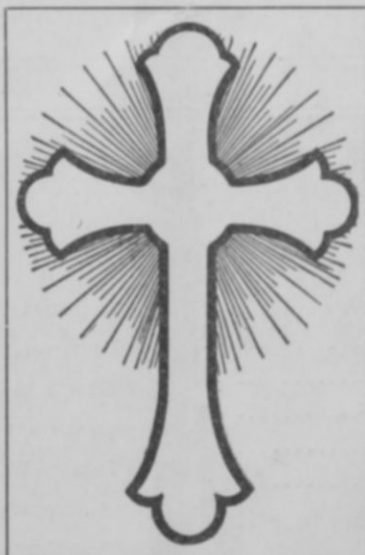


# Lutheran Mission Worker



"THE FIELD IS THE WORLD"

OFFICIAL ORGAN OF THE WOMEN'S MISSIONARY  
SOCIETY OF THE GENERAL COUNCIL OF THE EVAN-  
GELICAL LUTHERAN CHURCH IN NORTH AMERICA  
Published Quarterly at 2323 N. Seventh St., Philadelphia, Pa.

# Lutheran Mission Worker

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

VOLUME XXII

PHILADELPHIA, PA., MARCH, 1919

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## Lutheran Woman's Work



### THE MISSION WORKER'S EVOLUTION

MRS. CHAS. L. FEY

This is not a valedictory, but a salutatory. Our March issue completes the second stage of the MISSION WORKER's evolution. The first stage was the publishing of an eight-page quarterly for circulating those reports which should be the point of contact between the different Conferences of the Pennsylvania Ministerium. The second stage began in 1911, when the MISSION WORKER in its new and enlarged form became the official organ of the newly constituted Women's Missionary Society of the General Council. These first two stages cover a period of more than two decades.

With the next issue we will have the joy of entering upon our full orb'd sphere, which more than realizes our fondest hopes of the earlier days. Perhaps there were a few heroic souls, with faith enough at the outstart, to dare believe in a large development of women's work in the Lutheran Church, but beyond question there is no one whose brightest dreams have not been far exceeded. Therefore, whilst we naturally look backward at such a time as this, it is not with any slightest vestige of regret that the past is gone beyond recall, but to make our songs of thanksgiving and praise more exultant as we face the future, so radiant with promise.

And as our magazine in its former stages was a potent factor in the development of our Mission Work thus far, in its new stages (whatever number of these there may be) it is to be a still greater factor in the wonderful future which awaits us. Now that the era of merging has so auspiciously begun, it must certainly go on and on, until the United Lutheran Church in America shall be indeed and in truth all that its inspiring name implies. If this consummation, so devoutly to be wished, depended on the vote of its missionary women, including those of the General Bodies not yet in the Merger, it would be realized without delay, for they are all eagerly ready for it now.

I do appreciate very highly the invitation to write the last word before this last issue of THE MISSION WORKER goes to press. And so far

from being a requiem, it is a song of exultation. You will be reminded of THE MISSION WORKER when you shall see its familiar emblem of the Cross on the title-page of our *United Women's Magazine* in June, and you will feel thoroughly at home in the pages of *Lutheran Woman's Work*, from the very first sight of it.

Let me take this fitting occasion to put on record our high value not only of the editorial work of Miss Endlich and Mrs. Kahler, who gave so unstintingly of their time and labor, but also its business managers and its circulation promoters. Here is where every woman who is now a subscriber will come in for her share of our future gratitude. Isn't it a real privilege to be a factor, as each one of us can be right now, in that agency through which, more than any other, we present a united front in one splendid representative periodical?

*Lutheran Woman's Work*, the ably edited, beautifully printed, finely illustrated monthly magazine, with more than 20,000 subscribers, has been transferred as its future official organ to the Women's Missionary Society of the United Lutheran Church in America, by the unanimous vote of the missionary women of the General Synod. With this monthly magazine we are now to merge the MISSION WORKER, which has been published quarterly, and all of us together will joyously launch the first issue in June. Surely it ought to have not less than 30,000 subscribers to start with. This will not prove a difficult proposition. With the General Synod women's 20,000, and our 10,000, our sisters of the United Synod South will have the privilege and pleasure of determining how far the Merged Societies will go "over the top," beyond the 30,000 line. With what satisfaction and pride we will then take our place by the side of other Boards of Protestant women, and point to our United Magazine as being without a peer!

It will have all the departments of an up-to-date women's missionary journal. The editor-in-chief will be Mrs. Julius Seebach, and associated with her will be Mrs. F. A. Kahler and Mrs. E. C. Cronk, the latter being in charge of the Department of Methods. Another feature will be the illustrated articles on the Monthly

Topics, and a story-hour for children will prove no less interesting to mature readers. So varied will be the supplemental help on the monthly program, that every woman will feel she must own a copy for herself, in order intelligently to follow the program both in outline and in substance.

### OUR LAST ISSUE

With this last issue of the LUTHERAN MISSION WORKER the Women's Missionary Society of the General Council goes out of existence as a separate organization. The process of merging, begun six months ago, has continued steadily until now the Missionary Society of the United Lutheran Church in America is ready to take over and carry forward the activities of the three merging Societies.

Since its organization seven and a half years ago, the Women's Missionary Society of the General Council has aroused among 17,000 women, a deep and fruitful interest in the missionary work of the Church, and it has exerted a wholesome influence upon almost every activity of the General Council. God prospered the organization and richly blessed the efforts of its members. The success of our undertakings and the splendid progress we are making gave us confidence in our system of doing things. But when we came to compare notes with the workers in the Societies of the other two General Bodies, we found that they, too, had been wonderfully blessed in their endeavors, and they too disliked to change their methods of work. So each of us had to give up some cherished theories and practices—we all had to make compromises.

Today the eyes of the world are turned toward the future. "Reconstruction" is the watchword. Everything is undergoing change. There is only one thing of which we can be absolutely sure—God's truth will never change. A Church that has that Truth as its foundation must have a vital part to perform in the days that are to come. May our vision of what the future holds for the United Lutheran Church in America cause us now to seek only those things that will most surely fit us for that future.

"The Society shall have power to assess dues," is a clause in the Constitution of the Women's Missionary Society of the United Lutheran Church, and an article in the By-Laws stipulates: "The dues from each congregational society shall average not less than ten cents a month per member." The fund created by these

monthly dues, the Thank Offerings, and the Life Membership and "In Memoriam" fees, will be known as the General Fund, and from it all the regular obligations of the Society will be met,—such as salaries of home and foreign missionaries, support of students while preparing for missionary work (as medical students and Slav students), support of native workers and assistants in foreign fields, our apportionment toward the support of Vellore College, upkeep of properties in which the Society is especially interested (as hospitals and schools in mission fields), contributions to the work of the Inner Mission, and to Italian and West India Missions, as well as all the administrative expenses of the Society. All money for the General Fund is to be sent through the regular missionary society channels to the Central Treasury of the Women's Missionary Society of the United Lutheran Church.

The Executive Board of the United Church had appointed a Committee on Women's Work, and the chairman of that committee was delegated to attend the meeting of the Executive Board of the Women's Missionary Society held in Pittsburgh January 22-24. In presenting the message from his Committee, Dr. Keiter explained that in appointing this committee it was the intention of the Executive Board of the United Lutheran Church "to bring about a closer co-operation between the United Lutheran Church and the various organizations existing within it, to coordinate the work of the whole church, and to organize all efforts into a harmonious unit."

The next regular meeting of the Executive Board will be held in Pittsburgh, April 23.

A Committee, with Mrs. M. J. Bieber as chairman, is at work drafting constitutions for Synodical, Conference, Young People's, and Children's Missionary Societies. After endorsement by the Executive Board these constitutions will be presented to all Synodical Societies for ratification.

It will take some time longer to get this great new Society into smooth running order. Undoubtedly many questions will arise all along the line from the congregational society to synodical society. We shall be glad to answer questions and to do anything else within our power to help make adjustments to the new order of things. We are confident that the Spirit of splendid co-operation, consecrated service and fervent prayer that has permeated the Women's Missionary Society of the General Council will be continued in the Women's Missionary Society of the United Lutheran Church.

O Lord, our God,  
Thou who art full of compassion and gracious,  
Long suffering and plenteous in mercy and  
truth

Bow down Thine ear,—

Hear us, we pray.

Thou hast done great things for us in times of  
old

Whereof we have heard from the lips of our  
fathers;

Therefore will we be glad and rejoice in Thee,  
We will sing praise to Thy name, O Thou Most  
High!

We come to Thee

With our perplexities, knowing Thy wisdom,—  
With all our weaknesses, knowing Thy power.  
Show us Thy ways, O Lord, teach us Thy  
paths,

May all our wills be subservient to Thine.

Build Thou the house,

Else we should labor in vain who would build  
it;

May we all build with Thee after Thy pattern.

O Lord, our God,

Grant us Thy Spirit to guide our endeavors;

All this we ask

In Jesus' Name,

AMEN.

ZOE I. HIRT.

### LENTEN MISSION STUDY

No other poem of the War has stirred so many hearts as John McCrae's "In Flanders' Field." We all know that stirring call to arms, that passionate appeal that "the dead shall not have died in vain."

And that is what each Lenten season means to us—Christ suffering; Christ laying down His life; and—Christ passing on to us the torch destined to light the world, with the command:

"Be yours to hold it high."

Dare we "break faith" with Him who died?

Mission Study and Lent are being linked together more and more. Mission Study informs us of the progress of "the torch" as it is being passed from land to land. With knowledge comes new zeal to "hold it high,"—new determination to enlist others to fight by our side.

We cannot let pass the opportunity to study this year's theme: Christianity and the World's Workers. We have it in our monthly programs, and the book on which they are based, "The Path of Labor." Because this book is used in connection with the monthly programs, we suggest that Mission Study groups spend eight successive weeks on the strong book "The Gospel for a Working World," by Ward. Its chapters are rich in food for thought.

Other books have been described in our recent issue and need only be mentioned here.

*Women Workers of the Orient.*

*The Story of Lutheran Missions.*

*The Lure of Africa.*

What about the children of your congregation? Is any provision being made to instill in them that beautiful thing, the Missionary Spirit? The means are at hand, in the wealth of delightful missionary books for Juniors.

Perhaps some of our leaders who have been faithfully reporting their classes have wondered why no report was printed last year. I submit this little summary of reports received by chairmen for the season from September, 1917, to September, 1918.

#### Ministerium of—

Pennsylvania .....	76 classes
Augustana .....	7 "
Ohio .....	7 "
New York and New England	45 "
Wisconsin Conference of	
Northwest .....	6 "
Chicago .....	4 "
Central Canada .....	7 "
Pittsburgh .....	48 "
Western Conference of	
Northwest .....	5 "

Three Synods did not report.

A total of 230 Mission Study Groups with an enrollment of 2,799 members. May the future see this number increased to a mighty army!

I am most happy to commit the Department of Mission Study into the capable hands of Mrs. C. P. Wiles, recently appointed chairman for the United Society. She has already taken charge of the work. Her address is Ninth and Sansom Streets, Philadelphia, Pa.

Let us show her how loyal we can be by our eagerness to work in accordance with all her plans, and by our untiring effort to make the Mission Study Department one of the strongest in our united organization.

RUTH L. HEMSATH.

### OUR MAGAZINE

The more clearly our magazine gives the thrilling facts of missionary experience the sooner will our women rouse to the noble work awaiting them; the sooner will our subscription list swell to 50,000 or more. The magazine will teach prayer for missions, systematic giving to missions. These do not exist apart from knowledge of missions.

Missionary education is fundamental. The aim of "Lutheran Women's Work" will be missionary education. *You will want it.*

## DEACONESS WORK

By MRS. HERMAN MILLER

The office of the Diaconate is one of the very oldest in the church, dating back to apostolic times, when the office of Deacon was created to supervise and care for the poor and needy of the congregations. It was a service to the church, purely voluntary and without reward. When women entered into such service they were called Deaconesses and the office the Female Diaconate. The term Diaconate is from the New Testament, being derived from the Greek "Diakonia," meaning ministry or service. In Romans 16 the first Deaconess is mentioned: "Phoebe our Sister, which is a servant in the church at Cenchrea." She is entrusted with delivering the letter of the Apostle Paul to the congregation in Rome.

The fourth century marked the highest development of this office. Deaconesses were helpers under the direction of the clergy, and cared for the female members of the congregations, instructing them and caring for the sick and suffering. Chrysostom, the Bishop of Constantinople at this time, had forty Deaconesses under his direction. In the fifth century came the decline of the Female Diaconate. The church became more corrupt, monastic orders grew, the pure gospel was gradually lost. It was only in some of the Mennonite congregations of Holland that the office of Deaconess was preserved to the nineteenth century.

The period of restoration was effected primarily through the untiring efforts of Pastor Fliedner. In the year 1822 he was called as pastor to a poor congregation of Germany. In order to insure success in his poor field, he started on a collecting tour to Holland and England, and here met the Mennonite Deaconesses, which led him to the founding of the first Deaconess Motherhouse—October 13, 1836. We dare, however, not forget that he opened his garden house (1833) for the protection of discharged female convicts, which was really the "Door of Hope" for the development of the Female Diaconate.

The name of Dr. Passavant, of Pittsburgh, reminds us of the transplanting of the work to America. The year 1888 marks the dedication of the largest Lutheran Motherhouse in America, that in Philadelphia, with which the name of our sainted Dr. Spaeth is inseparably connected. The institution was endowed and erected by Mr. John D. Lankenau in memory of his wife, Mary J. Drexel.

A Deaconess shall have as a real motive love for the Saviour. She must be of Lutheran faith and have an unblemished reputation. She

must be modest, faithful, unassuming, willing to serve and bear with others. Her services must be rendered with all her heart and soul, for in half-hearted service there is neither prosperity nor happiness. A Deaconess should know every kind of work, so that she may be competent to teach others. Our Deaconess does not so live in order to merit special grace of God. She is not separated from the world and her family; she retains full possession of her private means and disposes of them as she wishes, but she serves without thought of earthly reward; she ministers to all without distinction of creed.

Deaconesses engage in twenty-five different kinds of work. Statistics show 50 per cent. engaged in nursing. They receive the same instruction as a trained nurse, but labor not for wages but through love for the Saviour. Connected with the Philadelphia Motherhouse is one of the prominent hospitals, also developed and enlarged by Mr. Lankenau. Here our Sisters are the heads of all the important stations and lead the morning and evening worship in the wards. Many of the Deaconesses are especially trained in particular departments and have achieved great success and wide reputation. The patients cling to the Sisters and their conscientious care. One Deaconess, who was forced to take a week's vacation, leaving a very sick woman, relates that upon her return the woman gratefully said: "Now that you have returned to me I can die in peace!"

Thirty-three per cent. of the Deaconesses are claimed for parish work, which is called the source and crown of the Diaconate. In this work we see the great lack of Deaconesses, for many applications from congregations desiring parish Sisters must be rejected. The Sister visits the poor and sick of the congregation and administers to their needs. She teaches in Sunday School and is active in all women's and young people's societies. Very often she instructs a kindergarten and sewing class. Thus she is a valuable assistant to the pastor and a great help in the life of a congregation.

Twelve per cent. of our Sisters are in educational work. Luther says: "Beloved, the faithful training of other people's children is to be put among the highest virtues on earth." So, then, education must be looked upon as one of the most important parts of Deaconess work. In this country it would require thousands of Protestant Deaconesses to attain a result similar to that of the Roman Catholics. Connected with the Philadelphia Deaconess Home there is a large kindergarten in charge of Deaconesses. The Lankenau School for Girls is fine. The spirit of the alumnae is splendid. Some

of the graduates living in New York and vicinity see to it that the school is advertised in all parish papers. Some of the graduated musical stars come each year in order to give an entertainment in the spacious auditorium of the school. The two Sisters in charge of the Department of Music have been graduated from the best school of music in Philadelphia. Sister Julia, assistant principal of the school, is a gifted and brilliant woman, honored by all who know her.

The social service in connection with the Lankenau Hospital is in charge of Sister Fredricka, a former trained nurse. Her work takes her to the remotest parts of the city after clinic hours. She must know the financial standing of each patient coming to the dispensary, so that she may advise the prescribing doctor. Through her men and women may be sent to the State Sanatorium, to the homes for convalescents, and, when necessary, mother and child can be sent to the seashore. She tells of one grandmother of 76, who was furnished with a supply of milk during her convalescence. She, in turn, showed her appreciation by doing plain sewing for the hospital. Another poor woman, crippled through accident, was ordered an orthopaedic appliance, which she could not have purchased had not the church and social service paid the cost.

The Deaconess is, in truth, a handmaid of Jesus Christ, always serving others according to the faculties she may possess. We find Deaconesses caring for the aged, in orphanages, and in homes for epileptics. In Europe we find wonderfully embroidered altar vestments done by our Deaconesses. This work has been called one of the loveliest blossoms woven into the Deaconess' life.

Opportunities for mercy cry out for more willing helpers, for more consecrated lives devoted entirely to the ministry and service of love. Give *consecrated lives* is the plea, not money. Shall we not enroll ourselves as workers for this noble cause of women? Shall we not feel ourselves responsible to gain noble women for this noble cause?

We are living in an age when the world needs a practical Christianity as never before. The call is for service—service for humanity—rendered in love. Our Lutheran Church in America must acquire a larger wisdom of practical Christianity than she has revealed so far.

To the call of the world for deeds, not words; for practice, not doctrine; for practical, not theoretical Christianity—the answer should be now as it was in the days of the Apostles—the Female Diaconate—supported with our interest, our means and our lives.



