such a special fund. The reflex influence upon the General Council, from the performing of such a necessary and helpful common effort, will not be the least of its benefits. No true believer will fail to realize that the celebration of this Jubilee Year must needs have some such concrete or material feature, to be at all worthy of the occasion, and of a permanent place in Church History.

Our women can contribute a most noteworthy share to the success of the endeavor, by acting as the distributing agents for the literature, of information and instruction, which the committee wishes to place in every home in the General Council. A neat manual of suggestions will be sent to each Society co-operating. This will offer an opportunity, unlike anything ever before attempted, to enlist the active services of our women, in a practical form of missionary service. We have no doubt whatsoever of the ready, hearty and active response of all loyal missionary women.

If your Society has not yet informed me, as executive secretary, of its willingness to assist in this work, please constitute yourself a committee of one to urge the officers that such action be taken at once. We are most urgent in this request, by reason of the fact that we desire the ladies to make the first distribution of literature, before this month of June has closed. Help to the best of your ability to prove to the entire Church that the Women's Missionary Societies are a force, latent with large possibilities for the entire work of the Church.

In the September issue we will have a final word of inspiration, before the "Great Drive" toward Thank-Offering Sunday, October 7, 1917.

CHAS. K. FEGLEY,

Executive Secretary.



The Foreign Field



Swedish Augustana Mission Work in China

BY REV. J. TORRELL, FORMER SUPERINTENDENT



A FINE BODY OF RECRUITS ENLISTED IN 1915

"I conceive it my duty to go where laborers are most needed." So wrote young Robert Morrison in 1804, offering himself to the London Missionary Society. He embarked from the United States for China in 1807, and there began his wonderful work, with unshaken confidence in Him who said: "I am with you always, even unto the end of the world."

By 1819, Morrison could inform the Christian Church that the Bible had been translated into Chinese. Everywhere the announcement was an inspiration for the Protestant mission in China. He completed his Anglo-Chinese dictionary of 40,000 characters and descriptions, and a catechism in Chinese, in 1823, after sixteen years' hard work, mostly in seclusion. Few of us can have any conception of the magnificent powers of endurance in such a consecrated life, or of its untold value to mankind.

But the hero of missionaries in China is J. Hudson Taylor, who, in 1865, founded the undenominational China Inland Mission, which has done more for China than any other agency. Many of its missionaries are from the Lutheran Church, and it can truthfully be said that it had Lutheran origin. Taylor laid down his most wonderful leadership in 1905, having then been in active mission work for over fifty years.

The pioneer in distinctively Lutheran mission work is Dr. Carl Guetzlaff, of Germany, who sailed as early as 1828. Through his effort the Basel, the Rhenish, and the Berlin Societies were organized, and began their work in 1847 and 1850. On account of the refusal of the Chinese authorities to permit foreigners to penetrate to the interior, Guetzlaff formed an institute (1844) for the training of *native* missionaries for inland work. After a four years' course, forty-eight missionaries from this school took charge of places where foreigners were not admitted. This was really the origin of the China Inland Mission, as intimated above. The three German mission societies have 661 native missionaries and over 40,000 baptized members. The Scandinavian and Finland missions are only a few years old, but very promising. They had a year ago 681 native missionaries.

In America, though the founders of the Swedish Augustana Synod had an enormous home mission task on their hands, yet it was their earnest desire and hope to also be able to do foreign mission work. For this purpose a mission society was organized in Minneapolis 1901. Its founder, Rev. A. W. Edwins, sailed for China with his young wife in the fall of 1905. He remained nine months at the Hauge Synod's Mission, at Fan Chen, to study the

language. Then he found a field in the Province of Honan of about 10,000 square miles, with a population of between three and four million souls. There these people and their forefathers had lived for thousands of years, and never heard the saving truth of the Gospel. Sister Ingeborg Nystul, from Bethesda Deaconess Mother-House in St. Paul, Minn., came to this mission field in 1906, Dr. C. P. Friberg and wife in 1908, Rev. Alfred E. Trued and wife in 1908, Deaconess Magda Hallquist in 1910, Lay Missionary C. O. A. Sphira in 1911; Revs. J. W. Lindbeck and M. B. Hanson, Dr. Oscar Lindorff and the Deaconesses Thyra Lawson and Hanna Engberg (from Immanuel Mother-House, Omaha), in 1912; Rev. V. E. Swenson and wife, Lay Missionary Carl Forsberg and wife, Miss Hedvig Wahlberg, in 1913. In the year, 1914, five graduates from the Rock Island Theological Seminary: David Vikner, John J. Lindell, Nils Benson, Gustav Carlberg, John L. Benson, and their wives, also Deaconess Elvira Pearson from Bethesda Mother-House were happy to increase the missionary force to thirty-three, besides sixteen native helpers.

The mission to-day embraces six districts, and three other districts will be entered as soon as we can get more missionaries for the work. Six thousand five hundred persons were treated in the hospital. Four young women are being supported as students in the Norwegian Female Seminary, to prepare themselves for teachers, and also one student at the Medical College in Peking. We have now in all five pastors, two doctors, four deaconesses, two lay missionaries, one nurse, and five missionaries' wives. The missionaries' wives hire the Chinese to do their housework, so that they can devote their entire time to the mission work. These servants are paid by the missionaries themselves. Sometimes the wife takes charge of one station and her husband of another.

In India such a thing would not be possible, because of caste restriction; but these restrictions, thank God, do not prevail in China. A woman-missionary does not destroy her influence with one class of the people by associating with other classes. There is no need to go into details in explaining what immensely useful service these nineteen Swedish Lutheran women can render to their heathen sisters, in a thousand ways, since their entire time is at their disposal for this work, and since there are no hindrances of social customs in the way. And the mere mention of what they can do for the numberless children of that teeming population, is enough said to suggest volumes. So, too, their gentle Christian ministrations to

LUTHERAN MISSION WORKER



THE FIRST ADVANCE GUARD, 1908

NOTE THE DEEP, EARNEST DEVOTION IN EACH OF THESE STRONG FACES.
IT IS OF STERLING STUFF THAT MISSIONARIES ARE MADE



MORE VOLUNTEERS WHO OFFERED THEMSELVES IN 1912



DEACONESS INGEBORG NYSTUL

The first woman missionary to this field. She was trained in the Immanuel Mother-House at Omaha. Wouldn't it be fine if both these Sisters could be with us at our 1917 convention, and at our Mass Meeting in Chicago?



DEACONESS ELVIRA PEARSON

Had been in training at the Bethesda Mother-House, St. Paul, since 1909, for the foreign field. These two deaconesses went out to China together in the autumn of 1915. How much they will always be to each other, amid the labors of that heathen land!



SENT OUT IN 1913

WHAT IF THE SAME
 PROPORTION
 OF INCREASE
 HAD CONTINUED
 UNSHATTERED
 BY THE
 INFERNAL WAR
 WHICH HAS
 WROUGHT SUCH
 UNTOLD HAVOC
 IN EVERY
 SPHERE OF
 MISSIONARY
 EFFORT?
 SHALL WE
 UNITEDLY
 RESOLVE
 THAT IN
 SPITE OF
 SATAN'S
 MALICIOUS
 DESIGNS, THE
 GRACIOUS
 DESIGNS OF
 OUR CHRIST
 DARE NOT BE
 ABANDONED
 OR EVEN
 DEFERRED

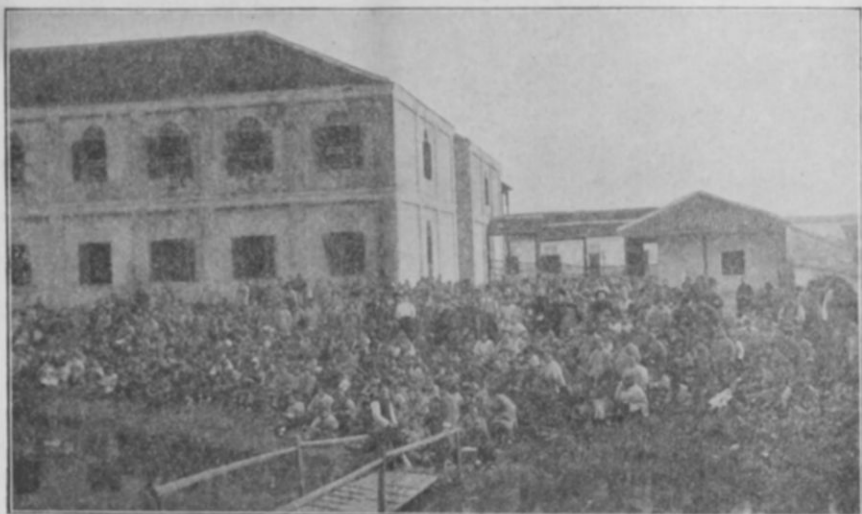


Pastor G. Carlberg and Wife
 Sister Ingeborg Nystul

Pastor N. Benson and Wife
 Dr. and Mrs. C. P. Friberg and Children

Pastor D. Vikner and Wife
 Pastor J. L. Benson and Wife

Pastor J. Lindell and Wife
 Miss Hanna Colberg



CHINESE WOMEN TAUGHT BY OUR SWEDISH LUTHERAN MISSIONARIES

the sick, both young and old, both men and women, make them angels of mercy, to whom every home opens wide its door of welcome.

Sometimes it becomes necessary for the women to make quite extended missionary tours into the interior of the country. The chief drawback to their going oftener and going farther is the shockingly wretched condition of the average roads for public travel in China. Being made only for a wheelbarrow, they are exceedingly narrow and bumpety-bumpety. Our women must, therefore, travel by this crude wheel-barrow mode, until facilities shall become improved. Occasionally they find a road wide enough for a two-wheeled cart, hence our mission owns a mule and a cart. But what is one mule among so many? We ought to have at least a dozen,—two mules at each of our six stations, since the women can ride mule-back on the wheel-barrow roads. In this way some of our ladies have journeyed, alone and unattended, for as long a distance as 140 miles.

One of the accompanying pictures shows a large concourse of women in China hearing the good news of the Gospel from the lips of one of your Swedish Augustana sisters, united with you in the bonds of the General Council Society. Those of the Swedish Augustana women who have not been permitted to go, but are remaining at home in America, have promised to build them a hospital for women and children, in a central spot on our field, additional to the part-hospital now erected at Honanfu. Ere the new building had been begun, and the doctors were on hand in advance, to take charge of it. Several of the male mis-

sionaries had also taken a partial course in medicine, before leaving the United States.

With two hospitals, five dispensaries, two physicians, three graduate nurses, four deaconesses, and some trained native helpers, the medical department has a good start. If the educational department were as well equipped, we would be very happy. Our greatest need, at the present time, in this sphere is a girls' school at each station, a female seminary, a school for deaf and dumb children, and a school for children of our missionaries.

Note the intelligent, strong, earnest faces of these noble men and women, and say if you ever saw a body of missionaries anywhere, which, taken as a whole, impressed you as being of such exceptional calibre and ability?

If you ask whether the natives of this vast land, whose number is as the sand of the seashore for multitude, are worth saving, remember that thirty thousand Chinese Christian martyrs gave their own lives for Christ in the year 1900. Remember, too, the increase in twelve years of Protestant Christians, from 70,000 after the Boxer uprising to 370,000 in 1912.

When the Gospel shall be universally proclaimed throughout the new Chinese Republic, and its 400,000,000 energetic people accept Christ as their Saviour, then this nation will be as great in power as it is now great in numbers. It certainly must be for some special providential purpose that this largest race on earth has been perpetuated, from prehistoric times till now, without check from without, or decay from within.

To capture so mighty a people for Christ

FIVE
GENERATIONS
OF WOMEN
NOW LIVING
IN ONE
CHINESE
FAMILY



- 1 Infant daughter in arms.
- 2 Mother, aged 16 years.
- 3 Grandmother, aged 33.
- 4 Great-grandmother aged 48.
- 5 Great-great-grandmother aged 64.

is well worthy of the most consecrated energies, and the most heroic sacrifices.

[Speaking of Missionary Guetzlaff, his name recalls an interesting fact that right here in the blind asylum of Philadelphia, we have a dear, old blind Chinese woman, nearly seventy years of age, who when a child received the name of Fannie Guetzlaff, before the missionary sent her over to America, for kind Christian care. Because she was not a boy, but only a girl, her heathen parents said she was good for nothing but to beg. And in order to make her appeal for the alms pit-

tances of the passers-by more effective, she was hardly out of her infancy when they put out her eyes, and doomed her to pitiless blindness for life! Hearing of this outrage, the missionary took her from the possession of these wretches, and sent her to the Philadelphia asylum, where she has had these many happy years, thanking God every morning and night for Pastor Guetzlaff's coming to China, and for America's having so lovely a home awaiting her on this side of the sea. What would you think of making Fannie a life member of our Society?—EDITOR.]

A Picture from Real Life in Africa

BY MRS. GERTRUDE SIMPSON LEONARD, LUTHERAN MISSIONARY

MRS. LEONARD WAS REARED IN THE UNITED SYNOD SOUTH, AND SHE IS NOW BACK FROM AFRICA ON FURLOUGH DURING THE INFANCY OF HER BABE. SHE IS EAGER TO RETURN, AS SOON AS POSSIBLE, WITH HER LITTLE DAUGHTER, TO HER AFRICAN CONVERTS. YOU WILL NOT WONDER WHY, AFTER YOU HAVE READ THIS TRUE STORY OF THE TRANSFORMATION WHICH THE GOSPEL CAN WORK.—

Only twenty-five years ago there was a tiny babe, born of parents who were natives of the Mendi Tribe, far back in Liberia, Africa. Early in life he developed a marked taste for water, and so this little fellow received the name Kwei, which means "Water Drinker."

When Kwei was about three years old, the Mendi people were thrown into Sofa warfare. Kwei's father was killed, and, according to native customs, he and his mother were sold as slaves. When about eight years of age, the little boy separated from his mother, and being only a slave-boy, he was bonded from one tribe to another for a number of years.

His life of servitude brought him much suffering and hardship, but as advantages and disadvantages go hand in hand, so all these ills

were not in vain, as Kwei gained a varied language knowledge. As he grew older there grew within him a desire for learning, which induced him to run away from his master, until, finally, he came to the coast.

It was his ambition to get into the home of a civilized family, thinking he might gain a livelihood, and, in addition, receive some "book learning," as well as such training as would fit him for life among civilized people. To gain the promise of such training, he was obliged to indenture himself to a Liberian. Soon, however, he realized that the agreement was not to be fulfilled, as he was not educated, experiencing instead a harder life of servitude than ever.

Though greatly disappointed, nevertheless



WE LUTHERAN MISSIONARY WOMEN IN AMERICA CERTAINLY HAVE A LIVING TIE THAT BINDS US TO THE DARK CONTINENT (ON WHICH THE EYES OF THE WHOLE MISSION-STUDY WORLD WILL BE CENTERED NEXT YEAR), IN THE PERSON OF MRS. LEONARD, WHO IS NOW AT HER PARENTS' HOME IN SOUTH CAROLINA. IF THE HEALTH OF HERSELF AND HER PRECIOUS BABY WILL ALLOW, SHE WILL DOUBTLESS GLADLY GIVE US A CHANCE OF MEETING HER FACE TO FACE AND BEING INSPIRED BY HER MESSAGE, BEFORE SHE RETURNS TO STRENGTHEN THE HEART OF HER LONELY HUSBAND, FOR WHOM WE CAN JOIN OUR PRAYERS WITH HERS EVEN NOW. PRAY EARNESTLY FOR KWEI, TOO, AND FOR ALL HIS TRIBE.



the desire for advancement still lingered. Providentially, Kwei had come into the vicinity of Muhlenberg Mission, and, as he heard more and more of the mission, he decided to try to escape a life of disappointment and servitude by again running away, and going to the mission. Very interesting is Kwei's account of the thoughts that came into his heart, as he traveled towards the mission, for he was sure of being questioned before being received, and he wondered how he would explain all these runaway experiences. But he determined to tell the truth and place himself before the "Big Daddy" of the mission just as he was. This honesty and open-heartedness appealed to the missionaries, and, although he was then a grownup boy, far in the teens, he was taken on probation.

It was not long before Kwei was known at the mission as William, for there he was given, as the boys and girls say, a "'Merican name." Soon his dependable character and fine nature recommended him highly to the mission force,—so much so that one missionary adopted him as his son, since which time he has borne the name William Kwei Pedersen.

Unfortunately for William, there was urgent need for interpreters, and thus his schooling was interrupted, and he was taken into the interior as a native helper and interpreter, in which capacity he has served Muhlenberg Mission for a number of years. William's earnest, patient and humble Christian spirit, together with his gift of language, make him a valuable assistant to the missionaries in that section of Africa.

William became well provided for at the Kpolo Station, the Liberian Government having deeded him a good farm and a comfortable native house. Here, with his wife, he was happy, save for one thought—the thought of his mother, whom he had not seen since a boy eight years of age.

With the consent of the mission he started in search of his mother, with fifty dollars in merchandise as "redemption money," for he knew she was in slavery. Remembering her name, William went from town to town in his search. Some women, imagining him to be rich, made a big "pōw-wow" over him, claiming to be his mother, but he would not receive them. Finally, finding the name of his mother in a certain town, where she worked in a rice field, she was sent for, and she identified her son by a scar on one knee.

As this heathen mother received her long-lost son, in her amazement she inquired how he could travel so far and find her after so many years. "Mother," William replied, "if we trust God, He will show us everything."

It was not easy for this mother to consent at her advanced age, to leave these old squalid, half-civilized associations and go with her son to a new home where the surroundings were cleanly and decent. But she promised him that she would come and live in his home, if he would return for her after her rice was harvested. Promising to do this, he paid the redemption price, returned to his own home, and several months later went back for the mother.

She now lives in her own crude little one-room house in William's yard. She still clings to the customs of her younger life, and could not be happy save in her own one-room hut. The son, however, does not fail to provide for her in her old age. As she accepts these material provisions for her comfort, the son longs for her to accept the provision for life eternal, and thus die a Christian. But she clings tenaciously to the old heathen superstitions, and though she loves her son, and weeps when he

is absent, yet she wonders why he accepts these strange teachings of the Gospel?

