



# LUTHERAN WOMAN'S WORK



O EARTH, EARTH, EARTH, HEAR THE WORD OF THE LORD

# Lutheran Woman's Work

A MONTHLY MAGAZINE IN THE INTEREST OF WORLD-WIDE MISSIONS

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# LUTHERAN WOMAN'S WORK

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No. 4

## The Final Test

Buddhist, Brahman, Moslem, Christian, all,  
Each in his way, has his deliverer born;  
But only one received God's coronal,  
For only one has resurrection morn.  
—Mabel Bourquin.

## The Living Lord

EASTER means more to us than merely immortality for ourselves. That is much; but if that were all we might easily live through this life indifferent to mortal welfare, content to know that there were mansions for us in the future.

Easter means that here and now, in "this present evil world," there is a great, living, loving Presence, in whose radiance we live and work and hope. He can make the hardest road a path of joy; He can help to carry the heaviest burden; He can crown the humblest effort with success. "Therefore," says Paul, "*therefore*, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." That is how we know it—because He lives and labors with us.

This is the sign of the pre-eminence of Christianity over all other religions. "The Moslem," says one, "worships a tomb at Mecca. The Christian also reveres a tomb; but that tomb is empty!" That makes all the difference in the world. Mohammed is dead; Jesus is risen.

In a lesser sense, we may say this also marks the difference between the worship of Romanist and of Protestant. Too much of the Roman Catholic conception of Christ is of a dead Saviour. In all their large churches one of the most prominent objects is the "Pieta"—the statuary group of the mother of Christ clasping His dead body in her arms. This is the image most constantly before the eyes of the worshiper. Well nigh every symbol in the church is one of suffering and death. The sacrifice is there, but seldom the triumph and the living presence. Let us not fall into the same error; let not Gethsemane and Calvary make us forget Emmaus and Olivet.

He lives! He is with us always, as He said; and our lives are full of song, and our labors bright with hope, because the living Lord walks ever beside us, helping, counseling, comforting, encouraging. And it is that risen Master who tells us, "Go ye into all the world."

That means just the missionaries? Oh, no! It means *you*, presiding over the handful of women in your local society; it means *you*, faithfully keeping its records or handling its funds; it means *you*, offering prayer or reading a tract in the monthly meeting; it means *you*, going out to do your bit of canvassing; it means *you*, asking your neighbor to attend the meeting with you! It means all of us, all the time and everywhere—except when we forget to work with Him! Even then He is with us, but we fail to recognize Him.

Open our eyes, Guest of Emmaus, that we may know Thee always for our risen Lord, and live each hour in Thy presence!



## Easter

By MISS MINNIE MOSES

O day of grief! The Master lay a-sleeping  
 Within the rock-hewn tomb.  
 The Roman guard their silent watch were keeping  
 Around that stone-sealed room.  
 The Son of God in majesty and splendor  
 Lay in the quiet grave;  
 The Son of man, compassionate and tender,  
 Himself He could not save.

His own disciples in their hour of sorrow  
 Thought Him forever dead,  
 Remembered not that He would rise to-morrow,  
 E'en as He oft had said.  
 Their hearts were low with loss and grief and  
 doubting;  
 Had they not seen Him die?  
 They hear again the cruel crowd's hoarse shouting—  
 "Away and crucify!"

But in the silence of the star-lit dawning  
 The stone was rolled away.  
 And Jesus left the grave, His own third morning,  
 And passed upon His way.  
 E'en as He passed, the violets, blue and tender,  
 Breathed out their fragrance sweet;  
 And the tall lilies in their snowy splendor,  
 Bent low to kiss His feet.

Oh, weep no more, like Mary in the garden!  
 Look up; He stands by thee—  
 His resurrection brings peace, joy and pardon  
 For all eternity.  
 His mystic Presence banishes all sadness  
 To His beloved feet  
 O weeping ones, bring Easter gifts of gladness  
 And spices rich and sweet.  
 GUNTER, INDIA.

## Tasks of Peace

By EVA CLARK WAID

**A**MID all the uncertainties of our reconstruction days in America no more uncertain or complex situation is presented than that which has to do with immigration. No prophet seems to have arisen who can, with any surety, foretell its future, though many amateur prophets have arisen to utter vague words and hazy statements.

The ordinary citizen finds his mind in a state of chaos as he reads the discussions concerning congressional limitation of immigration, the arguments for and against closed ports, the probability of emigration from America to the Old World when peace is established, and the debate as to a possible influx of female labor. But one sure and certain thing emerges clear and unmistakable from our recent time of testing, and that is, the absolute danger to our democracy, resulting from the neglect of those who came to us in the immigration of the past. All of us recognize the great menace to free institutions which comes from a great, unassimilated mass of people, virtually untouched by the spirit of those institutions. And the solution of that problem need not wait on the long delays of

congressional discussion or legislative enactment. That problem from our past immigration is our immediate and vital care whatever other problems a newer immigration may bring. For a generation wise and far-seeing statesmen and economists have begged us to pay heed to dangerous and increasing evils among our foreign-speaking population, due to their separation from American life and ideals. For a generation Christian leaders have asked American Christians what great and wholesome lessons in true American ideals could come to foreign fathers or mothers or little children from such surroundings as were given the average family, or such contacts as were possible in the average community.

But it took the harsh awakening of war and the ruthless hand of national peril to strip off the rosy veils of sloth and self-satisfaction. As a leader of one of our great professions has said in a recent publication: "The experience of war has bared the weaknesses of long established methods of performance, until institutions of every kind, hitherto thought to be effective, have been found wanting."

All of us, then, together, face one of the



most universal and widespread tasks of our national life to remedy the neglect of past years. Other neglected peoples of America have had certain geographic or racial limitations. The mountaineer is a problem only in his isolated mountain caves and pathless forests. The Indian, despite his scattered reservations, presents a homogeneous need. The Negro appeals for certain definite things because of color and condition. The Mexican is of one speech and heritage, and, until recently, was in one section of our land. But the immigrant, found in every remote hamlet as well as every great city, speaking every language of Europe and Asia, makes a universal appeal for universal assistance.

The rural regions of old New England have been rediscovered by the descendants of Columbus, and the far plains of Texas thrill to the latest news of Czecho-Slovakia. The canneries of Alaska hear the language of the Asiatic, and the Middle West has fifty-seven languages in one small city. So that no section of our land and no group of patriotic Americans can escape this challenge for service to the foreigner in our midst.

But there are undoubtedly more acute and more urgent dangers in those places where the larger groups are congregated, and there is, therefore, more difficulty in assimilating this foreigner into the community life.

Great industrial centers, such as Gary and Pittsburgh; great mining communities, such as are found in Pennsylvania and Montana; great cities, such as Chicago and New York, by their very size, furnish appalling difficulties for any Americanization program.

The United States controls one-third of the world's mineral production, and in its mines in almost every state in the Union over 900,000 men of all the races of the world toil

to supply the world's needs. Full many of them say, with Berton Braley,

"We don't have no time for dreamin' ourselves.  
We're makin' your dream come true."

Mining communities are usually a world in themselves and subject to many special ills. Unattractive surroundings, lack of schools and any wholesome recreation, the vile surroundings of saloons and gambling dens, the wholesale political control—these are the conditions the foreigner faces. There are notable instances of great companies striving with patriotic purpose to mold this great mass of for-



YOUNG COAL PICKERS AT THE MOUTH OF A MINE.

eigners into true Americans. One reads of community enterprises, schools, recreation grounds, nurses, Campfire Girls, Boy Scouts—all under a company slogan, "Our interests being identical, we work together for our common good, employer or employee." A Colorado company maintains classes in citizenship and extensive welfare work. A southern mining company plans housing for its employees that gives self-respect and a true idea of an American home. A Utah company lays out for its miners a complete and satisfactory system of public baths and recreation.

But, on the other hand, in three mining counties of Pennsylvania, in October, 1918,

health insurance surveys found conditions in miners' families very bad, with infant mortality rates of 160 per 1000, and in Illinois miners' wives appealed for help for their children and themselves against the housing conditions in mining towns.

Life is hard for women in mining communities, and especially so for the foreign woman with her family of little children, her house full of boarders, and housekeeping made difficult by the dirt and smoke of great mining enterprises. Her ignorance of English and her heavy household cares leave little opportunity for real contact with anything inspiring, were that something to be found in her neighborhood.



COAL PICKERS RETURNING WITH THEIR LOAD

But the ample reward that comes when the kindergarten, the club, the friendly visitor, the instructor in simple hygiene, gets access to that home calls for a more hearty and ready response from the American who could thus render a patriotic service.

The foreign woman in great industrial centers, if she is a worker, will have an opportunity to share in the broad program of Americanization which has been outlined by the government and is being introduced into many big plants. But if she is the mother at home, she again needs the special effort in special directions from the devoted Christian woman. She must be taught in her home or in simple after-

noon gatherings in a neighbor's home. She must be reached through her children, or her interest in a neighborhood festivity, or some of her occupations, such as sewing or cooking. She will respond to Better Babies Week and learn American ways and words when a class in English would seem to her an impossible thing. But with her, as with the woman in the mining town, sincere devotion will win and friendly interest will secure her ready response.

The lonely foreign-speaking woman of the city tastes all the bitterness of exile and homesickness with little of its compensating gains in freedom and friendship. If she is a mother her children soon speak an alien tongue, and her husband must learn at least the phrases his boss will use in every-day work. She cannot, often, even read the foreign paper, and so is shut out from the great pulsing life all about her save as fantastic stories come to her ears. Small wonder that she resents the draft law, the sugar restriction, the flour substitutes.

One of the great by-products of America's efforts in the world war was the increased access to the foreign homes in our great cities. The Food Commissions, Liberty Loan Committees and Red Cross Home Service Workers opened many a door not only to a humble home, but to a needy heart.

Shall we not be able in the greater efforts of peace to find even a larger access to those who are in America but not of America?

The great forces of government, industry, philanthropy and politics are banded together for the program we call Americanization. A definite burden and responsibility has been laid upon every American agency for good to develop here a true American democracy which shall embrace all and assimilate all.

As Christian American women, certain plain obligations rest upon us for our share of this

task, especially as it relates itself to women and children. It was our pride and glory that we did not fail America in time of war, that her womanhood was ready for any sacrifice or suffering. Shall we fail America in these her tasks of peace?

[The author of the above article, Mrs. D. E. Waid, is Chairman of the Committee on Home Mission Interests Among Immigrants, which is one of the standing committees of the Council of Women for Home Missions. We appreciate greatly the courtesy with which she has taken the time and pains to write us this article, on the subject which is her specialty.—EDITOR.]

NEW YORK CITY.

## Sita

By MRS. VICTOR McCAULEY

IN this part of India, so far as I have been able to ascertain, by far the most popular of ancient women is Sita, heroine of the Ram Lila (play of Rama) and the occasion of the great struggle recorded in the Ramayana. Hindus appreciate foreigners knowing something of their festivals and tamashas, and often a point of contact may be established through an understanding of some festival which may lead the conversation to higher and noble themes. An Indian gentleman said to me recently, "As the Roman Catholics pray through Mary, so we Hindus pray through Sita." It is such a revered character as this that we shall consider.

In the land of Mithila lived a king named Janakudu. One day when Janakudu was plowing the ground in the course of a child-conferring sacrifice, a lovely maiden, by the favor of the gods, had come to him out of the furrow. This beautiful daughter of superhuman origin was called Sita or Janika, commonly known among us as Janikamma. Her father, Janakudu, promised her in marriage to anyone who would succeed in bending a mighty bow which had formerly belonged to Siva. Youths came from far and wide to try their hand at this gigantic bow, but without success. Finally news of this contest for Sita's hand reached the ears of Rama, the noble son of King Dasaratha, and he, with a band of youths, set out for the capital of Mithila. Having been introduced to King Janakudu, Rama was allowed to try his strength against the huge bow, which was "so large that it had to be carried on an eight-wheeled cart, which was with difficulty drawn by eight hundred stalwart

persons." To Rama, however, the bending of this bow was an easy matter, and he not only bent it, but broke it. The lovely Sita was thus won by Rama and the wedding festivities were carried out on a magnificent scale. Rama's father, King Dasaratha, and all his brothers were invited to the wedding. On the closing day of the ceremonies flowers from heaven were showered down on the happy couple. After their marriage Rama and Sita set out for Rama's capital, Ayodhya, where King Dasaratha had decided to place Rama on the throne in his stead. Rama was so much loved by the people that there was general rejoicing among them at this step, rejoicing by all except Kaikayi, one of Dasaratha's four wives, who had determined that her son, Bharata, should occupy the throne. In vain did the old king try to persuade Kaikayi to be reasonable and to forego any unreasonable demands for her son, Bharata. No! She would *not* have another woman's son occupy the place intended for her son, and if Dasaratha would not yield to her unreasonable demands, and furthermore command that Rama should spend fourteen years in banishment in the jungle, then she would either take poison or jump into a well. How like many a tyrannical Kaikayi of today! Nothing was left the decrepit old king but to listen to her. So the throne was promised to Bharata and Rama was exiled to a wilderness life of fourteen years. So noble was Rama that after bidding farewell to his father and to his three hundred and fifty mothers he remarks to the malicious Kaikayi that it was not her own heart which had desired his banishment, but "*destiny alone which*



made her press for the prevention of his installation." Rama's brother, Lakshmana, was to accompany him in exile, but Rama had intended leaving Sita behind in Ayodhya, thinking the trials of the jungle life too rigorous for her. However, no argument nor inducement could prevail upon the devoted Sita to be separated from her husband, so these three, Rama, Sita and Lakshmana, set out from Ayodhya for their exile of fourteen years in the wilderness. (This wilderness is supposed to have been on the banks of the Godavari River.)