#### DEATH OF MRS. CEDER

*Buenos Aires*

A cablegram from Rev. Efraim Ceder, of Buenos Aires, announces the distressing news of the sudden death of Mrs. Ceder on Sunday, February 9th. This blow is a crushing bereavement to Pastor Ceder, who for two years past has been doing heroic pioneer work in establishing the Lutheran Church in The Argentine Republic, under Pan-Lutheran auspices. At this early stage of its development he is confronted by many hindrances and he will sadly miss the encouragement and sympathy of his devoted wife, who had entered upon the task with the same enthusiasm as himself. Under these circumstances he would deeply appreciate, in his remote isolation, a word of condolence and cheer, from any of our readers who may be moved to write a brief message. His address is 1755 Calle Inter Rios, Buenos Aires, Argentina.

This most tragic and pathetic event in Missionary Ceder's life cannot but call the Church's attention anew to the effective and substantial work which he and his faithful wife have been doing so quietly in South America's teeming metropolis.

# AMERICAN PROTESTANTISM'S FIRST STEP TOWARD WORLD RE- CONSTRUCTION

CHAS. L. FRY.

Ever since the end of the War was even remotely foreseen, everybody knew that the year 1919 would be one of tremendous significance, not only for our own Nation, but through it for all the world. Few, however, were the souls of such stalwart Christian faith and courage that they dared to believe American Protestantism's first step toward world reconstruction would be so gigantic a forward stride, taken in so short a time after the year began, that by the middle of the very first month, the most monumental missionary adventure in the history of Protestantism would be launched, by united action. All the English-speaking Protestant Mission Boards, in the United States and Canada, for the home and foreign fields, held their annual joint conventions January 14-16. By unanimous and enthusiastic decision these epoch-making assemblies climbed to a height of sublime resolve which hitherto has been thought entirely beyond the reach of possible attainment. Without a dissenting voice it was determined that before the Summer of 1919 shall be ended, every mission territory, on the whole round earth, in which American Protestant Churches of every name are laboring, shall be surveyed. Not only in our own country and its possessions, including every State of the Union, particularly the Western and the Southern States, together with Alaska, Cuba, Porto Rico, the Philippines, and the Virgin Islands, but also in foreign lands, Mohammedan, Buddhist, Brahmin, Confucian, or Pagan of any form. These shall first be surveyed, simultaneously and carefully, by the missionaries who live right on the ground and know the field in accordance with detailed questionnaires and instructions of the Boards, then the results shall be so tabulated, and systematized by experts in that line, that the situation in all sections of the earth where American Protestant work is being done can be seen at a glance, also the sections where no work of any kind is being done. All this on the principle (and here is the point so absolutely new, and so immeasurably full of promise for the future), that this whole world-wide business,—of such colossal dimensions that every other business sinks in comparison to the paltriness of child's play,—is being done down to the last detail, by a Christian Missionary Syndicate of which every man, woman and child in all the churches is to be a partner.

The maxim on which the business is to be run is not competition, but *co-operation*. Part-

nership in such an herculean enterprise will tend to draw us closer together.

What a difference it will make when all shall have a common interest in a common task! Surely not a moment's argument is needed to prove, in an age like the present, when the War has disclosed almost as much Paganism in the civilized as in uncivilized lands, that if the world is to be reconstructed on the basis of the Gospel of our Lord Jesus Christ,—the only basis on which it can be reconstructed,—no one denomination alone is adequate to this stupendous work. It must be done unitedly.

All these painstaking surveys of the mission fields are to be laid down on what may be called a missionary *Peace Table*, for common inspection and study, and each denomination will get an accurate picture of what all the others are doing, and what none of the others are doing. Thus all may see where are the duplications of effort, and where are the waste places receiving no care at all. These charts and tabulations are to be scattered broadcast by the Boards, to inculcate the idea that every Protestant worker in any field has his share in the *whole* of it. You see what an enormous service will be rendered by the illustrated and attractive literature of the campaign.

The call was signed by the presiding officers of all General Bodies, including our own President Knobel, and our Boards of Foreign Missions, Home Missions and Church Extension. The project comes just in the nick of time to be a powerful challenge to many of our heroic Lutheran young men returning from the battlefronts of France. The high courage of their souls, and the spirit of patriotic self-sacrifice, which have been so wonderfully developed in the testing ordeals through which they have passed, are precisely the qualities which fit men for enlistment in this greater War to be waged in the days to come. But now that the era of reconstruction has come the Church is going to stand on her feet, to act in her own name, and to win back the respect which was so widely lost in circles outside her own pale.

No one need doubt for a moment, after the War's amazing disclosures, that American Christendom is abundantly able to do anything it believes it ought to do, both as to men and means. The Boards have no authority further than to make the surveys, and present the startling facts just as they actually exist today, then the Church itself will enthusiastically take these banners from the hands of the Boards and carry them on to victory.



## Foreign Missions



### A LETTER FROM RENTICHINTALA

We have been settled in our home here for a number of months and like India very much. Although we are told that the season has been an unusually hot one, we have enjoyed excellent health and feel that India is going to agree with us. Since the Union has probably taken place this field has become directly a part of your work and you may be interested in our first impressions from the medical as well as the evangelistic point of view. We are living in Palnad Taluk, which was Father Heyer's original place of work in India and where the first converts in our mission were baptized. The field is a large one, containing 180,000 people, living in scattered villages. In these villages we have a total community of 9,000 Christians. Rentichintala is near the centre of the district, and it is fifty miles from the nearest railroad, and seventy miles from the nearest hospital. The government has three small dispensaries in the Taluk which cannot pretend in any way to cover more than a very small part of the medical needs of the people, and these people are almost entirely in the hands of the Indian quacks who are largely malpractitioners of the most ignorant type and who discredit Western medicine at every opportunity. However, when they are given the opportunity of receiving Western medical attention, many of the people avail themselves of it at once, and the work will grow as rapidly as we can supply the workers and materials. The Christian community and those in touch with it are most anxious to have us care for them, and as we demonstrate our willingness and ability to help, we will surely reach farther into the heathen communities. When once we have our hospital built and can care for surgical as well as medical cases under direct control and supervision, the people will come faster than we shall be able to care for them. We have at present a small dispensary, conducted by an Indian assistant but as soon as the missionaries in charge have mastered Telugu sufficiently we hope to enlarge the work and if possible establish dispensary points in some of the distant medically neglected villages. This depends of course on our obtaining some means of conveyance that will take us about the field quickly, and we hope that a motor car will soon be forthcoming. The peo-

ple in the dispensary seem entirely willing to take whatever Christian message our evangelist may give them and we are hoping that in time this work will become an important addition to the work of other kinds already carried on in the fields. We count much on the prayers of the people at home. With best wishes from Mrs. Pfitsch and myself, I am,

Yours in His Service,

ALFRED PFITSCH, M. D.

### A TRIP ON A HOUSE BOAT

ANNA ROHREK NEUDORFFER.

"Down the Undi Canal"—the words have a ring to them—you have a picture of the house-boat floating along past green fields, banana gardens and rows of palm trees. If there is a favorable breeze the sail is up and we may make even a mile an hour. It is a great help to the coolies, too, who walk along the bank pulling the boat. They seem happy if one can guess by the song they chant as they go along.

In many ways this is the nicest season to travel by house-boat. The rice fields are just beginning to turn yellow. In another month comes the harvest. The broad fields remind one of the wheat fields at home. The birds are merrily singing and all is peaceful. The new moon appears and although only a sickle its beams dispel the darkness of the night. Here in India the rays of the moon are much stronger than in the Temperate Zone.

In other respects, too, this is a good season to travel; for although nature is beautiful, we have not come merely to enjoy its beauties but to visit the Christians who live in the little villages along the canal. Now they are at leisure any day and any time of the day to come to the little school-houses and attend the services.

We usually have to walk a mile or two from the canal bank to get to these little villages. The path leads through the fields, over small streams and past gardens until we come to the mud school-house with a thatched roof. We are always welcome.

The congregation is seated on the mud floor. They all join heartily in the singing of the lyrics and as a rule are very quiet and orderly. There are usually five or six babies

for baptism. Many of them are most attractive with their round brown little forms and their black shining eyes.

The one disturbing element is the non-Christian community. They crowd about the doors and windows and are often noisy and troublesome. We would like to think that they come to learn but we are forced to believe that curiosity is their main object.

There also is held a "Women's meeting." It is quite a satisfaction to be able in this way to encourage and help them. About thirty-five were gathered and we took the opportunity to tell them of their responsibilities in the home, Church and among their heathen neighbors.

Of the thirty-five, about ten were able to read. The proportion increases every year. Most of the twenty-five illiterate women have children who can read and we once more urged upon them the necessity of daily Bible reading in the homes.

These "Women's meetings" are becoming more and more popular. The wife of the village pastor is usually the leader.

In Bhimawaram the women are celebrating their second anniversary. They meet monthly and the attendance ranges from fifty to one hundred, the Christian women themselves conducting the meetings.

Our Indian Christian Womanhood is coming to the front. God grant that the coming year may see a still greater advance in this branch of work.

#### MISS MONROE VISITS OUR RAJAHMUNDRY HOSPITAL

The Hospital is about three miles from my "Riverdale" bungalow. The road lies directly through the main bazaar. Although I have a trotting bullock, it takes three-quarters of an hour to reach there. I visit first the south ward, stopping a moment at the drug-room to say good-morning to the two compounders, Misses Jackson and Mineau.

As I entered the ward I saw two sisters, the younger the patient, the older one standing by the bedside. I asked the one in health what she knew of Jesus Christ? Her face lighted with a smile, and she began telling me who He is. We had a little conversation with a brief reading. The younger one listened attentively, but did not speak.

In the same ward were two convalescent girls from Miss Schade's School, a boy from our Luthergirl School, and a number of women sick with fever and other ailments. I had a brief lesson and offered prayer, giving thanks for the measure of strength restored, and asking that

God's blessing may rest upon the teaching of the Word and make it fruitful.

In a single room is a young woman with heart trouble. Her eyes are large and lustrous. At first she was supported by a bed-rest, so that the weight of her body would not drag her down; now she is able to lie flat, and can raise herself when she wants to. She cannot read, but is glad to have me give her a lesson. Usually an elderly woman, a relative, is near to wait on her, and often while I am in her room she is visited by male relatives. When they enter, I propose leaving, but they are very courteous and insist on my staying. I hand each a printed leaf on some practical Christian truth, whereupon they usually take seats on the veranda until I leave the room.

In another room are Brahmans. There is no word that makes one feel that the teaching is welcome. I speak mainly to the mother-in-law, but cannot tell how much she comprehends; it all seems quite new to her.

Leaving here, I go to the upper floor, to the Children's Ward. Here are several newly-made mothers, one almost a child herself. In a brief prayer I commend them to Him Who cares for the young and helpless and is willing to shepherd them. On the opposite side is a Christian woman with a new baby. She asks me to offer a prayer for her child also. And so a word to the others—perhaps a little pamphlet called the "Children's Friend" in Telugu, or some lyrics, or a picture of Jesus teaching or healing the sick with a word of explanation—and then I visit the north ward, (Emmanuel, Chicago). Here I usually see "little Sallie," the hospital baby, always bright, salaaming and smiling. Among those in this ward is an elderly woman, a Christian from the Bhimawaram District. She joins in the Lord's Prayer at the close of the prayer at her bedside, and her expression is that of expectant waiting. Then there is a lad who has been brought in for an operation. He is able to run about, feels bright and wants to talk and see what I have in my bag, a picture-card and one of the little books. Then his mother asks me to pray a little prayer for this Hindu boy, to which I gladly accede, and trust that he may become a true follower of our Good Shepherd, and a faithful witness among his own people.

Our Dr. Nilsson is in her office with Miss Granamurto. Mariama is nearby. I catch a glimpse of Miss Levine and Miss Jones as they hurry along in their busy service. Here and there, on the outside verandas, I meet with men who often ask for Christian leaflets, which

I always carry with me. The women are especially fond of the lyrics; the pity is that so many cannot read.

Sometimes I come on a little group of Mohammedans. Some of these can speak Telugu but many know only their native tongue, Hindustani. Miss Esburn has been working diligently to acquire this language, Urdu, it is called, and already, in the houses of Mohammedans, finds it useful to her.

I also visit Koovur, on the opposite side of the Godaveri. The train quickly crosses the long bridge which extends about a mile beyond the river's banks. Quite near the sandy shore there is a small village of nominal Christians, who were baptized several years ago. Their small leaf-topped, pointed-roof houses make one think of an African village.

Occasionally we meet a pedestrian, and have a word or give the printed message. In the last visit we found many sick, some recovering from the influenza. It has been very fatal in many places, more having died because of it than from cholera, the bubonic plague, or other dreaded diseases. In Miss Schade's School about 15 girls have been sufferers, but none of the cases have been fatal.

To go back to the little village. We find Estherama's house, where we usually teach a lesson on the narrow aragu, stooping low to get beneath the sloping roof to the stool she has placed for me. A few women gather together, several are in the room, a leper woman sits at a short distance from the others, and a few children who have not yet begun to go to school are the listeners. After singing a hymn we review our previous lesson, and get them to repeat several Bible verses. A prayer and a few parting words follow, then we go over to the hut where the little school gathers.

The attendance is small, as many are sick. The master has gone to Domlaishwaram to see the Missionary, and petition for better housing and a suitable shed for the school. The teacher's wife is looking after the few who are present. Several convalescent men have come in to rest in the aragu, so with the children on one side and the men in front, the teacher's wife at my elbow, and the Bible-woman, A. Ruth, beside me, I tell of Jesus' power to forgive sin, as taught in the healing of the paralytic.

Our missionary women are working for the Red Cross Society. A Scotch lady, Mrs. Ross, has the work in charge. Some of the native women also have been knitting stockings, and the girls in Miss Schade's and Miss Weiskottin's Schools are "doing their bit" also.

## A LETTER FROM INDIA

After one has been in India for some time everything goes on about the same from day to day and we don't have any inspiring meetings such as that in Rock Island or on the quadricentennial celebration and we eagerly watch for the foreign mail and for any word from our friends at home. We are glad to hear that you have done so much for our soldiers and sailors, for they certainly deserve it. We know that while you are working for them you will not forget your soldiers in India. At present our work is not progressing as fast as it ought to because we do not have enough soldiers in the front line trenches. We need more—both men and women—and we need them as fast as we can get them. We trust that we will soon have the needed help.

Dr. Nilsson is looking much better after her rest. She has a native doctor to help her, which is very good for her, but she still badly needs a doctor as capable as herself.

There is so much work to be done that must be left undone because of the lack of workers in all departments. Some of the missionaries are doing the work of two, but for the present it must be so. In spite of all the work and hot weather our missionaries keep cheerful and when you see them together you would hardly guess there was any difficulty about the work at all. It is a great satisfaction to be able to help even though but little. The Lord will help all those who try to serve Him.

I have asked the ladies of our mission to write you and send what pictures they think might interest you for THE MISSION WORKER. They promised to do so. The first years of a missionary's life are spent in learning the language and there is not much time to get out into the district where the people have not been changed in their manner of living by civilization as they have in Rajahmundry and Samalkot.

I wonder if you have heard of the birth of our little daughter, Dorothy Hilma, on June 5, 1918. She is doing finely and gaining every week. Her brother thinks there is nobody quite like "my little sister."

I hope to write you a better letter some day telling you my impression of the women of India as soon as I get more into the work and can form my own ideas of them. In the meantime do continue your prayers for us and your letters, for we enjoy and appreciate them so much.

Sincerely yours,

LEAH WALBORN TRANBERG.

"For Service"—Therein alone is my glory,  
I serve, I serve.

Foreign missions, enrolling in its organizations less than one-fifth of the women of our churches, is pledged to colossal tasks. The women of vast nations, numbering literally hundreds of millions, have practically no medical aid. There are no medical units with ambulance corps and equipment for them. They are born, bear children at an incredibly early age, and die on the battlefields of motherhood, with only the aid that comes from small mission hospitals or an overburdened woman doctor. The emergency call comes today to all women with merciful hearts to provide adequately for the medical schools now opening for Oriental women. They are equipped liberally with faith, but lack funds, friends and faculty. Can our women who have rendered such splendid service in the war fail to respond to this age-long need? Will not the whole church put its power back of this work as the governments of the nations have stood behind women in war service, giving co-operation and support commensurate with this magnificent undertaking to carry the message of Jesus to all nations in terms they can understand, terms of home, health, education, social rights, spiritual awakening, eternal life?

Mrs. PEABODY.

"The Battle is not ours, but God's."

#### WANTED—A GIRL

WANTED—A girl who can do things and does them every time she gets the chance; who having seen a worthy end, works toward it, though it be ten thousand miles away; who cannot stand the reproach upon herself of good things left undone; who believes that anything worth believing in is worth working for; who marshals forces and produces forces where they are not at hand; who has the knack or is hunting for one; who charged with energy, charges others; who puts ginger into all she sets at, and leaves out the mustard and vinegar; who is all on fire, yet never scorches people; who is humble enough to accept "nobody's business" as her business; who says: "Come on, let's do it!" and then does it, whether anybody comes on or not; who takes hold, and lets go only for a new hold; who undertakes all she ought, neglecting to ask whether she can.

"Ye are my friends if ye do whatsoever I command you."

—Jesus Christ.

"My strength is as the strength of ten  
Because my heart is pure."

—Sir Galahad.

Are you going to hold on, or hold back?

"Lord, of Thy mercy give us more to do."