William is a favorite with the native people of his district. His honesty and fairness have gained such implicit confidence among those who know him, that frequently he is called upon to decide business cases in dispute. His valuable services as interpreter have been

used not only in Africa, but he spent one year, 1915-1916, in this country, assisting in the work of translating the Gospel according to Mark into the Kpelle language, also in the preparation of a grammar of that language, and a primer for use in the schools of Muhlenberg Mission.

Prosperity, S. C.

Courtesy of Lutheran Woman's World.



DR. CATHERINE MABIE, OF THE CONGO, TEACHING THESE AFRICAN MOTHERS HOW TO TAKE CARE OF THEIR BABIES, AND GIVING THEM THE MESSAGE OF THE CHRIST LIFE. DR. MABIE WILL BE ONE OF THE SPEAKERS AT THE NORTHFIELD MISSION STUDY SUMMER CONFERENCE. THE FOREIGN MISSION STUDY BOOK FOR 1917-1918 WILL BE ON AFRICA.

WHAT WILL THE CHURCH DO?

Will she allow herself again to be defeated in Africa? Is history to repeat itself in Africa? North Africa, once Christian, had in the time of Constantine the Great no less than eight hundred Bishoprics. The names of men like Clement, Origen, Athanasius, Cyril of Alexandria, Tertullian, Cyprian and Augustine are among the greatest in Church history, and all were North Africans. In the providence of God enlightened Africa had been given a task,—the task of making and remodeling the future of the dark-skinned children of Ethiopia. What a great task, and what a sad failure! The church of North Africa was "weighed in the balance and found wanting." As a consequence the scourge of Islam swept out of existence cities, cathedrals, libraries, colleges, and nine-tenths of the population. The nominally Christian peoples of Africa went through the mill of God, and they were ground to dust by the invading hosts of Mohammed. History of Christianity and of civilization knows them no more. God forbid that such an experience should again come to poor Africa.

Oh, that the Christian church would begin to realize her responsibilities to the black members of her great household! Oh, that she would hasten to their relief! Africa has suffered many wrongs in the past at the hands of the stronger nations of Christendom, and she is suffering wrongs at their hands to-day. But the greatest wrong, and that from which she is suffering most, is being inflicted on her by the Church of Christ. It consists in withholding from so many of her children the knowledge of Christ, and thus leaving them to fall into the hands of the invading hosts of Islam. The most urgent missionary problem to-day is to meet and overcome the Mohammedan advance in Africa.

Immediate Action Necessary

If anything is to be done for Christ and His kingdom in Africa, it must be done soon. It must be done to-day! It is now or never! North of twenty degrees latitude the Moslems constitute over ninety per cent. of the population. South of the Equator there are already over four million Mohammedans, and in the Congo Free State there are said to be about

two million. "The conscience of the Church," says Canon Sell, "needs rousing to the very serious condition of affairs in Africa. For many years the Mohammedans were utterly rejected, and so Islam has been allowed to gain a vantage ground in Africa. Still it is not too late to save some of the, as yet, unoccupied territory. Still there are centers of strategic importance where the land has not yet been occupied for Islam. Nigeria and parts of the Sudan are such centers, and these should be occupied as soon as possible."—*From the Lutheran Companion.*

OUR WORK IN INDIA

We will start with our India Boxes, as something that should be attended to at once. We have just bought a supply of drugs and instruments, enough to last through the coming year. The freight on these goods will be about three times as much as last year, though we thought that so very high. These are bills that must be met as they come due, which will be in a very short time. We ask each one to give the money as soon as she can, since the amount received so far will not nearly meet the necessity.

All cotton, and money for cotton, must be sent to Mrs. Adolph Woll, 2101 N. 33rd St., Philadelphia.

We have a great disappointment to communicate. Our hope and promise of a medical student has so far not materialized. In a recent letter from Dr. Betty Nilsson she wrote, "I hope there are several who are at present studying medicine, with India in view for their future field of labor, so that if one of them should have to discontinue, we would still have one or two continuing, and eventually there will be someone to relieve me." Poor Dr. Nilsson! She does not know that we have not even one who has started the study of medicine! Surely we should have two. Is there not somewhere an educated, Christian, Lutheran girl who will give herself to this work? Our fear is that Dr. Nilsson will break down, through discouragement as well as overwork, if there is no prospect of anyone going to her relief.

MARY A. MILLER.

FROM THE CHILDREN'S NURSE

MISS ANNA E. ROHRER, RAJAHMUNDY, INDIA

My Dear Boys and Girls:

This is the Sunday after Easter, and we are realizing that the hot season has begun. The cuckoo, called the hot weather bird, has come and we can hear its hoarse cry. Scarcely any grass has yet appeared, but the trees have put on new coats of green. It is wonderful to

see the new leaves coming out when everything is so dry and dusty. The palm trees are always nice and green. I wish that you could see some of the handsome cocoanut palms in our yard. The big leaves are fifteen feet long and seven feet wide.

Two weeks ago we celebrated Palm Sunday. Then they used these big palm branches to decorate the Church. As we rode to Church that morning we drove through a large arch made of palm leaves. Above us were hung lanterns of various colors which were joyously swinging in the breeze. In many of the streets these public arches of palms could be seen. If we had been strangers to India, we might have thought that the whole town of Rajahmundry was observing Palm Sunday, and had suddenly turned Christian.

But, alas! as we drove through the arch, we saw a little heathen temple. There appeared the forms of a Pagan god and goddess. The Hindus were celebrating the anniversary of the marriage of Rama and Sita. For five days the repulsive ceremonies lasted, and during Holy Week, when we were meditating on the sufferings of our Lord, the Hindus were giving their offerings to these hideous idols!

Then on Easter Day, when we were rejoicing in the glorious fact of the Resurrection, knowing that as our Saviour rose from the dead, we too and those we love will rise and be with Him, our Hindu neighbors had to be satisfied with the cheerless thought that they had paid the necessary tribute to their god Rama, and have thus attained some merit, and will reap their reward in the next birth. But this is only one god, and they must satisfy many, many others. How dense is their darkness compared with our Gospel light!

Several weeks ago in Dowlaishwaram, a village about two miles from here, a curious thing happened. One day a woman was found dancing about a large tree. When asked the reason she declared that a god was in the tree, and she must worship it. The other people of the village then naturally became anxious to do their part too. For if a god was in the tree, and they did not worship it, a great calamity might befall them. Reasoning thus, they brought a stone image, placed it before the tree, sacrificed goats there and brought offerings.

Thus every day the people of India are adding to the 33,000,000 gods which they already have! Surely here is a large field for our work, yours and mine in partnership, and let us often go to God in prayer together about these people. I do like to feel that you are my helpers in this great work which God has entrusted to us.

STORY OF LUTHERAN MISSIONS

BY MRS. ELSIE SINGMASTER LEWARS.

Says Dr. L. B. Wolf, general secretary of the Foreign Mission Board of the General Synod:

"This book is what we have wanted for a long time. It is what our mission-study classes wanted. It shows our far-flung battle line in the work of world-evangelization. Our tasks are referred to in order, and noted briefly in content. Several things are made clear if we read this book:

"1. Our widely-disseminated lines of Christian activity in the Foreign Field, and our influence in the work of world evangelization.

"2. Our need for closer union in the carrying out of our part of this great task.

"3. The large part of the missionary task which we have assumed as a Church.

"4. The ripeness of the time for us in America to face our tasks together—unitedly.

"The book is well conceived, and its form is most readable. It should be in the hands of every one of our young people."

From the President of Muhlenberg College, Rev. John A. W. Haas, LL.D.:

"The Story of Lutheran Missions" is a popular and succinct presentation. Mrs. Elsie Singmaster Lewars has shown her usual ability in giving to the Church the best book on Lutheran missions in popular form. The style is clear and careful, interesting and attractive. There is no dull line in the book. Its use will make our Lutherans intelligent on the work of their own Church. It is a delight to know that we have now produced a book of missions which can take rank with the best missionary literature of other Churches."

Price, cloth 60 cents, paper 40 cents, postage prepaid. Address orders to Woman's Literature Headquarters, 844 Drexel Building, Philadelphia.



South America



SOUTH AMERICA AND THE GOSPEL

BISHOP HOMER C. STUNTZ.

More has been published about South America in the various publications of our land in the past four years than in any preceding quarter of a century. The lands south of Panama are coming into their own.

Why is this? Five chief causes may be named. First, South America has room for millions, and the climate and resources to support them. Second, South America has trade possibilities beyond all belief among North American business men. Third, South of Panama there are diplomatic questions so large, and so insistent, that only our blind folly prevented us from grasping them a decade ago. Fourth, South America has social and moral and spiritual needs which must be met from North America. From what other land under the sun could they possibly be met, amid conditions such as exist to-day? Fifth, the Panama Canal.

Vast Territory and Resources

Argentina has the soil of Illinois and the climate of Southern California. It has the greatest block of fertile prairie soil, in such a climate, that can be found in the world. It has 30,000,000 cattle, 80,000,000 sheep, and 10,000,000 horses. Its capital, Buenos Aires, is the third city in size of the Americas, stand-

ing next to Chicago in population. It is the greatest Latin city next to Paris, and the largest city in the world south of the Equator. Argentina has only 8,000,000 population. Brazil has only 20,000,000 inhabitants. If Brazil were populated as densely as the State of New York, she would have only 300,000,000 less people than the *whole world* now has. Does it take a prophet to see how lands like these will call to Europe and Asia?

But shall the new interest be all diplomatic or commercial? Shall not the spiritual needs of these millions challenge us by their insistence? Shall we who follow Christ allow the spur of profit to prove a more powerful incentive than the love of our Lord?

South America is spiritually destitute. Spain brought a mediaeval type of hard, intolerant Church life, and set up the Inquisition there. Superstition and intolerance have grown worse rather than better as the years have gone on. Evangelical Churches are few, and ministers are rare. In Buenos Aires there are sixteen Protestant Churches in a city larger than Philadelphia, which has seven hundred Protestant Churches.

We need 300 preachers to send to as many cities, and not send one to a city having less than 5,000 people, where there is not now, and never has been, any Protestant Church or Sunday School.—*Men and Missions*.

SOUTH AMERICAN BULLETIN No. 2

BUENOS AIRES, March 6, 1917.

Dear Friends of Pan-Lutheran Work in South America:

During the first month of my residence in this South American metropolis I have met a goodly number of prominent Swedes, Danes and Norwegians. All assure me they are glad to have a pastor among them. Baron von Loewen, the Swedish minister in diplomatic circles, received us very kindly, expressed his great personal interest in our work, and promised whatever help he could render.

Some time during the latter part of this month of March we will hold a preliminary meeting of Scandinavians. Hence, sooner than we dared to hope, an organization will be effected. Everything looks very promising, though, of course, it means a good deal of hard work to bring together the people who have long been without Church connection. I have before me now a list of fifty Swedish families, most of them prominent, but the Swedish consul could not give me the addresses of quite a number. Not all are entirely Scandinavian in their makeup. Oftentimes the husband is a Norwegian, Dane or Swede, and the wife is of some other nationality, Spanish, Argentine, English, Scotch, German, Austrian. Children of such mixed parentage are required by law to be given religious instruction (such as it is!) in the language of the country. Many unmarried Scandinavians are here, too; some of them from the United States. Indeed, indeed, this is a fruitful field for Pan-Lutheran work.

I have been introduced to the venerable and honorable Dom Pedro Christoferson, but as yet have had no opportunity for an extended conversation with him. The Norwegian colony is not so large, but it is growing. Pastor Nelson, the Norwegian seamen's missionary, stationed at the port of Buenos Aires by the State Church of Norway, has been able to devote some little time to their spiritual care. But after being here two years he himself tells me that, since his mission is among the sailors, he can, in the very nature of the case, give

very inadequate attention to the Norwegians residing in this city.

You will be glad to hear that the Swedish and Norwegian colonies in South America have much in common, and the well-known "Scandinavian Club" of Buenos Aires is comprised of both these elements. That this fortunate fact is favorable to Pan-Lutheran work is self-evident. Here are also a few Swedish Finlanders. The one of them whom I have had the pleasure of meeting, Mr. Vaino Helander, is a very accomplished gentleman, with a Swedish wife and three talented Children. His wife, by the way, is from an old family of Lutheran ministers in Sweden.

The Danish colony is the largest of the Scandinavian colonies in the city. I have met some of its leading merchants, and its splendid body of young people has attracted me with peculiar force. Judge of my joy, therefore, to be invited to organize them into a Young People's League for Bible Study! Just precisely the thing I was most anxious for! The League will be begun some time this month, and Mr. Bennicke, the editor of the Danish newspaper, "Syd og Nord" (South and North), has promised me a complete list of addresses of the Danes of the city. As soon as I receive it I will begin a visitation of every one of them, to make their personal acquaintance and come into touch with their family life.

As to the German element, I have not yet had sufficient contact to send an intelligent and accurate report, especially under the strenuous new conditions occasioned by the war. Mr. George A. Kuhirt, who removed from New York City to Buenos Aires some years ago, is now making inquiries for me among representative German business men whom he knows intimately, and whose information and judgment we can rely upon. But even before getting their verdict I dare, in advance, to jump at the conclusion that if there be a field for the Missouri Synod in this metropolis then, beyond any shadow of doubt, there is a greater field for the Pan-Lutheran Society.

EPhRAIM CEDER.

The Pan-Lutheran Mission in Argentina

EDITORIAL IN THE AUGUSTANA, BY DR. L. G. ABRAHAMSON VICE-PRESIDENT PAN-LUTHERAN SOCIETY

Our readers are acquainted with the fact that the first step taken by the Pan-Lutheran Society for Latin-America, organized last year, was to send one of our pastors, Ephraim Ceder, to Buenos Aires, the large and beautiful capital of Argentina, in order that he might work among the Scandinavians there. Pastor Ceder was proposed for this important post with the

highest recommendations of such men as the presidents of Augustana College, Gustavus Adolphus College, the theological professors Sodergren, Lindberg, Hult and Forsander, the president of the Seminary of the United Norwegian Church, the editor of its official organ, together with many other Lutheran leaders of equal prominence. These men now have a

profound sense of satisfaction in knowing that they were not mistaken in their judgment of Pastor Ceder, as a man peculiarly qualified for the great undertaking which he has before him. His exceptional linguistic ability is an outstanding advantage to him. He is also endowed with other gifts, both of Christian grace and of native ability, which are especially valuable in laying the foundations of a new enterprise.

It should be mentioned with a feeling of exceeding appreciation, that Sweden's Archbishop, Dr. Nathan Soderblom, was kind enough to send to Pastor Ceder a valued letter of official recommendation to the Swedes in Buenos Aires. We can realize the full significance of this when we consider that, with few exceptions, the Swedes in that city have come directly from Sweden, and therefore are not in touch with our Synod.

It will also rejoice our readers to hear that Pastor Ceder has already made such progress in his work, that on Easter Day, after being on the ground only two months, he was able to organize a Swedish Lutheran congregation in the city. In a letter he gives strong reasons why the congregation formed was Swedish in particular and not Scandinavian in general.

He is working among Norwegians and Danes, as well as among Swedes, but the better acquainted he becomes with the situation, the more he is convinced that it is best for these Northerners in South America to have their individual Churches. We, too, have had this same experience in this country.

There is, moreover, an abundant field for workers from all the three Scandinavian Churches. The Danes are at the present time in the majority, and offer a fruitful field of work amply wide enough for a pastor of their own. Missionary Ceder writes of them as follows: "They are in urgent need of a competent leader, and with such guidance they would be able to accomplish a great deal. At one place, called Tandil, they are very progressive. There they have a minister, a church, elementary schools and are prepared to erect a higher institution of learning."

"In spite of the fact that differences in language and other considerations render joint worship now difficult, nevertheless there can be co-operation in the future in school activities, and along many other lines. So that the thought of work among Scandinavians in gen-

eral is by no means entirely lost."

The next number of The Augustana will publish another extract from the letter just received from Pastor Ceder. It will convince us that we have good reason to rejoice and be glad for the mission work which has been begun. Argentina, in view of its favorable climatic conditions, its extensive territory, its exceptionally rich soil, and other important natural resources, is destined to be one of America's most favored lands. It is already beginning to compete with our country in the grain market. Last year maize was shipped by Argentina to the United States. And there is no doubt that there will be considerable immigration thither from the Scandinavian countries.

We ought to be heartily thankful to God for the organization of a congregation among our Lutheran people in the capital of Argentina, many of whom have lived there for a long time, yet only now, for the first time, are having the opportunity of hearing the faith of their fathers preached in their native tongue. And we should have a sense of satisfaction and pleasure that one of the pastors of our Synod has been privileged to begin this work.

The Pan-Lutheran Missionary Society's plan is to send out more workers, as soon as qualified ones can be found. The men who go there must immediately begin the study of the Spanish language, for it is through this medium that they must carry on much of their work.

The new movement has up to the present time entailed no expense upon our Synod, with the exception of the much-appreciated voluntary efforts on the part of those pastors by whom it has been assisted. But we are assured that from this time forward, other voluntary contributions will be received from interested persons in our Synod, and such contributions for the work may be sent to the Conference treasurers, who in turn will forward them to the treasurer of the Missionary Society for Latin America.

A WORD FROM MINNESOTA

Speaking for many Lutherans in the Northwest, I have long regretted that nothing was done for South America by the General Council, hence heartily endorse the present forward movement on that Continent, which is to be under United Lutheran auspices.

G. H. TRABERT,
Minneapolis.

MISSIONARY CEDER WILL REPORT CONDITIONS IN BUENOS AIRES, TO THE GENERAL SYNOD IN CHICAGO THIS MONTH, TO THE GENERAL COUNCIL IN PHILADELPHIA NEXT OCTOBER, AND TO THE UNITED SYNOD SOUTH IN NOVEMBER.