Their trials and adventures in the forest were legion—giants, demons and other supernatural beings figuring largely in those. In one of these frays Lakshmana cut off the nose of an ugly giantess, the sister of the terrible giant Ravana, ruler of Ceylon. This so infuriated Ravana that he vowed dire vengeance on Rama and Lakshmana and decided that the most effective way to wreak this vengeance would be to carry off the fair Sita. Consequently Ravana, disguised as an ascetic, made his way to the jungle home of Sita. Rama and Lakshmana were away in the forest hunting. Ravana, after seeing for himself her beauty and grace, suddenly resumed his terrible natural form, grabbed the defenceless Sita by her hair and carried her off through the air in his golden chariot, drawn by asses, to his Ceylon palace. As they were going through the air Sita cried out to all the deities to tell her husband where she was being taken and to send him to release her. Jatayyu, the king of vultures, reported these words to Rama and Lakshmana, when they in despair were searching the forest for Sita.

Then ensues a fierce struggle between Rama and Ravana. In this Rama is helped by Sugriva, king of the Vanara (monkeys), and by Hanuman, captain of the monkey host. There is a myth that all the small hills in this part of the country were stones dropped from the tails of this horde of monkeys on their way to Ceylon to release Sita. Time fails one to relate all the fierce attacks by Rama's forces and their repulses by Ravana's hosts. In these battles gods and giants play important parts—

heads cut off by the sword are immediately replaced, arrows shot toward the foe are counteracted by other arrows, giants devour thousands of opposing forces, etc., nothing being impossible to the imagination of the Hindu bard. Finally Rama, with an arrow made by Brahma himself, killed Ravana, and as the giant fell "celestial music filled the air, perfumed breezes wandered pleasantly over the field and heavenly blossoms were rained down upon the conquering hero."

With the death of Ravana the war was at an end, and one might suppose Rama lost no time in recovering his wife, Sita. On the contrary, however, in spite of all Rama's piteous laments over her loss, now when she is brought forth to him from the city he cruelly repulses her, because of her long captivity in Ravana's power. While she had been Ravana's captive she had not been his wife. But the suspicious Rama tells her it was not love for her, but a desire to vindicate his outraged honor which had brought him to Lanka to fight Ravana. Unprepared for his heartless and undeserved reproof poor Sita is quite crushed by it, and asks Lakshmana to prepare her a funeral pyre on which she may find refuge from her dark despair. With Rama's consent the pyre was erected and the virtuous queen entered the flames bravely. At this point a band of celestial beings lifted Sita from the flames, attested her purity to the assembled multitude and restored her to Rama, who joyfully received her back to his heart and home.

Rama's fourteen years of exile now being over, he, Sita and Lakshmana returned to their capital, Ayodhya, where he was received with joy by his brother, Bharata, and took over the charge of the government and reigned for ten thousand years. But the people of Ayodhya ridiculed Rama for taking back Sita after she had been so long in Ravana's palace, and Rama, who may have been heroic enough in some respects, but was a coward when it came to ridicule, could not endure their taunts and resolved to abandon his innocent, unsuspecting wife, alone and unprotected, in the forests near the sources of the Godavari River.

Cast adrift Sita was found by the saint Valmiki and tenderly cared for by the holy women of the hermitage. "Shortly after she gave birth to two sons, Kusa and Lava. In this forest home, under divine inspiration, Valmiki composed the Ramayana and taught the sons of Sita to recite it." Once when a grand festival was being held at Ayodhya, Kusa and Lava went and recited this poem in the presence of their father, Rama, who, after inquiry, acknowledged them as his sons and invited Sita to come forward and assert her innocence publicly. But Sita's heart was too full; this second ordeal was beyond even her power to submit to, and the poet rose above the ordinary Hindu level of women when he ventured to print her conscious purity as rebelling. Sita, clasping her hands and bending low her face, spoke thus in a voice choked with tears: "As I, even in mind, have never thought of any other person than Rama, so may Madhavi, the goddess of earth, grant me a hiding place!" As Sita made the oath, lo! a marvel appeared. Suddenly, clearing the earth, a divine throne of marvelous beauty rose up, borne by resplendent dragons on their heads, and seated on it the goddess of earth, raising Sita with her arm, said to her, "Welcome to thee," and placed her by her side. And as the queen seated on the throne slowly descended to Hades, a continuous shower of flowers fell down from heaven on her head. Thus, in sadness and with the sting of injustice rankling in her heart, the gentle Sita disappears forever. Throughout this story Sita seems much more human than Rama. Her genuine womanhood interests us far more than the mild, supine Rama. In this story ordinary men and women scarcely figure at all amongst the poet's creations. The war waged does not seem to be between men, but between demigods, fiends and giants. The weapons employed are celestial or charmed. Mystic spells are of the greatest efficacy and the results proportionately great.

A band of traveling minstrels has recently been giving nightly performances here in Guntur from 8 P.M. to 6 A.M.; the theme of their plays has been this of Rama and Sita. It was

interesting one night to watch the people sitting by hundreds on the ground listening with breathless interest to these fantastic tales of adventure of the long ago. To these people to-day Sita is a very real person. To that crowd of silent, listening Hindus, giants and demons are not an impossibility, nor is there any doubt in their minds as to the entire truthfulness of the whole play. In the play Sita, the patient, faithful, loving wife was never brought forward. The woman's part was a quite subordinate one and was left to the imagination of the spectators. The conquering Rama was everything. However, the gentle wife of Rama has a place of her own in the affectionate regard of the people of her native land and her history is well remembered.

GUNTUR, INDIA.

#### MOSLEMS INTERESTED IN CHRISTIANITY

Missionaries in India are beginning to feel more encouraged in their effort to win the Moslems of that country to Christianity by the noticeable interest which Mohammedans have been showing for the past year or so in the Bible. Moslems have come to patronize the Christian book stores and publishing houses, and their chief request in nearly every place is for a copy of the Christian Scripture.

The new feeling throughout all the Moslem lands of western Asia toward the Christian missionaries is largely due to the self-sacrificing relief service rendered by the missionaries in these days of war suffering. The long-established and firmly entrenched prejudice of Mohammedanism against anything Christian is slowly disintegrating. The vast host of Syrian and Armenian Christians, too, who have accepted death rather than deny their faith, has made an ineffaceable impression upon Moslem thought. It is confidently prophesied that when this war is ended and mission operations can be resumed, it will be possible to reach Mohammedans as never before.

# Women Workers of India

By MRS. R. M. DUNKELBERGER

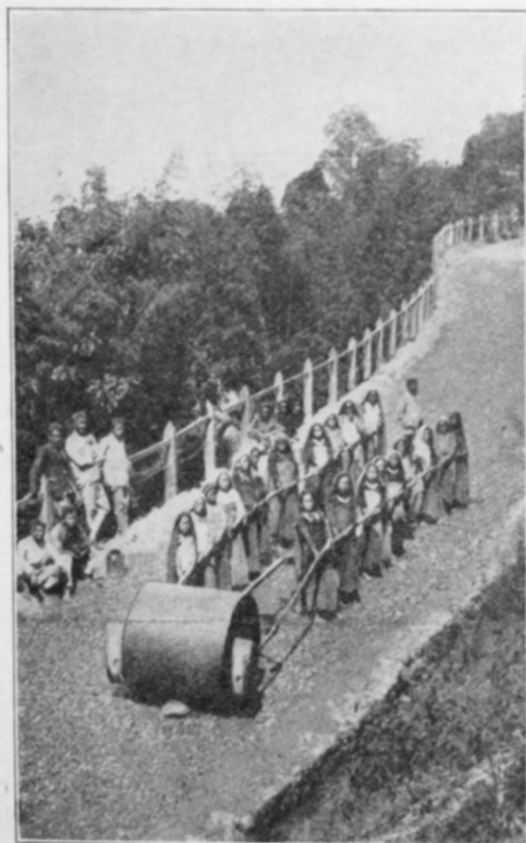
"WHEN poverty is most bitter there is little or no distinction between man's work and woman's," is the striking statement with which the second chapter of "Women Workers of the Orient" is begun. It seems to me that no other statement could more fittingly describe the condition of the working women of the Palnad in our India mission field. The Palnad taluk, or county, is considered one of the most backward parts of our mission field—not that missionary work was not begun here early enough, for Father Heyer began his missionary career in this district. Here, too, the first convert to Christianity in our mission was baptized. However, because it is hemmed in on nearly all sides by hills, and

because it is a long distance from the railway, people have not made the rapid strides in civilization that they have made in the more eastern counties of our mission field.

Here there are few women of leisure. Perhaps the wives of the rich merchants have a lot of spare moments to gossip as they sit behind the counters in their husbands' shops. Perhaps the Brahman wives have more time to devote to the cooking of their husbands' rice and to bathing their little fair babies; but the majority of the Palnad women have to help, in a very real sense, to earn the family livelihood.

One of the most common sights as we toured from village to village was to see the women carrying large, flat baskets of loose earth from the spot where a tank was being excavated. At another spot perhaps ten or twenty women would be carrying baskets of crushed stone where the splendid government roads were being repaired. Although we often say in India that the men do the washing, we must not fail to add that the washerman's wife stands right with him, knee-deep in the water, and while he beats one garment down on one stone and chants his queer little song, she will be attacking another garment in the same vehement manner on another stone, and will add her little response to his song. When the cotton and red pepper harvests are in full swing one is always impressed with the long procession of women and girls filing out, one by one, to their particular fields of labor. This procession will begin very early every morning and return in the evening shortly after sunset. Then one can see the women passing by with large bundles of cotton tied up in white cloths on their heads. The red peppers are usually picked and allowed to remain in the fields until they are thoroughly dried.

Many of our Christian women come from the laboring classes. Often as we planned our tours of the villages in the county the teach-



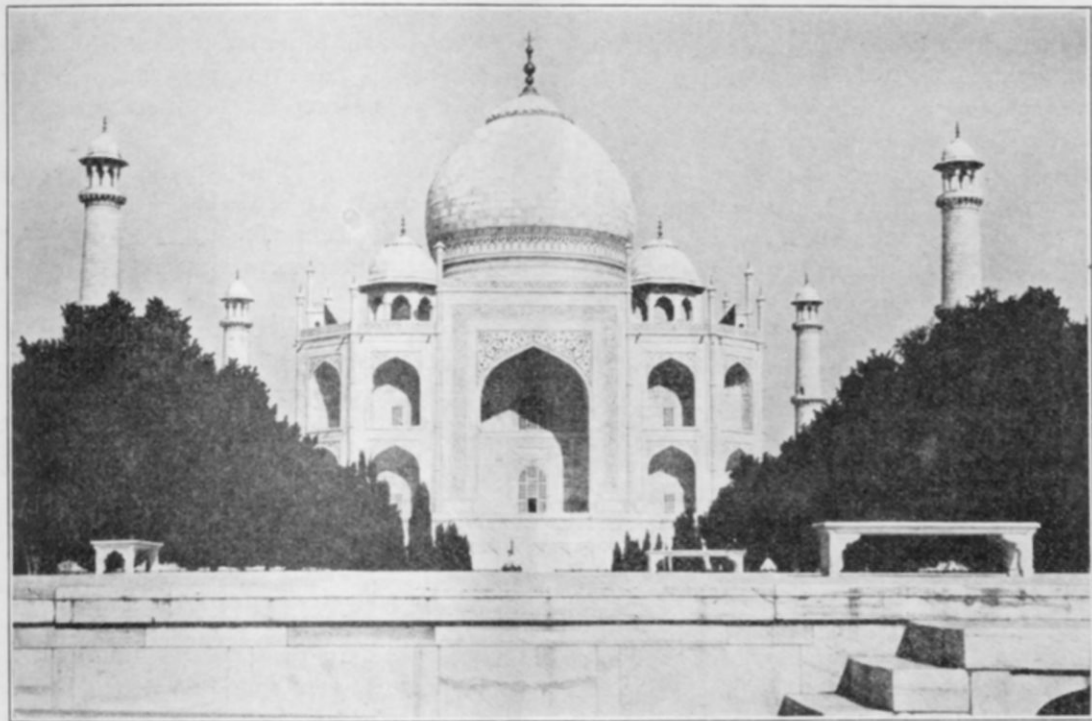
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HOW INDIA WORKS HER LIVING WOMEN



ers and catechists would come to us and say, "Do not visit that village now. You will find no one at home. They are all in the fields." This news was never objectionable to us, for we always felt grateful to know that our Christians could earn enough to keep themselves fed and clothed when harvests were finished. What often worried us, however, was the fact that the heathen farmers for whom our Christians worked never observed the Sabbath and never saw the necessity of one day rest in seven for the sake of their

to reach some of our most remote congregations the results with which we met were most gratifying. Often the women would return from the fields hungry and tired. Then there were all the household duties which needed immediate attention. The gentlemen and the babies had to be fed. The cattle had to be fed and tied for the night. They themselves would quickly take a bite, comb their hair and then wend their ways to the evening meeting. Perhaps a loud yawn would be heard here and there during the evening, but I al-



HOW INDIA HONORS A DEAD WOMAN

Christian employees. We are hoping and praying for the day when not only the laborers and coolies will be Christians, but when these farmers, who are the land owners and more independent backbone of the country, will accept Christ as their Master and will learn of Him how to treat their more humble employees.

You all may know that during our Jubilee year in India it was our one great aim to establish a Woman's Society in every one of our congregations. Although we were unable

ways felt very loath to chide them. I knew that they were tired and needed their night's rest.

Now, just a word about our women school teachers. At one time in our mission the advisability of having only men school teachers was considered, and tried in some villages. However, when comparing those schools with others taught by women (wives and mothers, though they were) we felt that in the Palnad, especially, the women's schools in the district or country villages outshone those of the men

teachers in nearly every case. There would stand those patient women teachers; perhaps two or three of their own children, too small to walk or just beginning to walk, would be tugging at their skirts and wanting attention when an arithmetic problem was being explained or some difficult phrase or clause in the reading lesson was being made clear to the class. Very frequently the teacher's own mother or mother-in-law, sometimes—perhaps only a little raw village girl—would be hired to care for the little ones, while the teacher herself would be busy preparing her school-children for the inspection of the missionary or that of the government inspector, who examines the schools at least once a year for government grants.

