



LUTHERAN WOMAN'S WORK



SCHOOL FOR BLIND BOYS, HONANFU

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

Mrs. J. A. C. G. G. G.
Gettysburg, Pa.
1920

Lutheran Woman's Work

A MONTHLY MAGAZINE IN THE INTEREST OF WORLD-WIDE MISSIONS

Entered as second-class matter, December 30, 1907, at the Post-Office at Philadelphia, Pa., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917.

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PUBLISHER'S ANNOUNCEMENT

Lutheran Woman's Work

A MONTHLY MAGAZINE

The official organ of the Women's Missionary Society of The United Lutheran Church in America combining the former publications, *Lutheran Woman's Work*, *The Lutheran Mission Worker*, and the *Woman's Page of The Lutheran Church Visitor*, published for the Society by The United Lutheran Publication House, Southeast corner 9th and Sansom Sts., Philadelphia, Pa.

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SUBSCRIPTIONS

Send subscriptions and remittances to The United Lutheran Publication House, S. E. Cor. Ninth and Sansom Sts., Philadelphia, Pa.

TERMS.—60 cents each a year, in advance, with one free copy for every five new subscriptions paid for. Orders for Binders may be sent with subscriptions, only 25 cents, postage extra.

SUBSCRIPTION BLANKS.—Free on application.

LUTHERAN WOMAN'S WORK

VOL. XIII

FEBRUARY, 1920

No. 2



Opening the Windows



THE majority of women live narrow lives. This is not primarily a matter of reproach, but of necessity; it is the condition of our living. Woman has always had—and, please God, will always have—the home as her empire. Its duties are as sacred, as essential to human welfare, as any on earth; more so than most. But they are restricted. They are intensive rather than extensive. They are chiefly within four walls; the little social circle outside of those walls is one which has the same interests and duties, and the women who rule these various home kingdoms meet chiefly, on social occasions, to talk over the affairs of their daily life. It is at best a narrow round; its principal outlets are the experiences of the children in school or of sisters and daughters in business, and even these grow very stereotyped. Inside of these it comprises mainly the details of housework, the arts of the seamstress, and the delinquencies of the butcher, the baker and the candlestick maker. Even the misdeeds of servants will soon be a dead issue. Perhaps we shall find an efficient substitute in the disorders of electric irons and wash machines!

A disheartening picture of feminine opportunity? Oh, no! for our narrow house has many windows. How much there is to learn of the world outside, and how many ways of learning it! Books, magazines, daily papers—these are all “magic casements, opening on the foam”—not exactly of “perilous seas,” but of widespreading oceans of thought and knowledge. Far lands come near to us; the great currents of world-thought go coursing along within our view, bringing the freshening breeze of new ideas. There is no need for any woman's life to be ill-ventilated, however small it be.

The largest window of all is that one of many sashes which we call “Mission Study.” No other—we say it deliberately—gives so wide a view, or admits such vivifying breezes of thought. It is rather like a turret-room with windows on every side, and a far view that looks out beyond neighboring roofs and trees, and sights broad horizons, the masts of mighty ships and the towers of great cities. Yet it is no cold and distant outlook; for, as with magic glasses, we can see in the far lands the daily details of life, and learn to know other women, like ourselves in thought and feeling, but, oh, how unlike in privilege!

We enjoy the view from this window so much, and find our lives so enriched by it, that sometimes we grow impatient with the women who keep that window closed, and refuse to open its shutters. Let us rather think of them with compassion, as poor prisoners in a narrow domain, who have not learned to use the powers they possess. We need much patience in teaching our neighbors to open that window. Let us remember that our grandmothers were desperately afraid of “draughts” and “night air,” and that even yet we are inclined to keep our houses hermetically sealed in cold weather; then remember that it takes even longer to get mental windows open, and our minds used to the free winds of knowledge. Some day we shall have women using their tower window, and studying missions as their greatest safeguard against a stuffy, unventilated mind, if for no other reason.

But when we study missions we shall do more than that. If we look long enough from the window we shall long to be out-of-doors. We shall go out to do something for those

other women we have seen from our missionary casement. Whether in person, or sending our children to represent us, or by purse or by pen, we shall find some open door through which to follow our vision.