#### THE IMPERATIVE NEED OF STRONG LUTHERAN FORCES IN JAPAN

However beautiful, large and numerous your bread wagons may be, they cannot satisfy our hunger if they have no bread in them. So it is with the missionary work in non-Christian lands. It is not the number of missionaries, not the ideals of so-called Western civilization, not the comfortable ways and manners of your living that we need, but the Bread of Life which your missionaries bring to us. Do we need more missionaries in Japan? Yes, we need them badly, if they can give us the positive Christian message. Dear Christian friends, I do not appeal to your noble sentiment of sympathy by picturing before you the dark spiritual condition of so-called "poor heathen," but my plea for your greater missionary effort in non-Christian lands, especially in Japan, will be made upon the nature of your answer to our Master's question, "What think ye of Christ?" For everything depends upon your answer to this question, your living, serving, teaching, preaching; yes, your very missionary motive.

Christianity is primarily and essentially the religion of redemption and of the future state, and not simply a religion of mere civilization. But before the Great World War visited us there was a tendency in some mission fields to make the secondary of our religion its primary. The by-products of Christianity were sometimes more strongly emphasized than the essential message of redemption in the person and work of Christ Jesus. Instead of the Gospel of "Christ Crucified," we heard a gospel (if you can call it a gospel) of high moral living, a gospel of western civilization, a gospel of social service, a gospel of art and science, a gospel of democratic form of government, a gospel of higher criticism, and what not.

And the death and resurrection of our Redeemer were sometimes treated merely as the source of inspiration for the better service and living. To many of them those two cardinal facts of Christianity were not indispensable for our Christian faith and life. Will you please listen to what Rev. Nielsen, one of my missionary friends in Japan, says: "A Japanese pastor of one of the leading churches in Japan recently lectured to a gathering of Japanese Christians on Genesis. This book was broken up into many pieces and then jumbled together in the four scrap heaps of E. J. D. P., which four symbols might fittingly read Effrontery, Jangling, Death and Perdition, and placed as an epitaph on the tomb of all such theologians. On the same occasion the story of the Fall was taken as an old fairy tale. Another lecturer at the same meeting lectured on Philipians,

but could see nothing of Christ's divinity in that epistle. Our Christians hear too much of this kind of talk and too little of the living Word of God." But where did these so-called "progressive and up-to-date" Christian teachers receive their religious training? Christian America sends many missionaries and also these bright "new theologians." And many of us are foolish enough to welcome and accept every "New Thought" that they bring. The editor of the *Fukuin-Shinpo*, the most influential Christian weekly in Japan, once remarked that there were very few preachers in Japan who would and could preach the essentials of Christianity simply, clearly and powerfully. All of us are expecting many good things to come out from the war, and I am one of those who wish and pray that through this awful bloodshed all the Christian denominations may learn that this vaunted civilization has no real apologetic value for the Christian missionary enterprises in non-Christian lands and will return with new and increased zeal to the preaching of the old, simple gospel of Christ and His Cross.

Now, we need very badly in Japan this positive Christian preaching. Mark that word "positive," if you please. In Japan we have too many doubters and skeptics, and we do not need any missionary to come and make more of their kind. Japan is changing very rapidly in every way. I am only a young man, yet I have seen many political changes, much industrial progress, and, thank God, I have seen wonderful spiritual development, too. When I was witnessing Christ on the streets about ten years ago there was a fear in my heart that some one might throw a stone at me. But our people are changing their attitude toward our Christian religion. Just last month my beloved pastor and two of my Christian friends were invited by the representatives of a village to bring to them the Christian message. The gathering was held in the village shrine. Practically all prominent and leading villagers were there. Pastor Yonemura preached on "The Redemption in the Christian Religion," and my other friends spoke on "What is Christianity?" and "Christianity and State" respectively. This is only one illustration out of many how our people are becoming receptive for the message we bring to them in the name of Christ.

Perhaps the greatest trouble for an ordinary thinking Japanese in becoming a Christian is the question of Christianity's relation to the State. Generally the Japanese is a born patriot. Nationalism has quite a strong influence upon his thinking. Can I be a true Christian and at the same time a loyal citizen? How about the relation of Church and State? I have my

own political ideas, but if I become Christian should I accept the political system of the West? Even in this country, which you call a Christian democratic nation, many of your people very seriously asked this same question, especially when the war came. And you can imagine the difficulty in the Japanese mind. But as far as I am concerned, I did not have much trouble as to this matter, for I was trained in a Lutheran Sunday school from my boyhood to pray for my country. And I know that I became a better and more unselfish patriot after I became a Christian. Daily I pray for my country that she may be saved and made a means of God in saving the world. If God helps me I am willing to give my life for the salvation of my native land. I am here telling you simply that a man who loves Christ is a true lover of his native land. But a Christian loves his country, not to make her selfish, but to make her better and useful to others. I am in hearty sympathy with Dr. Paul Harrison, a noble Christian missionary to Arabia, who says: "We are not striving to change men's customs. We do not go there to revise their educational system. We are not out there to change methods of thought. Nor are we there to revise their governmental system." Preach Christ the Saviour. Bring men into fellowship with God through Him. Let the native seek first the Kingdom of God and His righteousness and all other things—their government, their social life, their customs and habits—will take care of themselves. I believe it is undemocratic and unchristian to impose upon Japan or any other non-Christian nation the western system of thought and life, political, social or industrial. In the mission fields we need the Evangelical Missionary, but not the pseudo-missionary politician.

If you study carefully the system of Eastern thought you will find that pantheism underlies it all. The ideas of God, man and nature are all confused. When I was a boy I used to worship many gods, just because I was told to do so. The influence of Christian Sunday school is certainly wonderful. I do not believe that any boy or girl who attended a Sunday school for some time and learned about the One True God can afterward be satisfied in worshipping many gods. Today the majority of our educated people are coming to believe that there is One God in the universe. But that God is a spiritual, intelligent and moral personality; even our Father, is unknown and cannot be known to them without the supernatural revelation of the Word of God. This truth practically all Christians believe in and preach. They also believe in the universal brotherhood of

men. They claim that if you love God and your fellow men you are a Christian. But can we love God without Christ? How about our sin? I may be a noble, cultured, self-sacrificing gentleman, yet I may not be a Christian. In Japan we have many noble and good men and women, and their lives are inspiring. We must respect them. We Christians are often put to shame by them. But they are not Christian. And why? Many people have a wrong conception of the term. One who confesses that he is a Christian is a sinner. There cannot be any pride in being a Christian; a sinner that needs the Saviour. When I say I am a Christian I am confessing to the world that I am a wretched sinner and clinging to Christ for my salvation. And what do we mean when we say we Christianize Japan? We mean to make all Japanese sinners repenting sinners before God. Only the sick need a physician. And the trouble is that the people do not know they are sick. We are to tell them, even those who are noble and inspiring, that they need the Physician for their salvation. This is a very hard task, but it must be done to bring them into communion with God. Only the evangelical missionary who preaches the Word of God can do this.

The need in Japan is religion, not moral precepts; not a Golden Rule, not a Diamond Rule (even if you can invent one). To moralize religion is to legalize it. To legalize it is to make men Pharisaical. But we do need the religion that regenerates our heart; the religion that brings our souls back into the fellowship with God. We do need the religion that gives us hope for the world to come. The vision of to-morrow helps us in performing our daily task. And this life on earth is only a jot of our eternal life in Christ Jesus, and with the vision of this blessed eternity beyond the grave we can live our best in this world. Let us ever keep in mind that there is not, and cannot, be any substitute for Christ Jesus. But what do you yourself think of Christ? Answer this question, first, for yourself. The nature of your answer will determine your missionary motive. And then you will understand my motive for writing here about the imperative need of strong Lutheran forces in Japan. We do need the evangelical missionaries who preach the Word of God. Our beloved Church has the Bread of Life. But, alas, the distributors of the Bread in Japan are very few. And the Hand of the Lord lays a heavy responsibility upon us!

HAJIME INADOMI,

*Lutheran Theological Seminary, Columbia, S. C.*



OUR NEW CHURCH IN PORTO RICO

### A LETTER FROM PORTO RICO

Bayamon, P. R.

We arrived in the "Pearl of the Antillies," and found everything in fine condition—the Field far better than we had dared to expect. We missed the coveted pleasure of approaching the island in daylight, thus getting a general view of its beauty. Morro Castle, which stands as a sentinel at the entrance to the harbor of San Juan, looked dark and forbidding, as it was silhouetted against the mountains in the background. We docked at midnight and our good friend Rev. A. Ostrom was waiting for us. The bright street lights of San Juan were the first lights we had seen from the time we left the pier in New York nearly a week before. To the awe of one's first ocean voyage was added the strange feeling of crossing over the deep waters in the dark. After sundown no one on board was permitted to strike a match. College stunts on Hallowe'en and the honored ghost stories are not nearly as weird as the search for your room on the lower deck of a dark ocean steamer.

We were initiated into the work here by attending a funeral at eight o'clock on Sunday morning. The women of the family do not attend the Service at the Church nor at the grave. The casket is borne by friends of the family who make up the procession that slowly makes its way down the street on foot. The men have a quaint way of reverencing the dead; when they meet a funeral procession on the street they lift their hats until it has passed by.

Our first ministerial act was a baptism. We had seen our predecessor make use of a common water glass for a font, and we made use of the lower part of a silver butter-dish which had been a present to Mrs. Lindke from her Sunday School class. Much of the sanctity of the Services and Sacraments of the Church is wanting when we use them in a language

we have not learned. But nevertheless, it is a great privilege to minister to these people and make the love of Jesus known to them. If any young person wants a really large and grand work to do, he should consecrate his life to carry the banner of the Cross under foreign skies.

A new experience to us was the earthquake of October 11th and many days following. Our home rocked like a ship on the ocean but we are thankful that we had no property damaged nor destroyed in our Mission. Several cities on the south side and west end of the island were destroyed and many lives were lost.

We pray for God's blessings for you all, and for our United Lutheran Church.

Your servants in Porto Rico,

F. W. AND MRS. LINDEE.

### THE RAINBOW CAMPAIGN

The Women's Campaign for Foreign Mission Recruits began in Philadelphia, January 22nd. Two hundred invited guests met in the Friends' Club House. Dr. Everett, of the Medical School, presided. The four-minute women included Dr. Potter, of the Medical School, Miss Rachel Lowry, Miss Pancoast, and others. Philadelphia is continuing with a series of Rainbow meetings.

Washington, D. C., held a Rainbow meeting January 27th, with an attendance of 300. Mrs. McDowell, Mrs. Radcliffe, Miss Burrell, Mrs. McGrew, were delightful four-minute women. Mrs. Montgomery presented the "Call of the World Today." Mrs. Peabody acted as Recruiting Officer, speaking on the "Call of The King," and presented posters and dedication cards. Volunteers have followed and pledges of money, as well as of life, are coming into the Boards.

DeLand, Fla., held the next Rainbow meeting in the lovely home of Mrs. Theo. Page. Among the invited guests was a large number of college girls. One result was the formation of four study classes. The Dean of the college, with Mrs. Page, will lead these classes.

Chicago, with wonderful enterprise, responded to the call of Mrs. Steele, President of the Federation, and gathered 250 professional women, February 21st. Plans are under way to place the posters and leaflets in hospitals and colleges. Instead of the four-minute talks, brief addresses were given by Dr. Tucker, of China, Miss Laughlin, of New York, and Mrs. Silverthorne, of Chicago.

In Pittsburgh also were 250 professional women at a dinner in the beautiful Y. W. C. A. building. Among the four-minute women were Mrs. Campbell, Mrs. Isaacs and Miss Kinear. Mrs. Porter, Chairman of the Rainbow Com-

mittee of Forty, had planned also a great mass meeting for Sunday afternoon. One of the leading physicians of Pittsburgh has presented her resignation to the hospital where she is serving and will sail for China in September.

Buffalo held the sixth Rainbow meeting, excelling all in numbers. Forty patronesses provided a cafeteria supper for 500 young women who were personally invited.

The keynote of all these meetings is prayer.

The meetings have been beyond all expectations. Many young women are inquiring about foreign mission service, and we may expect decisions.

Posters, plans and Rainbow leaflets on sale at all Women's Boards of Foreign Missions.

Help make the Rainbow.

"Go ye therefore, to all nations teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

*The Foreign Missionary.*

### "GO FORWARD"

"Is this the time, O Church of Christ, to sound Retreat? To arm with weapons cheap and blunt

The men and women who have borne the brunt

Of Truth's fierce strife and nobly held their ground?

"Is this the time to halt when all around Horizons lift, new destinies confront?

Stern duties wait our Nation, never wont

To play the laggard, when God's will was found.

"No! Rather strengthen stakes and lengthen cords,

Enlarge thy plans and gifts. O thou elect,

And to thy kingdom come for such a time,

The earth with all its fullness is the Lord's.

Great things attempt for Him, great things expect

Whose love imperial is, whose power sublime!"

*—The Outlook of Missions.*

NEW SUBSCRIPTION CAMPAIGN  
HELP PUT THE **W** IN LUTHERAN  
WOMEN'S WORK.

ANOTHER SUBSCRIBER WILL  
DOUBLE YOU.

GOAL—35,000 SUBSCRIBERS.



PHILADELPHIA SERVICE HOUSE

### DOES IT REALLY AMOUNT TO VERY MUCH?

MRS. CHAS. L. FRY.

When the Lutheran Woman's League of Philadelphia and Vicinity undertook the management of the Lutheran War Commission's Service House in Philadelphia for soldiers, sailors and marines, it is doubtful whether any one had a conception of the lifelong influence such a Christian relaxation center would exert on the individual boy who should come in touch with it, at a juncture when he most needed it.

We had been serving the enlisted men for one week, and the practical experience in this short time developed some very strong convictions in this line. That a man's morale is strengthened by a favorable environment, oh yes, theoretically, we had always believed that, of course, but how far reaching a truth it is, that never before gripped us. We needed the experience of this week to make it concrete and real.

We have lodged in these few nights one hundred and eighty-eight men, coming from all parts of the United States, including the cities of Chicago, Milwaukee, Los Angeles, Portland, Tacoma, Pittsburgh, Seattle, Baltimore and various points in the States of North and South Carolina, Indiana, Ohio, Idaho, Arizona, Arkansas, Maine, Georgia, Montana and Michigan.

There were also with us three Philipinos from Manila, P. I. Yet our workers have not heard one profane, vulgar or discourteous word. How can this be accounted for, do you think?

Unquestionably it is due to the pronounced Christian atmosphere which pervades the entire house. There is a refinement, a harmony and charm about everything that seems to affect the men in a subtle, though none the less positive way. On Friday night, for instance, a tar from off one of the transports literally blew in, like an incipient tornado. Yet the instant he came into the hall his eye caught the sweep of the two parlors, reposeful, serene, harmonious and inviting, with their easy chairs, their shaded lamps, their soft rugs, their melodious sounds, his face lighted up and he exclaimed, "Well, I never! I have been on the sea 15 years, but never have I seen anything like this in welcome to an ordinary sailor. Oh, ain't I glad for a place like this to come to. It sure helps a fellow to *keep straight!*"

You fathers and mothers who have sons of your own, and know their tendency to tease and rough-house, could your own home duplicate the following. After every bed and mattress had been filled late on Saturday night, two young fellows came in tired and jaded and begged to be accommodated. A folding bed-couch was removed from the room of the obliging director, and set out in the large open hall. The next morning 50 soldiers and sailors passed through that same hall on their way down stairs, the bed in plain view in which those two boys were sleeping, yet they slept on soundly until 10 o'clock, and how they did enjoy it! No least attempt was made to maul or disturb them. This seems almost unbelievable, but it is literally true. The subduing and softening home atmosphere works like a charm. It is quiet, restful and relaxing, just as the ideal Christian home should be.

Do the boys themselves really like this quiet, or do they long for the exciting diversion and amusement found in the average Service House of a secular type? We have had kind offers of billiard and pool tables, and inexperienced civilians have made comments on our not installing these, hence we determined to put the question and find out from the boys themselves how they felt about it. Ten of the fellows were asked, and their answers without exception were all the same, "No, don't, please don't. This is our touch of home. You will spoil the homey atmosphere. Keep it just as it is, quiet and peaceful. We do not want a Club House."

You would be completely disillusioned if you imagined the boys want to be entertained.

Coming from rigid military discipline, from bare barracks, from cramped quarters in ships from long, weary and hard days on the sea—they enjoy nothing so much as the blissful freedom of doing as they please. On Sunday afternoon sixteen men were writing or lolling and reading in the library. Every desk and easy chair were occupied, and in the game-room two Philippians were hugely enjoying the beautiful new Victrola. In the morning the boys had literally basked like so many sleepy kittens in the sunshine which flooded the parlors. This keen enjoyment of the relaxation to which they so appreciatively yield is a real joy to behold, and we are richly repaid for all the energy, thought and time given to the work.

A talented, professional tenor singer, a man of rare technical training said, "When I was told of a welcome to this new Service House, I thought, 'oh, what is the use? It's like all other service houses in its round of stereotyped pastimes.'" But I have not been in such a lovely recreative environment since I entered the navy 15 months ago. "Oh, this daintiness and refinement! It is so refreshing to find a spot where a man may sit down in peace."

Another guest said: "There is only one other place in the whole world where I would rather be, and that is in my own home."

Perhaps, therefore, it will not surprise you to hear that after two men had spent a night with us, with their discharge papers in their pockets, when they went to the railroad station the next evening to buy their tickets for home, one for Cleveland, the other for Washington, both having planned to leave at eight o'clock, they stood at that ticket window and debated together, "Shall we, or shall we not wait until tomorrow night to start, so that we may spend one more 24 hours at 509 S. Broad Street?"

And sure enough they returned to the Service House, and remained until Saturday night. Another fellow said, "Why, we are only common privates in the ranks, yet you are providing for us as if we were officers. Indeed, you are too good to us." Do you ask about the rules and regulations? Well, there are none. In each sleeping-room there is this placard:

No do's, no don'ts,  
Just be a gentleman.