PRAY GOD'S BLESSING EVERY DAY, UPON HIS DIFFICULT AND IMPORTANT TASK.



Home Missions Expansion

MRS. GEORGE H. SCHNUR, DEPARTMENT CHAIRMAN



Minnesota as a Mission Field

REV. LUTHER B. DECK, FIELD MISSIONARY



THE OLD SALEM AND ITS SUCCESSOR, MINNEAPOLIS



Let no one think, when we speak of Minnesota as a mission field, that we are describing a half-developed frontier territory, only sparsely inhabited, and wild and woolly in its ways. We are speaking of a State full of Colleges and Academies, with a University among the leading in the land. It is also a State of great wealth. One-third of the world's production of iron is digged from Minnesota soil (35,000,000 tons annually), while 16,000,000 barrels of flour are sent every year to all portions of the world from this great center. When the lumber mills were in full swing, 500,000,000 feet were annually sawed and shipped. Its manufactures also embrace leather goods, machines, farming implements, furniture, cereal foods, etc. Minneapolis is next to Pittsburgh in the amount of business and value of its industrial plants, per capita.

In this State of power and wealth the Lutheran people have settled. They have bought their farms, built their homes and erected their Churches. And there are more communicant members in these Churches than in the Baptist, Methodist, Presbyterian, Congregational and Episcopal Churches combined, at a ratio of 267,322 to 140,542 (United States Census). In fact, there are more Lutheran ministers (1,009) and more Lutheran Churches (1,686) in Minnesota than in any State in the United States. Minnesota also leads in the number of Lutheran Seminaries (5), Lutheran Colleges (8), Lu-

theran Academies (8), Orphan Homes (9), Deaconess Mother Houses (2), Hospitals (13). To erect and maintain all these institutions requires the outlay of thousands of dollars, and they are bountifully supported by the loyal Lutherans of the State.

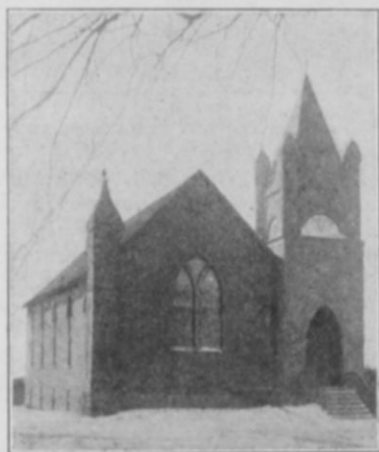
But alas and alack! While there is much Lutheran money in the State, it is all in the hands of Churches using a foreign tongue. So busily engaged in establishing Scandinavian and German Missions, that they fail to realize the imperative need of concentrating on English work. While the Baptists, Methodists, Presbyterians, Congregationalists and Episcopalians, who combined are only one-half as strong as the Lutherans, are pouring annually \$115,000 into English Home Mission work in Minnesota, the Lutherans all told, including every Synod at work in the State, and the General Council Home Mission Board, are spending only \$7,000 for this cause! Is it any wonder, then, that the Sunday Schools of these proselyting denominations are threetimes as strong as the Lutheran Sunday Schools? They are taking care of our children. Pause and think of the tremendous leakage, for which the Lutheran Church will pay dearly in the future. And at the rate of present development, it will take at least twenty-five years before these large Scandinavian and German Synods are fully awake,



FIRST CHAPEL, MEMORIAL CHURCH, ST. PAUL



MEMORIAL CHURCH, ST. PAUL
CONSOLIDATED WITH ST. JAMES 1911, UNDER
THE NEW NAME, CHURCH OF THE
REFORMATION



SALEM CHURCH, ALBERT LEA, MINN.



ST. JAMES MISSION, MINNEAPOLIS, MINN.



FAITH CHURCH, ST. PAUL, MINN.

THE SYNOD OF THE NORTH WEST, IN COMMEMORATING ITS 25TH ANNIVERSARY LAST YEAR, ISSUED AN ATTRACTIVE BOOKLET OF PICTURES, ILLUSTRATING THE CRUDE BEGINNINGS AND THE FINE DEVELOPMENT OF THAT HOME MISSION TERRITORY. WRITE REV. G. K. RUBRECHT, THE SECRETARY, ENCLOSING 25 CENTS



LUTHERAN CHURCH OF THE REDEEMER
MINNEAPOLIS, MINN.

and sufficiently organized, to adequately care for the English development. The Home Mission Board of the General Council must throw itself more strenuously into this breach, and with the aid of the Women's Missionary Society place at least two more Field Missionaries immediately, to seize the opportunity that is fast slipping through Lutheran fingers.

That the State is more than ripe for mission work is evidenced from the success already achieved. The illustrations here given show only a few of the more recently developed fields:

REDEEMER, Minneapolis, organized 1909, even though pastorless for almost a year after Field Missionary Zundel's death, purchased its building without Church Extension aid, and, thanking the Board for help given, became self-sustaining in less than three years time. Under the able leadership of Rev. C. J. Rockey it is becoming one of the leading Churches of the Mill City.

HOLY COMMUNION, Rev. H. L. Bosserman, pastor, erected in the Seven Oaks district of Minneapolis, when there were but 60 houses, is now the center of a population of 4,000 souls, of whom 70 per cent. are Lutherans. What better opportunity for growth and development could you find?

FAITH, St. Paul, just two and a half years old, after a month's development by the Field Missionary, as a self-sustaining congregation purchased its lot, built its \$10,000 Church and since its dedication last June has added over 100 new members. Its consecrated and ener-



TRINITY CHURCH, LINDSTROM, MINN.

getic pastor, Rev. Charles L. Grant, is sure that the membership will be over 400 two years hence.

St. JAMES, Minneapolis, taken in hand by the Field Missionary in June, 1916, grew so rapidly that the humble quarters in which the beginning was made had to give place to a neat and churchly chapel. The Sunday School has increased 300 per cent., and the congregation 100 per cent., and looks forward to a bright future under the Rev. Wm. C. Drahn.

What shall we say of Richfield, Rev. A. James Haupt, pastor, organized 1915, in its own Church, and self-sustaining in 1916; or of Farmington and Lakeville congregations, Rev. J. J. Clemens, pastor, organized 1914, which pay a self-sustaining salary of \$1,200, erected a beautiful eight-room parsonage, and built the basement of their New Church in less than two years' time. These are but a few illustrations of what can be done in Minnesota. Let the money pour in to man the field, and the victory is ours.

THE PACIFIC SEMINARY

Less than a generation ago a Church Body, with congregations in Wisconsin and Minnesota, on organizing, took the name of the English Synod of the Northwest. To many people in our land this section is still the Northwest, but in reality the Northwest of our country has been moved out beyond the Rockies. The States of Montana and Idaho, Washington and Oregon, the Province of British Columbia, and the Territory of Alaska—this is now the Northwest, and in its vast territory the Christian Church has



THE SEMINARY HOUSE



RESIDENCE ON GROUNDS

THESE TWO HOMES WERE ON THE PROPERTY WHEN THE PURCHASE WAS MADE

only fairly begun its work. The Lutheran Church, hoping some day to be planted here, has started to sow the seed. A few Churches on the Pacific Coast (and here they are more abundant than in any other part of the new Northwest) emphasize the fact that our day has dawned. What shall that day bring forth?

The Norwegian Bodies have been very active. They have missions in many places and some solid Churches. The General Council is represented by the Columbia Conference of the Augustana Synod, having some 54 congregations (in two of which English is used in all services), and by our Pacific Synod with some 22 congregations.

The educational work is likewise in its infancy. The Norwegian Bodies have several academies and a college. The Columbia Conference has a college in Idaho. To these have now been added our Pacific Theological Seminary, an institution founded with the purpose of helping to supply the pastors who will be needed, by educating young men from our Churches, as well as from the East.

Six years ago the beginning was made in Portland, Oregon. Two years and a half ago the beautiful site of ten acres in Seattle was purchased, and used for the work of the institution. Since its inception the work of instruction has been carried on by the president of the Seminary, assisted by pastors of the Pacific Synod.

Our Pacific Synod has not furnished all the students, nor reaped all the benefits of the Seminary. This is as it should be. None of our Seminaries but have been useful to other parts of the Church. The Icelandic Synod received our first graduate, and he is doing valiant work on the Coast. This Synod will soon

receive another. The Augustana Synod received one, who is now pastor of one of the English Churches. The Pacific Synod received two, who were ordained at its last meeting. These two added two missionary congregations to the Young Body.

Our hope lies in occupying the field *while it is time*. To do this we must have the men. To have the men we must have a living missionary interest in our Churches. When the young men offer themselves, we must educate them. To educate them we must adequately equip the Pacific Seminary. It is the work of all Lutherans interested in the growth of our Church—especially the members of our General Council, both East and West. If you ask what we need, we must look forward to establishing a Seminary which shall be fitted for the great work that is just upon us. Our Church has a high ideal for our institutions. This ideal we must keep before us for our Pacific Seminary. But the distant future is not ours to care for. The foundation must first be laid. We have immediate needs, and the most immediate is the \$25,000 to pay for the beautiful site which we have purchased. A substantial beginning has been made to raise this sum. We need an endowment of \$100,000, so that we may have funds to establish several chairs. Our very modest expenses at present are by gifts from our young and weak congregations. We need one permanent building. And above all, as a missionary institution the Seminary wants missionary students. It asks for the prayers and the support of those who have at heart the extension of our Lord's Kingdom on earth and the cause of His Church.

P. W. H. FREDERICK,
President.

OUR THANK OFFERING BOXES

BY MRS. GEOGRE H. SCHNUR, DEPT. CHAIRMAN

Don't forget to take your Thank-offering Box along with you, when you start on your summer vacation. Our Field Missionary Fund must not "take a vacation." Besides, you will most likely have many causes for thankfulness while you are off on that trip. Why, to start with, you will be thankful that you are able to go! You see when you once get the thankful habit, there is no stopping it. One good friend tells me "Why, Mrs. Schnur, *my* box is beginning to break, it is so heavy. You should have gotten WOODEN boxes, so they would stand the strain!" Doesn't that sound as if we have thankful women in our Missionary Societies?

Now while you are filling up those Thank-offering Boxes, don't forget a few points. We have ONLY 16 field missionaries for our whole General Council Home Mission territory. One field missionary must spread himself out most pitifully thin, when he is expected to cover a territory as big as three New York States plus one New Jersey. Or one as large as Pennsylvania, Ohio, West Virginia, Maryland, New Jersey and almost all of Virginia combined. Yet that is just exactly what must be done, as long as we have so few field missionaries.

Then please never forget that we need more

men for the ministry. Dear mothers, is it any incentive to YOU to urge your boy to be a soldier of Christ, since it has been announced that "divinity students are exempt from conscription"? Perhaps all this is a just punishment upon some of us, who have not used our every effort to turn the attention of our sons and brothers toward the Gospel ministry. Anyhow, it is worth thinking about seriously.

If any Societies, or Conference or Synodical treasurers have field missionary fund money on hand, please send it to the proper official *at once*. Our Thank-offering Boxes will not be opened until AFTER our biennial convention in Philadelphia. That makes it very necessary that any and all money now on hand for this fund be sent in, otherwise our reports will be very short.

Also please plan for your annual Thank-offering meeting in November, when all boxes are to have their contents returned, to be placed in the field missionary fund. Note I say "contents,"—for you know we hope to make the boxes last *several* years, with care, as the cost of issue is too large to admit of replacing them every November with new ones. A Thank-offering Service, prepared especially for such occasions, can be obtained through the Literature Chairman of our Society.



The Inner Mission

MRS. M. M. DECK, DEPARTMENT CHAIRMAN



The Inner Mission's Message to the Church

BY REV. AMBROSE HERING, SUP'T IN PITTSBURGH

We venture the statement that even though the lost would not need to be sought and saved, the Church itself would still have vital need of the Inner Mission. Just as it is true that the stream can rise no higher than its source, so the world-wide missionary zeal of the Church can rise no higher than the missionary life and power of the Christian congregation. This life and power is represented not simply by dollars—the cheapest we have to offer—but by personal service—ourselves—to the unsaved. A congregation which will do little or comparatively nothing for the host of indifferent and unsaved masses within its own parish borders, will in the long run do very little for the heathen and unsaved masses in India, Japan or South America. The church member who will not take time to bring to his godless relatives, acquaintances or neighbors the claims of the Christian faith, will not bear his share of the great mission burden of the

Church. Here lies the fundamental cause for the undermanned and wretchedly financed home, inner and foreign mission fields of our Church.

When Jesus sent forth his disciples to preach the Gospel among all nations, He said, "beginning at Jerusalem" (St. Luke 24: 47). It makes all the difference in the world where you begin. The reason why, in hundreds of missionary societies which still hold regular meetings, and there is still a quorum, now and then, yet the "life" is throbbing with such a feeble pulse, is because they didn't begin "at Jerusalem." They began in China, in Japan, or far-off India, studying the strangely interesting life and conditions of heathen people in far-off continents, whilst they were just as strangely ignorant concerning the life and conditions of unchurched hosts right within the borders of their own parish!

No, gentle reader, this is not a subtle at-



A TYPICAL GROUP IN A CONGESTED MILL SECTION OF KENSINGTON, PHILADELPHIA

tempt to build up an argument against foreign missions, or home missions either. We have no prejudices against our colored brothers in Africa, India or any other continent. But "at Jerusalem," for us, means—Pittsburgh. For you it mean Philadelphia, Lancaster, Toledo, Chicago, etc. It may mean a neglected country town, or depleted rural parish. It means the unsaved within your own reach. When Christ had cast out the legion of devils (St. Mark 5: 2-20) the man wanted to accompany Him at once, but "Jesus suffered him not. He said unto him, 'Go home to thy friends, and tell them how great things the Lord hath done for thee.'". He volunteered to be a missionary; Christ said, "Begin at the beginning."

Missionary conventions undoubtedly stimulate much intelligent interest and enthusiasm. Great national, international and interdenominational movements do much to broaden and extend our sense of missionary opportunities and obligations. But along with these must come the particular, the local, the definite place to begin—the beginning. And this means your own congregation, your own society. First of all working on an intensive, efficiently-organized, twelve-months' schedule to lift up souls and to Christianize that which is corrupt, within the borders of the parish.

The time has come, in the work of world evangelization, when we must face the fact that godless America cannot bring the God it doesn't worship, to non-Christian lands. Just to the extent that we fail to Christianize souls and human relationships in America, we fail absolutely to accomplish these things in India, Japan or South America. The Roman Catholic Church in South America is a dismal failure because it has always been so utterly negative. So long as we here in Pittsburgh wink at sin, injustice, and vile standards of public and private morality, we are weakening our influence in other cities, nations and continents. The terribly pathetic fact of the world war is the spectacle of Christian nations plunging into murderous war, and dragging the other non-Christian lands after them.

Congregational inner missions seem as yet to be an undiscovered and untried missionary fact. As long as it remains such, the white harvest-fields will for the most part remain untouched. The Inner Mission began as a reformatory movement at the centre. It hasn't changed. It still says: The entire body of believers must be enlisted, individually and collectively, for Christian service to the unsaved. Give it a chance, and it will revolutionize the whole missionary enterprise. We

know of a Church where congregational Inner Missions has been having standing room for about eighteen months. Two years ago the congregation complained that the neighborhood was antagonistic, did not appreciate its work, and was not standing by it. Today this same Church is so busy standing by the neighborhood, christianizing godless homes, lifting up souls, and safeguarding and instructing imperilled childhood, that no one seems to have time to complain. The membership has increased 30 per cent.; a large post-Easter adult catechetical class is now under instruction, the offerings have multiplied, and the pastor's salary increased. Other fruits might be recorded.

The missionary message of the Inner Mission to the Church may be summed up in the following question: How many souls are in the Kingdom because of your personal service and sacrifice? Here lies the fundamental basis of progressive missionary effort; in the personal touch. Mission study is profitable, but much of it begins anywhere, and arrives nowhere. Begin at home. Study your parish. Make a complete survey, at least every three years. Note trends in population and religious changes. Know the city you live in—its forces for good and evil, its churches, and their work. Link up your congregation and missionary society with the redemptive needs of your own

Sidelights of Inner Missions

AS SEEN BY A LUTHERAN WOMAN CITY MISSIONARY, MRS. M. M. DECK, MINNEAPOLIS

While the results of sin in the human heart are on every hand, they are frequently hidden by a veneering of culture or intellect which makes them less discernible. But to the city-mission worker, sin appears in all its glaring atrocity. There is no limit to which Satan will not go, to disgrace and ruin human lives. The city mission worker sees sin and its results in its worst forms, stripped of all its deceptive arts, and he fully realizes the truth of James 1-15, "When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."

The aim of Inner Mission work is to counteract this work of evil and to lessen, as far as possible, the ills which sin brings to mankind. In order that you may witness how this is done in part, you may be a silent spectator in the office of the city missionary, and witness some of the cases and observe the workings of such an institution of love and helpfulness. So take your seat early some morning, and first of all listen to the conferences which must take place between the various workers, as they discuss the problems which have come to them in their rounds of visiting on the day previous. They must consult with the superintendent and with each other as to the best course to pursue in order to unravel, perhaps, a domestic difficulty, to relieve a case of want, or to assuage suffering. For instance, here is the case of a family living in a mere shack of a home—the father a drunkard, the mother unable to work, because of a very young babe. What is best to do? The children may have to be placed temporarily in other homes, where the environment is more wholesome, at least until the father comes to his senses and strives to do better.

But here comes a boy of about fourteen

years of age into the office. He states that his mother is a widow, and earns a living by doing day work. Upon questioning the lad, we find that he is backward in school. Close observation reveals the fact that he does not breathe properly. The school nurse is called up, and the fact is proved that he is a victim of adenoids. Arrangements are first of all made to take him to a good doctor, and afterwards to the hospital for an operation. In the meantime, letters are written to Christian friends in the country, so that when he is well he may get the work for which he longs, and by which he may in time be able to help his poor mother.