Windows of vision—doors of service! The one implies the other. Need any of us, after all, live a narrow life?

The New Crusaders

They go their brave and patient way
Among the wretched sons of pain.
They challenge all the powers that slay,
They raise the dead to life again.
Red is the blazon of their cross—
These men who count their lives but loss.

Where scorching fever's deadly flame,
Burns life to ashes with its breath;
Where cruel throes of famine claim
Red toll of agony and death;
In days of toil, 'mid scenes of fear—
'Tis then they know their Lord is near.

To them, from tortured childish eyes,
Looks out the Lad of Nazareth.
They see Him where the beggar lies
And draws his labored, painful breath.
Where stand the stricken, hopeless bands,
'Tis Jesus stretches pleading hands.

Banished the shapes of foul disease!
Unstopped the ears, the limbs set free!
The anguished hearts are now at ease;
The halt and blind now hear and see.
"Say! have ye done it unto these?
Then ye have done it unto me!"

—Rev. Dr. Hugh L. Burleson, in *The Spirit of Missions*.

The Medical Work of the Norwegian Lutheran Church of America in China

BETHESDA UNION HOSPITAL

By Nathaniel Fedde, M.D.

The twin city Sianyang, with its larger half, Fancheng, has long been the center of missionary work radiating in all directions through a populous district. Early in its mission history medical work figured as one of its adjuncts. In its first stages this was carried on at Fancheng by Rev. Himle, but later a qualified physician, in the person of Dr. Hotvedt, came and put the work on a more scientific basis. Thus we find that before long medical work was done on both sides of the river, Dr. Sjoquist, of the Swedish American Missionary Covenant, having opened a dispensary within the walls of Sianyang. Realizing that neither the latter mission nor our own was in a position to establish and operate work on a plan that would do justice to modern medical science,

the two missions decided to pool their interests and establish one union hospital, which should be truly worth while, and which could serve as a hub for the medical work that might be done elsewhere in these two missions.

The resulting hospital was built by the Swedish American Missionary Covenant on land owned by them a very short distance outside of the West Gate of Sianyang. The construction of the buildings was under the supervision of Dr. Sjoquist, of that mission. They comprise a two-story hospital building with room for one hundred patients. The wards, private rooms, operating-room and dressing-rooms are light, airy and fairly well equipped. The dispensary, gatehouse, kitchen and laundry are all clustered along the east and north sides of the court which the hospital faces. These are single-story buildings in a semi-foreign style. At the extreme

western end of the compound, which comprises about seven acres, we have the doctors' residence, while nearly in the southwest corner are three smaller houses in semi-foreign style for the evangelist and the two Chinese doctors.

The equipment and running expenses are borne equally by the two missions, and each is pledged to furnish one foreign physician and one foreign nurse.