The Fire Commission forbids smoking.

One fellow was heard to exclaim as he left his sleeping-room, "How could you have the heart to light a cigarette after reading that sign?"

Especially are instances of motherly interest appreciated. I am thinking of the boy who awoke with a racking strangling cough the other night. It kept up incessantly for awhile,

then he heard gentle footsteps, and there standing by his bed was an experienced sympathetic mother, acting just as his own mother would have done, testing his temperature, questioning, and easing him with tender care. The needful medicine was administered, and he soon fell asleep. Next morning he was given the balance of this to take with him. His gratitude for the interest and kindness shown him was really touching.

Thus while bringing a touch of comfort and brightness into the lives of these home-loving boys, we are doing something more important and far reaching. We are giving them in concrete form the ideal Christian home, and the influence of this will be manifest when they come to establish their own home. For this reason we are grateful to the National Lutheran Commission for the privilege of co-operating in the establishment of the Service House in Philadelphia. Though originally intended to serve our uniformed men only during the next two years, its constructive value in the lives of these men is so worth-while, that we are hoping the work will become a permanent asset in the life of the church at large.

#### OUR LATEST

A Service House for Soldiers, Sailors, and Marines in Boston was formally opened on February 22nd by a reception attended by a large number of Lutherans and other interested people including the Governor of the Commonwealth of Massachusetts. This latest Service House, situated at 24 Mt. Vernon Street, is near the historic Boston Common and the dignified State House in a most accessible part of the city. There are admirable accommodations for fifty men who will find every comfort,—reading and rest rooms, shower baths, good beds, palatable food. The local committee in charge of arrangements—Dr. Henning Jacobson, Mr. Obert Sletten, and Mr. August Johnson, have by their untiring efforts created another Service House of which the Lutheran Church may well be proud.

#### AGAIN THE NEW MAGAZINE—LUTHERAN WOMEN'S WORK

Beginning with June first all subscribers will receive "Lutheran Women's Work" every month. Its cost until May first will be 50 cents per year, after that it will be 60 cents per year. We used to get four magazines a year at cost of 35 cents. We now receive twelve magazines a year at 50 cents. No one will fail to see the better value.



# Memorials and Life Memberships



**Please Note.**—All fees and photographs for this department are to be sent direct to the Chairman, as well as all correspondence relating to the Department. Pictures of adult life-members are not published, only those of in Memoriam subjects and child life-members. Mrs. L. K. Sandford, Chairman, 111 E. Vine Street, Lancaster, Pa.



MRS. MATH. K. HEMPHILL REV. FRANK C. C. KAHLER  
PITTSBURGH, PA. VANDALIA, ILL.



MRS. M. A. STAHLSCHEIDT MISS CLARA STAHLSCHEIDT  
PRESTON, CANADA PRESTON, CANADA



## MEMORIALS AND LIFE MEMBERSHIPS

Our Honor Roll of Life and Memorial Memberships will become part of the Roll of the United Missionary Society after April 1st, when our list of Members will be combined with those of the General Synod and the United Synod South into one splendid long Roll of honored names of workers for the cause of Christ. The pin used by the General Council Society will have the wording changed and become the official pin of the united organization. Present members will be privileged to buy the new pin. Some new plans are under consideration and will be published in the June issue of the official organ. Attention is now called to that departmental feature. The chairman of this department extends hearty appreciation of the support given to the Honor Roll during the past seven and a half years, and bespeaks continued and increased interest in the department under the United Society. She is to continue in charge of this department.

### IN MEMORIAM

Beginning October 15, 1917.  
FEE, \$25.00.

Fegeley, Rev. G. S. .... Souderton, Pa.  
Woll, Mr. Frederick ..... Philadelphia  
Sieman, Mrs. Alvina Netterville ..... Lancaster, O.  
Bowers, Miss Mary L. H. .... Bridgewater, Nova Scotia  
Binder, Mr. Horace ..... Philadelphia  
Reeb, Mrs. Elizabeth W. .... Buffalo, N. Y.  
Brezing, Rev. Jacob ..... Buffalo, N. Y.  
Brezing, Mrs. Jacob ..... Buffalo, N. Y.  
Saleski, Student Kurt P. .... Rochester, N. Y.  
Rosenkranz, Miss Addie ..... Pottsville, Pa.  
Tattersall, Mrs. Fredericka C. .... Niagara Falls, N. Y.  
Schenck, Mrs. Hattie Ritter ..... Philadelphia  
Kline, Mrs. Georgie Brendlinger ..... Pottstown, Pa.

Benze, Mrs. Elizabeth ..... Erie, Pa.  
Wackernagel, Mrs. Bertha S. .... Toledo, Ohio  
Bond, Mrs. Amy ..... Tower City, Pa.  
Isaacson, Mrs. Alma Olivia ..... Lindsborg, Kan.  
Fritch, Mr. T. D. .... Bethlehem, Pa.  
Schmidt, Mrs. C. H. .... Allentown, Pa.  
Otten, Miss Caroline ..... New York City  
Williams, Mrs. Louisa R. .... Stahlstown, Pa.  
Braun, Mr. John ..... Philadelphia  
Horine, Rev. Mahlon C., D.D. .... Reading, Pa.  
Naumann, Mrs. C. A. .... Milwaukee, Wis.  
Schmidt, Mrs. Giovanni ..... Kotogiri Hills, India  
Brauns, Miss Emilia L. .... Baltimore, Md.  
Kuder, Rev. Hiram J. .... Bethlehem, Pa.  
Frick, Rev. William K., D.D. .... Milwaukee, Wis.  
Stahlschmidt, Miss Clara Augusta ..... Preston, Ont.  
Klingler, Mrs. Anna Elizabeth Dietz ..... Zellenople, Pa.  
Lynch, Mrs. Maggie U. .... Kutztown, Pa.  
Beer, Mr. Frank ..... Buffalo, N. Y.  
Spang, Mrs. Caroline Petzing ..... Buffalo, N. Y.  
Boettger, Rev. Adolph ..... Buffalo, N. Y.  
Rehrig, Mrs. W. M. .... Mauch Chunk, Pa.  
Armbruster, Mrs. Emilie P. .... Syracuse, N. Y.  
Fish, Mrs. G. R. .... Dunkirk, N. Y.  
Melhorn, Rev. J. K. .... Homestead, Pa.  
Dressler, Rev. W. G., D.D. .... Findlay, O.  
Yost, Miss Clara Ella ..... Norristown, Pa.  
Green, Mrs. Dallas F. .... Bangor, Pa.  
Wolf, Mrs. Anna M. .... Lancaster, Pa.  
Ohl, Mrs. J. F. .... Philadelphia, Pa.  
Strenge, Rev. J. H. .... Lebanon, Pa.  
Erb, Mrs. J. S. .... Slattington, Pa.  
McCreary, Mrs. Susan ..... Leechburg, Pa.  
Stahlschmidt, Mrs. Marie Anna ..... Preston, Can.  
Hemphill, Mrs. Mathilde Kahler ..... Pittsburgh, Pa.  
Kahler, Rev. Frank Carl Claudius ..... Vandalia, Ill.  
Jones, Mrs. Lottie Muehlhauser ..... Quakertown, Pa.  
Fisher, Mrs. Ella D. .... Quakertown, Pa.  
Bell, Miss Ella ..... Greensville, Pa.  
Roth, Rev. Henry Warren, D.D., LL.D. .... Pittsburgh, Pa.

Soldiers of Pittsburgh Synod who fell in France.  
Nineteen new Memorials are enrolled.

Rev. Frank Carl Claudius Kahler was born in Germany in 1846 and died in Vandalia, Ill., in 1894. He was prepared at McGill University, Montreal, and was graduated from the Phila-



MRS. J. F. OHL  
PHILADELPHIA, PA.



W. G. DRESSLER, D.D.  
FINDLAY, O.



MRS. ELLA D. FISHER  
QUAKERTOWN, PA.



REV. J. H. STRENGE  
LEBANON, PA.

delphia Theological Seminary. Before his lamented death he had ministered to congregations in Saugerties, N. Y.; Phoenixville, Pa.; Wicker Park, Chicago, Ill., and Vandalia, Ill. His daughters place this memorial to his honored memory.

Mrs. Marie Anna Stahlschmidt, wife of William Stahlschmidt, of Preston, Canada, was born in Bridgewater, Pa., in 1853, and died in Preston in 1908. She was the daughter of the late Rev. and Mrs. Heinrich Christian Kahler, and the mother of two sons and seven daughters. Many devoted friends mourn her loss. This memorial is given by her husband.

Mrs. Mathilda Kahler Hemphill, wife of Sharp W. Hemphill, and mother of James Henry Hemphill, was born in Germany in 1838, and died in Preston, Canada, in 1887. She was a daughter of the late Rev. and Mrs. Heinrich Christian Kahler. Her son places this memorial to her beloved memory. Mrs. Hemphill and Mrs. Stahlschmidt were sisters of the late Rev. F. C. C. Kahler, Rev. F. A. Kahler, D.D., and the Misses L. E. and E. A. Kahler, matron and assistant matron of the Old Folks' Home at Buffalo, N. Y.

Rev. John K. Melhorn, born in 1826, in Lancaster County, was two years of age when his family went to the opposite corner of Pennsylvania to Erie County. He was graduated from Washington and Jefferson College in 1850, and from the Theological Seminary at Columbus, Ohio, 1852. For fifty-two years he served congregations in the Pittsburgh Synod, serving the Synod for three years as its president, and for thirteen years as its missionary president. He organized five new congregations and built eight churches. His first parish included eight widely scattered congregations in southwestern Pennsylvania and West Virginia, and he traveled on horseback not less than 65,000 miles during the thirteen years of that pastorate. He

served Grace Church, Pittsburgh, for eighteen years. This enrollment is given by his granddaughter, Miss Zoe I. Hirt, the last president of the General Council Women's Missionary Society.

Rev. John H. Strenge, memorialized by the Women's Missionary Society of Trinity Church, Lebanon, Pa., was one of last quarter's Life Members, enrolled by the society, which had been organized by his wife during the first year of his pastorate in Lebanon. He had served three congregations in Brooklyn, Lancaster, Pa., and in Lebanon. His qualities as pastor and preacher were marked, and not only the members of his own congregation loved and trusted him, but he was a leading character in the community as well. Cheerful and happy, he made friends everywhere; ready to see the best in everyone; always anxious to help, to comfort, to console, strong in the pulpit and in writing; a man of wide vision and earnest, untiring effort, his loss is keenly felt. He died a martyr to duty, having contracted the prevailing epidemic through self-forgetful visitation among the afflicted.

Mrs. Olivia Elizabeth Ohl, wife of Rev. J. F. Ohl, Mus. D., of Philadelphia, was the daughter of Rev. C. R. Kessler, founder of the Allentown Seminary, which in 1867 was merged into Muhlenberg College. Nineteen years she lived in Quakertown, Pa., but for many years she and her husband have been part of the Inner Mission Work of Philadelphia. She was a member of the Church of the Incarnation and its Women's Missionary Society. "Her home life was that of a true Christian wife and mother, unselfish and devoted, and her husband, her two daughters and her son who have honored her memory with this Memorial, will always 'rise up and call her blessed'."

The Mission Society, Reading Circle, and Brotherhood, of St. John's Church of Findlay,



MRS. W. M. REHRIG  
MAUCH CHURCH, PA.



MISS CLARA ELLA YOST  
NORRISTOWN, PA.



MRS. J. S. ERB  
SLATINGTON, PA.



MRS. G. R. FISH  
DUNKIRK, N. Y.

Ohio, in appreciation of the faithful services of Dr. Dressler, place his memorial. He was the devoted pastor of the congregation for twenty-one years and the organizer of the three societies. One of his last works was the uniting of his two churches to the District Synod of Ohio.

Mrs. Mary Alice Green, wife of Pastor Dallas F. Green, of Trinity Church, Bangor, Pa., entered into the higher life October 23, 1918, at the age of 30 years. She was a daughter of Mr. and Mrs. H. T. Heimbach, born in 1887, in Allentown, Pa. She was actively interested in her husband's parish work; she endeared herself to the members of the congregation and proved her sincere interest in the extension of God's kingdom. She was a member of St. Michael's Church, Allentown, Pa., her former pastor, the Rev. A. T. N. Steinhäuser, D.D., conducting her funeral service. As a loving tribute to her memory and in recognition of her activity in the many-sided work of the church, the Women's Missionary Society of Trinity Church, Bangor, established the Mary Alice Green Memorial. "She being dead yet speaketh."

Mrs. Anzonette Leh Erb endeared herself to the members of the church served by her husband for forty-three years. She took an active part in church work and was a true helpmate in all her husband's labors. Highly gifted along musical lines she served as organist and choir leader for more than twenty years. She organized the Sunday School Primary Department, the Ladies' Aid and the Women's Missionary Societies and was the president from the time of organization. Mrs. Erb's memory will be held in high esteem for her sterling Christian qualities, for her helpfulness among the afflicted, for her untiring labors and for the sunshine of love she carried into many homes. Her daughter and two sons have established this Memorial.

Miss Clara Ella Yost, enrolled by her sister, Miss Marie R. Yost, of Trinity Church, Norris-

town, Pa., was active among the young people of the congregation. She taught a class in the Sunday School and was president of the Needlework Guild, teaching needlework to children. The money collected was given for a bed in the India Hospital.

The Women's Missionary Society of the First Lutheran Church, Leechburg, Pa., has honored Mrs. Susan McCreary, who had been for many years a faithful member of this congregation and had endeared herself to many by her Christian character. Her death occurred on December 7, 1918. This Memorial, together with the Child Life Memberships enrolled, make a total of seventeen Honor Roll Members from the Leechburg Church.

Mrs. Anna M. Wolf, honored by the Ladies' Aid and Missionary Societies of Zion Church, Lancaster, Pa., was an active member of both societies until she entered into rest in September, 1918, after a long period of ill health. A woman of unusual strength of character, generous and kindly, a devoted Christian in every sense of the word. Mrs. Wolf is missed by her family, a host of loving friends and church associates.

Mrs. Lottie Muehlhauser Jones, wife of Maurice Jones, Quakertown, Pa., was memorialized by her parents, Mr. and Mrs. Alfred F. Muehlhauser. She was a member of Trinity Church, Quakertown; a teacher in Sunday School; a member of the choir, and she served as secretary of the Women's Missionary Society for several years. She was born in 1883 and passed into life October 11, 1918.

The announcement of Miss Clara Stahl-schmidt's memorial membership was made in our December issue. Her picture appears in the present issue.

Mrs. Ella D. Fisher, wife of J. Fred Fisher, of Quakertown, Pa., was an earnest worker in Trinity Church, in the Dorcas Society and as



MRS. DALLAS F. GREEN  
BANGOR, PA.



MRS. LOTTIE M. JONES  
QUAKERTOWN, PA.



MRS. ANNA M. WOLF  
LANCASTER, PA.



MRS. SUSAN MCCREARY  
LEECHBURG, PA.

the first treasurer of the Women's Missionary Society, which office she held until the time of her lamented death, June 17, 1897, in the 29th year of her age. Her beautiful character was a shining example to all. Her memorial is presented by her husband.

Died at Saranac Lake, N. Y., October 26, 1918, Mrs. Dena Westfall Fish, daughter of Mr. and Mrs. Joseph Westfall, of West Valley, N. Y., where, October 29, 1918, services were held by her pastor, Rev. John Dimpfl. She was born in Machias, N. Y., in 1885. Early in childhood she became a member of the Lutheran Church at Plato, N. Y., from which she took a letter to Grace Church of Dunkirk. In 1909, she was graduated from Elmwood Conservatory of Music, Buffalo, in which institution she was an instructor until the time of her marriage, June 27, 1910, to Dr. Glenn Russell Fish, of Dunkirk.

Her short life was a peculiarly happy one. Possessed of a gentle and loving disposition she strove to make those about her happy, and even after the shadow of disease fell upon the happiest of homes, she strove with all her waning strength to console those about her. Even in the last trying hours she was cheerful and resigned, feeling "For me to live is Christ, and to die is gain."

#### LIFE MEMBERS

Beginning with October 15, 1917.

FEE \$10.00, with \$2.00 for Child Picture.

McKay, Dorothy Myrtis.....	Meadville, Pa.
Smith, Mrs. J. T.....	Toledo, Ohio
Fluck, Mrs. W. A.....	Tinicum, Pa.
Trauger, Mrs. Titus.....	Pipersville, Pa.
Hoover, Mrs. Caroline D.....	Spring City, Pa.
Stagg, Sister Edith.....	Easton, Pa.
Grim, Mrs. George H.....	Millersville, Pa.
Zimmerman, Mrs. J. M.....	Greensburg, Pa.
Miller, Mrs. Henry.....	Milwaukee, Wis.
Oberg, Emilie Marie.....	Oshkosh, Wis.
Linn, Mrs. John A.....	Chicago, Ill.
W. M. S., St. Peter's Church.....	Janesville, Wis.
Karsch, Rev. C. G.....	Minersville, Pa.
Schaefer, Elizabeth Kathryn.....	Buffalo, N. Y.
Knell, Mrs. Louis J.....	Buffalo, N. Y.
Kahler, Miss Emma A.....	Buffalo, N. Y.
Wendell, Mrs. Jacob.....	Buffalo, N. Y.