The Bible-women must not be forgotten. Often about 8 o'clock—sometimes even at 7 in the morning—Miss Lowe's carriage would be ready to take the faithful Bible-women out to the village, where the homes scheduled for that day had to be visited. Often the Bible-women in Rentichintala were widow converts of advanced age. They, as a rule, did not have many family cares and duties to worry them. However, there are some Bible-women teachers married and rearing good-sized families.

In closing I cannot help mentioning one of our most faithful women teachers. We left her in Veldurti, one of the most remote villages of the Palnad, when we returned to America. There she was, a busy mother in her home with four young children. She was the school teacher and always presented a model village school for inspection. This seemed very remarkable to me because she had been trained only in primary training, which means to the end of the Fourth Reader. In the women's society which she had started all the women looked to her as their leader. As the names of the women candidates for baptism and confirmation were called she knew who should be present and who should not, for she had had the responsibility of training them. Besides all these duties she found time and opportunity to tell many heathen women in the village of the great Master and His love

for sinful men. Her life was a wonderful inspiration to me. She toiled and accomplished much, but never complained about having too much to do.

Thus the women of the Palnad toil on from day to day. Many of them can say, with greater truth than their fair sisters of America,

"Man works from sun to sun,  
But a woman's work is never done."

CARLISLE, PA.

### AN IRAGWE FUNERAL

"A hyarlami a kerlungwa a?" That is, "What has happened over at your home?" I asked a young man of the Iragwe tribe one morning.

"Abarli ahu" ("The father of our household has died"), he replied.

"Abangwa ara Inja erli?" ("Will your father object if I go over and look on?") I asked.

"Auo" ("No"), he answered.

I went over to the home, but the father of the young man waved me away. He was evidently afraid that my presence, or "medicine" I might use, would have a bad influence on the home. They are very superstitious. I had to look on from a distance.

You will no doubt be interested in hearing what takes place when an old man dies in the Iragwe tribe.

Ceremonies for the dead vary according to one's domestic relations and station in life. The unmarried and children are buried without ceremony. Old people are usually well remembered.

In this particular instance the elderly man's staff and quiver of arrows were placed alongside the door of his hut, leaning against the wall. His leather apron and a deer skin, worn at the right side of the body, hung from the shoulder, found a place on the grass roof of the low hut above the door.

All the men and boys in the home had shaved their heads.

A grave was dug. A goat was slain. The wall of the hut, on both sides of the door, was

sprinkled with the goat's blood. Then the goat-skin was wrapped about the body of the corpse. A white cloth, tied at the back of the head, covered the face. The goat carcass was laid on the peak of the roof in the sun. It served as food for feasting later in the day.

Women and girls, with white bands of cloth tied about their foreheads, gathered in front of the man's hut and danced in a circle, moving to the right. One carried a staff with a bell attached, another a two-foot dagger, and still another rattled a gourd of pebbles. They all sang. A short distance away two drummers beat time for them. Other women and girls kept up a most pitiful wail inside of the hut.

A large number of women and girls came and went throughout the day and joined in the dance. Friends called to pay their respects. There was feasting and beer drinking.

As the number of dancers increased the scene of dancing changed to open ground just outside the high cactus fence surrounding the home with its many huts. Young men came to dance, toward evening, and then the dancing women and girls became onlookers. Men dance alone and women alone. The young men played flutes, sang and danced around to the right in a circle, accompanied by two drummers in their midst. Off and on, one or more would leave their places and dance a jig within the circle. Dancing and singing may continue all night long.

As one joins the circle he salutes by raising his staff pointed forward toward the heavens. Frequently a general salute is given. The rank is broken, and all move toward the center with raised staffs touching above the heads of the drummers. Then they fall back again and continue dancing.

Burial may take place at once, but on this occasion the corpse was kept from early morning until sunset. About 3 P.M. two young men took the corpse to the home of a priest. It was carried with the limbs astride the shoulders of the one young man, the feet hanging down on his breast, and the head resting on the shoulder of the one behind him. After a ceremony by the priest the corpse was re-

turned to the home. Burial followed.

The grave was a round hole dug in the ground, about three feet deep. From its base ran a tunnel long enough to receive the corpse, placed on its side in a sleeping posture upon a grass raincoat. The knees were drawn up and the hands placed under the cheek. No earth was thrown into the grave. The opening was closed with a flat stone. This was in turn covered with earth.

What hope did they have concerning the man whose body had been placed in the grave? They believed that, while they were holding what we call the funeral, the man's spirit was living somewhere. Perhaps it was hiding in a tree nearby. After a few days or weeks the spirit would live in the body of a babe born in the tribe.

This is called the theory of reincarnation, which is quite generally held among pagan tribes. According to their idea, a man dies, is born again; dies, is born again, and thus has an endless life upon earth. This is, of course, a hopeless faith.

The feasting, beer drinking and dancing lasted four days. On the fourth and final day mounted hunters rode into the country to hunt game. They returned at full speed with a yell, just after midday, awaited by spectators gathered to greet them. In the afternoon hundreds assembled for a final big dance.

There is an undercurrent life associated with this four-day affair that cannot be pictured. Modesty forbids.

Such is paganism and its funeral in dark Africa. They have faith in a god—the sun—and yet are without God. They have faith in shed blood and yet are without remission of sins. They have faith in a future life and yet are without hope of a blessed eternal existence. They sorrow, in a way, but as those who have no hope.

A dark picture indeed! To them there is no glad Easter day. In fact, millions in the Sudan have never heard these glad tidings, "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him."



Although the picture is dark, there is a ray of hope. God has provided salvation for them. More than this, He has asked us to tell them of it. If we go and tell them many may believe in the resurrected Christ and be able to say as they pass into eternity, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms shall destroy this body, yet in my flesh shall I see God."—*From Leaflet on the Sudan, by A. E. Gunder-son.*

### SUFFERING FOR THE FAITH

A missionary to India tells this striking story of the faithfulness and fortitude of some native converts who were candidates for baptism: "Before the service began I asked one of the men who were to be baptized to stand up and tell us if he knew what it meant

to be a Christian. Instead of replying as I expected, he jumped to his feet, turned his back to me, pulled his cotton shirt over his shoulders, and, with a grim smile, pointed to his back, which was one mass of bruises. Man after man had suffered in the same way, and even some of the elder boys. On inquiry I found that last night these men and boys were sent for by their Hindu landlord, who asked them whether it was true that they intended to be baptized the next day. 'Yes,' they said, 'we do.' He used many arguments to make them change their minds, but they still refused. So he ordered them to be beaten before him by some of his servants. I found out, too, that this was not the first time that they had been beaten in this way. Many times during the past months, while they were being prepared for the Sacrament of Baptism, they had been compelled to suffer greatly for their new-found faith.

## OUR LIFE MEMBERS

Pictures of children under fifteen years of age and women of seventy or over who are made Life Members of the Woman's Home and Foreign Missionary Society, and men of seventy or over who are made Honorary Life Members by the payment of \$10 will be printed in this department. The same age limits apply to memorial memberships of men, women and children. Dues should be sent to the Synodical Treasurer and photographs to the Editor.



KATHRYN LOIS COOPER  
Of Jersey Shore, Pa. Aged eleven years. Made a Life Member by her grandmother, Mrs. J. L. Cooper.



RALPH THOMAS SUNDAY  
Aged five years. Son of Rev. and Mrs. O. E. Sunday. Made a Life Member by the Woman's Home and Foreign Missionary Society of Bethany Lutheran Church, Montoursville, Pa.



MRS. B. F. REIGHARD  
Made a Life Member by her son, Mr. J. P. Reighard, of Shamokin, Pa., through the Woman's Home and Foreign Missionary Society of Millheim, Pa.

MR. O. AUGUSTUS KING  
Passed away May 4, 1918, in his seventy-sixth year. Made a Memorial Member by his wife, Mrs. Eva King, a member of the Woman's Home and Foreign Missionary Society of Syracuse, N. Y.



MR. WESLEY H. KILTS

Aged seventy-seven years. Made an Honorary Life Member through the Woman's Home and Foreign Missionary Society, Argusville, N. Y., by his children, Messrs. H. G. and F. W. Kilts, Mrs. Earl W. Ostrander and Miss Angie Kilts.



MRS. WESLEY H. KILTS

Aged seventy-two years. Made a Life Member through the Woman's Home and Foreign Missionary Society, Argusville, N. Y., by her children, Messrs. H. G. and F. W. Kilts, Mrs. Earl W. Ostrander and Miss Angie Kilts.



PAUL MORRIS CULLER

Aged eleven years. Made a Life Member by the Mission Band of Bakersville, Md.



MR. JACOB C. SMITH

Aged eighty years. Made an Honorary Life Member by the Woman's Home and Foreign Missionary Society of Wensville, Pa.



MRS. LEWIS SMITH

Aged seventy-three years. Made a Life Member by the Woman's Home and Foreign Missionary Society of Wensville, Pa.



MRS. SUSANNA ACKERS

Aged seventy-three years. A charter member of the Woman's Home and Foreign Missionary Society of St. Matthew's Church, Macungie, Pa. Made a Life Member by the society.



MRS. J. F. MAYS

Made a Life Member by the Woman's Home and Foreign Missionary Society of First Lutheran Church, Los Angeles, Cal. Since being made a Life Member Mrs. Mays has passed away.



MR. J. C. PHILSON

Aged seventy-nine years. Made an Honorary Life Member through the Woman's Home and Foreign Missionary Society of Trinity Lutheran Church, Berlin, Pa., by the members of the congregation for his faithful and efficient service in the church.



MARGARET PAULINE IMLER

Aged thirteen years. Made a Life Member by her parents, Mr. and Mrs. Job Imler, through the Woman's Home and Foreign Missionary Society of St. Mark's Church, Hagerstown, Md.

TANEYTOWN, MD., PAGE



MR. GEORGE W. ETTER  
Died September 21, 1912. Made  
a Memorial Member by his  
daughter, Mrs. L. B. Hafer,  
Taneytown, Md.



MRS. GEORGE W. ETTER  
Died August 28, 1909. Made a  
Memorial Member by her  
daughter, Mrs. L. B. Hafer,  
Taneytown, Md.



MRS. EZRA K. REAVER  
Of Trinity Lutheran Church,  
Taneytown, Md. Died Decem-  
ber 10, 1917. Made a Mem-  
orial Member by her daughter,  
Miss Emma L. Reaver.



SARAH GRACE NULL  
Made a Life Member by her  
parents, Mr. and Mrs. Jacob  
D. Null, Taneytown, Md.



MRS. SARAH BUSHEY NAIL  
Of Trinity Lutheran Church,  
Taneytown, Md. Died Decem-  
ber 18, 1918. Made a Memorial  
Member by her children.



MISS MARY ELIZABETH NULL  
Died March 21, 1918. Made a  
Memorial Member by her par-  
ents, Mr. and Mrs. Jacob D.  
Null, of Taneytown, Md.



# SECOND CHURCH, ALTOONA, PA., PAGE



**VIRGINIA PENNOCK HEWITT**  
Aged four years. Made a Life Member by the W. H. and F. M. S. of Second Lutheran Church, Altoona, Pa. Great-granddaughter of Mrs. D. K. Ramey, a charter member and first treasurer of the society; its president for many years, recently made honorary president.



**MARY ELIZABETH MOTHERSBAUGH**  
Aged five years. Great-granddaughter of Mr. and Mrs. S. B. Trees. Made a Life Member by the W. H. and F. M. S. of Second Lutheran Church, Altoona, Pa.



**MR. ALFRED L. KUHN**  
Aged seventy-three years. Made an Honorary Life Member by himself through the Woman's Home and Foreign Missionary Society of Second Lutheran Church, Altoona, Pa.



**MR. BLAIN LAWRENCE WAGNER**  
Made a Memorial Member by the C. E. and Y. P. M. S. of Second Lutheran Church, Altoona, Pa.



**CLEGGETT SPIELMAN**  
Aged six years. Son of Mr. and Mrs. D. E. Spielman, of Second Lutheran Church, Altoona, Pa. Made a Memorial Member by his mother.



**MR. S. B. TREES**  
Died October 18, 1917, aged seventy-eight years. Made a Memorial Member by his wife, Mrs. S. B. Trees, a charter member and first vice-president of the Woman's Home and Foreign Missionary Society of Second Lutheran Church, Altoona, Pa.



**MRS. MARY SELWITZ**  
Aged seventy-seven years. Made a Memorial Member by her daughter, Mrs. J. J. Gleichert, of Second Lutheran Church, Altoona, Pa.



**MRS. LAVINIA WERTZ**  
Aged ninety-three years. Made a Memorial Member by her granddaughter, Miss Elvia Wagner, through the Young People's Missionary Society of Second Lutheran Church, Altoona, Pa.



**MR. GEORGE W. SLAYMAN**  
Aged seventy-eight years. Made an Honorary Life Member by the Brotherhood Class through the Woman's Home and Foreign Missionary Society of Second Lutheran Church, Altoona, Pa., of which society he is the oldest Honorary Member.

# THE STORY HOUR



## THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man,  
But writ in the long, long ago—  
The Gospel according to Mark, Luke and John—  
Of Christ and His mission below.

Men read and admire the Gospel of Christ,  
With its love so unfailing and true;  
But what do they say, and what do they think  
Of the Gospel "according to you"?

'Tis a wonderful story, that Gospel of love,  
As it shines in the Christ life divine;  
And, oh, that its truth might be told again  
In the story of your life and mine!

Unselfishness mirrors in every scene;  
Love blossoms on every sod;  
And back from its vision the heart comes to tell  
The wonderful goodness of God.

You are writing each day a letter to men.  
Take care that the writing is true.  
'Tis the only Gospel that some men will read—  
That Gospel according to you.