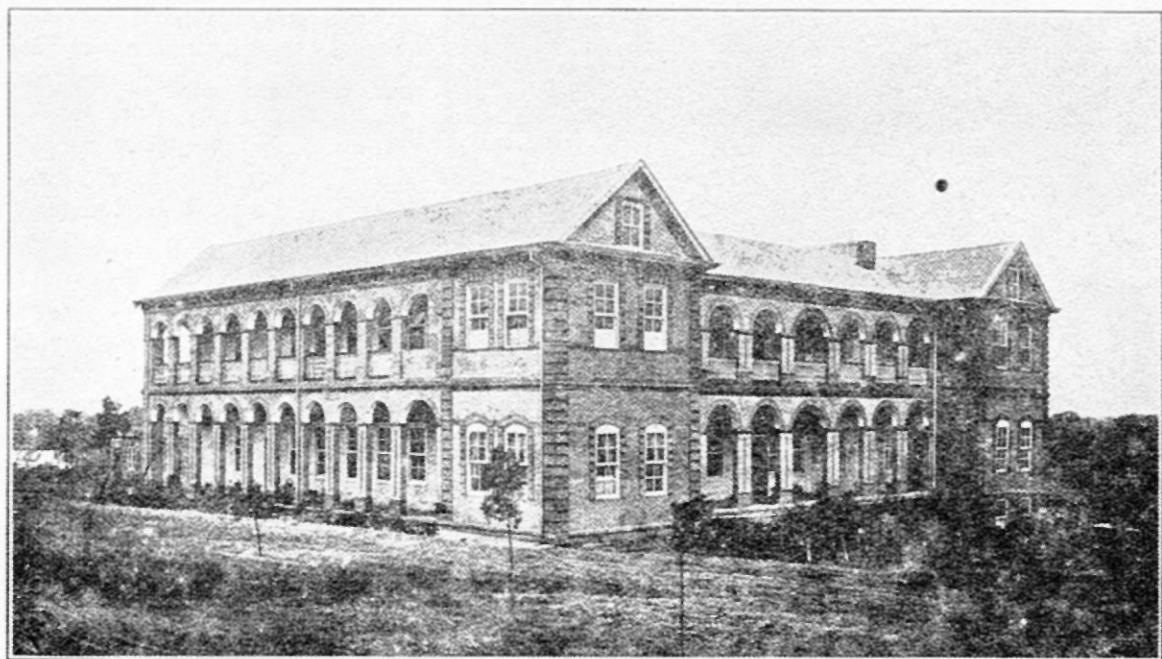
The type of work done is about the same as in the average mission hospital. Boils and ulcers constitute a large proportion of the

trained native physicians have been in charge. When both missions are in a position to have each their physician at the place the most crying need will be met. That is, there will then be an opportunity to do better detailed work. As it is, one is called upon to spread himself too thinly over a great multitude of specialties.

THE HOSPITAL IN KIOSHAN

By D. S. Behrents, M.D.

The hospital in Kioshan was built in 1905-06. At that time there was no hospital



HOSPITAL AT KIOSHAN OF THE NORWEGIAN LUTHERAN CHURCH OF AMERICA

minor surgery. Tuberculosis and syphilis in their many medical and surgical phases are here, as elsewhere in China, a tremendous scourge.

Being located in a prosperous district, the patients are in a position to pay for a good deal of what they get.

Professionally, the Sianyang Hospital has been comparatively well supplied. Never has the work been entirely without medical supervision. Doctors Hotvedt, Anderson, Sjoquist, Fedde and Behrents have all had a hand in it, and during the intervals our foreign-

in Honan south of the Yellow River. Things foreign were looked on with suspicion, and wild rumors about us and our work went far afield. There were any number of sick people who needed help then, as now, but few came to us. Our first patients were those who were too poor to pay for native medicine or who derived no benefit from Chinese physicians.

The Chinese have a large and strange variety of medicine, but are notoriously deficient in surgery. Our very first patient came for an operation. He left us a healed and

happy man, and a splendid advertisement. Since then we have treated thousands of patients, and the majority of them for some surgical ailment.

It is not always wise to tell the patient we see for the first time that he needs an operation. People here, as elsewhere, are afraid of the knife. If, however, we can get such timid patients into the hospital for a few days they will gain courage. Patients who have been operated on will tell that the process was almost or entirely painless. It has happened more than once that when a patient awoke

insane woman was led to the hospital by a heavy chain fastened around her neck.

Every patient must take a bath before putting on clean hospital clothes. To some of them this is the first general cleaning they have had in their life time. But they put up cheerfully with such annoyance when there are prospects of good treatment, three square meals a day and return of health.

Poverty is terribly common, and many of the patients are underfed. A simple but generous fare helps them along wonderfully. The meal-bell has a strangely reviving effect.

When the large food pails are carried into the wards it appears as if the blind can see and the lame walk. They must get out of their beds to get hold of a bowl for the food and a pair of chopsticks.

Devotion is held regularly morning and evening in the larger wards. It consists in singing, prayer, Scripture reading and some words of explanation and exhortation. All the nurses must be present, but patients in the smaller or private rooms may do as they



SISTER INGEBORG PEDERSEN WITH NURSES GRADUATING FROM KIOSHAN HOSPITAL, 1918

after an operation and told others that he slept through the cutting they too clamored for operations. The one with an old cough or one with chronic indigestion wanted those troubles removed by a stroke of the knife.