Boettger, Mrs. Augusta.....	Buffalo, N. Y.
Miller, Herman Brezing.....	Buffalo, N. Y.
Brezing, Mrs. Herman.....	Niagara Falls, N. Y.
Brezing, Herman Jacob.....	Niagara Falls, N. Y.
Pflueger, Mrs. C. G.....	Dunkirk, N. Y.
Weiskotten, Mrs. F. W.....	Philadelphia
Jaxheimer, Annette Katherine.....	Philadelphia
Pohlman, Mrs. Augusta V.....	Philadelphia
Riffer, David Elias.....	Leechburg, Pa.
Riffer, Aline Amanda.....	Leechburg, Pa.
Riffer, Laird Cole.....	Leechburg, Pa.
Snyder, Joseph Allen.....	West Hazelton, Pa.
Ashbaugh, Jeanette Mayre.....	Leechburg, Pa.
Houck, Mrs. N. R.....	Philadelphia
Bork, Mrs. John W.....	Meadville, Pa.
Opp, Miss Lucinda.....	Bethlehem, Pa.
Keiser, Mrs. Fred H.....	Pottstown, Pa.
Paules, Mrs. Howard S.....	Lansdale, Pa.
Yeany, Mrs. R. W.....	Evans City, Pa.
Fraunfelter, Miss Alpha.....	Lima, O.
Lantz, Rev. Henry K.....	Shiromanstown, Pa.
Frantz, Mrs. Charles P.....	Myerstown, Pa.
Nickel, Mrs. Warren.....	Souderton, Pa.
Finkbinder, Mrs. U. S. G.....	Royersford, Pa.
Trauch, Mrs. Ira E.....	Bedminster, Pa.
Hockman, Miss Clara.....	Ottensville, Pa.
Beringer, Mrs. A. S.....	Silverdale, Pa.
Hirt, Mrs. F. W.....	Erie, Pa.
Hirt, Miss Kate E.....	Erie, Pa.
Williams, Mrs. Frances M.....	Philadelphia
MacIntosh, Mrs. A. B.....	Norristown, Pa.
Braun, Mr. W. P. M.....	Philadelphia
Norman, Mrs. Clarence E.....	Kumamoto, Japan
Izenour, Mrs. C. S.....	New Brighton, Pa.
Yungling, Mrs. Louisa.....	Pottsville, Pa.
Moyer, Miss Laura.....	Auburn, Pa.
Cole, Miss Emma Keller.....	Dunshoro, Pa.
Stelmie, Rev. Augustus, D.D.....	New York City
Horn, Mrs. Wm. M.....	Ithaca, N. Y.
Enston, Mrs. Elizabeth.....	New York City
Karst, Miss Stella.....	Columbus, O.
Swenson, Mrs. John S.....	Jamestown, N. Y.
Miller, Mrs. J. H.....	Irwin, Pa.
Fisher, Miss Mary.....	Butler, Pa.
Dennig, Mrs. C. A.....	Pittsburgh, Pa.
Schutz, Mrs. John.....	Meadville, Pa.
Schutz, Miss Clara.....	Meadville, Pa.
Schutz, Miss Nelda.....	Meadville, Pa.
Lindtved, John Galt.....	Jersey Shore, Pa.
Fritch, Mrs. T. D.....	Bethlehem, Pa.
Kercher, Mrs. G. A.....	Mt. Joy, Pa.
Baumgartner, Mrs. Katie.....	San Jose, Cal.
Steinhauser, Mrs. J.....	Allentown, Pa.
Feigel, Lela A.....	Lafayette, Ind.
Feigel, C. Leo.....	Lafayette, Ind.
Croman, Rev. Frank.....	Elizabethtown, Pa.
Wener, Miss Lodema.....	South Bend, Ind.
Harpster Memorial M. S., St. Mathew's.....	Toledo, O.
Apple, Mrs. Fred.....	Supulpa, Okla.
Braun, Mrs. John.....	Philadelphia
Riegle, Mrs. Frances.....	Elizabethville, Pa.
Zieber, Mrs. Phillip S.....	Reading, Pa.

Beaver, Miss Florence A.	Greenville, Pa.	Deisher, Mrs. G. R.	Jonestown, Pa.
Klingler, Miss Clara	Butler, Pa.	Bryan, Mrs. Erwin	Keller's Church, Pa.
Baker, Mrs. L. J.	Latrobe, Pa.	Strouse, Mrs. Harvey K.	Keller's Church, Pa.
Brezler, Mrs. Jacob	Penn Station, Pa.	Beer, Mrs. Francis	Keller's Church, Pa.
Crandelle, Mrs. Minnie	Columbus, O.	Fricks, Rev. William K., D.D.	Milwaukee, Wis.
A. & M. S., St. Peter's	Amanda, O.	Kober, Mrs. William	Hilltown, Pa.
Dehm, Mrs. Elizabeth	Toledo, O.	Y. W. M. S., Redeemer	Monaca, Pa.
Garbe, Ruth Evelyn	Toledo, O.	Rebstock, Mrs. Stephen J.	Buffalo, N. Y.
Garbe, Ruby Maxine	Toledo, O.	Stott, Mrs. S.	St. Paul, Minn.
Kratz, Mrs. M. L.	Buffalo, N. Y.	Strenge, Rev. J. H.	Lebanon, Pa.
Eisenhardt, Mrs. G. C.	Philadelphia, Pa.	Cary, Mrs. D. E.	Lancaster, Pa.
Sewing & M. Soc., St. Paul's	Wilkes-Barre, Pa.	Wenrich, Rev. J. M.	Columbus, O.
Wallace, Mrs. I. M.	Pittsburgh, Pa.	W. M. S., Salem	Ellerton, O.
Miller, Mrs. I. B.	Detroit, Mich.	Hunsberger, Miss Emma	Pottstown, Pa.
Hager, Mrs. Mary	Phillipsburg, N. J.	Fluck, William Franklin S.	Tinicum, Pa.
House, Miss Mary Helen	Tamaqua, Pa.	Fegeley, Rev. W. O.	Trappe, Pa.
Puck, Mrs. J. H.	Toledo, O.	George, Mrs. Lizzie M.	Annyville, Pa.
Sittler, Rev. Joseph	Lancaster, O.	Bardt, Miss Ella	Souderton, Pa.
W. M. S., Mt. Zion	Donegal, Pa.	Thompson, Mrs. Frank W.	S. Perkasie, Pa.
Smith, Mrs. John W.	Bethlehem, Pa.	Savacool, Miss Stella	S. Perkasie, Pa.
Korb, Miss Anna C.	Philadelphia	Hunsberger, Mrs. Frank	S. Perkasie, Pa.
Ulrich, Mrs. L. D.	Wilkes-Barre, Pa.	Trunk, Mrs. Charles F.	Royersford, Pa.
Snyder, Mrs. John M.	Elkins Park, Phila.	Launert, Mrs. Caroline	Toledo, O.
Fry, Mrs. Jacob	Mt. Airy, Phila.	Gruber, Mrs. L. F.	St. Paul, Minn.
Sherwin, Helen Rose	Bay Harbor, Fla.	George, Mrs. Edwin B.	Sellersville, Pa.
Cooper, Mrs. C. J.	Allentown, Pa.	Moyer, Miss Bertha M.	Sellersville, Pa.
W. M. S., Wilkes-Barre Conference		Repas, Rev. Bernard	Scranton, Pa.
Weigand, Mrs. George	Wilkes-Barre, Pa.	Kahler, Katherine Kingsley	Southern Pines, N.C.
Ames, Mrs. Emmor	Marianna, Pa.	Anderson, Dorothy	Chicago, Ill.
Nelson, Sister Lauretta, Mary J. Drexel Mother House		Hoffmeister, Mrs. E. O.	Fort Mills, Conegidor, Philippine Islands
Waage, Rev. O. F.	Red Hill, Pa.	Lowmiller, Mrs. O. W.	Jewett, O.
Waage, Mrs. O. F.	Red Hill, Pa.	Luther Memorial Guild	Madison, Wis.
Schrope, Elsie Dorothy	Anderson, Ind.	Henrich, Louise Marie	Buffalo, N. Y.
Baum, Gordon William	Kittanning, Pa.	Seitz, Mrs. Jacob	Buffalo, N. Y.
Begler, Mrs. Sophie	Warren, Pa.	Thomas, Mrs. Jeremiah N.	Tylersport, Pa.
W. M. S., South Western Conference	Ohio Synod	Pape, Sister Mina	Milwaukee, Wis.
Fees, Mrs. B. W.	Tower City	Wallace, Miss Elizabeth	Greensburg, Pa.
Martzoiff, Mrs. C. T.	Roseville, O.	Mayer, Mrs. John	Buffalo, N. Y.
Bosserman, Mrs. D. E.	St. Paul, Minn.	W. M. S., Ch. of Resurrection	Philadelphia
Hellman, Mrs. E. J.	Easton, Pa.	Thompson, Mr. Joseph	Souderton, Pa.
W. M. S., Ministerium of Pennsylvania		Hoffman, Mrs. I. Chantry	Philadelphia
Robertson, Miss A. Kate	Philadelphia	Reeve, Mrs. Thomas	Philadelphia
Jacobs, Rev. H. E., D.D., LL.D.	Mt. Airy, Phila.	Kepple, Mrs. Henry M.	Greenville, Pa.
Hess, Miss Anna P.	Philadelphia	Quadlander, Miss Mary J.	Buffalo, N. Y.
Hess, Miss Emma L.	Philadelphia	W. M. S., Trinity Church	Pottsville, Pa.
Hodges, Mr. Harry	Philadelphia	Kunstman, Mrs. Anna E.	Valparaiso, Ind.
Maitland, Mrs. J. W.	Willwaukee, Wis.	Grebinger, Mrs. Charles	Lancaster, Pa.
Bockelman, Mrs. E.	Waterloo, Ont.	Herminger, Mrs. Milton	Allentown, Pa.
Mission Bd., Transfiguration Church	Pottstown, Pa.	Benbow, Mr. William	Buffalo, N. Y.
Derr, Gwendolyn K.	Vancouver, Wash.	Benbow, Mrs. William	Buffalo, N. Y.
Naumann, Rev. Carl A.	Milwaukee, Wis.	Redmond, Mrs. A. E.	Tacoma, Wash.
Stahlschmidt, Jeanette	Preston, Ont.	Knoderer, Mr. W. A.	Columbus, O.
Ramsey, James Waters, Jr.	Vandalla, Ill.	Crane, Mrs. C. C.	Columbus, O.
Yount, Mrs. A. L.	Pittsburgh, Pa.	Nickel, Rev. Warren	Souderton, Pa.
Paulus, Rev. H. S.	Lansdale, Pa.	Hassler, Mrs. John	Elmira, N. Y.
Benze, Mrs. C. T.	Mt. Airy, Phila.	Boettger, Mrs. Edwin H.	Buffalo, N. Y.
Lindke, Rev. F. W.	Porto Rico	Gerhart, Mrs. Hilary B.	Telford, Pa.
Lindke, Mrs. F. W.	Porto Rico	Burkard, Mrs. Anna	Philadelphia
Dennig, Rev. C. A.	N. S., Pittsburgh, Pa.	Ladies' Aid Society, Trinity Church	Toledo, O.
Belstel, Mrs. F. S.	Seattle, Wash.	Riffer, Margaret Alice	Leechburg, Pa.
Schmidt, Rev. N. F.	Schwenksville, Pa.	Drach, Mrs. William C.	Buffalo, N. Y.
Endlich, Miss Emma A.	Reading, Pa.	Karm, Mrs. John	Toledo, O.
W. M. S., Reading Conference	Pennsylvania	Stahlschmidt, Mrs. F. K.	Preston, Ont.
Bellony, Mrs. A. M.	Buffalo, N. Y.	Rebenkian, Mrs. Anna	Woodhaven, L. I.
Smith, Rev. C. J., D.D.	New York City	Gold, Rev. Howard R.	Nazareth, Pa.
Jaxheimer, Mrs. E. R.	Woodhaven, L. I.	Rankin, Mrs. James D.	Penn Station, Pa.
Bowman, Mrs. Fulton	Allentown, Pa.	Krauss, Rev. Paul H.	Pittsburgh, Pa.
Henrich, Margaret Anna	Buffalo, N. Y.	Leibensperger, Mrs. J. O.	Bethlehem, Pa.
Nicom, Mrs. Emma	Lansdale, Pa.	Shanor, Mrs. Anna K.	Pittsburgh, Pa.
Krapff, Mrs. Frederica S.	Hazleton, Pa.	Conrad, Mrs. Arabella	Halifax, N. S.
W. M. S., Christ Church	Hazleton, Pa.	Bach, Miss Kathryn	Buffalo, N. Y.
Behrens, Katherine Sophia	Wilkes-Barre, Pa.	Snyder, Mrs. C. C.	Quakertown, Pa.
Ernst, Mrs. Arthur	Mahone Bay, N. S.	Lazarus, Rev. Luther D.	Bethlehem, Pa.
Lieb, Helen Josephine	Elizabeth, N. J.	Maurer, Rev. Jacob	Williamsburg, Ont. Can.
W. M. S., Christ Church	Schuylkill Haven, Pa.	Reeb, Virginia Clare	Buffalo, N. Y.
Becker, Rev. J. L., D.D.	Lansdale, Pa.	Kahler, Edward Wieber	Evanston, Ill.
Oman, Madeline	Findlay, O.	Kahler, Frederick August, 3rd.	Evanston, Ill.
Oman, Charles	Findlay, O.	Kahler, Miss Louise E.	Buffalo, N. Y.
Willison, Mrs. N.	Waterloo, Ont.		
Bryan, Mrs. Mary S.	McKees Rocks, Pa.		
Tice, Miss Miriam	Myerstown, Pa.		
W. M. S., St. Mark's	Mechanicsburg, Pa.		
Oberly, Mrs. F. C.	Butler, Pa.		
Yeany, Rev. R. W.	Evans City, Pa.		
Dry, Mrs. Richard R.	Buffalo, N. Y.		
Heinitsh, Miss Margaret K.	Lancaster, Pa.		

Life Members total thirty-seven, three of them Christmas gifts: Mrs. Henry M. Kepple, Greenville, Pa., honored by her daughter, Miss Keturah; Mrs. Anna E. Kunstman, by the Ladies' Aid Society of Holy Trinity Church,



EVANSTON, ILL.  
EDWARD WIEBER KAHLER



VIRGINIA CLARE REEB  
BUFFALO, N. Y.



FREDERICK A. KAHLER, 3RD  
EVANSTON, ILL.

South Bend, Ind., and Mrs. William Drach, by her "Lutheran Endeavor Class" of Concordia Church, Buffalo, N. Y.

Rev. Warren Nickel, pastor of Emmanuel Church, Souderton, Pa., received his Membership as a birthday gift. Mr. Joseph Thompson, Souderton, Pa., a member of Pastor Nickel's congregation, enrolled himself, as did Mrs. Milton Herminger, of St. John's Church, Allentown, Pa. Three Philadelphians are honored: Mrs. I. Chantry Hoffman, by the Ladies' Aid Society of Nativity Church, of which her husband is pastor; Mrs. Thomas Reeve, the president and organizer of the Missionary Society of the Church of the Incarnation, which enrolled her, and Mrs. Anna Burkard, a member of the Ladies' Aid Society of Bethlehem Church, by Mrs. A. S. Woll.

Mrs. John Hassler and Mrs. Edwin H. Boettger were made members by the Western Conference Society of the New York and New England Synod. Mr. and Mrs. Benbow, and Miss Mary Quadlander were honored by Bible Classes of Holy Trinity Church, Buffalo, N. Y. Mrs. A. E. Redmond, teacher in the Sunday School of Reformation Church, Milwaukee, Wis., and the secretary of the Ladies' Aid Society, received her Membership from the teachers in the Sunday School as a parting gift upon her removal to Tacoma, Wash. Mrs. Charles Grebinger, active in all departments of Christ Church, Lancaster, Pa., and organist of the Church, was honored by the Missionary Society. The First Church, Columbus Ohio, gives two members: Mrs. C. C. Crane, a former president of the Young People's Missionary Society, hon-

ored by that organization, and Mr. W. A. Knoderer, by the Aid and Women's Missionary Society, in recognition of his 45 years of voluntary service as organist of the Church.

Mrs. Hilary B. Gerhart, Telford, Pa., was enrolled by the Women's Missionary Society of St. John's Church, Ridge Valley, Pa.; Mrs. Anna Rebenkian, by the Ladies' Aid Society of St. Luke's Church, Woodhaven, L. I., in recognition of her five years' service as president.

Toledo, Ohio, adds two names to the long list from that city: Mrs. John Karm, by the Harpster Memorial Missionary Society of St. Matthew's Church; The Ladies' Aid Society of Trinity Church enrolls itself, as does the Women's Missionary Society of Trinity Church, Pottsville, Pa.

Mrs. Frederick Kahler Stahlschmidt, Preston, Ontario, received her Membership as a birthday gift from her daughter Janet and her son Frederick.

Miss Louise E. Kahler, matron of the Church Home for the Aged and Infirm at Buffalo, N. Y., gives her own life membership. This Home was started with the gift of one dollar from a little boy, and in the 22 years of its existence it has acquired, through the generosity of Buffalo Lutherans and Miss Kahler's excellent management, a property valued at \$100,000, and has sheltered more than 145 aged and afflicted men and women. It has promise of great future usefulness.

Mrs. C. C. Snyder, wife of Rev. C. C. Snyder, of Holy Trinity Church, Reading, Pa., was presented with a life membership by Mrs. J. F. Fisher, Quakertown, Pa.



CHILDREN OF J. W. HENRICH  
BUFFALO, N. Y.

Rev. Jacob Maurer is made a life member by the Women's Missionary Society of his Church in Williamsburg, Ont., Canada.

Mrs. J. W. Henrich, of Buffalo, sends a summer snap-shot of her "pieces of eight."

Rev. Luther D. Lazarus, Bethlehem, Pa., received his life membership from three ladies of Trinity Church, Bethlehem, Pa.