Now the matron of the Hospice enters. She wishes to report the case of a girl who has been staying there without funds since last December, in order that she might consult more frequently a physician in regard to a diseased ankle. Her mother, likewise, is a poor widow, and has no one upon whom she can call for help. The matron says the girl's condition seems to be getting worse. The superintendent decides that it is best that one of the deaconesses take her to a specialist that day. The noted doctor declares that there is but one course to pursue, and that is to amputate the foot on account of the tubercular condition of the bone. He promises, upon learning of the girl's circumstances, to perform the operation without charge to her. Letters are written to the girl's mother and sister, apprising them of her condition, and also to a charitable institution whose object is to provide free beds in the hospitals for such unfortunates. All is arranged for an immediate operation, which, we hope, may be successful, so that in the future, with the aid of an artificial limb, the girl will be able to become self-supporting again.

Now the telephone rings a call from one



THE CHILDREN OF WORKING MOTHERS CARED FOR BY OUR MINNEAPOLIS DAY NURSERY

of our city hospitals. To-day a young girl, who has been there for some time, is to be discharged. She has been a free patient of that institution. She has no means, and is not yet strong enough to earn her daily bread; hence we are asked to take this young girl into our keeping and give her a home in the Hospice until she is strong enough to work. Can such a request be denied?

But hold your breath! Let not your presence be known! For there now enters a young girl who once was pure and fair. What she has to tell must be for one ear alone. Her confession of sin and disgrace must be given in private. She has learned that "the way of the transgressor is hard." Can she be helped? Yea, verily. She must be strengthened spiritually, despair must give place to hope and encouragement, and every necessary step taken for her physical welfare for the days of helplessness that lie before her, because long in the future she will be an object to care and solicitude.

Again there is a call over the line. This time it is the voice of a mother, who asks us if we can tell where she may place her children in safety during the day, while she strives to earn a living for them and herself? She and three little ones, through the death of her husband, are brought into great straits. How

happy we are that we can tell her of our Lutheran Kindergarten and Day Nursery, where she may leave her little ones from 7 A. M. to 6 P. M.- We tell her we will feed and care for them, so that she need not worry about them. More than this, we would be glad to help her get work through our employment bureau.

The mail man has just entered. Has he brought any calls for help? Yes, one is from a Lutheran pastor in the country. He states that a young girl from his parish is going to the city for the first time to find work, and asks that one of our workers meet her at the depot, and that we find a suitable place of employment for her. Another letter is from a consecrated girl, who, having read of our work, and in order to show her sympathy to those who have less of life's blessings than she, states that she is going to make a sacrifice by sending a dress that she bought for herself, but which she wishes given to some girl less favored than she. One letter contains a plea from childless parents that a homeless babe be procured for them, and another states the joy experienced by a certain Christian family who a short time before came to the Mission and obtained a little one, which has ever since brought sunshine and happiness into their home.

So the work of Inner Missions goes on.

The work of this one day is but an index of the days to come. Does such work bring results? Often, not what we would wish; but who knoweth the end? Surely it helps to bring about the fulfilment of the petition, "Thy kingdom come

on earth as it is in Heaven." We must leave the results with Him whose commands we obey, for to Him alone is "the Kingdom and the Power and the Glory, forever and ever."

The Daily Vacation Bible School

In the Church of the Holy Spirit, Reading, Pa.

BY PASTOR CAROLUS P. HARRY



CHURCH OF THE HOLY SPIRIT, READING, PA.

DAILY VACATIONAL BIBLE SCHOOL, SUMMER 1916



SAME GROUP IN GYMNASIIC DRILL

The Daily Vacation Bible School held in this Church for two years past is affiliated with the national, interdenominational Daily Vacation Bible School movement. It was opened the second year that the schools were held in Reading. Other schools were held last year in a Presbyterian Church, in a Polish Protestant Mission, and in a Reformed Church.

A teacher of our Sunday School was the superintendent of the school in our building. About one-third of the teachers came from our congregation. The others were from other churches, both Lutheran and other in our neighborhood. Only two or three of the teachers were regularly present every day. Some of them came for a couple of weeks and some a day or two each week thruout the term. The school usually runs from the beginning of July to the middle of August—about six weeks. Last summer we had to close ten days early because of infantile paralysis.

Children from all denominations are welcomed. The School is announced in all the churches and Sunday Schools of our neighborhood. Attendance varied from fifty to one hundred and fifty. During the summer we had contact with about three hundred children. Some came for a few days; some for a few weeks and about half for the entire term. Most of those who dropped out did so in order to spend a part of their vacation with relatives in other places. They usually left with regret.

The program was that outlined by the cen-

tral committee for Daily Vacation Bible Schools:

8.30-9.15 Preparation by the Staff.

9.15-9.30 Doors open and Registration.

9.30-9.40 Opening Exercises, Hymn, memory Scripture verses, Lord's Prayer, Hymn.

Kindergarten goes to separate room for two-minute Habit-Talk, a story portraying some habit, of value to body or soul.

9.40-10.05 Music period. Vocal and breathing exercises. Calisthenics in the open air.

10.05-10.30 Bible story, told by our superintendent. She began at Genesis, and related the principal stories showing God's purpose in calling Israel, and saving the Race.

10.30-11.25 Manual and Play Hour, in three sections: Kindergarten for the small children. Raffia and basketry for younger boys and girls. Hammock making and chair-caning for the older boys, and sewing for the older girls.

11.25-11.30 Closing exercises, entire school re-assembled.

Salute to the Flag. Last year we had a double salute; the one the usual one to the American Flag, followed by one verse of "America," the other, the one suggested by the Missionary Education Movement, to the Christian Flag, followed by one verse of "Fling out the Banner.")

Children's Benediction,
March out to music.

Everything is done to music. The school marches in at the beginning to music. Order

and silence are secured by a chord on the piano. Rising and sitting signals are given by appropriate cadences on the piano. Every movement of a group of pupils is by marching to music. The Lord's Prayer is frequently sung. The Children's Benediction is sung. Music pervades the whole session of the school. The boys whistle at their hammock-weaving and chair-caning.

That kindly atmosphere of music carries along what to me is the best thing in the school,—its spirit of willing service. I do not think we asked anyone to serve more than twice. We do not want any but willing helpers. It would spoil the whole atmosphere of the school. That spirit of helpfulness and good-will is the best thing the school does. Unwilling teachers would spoil it all. So we never urge service. We invite. We repeat our invitation. If any do not want to help, we are sorry, but we prefer them to stay out if they can not come with perfect good will and ready service. Now, no one can deny that that spirit is the very spirit of Christ. To have children

breathe an atmosphere of willing service and kindness every morning, thruout vacation, is a good thing. Children soon learn to love the Church which shows that spirit. Their parents appreciate it too. They begin to come to Church. A door is opened thru which to win their hearts to Christ, from Whom we have received that spirit of love, to share it with the hungry souls of men.

The Daily Vacation Bible School Movement has issued a book of suggestions and songs. It is called "College Ministry to City Children." Its usefulness is not limited to Colleges or Cities. It is published by the Century Co., New York.

Christian Flags, and the short service, referred to above, may be obtained from the Missionary Education Movement, 156 Fifth Ave., N. Y. City.

Lutheran Churches should be foremost in taking advantage of this means of ministering the Word to children, in a language which THEY can understand.

Summer Schools

AT MT. AIRY SEMINARY

In this Jubilee year the Bible School Institute at Mount Airy Theological Seminary enters its third year. While an infant in years, its growth and importance have given it the stature of manhood, and the Ministerium of Pennsylvania, recognizing this fact, accepted the foundation laid by the Philadelphia English Conference, and will develop that which at first was only local in its appeal, into a work which will reach out over the entire Church.

The Institute will be held from Monday to Saturday, July 9th to 14th, during which time the valuable equipment of the Seminary will be at the disposal of the Summer School. In connection with the regular Bible Institute work, the faculty of the Seminary will offer a week of special instruction for Pastors, that will not only attract many ministers this year, but which in the course of time will make "Pastor's Week" a necessity in the life of pastors. The lectures in the Summer School for Pastors will be given exclusively by the members of the Theological Faculty, who need no introduction to the Church. The aim of the lectures will be to review recent theological literature, with special emphasis upon the latest developments in theological science, and a survey of present-day movements within the

Church. The more scientific and scholarly subjects will alternate with subjects of a more practical character, and the program is so arranged that pastors who attend the Summer School will have ample opportunity to attend the greater part of the lectures in the Bible School Institute.

For the Sunday School worker and Bible student, a very rich course is offered by the Bible School Institute. The popular Bible studies of previous years will be continued. There will be practical demonstrations of Sunday School teaching by expert teachers, who will teach children brought to the Institute from Philadelphia Churches. Courses of lectures on the Reformation will be given, and a special series of discussions will portray the "effect of the Reformation principles upon the life of the twentieth century child," or as one of the Faculty expressed it, "The Sixteenth Century Reformation and the Child of Today." Among the instructors appear the names of such eminent educators as Dr. Schmauk, Dr. Haas and Dr. Jacobs. Special instruction will be given in music, recreation features will not be overlooked, and the evening meetings will each one of them be worth the cost of the whole week's registration. A preliminary announcement is ready for distribution, which

can be obtained by writing the Secretary, Rev. Zenan M. Corbe, 3120 N. Park Ave., Philadelphia, and from him can be obtained also the full program. The cost is most reasonable, and owing to the increase in living expenses since the scale of prices was adopted, will likely leave the School with no balance to start the new year. Registration fee is 50 cents for the entire time, or 25 cents for a single day, for all who attend either the Bible School or the Pastors' Week. Enrollment in the Bible School is open to all, but only clergymen and theological students may be enrolled in the Pastors' work. Dormitory accommodations will be 35 cents per night for each person, and meals will be served at 25 cents for breakfast, 35 cents for luncheon and 60 cents for dinner. A special rate of \$7.00 will be made to those who pay in advance for the entire time.

ZENAN M. CORBE,
Secretary.

WEIDNER INSTITUTE SUMMER SCHOOL

At Mulberry, Indiana, beginning Monday evening, July 23. Could there be a more appropriate place within the bounds of the Southern Conference than this Lutheran Academy, surrounded by one of the richest farming communities in the Hoosier State. It is one of the strongest Lutheran centers in the Chicago Synod.

There will be normal mission-study groups, classes for teachers of the various grades in the Sunday school, round table talks on Rural Church problems and Inner Missions, addresses on Home and Foreign Missionary Work, and the Quadri-Centennial themes; also bird-study and nature-study walks before breakfast, with a competent interpreter and guide.

Careful consideration is given to physical and recreative features, because many of the delegates are combining their summer vacations with these sessions.

We expect both the General Council and the General Synod pastors on our territory to attend. We surely will have delegates present from Missionary Societies, Luther Leagues, Aid Societies, Church Councils, Sunday schools.

Our motto is "Every Lutheran Church in the southern part of Indiana and Illinois should be represented."

Committee:

Rev. Elmer D. S. Boyer,
Rev. B. L. Stroup,
Rev. R. H. Gerberding.

Committee on Local Arrangements:

Rev. W. J. Seiberling,
Rev. H. W. Thompson.

THIEL COLLEGE SUMMER SCHOOL

Time—July 28- August 3, 1917.

Place—Greenville, Pennsylvania.

Instructors—20 Able Teachers.

Instruction—On Practical Themes. Expenses—Tuition, room and board for \$9.00.

Reservations—Should be made Early.

The increased attendance from year to year, and the unstinted praise by those who have attended, give ample proof that the Thiel College Summer School is supplying a real need in the Church, and affording a delightful place to spend the summer vacation. Plans are being completed for the School this year, and it is the aim of the management that it shall not be one whit behind the inspiring Schools of other years. We believe the features to be added will make it even more helpful and enjoyable. As usual our program is full,—too full some say,—but we are making appeal to all classes in the Church, and therefore cover a wide field of thought, in order that all may be interested.

The following persons have been engaged for the faculty, and the mere mention of their names will at once give full assurance of the splendid instruction to be given:

Miss Zoe I. Hirt, Mrs. E. C. Cronk, President Elson, Drs. Cronk, Wentz, Bieber, Birch, Roth, Fry, MacLaughlin, Coburn, Miller, and Revs. Trabert, Eckert, Rees, Richter, Legum, and E. S. Templeton, Esq.

Classes will be scheduled from 8 A. M. until 12.15 P. M., the afternoon being given over to recreation, fellowship, and such supplementary matters as may claim attention. Two more periods, one of which will be a concert or lecture, will round out the busy day.

"FELLOWSHIP" is the one word to be written large over Thiel this year. Taking advantage of the joyous, sympathetic spirit that has so marked our School before, we shall cultivate a still stronger bond of fellowship, that Lutheranism may be experienced in all its warm heartedness—a prophesy we hope, of the time when Lutheran Union shall shed its radiance over the Church.

Every indication points to a large attendance. Rooms in the College Dormitories are limited, and rooms in private houses are being engaged. To save embarrassment it will be necessary to write for reservations at an early date. Why not do it to-day?

Expenses are kept to the minimum. Admission to all events of the week, together with room and boarding, will cost only \$9.00.

For further information address Rev. Frank S. Beistel, Greenville, Pa.

CHICAGO SEMINARY SUMMER SCHOOL

Monday evening to Friday evening, August 6-10. The Board of Directors of the Seminary has authorized the holding of the school to study Church problems under expert leadership, combining study with entertainment and recreation. The dormitories will afford comfortable accommodations for seventy-five guests. The city of Chicago is one of the greatest summer resorts in the country, with every possible form of recreation, and the committee will assist in a wise selection.

Departments—There will be three controlling ideas: (1) The Sunday School, (2) Home Mission Work, (3) The Reformation and the Twentieth Century.

The mornings will be devoted to the study of principles and theory. The afternoons to demonstrations and recreation. The evenings to lectures, with the use of stereopticon. A Question Box will be in charge of Dr. Gerberding. Here is the opportunity you have been looking for. Live, practical difficulties should be stressed.

Subjects and Speakers—Inspirational Department—The opening address on Monday evening will sound the keynote of the assembly, "Development Through Action," by Rev. William Eckert, General Secretary. The daily Chapel will be in charge of the Rev. A. J. Holl, of Columbus, who will give four fifteen-minute devotional heart-to-heart talks. In the Home Mission department, the eight hours devoted to this branch will be presented under the following heads: (1) The Principles of Lutheran Evangelism, Rev. Prof. Elmer F. Krauss, D.D., President of the Seminary. (2) Christian Character as a Dynamic, Rev. W. K. Frick, D.D., Milwaukee. (3) The Differences Between the Basic Idea of Lutheran and Other Home Mission Work, Rev. M. J. Bieber, D.D., Eastern Superintendent of English Home Missions. (4) How Develop the Home Mission Spirit in the Congregation; and (5) How Overcome the Obstacles in Home Mission Work in the East, Dr.

Bieber. (6) The Adult Catechetical Class as a Missionary Agency, Rev. S. P. Long, D.D., Mansfield, Ohio. (7) How to Overcome the Obstacles in the Home Mission Work in the West, Rev. Luther Hogshead, Western Superintendent, English Home Missions. (8) Missions in the Sunday School, Rev. Prof. H. B. Reed.

In the Sunday School Department, the nine hours have been assigned to: (1) Teacher Training, two hours, by Rev. E. A. Trabert, Lima. (2) The Pastor in the Sunday School, Rev. Prof. G. H. Gerberding, D.D., LL.D. (3) Three Hours in Child Psychology—The Psychology of Early Adolescence, of Late Adolescence, and the Instincts in Religious Education, Prof. T. Bruce Birch, Ph.D., Wittenberg College, Springfield, Ohio. (4) The Daily Vacation Bible School, Rev. Dr. Frick. (5) The Adult Bible Class, Rev. S. P. Long, D.D. (6) The Junior Catechetical Class, Rev. Prof. Joseph Stump, D.D.

The Evening Addresses—"The Challenge of the Other Half" is the subject which will be presented by our Inner Missionary of Pittsburgh, Pa., Rev. Ambrose Hering. "The Principles of Lutheran Evangelism," by Dr. Krauss. "The Quadri-Centennial,—Its Purpose and Spirit," Rev. Dr. Bieber. "Our Little Martin Luther," by Rev. Dr. Long.

Demonstrations of the complete series of lessons in the General Council Graded Course will be given by selected teachers from the Chicago Churches.

Entertainment—The Dormitories will be utilized for guests, and meals furnished on the grounds. Registration, meals and lodging for one day at \$1.50; for the entire time, \$6.00; meals only, at 50 cents. This is the lowest price possible, and we hope that many may spend their vacation with us. It will be the cheapest and most profitable week that can be spent in these sections. Make reservations EARLY.—first come, first served. Address Rev. William Eckert, Secretary, Maywood, Ill.

The Federated Summer School at Gettysburg

Friday Afternoon to Friday Afternoon, August 3-10

Was it by some sort of prophetic intuition of the coming spirit of Lutheran unity, in the 400th anniversary year, that at the closing session of last year's Summer School at Muhlenberg College the whole body of its enrolled members resolved, without a single dissenting vote, that our quadri-centennial mid-summer assembly should be Pan-Lutheran in character? This was one of the advent voices, and though

there were then no signs of the sunrise which has since come, it heralded that the dawn of a new day is at hand. Not that it meant any radical change from the program we had just been enjoying that very week. Indeed one of the chief impelling purposes of the Summer School project, from the beginning, was to foster Lutheran unity, and thus promote our Church's efficiency. Hence the plan of arranging a joint



A SUMMER SCHOOL PAGEANT AT GETTYSBURG LAST YEAR

Notice the striking effect of the back-ground of The Cross, on the path leading up to the Seminary

holiday week at Gettysburg was welcomed with instant favor, and has since received universal approval.