Most of the patients are heathen, some are Christians and a few are Mohammedans. They come from innumerable villages and larger cities near and far away. One man may have come less than one mile, the next more than one hundred miles. Some ride to the hospital on another man's back, others on an ox or mule cart. Many are carried in on a bed or on a door, or even in a basket. An

please.

Visiting the wards in the day time, one may find some of the patients reading, or trying to read, others asleep or sauntering around, if they are able to walk. After bedtime in the winter there seems to be nothing but a bundle of bed clothes on each bed. The patient, head, feet and all, is under the quilts.

Every patient who can must pay something for his medicine and food. Nine cents a day is considered the lowest full pay, and forty-five cents a day for the first-class patient. This is not much, to be sure, but nine cents a day is all an unskilled laborer receives for

a day's work in this part of China. Many cannot pay that much. Free beds, supported by mission friends at home, prove a blessing to many.

LUTHER HOSPITAL, KWANGCHOW HONAN

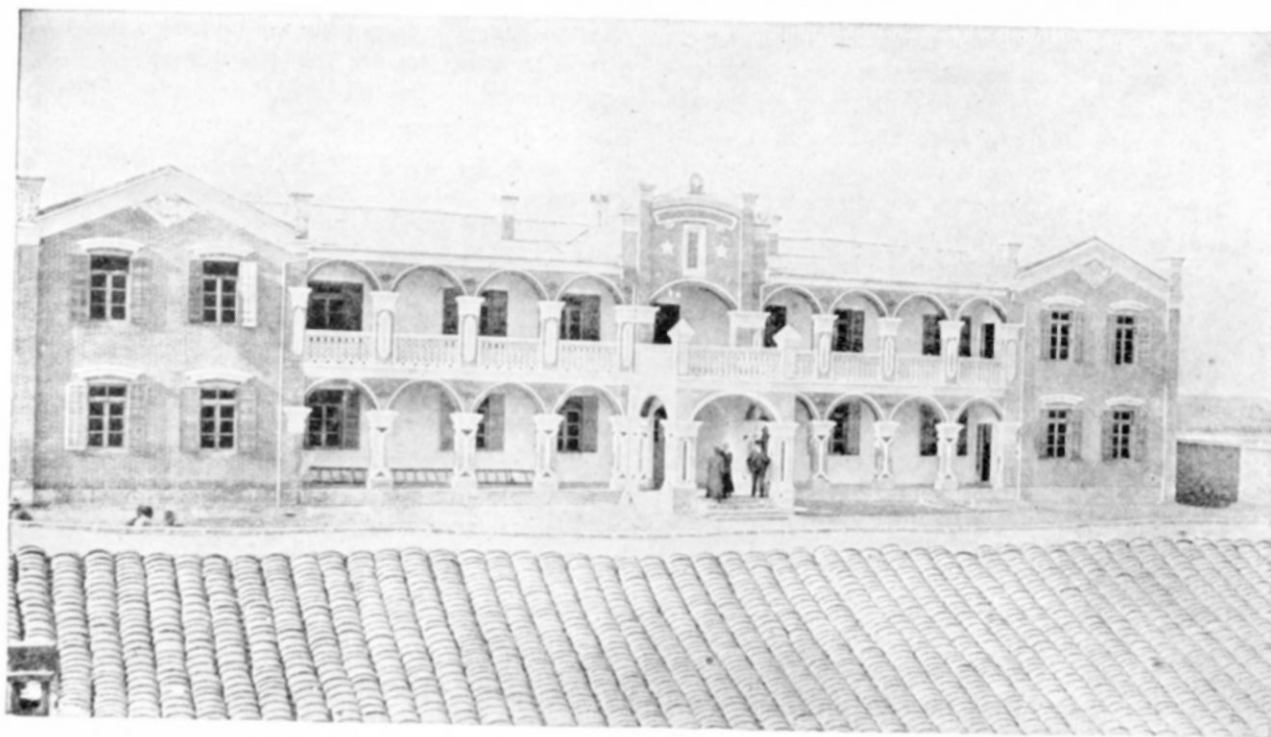
By Louis H. Braafladt, M.D.