Two baby Members are welcomed: Margaret Alice Riffer, enrolled by her parents, Dr. and Mrs. D. H. Riffer, of the First Church, Leechburg, Pa., whose three older children became Members in 1917.

Virginia Clare Reeb, daughter of Mr. and Mrs. Menno A. Reeb, of Buffalo, N. Y., becomes a life member through the gift of her mother. Her three older sisters are also members.

Mrs. J. O. Leibensperger, given by the Women's Missionary Society of St. Peter's Church, Bethlehem, Pa.

Edward Weiber Kahler and Frederick August Kahler, 3d, are sons of Mr. and Mrs. F. A. Kahler, Jr., of Evanston, Ill. Their memberships are given by their grandparents.

It may be interesting to note that during the seven and a half years since the department was started 700 life members have been enrolled and 205 in memoriam members. Twenty-seven life members have been transferred to memorials.



REV. JOHN K. MELHORN  
PITTSBURGH, PA.

### OUR INDIAN WOMEN

From the window of our house in India I could look across to the house of one of the high caste, educated gentlemen of the town. It was a good house. Better by far than the average, for it possessed a second story and a tile roof. Its white-washed walls and well-kept yard planted with palm trees were in striking contrast to the dismal and dirty mud huts of the outcastes, who lived just over the way. It had the air of being the home of people of culture and wealth, and so it was.

But I never looked at the house without experiencing a feeling of horror for the terrible tragedy which had taken place there. There was an only daughter of eleven or twelve years. She was a beautiful girl possessing all the charm and grace of Indian womanhood, as it is found only in the homes of the high caste people. One time while in a polluted state, according to the ideas of her people, she was compelled to remain in solitary confinement. While thus alone her dress became ignited from the small open lamp. In answer to her screams for help her family came rushing to the door. It was not too late. She might have been saved. But did they save her? No! She burned to death before the eyes of her father and mother, as they dared not raise a finger to aid her. Why, you ask? Because caste rules forbade them to touch a polluted person, such as she was at that time. Therefore, rather than break caste rules they permitted their only child to perish.

We sometimes get the impression that caste in India is breaking down, and soon will be a thing of the past. True, it is crumbling here and there on the edges, but the vast structure of caste (that great stumbling block to Christianity in India) still stands, a many handed monster, that has seized every avenue of thought and action of the Indian people, binding them with laws and rules stronger than death itself.

We had been in Rajamundry only a few days when attracted by a commotion in the street, we went out to find a wedding procession going by. The usual band of musicians with their noise-producing tom-toms headed the procession, while in the rear, riding in a palanquin, surrounded by friends, were the bride and groom. The groom was a man of perhaps twenty-five. The bride was a child not more than five years old. We had heard much of such performances, but it was the sight of that child that day which brought us face to face with the great terror which is blasting the lives of millions of our Indian sisters. Of course, the Hindu will tell you that this is not marriage as we understand it, but betrothal. The real marriage takes place after the girl is eleven or twelve, when she is sent to live with her husband. He will also tell you that people of warm climates mature more quickly than people in colder zones, so that an Indian girl of twelve is as mature as a girl of sixteen among us. Therefore, early marriage, as he calls it, is not so bad after all. On the other hand, many educated Hindus admit that it is a bad custom. Some declare they will never follow it, but I have yet to meet the Hindu who has dared to go against the rules of caste in this particular, and educated and ignorant alike send their children, little girls who ought to be playing with their dolls, to the homes of their husbands to assume the duties of wives and mothers. Inhuman as it is to us, and no doubt to many a Hindu, he knows if he fails to send his little girl to her husband, not only he, but his whole household will be outcasted. Since it is better for one to perish, especially if that one be a girl, than for a whole family to suffer, the rules of caste are upheld and child-life goes out into the blackness of living death.

To learn the real story of the lives of thousands of child-wives, one need only talk with our mission doctors whose experiences are many times revolting and heart-rending. Indeed, you need not seek far if you live in India to see many terrible results of this degrading practice.

As we turn from this distressing sight we meet another familiar object of Indian society—the widow. The last census reveals the fact that there are almost 1,000,000 Indian widows less than five years old, and altogether about 25,000,000 widows. To a man in India marriage is not necessarily a permanent affair. He may marry many women and divorce them too if he wishes, but not so with the women. When a little girl is married she belongs to her husband not for this life only, but for eternity as

well, and for her there is no second chance. No matter if her husband dies when she is only three years or even three months old, she is forever a widow. She is a thing accursed until the day of her death. Many a little girl married in infancy and widowed before she is old enough to remember her husband lives her entire life as a widow.

As a widow she has no rights, for the Hindus believe that it must be on account of her wickedness that her husband died. As a punishment for her wickedness, in the old days, they burned the widow to death on the funeral pyre of her husband. Today such practice is unlawful, so they have recourse to other methods. Her head is shaved, she may have no jewels or beautiful clothes. As the property of her husband's family she becomes the household drudge, denied the privilege of enjoying any festival occasion. She must at all times wear her coarse, white cloth, which is at once the badge of her sin and degradation and the means of easy identification. Without even the protecting arm of the law, hated and despised by her own people, many a widow of Indian has fallen prey to the lusts of the men of her own household, and the life story of thousands ends with the fateful words Ba-ve-lo-pa-di-na-di, "she fell into the well," which in the Telugu language means she killed herself.

Naturally such customs and conditions of life are not the outgrowth of very high ideals of womanhood. They say there are only two things upon which Hindus are agreed, those are the depravity of woman and the holiness of the cow. One does not have to live long in India to be convinced that this is no mere saying. It is a truth to the Hindu. Another favorite saying, a quotation from one of their sacred books is, "to educate a woman is like putting a sword in the hand of a monkey." It too seems to be one of those sayings which all, nor nearly all Hindus believe. Only 1 per cent. of the women of India can read and write.

Some of you may think this exaggerated because you have heard so much of girls' schools in India; not only primary and secondary schools, but even high schools and colleges. Now, we are even supporting a medical college and have started a nurses' training school. True, we have, but we must remember that all these educational centers are established in the chief towns and cities of the mission fields, and at best only a few hundred girls nearby are reached. Most of the people of India live in villages, many of them remote, where schools are unknown. Thousands of girls on our own mission field have never had an opportunity to go to school. According to government reports,

one girl in ten, in our part of India, gets a chance to go to school, while one boy in four gets there. We fail often to appreciate how great is the need, and how little we are doing as a church to meet that need.

You all know of Miss Schade's school and the wonderful work she has been doing. Her influence is marvelous, but do you realize that in the seventy-five years of our mission's existence there has been until recently but one school for girls in the whole mission? One school in a Christian community of over twenty thousand. Do you think one school with a capacity for two hundred girls is capable of caring for the daughters of twenty thousand Christians?

When we are in Rajamundry (our head station) we feel that Christian education is really making some progress among Indian women. If it is Sunday you may see Miss Schade's school girls going in a body to church. They wear neat, clean Kokas (Indian dress), their hair is combed and they present a pleasing picture as they walk along the road in a dignified and becoming manner. They stand out in sharp contrast to the women who surround them on every side, and who many times stand in their filthy rags, with a stupid stare on their faces and watch the girls go by.

But come with me to the district or rural villages. As you drive through the country you will not see it dotted here and there with

farm houses as in America, but instead you see groups of miserable mud-huts huddled together. This is the really typical Indian village. It is in villages such as these that 75 per cent. of India's people live. Here you find Indian life untouched by western influence. Here you find the real Indian woman as she has been for hundreds of years.

When you enter one of these villages you must walk along a street which is hardly more than a gutter or really more like a sewer. What kind of women do you meet? They are not out of keeping with their surroundings. I assure you. Filthy rags and uncombed hair are quite the latest style. If it is a market day you will see the coolly woman on her way to market with a large basket on her head, a baby on her hip, and sometimes one or two children hanging to her skirts. She seems like a happy person and will be shouting and bantering with those nearby, or sometimes you will see her running after a wagon trying to catch it and steal a ride, much as school children in America.

An application for a scholarship in Vellore Medical College has been made by a native Lutheran girl from Guntur, and at the same time the Quadlander Young Women's Bible Class of Holy Trinity Church, Buffalo, N. Y., has offered to pay the cost of a four years' course in Vellore College for a native girl.

## Junior Department

### 15 Minute Programs in the Sunday School

MRS. T. W. KRETSCHMANN

#### A MISSIONARY STORY EACH SUNDAY

Here is something of rather unique character which will make the scholars of the Sunday School look forward to the few minutes given to missions at each session. It has proven a great success in our school and if you can convince your Superintendent that you have some plans that will add to the effectiveness of the regular programs you will readily be granted the five or ten minutes required for your story telling each Sunday.

The first step is to secure a copy of Junior Missionary Stories by Margaret Applegarth (price, \$1.00 at Literature Headquarters, 844 Drexel Building, Philadelphia). Memorize each story and tell it to the school in as interesting and brief a way as possible. Adhere to the book for it is important that not much time be consumed. A member of the school with a talent for drawing should be able to make the illustrations for each story as most of them

are in outline. Be sure to emphasize the topic for each month. If the attention of the children should wane, it may be a good plan to have the illustration made as the story is told. Missionary facts have never been presented in a more attractive form. The topics are arranged to follow the secular year although they can easily be adapted to any month. Twelve names of Jesus are used to introduce the thought of the month as this list demonstrates:

*The Cornerstone* (Introductory Lessons).

*The Door* (China).

*The Good Shepherd* (Negroes in America and Africa).

*The Lily of the Valley* (Mountaineers of Kentucky).

*The Way* (Immigrants).

*The Rose of Sharon* (Japan).

*Friend of Little Children* (Immigrants Continued).

*The Water of Life* (Arabia).

*The Great Physician* (Medical Missions).

*The Vine* (India).

*The Light of the World* (American Indians).

*The Prince of Peace* (Missionaries as Heroes).

A "Take Home Envelope" of the illustrations can be secured for twenty-five cents and each class in the school can have its turn in filling out the answers to questions which are given in attractive rhyme. When each month's topic is completed the illustrations can be mounted on sheets and the thought for the month lettered above them. Then the posters can be hung around the walls of the room where the school will take delight in seeing them, and recalling the various stories. Do not be afraid the older classes will feel that the lessons are childish. Did you ever see a grown person who did not enjoy a story if it is well told? We are sure the impressions made will tell in the future lives of all our children and this seeding-sowing will bear fruit in a changed attitude toward missions in our church members of the coming generation.

#### OUR NEW NURSE

Miss Christina Eriksson writes from India that she is happy that the children have selected her to be their representative. To care for the welfare of the little children and to teach the mothers to nurse the sick will be part of her work, and the most important thing she will do is to direct them to the Great Physician who can heal souls as well as body. Miss Eriksson writes: "May the Lord make me worthy of the trust. It is a comfort to know that our dear children in the home-land are praying for me and my work, and that they are so willing to give their money for the India Mission. In Dowlaiswarum many sick have come to me for help, and they are directed to the dispensary of our hospital in Rajamundry. One very hot day, just as I was returning to the Medical Home I was asked to see a sick woman. I immediately went to the house and found not only the mother sick, but also her little daughter, who was burning up with fever. Water was procured and soon her temperature was reduced with a bath, and she felt more comfortable. The village school teacher who accompanied me offered a prayer for the child's recovery. As we left the father followed us to the dispensary to procure some medicine. This home had been known to us as one of the most pathetic cases of heathen ignorance, so we were gratified to find soon after that the mother and little girl were attending the church and Sunday School. The recovery of

#### CHILD MEMBERSHIP

Margaret Alice Riffer, Leechburg, Pa. This child-membership was presented by the parents. Three older children in this family are life members also of our Women's Missionary Society.



MARGARET ALICE RIFFER  
LEECHBURG, PA.

the daughter had brought them nearer to Christ."

So the seeds of Christian love are sown by our nurse, and we know abundant fruit will come from her unselfish labors.

And let me tell you that we more than raised her salary last year, for there was over \$900 in the mite boxes. Part of this was for the two Slovak boys we are educating. But now we must hide our faces because we only gave \$200 for those boys out of the \$900. It takes \$300 for each boy, so you see next year we must bring in \$1,200 in our mite boxes and divide it in half so that we will have enough for our nurse in the Foreign Field and also for the boys in the Home Field. And while you are working do not forget to do something for the children in the Homes and Settlements. Then you will be doing all kinds of mission work.

"He who gives a child a treat

Makes joy-bells ring in Heaven's street;

And he who gives a child a home

Builds palaces in Kingdom Come."

Attention is called to Lenten offerings for Church Extension as usual. Envelopes for daily Lenten offerings will be sent on application to 346 Drexel Building, Philadelphia, Dr. C. L. Fry, Chairman.

## WOMEN'S MISSION STUDIES COMMENDED

"I have read with much interest the plans for the Missionary Studies during 1919. It would seem that no topic could be quite so appropriate for this time as that which has been chosen. There are some special senses in which the present age can be called an "Age of Labor." The Christian Church must therefore know and proclaim what the Gospel has specifically to say for such an age."

F. H. KNUBEL,

*President United Lutheran Church in America.*

\* \* \*

The Labor Question is one of the pressing problems of the New Age. It overshadows nearly ever other in interest and importance. It is the outstanding question and, like Banquo's Ghost, it will not down.

The selection of "The Path of Labor" for the monthly topics for the first half of the current year, by the Women's Missionary Society of the United Lutheran Church in America, is most timely. It shows a balanced judgment, and marks progress in the right direction. If carefully studied, the topics cannot fail to be of direct and definite value. I trust that our men, as well as our women, will take up this course with enthusiasm.

The modest cost of the Program Set, at 30 cents, brings it easily within the reach of all.

FRANK F. FRY,

*President Synod New York and New England.*

\* \* \*

Am delighted with the present series of our Monthly Programs. Just now when the practical in religion is being so much stressed, these programs and the "Path of Labor," upon which they are based, bring to our attention problems in which we and all Christian women in America, soon must become vitally interested. "Local color" can be given to much of the subject-matter with but little effort. And wouldn't it be fine if this year's programs should set on foot a movement among our Lutheran womanhood for the betterment of conditions in our own particular community?

MRS. GEORGE H. SCHNUR,

*Chairman Home Missions.*

\* \* \*

Those of us who, at various times have been puzzled to know how to vary the programs of our Monthly Missionary Meetings so that the interest might be maintained at its maximum,

will warmly welcome this packet of helps to accompany the study of "The Path of Labor." From every source the most pertinent leaflets and pamphlets have been assembled, more than twenty of them. Two, which have been secured from the U. S. Department of Education in Washington, are alone worth the price of the packet.

The booklet containing arranged programs for six months will prove most helpful to all program committees, and invaluable to the inexperienced ones. The Literature Committee deserves great credit for this splendid piece of work.

MRS. CHARLES P. WILES,

*Chairman Mission Study Classes Dept.*

## LUTHERAN WOMEN'S LEAGUE OF LONG ISLAND

The need of hearty co-operation among the women of our church had long been felt, and various organizations had been effected with this purpose. The Long Island Women's League was organized in July of 1917 and has given noble results. It has promoted fellowship, aroused much interest in student work at the colleges, encouraged mission study and the reading of the best of our literature. It has also done most efficient work for the Lutheran War Commission, supplying many necessary things at the Base Hospital at Camp Upton. At the latest annual meeting seventy-five members were reported. The speaker for the day was Mrs. Raymond B. Fenner, Secretary of the Eastern Conference Missionary Society. She gave a most inspiring address on the value of mission study in Sunday Schools and Junior organizations. The present officers of the League are: President, Mrs. Behrends Mehrtens; First Vice-president, Mrs. J. Wilkens; Second Vice-president, Mrs. J. Odell; Recording Secretary, Mrs. A. R. O. Schabbehar; Corresponding Secretary, Mrs. O. Magunssen; Financial Secretary, Mrs. Wm. Heinzerling; Treasurer, Mrs. Wm. Halse; Historian, Mrs. John Boland; Chairman Membership Committee, Mrs. K. Kranz; Reception Committee, Mrs. A. Behrends; Current Events, Mrs. Wm. Steinbicker; Press, Mrs. R. B. Fenner.

MRS. B. MEHRTENS.

The Twenty-fourth Annual Convention of the Women's Missionary Society of the Wilkes-Barre Conference will be held in Holy Trinity Church, Scranton, Pa., April 22, 1919.

## GENERAL COUNCIL MISSIONARIES IN INDIA

Name	Station	Began	Supported by
1. Rev. and Mrs. Ernst Neudoerffer..	Bhimawaram....	1900	
2. Rev. Karl L. Wolters.....	Rajahmundry....	1904	Luther Leagues of Buffalo
3. Rev. and Mrs. Oscar L. Larson...	Dowlaishwaram...	1906	
4. Rev. and Mrs. Oscar V. Werner...	Tadepalligudem...	1911	
5. Rev. and Mrs. A.F.A. Neudoerffer...	Rajahmundry....	1912	
6. Rev. and Mrs. Thure Holmer....	Rajahmundry....	1912	
7. Mr. and Mrs. Hiram H. Sipes....	Philadelphia....	1913	Pittsburgh Synod's Laymen's Movement
8. Rev. and Mrs. Fred L. Coleman...	Peddapur.....	1914	Trinity Church, Buffalo
9. Rev. Edwin A. Olson.....	Samulkot.....	1915	
10. Rev. and Mrs. C. P. Tranberg...	Samulkot.....	1915	
11. Agnes I. Schade.....	Rajahmundry....	1890	Pittsburgh Synod's Women's Missionary Society
12. Emilie L. Weiskotten.....	Rajahmundry....	1900	Pennsylvania Ministerium's Women's Missionary Society
13. Susan E. Monroe.....	Rajahmundry....	1902	Supporting herself
14. Dr. Betty A. Nilsson.....	Rajahmundry....	1908	Augustana Synod's Women's Missionary Society
15. Sigrid Esberhn .....	Rajahmundry....	1908	
16. Mary S. Borthwick.....	Samulkot.....	1912	
17. Charlotte B. Hollerbach.....	Rajahmundry....	1915	
18. Christina Eriksson .....	Dowlaishwaram...	1915	Junior Dept., G. C. Women's Missionary Society
19. Agnes Christenson .....	Rajahmundry....	1915	
20. Hilma Levine .....	Rajahmundry....	1915	Augustana Synod's Women's Missionary Society
21. Virginia Boyer .....		1915	Pittsburgh Synod's Women's Missionary Society
22. Agatha Tatge .....	Madanapalli....	1916	Church of the Advent, New York

Rev. and Mrs. Rudolph Arps, who with their daughter had been detained at Manila since the outbreak of the war, were deported to San Francisco in August, 1918, and are there awaiting the permission of our Government to find some occupation in America, either in a settled pastorate or under the direction of the Board.