—*Evangelical Messenger.*

## MOTI'S MISTAKE

Moti was a very busy boy. All day he had been hurrying about the streets, hastening up wherever he saw that a little crowd had gathered. Under the feet of the passersby he dodged wherever there was a chance of selling the sweetmeats from his little tray—the sweetmeats grandmother had made for him to sell during this great Hindu *mela*, or festival of Brindaban.

It was a good time for trade. Thousands of pilgrims had come to the city from all parts of India to perform the ceremonies of their religion at the shrines of the gods. There were tourists also from other lands, mingling their white faces with the dusky crowds. Moti had made many sales; his tray was almost empty now, but he was still darting busily about to see whatever was to be seen.

"Here, boy!" called a man across the narrow street, and Moti plunged over, expecting a sale. Great was his surprise when the man put a hand on his shoulder and thrust him suddenly under an arched gateway into a large open court. Here, to his astonishment, a great crowd of boys was gathered and men in long robes and turbans were going about among them talking earnestly.

Moti rubbed his eyes to make sure that he was not dreaming; all the more because the boys were street waifs of every caste, and the men who were mingling with them were high-caste Brahmans, for whom it was defilement even to speak to one of a lower caste. Some great occasion must it be that would bring these haughty upholders of caste down to speaking with boys like himself.

Presently one of the men came toward the group where Moti was standing and began to speak.

"You may earn some money if you will," he said, "and it will be very easy. The Christians have chosen the time of our *mela* to make a disturbance. They are going around in bands, preaching their doctrines and selling or giving away to the very poor their sacred

books and the tracts explaining them.

"We have gathered you to help us put an end to this trouble, which is an insult to our gods and an offence against the holiness of the *mela*. Wherever you see one of these people addressing a crowd you are to run among the people, making such a noise that the speaker cannot be heard. Whenever you get a chance you are to tear up the books and leaflets they sell. You will be well paid, and will be doing a service to the gods besides. Are you ready?"

What small boy does not welcome an excuse for making a noise and tearing things up? The boys assented with whoops of joy. Moti, however, stood irresolute.

He did not like the way the Brahman talked to the boys. While he spoke to them he kept his face averted and uttered the words as if he were talking to himself. He hated and despised them as much as ever, and was only hiring them to carry out his plans, not meeting them with real friendliness.

Then Moti was not sure that he wanted to disturb the Christians. He knew that a Christian Bible-woman came sometimes to see his grandmother, and had been very kind to her when she was sick. The Christians, when they bought his sweetmeats, never tried to cheat him, and once a lady from the mission had interfered when a bigger boy had tried to rob his tray.

The Christians had the wrong religion, no doubt. But they were harmless, kind-hearted people, and Moti did not relish the plan of making trouble for them.

A Brahman saw him standing undetermined while the stream of boys went flowing past him out of the gate.

"Why do you hesitate?" he said harshly. "Are you one of the wretched sect yourself, perhaps?"

"Oh, no!" said Moti, frightened by the man's vicious tone. "But I was sent out to sell sweetmeats, and they are not yet quite all gone. If I go into the crowds as you told us I shall lose my sweetmeats and perhaps my tray while I am busy tearing up books."

"Leave your tray here," said the man. "It

will be safe till you come back. The money you get for this service will be worth more than the sweetmeats you have sold all day. You seem like an intelligent boy, so I will give you a special task.

"Here is money" (Moti noticed that the Brahman dropped it on the tray, so that their hands might not happen to touch). "I am going to trust you to take it and do as I say with it. Go boldly up to the seller of books and buy copies of them, then tear them up in front of the crowd, so that nobody can ever read them. For this special service you shall have more pay, for you will be able to spoil more books than the other boys."

Moti took the money, left his tray, and followed the other boys, who were already busy up and down the street. Moti kept on till he came to an open square, where a large crowd was gathered around a preacher and a book-seller.

Some of the boys who had reached the square ahead of Moti were charging through the crowd, yelling and shouting, jostling the people so as to make them drop the books and leaflets, or even snatching them from their hands and tearing them up. Moti did none of these things. With the serious air of a purchaser, he walked directly up to the man who was selling books. Handing out a piece of money, he received a small copy of one of the gospels and several tracts.

The other boys were laughing loudly and making all sorts of insulting speeches as they tore up the books they had seized. Moti did not feel like doing that. But he was paid to destroy the book, and he must do it.

Mounting on the steps of a temple, where he stood above the heads of the crowd, he began deliberately to tear the Gospel to pieces, scattering its pages over the heads of the crowd. The wind caught them and carried them far and wide, out to the edges of the crowd, where the people had not yet received any books.

Suddenly a shrill cry broke on Moti's ear. A little old woman came pushing through the crowd, and up the temple steps toward him.

"Grandmother!" gasped Moti, hastily drop-

ping the remnants of the book he held.

"Yes, grandmother!" cried the old woman, seizing him by the arm. "Here I go out in all this crowd into the bazaar to buy more sugar for the sweetmeats you are to sell to-morrow, and what do I find?"

"Hearing the voice of a man speaking, I stop, and hear many good words. Then these evil boys come, making a tumult, and I can hear no more. But up here, in the eyes of all the world, I see my son's son tearing to pieces one of the sacred books, such as the good people are selling.

"O son of folly, what do you think to do? You may tear up their books, but all the time they are printing more. Can you destroy their printing presses too? Unless you do that it is vain to tear up paper."

Moti hung his head. Grandmother went on with increased vigor.

"And what are you doing after all? See!" and she pointed out over the heads of the crowd to where the people on its outskirts were eagerly picking up the pieces of paper which Moti had scattered, piecing them together and reading them. "See!" she repeated. "You have only spread the good words farther, and caused more people to read them. They will be all the more eager now, because they think that there must be something worth reading in them or you would not take such trouble to keep them from doing it. Do you not see that you are helping these people to sell more?"

And it was true. Those who had read from the torn bits were already pressing forward, eager to buy a whole copy. The book-seller was thronged so that he could hardly handle his wares.

"They are good words," said grandmother solemnly; "words of comfort and help, words about the true God; I have heard them and I believe them. Go, now, and get your tray, O misguided child of mine! Come home with me and learn wisdom." Grandmother descended the steps, dragging her grandson with her. The crowd made way respectfully for the old lady; many of them had listened to her little sermon, which she had uttered with no

thought of any hearer but Moti, but which had rung out so clearly over their heads that the people around had turned to hear.

All unconscious that she had been preaching to them, the old woman pushed through the midst, with a very downcast Moti following at her heels.

The Brahmans were not to be seen when Moti reached the courtyard. His tray stood where he had left it, with its few remaining sweetmeats; he picked it up, laid down the rest of the money the Brahman had given him, and started off, very much ashamed of himself.

Grandmother was waiting for him outside. She took pity on the boy when she saw his drooping head appear under the gateway.

"Come home, Moti, with grandmother," she said consolingly. "I have a book there myself, and it is my fault that I have not told you so before. Now you shall learn to read it and hear of a holy man who loved boys like you. He was not proud like the Brahmans; when the boys and girls came to Him He laid His hands on them and blessed them. You tried to injure Him to-day by harming His servants. But He did not let you do it; He used your hands to scatter His words farther, and make more people know them. Come with me, little grandson, and learn about Him."

And Moti went gladly.

M. R. S.

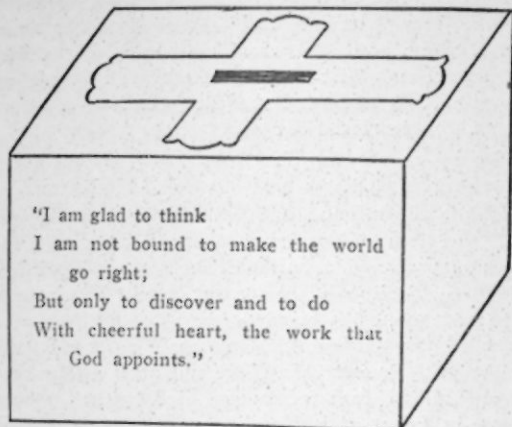
## TINY DOLLS

In a little Mexican town lives an Indian girl who makes the smallest dolls in the world. First she makes a wire frame hardly three-fourths of an inch in length; this is wound with silk thread. When the proper form is attained the doll is dressed, sometimes as a flower-girl, a boy or a priest, cardinal or pope. Not only does the little doll mother dress her children, but she daintily embroiders their clothes. Those who have seen her handiwork say the stitches are absolutely perfect, even when examined under a powerful magnifying glass.—*Selected.*



# WORK AND WORKERS

## A CHAIN OF GRATITUDE



"Lend me thy boat," the Master kindly said  
To Simon, wearied with unfruitful toil.  
He lent it gladly, asking but the smile  
Of Him who had not where to lay His head.  
But Jesus knows our need of daily bread  
And will be no man's debtor. If awhile  
He uses Simon's boat, in kingly style  
He will repay—a hundredfold instead.  
And Peter's Lord, as yesterday the same,  
Walking though now unseen among His own,  
Still condescends to ask from each a loan.  
O humble toiler, when He calls thy name  
Lend Him thine all! The Master ne'er forgets  
Discouraged fishermen or empty nets.

—Selected.

The return of Easter should be to the Christian the call of a trumpet. It is the news of a great victory; it is the solution of a great perplexity; it is the assurance of a great triumph.—*Frederick Temple.*

## PLEASE REMEMBER

We are now under our new constitution, according to which it takes twenty-five dollars to make a Memorial Member. Life Membership is still ten dollars, as before. Full regulations concerning pictures will be published later.

## GENERAL EXECUTIVE COMMITTEE NOTES

By Mrs. Helen C. Beegle, Secretary

*Canton Convention.*—June 7-11 are the dates set for the Fortieth Anniversary Convention of the

General Society, to be held at Canton, Ohio, thus to celebrate the organization of the society, in "Trinity" Lutheran Church of that city, June 10, 1879.

The Program Committee has given careful attention to the special features of this convention and a season of delightful reminiscence and reconsecration may be anticipated as the Woman's Home and Foreign Missionary Society of the General Synod reviews the divine guidance of the past and enters into united activity as members of the Women's Missionary Society of the United Lutheran Church.

*The March Quarter.*—Just as the reports of the December quarter gave evidence of loyal interest, so it is anticipated that the reports of the March quarter will be further expressive of the fidelity thus assured for the future.

*Home Missions.*—Quarterly reports of nine Home Missions were presented at the February committee meeting. The preserving activity of these congregations and their pastors, under existing conditions, is indeed praiseworthy.

*Resignation.*—After a number of years of especially successful ministry at "Immanuel" Church, Philadelphia, Pa., Rev. A. A. Kelly has resigned the pastorate of that church to accept a call to another field. Our earnest prayers attend Rev. Kelly to his new pastorate; also we pray the Head of the Church to direct a pastor to "Immanuel."

*A New Mission.*—"St. Paul's," Chicago, Rev. A. Hoerbe, pastor, a recently organized mission, has been added to the list of Home Missions aided by our society. "St. Paul's" is connected with the Wartburg Synod, and thus another Synod will include a beneficiary of the Women's Missionary Society.

*India.*—Reports and other messages from India, dated November, 1918, tell of sadness over the prevalence and results of the Spanish influenza. A very busy life at the several stations is reported.

*India Budget.*—The budget asked by the India Conference for the woman's work in India during 1919, \$30,400, was granted by the Executive Committee at its February meeting. Missionaries' salaries and special appropriations for the purchase of property, etc., make an approximate total of over \$40,000.

*Africa.*—Miss Rupp, in stating her happiness over the safe return to the Girls' School, writes: "My furlough was a very pleasant one, and I hope time will prove it to have been a profitable experience as well; but the best part of it all was coming back to my work."

Mrs. Grover C. Leonard and little daughter, Frances, with several others bound for Muhlenberg Mission and elsewhere, are now voyaging to Africa.

We know that the missionaries' home at Kpolo Pelle station will soon be occupied by a happy family.

Mr. Wenrick has resumed building operations after some delay in the delivery of a shipment of materials.

*Harpster Memorial Bungalow.*—The memorial to Mrs. Isaac Harpster, previously announced, will be appropriated to the erection of a bungalow for women missionaries at an interior station.

*Personals.*—Dr. Kugler, who has been visiting relatives in Iowa and South Dakota, plans to include southern points in her tour.

Miss Sanford, who spent the winter with relatives in the State of Washington, is now with relatives at Springfield, Ill.

Miss Lowe homes with relatives near Millville, Pa.

Miss Knauss continues in the home of her parents at Galion, Ohio.

Miss Schuff spent the winter at the Dr. White Bible School, New York City.

Miss Wunderlich has been a student at the Moody Bible School, Chicago, for the past year.

SPRINGFIELD, OHIO, February 14, 1919.

## MISS MARIETTA STAAKE

While we are studying about immigration let us not forget to honor the memory of this faithful

port worker, who passed away a few months ago. At the time of her death it was practically impossible, owing to the epidemic, to get an account of her life and work prepared by any of the Philadelphia women, who knew her best. Indeed, Miss Staake's personality, earnest and devoted as it was, was so retiring that most of us know her only as the port missionary of East Pennsylv-

vania, as a sort of fairy godmother to thousands of immigrant women and children. How many she has helped and cheered we shall never know. Statistics can never show the value of a work like hers. Let us thank God for the beautiful work she has done, and remember her especially in our May Memorial next month.



MISS MARIETTA STAAKE

## INDIA NEWS LETTER

### Influenza

Guntur District has not escaped the epidemic of influenza which is sweeping over India. Many of our workers and school children have died. The

mortality in the villages has been very high. Our missionaries have suffered with the others. Dr. Baer became very ill upon her arrival in Guntur at conference time and was cared for at the Guntur Hospital. She is now in Chirala again, but is still weak. Miss Hoffman, too, was ill for a number of days. Rev. and Mrs. Haaf were very ill, as were also Rev. and Mrs. Finefrock, but all have now recovered. By order of the district surgeon all our schools were closed for about three weeks.