Kwangchow lies in the center of one of the most enlightened, rich and thickly-populated districts of Honan. It was the main

that they are relieved of their money and "cured" beyond hope of recovery.

No wonder, then, that the sick came in such large numbers when Miss Xavier commenced dispensary work there in the spring of 1916. After a year and a half of most faithful ministering to them her own health broke down, so she was forced to return to America.

Realizing the importance of medical work as an agent in opening the eyes of men of every race for the love of Christ, which is therein concretely exemplified, and hence



BETHESDA UNION HOSPITAL, SIANGYANG, HUPEH

station of the former Norwegian Synod's mission field. It is considered the second largest city in the province, with, perhaps, 100,000 inhabitants. There is no hospital nearer than that at Kioshan—over one hundred miles distant. By far the greater number of the people in this locality have no other means of travel than by foot. It can, therefore, readily be understood that very, very few can, or do, go to Kioshan for medical aid. In their desperation they therefore call in their native "doctors," with the result

bringing them into the fold, the Synod in 1912 called a man who was already actively engaged in ministerial work at home to take up the study of medicine, with the view of commencing hospital work upon the completion of his course at Kwangchow.

The war, and resulting poor exchange, upset the plans of the Home Board of erecting a foreign hospital as early as 1918. We were, therefore, forced to rent a number of Chinese buildings and convert these into a hospital for the time being. The chapel and dis-

pensary were ready for use and opened in November, 1917, the wards in March, 1918. The sick have again flocked to our doors in such numbers that it has become necessary to limit the number of patients to seventy-five per day. At times as many as one hundred have come. They come on foot or carried on beds or on the backs of friends or relatives to receive aid at the hands of those who here endeavor to walk in the footsteps of the Great Physician.

In the chapel they listen to the message concerning Him who is able to heal their souls as well as their aching bodies. Thereupon they are ushered into the dispensary for examination and treatment. Portions of Scripture and tracts are here distributed free of charge. With a word of admonition, encouragement or comfort they are dismissed. Truly, it is a fascinating and wonderful work.

If anyone thinks that the healing power of

the medical missionaries of to-day in the minds of these people is considered less miraculous than by the people among whom the apostles worked, let him come and see. Indeed, our opportunity is just as great as was that of the apostles—if only we and those who support us with prayers and means at home loved more.

THE FIRST WOMAN PHYSICIAN

Dr. Nellie Pedersen sailed November 8, 1919, from San Francisco for China on the "Tenyo Maru." She goes as the first woman physician sent out by the Norwegian Lutheran Church. She received her doctor's degree at the University of Minnesota, class of 1918, and has been on the staff of Asbury Hospital and the City Hospital. She will spend several months at the Missionary Language School in Peking.

The Work of the Augustana Synod in China

Compiled from "Our First Decade in China," published by China Mission Board of Augustana Synod, 1915; also from report of mission for 1919.

BEGINNINGS

THE antecedents of the China Mission of the Evangelical Lutheran Augustana Synod date back about a quarter of a century. In the early nineties many members of our Church cherished the hope that the Augustana Synod would engage in some fresh foreign mission enterprise. At first the China field was not definitely thought of, but as the sentiment in favor of the new undertaking grew the trend of events also pointed with increasing clearness to China as the field which ought to be entered, and the result was that the second year of this century witnessed the formation of a society whose aim was to begin a mission in China. Some missionary calls were extended, but none accepted until the year 1905, which year thus marks the beginning of our mission.

FIRST MISSIONARIES

Our Synod's first missionaries, Rev. A. W.

Edwins and his wife, arrived at Shanghai on October 21, 1905. More than half of their first year in China was spent at Fancheng, Hupeh, where the Hauge Synod's Mission had labored effectively for a considerable length of time. The opportunity thus given the new arrivals to spend several months at an old mission station proved to be of great value and importance. They were guided in their early language studies, advised regarding conditions and customs in China, cheered and helped in many ways. For all this they will cherish feelings of life-long gratitude to the friends in the Hauge Mission.