## GENERAL COUNCIL MISSIONARIES IN JAPAN

Name	Began	Address
1. Rev. and Mrs. Frisby D. Smith.....	1908....139 Higashi, Katamachi, Hongoku, Tokyo	
2. Rev. and Mrs. Edward T. Horn.....	1911....59 Toba-Chu, Nakaku, Nagoya	
3. Rev. and Mrs. John K. Linn.....	1915....On Leave of Absence	
4. Rev. and Mrs. Michael M. Kipps.....	1916....180 Uchisuboi, Machi, Kumamoto, Kyushu	
5. Rev. and Mrs. S. O. Thorlaksson.....	1916....7 Oiketcho, 1 Chome, Nakaku, Nagoya	
6. Rev. and Mrs. Clarence E. Norman....	1917....144 Haramachi, Koishikawa-ku, Tokyo	

Rev. Edward T. Horn is supported in part by Trinity Church, Reading, Pa., and Rev. S. O. Thorlaksson by the Icelandic Lutheran Synod.



## Literature Department

HEADQUARTERS, 844 DREXEL BUILDING, PHILADELPHIA



By the first of April, the office at Baltimore and the office at Columbia, S. C., will be removed to Philadelphia. Hence the distribution and sale of all literature published or circulated by the United Lutheran Women's Missionary Society will be made from 844 Drexel Building, where all orders for missionary literature should be addressed. For book notices see pages 28 and 29 of the December, 1918, issue.

## THE MISSION WORKER

Now that this March number is the farewell issue, before our consolidation with the combined official organ, have you paid for your copy of this issue? Please examine your wrapper, also consult the literature chairman of your local Society, whether you may be in arrears?

Perhaps your subscription is not only paid up, but in advance? In this case your name, with

full credit, will be transferred to the subscription list of *Lutheran Woman's Work*, beginning with the June number. Every issue of the *MISSION WORKER* which was paid for in advance, will entitle the subscriber to two future issues of *Lutheran Woman's Work*. For instance, if the stencil on your wrapper bears the date of June 1919, this will give you credit for two issues of *Lutheran Woman's Work*, i.e., June and July. If your wrapper bears the date of September 1919, this will give you credit for four issues of *Lutheran Woman's Work*, i.e., June, July, August and September. By all means, therefore, renew now at 50 cents, which is the special price until May 31st, and your subscription will be added to the months already credited to you.

#### OUR MAGAZINE DRIVE

Our united magazine drive, which is now on, is to secure not only new subscriptions (and this is depending on your help), but of not a whit less importance, the renewal of all present subscriptions. Even if you are paid up in advance for two, four, or even six copies, nevertheless send in your 50 cents this month, for a year's subscription beyond your paid-up date, and secure the advantage of the special price.

The magazine drive will end on April 24th. After that date we cannot promise the June issue positively. The number of copies we order from the printer will have to be gauged by the subscriptions we receive before April 24th.

Let it be repeated that up until May 31st, subscriptions will be received at 50 cents for 12 issues. After May 31st the subscription price will be 60 cents a year. For every five new subscriptions, one copy will be given free. The word "new" means persons who have not heretofore been subscribers to either *Lutheran Woman's Work* or *The Mission Worker*. Subscription blanks for six names are ready for distribution now. How many of these may we send you?

#### SENIOR PROGRAM TOPICS

July—Porto Rico.  
August—South America.  
September—Christian Literature.  
October—Inner Mission.  
November—Thank Offering.  
December—Japan.

The packet for the six months in the last half of 1919 will be ready by June 1st. The June number of the magazine will contain the program for the July meeting, and so on, regularly month by month. The leaflet packets, at thirty cents, will include the indispensable supplemental material, such as we have found heretofore to be so illuminating and helpful. Send in your orders well in advance, so as to receive the packet in good time. Price, 30 cents per set.

#### JUNIOR PROGRAM TOPICS

July, August and September—Jack and Janet in the Philippines.  
October—Porto Rico.  
November—Virgin Islands.  
December—Japan.

Prices and fuller details will be announced later. Watch the Church papers for announcement.

#### POSTERS

Brand new. Just issued. Price, 50 cents, for a set of six.

1. A Call to Prayer.
2. For Christ and the World.
3. To Doctors and Nurses.
4. Democracy is not enough; it must be Christian.
5. Federated to Fight for 500,000 Women.
6. The Book Poster—A Crusade of Compassion.

These posters present in a most concrete and urgent way the call to the Foreign Field. They should be placed not only in Churches, but also in schools, colleges and hospitals. Yes, and on our town bill-boards.

Perhaps your Missionary Society will purchase a set, and see to it that the posters are prominently displayed.

The person who says the thing cannot be done is interrupted in these days by the person who is doing it.

#### THE RAINBOW LEAFLET SERIES

Price 6 cents per set, postpaid.

An envelope containing six artistic leaflets in color. They are answers to the questions, Who? Why? When? Where? How? Where-withal?

There are also included a sheet of hymns, and a prayer and pledge card. These packets can be effectively used for securing a more intelligent interest in missionary work.

WHAT HELP WILL YOU GIVE IN OUR COMBINED DRIVE FOR NEW SUBSCRIBERS TO OUR UNITED MAGAZINE? SEND IN NAMES WITH MONEY BY APRIL 21st. THIS WILL BE THE BIG EVENT OF APRIL. OUR OFFICE WILL FURNISH SUBSCRIPTION BLANKS.

OUR GOAL IS 30,000 SUBSCRIPTIONS FOR THE JUNE ISSUE.

## A HEART-TO-HEART TALK

**SUBJECT**—Why the lapsed subscriptions to the Mission Worker should be paid in full before our merging with the united magazine.

To Our Subscribers:

With this issue the Mission Worker in its present form will go out of existence. Surely everybody is agreed that we want to bring to our United magazine a clean sheet, with every outstanding bill paid. Not one of us would want her name to appear in the list of arrearages, which would compel us to report a deficit. This would keenly hurt both our pride and yours.

I am sure you will be more than surprised to learn that some of our subscribers have been sending in their subscriptions to the new magazine, absolutely ignoring the fact entirely that their subscriptions to the Mission Worker are unpaid for one quarter, two quarters, three quarters, and sometimes a year or more. They don't so much as refer to their Mission Worker account at all! They simply don't understand. They don't stop to think how their copy which has already been printed, bound and delivered will be paid for. It is nothing but thoughtlessness, of course. Time passes so quickly and the matter is forgotten. But we are left with the unpaid printers' and mailing bills. Then, too, again and again, we have been asked why we don't send out expiration notices. The reason is 35 cents is not enough to cover the expense this plan would involve.

We are counting upon every single individual on our Mission Worker mailing list becoming a subscriber to LUTHERAN WOMAN'S WORK, our united magazine.

Our office work is so very strenuous these days, owing to the merging and consolidation of our three literature centres, Columbia, Baltimore and Philadelphia, that we earnestly ask you to come across at once, and help us, voluntarily, without your receiving a special printed notice from our office. Don't wait for us to prod you as to your arrearages.

## HOW YOU CAN HELP US

If you are not sure about the expiration date of your subscription consult with your MISSION WORKER chairman in your congregation; that is, if she has been taking care of your subscriptions.

OR—

Send a letter direct to the office and find out from the business manager.

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Until May 31st all subscriptions to Lutheran Woman's Work will be received at the special price of 50 cents per year. It will be increased to 60 cents, beginning with June 1st.

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# AUGUSTANA SYNOD—Organized 1892

*Pres.*—Mrs. Emmy Evald, 4907 Winthrop Ave., Chicago. *Rec. Sec.*—Mrs. A. S. Hamilton. *Cor. Sec.*—Mrs. J. W. Landstrom, 5516 Cortez St., Austin, Ill. *Fin. Sec.*—Miss Hannah Highland, 1530 Hamlin Ave., Chicago. *Treas.*—Mrs. Ottilia Swanson, 5308 N. Paulina St., Chicago. *Statistician*—Mrs. Emil Westlan. *Historian*—Mrs. Una Persell. *Editor "Mission Tidings"*—Mrs. C. Swenson.

# CONFERENCE PRESIDENTS

*Illinois*—Mrs. Carl Christenson, 2908 Shakespeare Ave., Chicago. *Kansas*—Mrs. Alma Swenson, Lindsborg, Kan. *Iowa*—Mrs. C. A. Randolph, Boone, Iowa. *Minnesota*—Mrs. Millie Anderson, St. Paul, Minn. *New York*—Mrs. John Johnson, New York City; Mrs. Felix Hansen, Jamestown, N. Y. *Nebraska*—Mrs. J. P. Borg, Wausa, Neb. *California*—Mrs. N. P. Anseen, Oakland, Cal. *Red River Valley*—Mrs. S. W. Swenson, Evansville, Minn. *New England*—Mrs. S. G. Zoungert, Hartford, Conn. *Columbia*—Mrs. G. A. Anderson, Mt. Vernon, Wash. *Superior*—Mrs. C. A. Lund, Escanaba, Mich. *Canada*—Mrs. J. V. Tengral, Winnipeg, Manitoba. *Mission Districts*—Mrs. S. P. A. Lindahl, Plerson, Fla.

# DEPARTMENT SECRETARIES

(Not Listed Under General Council Committees)  
*Lace Industry (India)*—Mrs. J. L. Forch, Jr., 1629 Dover St., Chicago. *Lace Industry (Porto Rico)*—Mrs. Victor Gustafson, 6029 Eberhardt Ave., Chicago. *Secretary for Calendars*—Mrs. J. A. Christenson, 725 Melrose St., Chicago. *Members and Societies*—Mrs. C. E. Hoffsten, 2823 Princeton Ave., Chicago. *Contributing Societies*—Mrs. A. Williamson, 5418 N. Paulina St., Chicago; Mrs. M. Ferm, 1623 Farragut Ave., Chicago. *Deaconess Work*—Sister Tillie Jones, 1505 LaSalle Ave., Chicago. *Patron and Protege*—Mrs.

# LUTHERAN MISSION WORKER

A. R. Carlson, 327 1/2 16th Ave., Milwaukee, Wis.  
*Life Membership and Memoriam*—Mrs. John A. Linn, 925 Winona Ave., Chicago. *Dime Books*—Miss Marie Swenson, 3319 N. Seeley Ave., Chicago. *Post Cards*—Mrs. J. J. Youngren, Austin, Ill. *Missionary Exhibit*—Mrs. Uma Bersell, Rock Island, Ill. *Charlotte Swenson Memorial Fund*—Mrs. Ellen Wickstrand, Salina, Kan. *India Box*—Mrs. C. O. Morland, Madrid, Iowa. *Porto Rico Box*—Mrs. J. T. Melander, Omaha, Neb. *China Box*—Mrs. C. E. Elving, 3540 21st Ave., Minneapolis, Minn. *Northside District Chairman*—Mrs. L. M. Nelson, 4048 N. Harding Ave., Chicago. *Westside District Chairman*—Mrs. S. P. Lundgren, 217 Spring Ave., LaGrange, Ill. *Organizing*—Mrs. V. H. Hegstrom, Chicago.

**DISTRICT SYNOD OF OHIO—Organized 1901**  
*Pres.*—Mrs. W. C. Weller, 227 Amherst Drive, Toledo. *Vice-Pres.*—S. E. Conf.—Mrs. A. C. Hornby, 1621 Franklin Ave., Columbus. *Vice-Pres.*—S. W. Conf.—Mrs. H. C. Ter Vehn, Covington. *Vice-Pres.*—North Conf.—Mrs. Wm. Bolley, 124 S. Foster St., Mansfield. *Rec. Sec.*—Miss M. A. Fraunfelter, Lima, Rural 7. *Cor. Sec.*—Mrs. H. C. Schuberth, Miamisburg. *Treas.*—Mrs. Howard Smith, 1 Pine St., Zanesville. *Lit. and Miss. Study*—Mrs. W. A. Beates, 146 Mulberry St., Lancaster. *Mite Box*—Mrs. J. Runser, Ada, R. F. D. *Memorials*—Mrs. H. C. Schuberth, Miamisburg. *Memberships*—Miss Rosella Highland, 146 Mulberry St., Lancaster. *Italian Miss.*—Miss Anna Beck, 146 E. 6th St., Lancaster. *India Lace*—Mrs. F. H. Wolfman, 704 Walbridge Ave., Toledo. *Porto Rico*—Miss Blanche Christie, Miamisburg, R. F. D. 3. *Home and For. Miss.*—Mrs. C. F. Martzoff, Roseville, Box 42. *Slavs*—Mrs. H. C. Ter Vehn, Covington. *Junior*—Mrs. Mrs. Chas. Fritsch, 227 N. Plum St., Springfield. *Chicago Sem.*—Mrs. J. S. Herold, Miamisburg. *Home Dept.*—Mrs. W. J. Snyder, 440 Macheu St., Toledo. *Organization*, S. E. Conf.—Mrs. A. L. Harnly, 1621 Franklin Ave., Columbus. S. W. Conf.—Mrs. H. C. Ter Vehn, Covington. N. Conf.—Mrs. W. Bolley, Mansfield.

**NEW YORK AND NEW ENGLAND—Organized 1902**  
*Pres.*—Mrs. F. F. Fry, 163 Westminster Road, Rochester, N. Y. *Rec. Sec.*—Miss Minnie D. Lehmann, 410 Hudson Ave., Albany, N. Y. *Cor. Sec.*—Mrs. F. A. Kaehler, 998 Main St., Buffalo. *Treas.*—Mrs. F. W. H. Becker, 260 Richmond Ave., Buffalo. *Junior*—Mrs. R. B. Fenner, 325 Oceanside Ave., Rockville Centre, New York. *Student Work*—Miss Dorothea C. Hess, 621 N. Lefferts Ave., Richmond Hill, L. I.

**EASTERN CONF., N. Y. & N. E.—Organized 1907**  
*Pres.*—Mrs. A. L. Benner, 524 Stoothoff Ave., Richmond Hill, N. Y. *Vice-Pres.*—Mrs. Julia Walzer, Kingston. *Rec. Sec.*—Mrs. R. B. Fenner, Rockville Centre. *Cor. Sec.*—Mrs. Louise M. Roepe, 22 Ferry St., Woodhaven, N. Y. *Treas.*—Mrs. F. C. Ihlo, 33 E. 127th St., N. Y. *Church Extension*—Miss A. Hunken, 114 Highland Ave., Orange, N. J. *Student Work*—Miss D. Hess, Richmond Hill. *Foreign Mission*—Mrs. Geo. Schnepel, 238 W. 106th St., N. Y. *Home Mission*—Mrs. Wm. Steinbicker, Rockville Centre. *Inner Mission*—Mrs. J. W. Chalmers, 1028 Trinity Ave., N. Y. *Slav Work*—Mrs. J. Rohrbach, 36 St. Ann Ave., Richmond Hill, N. Y. *Junior*—Mrs. J. Maxwell, 97 W. 163rd St., N. Y. *Life Membership*—Miss E. D. Smith, 444 Hudson Ave., Albany. *Porto Rico*—Miss Etta Fackner, Summit, N. J. *Literature*—Miss F. Pfender, 451 W. 23rd St., N. Y. *Virgin Islands*—Mrs. J. Jorjenson, 601 W. 139th St., N. Y. *Deaconess*—Mrs. J. C. Fisher, 63 Barbey St., Brooklyn. *Organizing*—Mrs. Welskotten, 200 Fenimore St., Brooklyn. *India Laces*—Mrs. R. E. Gaskell, Rockville Centre. *Post Cards*—Miss Daisy Worth, 141 Russell St., Brooklyn. *Miss. Study*—Mrs. B. Mehrtens, Rockville Centre, L. I.

**WESTERN CONF., N. Y. & N. E.—Organized 1907**  
*Pres.*—Mrs. Herman Brezing, 1010 Michigan Ave., Niagara Falls, N. Y. *Vice-Pres.*—Mrs. F. F. Fry, Rochester. *Rec. Sec.*—Miss Annette M. Kaehler, 998 Main St., Buffalo. *Cor. Sec.*—Mrs. F. A. Kaehler. *Treas.*—Miss Marie Manz, 7

Grant St., Rochester. *Church Extension*—Mrs. F. Ford, Niagara Falls. *Laces and Post Cards*—Miss Lauretta Reeb, Buffalo. *Junior*—Mrs. Wm. Henrich, Buffalo. *Inner Missions*—Mrs. J. L. Sibole, Buffalo. *Slavs*—Mrs. S. C. Hurst, Buffalo. *Literature*—Mrs. F. C. Martin, Rochester. *Deaconess Work*—Mrs. Herman Miller, Buffalo. *Student Work*—Miss Annette Kahler. *Mission Study*—Mrs. John Hassler, Elmira. *Membership*—Mrs. Phoebe Hoffacker, Rochester. *Organizing*—Mrs. Brezing, Niagara. *Porto Rico*—Mrs. O. S. Heller, Binghamton. *Home Miss.*—Mrs. P. Alt-peter, Buffalo. *Foreign Miss.*—Mrs. E. H. Boettger, Buffalo.