### Furloughs

While the mission will feel the loss of the valuable services of Dr. and Mrs. Aberly during the coming year and a half we are glad for them that their furlough has been sanctioned. Mrs. Aberly has been suffering very severely from rheumatism for the past six months, and we hope a trip home will greatly benefit her. Dr. and Mrs. Aberly have a splendid record of twenty-eight years' mission work in India, and this furlough comes at the end of their third term.

The furloughs of Rev. H. R. Spangler and Rev. and Mrs. J. C. Finefrock have also been granted, and before this letter appears in print they will probably be with you in the homeland. During this his first term Rev. Spangler has been in charge of the work in Guntur and Bapatla Taluks at different times, besides teaching for a time in the Theological Training School. He will appear for the third Telugu examination this month.

Rev. and Mrs. Finefrock, in leaving India at the close of their first term, are handing over the work of the Markapur-Cumbam field, of which they have been in charge for the last five years. This has meant five years of very strenuous work, for the long distances and bad roads have made touring extremely difficult, and life in a lonely station, with no other European associates, requires sacrifices that many of us do not know. The Guntur Synod has taken a forward step in making this its first Home Mission field. Misses Miller, Nelson and Hoffman took advantage of the closing of school work for an outing on the Kondavid Hills and a trip on the canal houseboat. All report a fine time.

### Examinations

Examinations for mission workers were held in all the stations the first four days of October. The attendance of the women (174) was not up to the usual mark owing to the epidemic of influenza. The subjects covered this year by the women were (1) The Year's Sunday School Lessons, (2) "Walker's Commentary on Philippians," (3) Church History, (4) Isaiah, (5) Larsen's "Prayer," (6) "Aberly's Bible History," (7) Alcohol and the Human Body, and (8) *Vivevakati*, a Telugu periodical. Those who had studied faithfully throughout the year did pretty well in the examination, but many of them

waited until the last two months and then hoped to get through by cramming, with the usual result. Many of the latter answered at random and gave us some startling information. In reply to the question "What is the highest railway in the world?" one replied "Aeroplanes."

### Rejoicing!

Just at this minute, noon of November 12, every bell in Guntur is ringing. The Church of England began it, then our church bell, and before our peon could run over there and back to find out the cause the collector's motor stopped at the door and he told us the glad news that the Germans had signed the armistice—and what to the children was just as good news—that to-morrow would be a holiday. Then our school bell and the Catholic church bell chimed in, and soon all Guntur was rejoicing.

F. M. WELTY.

### 10,000 NEW SUBSCRIBERS

The Literature Committee, in session in Philadelphia, February 25, passed the following:

"That we authorize a subscription drive for LUTHERAN WOMAN'S WORK, to be concluded by the last of April, with the understanding that every subscription received by April 25 entitles the subscriber to the first issue of the new magazine."

Dear co-worker, we are giving you for this drive the whole month of April in order that you may select the week or days best suited for your own locality, but please keep in mind that we cannot promise to supply the first issue to any subscriber whose subscription reaches the publication house after April 25. Remember also that you are entitled to one free copy for every five new subscribers. The same terms apply to those who have been taking *Mission Worker*.

The special price of 50 cents will hold good up to June 1, when the price will be advanced to 60 cents per year.

By the time this message reaches you plans will have been formulated for the drive. Give it your loyal support.

Surely every missionary woman can secure at least one subscriber. *Will you?* If you do you will help in winning an army of readers, and thus an army of informed and trained workers—an army that will help win the world for Christ. *Will you?*

MRS. J. P. KRECHTING.

### THE LUTHERAN SERVICE HOUSE IN PHILADELPHIA

Whatever sins and shortcomings may be charged against Philadelphia in failing to morally safeguard the soldiers and sailors of the United States Army and Navy who are temporarily quartered in the

city, it may surely be claimed, on the other hand, that nowhere in all the length and breadth of the land are the Service Houses established by Christian people for the protection and relaxation of American sailors and soldiers more finely equipped or better adapted to their needful and praiseworthy purpose.

Another of these wholesome and attractive relaxation centers has recently been added to the number by the National Lutheran War Commission in response to an appeal from the Lutheran Woman's League of Philadelphia and Vicinity, the latter term including not only the Harrisburg-Lancaster League, but also individual women in Bucks, Montgomery, Lehigh and Northampton Counties. The Harrisburg-Lancaster League recently sent a hundred-dollar contribution.



LUTHERAN SERVICE HOUSE, PHILADELPHIA

This newest of the service houses compares favorably with any of its sister institutions, whether in the city or elsewhere, both in desirable location and in the excellence of its appointments. It is situated at No. 509 South Broad Street, directly opposite the well-known mansion of the late John G. Johnson, Esq., hence is convenient of access by the young men of the Navy Yard (which is not a temporary or transient, but a permanent port), as they pass by the place *en route* up town from League Island.

It was formally opened to the public on Thursday afternoon and evening, January 30, and to say that the more than eleven hundred representative Luth-



cran men and women who thronged its portals were surprised and delighted at everything they saw in putting it mildly. No matter how high their anticipations, these were altogether exceeded. The entrance itself is massive and imposing. The tall square pillars are of red sandstone, as is the entire front of the house, and the heavy columns on each side of the doorway are of polished granite. Upon entering the visitor passes up the broad marble stairway, leading to the central reception hall, where the upward view is unobstructed all the way to the stained glass skylight.

The principal big parlor is the most conspicuous object from this initial viewpoint, not only because of its spacious dimensions, but more because its polished floors, its inviting mammoth soft rug, whose colors harmonize with the tinted walls; its easy-chairs with cushions to match, and its instruments of music, all combine to make it seem a veritable haven of rest, in striking contrast to the scenes amid which the young men have been living, in camp or on deck, to say nothing about the trenches and the battle fronts. Then the sixty luxurious snow-white beds, in the different dormitories, bear no resemblance indeed to the cheerless bunks of the typical lodging houses, which are all that the limited means of many enlisted young fellows could afford on a brief leave of absence ashore if they were dependent on their own resources. And last but not least, the refreshing dainties of the beautiful dining-room, with its enameled white chairs and its tables of white and green, covered with transparent glass—how different is the taste of food (not to mention the better quality of the food itself), served in such refined and lovely surroundings, from that which is slapped on the table in an army mess-tent, if indeed there be any table or any place to sit down.

The whole atmosphere of a Service House of this type is just the antidote most effective for counteracting the seductive temptations of a big city to young men who have no acquaintances or friends in town, and who are thrown on their own responsibility for twenty-four hours off duty. This is the phase of the situation which makes so strong an appeal to women's hearts, whether as mothers or wives or sisters, hence the Lutheran women of Philadelphia were gladly willing to undertake the management of the Service House, though in this respect it is *the one only* exception on the whole list of the National Lutheran War Commission, which includes New York City, Baltimore, Boston, Norfolk, Newport News, and the allied buildings for soldiers and sailors in Des Moines, Great Lakes, San Antonio, Houston and Columbia, S. C. For this reason it was gratifying to the Philadelphia women to learn, from the testimony of men who had personally seen all the other Service Houses, hence were competent judges of their comparative merits, that the manifest evidences of women's taste and skill on every hand puts the Philadelphia house first

in the list beyond all question. No provision is made for vaudeville performances or any entertainment features of that kind. The type of uniformed men who will find its air of homelike rest and repose congenial to their preferences is not those who are seeking movies and excitement, but those who on the contrary are trying to get away from excitement, being heartily sick and tired of the perpetual hurly-burly in which they are living, day and night, and who want a few blissful hours of quiet and relaxation for body and soul. The library is an ideal room in its splendid light and equipment for both reading and writing, and its bookcases contain a choice selection of just such volumes as will satisfy men of the above description. Then the superb Victrola, with its large assortment of records, which is the gift of the Harrisburg-Lancaster Lutheran Women's League, will prove a veritable treasure to every music lover.

So far from the prices being prohibitive to soldiers and sailors of modest means, the rate for a bed of the best Bernstein make, with individual locker included, is 35 cents, and only 15 cents additional for breakfast, and 40 cents for a table d'hôte evening dinner. It goes without saying that with food prices as high as they are the Lutheran Woman's League of Philadelphia will have to largely increase its membership to maintain the current expenses, and it is hoped that the Harrisburg-Lancaster League will continue its interest in the work. The Co-operative Laymen's Committee is rendering invaluable aid, and some representative Lutheran laymen will be found at the Service House every evening as the point of contact between the Church and its sailor boys.

The Women's Executive Committee having charge of the various departments of the Service House management consists of Mrs. Charles L. Fry, Chairman, Mrs. W. P. M. Braun, Miss Bertha W. Held, Mrs. Adolph Woll, Mrs. E. R. Artman, Mrs. Wm. I. Tonner, Mrs. J. F. Hartman, Mrs. Oscar C. Schmick, Mrs. Burton C. Simon, Mrs. M. F. Hildrich. The matron is Mrs. Mary Clutz. Different ladies serve as volunteer cooks and waitresses every day, representing all the churches.

Among the laymen co-operating in the work are F. W. Bauer, Esq., Chairman; Messrs. A. D. Giquoine, G. E. Schlegelmilch, F. M. Riter, S. W. Fales, B. C. Simon, Harry Hodges, F. C. Leopold, J. M. Deck, W. H. Emhardt, J. G. Dubs.

Two hosts and two hostesses are present at the Service House each evening.

C. L. Fry.

## GIVE THE ANSWER

"Do you take any periodicals?" asked a parish visitor of a woman upon whom she was calling. "No; but my husband does, and I wish you would get him to sign the pledge," was the startling an-



swer. Evidently some very good women have taken a pledge of that kind and resolved to read no more missionary magazines while the world lasts. But they are not the women who are doing the work of the great home and foreign missionary societies in our churches; and if we follow them up we find them missing in most of the active work for the uplift of society.

The woman of to-day may be well informed on many topics, but she is not fully equipped for the highest service if she has not added to her store of knowledge a familiarity with the various mission fields of the world, both home and foreign, with a clear idea of how these subjects are related to all the other great questions of the day—how, in fact, they are the foundation on which all altruistic work is builded.

It has been our theory, justified by practical experience, that when our women understand the need they will be ready with their efforts to relieve. But to make them understand both the obligation and the privilege of mission work is a matter of duty on the part of every loyal missionary woman.

In view of the intensity with which all the various campaigns for war funds have been conducted, we may feel that we have been very mild—even tame—in any persistency we have shown. Never again need we apologize for always asking for money; never again ought we to say that we hate to go to people's homes and ask them to join the Women's Missionary Society and to subscribe to LUTHERAN WOMAN'S WORK. Think of how the cities and towns have been combed for dollars and cents by loyal men and women who have given their time unstintedly and rejoiced in the service.

Early in our history as a society we began to emphasize the absolute necessity of reading on missionary topics, in order to be thoroughly furnished missionary women. Our work is laid on a foundation of intelligence, mixed with consecrated devotion, and never has been sensational in character. A quiet, steady propaganda for the saving of the world for Christ has been carried on for nearly forty years. What we have had to say we have been willing to see in print and have continued to make a wider use of the printing press each year.

It is a pity that, among the adult members of our society only two in three read its official organ, LUTHERAN WOMAN'S WORK. This is a monthly news letter from the workers in the fields, and contains the latest tidings about our missionaries and their work. It is the one and only direct means of communication between the field of work and the women of the auxiliaries.

To say it in another way, one-third of the women in the auxiliaries are trying to keep up an interest in a society which they know very little about, and are deliberately cutting themselves off from the source of information and inspiration. Of the thirty thousand women reported as auxiliary mem-

bers last year ten thousand do not take LUTHERAN WOMAN'S WORK.

How are they going to be persuaded to subscribe this year? Here is the question; what is the answer?

(This article, condensed from *Woman's Home Missions*, was so applicable to our own magazine that it required only the change of name and figures. Please remember in reading it, our "drive" for 25,000 subscribers by the time of our Canton Convention, and see if its arguments will not help you in canvassing.—EDITOR.)

## DEATH OF MISSIONARY CEDER'S WIFE

Dr. Chas. L. Fry, of Philadelphia, has received a cablegram from Rev. Ephraim Ceder, of Buenos



MRS. EPHRAIM CEDER

Aires, announcing the distressing news of the sudden death of Mrs. Ceder on Sunday, February 9. This blow is a crushing bereavement to Pastor Ceder, who for more than 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 exceptional hindrances and obstacles due to the war, hence 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, as Dr. Fry suggests, 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.

Pastor Ceder has profitably utilized the time whilst the war was in progress in zealously devoting himself to doing three things. First, establish-

ing a Lutheran congregation in Buenos Aires, which has been chartered by the Argentine government and which held its first service last Easter. Secondly, cultivating a wide personal acquaintance and winning the confidence and goodwill of Lutherans in the community, representing all nationalities. Thirdly, acquiring a mastery of the Spanish vernacular, so as to fit himself for doing pioneer mission work among the Latin-American natives, not only in the city, but also in other provinces of the republic when the war clouds have vanished.

2. "Short Biographical Sketches of Our Missionaries" will shortly be published. These will introduce our missionaries to all our women, but especially to our young people and Sunday school pupils. The workers of the new fields, Rajahmundry, Japan and Porto Rico, will be added, so we will know "who is who" in our mission fields.

#### Once More—

After April 1 send orders and all mail to Miss S. M. Protzman, 844 Drexel Building, Philadelphia.

### ANNOUNCEMENT FROM THE LITERATURE COMMITTEE

The literature headquarters at 105 East Twenty-first Street, Baltimore, Md., has passed out of existence. All orders and communications of every kind after April 1 shall be sent to Miss Sallie M. Protzman, 844 Drexel Building, Philadelphia, Pa. This is now the literature headquarters of the Women's Missionary Society of the United Lutheran Church. In the last few weeks of this transition period it may not be possible to fill orders promptly, but we ask the patient consideration of our women. They all know what "moving" means, and especially when it involves such a radical change and the breaking up of what has been the "home" of the literature work for so many years. The new Chairman, Mrs. Charles L. Fry, will make important announcements in the next issue of LUTHERAN WOMAN'S WORK.