FINDING A FIELD

One of the chief benefits of spending some time with older missionaries was the help we received when seeking to decide on a field for our future labors in China. In the spring of the year 1906 it was my privilege to accom-

pany two of the older missionaries of the mission referred to on a long and interesting northward tour for the purpose of finding a suitable mission field for the Augustana Synod. At the time conditions in several parts of China were by no means tranquil. Rumors of sedition and anti-foreign movements were rife. Some parts of the province of Honan, whither we were to go, were in a state of insurrection. Some friends warned us not to venture upon so long a journey at such a time, but those who had planned for the tour had committed the entire matter to God in prayer and counted confidently upon His faithfulness for guidance and protection.

ASSAULTED BY A MOB

To our knowledge no danger threatened us at any time except on the second day of our journey. Then it happened that we were attacked by a mob at a country village, where two of the common Chinese open-air theaters had attracted a concourse of about two thousand idle spectators. The village street was crowded to the utmost, and through that crowded street our clumsy mule carts had to make their way. On seeing that we were foreigners many in the crowd began to yell out a kind of unearthly war-whoop. Our drivers were somewhat uneasy and desired to move on as fast as the dense crowd would make way. Our two-wheeled carts swayed more or less from side to side on the uneven road. A basket of Chinese steamed bread was upset by a slight collision with one of our carts. The vender, a young boy, screamed loudly as his little loaves rolled on the ground and were snatched up by the thievish bystanders. This episode, perhaps, increased the commotion somewhat. Little by little, however, our carts plowed their way through the dense mass of

surging humanity and we were soon on the point of leaving the crowd behind us, but then the mob followed us, hooting and yelling and hurling at us and our mules and vehicles whatever missiles were at hand. Our mules were beaten most unmercifully with large, heavy lumps of sun-dried clay. Some of our little company also received heavy blows from the flying missiles. The mules pulling the foremost cart stopped and for some moments it seemed as though we might be surrounded, but fortunately our drivers succeeded in getting their animals started again, and by rapid driving we managed to outdistance the howling mob.



TAKING HOME A WOMAN WHO HAD BEEN A PATIENT IN THE HSUCHOW HOSPITAL

"HE LEADETH ME"

Our unpleasant encounter with a Chinese mob led us to consult with some officials. These kindly provided us with a military escort, but advised us to travel by another route than the one we had intended to follow. A few days' travel by the new route took us to Hsiangcheng, a city near the Peking-Hankow railway. At this city we met some of the leading China Inland Mission workers in the province of Honan. Information given by these missionaries, together with the kind attitude they took towards our new mission, led to a decision in our choice of a field. These kind messengers of the Lord helped, in fact,

to open for us the door of missionary opportunity in China. And it is meet that we here also give due recognition to God's providential guidance by mentioning that the very men whom He used to direct and help us were in Hsiangcheng by reason of His special leading. To His blessed name be the honor and the glory! After our choice of field had been made, careful negotiations with neighboring missions soon led to an understanding between us and them as to the territory our mission would be permitted to occupy.

ENTERING THE FIELD

In the autumn of the year 1906 we moved from Fancheng, Hupeh, to Hsuehchow, Honan, where we lived for more than a year as guests of the China Inland Mission. Just as we were settling down in the borrowed quarters at Hsuehchow we had the joy of receiving the first reinforcements. A deaconess, Miss Ingeborg Nystul, from St. Paul, Minn., joined us in November, 1906.

The following spring we bought premises for our first mission station, but almost a year's time passed before we could occupy the place. The former owner did not hurry to move out, and the necessary repairs took several months. But in March, 1908, we took possession of our new station and began work in whatever way we found possible. The fact that we could begin at all gave us much satisfaction. Our language studies had been interrupted frequently, and it was but natural that any attempt at public speaking was made with great diffidence. There had also been a great deal of delay about getting possession of our station premises, but this is not to be wondered at, as foreigners had never before bought real estate in the city. Before buying we wanted to see the property, but this could be done only by moonlight.