Every Courtesy Is Being Shown

Both Dr. Singmaster for the Theological Seminary, and Dr. Granville for the College, have shown the same generous hospitality as did Dr. Haas at Muhlenberg, in tendering the buildings and facilities of the beautiful campus of each institution at Gettysburg, for the Summer School's use. This includes the model Refectory on the Seminary grounds, which has a wide and enviable reputation of being one of the best managed in the State. In whatever different buildings our people may have their assigned lodgings, they will take their meals together here. And this pleasant fellowship at the table, three times a day (the beginning of new acquaintanceships for life in many cases), will be not only one of the most delightful memories of the week's outing, but also one of the most influential factors in accomplishing the desired object. For after all, it is the *personal equation* that counts largely, in the Church's mathematics. And this is the factor, alas, which has to so great an extent been ignored in solving our Lutheran problems hitherto.

The Value of Personal Contact

What but just this, the getting of the leaders of our various Lutheran Bodies together, is the real secret of the splendid movement toward unity in which we are all rejoicing at present? It is the first time in our generation that such degree of personal contact has been known. And though the Quadri-Centennial Committee's

sessions have been only for a day or two, with long intervals between, what salutary fruitage has redounded to the good of the Church! And what furtherance of Lutheran strength and influence might result from *seven* successive days together, if the key-men and women on whom the future progress of our Synods and Conferences depends, would so time the holiday week of their vacation, as to enjoy the outing of the Summer School nearest to their home towns! And if they can possibly get to more than one, so much the better.

Pressure Being Brought To Bear

Word has just come from the Chicago Synod that its Mission Board is doing its best to secure the attendance of every Home Mission pastor on its territory, at the Summer School of the Chicago Seminary. The Pittsburgh Synod is similarly in correspondence with its mission pastors about taking advantage of the Thiel Summer School. And this cordial printed invitation, now extended, is addressed to not only every mission pastor and pastor's wife, but also to every other pastor in Eastern Pennsylvania and in New York. Yes, and to every Lutheran layman and missionary woman who needs the Gettysburg Summer School's help and stimulus, along any and every line of Church work.

Especially this year 1917, the year that had long been looked forward to as one of joyous celebrations, but which has become instead the fateful year of storm and stress, when because of the war, our American Lutheran Church in the very nature of the case is under terrific atmospheric pressure, such as she has never



Who says a Gettysburg Summer School study-class can't be cheerful? This is the kind of a smile of welcome with which they will greet you.

known, and must strain every nerve to measure up to all that is required of her, in the fierce ordeal through which she is passing. Never have our Summer Schools had so important a function to perform as they will have this year, in bracing and nerving and cheering those of our pastors and Church workers who need courage and incentive for their duties and responsibilities of the coming Winter. Because every indication warns us in advance, that it will be a testing time indeed, even for souls of God's elect. All Lutheran men and women therefore, who are blest with a buoyant, confident, optimistic disposition, are urged to rally to the Summer School colors next July or August, whatever Synod they may belong to. This not only for their own sake (because they will have an ideal vacation week), but also for the sake of others who will catch the good-cheer of the atmosphere they will radiate.

Outline of the Program

The Ministerium's Committee on the Gettysburg Week met in Philadelphia as early as last January, and voted to arrange a stated period *each day*, from August 3 to 10th, for Dr. Wiles, Dr. Wentz, Dr. Steinhäuser, Mrs. Cronk, Mrs. Seebach and Mrs. Baldwin. Five of these periods will be scheduled for the morning hours from 8.15 until noon, one for the late afternoon from 4.30 to 5.30 and two for the evening from 7.45 to 9.15. This will leave nearly the whole afternoon free for recreations, and the diversi-

fied attractions of the beautiful National Park Reservation will afford abundant facilities. Hiking parties and automobile trips will be made up every day, and all sorts of open-air pastimes may be enjoyed on the College or the Seminary campus.

As appropriate to the Quadri-Centennial year, Dr. Wiles' daily Bible studies in Romans, by special request, will take up the same wonderful chapters which wrought the radical change in Luther's own thinking and thus in the thinking of the whole Protestant world, from that day until now. This will be going back to the Fountain Source of the whole movement. Dr. Wentz has happily chosen the very theme for his course which everybody would have heartily voted for, had the selection been left to popular preference: "The Reformation and MODERN LIFE." This will bring us in direct touch with living issues of our own times. It will be seen at a glance what a variety of vital topics this suggests, and Dr. Wentz can be depended on to make them thoroughly practical.

Other Subjects Intensely Concrete

Dr. Steinhäuser's corresponding series will have the same value. The general title is: "The Ink-pot Flung at the Devil." Each of the seven subjects of this series is presented in Luther's own exact words, which are more effective and pungent than any paraphrasing could make them. On Friday evening, August 3d, he will show "The Heart of Luther" (on

IF YOU MAY POSSIBLY GO, BY ALL MEANS WRITE THIS VERY DAY ABOUT YOUR ROOM. FOR YOUR OWN SAKE, PLEASE DO NOT FAIL IN THIS

Christian Liberty), then will follow on August 4th a memorable evening in Christian civics, vividly pertinent to the present upheaval: (a) The Powers That Be; (b) A Little Book on War. Sunday evening, August 5th (the Father Heyer 75th anniversary), "The Bible for the People". Monday, another burning question, as much alive today as ever: "The Problem of Education" (Public Schools for boys and girls, the Catechisms, Aesop's Fables, etc.). August 7th, "Gospel Sermons and Expositions of Holy Scripture". August 8th, of liturgical interest, "The New Order of Service", and "Hymns for Old and Young". The concluding evening will be a delightful treat of the Great Reformer's characteristic letters, satires, table-talk.

Mr. Harry Hodges, Executive Secretary of the Luther League of America, will have charge of the Young People's department, and will throw into it both his skill and his enthusiasm.

The Women's Prominent Part

Mrs. Seebach has been paid the high compliment of being selected by the Council of Women for Home Missions to write the text-book "Missionary Milestones", which will be used in the study-classes of all Protestant denominations next Fall. Hence we will enjoy the rare privilege at the Summer School of exploring the treasures of this book, in advance, with its own author as our guide. By all means secure for yourself a copy of it now, and look it over in the meanwhile. Write the Literature Headquarters, enclosing fifty-seven cents for a cloth-bound volume, or thirty-five cents for paper-bound. Mrs. Seebach will also have several periods on the Junior book entitled, "African Adventures".

Mrs. Baldwin's specialty is in the sphere of Sunday School teaching. As a master of this fine art, she is universally recognized to have few if any equals in the whole country. It is well worth while to bring her, as a Lutheran, all the way from Chicago, to open our eyes to the possibilities of training children and young people in the new science of missions, which may be made of absorbing interest to them at the most impressionable period of their life. She will also take up other phases of effective Sunday School teaching.

Mrs. Wiles' course will be occupied with that wonderful new book on "The Lure of Africa", which is making a profound impression everywhere. Mrs. Cronk's well-known genius singles her out as pre-eminently adapted to inspire and guide in the sphere of Methods for Missionary Societies. She will give the same course which she gave during the Northfield Week a fortnight previous. She will also have in hand the gem of a booklet, just sparkling with happy sug-

gestions, "The Missionary Program of Jesus", prepared conjointly by Trull & Stowell, which we will send you for the modest price of fifty cents.

Father Heyer Diamond Jubilee

Doctor Jacob Fry of the Philadelphia Seminary, and Doctor J. A. Singmaster of the Gettysburg Seminary, will preach the sermons of the Sunday which celebrates the 75th anniversary of Father Heyer's beginning his fruitful ministry in India in 1842. Both the General Synod and the General Council share in the joy of this conspicuous festival, since he served both Bodies as an honored missionary. We surely ought to make the occasion worthy of his revered memory.

Same August Time as Heretofore

There will be no change in the time of year which this Summer School has chosen from its beginning. Coming as it does in the mid-summer vacation season, and in the full moon week of the month, the seven days from August 3d to 10th, commencing on Friday 4 p. m. and ending on Friday noon, will be red-letter days in every sense. The cost is reduced to the very low figure of only \$1.25 per day, for board and room, and \$1.00 for the week's tuition fee. These rates are certainly down to touching rock-bottom, especially at a time when prices everywhere else are soaring out of sight. If you have not already sent word to reserve a pleasant room for you on the lovely campus, by all means do not defer this another day. In case you should be prevented from going, some other persons will thank you for holding it for them, though we hope you can have the enjoyment of it yourself. Address the Pan-Lutheran Summer School Office, 846 Drexel Building, Philadelphia.

CHARLES L. FRY, *Chairman.*

For persons who own automobiles, the trip across the mountains to Gettysburg is full of scenic interest, and the fine boulevards of the battlefield are ideal for short spins as a recreation.

CAN YOU AFFORD IT?

REV. E. C. CRONK, D.D.

Everybody is talking about economizing, and there is no gainsaying the importance of sane, if not indeed rigid, economy by everybody at this time. But the practical question arises with loyal and patriotic citizens, where shall we begin to economize and make retrenchments in our expenditures? A moment's thought makes the answer clear, when the question is asked with reference to those Summer Schools whose purpose is to train leaders. By all means go, if you are interested in the Kingdom of Christ. Our country and indeed the world faces a crisis, but this is equally true of the

Church. Following this world war, the Church will most certainly have before her the most stupendous task she has ever faced. The opportunities for extending the Kingdom will no doubt be unprecedented. Our forces will be depleted by the call of our country to fight her battles with nations, but these conditions call all the more loudly for trained leadership and efficiency on the part of those who remain. This is no time for abatement of effort on the

part of Christian workers. Instead, unusual sacrifices should be made to fit ourselves for the task before us. Impelled by the call of opportunity no doubt larger numbers will attend this Summer than usual, and at a greater personal sacrifice. The Summer Schools will unquestionably be characterized by a deeper earnestness and seriousness of purpose. The Kingdom must not halt, at a time like this.—*Lutheran Church Visitor.*



Lutheran Woman's Leagues



DEVELOPMENTS IN MILWAUKEE

The enthusiasm with which the Milwaukee Lutheran Woman's League started is praiseworthy. There were at the first meeting English, German, Danish and Norwegian women. There will be a Swedish one tomorrow, Dr. Abrahamson's daughter, now a member of the Swedish congregation here, since her marriage and removal to Milwaukee.

First steps were also taken to-day, at our Pastoral Association, to form an Inner Mission Society, comprising the different Synods. Then will come a men's Quadri-Centennial meeting, in a Norwegian Church on the South Side. I hope that our Men's Club will resolve to go to the meeting sixty or seventy strong, and even march in a body. Not that I care for numbers or parade, but I want the men to attend an assembly where the atmosphere is not English or German, but Scandinavian, and to show brotherly love to the Southsiders. The meeting will be addressed by the Rev. Mr. Harrisville, Haugian pastor of Chicago, the chairman of the Committee of One Hundred down there. We are going to try to make the event tell for Lutheranism, for the Quadri-Centennial, and for local mutual fellowship.

On the afternoon of that same day the Executive Committee of the Women's Society of the Wisconsin Conference of our Synod will meet in our Parish House to plan for next fall's meeting, the first held apart from Conference, scheduled for Reformation Church, Milwaukee. Then at 2.30 on Tuesday will be launched the Lutheran Woman's League of Milwaukee (and perhaps "Vicinity"), for we have Cedarburg twenty-five miles away, although an enthusiastic woman there is trying to get the General Council, the Buffalo Synod, the Wisconsin and the Missouri women, all to lie down in the same green pastures. Racine and Kenosha are twenty-four and thirty-five miles away, but they too could have their own League, as

there is a local Lutheran Pastoral Association. I am perfectly astonished at the irenic tone of things. The work is moving on so fast that I am almost out of breath to keep up.

W. K. FRICK.

THE PHILADELPHIA ASSEMBLY

If raging storm and driving tempest, chilling East wind and torrents of rain could dampen the ardor of Philadelphia Lutherans, in celebrating the welcome new movement toward our Church's unity, the occasion of the quadri-centennial dinner held in the spacious Scottish Rite Hall, on the night of April 13th, would certainly have been reported next morning as a tragic case of drowning. The dinner was under the auspices of the Philadelphia Lutheran Woman's League, which had extended a special invitation to the men. In spite of the high winds and heavy downpour, the huge banquet hall was so filled to its capacity that a favorable night would have crowded it to everybody's discomfort.

St. Luke's Church was represented by 70 guests, Incarnation by 46, and Melrose Park by 37. Fifty congregations were named on the registry, several of them being more than fifty miles distant, the Church of the Holy Spirit, in Reading, having a delegation of eight people. It was both a great sight and a great volume of song, when this mighty audience spontaneously rose to its feet and poined in the hymn of thanksgiving at the good news of the projected merger, "Praise God, from Whom all blessings flow!"

Mindful that it was an assemblage of women, in the city where the immortal Declaration of Independence was formulated, Mrs. E. C. Cronk, as the spokeswoman of Lutheran femininity in our United Church of the future, made a telling impression on both the women and the men, by formulating a "Declaration of Dependence," on behalf of the women.

Declaration of the Dependence of Women

BY MRS. E. C. CRONE, UNITED SYNOD SOUTH

With multitudes of women in successful professional life and in gainful occupations, with women in our legislatures and Congressional halls, with demonstrations of the capabilities of twentieth century women evident on every hand, it may seem a far cry backward to announce "A Twentieth Century Declaration of the Dependence of Women." I am not unmindful of what women have done. I am not fearful and skeptical about the great things women are going to do. I bring no galling yoke of bondage to-night. But I come to plead that if we women of the twentieth century are to accomplish our greatest work, and to measure up to our fullest opportunity, we must recognize, not as a cumbersome yoke, but as a tower of strength, a four-fold dependence.

The first clause in this Declaration of Dependence is that women are dependent upon their HOMES for their world-wide influence. True it is that "a woman's home is the center but not the *circumference* of her life." Yet if we do not *center* true, the *circumference* will be of little worth, be it ever so wide. Just as surely at it takes a woman to make a home, just so surely does it take a home to make a woman. Home products are still the products of mightiest influence. Home influences are reaching out to the very ends of the earth. Missionary wives and mothers and sisters have ever been, and still are, among the greatest contributors to world evangelization. Bartholomew Ziegenbalg, laying the foundation of all Protestant missions on the Bible, which his dying mother placed in his hands as the greatest treasure.—Jacob Chamberlain, confirming by a life of missionary service the consecration vow his mother made at his birth,—call to us from the host of men and women who have become world-citizens that a woman's home offers her a center on which she may depend for a circumference of influence that may be world-wide.

A great Christian philanthropist, who has enriched many mission stations by large gifts, said recently, when he was asked how it happened that he gave so much to Christian work, "It did not happen. I simply have larger sums in my possession now, to which I apply the same principles of stewardship which my mother taught me, when I had only pennies and nickels and dimes."

Let us depend more upon our homes for world influence. If America becomes a godless nation, it will be because we have godless

homes. From our home center we have a wonderful opportunity to reach out to the uttermost parts of the earth.

My second clause in this Declaration of Dependence is that we are dependent upon the CHURCH. Here again it is true that a "woman's home is the center, but not the circumference, of her life." Especially in this quadri-centennial year should we render most hearty thanks for the truth, released through the Reformation, that not only may all men be priests unto God, but that all women may be priestesses. Let us praise God for the opportunities He has given us for service in His Church. No religion save the religion of Jesus Christ has such a place for women. As we share glorious privileges and glorious opportunities, we should not be unmindful of the fact that we share responsibilities commensurate with these privileges and opportunities. The women's work is not a side-issue, apart and separate from the Church. I never like the churches that have a partition in them, with one side set apart for the men, and the other side for the women. As little do I like a partition in policy and administration. I would that all the organizations of our Church might work together on a unified plan as parts of a whole. Our Women's Missionary Societies have done pioneer service. In more than one congregation the missionary activity of the entire congregation dates its beginning from the organization of the Missionary Society. Now let us make sure that we women are big enough and broad enough and far-sighted enough to do our part in bringing about Church efficiency, rather than merely our society's success. Let our Missionary Societies, with the finest co-operation, plan to work out the Church's plans. We are facing great days. Great opportunities are ours, and greater ones may be ours. We should give no place to overlapping of work, to duplication and to dual administration. A unified plan of missionary education, of missionary finance, and of missionary administration should be ours.

Why should not the women Educational Secretaries, who work among the Women's Societies, be a direct channel of communication between the Boards of the Church and the Societies to which they go? Why should not the literature prepared for our Women's and Children's Societies be included in, and financially provided for, in the Church's plan for its missionary education? For many years this prob-

lem has been on my heart. The members of our Women's Societies are full of consecrated enthusiasm, eager for work to do. The Boards of our Church have much work to be done. Now between the work to be done, and those who are eager to do the work, there must be some direct and authoritative channel of communication and co-operation. Many minds greater than mine are grappling with this problem. Six years ago, at the Mt. Gretna Summer School, I had the opportunity of discussing it with Dr. Theodore E. Schmauk.

Dr. Schmauk said that he did not believe the mission problems of the Church would be solved effectually, so long as there was a dual system of caring for the interests of mission work, and of providing and administering funds. Not only was the duplication of machinery inadvisable, but the possibilities of a failure to co-operate, at hundreds of different points along the line, was liable to bring about confusion, misunderstanding, and ultimate inefficiency, with the possibility ever present of bad feeling. Such a dual system is not a sound *economical* proposition. The business of the Church ought to be conducted according to sound business principles.

When I asked Dr. Schmauk what he would do to eliminate such a dual system of mission effort, he replied, "Give the women direct representation on the Mission Boards of the Church. They raise most of the money. They are most faithful in their interest and their work. They give the greatest pains to good management, and they should be included in the regular administrative machinery of the Board. They could not and should not be elected from among the ministry, but as a part of the laity, and in such conservative manner as would comport with the organization of the Lutheran Church."