As the magazine has always been invaluable as a means of communication with our women it will continue to be, and we urge a careful reading of all the notes and suggestions about the literature. Much loss of time, confusion and unnecessary work at the office could be avoided if our women would always follow the directions as to details given through these columns.

The literature work of our General Synod Society has had a noble record, and now, with enlarging horizon and opportunity, its scope should be greatly extended. We know the new committee can count on the loyal support of the women in the congregations.

Two of our unfinished publications the new committee has approved and adopted. They are the following:

1. "The Elementary Course of Lessons," which will hereafter be called "Missionary Studies—A Brief Course of Lessons on Our Lutheran Missions."

The five lessons on "India," which are combined in one booklet, are now ready. To this will be added a lesson on Rajahmundry. Africa, South America and Home Missions lessons will soon follow. The new fields which we have acquired by the merger will be added from time to time.

### THE BOOK YOU WANT

THAT MAN DONALEITIS. A STORY OF THE COAL REGIONS By Margaret R. Seebach. Lutheran Publication Society. Pages 451. Price, \$1.00.

In these grave times, when the "melting pot" of America pauses in its bubbling until the immigration question is settled anew; when the always serious "labor problem" was never more serious; when the evils of anarchy, the spawn of ignorance and greed and drink lie waiting to be hatched out in city and hamlet; when the Protestant religion must prove anew the strength of its foundations and the purity of its purpose, it is good to be able to read a compelling narrative of a simple, brave life which meets all the factors of these problems in its actual living, and from just such adverse circumstances molds a manhood which America can be proud to claim as her own.

The author, with immediate knowledge of her subject and vivid touch, has drawn, with strong lights and shadows on the somber background of an anthracite coal region, the central figure of "That Man Donaleitis," and with it has pictured many vital issues of the day.

The development of this immigrant, his gradual moral and religious growth, until he becomes a man strong for civic righteousness and brotherly service to his people, a Christian gentleman, is told with gripping force. Also the weakness of our civic life, which leaves the newly-arrived immigrant to be mainly influenced by Americans of the baser sort—the ward politician, the saloon keeper, the "walking delegate," and, farther up the scale, the indifferent mine owner.

The essence of thought is best given by Donaleitis in a conversation with his wife. "The priest says the Bible is too good to be given to everybody. The minister says the Bible is too good to be kept from anybody."

"And that," concludes the author, "is the fatal weakness of the Catholic Church of to-day."

Read this book, you who live sheltered lives in well-educated, well-churched communities, if you want to learn some of the dangers America is facing. And they are not all from the immigrant either.

A. E. B.

# DEPARTMENT BULLETINS

## Interdenominational

MRS. PHILIP M. ROSSMAN, SECRETARY

The editor of a prominent magazine for women lamented, in the February issue, that there is no national plan to conserve the energies of the women who have been devoting their time and talents to war work, and fears that before our energies can be crystalized in some noble purpose we shall have relapsed into our old complacency toward things as they are.

Had this editor been in New York, attending the annual meetings of various missionary organizations, held January 13-18, he would have learned that the Church is alive to this situation and is planning comprehensive united movements for the world that require the assistance of every man, woman and child in the country.

Miss Sallie M. Protzman, who was in attendance, gives the following graphic account of the Eighth Annual Missionary Education Movement Dinner, January 13, 1919:

"Those who could arrange to attend this dinner were indeed privileged. The applications for seats went so far ahead of expectation that it was necessary to change plans for holding it in a smaller room and go into the large ball-room of the Hotel Astor. I saw tables numbered as high as 89, which meant that at least 890 people attended.

"The dinner consisted of a most excellent menu, wonderfully and expeditiously served by an army of waitresses.

"The atmosphere was at once apparent, it was literally all around and about us and charged with expectation. It was wonderful to be in the company of so many people interested in the biggest affairs on earth and to feel that something astonishing to even that company was to be launched that evening.

"As the last course was brought in the atmosphere grew more intense and eyes kept watching the speakers' table, a long table at one side of the room, elevated on a platform, the occupants on one side only, facing the rest of the people. At last the toastmaster rose, and, after some enlivening remarks, introduced the first speaker, Dr. Arthur Brown. The theme of the speech-making address was on the programs as 'Missions and Internationalism,' and Dr. Brown was himself the embodiment of the theme to those who knew him. He has been called a missionary statesman and his address was a call to world service and an endorsement of the Missionary Education Movement as one of the agencies best equipped to conduct the educational campaign needed.

"He was followed by Dr. Zwemer, who was introduced as an example of the Fourth Liberty Loan,

having been loaned to four different projects during the last few years. You will know what he had upon his heart to say about the wonderful call of the open doors to the Mohammedans, open now as never before.

"The new General Secretary of the Missionary Education Movement, Dr. Ernest F. Hall, was introduced and made some remarks which impressed one with his strength and capacity for grasping the situation.

"The time for Dr. S. Earl Taylor to make the great announcement had come, and, amid impressive and intense silence, he introduced the subject of 'The Interchurch World Movement of North America,' the proposition that the whole Protestant Church of North America should engage in a practical campaign for taking its place in the reconstruction of the world, now considered begun. The proposition includes a world survey to obtain conditions and point to ways of helping, and a campaign for funds, which the survey will show are needed. The audience seemed to take a long breath when this was proposed and a stir was evident—such a stir that meant that those present girded themselves for the task.

"Then came the climax, one of Harry Emerson Fosdick's characteristic and practically helpful addresses upon the kind of church member called for by the exigency of the times. It was a great call to service, to overpower denominational differences and present an unbroken front to the powers of evil let loose in the world, and to follow our blessed Lord, who gave His all that men might have life, and have it more abundantly.

"As we filed out of the room all seemed to feel that the hour had struck when the Protestant Church of North America might take her proper place in world history. May our own United Lutheran Church have at least a small share in this blessed opportunity."

### HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS

The two Councils met in joint session January 14-16 with the exception of business sessions, which were held separately. The theme for consideration at the sessions was "Home Missions and National Reconstruction."

The Councils each year co-operate more closely and additional lines of activity are increasingly undertaken.

The Joint Committee on War Production Communities brought the Councils into co-operation with the War Time Commission of the Federal Council of Churches, and under the auspices of the Joint Committee Liberty churches were established



in Ordnance Reservations. These Liberty churches were the only Protestant religious activity allowed in the reservations by the government, which believed in the conservation of effort by a united service. The Lutherans accepted the responsibility of the reservation at Bellecoville, N. J., and assisted in other ways, Rev. Howard Gold devoting much time to the survey work needed.

The Joint Committee also established work in permanent industrial centers, the plan there being to arouse and stimulate the interest of the churches and interchurch federations in the local situation. Ship-building centers and centers of manufacture of airplanes will need care for several years.

Rural fields, Negro welfare and logging camps were also surveyed by the committee. The survey in logging camps shows 200,000 men working in 700 camps with practically no religious care.

The experience of the Joint Committee indicates the need of a permanent organization by which neglected areas, like the logging camps, and emergencies like the war industry situation may be hunted out, the needs discovered and met.

The type of permanent organization has not yet been decided upon, but the field is waiting.

The Negro migration, with its effect in the South and problems in the North, was considered very carefully by the Councils, being presented by southern and northern speakers from the viewpoint of both white and Negro. Sensitive social problems have been made acute by the developments of the war and constitute a definite and influential reconstruction problem.

A very pleasing social feature was that of the annual dinner of the two Councils, which was held at the National Arts Club on Gramercy Park, the building occupied by the club being the former home of Samuel J. Tilden. At this dinner Dr. S. Earl Taylor presented the Interchurch World Program, which was enthusiastically accepted by the Councils.

Passing on to distinctive work of the Council of Women for Home Missions, special mention must be made of the report of the Study Course Committee, Mrs. John S. Allen, Chairman. Mrs. Allen stated that certain ideas and ideals have received, in recent events, a new affirmation and must be increasingly apparent in the text-books published by the Council.

First, a more inclusive mindedness toward all sorts of people and a greater appreciation of the value of each human being.

Second, a co-operating spirit that shall impress and promote the cohesiveness and the steadying power inherent in Protestant Christianity, but which will steadily refuse to join forces with non-Christian or non-Protestant, undemocratic church institutions.

Third, a more comprehensive and unified conscience in all human relationships, community,

national and international.

Fourth, a keener appreciation of the Church as the generator of ideals, and that we can serve the Church and its missionary interests only from within—that the believer is the conqueror.

Fifth, the essentialness of a spirit of loving self-devotion to the welfare of men, that we may persuade them to love God and do His will.

"The Path of Labor" has already had a circulation of 55,000 copies, and "Jack of All Trades," 10,000 copies.

The Council will co-operate with the Commission on Interchurch Federations of the Federal Council of Churches of Christ in organizing local interchurch federations which shall have a Woman's Department. This department will conduct Mission and Bible Study classes, and co-operate with the local federation in community service. Community service includes any movement for the betterment of the community in which one lives, and would be more familiar to Lutherans as Inner Missions. Christian churches must take an interest in problems of the communities in which they are located, and disprove the charge that the church is indifferent to these problems.

The Council has grown so marvelously that a parting of the ways has come. The work has been done in a quiet, unassuming way and service given willingly, but for continued growth it is necessary to have a central responsible agency.

The Council decided to call an Executive Secretary, whose headquarters will be 156 Fifth Avenue, New York.

Representatives of the Lutheran Church present were Mrs. Chas. L. Fry, Miss Sallie M. Protzman, Mrs. S. G. Weiskotten, Miss Swope, Miss Cora Young, Mrs. P. M. Young, Mrs. F. Ihlo, Mrs. Virgil Sease, Mrs. Philip M. Rossman. Mrs. C. L. Fry was elected a member of the Executive Committee, and Mrs. Rossman was re-elected Recording Secretary for the fourth year.

#### INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

On December 17, 1918, one hundred and thirty-five representatives of Home and Foreign Mission Boards and allied agencies met in conference in New York at the call of the Foreign Mission Board of the Presbyterian Church in the United States to consider the advisability and feasibility of a United Campaign for World-wide Missions.

The entire day was spent in the consideration of this question, and it was unanimously agreed that such a campaign should be started immediately. A committee of twenty was appointed to draw up a plan which should be submitted to the Foreign Missions Conference, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council, the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions.



These organizations have enthusiastically endorsed the plan drawn up by the Committee of Twenty, and sufficient Boards have endorsed it to make the campaign an assured fact.

The program includes a survey of every country in the world to study the needs of mankind. This will include a census of population, health conditions, hospitals, dispensaries, schools, universities, orphanages and moral and spiritual conditions.

When the survey is completed, and it is expected that a period of at least six months will be required for the survey, an educational and publicity campaign will be carried out to place the facts gathered in the survey before the entire Protestant Church constituency in America.

Regional conferences will be held, followed by conventions and training conferences. When the churches are sufficiently prepared a united financial drive will follow to secure the funds needed to carry through the world program on an efficiency basis.

It is clearly understood that the united movement shall not displace or interfere with the autonomy and responsibility of administration of co-operating agencies, and it is urged that as far as possible all funds shall be sent directly to the treasuries of such agencies from their natural constituencies. This unified movement of Christian service will make available the values of spiritual power which come from unity and co-ordinated Christian effort, and meets the unique opportunities of the new era.

## Thank-Offering

MRS. S. T. HIMES, SECRETARY

The "ban" placed upon entire communities because of the epidemic of influenza came at a time when the missionary societies of the Church held their annual Thank-offering meetings. Many of the synodical conventions could not be held until December, while in other cases there were no conventions.

The question has been asked of the General Secretary by different synodical secretaries, How does the Thank-offering work of our Synod compare with that of other Synods in the manner of conducting the work? Also each synodical secretary was asked to report the number of public Thank-offering meetings and the number of secretaries in her Synod. But these questions could not be answered because it was impossible for the literature to be given out or for the Thank-offering Secretary of the individual society to be personally interviewed, as it was customary to do at the regular conventions.

We take pleasure in publishing the Thank-offer-

ing reports of the twenty-one synodical societies that reached the General Secretary in time to be included in her report. These reports and the amount of Thank-offering from the General Treasurer for the three societies not reporting give us an offering of \$27,943.15, which is larger than the amount sent in at different times during all of last year.

We wish to thank not only the synodical secretaries, but each member in the missionary society who had a part in securing this splendid offering. In many cases these women went from house to house to gather in the offering, that they might have it ready at the appointed time.

This is as it should be. If we are true to the principles of Thank-offering which have been laid down for us so often we will be ready in the December quarter. This year, as the time drew near for the Thank-offering, there were doubts and fears in the minds of many. There were so many demands made on the purses of the members—for Liberty Loans, for United War Work, for Reconstruction Service, and for so many different objects, all of which were worthy every member's help.

We are not to forget that the Thank-offering is something that is to be kept in mind all the year. We should give, not what has been left over, but what we have in our Thank-offering box for blessings received, and it is not to be used for any other purpose, no matter how much it is needed.

The first report was from the secretary of our new synodical society, Nebraska (German). This is certainly an example of promptness for all others.

The synodical societies having a large increase in Thank-offering are West Pennsylvania, East Pennsylvania, Maryland, Susquehanna and Wartburg. Pittsburgh society had eighty reports from Thank-offering secretaries. East Ohio Synodical Society had free use of literature and charts. California's secretary reported a Thank-offering from every society but two the December quarter. Allegheny and Rocky Mountain Synods have a Thank-offering secretary in each society. Northern Illinois has the society giving the largest Thank-offering (Washington, Illinois, \$418). We have given these facts from the reports, trusting they will have a mission of encouragement for greater work in the future.

The reports are given in the order in which the secretary received them.