GRADUAL GROWTH

When we had been but a month in the work at our new and only station, at Hsuehchow, Dr. C. P. Friberg and his family arrived from America to join our small force of workers, and in the late autumn of the same year, 1908,

Rev. A. E. Trued and his bride also arrived. Shortly after these new workers came to the field steps were taken to secure a footing and to open stations in other cities. Next after Hsuehchow, our base on the great Peking railway, we desired to obtain a foothold in the important city of Juchow, which lies very nearly in the geographical center of our field. In the spring of 1909 I had the privilege of accompanying an old missionary on an overland tour from Hsuehchow to Honanfu via Juchow. Others had told me many things about Juchow, old Juchow on the narrow plain between the mountains, Juchow—the famous center of robber activities, the city at which the traveler should not arrive after dark and which he should not leave before daylight, according to statements current among the Chinese. We both reached and left the city in safety. While there we made some inquiries as to whether premises for a mission station might be rented. Encouraging replies were received, but nothing definite was reached on this first visit. On a second visit, made some months later, we succeeded in renting quarters that were fairly suitable for our purpose. A little later a Chinese evangelist and a gatekeeper were put in charge of this new station. At the time we had no foreign workers ready to settle down in Juchow to take charge of the work.

YUCHOW AND HONANFU

The following year marked further advance in our occupation of the field. We secured an entrance into two important centers. The thriving city of Yuchow, where the China Inland Mission had done work as an out-station for a number of years, and the whole country district governed by that city, were handed over to our mission. This happened in the spring of the year 1910. Before the summer came we also obtained a footing in Honanfu, where the Swedish Mission in China has an old and prosperous work. This mission gave us a warm welcome to come to Honanfu to share in the work of evangelizing that large and populous center. In trying to lease premises there we learned several things about

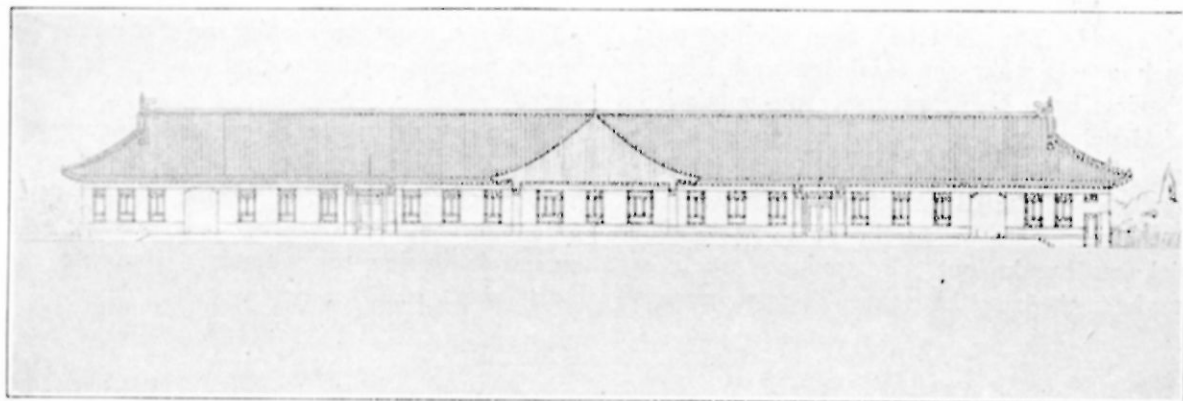
Chinese customs. The people from whom we rented some buildings gave a promise that some buildings would be placed at our disposal before very long. An elderly father or grandfather had died and the burial would have to take place before we could have the use of those other buildings. Such reasons for delay seemed perfectly valid to us, and we were willing enough to wait. About three weeks later we made another visit in the city and then rather took for granted that our use of the promised buildings would not be delayed further. Then the former excuse was again given, as that planned-for funeral was still a matter of some future date. I ventured to ask when it would take place and was told that no one knew. Then I could not but ask for

spot under the sod. Some years ago we bought a fine plot of ground and erected station buildings in Honanfu.