I am giving this to you as a quotation, not as my own words. I am no authority on this subject. Neither am I an office seeker. I came with not even a "Votes for Women" banner in this matter. I present no claim for women's rights, but rather for the Church's rights. Whether or not women have a right to votes is a mooted question, but whether the Church has a right to the best and the most efficient service of its women, is not even debatable. My sincere and only concern is to secure this right for the Church. Whether through women educational secretaries, who shall carry to the missionary conventions and auxiliary societies the plans of the Boards, or through direct Board membership, or in some other way, is not for me to say. I did not know that any men were to be present here to-night. I thought this was to be a woman's meeting. I

intended to bring only a plea that we women recognize our dependence in the Church, that we plan to carry out the Church's plans, and that we promote the finest spirit of co-operation. Now the opportunity is given me for an additional plea to the men present. "Help those women" (Phil. IV:3). It is the earnest desire of the women of the Lutheran Church to give themselves in service through their Church. Some men seem to get the idea that the only thing needed in the women's work is a brakeman. Nay, nay! Engineers we welcome, capable conductors we joyfully receive, sympathetic travelling companions we hail with delight, but we already have on board an over-supply of brakemen. The injunction is not to "stop those women," but to "help those women."

Likewise some people become greatly wrought up about the dangers attending the increasing activity of women in Church work. Of course there is always danger where a woman is active. The only really safe place for a woman is a grave yard, (perhaps that is why some of our Churches furnish such safe retreats). But though there may be danger, yet where there is activity, there only is possibility. With all the earnestness of my soul I plead that the activities of our women may be wisely directed, instead of being ruthlessly crushed. May we depend on you men of the Church for this? One pre-requisite of the dependence of women is dependable men.

The third clause in this Declaration of Dependence is that we are dependent on EACH OTHER. It begins to look as if we are about to realize the possibilities of a United Lutheran Church. There is nothing that unites people like a great common faith and a great common task. Both are ours. A noted Presbyterian theologian said recently, "Notwithstanding the eighteen varieties of Lutherans, they stand united as no other Protestant Church, because they stand together on the Word of God." Our great common task is to give that Word to the world. We are dependent upon each other for our highest efficiency. I rejoice to see the day when our Mission and Extension Boards are getting together, to survey the field with a statesman-like grasp, to prevent over-lapping, and to provide for neglected areas. Profound gratitude fills my heart when I think of the opportunities before us, about which the next speaker is to talk. He will elaborate the third clause of our Declaration of Dependence.

The fourth clause is that we are dependent upon God. Here is our guarantee of success. We face overwhelming opportunities and also overwhelming difficulties, but His strength and His grace are sufficient for us.

"In our own strength can naught be done;
Our loss were soon effected;
But for us fights the Valiant One
By God Himself elected."

Depending upon Him we cannot fail. Not long ago I was asked to give consideration to a new enterprise. I wanted to know what the chances of permanency, and of success were. "Who's back of it?" I asked. The man who had presented it to me mentioned name after name of men of influence, of wealth and of power, and said: "You see its success is assured. You can depend on such men."

As we face the great work before us we need not falter. We are depending on an unfailing supply of power and strength. Who's back of us!

"Lo, I am with you always, even unto the end of the world."

MR. E. CLARENCE MILLER'S FORE-WORD

I asked Mr. Zimmerman to-night, whether he would object if, in introducing him, I said a few words on my own account? Because it is a poor Lutheran who does not want to say something for his Church, when he has a chance. In reply our friend very kindly told me that he had so much to say, that no matter what I said, there would be plenty left. Then, too, I feel greatly the honor of speaking to so many hundreds of ladies at one time, and for the first time in my life, of being in no danger of being answered back!

What impresses me more than anything else, is the fact that in this wonderful gathering, which is made up of General Synod and General Council people, it is impossible to tell which is which. I only know of one man who has ever been able to point any difference. In addition to being a cashier in a bank of one of our country towns, he is superintendent of a Sunday school of 650 members, and of that 650, in quite a small town, there are 250 men in the Men's Bible Class. No, it is not a Lutheran Church. I asked this man how many Lutheran Churches there were in that town? He said there is one. "You know," he said, "there are two branches of the Lutheran Church, and one is very progressive, and one is very slow. And this Church belongs to the slow branch." I was afraid to ask him which branch it was, for fear he would say the General Council. (Laughter.) But whichever one it was, you see the reason for its merging with the other. The contact will surely prove helpful.

I wish that you had been at the meeting of that committee on April 18th. There was

no intention in the world, when that meeting was called, of having such a proposition as the merger of the three Bodies undertaken at this time. But God moves in a mysterious way, and in this instance He used the laymen who had held a meeting the night before, and prepared a resolution. Mr. Zimmerman was booked to put the motion, and by the laws of business should have gone on to Washington that night, but he didn't. Though it meant forfeiting of an important engagement at the Capital, he stayed over until the six o'clock train, then until 12.30, and really I don't know whether he ever got to Washington at all. Next day, a day destined to become historic, when the proposition of the merger of the Lutheran Church was spoken of in the largely attended and widely representative Committee, the motion was made that we proceed to discuss the basis on which the plan could be presented to the three General Bodies this year. Strange to say, instead of everybody protesting, on the contrary everybody present was eager to listen to what had been said at the laymen's dinner the night before. Then Dr. Schmauk, who was in the chair, called on the President of the General Synod, and asked him how he thought his Body would regard such a proposition? Dr. Singmaster got up, and with strong courage and conviction he declared, right from the shoulder, that the time was ripe; that his Body had been looking for it for a long time; and that it was entirely feasible and possible, because, so far as questions of doctrine were concerned, the three Bodies are one. Next came President Scherer, of the United Synod South, and in words almost identical he spoke with deep feeling of the longing there had been in that Body for such a union. Then Dr. Schmauk called on our illustrious Dr. Jacobs, and in language as forcible as he ever used, he urged that the time is opportune. Because the unity exists that will permit of union, and without which we can have no union. So with a unity of doctrine, and with a profound desire for unity in each Body of the Church; among the women, as evidenced by gatherings like this; among the men, as evidenced at our recent dinner; among the Mission Boards, as evidenced by their constant co-operation; among our Publication Boards, which will find it mutually beneficial,—the opportunity is here.

In introducing Mr. Zimmerman, may I say that he has done more to bring about a union of the laymen of the Lutheran Church, I think, than any one layman. As the President of the Brotherhood of the General Synod, the consuming passion of his life is Lutheran Unity. Would that there were many more of his kind!

Our Lutheran Bodies United

Address by Hon. John L. Zimmerman, Springfield, Ohio, President Lutheran Men's Brotherhood of the United States, before the Philadelphia Lutheran Women's League

I am here to-night to discuss with you the greatest proposition now being considered by the Lutheran Church in this country. It is the one in which her laymen are more intensely interested than any other thing in all their lives. Especially men of the type of my friend, E. Clarence Miller here,—one of the noblest Lutheran laymen of them all. I am proud to call him my friend, because there has never been an opportunity to form a United Lutheran Church in this country, that Clarence Miller wasn't there to help.

Great changes are taking place in the world to-night, and have been this past year. I am completely depressed as I read the evening paper of what is occurring over on the other side, right now at this very moment. Within the next few years, yes, few months, perhaps, still greater changes will take place, and the momentous question is: Are we, as a Church, or, if you please, as Lutheran Christians, going to be ready to take our places at our country's call, and help fulfill its high mission to mankind for the future?

Ladies and gentlemen, there are three events that have occurred within the last two thousand years that are of measureless influence. Nineteen hundred years ago there arose the Man of Galilee, Who taught to the world the new doctrine of love, that was to permeate the whole world and make our civilization very different from what it is in this year of grace 1917. Four hundred years ago there arose in Germany a great reformer, who stood out for the right of religious liberty and the right of private judgment. That was the second event of supreme significance to mankind. Then one hundred and forty years ago there occurred another epoch-making event in the history of the human race, and that was when the people of the United States of America arose and pledged that in this country we must not only have religious liberty, but civil liberty as well. And to-night I read in the papers millions and millions of men are giving their lives over there in Europe, in this awful war, in order that that part of the world may enjoy the same civil and religious liberty that we enjoy in the United States, which has set the standard to which all the nations of the earth will yet attain,—yea, perhaps sooner than we think!

Now, what has this to do with the United Lutheran Church of America? I want to say to you, ladies and gentlemen, that the Lutheran

Church in this country is *on trial*. Just yesterday I had some business with several gentlemen over in New York, on Wall Street, and one of the prominent men there, knowing that I am a Lutheran, said to me: "Zimmerman, what is the Lutheran Church going to do to prove its loyalty to the flag, in this great War that is now going on, in which the United States is taking part?" I said to him, indignantly: "Do you know it is a downright *insult*, that any Church or any man that perpetuates the name and the spirit of Muhlenberg, be questioned as to his loyalty to this country? In 1776, when the people of Massachusetts were attacked up at Lexington and Concord," I said to him, "do you know that in the first band of men that went to their assistance there were Lutherans from Lancaster County, who marched up there and drove back the British soldiers who were trying to destroy our American liberty?" I said, "You don't seem to know that in 1812, when another American war was in progress, among the men who went to the rescue of General Harrison were Lutherans who lived in the eastern part of Ohio, and they defended this country with their lives."

I tell you, though the Lutheran Church is on trial, it is not afraid of the test. If some of the people who nowadays are accusing the Lutheran Church of being disloyal would look up their own ancestry, they would find that a good many of their forefathers were among the one million tories who fought this Union when General Washington declared our freedom. No, I am not afraid or ashamed of the patriotic record of the United Lutheran Church of America, and I will say to you that while some of us may be of German descent, some of Scandinavian, some of Anglo-Saxon, some of Slavic, and so on, yet in this great country of ours there is one nationality that is greater than a Slav, greater than a Swede, greater than a Norwegian, greater than a Dane, greater than a Teuton,—and that is an American! I will tell you, right now, the reason I am here to-night is because I want this United Lutheran Church of America, to which I am soon, please God, to belong,—this Lutheran Church to which my friend, Clarence Miller here, now of the General Council, is soon to belong,—this Lutheran Church to which my other friend, Mrs. Cronk here, now of the United Synod South, is soon to belong,—I want it to be a United Church in America, of America, and for

America! If there is any red blood in your veins, you will applaud that sentiment vigorously. (Prolonged applause.)

Early Steps of Laymen Toward Unity

About three or four years ago, Mr. E. Clarence Miller and a number of other Lutheran laymen of his type, belonging to different Synods, assembled down in Washington. We didn't have any other business there that day except one thing, and that was to talk about our beloved Church. We went there for this sole purpose. We had been feeling (now no one, mark you, has greater respect for the clergy than I have), but we did feel that perhaps the clergy would not bring us together *quick enough*. That was it. We knew that spiritually and doctrinally we were ready for union, and we couldn't wait. Two United States Senators were there, representing Scandinavian Synods. We had men from the General Council, the Joint Synod of Ohio, the United Synod of the South, and the General Synod. There was not one solitary dissenting voice to the proposition of a United Lutheran Church of America. They said, "When are we actually going to get together?" I will say to-night that before another year elapses we will have, as the result of the influences of this present quadri-centennial year, the beginning of a United Lutheran Church in America. And why shouldn't we?

I haven't time to-night to take up every phase of the subject, but I want to say to you that in doctrine we are the same. We believe in the inspired Holy Scriptures as the only infallible rule of precept and practice. We believe in the incarnation, the atonement, and the resurrection of our Christ, and that men are justified by faith in Him. We believe that the Augsburg Confession and Luther's Catechism are correct exemplifications of the theology of the Lutheran Church, and that is as far as we need to go. We are keeping ourselves divided in this country no longer upon doctrine, but upon practice. And division of this sort dare not be tolerated any more. I expect to go to Harrisburg on the 29th day of this month of May, together with my friends, both ministers and laymen of the General Council, the General Synod and the United Synod South, to discuss that question there. We are going to love each other enough, to love our Church enough, to not let those questions of practice keep us separated any longer.

A Question of Good Housekeeping

What is the benefit going to be of this unification? Let us begin at the ground floor, or even the basement, if you please. From a business man's standpoint, listen to me. The United Lutheran Church of America, as com-

pared with its three constituent Bodies separately, the General Council, the United Synod South, and the General Synod, will save the Lutheran people in these different branches of our Church in this country \$100,000 every year. I mean just what I say. I could give you the figures, if I had the time to-night, showing how the work of the General Council, and the work of the General Synod is being *duplicated* by the other Body all over this country. Now, as laymen and as business men we are not satisfied to stand for that needless expenditure of money, which might be so profitably devoted to other causes. Why, just think of it! Here we are now, in the heart of the Lutheran Church of the East, here in this historic City of Brotherly Love, we have *two* publication houses, one building used exclusively by the General Synod, the other by the General Council. Oh, what a wonderful advantage it will be when we have in this city of Philadelphia one great, adequate, prominent publishing house, from which shall be sent forth the literature that goes throughout the entire United Lutheran Church of America?

Another thing. I read every Lutheran Church Paper published by these three different General Bodies. I read with a great deal of pleasure *The Lutheran*, which has taken an unequivocal stand for a United Lutheran Church in this country. I read the *Lutheran Church Work and Observer*, and *The Lutheran Church Visitor*. We are justly proud of them all; but ah! when we get a United Lutheran Church in this country, what will we have? We will have one of the greatest Church Papers published in America. And the same is true of our combined mission work. What will happen in this sphere, when we have united our efforts? What will it mean, for instance, to the promising movement just commenced in South America? With a United Lutheran Church of America, North and South, what a force we will be, not only in the Southern Continent, but also in this our own country! Why, do you know that in the United States 31 per cent. of this great population of ours is either German or Scandinavian, 31 per cent. Anglo-Saxon, and all the rest combined comprise only 38 per cent., including all other nations? With 31 per cent. of our people from Lutheran lands, that means 15,000,000 of them from Lutheran parentage. And yet of these 15,000,000, on account of the scattered, divided efforts we have made hitherto, we have now in this country only 3,000,000 of the Lutheran men, women and children who ought to be in our churches and Sunday Schools. We have not been doing our duty. We ought to be the most powerful Protestant denomination in America, and I will tell you

what stirs our hearts is this,—that by reason of our divisions in this country we have lost great opportunities that we ought to have seized a hundred years ago in America, and established a Lutheran Church here that would have been a mighty power in the land, from ocean to ocean. And let me add this other word. We will not only save \$100,000, by preventing duplication. That is only the negative side. But with the combined efforts of these Lutheran Churches, with the power that goes with numbers, we will be able to make, in addition to the \$100,000 which we saved every year, another \$100,000 by co-operation.

Saving More Than Merely Money

In conclusion, let me refer to a matter still more serious. In this great Lutheran Church, which these three Bodies represent, what is our record of all the boys and girls taken into the Lutheran Church by confirmation, and of the multitudes of children baptized into the Lutheran Church? What proportion of them are lost to the Church? Last summer a year I traveled through the West. I know lots of Lutheran boys who have gone West, and I went to see some of them. They had been Lutherans, back in Ohio, or Pennsylvania. Some of them were graduates of Wittenberg College. They went out to Seattle, or San Francisco, and what happened? There was the General Council with a little mission, and in the same town the Gen-

eral Synod with a little mission. I said, "Boys, where are you?" They said, "When we came out here we didn't know anybody. This or that Lutheran Church was so small, so obscure, and we had to get acquainted, so that we could make bread and butter to support our wives and our children." That is what we are losing. And what else? Out through the Northwest I saw lots of Swedes and Norwegians and Germans. I inquired what they were doing in the Methodist, in the Episcopal, in the Presbyterian Churches. "Oh," they said, "we love the Lutheran Church, but what mission work out here have you been doing?"

It is our fault that the Lutheran Church is not a more powerful Church in this country. That when the President of the General Synod speaks, or the President of the General Council speaks, comparatively so few people listen. I tell you what will make the newspapers listen. I know them. When we have a Lutheran Church in this country of five millions of men and women, with a constituency of five millions more, then the editors of the different papers in this country will take notice when the Lutheran Church speaks. Now, when a Catholic Bishop or a Methodist Bishop speaks, or a Presbyterian Moderator speaks, he is listened to. And when the President of the United Lutheran Church in America shall speak, after 1917, he will be listened to, and don't you forget it.



Memorials and Life Memberships

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



Less than five months remain before the General Council Society will convene for its fourth biennial session. This department, which furnishes the financial support of the Society's work, has again received generous support from the various Synods. Last quarter the Pacific Society gave many names to the honor roll. At this time, the Ohio Synodical comes to the front with the banner record, two Memorials and nine Life-Memberships. The enthusiastic chairman in that Society writes she has plans in prospect for still larger results in her district before October, 1917. The Kittingan Conference, the New York and New England Synodical, the Wilkes Barre, the Reading and the Pottsville Conferences are all showing renewed activity. We trust that every section of our territory will respond with similarly large additions, before we meet to celebrate the Quadri-Centennial, in connection with our regular convention in Philadelphia.

Societies and individuals please note carefully that no pictures of members are published in this department of our magazine, except those of *child* life-members, and of members "In Memoriam." In the latter case, no extra fee is required. The cut, for a child's picture costs two dollars, in addition to the membership fee.

The "In Memoriam" roll has been honored by the addition of nine memberships, one of which is a transferral from life-membership. The latter is a memorial of Mrs. John C. Hager, of Trinity Church, Lancaster, Pa., who entered into life November 5, 1916.

"The Memory of the Just is Blessed!"

Mrs. Eliza M. Pearch, Sherodsville, Ohio, honors the memory of her two daughters, Mrs. Mary E. Pearch Bolon, and Bessie May Pearch, the latter having been gathered into the Good Shepherd's arms at the age of six years. Young as she was, she is held in precious



REV. W. F. RICK, PH. D.
WILLIAMSPORT, PA.
1898



REV. JACOB ASH
LEECHBURG, PA.
1849-1917



REV. FREDERICK E. COOPER
MILWAUKEE
1876-1917



MRS. ADELAIDE E. CRAIG
READING, PA.
1836-1916

memory by all who knew her. Mrs. Mary E. Pearch Bolon was a faithful member of Bethesda congregation, Sherodsville, and an untiring, consecrated mission worker all her life. She served as organist for the Church from her tenth year until her eighteenth, when she entered college, graduating from Thiel, then teaching a short time in the Carrollton school. She was a sister of Rev. Lorin O. Pearch, and was as zealous as he was in striving to win souls for Christ.