1. Nebraska (German) .....	\$26 71
2. West Pennsylvania .....	3200 00
3. Central Illinois .....	509 00
4. Rocky Mountain .....	93 32
5. Pittsburgh .....	3178 44
6. Wittenberg .....	1592 55
7. California .....	491 00
8. Maryland .....	2953 90
9. East Ohio .....	1409 87

10. East Pennsylvania .....	\$2653 91	16. Nebraska .....	\$474 00
11. Allegheny .....	2600 00	17. West Virginia .....	268 58
12. Wartburg .....	212 50	18. Olive Branch .....	582 00
13. Northern Illinois .....	1277 24	19. Central Pennsylvania .....	914 00
14. Susquehanna .....	1687 00	20. Iowa .....	350 00
15. Northern Indiana .....	605 00	21. Southern Illinois .....	89 00

## Convention Reports

### KANSAS

On Thursday, January 16, the Thirty-eighth Annual Convention of the Woman's Home and Foreign Missionary Society of the Kansas Synod convened in our Lutheran church in Abilene. Owing to the fact that the epidemic had caused the postponement of the meeting three times the session was reduced to one day for the transaction of business.

Reports from the officers and the several secretaries showed splendid work done and growth in many of the departments of work, notwithstanding the many hindrances this past year. Especial interest given to our boys and girls this past year resulted in the organization of three Mission Bands. One new Woman's Society is also reported.

Some of the outstanding features of the treasurer's report were most gratifying, namely, an annuity of \$100 by a faithful member, an increase of \$30 over last year for our Fortieth Anniversary Fund, the amount of \$1983.37, or an increase of \$152.90 for regular funds paid in; a pledge of \$25 for our Girls' School in India by one Young Ladies' society, and, last, the marked growth in interest and devotion to the cause by the women of our Synod.

The following officers were elected for the ensuing year: Mrs. W. B. Winzenried, President; Mrs. Utesch and Miss N. Nelson, Vice-Presidents; Mrs. Thos. Frack, Corresponding Secretary; Mrs. W. D. Ziegler, Recording Secretary; Mrs. H. Runkle, Treasurer. The faithful and devoted retiring President, Mrs. C. S. Brewer, was elected our delegate to the convention in Canton, Ohio.

We are looking forward to a greater and better year, trusting in Him who said, "Lo, I am with you always, even unto the end."

MRS. THOS. FRACK,  
Secretary.

### CENTRAL ILLINOIS

The annual meeting of Central Illinois Synodical Society was postponed on account of influenza conditions, and it was not until January 21, 1919, that a meeting was held. At that time a one-day ses-

sion for business was held in the Lutheran church at Mendon. The President, Mrs. Grace Baumgartner, having removed from this territory, the First Vice-President, Mrs. Anna Huston, presided. There was an attendance of twenty-six persons. All reports were encouraging. The Treasurer reported total amount for year \$1917.90. The total amount which we have contributed to the Fortieth Anniversary Fund is \$621.64, somewhat more than our apportionment. Thank-offering for year 1918, \$478.23. The Thank-offering just given (not belonging to the past synodical year) was the best in our history, being \$509. The Box-work Committee reported a valuable box sent to a missionary pastor in the West. By vote, next year the box-work funds will go to furnishings, etc., for Denhart Hall. The requirements for Honor Roll remain the same, most of the societies during the past year having reached the desired goals. Because of extra expenses a deficit in synodical fund occurred. All members are asked to contribute five cents per member to meet this deficit. Also ten cents per member toward expenses of "Merger Convention," and five cents per member for placing names of African missionaries in the "Chest." Societies are urged to send these funds in the March report. An offering was taken, amounting to five dollars. Letter from Mrs. Julia Breckenridge, of Glendora, Cal., enclosed a gift of five dollars. Having a surplus in Champaign Fund, society voted to give fifty dollars toward the purchase of altar furniture for the Champaign church.

The Statistical Secretary reported 38 societies and 756 members. Three hundred and fifty-seven copies of LUTHERAN WOMAN'S WORK are taken. Mrs. Hoover and Mrs. Newcomer were appointed as reporters. The following are the officers for the coming year: President, Mrs. F. B. Heibert; Vice-Presidents, Mrs. J. K. Rizer, Mrs. A. J. Eckhoff, Mrs. C. B. Newcomer; Recording Secretary, Miss Laura Lubke; Statistical Secretary, Mrs. W. F. Barnett; Treasurer, Miss Lelia Moody; Historian, Miss Mary Springer; Conference Committee—Northern, Mrs. Fred. Frey; Southern, Mrs. F. M. Porch. Adjourned to meet in Champaign in the fall of 1919.

## SOMERSET CONFERENCE

The eleventh session of the Somerset Conference of the Allegheny Synod was held Tuesday, February 4, in Trinity Lutheran Church at Somerset, Pa., Rev. I. H. Wagner, pastor. This conference was to be held at Boswell, November 6, 1918, but owing to the influenza epidemic was postponed until the above date.

The conference was very interesting, as it was our pleasure and privilege to have with us our Synodical President, Mrs. H. C. Michael, of Johnstown, Pa., who gave us some very helpful thoughts

and suggestions, and Mrs. W. B. Clancy, our Synodical Recording Secretary. She was formerly of the Juniata Conference. We are glad to welcome her as a member of the Somerset Conference and feel she will be a great help to us. Also Mrs. J. W. Hanks, our Synodical Treasurer, who was able to tell us we have gone "over the top" with our Thank-offering.

We had a splendid delegation. Many questions of interest were asked and answered. Our Conference President, Mrs. H. W. Snyder, who is *not* new in the work, is a live wire and very capable.

Our spring conference will be held at Boswell, Pa.

## SYNODICAL BULLETINS

## California

MRS. PAUL A. HOFFMAN, *Editor*

327 N. Maryland Ave., Glendale, Cal.

MISS KATE J. STUBER, *Magazine Secretary*

1523 "P" St., Sacramento, Cal.

The time for the spring conference is at hand. We are unable to make any announcement concerning the Northern Conference. The Southern Conference will meet April 28, 29 in the First Lutheran Church, Glendale, Cal., Rev. J. Warren Mottern, pastor. We would urge a good attendance.

To-day there is one word we hear repeatedly—service. Service abroad, at home, in church, in state. The Church must realize the meaning of that word and then live it to the full if she is to fulfill her mission. How can the Church serve unless her young people and children be trained to service? And how can they be trained unless proper means for such training be provided? In every local church there are children, there are young people; in every local church there should be—there must be—children's Mission Bands and Young People's Societies. Of the utmost importance also is regular, systematic missionary instruction in the Bible school. Put this under the direction of an earnest, enthusiastic leader, and no one can know the great good that may be wrought. If your church does not have a Mission Band and a Young People's Society, then this message is particularly for you. Begin now. Make haste. To-morrow may be too late.

Mrs. K. Rinde, 4561 North Ave., San Diego, Cal., is our new Secretary of Young People's Societies and Children's Bands. She will gladly give information and help.

This month our Synodical Bulletin makes its last appearance. While we regret the passing of our semi-annual bulletins, yet we rejoice heartily over one united missionary organization with its official

organ, our new LUTHERAN WOMAN'S WORK. Let us put forth just a little more effort to get our magazine into every home, that every woman represented in our synodical society may reap the benefits most surely coming to us in this greater magazine.

## Central Illinois

MRS. FRANK HERBEN, *Editor*

Fillmore, Ill.

MRS. CHARLES FETZER, *Magazine Secretary*

714 N. Twenty-fourth St., Springfield, Ill.

## DEAR CO-WORKERS:

The blessed Christmastide brought to all the world, with new emphasis, the glad message of "Peace on earth, goodwill to men," and the new year upon which we have entered is filled with the promise of abiding peace and with it a world-wide uplift, in which the Church must necessarily have an important place.

As a part of the Church our Women's Missionary Societies of the United Lutheran Church have entered upon an era of wonderful opportunities for service because of the recent merging of the three organizations. Larger things are made possible. The day of small things is past. This should be made the best year in all our history.

Our synodical society has made excellent progress, as shown in the splendid reports given in our recent business convention at Mendon.

We rejoice that our Thank-offering is the largest we ever had, and that we passed over the goal for the year in the Fortieth Anniversary Fund. We will not do less this year; we should do more.

If each member will read carefully each month LUTHERAN WOMAN'S WORK, and thus keep herself well informed concerning the great forward movements in the United Lutheran Church, both in home and foreign missionary operations, our



Central Illinois Synodical Society will continue to remain at the front.

MRS. F. B. HEIBERT,  
*President.*

Although no regular meeting could be held last fall, your Corresponding Secretary and Treasurer, knowing that the work must go on, sent out blanks, as usual, and you are to be congratulated on the splendid reports sent in. The largest amount of money ever sent from Central Illinois at any quarter was sent in December, 1918. Our reports show an increase in most of our work.

### Concerning Our Special

Let us not forget that our pledge to Champaign must be sent to the General Treasurer every quarter, and it is very necessary that each society send in its part with each report.

LELIA MOODY,  
*Treasurer.*

## Kansas

MRS. W. B. WINZENRIED, *Editor*  
1008 Atchison St., Atchison, Kan.  
MRS. J. M. SCHOTT, *Magazine Secretary*  
601 N. Fourth St., Atchison, Kan.

Greetings to you, dear women of the Kansas Synod, in this first message as your President!

Our Synodical Convention, which was held at Abilene, January 16, after several postponements, though small, was full of interest and enthusiasm. The two short sessions were confined almost wholly to the transaction of necessary business. Gratifying reports showed that even in strenuous war times, when our country was asking of us our labor and our money, the blessed cause of missions was not being neglected. That those calls for money to help win the war were supplemented by gifts to help win the world to Christ was indicated by our treasurer's report, which showed a large increase over the previous year. We are now nearing the close of the third quarter of this synodical year; are we keeping up, or, better yet, exceeding this splendid record? Not only are all our funds growing, but are we growing in interest and knowledge of missionary work, our societies growing in numbers, and, best of all, are we growing more into the likeness of the Master, "who came not to be ministered unto, but to minister"?

### Young People and Mission Bands

We were rejoiced to hear of three new Mission Bands being organized last year, with good prospects for more. Trust that these are being developed. How about our young people? No new societies were reported. Where does the fault lie? Probably lack of a leader. Is there not someone in your society who will lay this matter upon her

heart and see that you have such an organization before our next convention?

### Thank-offering

This report showed we were short just a few dollars in realizing our goal (\$600) for Thank-offering last year. Let us exceed this amount in the next report. Would urge each auxiliary and Young People's Society to get this report in by September quarter.

### Home Department

Have we succeeded in our efforts to interest women who may not be able now to attend the regular meetings in this branch of work? If so, we think we may confidently expect an increased membership in our missionary society from this source in the near future.

The time for our Fortieth Anniversary Convention is now almost at hand. Here we will close the record of faithful service as a General Synod society and enter into that larger field of opportunity as members of the Women's Missionary Society of the United Lutheran Church in America. Wonderful privilege! May we grasp it eagerly.

## Northern Indiana

MRS. J. C. SHOWALTER, *Editor*  
Three Rivers, Mich.  
MRS. G. VAN WILTENBERG, *Magazine Secretary*  
Grand Rapids, Mich.

### DEAR CO-WORKERS:

We greatly regret that we were unable to hold our synodical convention, but, due to the influenza epidemic at Logansport, it was not thought wise to hold it.

On December 5 the Executive Committee met in Grace Lutheran Church, Elkhart, Ind., and transacted such business as needed attention. Reports of the officers and department secretaries were inspiring, and we urge all our women to carefully read Minutes of Synod for full report of meeting.

Mrs. S. W. Tustison was elected delegate to the General Convention; Mrs. J. P. Merilett, alternate.

Logansport again extended an invitation for the next convention, which was gladly accepted; and let us hope and pray that nothing will prevent our meeting in convention this fall. Logansport deserves special mention, having doubled its membership the past year.

Again I would call your attention to the Fortieth Anniversary Fund. Our pro rata share was \$586.08. There was \$363.14 paid before the time of our convention, leaving a balance of \$222.94. I have faith in the women of Northern Indiana, and by the time the December and March quarters are in I am sure we will not only reach this amount, but far exceed it.



During the remaining months of this biennium let us not fail to do our utmost that all goals may be realized.

### A Word to the Presidents of the Auxiliaries

Are you solicitous concerning the young people of your congregation? If so, why not start a Mission Study class or a Mission Band, and train future workers? There should be someone in each congregation to take up this work. Here is a splendid opportunity, not for reconstruction, but for construction.

I ask that the women of our auxiliaries take this as a personal message and write your President, telling of the work your society is doing. Not having held our convention your President feels the need of this information.

## Rocky Mountain

MRS. R. B. WOLF, *Editor*  
Colorado Springs, Colo.

MISS CLARA PRAHL, *Magazine Secretary*  
Laramie, Wyo.

This is my first chance to address all the members of our synodical society since the great convention in New York. It was an honor and a privilege to be present at that historic meeting, which made possible to us "The Women's Missionary Society of the United Lutheran Church."

Although the smallest numerically of all the synodical societies, we are now a part of a great organization of which we may all be proud. As it has often been said, a chain is no stronger than its weakest link, so we do not wish to be the weak part, marring the complete whole.

On account of the epidemic closing our churches for fully three months it has been very difficult for many of our societies to hold Thank-offering meetings at the proper time. It now remains for us to send in as soon as possible all funds in our hands, more particularly the Thank-offering, Anniversary, General, and not overlooking the ten cents assessment for delegates' expenses to the two conventions. If these are not collected in time for the March remittance send them in as soon as they are intact to our Synodical Treasurer, Mrs. Shaffer. I am sure our General Treasurer will give us due credit for our extra efforts if we are able to close our accounts with a clean slate.

Hereafter we shall read an enlarged magazine, in keeping with an enlarged organization. Let us study carefully to acquaint ourselves fully with the new and comprehensive program of "The Women's Missionary Society of the United Lutheran Church in America," remembering also that enlarged opportunities mean enlarged responsibilities.