**CHICAGO SYNOD—Organized 1908**  
*Pres.*—Miss Bertha Ziebarth, Frankfort, Ind. *Vice-Pres.*—Mrs. T. C. Hansen, South Bend. *Rec. Sec.*—Mrs. H. E. Anderson, 1619 So. 15th St., Maywood, Ill. *Cor. Sec.*—Miss Neva Rothenberger, Mulberry, Ind. *Treas.*—Mrs. E. E. Fritz, Decatur, Ill. *Laces and Post Cards*—Mrs. Henry Deust, Frankfort, Ind. *Exhibit*—Mrs. Frank Kling, Hicksville, O. *Organizing*—Mrs. Wm. Eckert, 1612 S. 11th Ave., Maywood. *Literature*—Miss Dorothy Ossensberger, Anderson, Ind. *Membership*—Miss Elizabeth Vester, Owasco, Ind. *Mission Study*—Miss Lodema Wener, 807 Cushing St., South Bend, Ind. *Foreign Mission*—Mrs. R. D. Collins, Lafayette, Ind. *Home Mission*—Mrs. A. G. Webber, Decatur, Ill. *Inner Mission*—Miss Georgia Scott, Vandalia, Ill. *Slavs*—Miss Rosa Martz, Colburn, Ind. *Porto Rico*—Mrs. C. W. Combs, Lafayette, Ind. *Junior*—Mrs. Wm. C. Mueller, 2919 N. Spaulding St., Chicago. *Italian Work*—Mrs. Chas. Hawkins, Mulberry, Ind. *Home Department*—Mrs. F. M. Runyan, Detroit, Mich.

**N. W. SYNOD (Central Conf.)—Organized 1905**  
*Pres.*—Mrs. S. Stott, 818 Watson St., St. Paul. *Vice-Pres.*—Mrs. J. C. Rockey, 402 Irving Ave., N. Minneapolis. *Rec. Sec.*—Mrs. A. F. Brouillard, 228 E. 48th St., Minneapolis. *Treas.*—Mrs. G. W. Eckstrand, 1103 Lincoln Ave., St. Paul. *Cor. Sec.*—Mrs. A. E. Gronewold, 71 W. Winifred St., St. Paul. *Home Mission*—Mrs. L. F. Gruber, 1213 Hague Ave., St. Paul. *Foreign Miss.*—Mrs. N. Nelson, 54th and Pillsbury Aves., Minneapolis. *Porto Rico*—Mrs. H. C. Rex, 109 9th Ave., Duluth, Minn. *Inner Mission*—Mrs. A. F. Claesgens, 814 Penn Ave., N. Minneapolis. *Literature*—Mrs. L. B. Deck, 3012 29th Ave., Minneapolis. *Mission Exhibit*—Mrs. Fred. Sabom, 5109 Lyndale Ave., South Minneapolis. *Slavs*—Mrs. N. C. Sarenson, Albert Lea. *Membership*—Mrs. F. E. Warner, Stacy, Minn. *Junior*—Mrs. J. M. Hjermstad, 445 8th St., Red Wing, Minn. *Porto Rico Lace*—Mrs. G. K. Rubrecht, 1805 Portland Ave., Minneapolis. *Min. India Lace*—Mrs. J. H. Trabert.

**WESTERN CONFERENCE—Organized 1917**  
*Pres.*—Mrs. Wm. F. Bacher, Fargo, N. D. *Vice-Pres.*—Mrs. Wm. Gable, Sec.—Mrs. George L. Walker, Moorhead, Minn. *Cor. Sec.*—Mrs. C. U. Peterson. *Treas.*—Mrs. W. S. Ulrich, Moorhead, Minn. *Home Miss.*—Mrs. F. W. Peglow, Glenburn, N. D. *India Med. and Vellore*—Mrs. Leif Hennings, Fargo. *Porto Rico*—Mrs. W. A. Zundel, Butte, Mont. *Inner Miss.*—Mrs. W. C. Busche, Livingston, Mont. *Membership*—Mrs. W. Clement, Kildeer, N. D. *Junior*—Mrs. J. Halberg, Winnipeg, Can.

**CENTRAL CANADA—Organized 1909**  
*Pres.*—Mrs. J. C. Casselman, 10 Winchester Ave., Westmont, Montreal. *Vice-Pres.*—Mrs. M. Hagey, 49 Spadina Ave., Hamilton. *Rev. Sec.*—Mrs. W. H. Knauff, Port Colborne, Ont. *Cor. Sec.*—Mrs. A. F. Moeckel, 49 Wolseley Ave., Montreal, W. *Treas.*—Mrs. O. Becker, Williamsburg, Ont. *Seminary*—Mrs. J. Conrad, Waterloo. *Foreign Miss.*—Miss E. Bornholdt, Waterloo. *Home Miss.*—Mrs. C. Ludolph, Toronto. *Inner Miss.*—Mrs. A. F. Moeckel, 49 Wolseley Ave., Montreal, W. *Porto Rico*—Mrs. C. Olsen, 87 2nd St., Ottawa. *Slavs*—Mrs. F. Frisby, Unionville, Ind. *Lace*—Mrs. F. Stahlschmidt, Preston. *Literature*—Mrs. H. German, Waterloo. *Junior*—Mrs. Sorensen, Dunbar, Ont. *Mission Study*—Mrs. M. Hagey, 94 Spadina St., Hamilton. *Membership*—Mrs. J.

# LUTHERAN MISSION WORKER

Pickering, Brantford. *Mission Exhibit*—Mrs. W. H. Stiver, Unionville. *Canada Lutheran*—Mrs. Van Every, Galt.

## PITTSBURGH SYNOD—Organized 1909

*Pres.*—Mrs. Constantine L. Herbster, Irwin, Pa. *Rec. Sec.*—Miss Gertrude Miller, Jeanette. *Cor. Sec.*—Mrs. J. F. Schlotter, Adamsburg. *Treas.*—Miss Florence A. Beaver, Greenville, Pa. *Literature*—Mrs. J. D. Rankin, Penn Station. *"Mission Worker"*—Miss Gertrude Stein, Butler, Pa. *India Laces*—Mrs. J. H. Glasgow, Johnstown, Pa. *Student Aid*—Miss Emma Erickson, Greensburg, Pa. *Spring Garden Valley*—Miss Anna K. Shanor, College Ave., Greenville, Pa. *Porto Rico*—Mrs. B. F. Hankey, Bellevue. *Deaconess Work*—Mrs. Frederick Marquart, Rochester. *Home Department*—Mrs. J. B. Geissinger, Greensburg. *Joint Committee*, *Spring Garden*—Mrs. C. L. Herbster, Mrs. J. R. Booth, Pittsburgh, and Mrs. J. B. Geissinger, Greensburg, Pa.

## PITTSBURGH CONFERENCE

*Pres.*—Mrs. C. A. Denning, 4129 Franklin Road, N. S., Pittsburgh. *Rec. Sec.*—Mrs. J. C. VanNewkirk, R. F. D. 1, Box No. 5, Wilkinsburg, Pa. *Cor. Sec.*—Mrs. Paul G. Klingler, 3913 Perryville Ave., N. S., Pittsburgh. *Treas.*—Mrs. Anna K. Shanor, 6 Waldorf St., N. S., Pittsburgh. *Life Membership*—Miss Henrietta Bartholomew, 104 Waldorf St., N. S., Pittsburgh. *Mission Worker*—Miss Ella Pfeiffer, R. F. D. No. 1, Wexford, Pa. *Literature*—Mrs. J. C. VanNewkirk, Wilkinsburg, Pa. *R. F. D. No. 1, Box 5. Home Missions*—Mrs. G. F. Gehr, 1007 South Ave., Wilkinsburg, Pa. *Inner Missions*—Mrs. Jacob Ostein, Front St., Verona, Pa. *Mission Study*—Mrs. Ira J. Wallace, 7149 Westmoreland, E. E., Pittsburgh. *Slav*—Mrs. M. E. Groetzinger, 601 Highland Ave., Bellevue, Pa. *Porto Rico*—Mrs. B. F. Hankey, 576 Orchard Ave., Bellevue, Pa. *Foreign*—Miss Melissa Johnston, Wind Gap Ave., McKees' Rocks. *Italian*—Mrs. H. Klingler, Perryville Ave., N. S., Pittsburgh. *Organizing*—Miss Mary Groff, 1721 Janney St., E. E., Pittsburgh. *Student Aid*—Miss Julia Wattles, 5245 Centre Ave., Pittsburgh.

## GREENSBURG CONFERENCE

*Pres.*—Mrs. J. D. Rankin, Penn Station. *Rec. Sec.*—Mrs. L. J. Baker, Latrobe, Pa. *Cor. Sec.*—Mrs. C. K. McCreary, Greensburg, Pa. *Treas.*—Miss Lucella Ambrose, Ligonier, Pa. *Organizing, Sr.*—Mrs. J. J. Brubeck, Jeannette, Pa. *Organizing, Jr.*—Miss Lucy Potts, Jeannette, Pa. *Mission Worker*—Mrs. S. E. Lash, W. Newton, Pa. *Lace*—Mrs. John Yount, Uniontown. *Post Cards*—Miss Cora Frye, Delmont, Pa. *Life Mem.*—Mrs. C. K. McCreary, Greensburg, Pa. *Literature*—Mrs. J. D. Rankin, Penn Sta. *Mission Study*—Mrs. Albert B. Ruhe, Greensburg, Pa. *Slav*—Mrs. J. O. Glenn, Irwin, Pa. *Porto Rico*—Mrs. L. J. Baker, Latrobe. *Inner*—Miss Eliz. Wallace, Greensburg, Pa.

## KITTANNING CONFERENCE

*Pres.*—Mrs. R. W. Yeane, Evans City, Pa. *Rec. Sec.*—Mrs. Frederick A. Reiter, Leechburg, Pa. *Cor. Sec.*—Miss Gertrude Stein, Butler, Pa. *Treas.*—Mrs. Pearl Z. Sharrer, Zellenople, Pa. *Life Membership*—Miss Anna Lindermann, 226 S. Jefferson, Kittanning, Pa. *Home Mts.*—Miss Edna Fisher, 401 N. McKean St., Butler, Pa. *Inner*—Mrs. C. W. White, Zellenople, Pa. *Slav*—Miss Clara Buge, Kittanning, Pa. *Porto Rico*—Mrs. A. W. Heyl, Evans City, Pa. *Organizing*—Mrs. Adam Huffner, McKean St., Butler, Pa. *India Lace*—Mrs. G. L. Van Dyke, Freeport, Pa. *Literature*—Mrs. F. P. Bush, Freeport, Pa. *Mis. Study*—Mrs. James Stivanson, Leechburg, Pa. *Junior*—Miss Murthe Truby, Leechburg, Pa. *Student Aid*—Miss Anna McClellan, Lookout Ave., Butler, Pa. *Spring Garden Mts.*—Mrs. I. J. Goehring, Harmony. *Home Dept.*—Mrs. J. H. Brenner, Harmony. *Deaconess Dept.*—Mrs. O. A. Behm, Evans City. *Foreign Mts.*—Miss Nell Goehring, Zellenople.

## ROCHESTER CONFERENCE

*Pres.*—Mrs. J. L. Miller, Youngstown, Ohio. *Vice-Pres.*—Miss Anna Stahl, Jewett, Ohio. *Rec. Sec.*

—Miss Luella Shafer, Rochester, Pa. *Cor. Sec.*—Mrs. M. F. Shrimplin, 406 Mercer St., Warren. *Treas.*—Mrs. O. W. Lowmiller, Jewett, Ohio. *Literature*—Mrs. W. A. Morrison, 330 12th Ave. New Brighton, Pa. *Mission Worker*—Mrs. J. I. Miller, New Castle, Pa. *Organizing*—Mrs. Soph Zundel, Baden. *Foreign Miss.*—Mrs. Dershit Rochester, Pa. *Home Miss.*—Mrs. J. Rohrkast Beaver Falls. *Porto Rico*—Mrs. W. S. Skinne 1340 3rd Ave., E. Cleveland, Ohio. *Inner Miss.*—Mrs. A. Baggs, Beaver Falls. *Slavs*—Mrs. Zah Freedom, Pa. *Junior*—Miss Emma Hilpert, Ne Brighton. *Life Membership*—Mrs. Metzger, Martin's Ferry, Ohio. *Mission Study*—Mrs. J. J. Miller, Youngstown, Ohio. *Student Aid*—Mr Ray Morrison, Warren, Ohio. *Spring Garden*—Mrs. L. L. Scheele, Martin's Ferry, Ohio. *Hon. Dept.*—Mrs. Gilbert, Monaco, Pa. *Deaconess*—Mrs. Fred. Marquart, Rochester, Pa. *India La*—Mrs. A. H. Schropp, Salem, Ohio. *Porto Ri*—Miss Nannie Anderson, Rochester, Pa.

## RIDGWAY CONFERENCE

*Pres.*—Mrs. C. J. Frantz, 128 Pa. Ave., E. Warren. *Sec.*—Mrs. Frank Schott, Johnsonburg, Pa. *Treas.*—Mrs. Chas. Uhler, Renovo, Pa. *Li Membership*—Mrs. C. J. Frantz, Warren, Pa. *Literature*—Mrs. R. D. Roeder, DuBois, Pa. *Mission Worker*—Mrs. Wm. Head, Warren. *Orga*—Mrs. L. M. Weicksel, Renovo, Pa. *Pa*—Mrs. Carl Gunther, Johnsonburg. *Hon*—Mrs. Henry Delbie, Reynoldsville. *Stude*—Miss Mary Heller, DuBois. *Porto Rico*—Mrs. G. H. Grabe, Coudersport. *Inner Mts.*—Mrs. Chas. Uhler, Renovo. *Junior*—Mrs. F. Lesser, Ridgway. *India Lace*—Mrs. H. E. Knau Renovo.

## ERIE CONFERENCE

*Pres.*—Mrs. E. C. Herman, 717 W. 10th St., Erie. *Vice-Pres.*—Kate Estelle Hirt, 1016 Way St., Erie. *Rec. Sec.*—Mrs. Geo. Beaver, 56 Harrison St., Greenville. *Cor. Sec.*—Mrs. Jerry Belninghoff, Greenville. *Treas.*—Mrs. H. B. Ernes Erie. *Department Chairmen*. *Lit.*—Mrs. J. Belstel, College Ave., Greenville. *Members an*—Mrs. N. Schaeffer, 647 Park Ave Meadville. *Foreign Miss.*—Mrs. Geo. Soye 254 E. 12th St., Erie. *Home Miss.*—Mrs. W. Langhaus, Greenville. *Inner Miss.*—Mrs. J. C. Hirtler, 3010 Holland St., Erie. *Porto Rico*—Mrs. W. Yelsley, Greenville. *Slavs*—Mrs. G. Benze, 123 W. 23rd St., Erie. *Life Mem.*—Student Aid—Mrs. H. H. Harman, Plum St. Greenville. *India Lace*—Mrs. F. W. Hirt, Erie. *Juniors*—Kate Estelle Hirt, Erie. *Spring Garde*—Mrs. Anna K. Shanor, Greenville. *Hon*—Mrs. Alice Schaffer, Buffalo St., Franklin. *Deaconess*—Miss Emma Smith, 622 W. Main S Meadville. *Porto Rico Lace*—Mrs. M. R. Kunkl man, 211 Beach Ave., Cambridge Springs, Pa.

## PACIFIC SYNOD—Organized 1906

*Pres.*—Mrs. Levi Koch, 2800 Mary St., Mt. Verno Wash. *Rec. Sec.*—Mrs. C. F. Knoll, Chehal Wash. *Fin. Sec.*—Mrs. P. W. Frederick, Seatt Wash. *Treas.*—Mrs. F. H. Pageler, 1314 Alame Drive, Portland, Ore. *Historian*—Mrs. W. S. Derr, Vancouver, Wash. *Literature*—Miss Jenn Bell, Seattle. *Post Cards*—Mrs. E. O. Hoffmeister, Vancouver, Wash. *Slav*—Mrs. W. J. Mead, Victoria, B. C. *Mem. and Organization*—Mi Celeste Albin, Portland, Ore. *Mission Study*—Miss Clara Hazelgreen, Seattle. *For. and Med.*—Mrs. E. Meyer, 215 Delmas Ave., San Jose, Ca. *Junior*—Miss Emily Ormston, Vancouver, Was S. S. *Miss Marie Jensen, Grass Valley, Or*—Lace—Mrs. F. Tormoehlin, Portland, Or. *Home Miss.*—Miss J. Langenschwadt, San Jos Cal. *Inner Mission*—Mrs. F. H. Pagler, Portlan Ore. *Life Mem.*—Mrs. W. E. Brinkman, Seatt *Porto Rico*—Mrs. L. W. Hansen, Marietta, Was

## NOVA SCOTIA—Organized June, 1912

*Pres.*—Mrs. Arthur L. Ernst, Mahone Bay, N. S. O. Box 96. *Rec. Sec.*—Miss Margaret Mosher, B 353, Lunenburg. N. S. *Cor. Sec.*—Miss Et Smeltzer, Mahone Bay. *Treas.*—Mrs. W. J Hauser, Lunenburg, N. S.