Rev. William F. Rick, Ph.D., the beloved pastor of St. Mark's Church, Williamsport, Pa., from 1893 to 1898, enrolled by its Missionary Society, was a man whose thirst for knowledge, whose acquirements and capabilities were indeed of a high order. His few years as St. Mark's pastor doubled the membership from 250 to 500. Besides being one of the most edifying preachers in Williamsport, everywhere the children were his friends, and the young men were his companions. Howsoever burdened with work he may have been, he always found time to be helpful to the children, and especially to the young men struggling for an education. Almost from the day of his arrival in the city, he was engaged in inspiring young men with high ambitions, and in assisting them toward their realization. His teacher, pastor and college president, Dr. T. B. Roth, pays him this beautiful tribute: "Amid all the dreary details of his work, I never knew him to lose control of himself. He could excuse mistakes of ignorance and haste, with a peculiar smile of a sort which plainly showed his superiority. In all my intercourse with him I cannot recall his voice being raised in anger, except in one or two instances when unmasking hypocrisy. He was an enemy to all sham and pretense, which alone seemed to ruffle his temper. He could render no divided service. He was incapable of duplicity, and this quality I think, accounts for his many friends. A friend once gained, he never lost. I think as near as pos-

sible for human nature to do so, he literally did to others as he would have them to do to him. This grace endeared him to all. He rarely spoke of himself. I think he did not realize his own ability. While his capacity for work was almost unmeasurable, and the work done by him, enormous, I never heard a boastful word from him, although his praise and appreciation of the work of others was always generous. I think no one ever doubted his candor and straight-forwardness. The purpose of the watch is no more clearly shown on its face than the motives of his heart were shown in his life. His manliness was pre-eminent. Slight of body, he still was every inch a man. Of cowardice, moral or physical, there was not a trace. He no more thought of trimming his sails to the popular breeze, or modifying his convictions to popular clamor, than he thought of denying his Maker."

In 1898, when war with Spain was declared, Chaplain Rick marched to the station at the head of the 12th Regiment. It was while performing the duties as Chaplain at Camp Alger, Va., that he contracted the deadly malady that finally robbed the regiment of a devoted spiritual leader, and St. Mark's of its beloved pastor.

Rev. Jacob Ash, Leechburg, Pa., is memorialized by Zion's and St. Paul's Societies. Though reared in the Roman Catholic Church, from his own convictions, after a thorough study of God's Word, he rejected the un-Scriptural tenets of Popery, and when eighteen years of age was confirmed in the Lutheran Church. This fact is mentioned as of special interest in this year of Jubilee. Not long after his confirmation, he began his studies, which culminated in his graduation at the Philadelphia Seminary in 1876, and his ordination by the Pittsburgh Synod. For over forty years he served his Lord in this capacity, and his heart was ever in the mission cause. Almost from his entrance into Synod he was a member



MRS. ANNA ELIZABETH STORB
POTTSTOWN, PA.
1829-1908



BESSIE MAY PEARCH
SHERODSVILLE, OHIO
1886-1892



MISS CARRIE M. BYERS
POTTSTOWN, PA.
DIED OCTOBER 24, 1915



MRS. MARY E. PEARCH BOLON
SHERODSVILLE, OHIO
1874-1913

of its Mission Committee, and later was elected its mission superintendent. He also served for a number of years, in like capacity, in the District Synod of Ohio. During his forty years in the active work, he had charge of five different parishes, three in Pennsylvania and two in Ohio. For a number of years he was the superintendent of the Passavant Memorial Homes for Epileptics at Rochester, Pa. Wherever he served, he always won the love and esteem of his people, and their tribute attests that they hold him in blessed memory.

Miss Carrie M. Byers, Pottstown, Pa., enrolled by her sister, Mrs. Joshua A. Hatfield, New York City, had been an active member of the Church of the Transfiguration, Pottstown, in all its societies and held the office of recording secretary in the Norristown Conference Society for several years. "One of her great pleasures was to attend to the floral decorations on the Altar of the Church. She was very fond of flowers, and loved to place them in God's House."

From the Church of the Transfiguration comes a second memorial this quarter,—that of Mrs. Anna Elizabeth Storb, given by her daughter, Miss Grace. Mrs. Storb was a faithful member and regular attendant at all the Church services. Her call from the Church militant to the Church triumphant came just at the hour when she usually started for the Sunday morning service. "For her to live was Christ, and to die was gain."

On Easter Monday evening, in the Milwaukee Hospital, Rev. Fred E. Cooper, pastor of Lake Park Church, of Milwaukee, died of heart trouble, in the very prime of life, just past 40. His wife was Dr. Richard's daughter, Rosa. His first charge was St. Mark's, South Bethlehem, the next in the District Synod of Ohio, at St. Paul's, Lima. About five years and a half ago he was induced to visit the newly organized Lake Park Church, Milwaukee, and to meet with the substantial men and women

who formed the nucleus of that unique and important mission. This call he accepted, and settled down to the crowning work of his life. His strong sermons, intellectually and spiritually strong, delivered with a Luther's vehemence, established and strengthened many minds and hearts. The rich stone Church was erected, and funds were being gathered to add a Parish House, when the call to rest came. As if he knew his time was short, he threw himself into every activity. Wise in counsel, inspiring in leadership, and always ready with the Lutheran solution of the problem, he stood conspicuous in the Synod of the Northwest and the Wisconsin Conference (so named by him), the Chicago Theological Seminary Board, and lately the Board of Protestant Deaconesses. This memorial is sent by the Lake Park Society, Milwaukee.

Mrs. Adelaide Richards Craig, wife of Mr. Jacques Van-der-beck Craig, of Reading, Pa., was a great-granddaughter of the Patriarch Muhlenberg. Her father, Rev. John Wm. Richards, D.D., served three times as President of the Ministerium of Pennsylvania, and died while pastor of Old Trinity, Reading. When its first Missionary Society was organized, in 1853, among the young ladies, she became its secretary. Her aunt was president, and her mother and a cousin the vice-presidents. She assisted her mother in organizing the Dorcas Society and the Infant Department about the same time. To the end of her life she remained a generous contributor to the many causes of the Church she loved. This memorial is furnished by her nephew, Rev. John Wm. Richards, of Philadelphia.

LIFE MEMBERSHIPS

Mrs. Rosa Richards Cooper, wife of the late Rev. Frederick E. Cooper, was presented her life-membership by a friend in the Lake Park Society, Milwaukee, at the same time that they memorialized her husband. The gifts is "in

appreciation and gratitude for the noble example of Christian fortitude and faith which Mrs. Cooper has shown in this hour of sorrow, evidencing for us the quiet cheerful resignation of a true and triumphant faith."

The new life-memberships number 33. Of these, Mrs. A. L. Benze's had been received last Sept., from Zion's Society, Wheeling, W. Va., but was not published in THE MISSION WORKER through an unintentional oversight. The chairman is happy to add her name now to the Honor Roll, and this first mistake of the kind is greatly regretted by her.

One dear little girl, Leah C. Bennyhoff, the 5-year-old daughter of Mr. and Mrs. James Bennyhoff of East Mauch Chunk, Pa., was given her membership by her brothers, Paul and Luther, as an expression of joy at her recovery from a serious illness. This youthful life-member has already begun her education in mission activities, having attended the recent convention of the Wilkes Barre Conference Society.

William Proctor Carty, the six-year-old son of Rev. and Mrs. A. C. Carty, received his gift from Miss Ida R. Reiter, a former parishoner. Miss Reiter and William are dear friends, as this membership proves.

The third child to be added is Emma Irene Bosserman, infant daughter of Rev. and Mrs. D. E. Bosserman, of St. Paul, Minn., one year and three months old, enrolled by the Holy Trinity Society.

The Societies which have given their own membership this quarter are: Trinity, Amanda, Ohio; St. Peter's, Lancaster, Ohio, and Trinity, Hamilton, Ontario. The Holy Trinity Society of New York City, was enrolled by Mrs. George Schnepel, the retiring president of the New York and New England Synodical, whose interest in the work of the Church never wanes, and whose activity in the Foreign Mission department of the Eastern Conference is productive of large results. All these Societies are most cordially welcomed to life-membership.

Three pastors—Rev. F. W. Kohler, honored by the New Brighton Society, Rev. M. L. Canup, by the Epiphany Society, New York City, in recognition of his tenth anniversary in the ministry, and Rev. Frederick A. Reiter, Leechburg, Pa., by the congregation of First Church. His wife's gift comes from the Women's Missionary Society. Both memberships were presented at a congregational meeting held on April seventh.

Several Conference Societies enrolled their presidents at their Conventions. Mrs. Reuben C. Pretz, Allentown, at the expiration of this, her first year of service; Mrs. W. H. Frey, Wilkes Barre, after two years in office. And



LEAH C. BENNYHOFF
EAST MAUCH CHUNK, PA.
5 YEARS OLD. DAUGHTER
OF MR. AND MRS. JAMES
P. BENNYHOFF. PRESENTED
BY LEAH'S TWO BROTHERS
LUTHER AND PAUL
BENNYHOFF



EMMA IRENE BOSSERMAN
ST. PAUL, MINN. 3 YEARS
OLD. DAUGHTER OF REV.
AND MRS. D. E. BOSSERMAN
PRESENTED BY HOLY
TRINITY MISSIONARY
SOCIETY

Mrs. Edgar O. Krauss, Kutztown, was honored by her Society when it met recently in Trinity Church, Reading. As a rule, Conference Society presidents have been receiving their appreciations when their terms of office have expired, but we are very happy that the devotion of these three executives has received merited recognition while they are yet serving their office.

Mrs. H. D. Spaeth, who closed a successful term of four years, last October, as president of the Danville Conference Society, was honored by St. Mark's Society, Williamsport.

Mrs. A. L. Harnly, Columbus, Ohio, was honored as president of the South Eastern Conference Society, as was also the secretary, Mrs. W. H. Bishop, Stovertown, Ohio. Each of these ladies is president of her own local society. Mrs. Bishop placed her mother's name "In Memoriam" seven months after the General Council Society was organized.

From Ohio came three memberships, Mrs. David Will, and Mrs. Theodore Lape, of Amanda, and Mrs. J. T. Oberdorfer, of Lancaster, each presented by her husband. Mrs. Will, a charter member of her local society, is the mother of Rev. H. H. Will, pastor at Wilkinsburg, Pa. Mrs. Lape's gift was an Easter remembrance to St. Peter's primary class teacher, and president of its Aid and Missionary Society. Mrs. Oberdorfer's was a birthday gift.

Another Easter surprise was for Miss Adele Wehe, Milwaukee, given by the teachers of Reformation Sunday School to the superintendent of its primary department.

Miss Lydia Camman, Buffalo, is honored by "The King's Daughters" of Holy Trinity Church to mark the 25th anniversary of her starting the organization.

Mrs. Henry Myers, Lancaster, Ohio, is another Easter gift, from her daughter, Florence. Here again both mother and daughter are active workers in the Church, in all its interests.

Mrs. C. Henrietta Hurst's membership is from the Parkside Church Society, Buffalo. She served one year as president, but now is devoting her entire energy to fostering Mission Study.

When the Wilkes Barre Conference Convention met recently in Grace Church, Lehigh-ton, the entertaining society enrolled its president, Mrs. Wm. F. Hofford.

Mrs. R. A. Albert, now of Ada, Ohio, received her appreciation from the Emmaus Society, Cleveland, as a farewell gift of love to her, when she and her husband, the pastor, left for his new field at Ada.

We again have the support of the "Ever-Faithful Mission Girls," Rochester, N. Y., who thus show their appreciation of the untiring zeal and efforts of their leader, Mr. Kurt P. Saleski.

From Brookline, Mass., a new district to recognize this department, comes the name of Mrs. Clarence M. Casselberry, and from the Church of the Advent, New York City, the name of Miss Augusta Rosenberg.

Two ladies of Trinity Society, Pottsville, Pa., have been enrolled for "faithful service"—Mrs. Fred Portz, as treasurer, and Miss Addie Rosengarten, as Home Department superintendent of the Sunday School.

Surely the "Honor Roll" is fittingly named. Long years of self-sacrificing service, and devotion to the Master's work is the keynote of every life here named. May we not be justly proud of this splendid accession, and are there not many other faithful laborers who deserve the same recognition and tribute?

IN MEMORIAM

Beginning with September, 1915

FEE, \$25.00

MacNair, Mrs. Phoebe Jane Hatmaker.....Danzville
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.
Kaufl, 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, Mrs. George W.....Philadelphia
Steckroth, Miss Catharine Elizabeth.....Hazelton
Baudisch, Miss Ilgo Amanda.....Warren, O.
Pottelger, Mrs. Mary Joanna.....Reading
Fleththorn, Rev. Andrew Smith, D.D.....Norristown
Haring, Mrs. H. G.....Philadelphia
Bauer, Mrs. Caroline.....Mt. Joy, Pa.
Sefing, Mr. Leonard.....Allentown, Pa.
Grim, Mr. Daniel.....Kutztown, Pa.
Smith, Mrs. Edna V.....Goshen, Ind.
Reap, Mr. William.....Tincum, Pa.
Johnston, Mrs. Eliza Ann.....McKees Rocks, Pa.
Roos, Miss Emma R.....Waterloo, Ont.
Kitzmiller, Rev. J. H. A.....Pittsburgh
Laugher, Mrs. Dora.....Whitestown, Ind.
Zundel, Rev. J. A.....Minneapolis, Minn.
Bealer, Mrs. Sallie T.....Tylersport, Pa.
Wentzel, Miss Mary Magdalene.....Pottstown, Pa.
Dittmar, Dorothy Lenora.....Hicksville, O.
Frederick, Rev. G. W.....Philadelphia
Frederick, Mrs. G. W.....Macungie, Pa.
Selbert, Mr. Peter.....Allentown, Pa.
Selbert, Mrs. Sarah.....Allentown, Pa.
Housekeeper, Mrs. Sallie A.....Philadelphia
Ewald, Sister Caroline Ernestine.....Philadelphia
Bolton, Mrs. Mary E. Pearce.....Sherodsville, O.
Pearch, Bessie May.....Sherodsville, O.
Rick, Rev. W. F., Ph.D.....Williamsport, Pa.
Hager, Mrs. John C.....Lancaster, Pa.
Ash, Rev. Jacob.....Leeburg, Pa.
Byers, Miss Carrie M.....Pottstown, Pa.
Storb, Mrs. Anna Elizabeth.....Pottstown, Pa.
Cooper, Rev. Frederick E.....Milwaukee
Craig, Mrs. Adelaide Richards.....Reading