## Olive Branch

MRS. L. W. GERMAN, *Editor*  
St. Charles Annex, Louisville, Ky.  
MRS. HOWARD JOHNSON, *Magazine Secretary*  
Indianapolis, Ind., R. F. D., No. 1

As I write this message I am impressed with the wonderful opportunities that this world war has given the Christian Church. Never before has our responsibility meant so much to us. Never before have there been so many avenues open for the spreading of the Word, for the sowing of seed that means life eternal.

Let us, then, be up and doing. Let us show the Master that to be a soldier in the great army of the cross is a privilege which we gladly accept and appreciate.

As a synodical society there is much for us to do this year. When the merger is effected we want to have it said we have gone "over the top" in all our departments. Each auxiliary, then, has a work to do to make this possible. May I suggest a few things?

Our Treasurer regrets that the Thank-offering fell short this year. Was it on account of the "flu" epidemic? Remember how freely we gave when the nation called. The Master is calling; heed ye His call.

The Magazine Secretary thanks the auxiliary secretaries for their hearty co-operation during the past year and urges new subscriptions and renewals before May in order that we may come up with our share of the twenty-five thousand subscriptions in memory of our sainted Editor, Mrs. Kate Shaffer. Order now, because in June the price of the magazine will be sixty cents.

The Mission Band Secretary is working zealously and faithfully in this important branch of the work. Help the cause by organizing a Mission Band where there is none. She states the pledges for the new Day Memorial Church at Muhlenberg, Africa, are coming in, but not as fast as she desires. This is the special for the children. Remember, if every child who belongs to the Mission Band in the General Synod will contribute five cents there will be sufficient to build this much-needed church. The banner Band thus far in Olive Branch is the Young Gleaners of the Second Church, Louisville, Ky., whose pledge is sixty dollars from a membership of forty-two. Well done! Who will follow?

Our Thank-offering Secretary says because of our new name—"The United Lutheran Church in America"—we should show our thankfulness by giving more fully and liberally. She urges every woman to place an offering each day in her Thank-offering box for daily blessings, thereby proving her loyalty to this department and her devotion to her Lord and Master.

# MONTHLY MEETING DEPARTMENT

FOR LEADERS OF WOMAN'S AND YOUNG PEOPLE'S SOCIETIES AND MISSION BANDS, SUCCEEDING  
"MISSION STUDIES," HERETOFORE PUBLISHED BY GENERAL LITERATURE COMMITTEE

MISS SALLIE M. PROTZMAN, EDITOR, 844 Drexel Building, Philadelphia, Pa.

## MEETING FOR MAY

LESSON STUDY.—Justice and Brotherhood.

PRAYER TOPICS.\*—(a) Pray that we may have a baptism of repentance, so we may realize how far business morality is away from the law of Christ. (b) Pray that we may have the honor of helping establish a social order on Christ's law of justice and brotherhood. (c) For our birthday missionaries.

### Program

Hymn, No. 86—"Hark! the voice of Jesus saying" (1).

Order of Service, No. 7—"Witnessing" (1).

Bible Reading—Justice and Brotherhood.

Hymn, No. 89—"Go, labor on; your hands are weak."

Lesson Study—Justice and Brotherhood.

Prayers on Topics (a and b).

Five minutes for restful change and payment of dues.

Magazine Quiz (2).

Prayer on Topic (c) (3).

Roll-call and Minutes.

Business.

Announcements, etc.

Our Closing Prayer (4).

S. V. G.

\*These prayer topics are not only meant for the meeting, but also for private devotions during the month. To help in our daily devotions a prayer leaflet is provided, price, 2 cents each; 10 cents a dozen. This folder contains, besides great words from the Bible and from men who believed in prayer, blank space for things to pray for. Thus everyone may make her own prayer cycle.

(1) Hymns and Order of Service from our "Missionary Services and Hymnal"; price, 40 cents each; \$4 a dozen.

(2) To be found in April number.

(3) The missionaries who have birthdays in May are Mrs. Graefe, Mrs. Dunkelberger, Rev. Isaac Cannaday, Miss Welty and Miss Schuff.

(4) Found on page four of cover to magazine.

## BIBLE READING

### Justice and Brotherhood

Many persons think of God as a great autocrat.  
(Ps. 135: 6; Dan. 4: 35)

God does what He pleases, but it is the "good pleasure of His will." It is comforting to think of His power, because we know that He is absolutely just and righteous.

(Deut. 32: 2-4)

His throne is set in justice.

(Ps. 89: 13, 14)

Because this is the character of God, therefore it is what He requires of man.

(Micah 6: 8)

To walk in the ways of justice and mercy is to walk with God. God is continually calling men to His high standard.

(Isa. 59: 14-16, 19; Ps. 85: 13)

God clearly points out the ways of justice between man and man. Simple business honesty is one of them.

(Lev. 19: 13, 36)

Those in high position have special responsibility to be just, because in a way they stand for the power of God and therefore should represent His righteousness.

(Deut. 16: 18-20; Rom. 13: 1)

There is a standard of justice for every relationship in life.

(Rom. 13: 7)

There is a good general rule in

(Phil. 4: 8)

We may be sure that God is just and that fair play is what He desires to see among men, but what shall we say about God's love? His love is ever behind His justice, longing to show men what is good.

(John 3: 16, 17)

God's Son has shown us the path of brotherhood. "Your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father, which art in heaven, hallowed be thy name." He shows us God as the loving Father longing to bless.

(Matt. 7: 11, 12)

If we have a Father like that how should we treat our brothers? The Golden Rule for the

family is based on the goodness of the Father.

(1 Thess. 4:9; 1 Peter 3:8, 9)

It is as members of God's family that we shall best understand our relationship to each other.

(Eph. 3:14-19; Eph. 4:6)

SARAH C. SADTLER.

## JUSTICE AND BROTHERHOOD

### Text-Book, "The Path of Labor"—Chapter VI

"Only the Golden Rule of Christ can bring the Golden Age of man."

*Leader.*—The use of this lesson is a memorial tribute to the writer, Dr. Walter Rauschenbusch. Until the past summer he was Professor of Church History in the Theological Seminary at Rochester, N. Y. His many books on social questions are as well known as the author's devotion to the principles of Christianity.

[As a prophetic beginning for this great lesson ask the mothers in Israel to repeat in turn the following verses:

I have put my spirit upon him: he will bring forth justice to the Gentiles.

He shall not judge after the sight of his eyes, neither decide after the hearing of his ears.—Isa. 3:3.

A bruised reed will he not break, and a dimly-burning wick will he not quench.

He will not fail nor be discouraged, till he have set justice in the earth.—Isa. 42:1, 4.

Not by might nor by power, but by my spirit, saith Jehovah of hosts.—Zech. 5:6.]

*Leader.*—What is the greatest service the Church can render society just now?

*Answer.*—"The greatest service which the Church can render society just at present would be to contribute the spirit of Jesus to the ideals which are provocative of discontent."

*Leader.*—As a social organization what is the Church expected to develop?

*Ans.*—The Church as a social organization is expected to develop a quality of life on the part of its members which shall express itself in their economic and political activity in accordance with the principles of Christianity.—*Shailer Mathews.*

*Leader.*—How close is our contact with others?

*Ans.*—

"Like warp and woof, all destinies  
Are woven fast.

Linked in sympathy like the keys  
Of an organ vast.

Touch one thread and the web you mar.  
Break but one

Of a thousand keys, and the paining jar  
Through all will run."

### QUESTIONS ANSWERED IN THIS CHAPTER

What makes our study of "working people" Christian?

[Page 166.]

What was the first Home Mission enterprise?

[Page 166.]

"What would Jesus do?"

[Pages 166-168.]

What dangers are facing local churches?

[Pages 175, 183, 184.]

Why have the churches failed, to some extent, to hold the "working people"?

[Pages 184, 185.]

What efforts to meet the needs have been made by the churches?

[Pages 185, 186.]

What is the one sufficient remedy for all these mistakes and sins?

[Page 187.]

[Here is a plan from the Text-Book Supplement to give this subject a personal application. Will you not try it?]

Give to each one present a sheet of paper having one or more numbered questions at the top, with blank space below. See that pencils are ready, and allow sufficient time for writing the answers.

Write the title of the chapter on the blackboard, and below it the first topic to be considered, the summary of the theme of the book, "Christianity and the World's Workers."

Call for the reading of question and answer Number 1. (As in directions for knitting and crocheting, "repeat from this point," until all questions and answers have been read and discussed.)

Make the questions very simple and practical. For instance:

1. Who are working people? Do they differ from you and me? If so, how?

2. What do I know personally of the lives of wage-earners in this community?

3. Is anything being neglected by this community that ought to be done for its wage-workers or for their children?

4. What are the housing conditions for wage-workers in this community?



5. Is anything being undone that ought to be done by the churches in the community for its wage-workers?

6. Are the wage-workers of this community made to feel at home in this church? Read "Why Not—in Your Church?"

7. Do I know personally any girl in factory or store or household service? If so, has she the right sort of friends? If not, why not?

8. Would I like to work in —'s factory? In —'s department store? If not, why not?

9. Could we make it possible for working girls to attend the meetings of our missionary societies, our church and Sunday school socials, etc.? (Consider the times at which they are held, in their relation to the leisure hours of the girls. Ought we to make it possible for them to come?)

10. Would they come? If not, why not?

11. Wherein lies the success of the Young Women's Christian Association in reaching the working girls?

12. Is the Church losing a part of her heritage in failing to do likewise?

It "goes without saying" that the form of these questions must be adapted to circumstances. "Working girls" may constitute the missionary society or be present as members or guests. The leader must take local conditions into careful consideration in preparing the questions.

It will often happen that those holding the question sheets can think of nothing to write as answers. The leader must be prepared, in every such case, to develop the answers desired, by discussion in "committee of the whole." The one end and aim of this chapter, as of the entire book, is to set people to thinking—such thinking as brings conviction followed by action.

[Close this study by having someone recite the following poem:]

"Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear Thy voice, O Son of man!

"In haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of Thy tears.

"From tender childhood's helplessness,  
From woman's grief, man's burdened toil,  
From famished souls, from sorrow's stress,  
Thy heart has never known recoil.

"The cup of water given for Thee,  
Still holds the freshness of Thy grace;  
Yet long these multitudes to see  
The sweet compassion of Thy face.

"O Master, from the mountain side,  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
Oh, tread the city's streets again,

"Till sons of men shall learn Thy love,  
And follow where Thy feet have trod;  
Till glorious from Thy heaven above  
Shall come the city of our God."

SARAH VAN GUNDY.

## MAGAZINE QUIZ FOR APRIL

[Answers to be found in March number. If not time at the meeting to give full answers, have the women bring magazines to the meeting, ask the questions and mark where answers may be found.]

1. What is the significance of the change of name from Woman's Home and Foreign Missionary Society to Women's Missionary Society?

2. What is the name of the President of the United Lutheran Church in America?

3. Why were the synodical conventions not held at the usual time?

4. What good news have we from our General Treasurer?

5. How many and which of our Home Missions sent encouraging reports last quarter?

6. Which one of our missionaries in India has been ill and needs our sympathy?

7. How many students have been sent from our mission at Guntur to the Women's Christian College at Madras, and how many to the Vellore Medical College for Women?

8. Have you read the report of the First Convention of the Women's Missionary Society of the United Lutheran Church in America?

9. What does Miss Rupp tell of "strikes" in Muhlenberg Mission, Africa?

10. How many missionaries left our African mission last year, and how many went out?

11. What are some of the difficulties under which Mr. Wenrick is working in Africa?

12. Tell the story of "Great is Thy Faith."

13. Give summary of General Corresponding Secretary's Report, and note request for promptness in sending in March report.

14. What is the date fixed for the change of General Literature Headquarters from Baltimore to Philadelphia? Note address.

15. What is the text-book our Mission Study classes are using?

16. Do you want a part in the great movements of to-day? What can you do about it?

17. Upon what does the position of our Lutheran women in mission circles depend?

C. V. S.



## MISSION BAND NOTES FOR MAY

We have come to the last chapter of "Jack of All Trades," and we feel that we have gotten a new vision of life. Some of us have always looked upon bright and happy scenes, and we did not have the remotest idea of the interior of a "tenement-house" or a hut in Coal Town.

The word pictures of "Jack of All Trades" have made us see that all boys and girls are not as comfortable as we are.

Some good men and women have been awake to these conditions. To-day we want to impress upon the minds of our boys and girls that there are efforts being put forth for the uplift of the boys and girls who have come to make their homes in America.

We have arranged our lesson as a "How Do You Do" party, at which you shall have the pleasure of meeting some of these good people. We want seven children to represent the comfortable ladies and gentlemen who are trying to make things pleasant and happy for all.

Dear superintendents, the three lessons given in *Lutheran Boys and Girls* are indispensable. They will help to lighten your task, for we have tried to bring before the children the most vital points.

Have the children wear badges of paper stating their office, which, one by one, they rise to explain.

Clinch the point that the pleasures and blessings, the comforts and advantages we enjoy are all gifts from God, for "He is the giver of every good and perfect gift."

MRS. JOHN D. BELT,

*Children's Department Secretary.*

"That man is marked by truest manliness,

That woman is the noblest of her kind,

Who, self-forgetful, looks abroad to find  
Another's pain, and strives to make it less;

"Who under foot desires of self has trod;

Who 'midst the daily round of toil and care,

Finds time a fellow-laborer's cross to share,  
And does that, not as pleasing men, but God."

## HELPS FOR AUXILIARIES

The General Literature Committee of the  
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January—In City Industries.  
February—In Mountains and Mills.  
March—Among Negro Laborers.  
April—In Lumber Camps and Mines.  
May—Justice and Brotherhood.  
June—Our Mission at Rajahmundry.  
July—Japan.  
August—Porto Rico.  
September—Christian Literature.  
October—Inner Missions.  
November—Thank-Offering.  
December—New Text-Book.

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January—A House Party.  
February—A Visit to the House That Jack Built.  
March—Two Old Friends.  
April—Jack the Giant Killer.  
May—A "How Do You Do" Party.  
June—A Trip to the Philippines.  
July—The Forbidden Book.  
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