LIFE MEMBERSHIP

Beginning with September, 1915

FEE, \$10.00

Eckert, Mrs. William.....Maywood, Ill.
Coplin, Mrs. Phoebe Baker.....Zanesville, O.
Kahler, Sister L. Ella.....Pittsburgh, Pa.
Lehmann, Miss Minnie D.....Albany, N. Y.
L. A. and M. Soc., Zion's Church.....Greensburg, Pa.
Lessig, Mrs. Hilary M.....Pottstown, Pa.
Hemsath, Miss Ruth L.....Bethlehem, Pa.
L. A. Soc., Grace Church.....Roversford, Pa.
Strasser, Mrs. E. W.....Souderton, Pa.
Fluck, Rev. W. A.....Tincum, 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.
Hucken, Miss Anna.....Orange, N. J.
Bolton, Mrs. Mahlon.....Philadelphia
Schmidt, Mrs. John G.....Philadelphia
W. M. Soc., Phila. Conferences.....Philadelphia
Arnsman, Mrs. W. H.....Toledo, O.
Kiehl, Miss D. E., Indiana 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.
Vogorv, Mrs. Alice Hahn.....Warren, Pa.
W. M. Hoc., Trinity Church.....Latrobe, Pa.
Steinbicker, Rev. Wm. H.....Rockville Center, N. Y.
Rider, Mrs. Mary.....Uniontown, Pa.
W. M. Soc., Holy Trinity Church.....Irwin, Pa.
Kelter, Mrs. W. D. C.....Allentown, Pa.
Waidelich, Mrs. J. H.....Sellersville, Pa.
Conrad, Mrs. Jacob.....Waterloo, Ont.
Berger, Josephine Oliver.....Philadelphia
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.	Frederick, Mrs. P. W. H.....	Seattle, Wash.
Bornholdt, Miss Anna C.....	Waterloo, Ont.	Bennhoff, Leah C.....	East Mauch Chunk, Pa.
Snyder, Mrs. Howard E.....	Kingston, N. Y.	L. A. and M. Soc., Trinity Church, Amanda Parish, O.	
Buddenhagen, Jean Pauline.....	Buffalo, N. Y.	Pretz, Mrs. Reuben C.....	Allentown, Pa.
Braun, Mildred.....	Philadelphia	Will, Mrs. David.....	Amanda, O.
Stivison, Helen Amanda.....	Leechburg, Pa.	Reiter, Rev. Frederick A.....	Leechburg, Pa.
Stivison, Arthur Frederick.....	Leechburg, Pa.	Reiter, Mrs. Frederick A.....	Leechburg, Pa.
Miller, Miss Mary A.....	Philadelphia	Albert, Mrs. R. A.....	Ada, O.
Smith, Mrs. Howard.....	Zanesville, O.	Lape, Mrs. Theodore.....	Amanda, O.
Schmidt, Mrs. Oscar C.....	Philadelphia	Myers, Mrs. Henry.....	Lancaster, O.
Krapf, Russel Lieb.....	Atlantic City, N. J.	Kohler, Rev. F. W.....	
Haase, Mrs. William.....	Toledo, O.	Wehe, Miss Adele.....	Milwaukee, Wis.
Lazarus, Mrs. L. D.....	Bethlehem, Pa.	L. A. Soc., St. Peter's Church.....	Lancaster, O.
Sauer, Mrs. A. J.....	Buffalo, N. Y.	Oberderfer, Mrs. J. T.....	Lancaster, O.
Zipp, Jessie Alberta.....	Buffalo, N. Y.	Spaeth, Mrs. H. D.....	Williamsport, Pa.
Suydam, Miss Emily.....	Lancaster, Pa.	Frey, Mrs. W. H.....	Wilkes-Barre, Pa.
W. M. Coc., Frieden's Church.....	Myerstown, Pa.	Carty, William Proctor.....	Philadelphia
Benzo, Mrs. A. L.....	Wheeling, W. Va.	Camman, Miss Lydia.....	Buffalo, N. Y.
Smith, Miss Sarah E.....	Lancaster, Pa.	Harnly, Mrs. A. L.....	Columbus, O.
Umbenhen, Rev. J. H., Ph.D.....	Pottsville, Pa.	Bishop, Mrs. W. H.....	Stovortown, O.
Umbenhen, Mrs. J. H.....	Pottsville, Pa.	Casselberry, Mrs. Clarence M.....	Brooklyn, Mass.
Krause, Mrs. Jacob.....	Pottsville, Pa.	W. M. S., Trinity Church.....	Hamilton, Can.
Mayser, Mrs. F. P.....	Lancaster, Pa.	Canup, Rev. M. L.....	New York City
Perrett, Miss Lillie A. F.....	Elizabethtown, Pa.	W. M. S., Holy Trinity Church.....	New York City
Getter, Dorothy Louise.....	Amanda, O.	Saleski, Mr. Kurt P.....	Rochester, N. Y.
Allabough, Mrs. Rosa.....	Souderton, Pa.	Hurst, Mrs. C. Henrietta.....	Buffalo, N. Y.
Shuler, Miss Anna M.....	Pottstown, Pa.	Rosenberg, Miss Augusta.....	New York City
Mauger, Miss Kathryn.....	Pottstown, Pa.	Hofford, Mrs. Wm. F.....	Lehigh, Pa.
Fetter, Mrs. C. R.....	Telford, Pa.	Portz, Mrs. Fred, Sr.....	Pottsville, Pa.
Kern, Mrs. Rufus E.....	Keller's Church, Pa.	Rosengarten, Miss Addie.....	Pottsville, Pa.
Weidner, Mrs. O. W.....	Lancaster, Pa.	Krauss, Mrs. Edgar O.....	Kutztown, Pa.
Manz, Miss Marie C.....	Rochester, N. Y.	Rosserman, Emma Irene.....	St. Paul, Minn.
Brinkman, Rev. W. E.....	Portland, Ore.	Cooper, Mrs. Rosa Richards.....	Milwaukee
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.		
Frank, Virginia Elizabeth.....	Erie, Pa.		
Kneil, 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		
Lagerstrom, Mrs. Jonas G.....	Minneapolis, Minn.		
W. M. and A. Soc., Mt. Calvary, McKees' Rocks, Pa.			
Brown, Mrs. Samuel C.....	Erie, Pa.		
Ruff, Mrs. G. G.....	Springdale, Pa.		
W. M. S., Western Conference, N. Y. and N. E. Synod			
Kuckuck, Miss Lena.....	Martins' Ferry, O.		
Beaver, Miss Florence A.....	Greenville, Pa.		
Wattles, Miss Julia S.....	Pittsburgh, Pa.		
L. A. and M. Soc., Holy Trinity.....	Scranton, Pa.		
Blackman, Miss Elizabeth.....	Erie, Pa.		
Buck, Lois Mildred.....	Tarentum, Pa.		
Trexler, Mrs. M. F.....	Philadelphia		
Gerken, Mrs. Elizabeth.....	New York City		
Waters, Mrs. M. S.....	Newark, N. J.		
Leckner, Mrs. Julia A.....	Brooklyn, N. Y.		
Kiehlund, Mrs. S. M.....	Buffalo, N. Y.		
Roeder, Rev. Austin H.....	Rochester, N. Y.		
Senior M. Soc., St. Peter's Church.....	Lancaster, O.		
Fegely, Mrs. W. O.....	Trappe, Pa.		
Toebke, Rev. Carl G.....	Richmond Hill, N. Y.		
Voigt, Mrs. Mary.....	Holgate, O.		
Hoffmeister, Rev. E. O.....	Vancouver, Wash.		
Freeman-Friedline, Mrs. Jessie.....	Jones' Mills, Pa.		
Meyer, Rev. Emil.....	San Jose, Cal.		
Meyer, Mrs. Emil.....	San Jose, Cal.		
Bramer, Miss Margaret.....	Rochester, N. Y.		
Swend, Mrs. A. C.....	Minneapolis, Minn.		
Geissinger, Mrs. J. B.....	Greensburg, Pa.		
Ambrose, Miss Luella M.....	Ligonier, Pa.		
Friedline, Helen Edella.....	Jones' Mills, Pa.		
Friedline, Evelyn Lucile.....	Jones' Mills, Pa.		
Friedline, Mary Matilda.....	Jones' Mills, Pa.		
L. A. S., St. Luke's Church.....	Youngwood, Pa.		
Waidelich, Rev. J. H.....	Sellersville, Pa.		
Graf, Mrs. J. H.....	North Lima, O.		
Smink, Mrs. Frank C.....	Reading, Pa.		
Wagner, Sister Cora.....	Philadelphia		
Closs, Sister Friedricke.....	Philadelphia		
Holl, Mrs. A. J.....	Columbus, O.		
Frederick, Prof. P. W. H.....	Seattle, Wash.		

A SUGGESTIVE FESTIVAL PROGRAM

On Sunday afternoon, May 20th, there was held in St. Paul's Church, Williamsport, a great mass meeting of the Lutheran women of the city and vicinity, representing ten churches, in preparation for the Quadri-Centennial next fall. The church was beautifully decorated with all sorts of Luther pennants and banners. The Christian flag, and of course the flag of our country, were much in evidence. There was also a large picture of Luther, framed in lilacs. The procession was composed of the girls of our Sunday schools in the "teen age," dressed in white, wearing the Luther colors and carrying Luther banners and pennants. A choir composed of the older girls led in singing "Onward, Christian Soldiers." The ministers' wives, also in white, and wearing rosettes of the Luther colors, followed with Mrs. E. C. Cronk, the speaker of the day. As the procession reached the chancel, it parted, half going on one side and half on the other, taking their seats in the church. While the ministers' wives passed up into the chancel, four ladies stood on either side, holding high their banners, "The Open Bible," "The Cross Banner," the Christian flag and the United States flag.

There was a short service, responsive reading of the 46th Psalm, Scripture reading, prayer, the Reformation battle-hymn, and then a most inspiring address by Mrs. Cronk on "16th Century Reformation and 20th Century Transformation." There was singing by the choir, a fine collection, and then a recessional.

Mrs. Cronk was so impressed with the way the meeting was conducted, that she asked the writer to send a brief description for publication.

Rose Muhlenberg Spaeth.



The Sunday School



15 Minute Programs Once A Month

BY MRS. T. W. KRETSCHMANN, PHILADELPHIA

July

Topic—*The Word for Darkest Africa.* Hang a large outline map of Africa before the School. Shade with India-ink the portions needing the Gospel message, (almost the entire Continent).

Scripture—*The Message of Light for Dark Africa.* Isaiah 9:2,6,7, recited in concert by the entire School.

Hymn 188—"Thou Whose Almighty Word."

I. THE EAR THAT WAITS A MESS, GE. (See *Monthly Topics*.) Committed to memory and recited by a member of the School.

II. THE KING'S SACRIFICE GIRL. Leaflet, 50 cents a hundred. (See *Monthly Topics*.) Distributed to School, and paragraphs read alternately with leader. This leaflet shows the evil in the worship of the witch-doctor, which is so prevalent in Africa.

III. AFRICAN ADVENTURES. The leader of the Juniors gives a brief and attractive summary of the Junior Study book for the coming winter. This is a most interesting book, in the form of a story, told of an African boy's daily life, and his experience at the mission school. Copies should be circulated among the classes. Paper, 29c.

Hymn 250—"Lord Jesus, Point Thou Out the Way."

August

Topic—*The Old Gospel needed in New China.* Decorate with flags of old and new China, and also Christian Conquest flag.

Scripture—*A new China needs a new religion; as the Bright and Morning Star arises on all Nations.* Revelation 22:15-17, read by boys.

Hymn 258—"Awake My Soul and with the Sun."

I. CHINA IS AWAKE. A demonstration on platform, by two scholars, of a morning salutation in China. (See picture on program calendar.)

II. THE STORY OF LITTLE MING. An impersonation which might be given in costume by an older scholar. Order leaflet from Literature Headquarters, 2 cents each, 20 cents a dozen.

III. WHAT ARE LUTHERANS DOING FOR CHINA? Five-minute talk, by member of Bible class. (See article in *MISSION WORKER*, pages 7-13.)

Hymn 42—"God is Love, His Mercy Brightens."

September

Topic—*The Word of Mercy for Those Around Us.* Draw on blackboard a large circle, marking the circumference "Our Community," and the center "Our Church."

Scripture—*A godly community of believers in Jesus Christ, as one Family.* Ephesians 2:19-22, read in concert by girls' classes.

Hymn 44—"All Things Bright and Beautiful."

I. WHAT THE INNER MISSION DOES. Five-minute talk by pastor, based on leaflet in *Monthly Topics*.

II. BLACKBOARD EXERCISE. Conducted by superintendent, on what each Church can do for the lost and needy around it. Let the children bring out points from Pastor's talk. Print the answers as radii of the circle.

III. GLIMPSES OF THE WORK OF A CITY MISSION. Leaflet, 50 cents a hundred. Distributed to School, and paragraphs read alternately with leader. This collection of true stories of Christian work done for the unfortunate will clinch the thoughts brought out in the above exercise, and give concrete examples of Inner Mission Service.

Hymn 35—"On What Has Now Been Sown."

A wide-awake missionary superintendent in Jones' Mills reports the introduction of missionary programs in Mt. Zion, Donegal, Pa. She is to be commended in that she does not intend to confine her efforts to her home Church, for she writes: "I think it right to begin at Jerusalem, so I will try to have these programs introduced into every Sunday school in the Greensburg Conference. Perhaps I can obtain time at the next Sunday School Convention, which meets in our church early this summer, to present this most important subject. I consider this introduction of systematic missionary instruction into the Sunday school as the very best means of interesting the entire Church in this much-neglected subject."

One of our most aggressive junior chairmen is the teacher of the primary department in Trinity Church, Norristown, and a missionary Sunday has long been a part of her monthly program. But the short time that could be devoted to Missions did not satisfy either leader or children. Something was needed to supplement the Sunday talks. The logical outcome of a Sunday School Missionary Program is evident in her experience, for a large Junior Band has

been organized, meeting during the week. Eighty children are enthusiastic members.

What are local missionary superintendents doing, to follow up the interest aroused by the monthly missionary programs?

There is a splendid call for the Light-house Mite-boxes, from Junior Societies, Cradle Rolls, Primary Departments, and even Sunday schools. St. John's, Phoenixville, has ordered 250. The amount needed for the Children's Nurse is all fairly on the way this year. Next year must see the amount doubled, as half the contents of the boxes is for Slav Missions. To emphasize this Home Mission phase, a leaflet on Slav work will be issued in the early Fall, and will be free for postage. It will be used for the October program, and will be in an attractive story form, with pictures to interest the children. These leaflets will suggest the use of the Mite-boxes, and as the boxes have been endorsed by both our Foreign and our Slav Board, they should be widely distributed. Order leaflets and boxes from Literature Headquarters.

New Schools introducing the programs are Pittsburg Synodical; Mt. Zion, Donegal; Kitztaning, Pa.; Chicago Synodical; St. James, Vandalia, Ill.

PUSH THE ORGANIZING—OUR GOAL

BY MRS. M. J. BIEBER, DEPT. CHAIRMAN

The working year for most of our Societies is just closing, and I am wondering how nearly we have reached *our goal*.—"A Missionary Society in Every Congregation before October, 1917"? I believe an earnest effort has been made by our various chairmen to do what they could, and I would hope that every Conference and Synodical Society might be on the Honor Roll. If, however, there is a congregation somewhere, belonging to our General Council, without a Missionary Society, will they kindly let us know and tell us why? This year of Jubilee should see every one of our congregations studying Missions as never before, and to do so a Missionary Society should be organized. Thus will we be better prepared to give and send our men and women to the mission fields, Home, Inner and Foreign.

It is the aim of my report next October, to show the growth and enrollment of Missionary Societies, in the Conferences and Synods, since the organization in 1911. Will you help by seeing that your congregation is enrolled?

Be patriotic:—"Your Country needs you."

Be devoted:—"Your Church needs you."

Let not our Church in her Jubilee Year call in vain to us for loyalty and support. This is her greatest work.

Missions—Let not your congregation be the one to break the ranks, for a perfect Conference and Synodical Society record.

MISSION STUDY

Mrs. F. A. Kahler, Buffalo.

From every point in the General Council's wide domain are coming refreshing Mission Study report cards, telling of the earnest, untiring work of many busy women during the past year. The Quadri-Centennial celebration has given impetus to study, and many of our churchwomen are taking up classes. Lenten classes have seemed especially popular, and now in some circles summer classes are forming. The great need is for trained leaders, and for one ardent supporter of the work in every congregation. A promoter she may be called, in the best sense of the term, and her work will have rich reward if she is in earnest about it. Again and again that has been proved. It is certain that we must keep up our study of missions, if we would grow in Christian grace ourselves, and if we hope to help others to grow. She who knows little about missions, cares little for them. She who cares little for missions, gives little to them, prays little for them, forgets them when she makes her will, and dare not expect to find in heaven many stars for her own crown of rejoicing. Some extracts from a recent letter may be of interest, because they are so universal in type and experience. "At first it was extremely difficult to arouse interest in mission study. The idea was new to our members, and did not appeal to them. Now, however, since a beginning has been made, and the value of mission study demonstrated, mission study classes have come to stay, and they increase by multiplication. Early last fall I personally invited several women to meet and organize a class. The date was set, and repeatedly announced in the missionary society and at Church services. No one came. I waited for the second meeting, but it was no better. I then took a list of sixteen prominent women from the pastor, nearly all of them strangers to me. I sent them a personal letter urging them to take up the study of 'The Why and How of Foreign Missions.' Enthusiastic announcement was made in Church, but when the time for the meeting came, I was again the only one on hand. My effort seemed doomed to failure. But nothing should alter my determination to start a mission study class. So I myself read aloud the lesson in the textbook, and followed my intended order, including a brief devotional period. Being the only person present, I was able to begin on time, and after an interesting study of an hour and a half, I adjourned promptly. The next day I wrote to the women again, telling them that the class was now organized, and had studied the first chapter of the book, despite the fact that it consisted of only one member, the organizer.

The next week four women came, and now I have six regular attendants, and not one would think of discontinuing the study. Yes, you see, mission study has come here to stay."

Now could any leader have less encouragement and more success? It should be added that six strong classes have grown from the effort of the one leader who would not give up, even under such dispiriting circumstances. At a recent meeting in Buffalo, following Mrs. Cronk's address on "XVI Century Reformation

and XX Century Transformation," about a hundred women gathered to hear her speak for mission study. When she had finished, a call was given for leaders and promoters. Twenty-eight responded, representing sixteen Churches, from three different Synods, and of four languages. Then when a call was given for all who would pledge themselves to join classes this coming fall, the entire body arose. Surely mission study is coming to its own among Lutheran churchwomen.



Literature Department

844 DREXEL BUILDING, PHILADELPHIA. ALMOST ANYTHING YOU NEED IN MISSIONARY TEXT BOOKS, MANUALS, LEAFLETS, ETC.



Send checks or stamps with all orders.

Help us to economize, both in time and money, by including payment, with the POSTAGE when listed, on all orders, but especially on SMALL orders.

Take time to note the postage. Some publications are listed prepaid, others postage extra. An observance of these seemingly small details will help us immensely.

A Story of Lutheran Missions. By Elsie Singmaster Lewars. Price, cloth, 60 cents; paper, 40 cents, prepaid. 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.

This book is recommended for use with the **Life of Martin Luther.** By Elsie Singmaster Lewars. Price, \$1.00 per copy. Postage, 7 cents.

A popular life of Luther written in 20th century English. There will be a large demand for this book, which will provide helpful material for leaders of both Senior and Junior groups.

Martin of Mansfeld. By Margaret R. Seebach. Price, cloth, 60 cents; paper, 40 cents, prepaid. The Reformation story charmingly told for boys and girls.

TORCH BEARERS

A Quadri-Centennial Program for Missionary Societies. Price, 5c. each; 25c. per dozen, postpaid.

A suggestive program of how the open Bible was restored to the Church four hundred years ago and carried to the ends of the earth during these four centuries.

The four centuries are represented by impersonations and each tells of the Torch Bearers who carried the Word of Light to distant lands. The entire program is interspersed with plenty of music. The program is flexible and can be elaborated or simplified to suit the occasion. It is not difficult to render.

MONTHLY PROGRAMS

FOR THE SENIOR SOCIETY

Four Hundred Years of Lutheran Missions. Price, 30 cents.

FOR THE JUNIOR SOCIETY

Soldiers of the Prince. 25 cents per packet. Program outlines and suggestions for the Leader, and supplemental leaflets.

"Tidings." A junior publication, published by the United Synod South. Edited by Mrs. E. C. Cronk. See notice under the heading, "Periodicals."

FOR MISSION STUDY

South American Neighbors. By Homer Clyde Stuntz. Price, cloth, 60 cents; paper, 40 cents, prepaid. For the adult study class.

Makers of South America. By Margaret Daniels. Price, cloth, 60 cents; paper, 40 cents, prepaid. This course is designed for young people in the teen age.

The Why and How of Foreign Missions. By Arthur J. Brown. Cloth, 60c.; paper, 40c. postpaid.

The King's Highway. By Helen Barrett Montgomery. Cloth, 57 cents; paper, 35 cents, postpaid.

Suggestions for Leaders in the above courses, 10 cents each.

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AFRICA

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