FURTHER GROWTH

Along with the numerical growth there has also been an extensive growth. Of late years Paofeng has been added to our list of stations, where property is owned by our mission, and an out-station has been opened in the city of Mihsien. Other places of importance are still to be occupied, but as soon as our newly-arrived workers have acquired a sufficient command of the Chinese language further extension of our lines will be possible.

The development of our work has also been characterized by growth intensively. Foreign



PICTURE OF THE PROPOSED HOSPITAL IN HSUCHOW, CHINA

The women of the Augustana Synod have contributed \$12,000 to start building in the very near future. The work has been delayed because of the war.

the reason. The reply was that certain wise experts would have to select a suitable burial place, and that this selection might require considerable time. But how long ago did the venerable old grandfather pass away? I asked this question, and was told that he died several years ago. This opened my eyes to the fact that one should not try to judge of things Chinese according to foreign standards. We had to be content to make the best we could of our cramped quarters, and by this time we have no regrets about the buildings we failed to occupy. Now we have but little interest in knowing whether that coffin still stands in the family rooms as before, or has been transferred to that long-sought-for lucky

workers as well as their Chinese helpers have carried on evangelistic work at our stations and in country villages and hamlets.

Portions of the Scriptures and other books and tracts have been sold broadcast as far as has been possible with our comparatively small staff of workers.

Hospital work has been opened in Honanfu and Juchow and thousands of patients treated annually, but the medical work has not been restricted to the places where we are to have hospitals. A good deal of dispensary work has been carried on even at other places.

Along educational lines some work has already been done and more is being planned and prepared for. At four of our stations

school work is going on. A feature of special interest is our school for the blind at Honanfu.* A school for girls has recently been opened at Kiahsien. At Hsuehchow preparations are going on for the opening of a middle school, which will correspond nearly to our American high schools. In connection with this prospective school we shall need a training school for Chinese helpers. This will be needed in order to supplement and complete the work we are already doing in the way of training the helpers that we now have (1915).

LATEST REPORTS OF MEDICAL WORK (1919)

Only two of our stations have doctors and hospitals, Honanfu and Hsuehchow. Who was going to look after the rest of the field in case of need? The field has been divided up in such a way that the Kiahsien and Yuchow districts have been put under the supervision of Hsuehchow and Juchow under Honanfu. Being that the Middle School is located in Juchow and the Girls' School in Kiahsien, our doctors have to be on the go if any serious sickness breaks out. Fortunately, such has not been the case this year. The doctors were

only required to examine the pupils when the schools opened in the fall.

Hsuehchow reports four trips to Yuchow, one to Kiahsien and one to Hsianghsien. Honanfu one to Juchow. The foreign staff has providentially been spared any very serious illness; a few had quite severe attacks of the influenza. None turned into any other complications. There is no report that Chinese Christians have died from that sickness, but it was very severe in all districts. Yuchow reports that not less than thirty corpses were carried out from the south gate of the city in one day. At many places coffins were quickly exhausted and carpenters could not make them fast enough. People had to be buried in mats made from broomcorn stalks. We cannot but remind ourselves of the psalmist's words: "Thou shalt not be afraid for the terror by night, nor the pestilence that walketh in darkness."

Hsuehchow reports 6170 patients during the year, 104 operations, 601 hospital days and a receipt of 393,631 cash. Some of this total was received for treating patients on the mountain during the summer. Honanfu reports about 16,000 patients.

The Medical Policy of Rajahmundry Mission

By DR. BETTY NILSSON

Read at the meeting of the First Joint Conference of our merged missions in India.

THE policy of our medical work is to obey our Lord's command when He sent out His disciples to preach the kingdom of God and to heal the sick. We try to keep both of these injunctions in mind, both in the hospital and in the dispensary as far as possible. We are sorry to say that oftentimes the second appears to very greatly overshadow the first. When large numbers come to the dispensary, each one anxious to get her prescription filled early, each one anxious to have her bodily ailments looked after first, and not

accustomed to sitting quietly and waiting her turn, then oftentimes a Bible lesson or any preaching about the kingdom cannot be done, and all the Bible-woman can do is to keep some kind of order, so that each one will be attended to in turn. In the hospital it is often possible to teach Christian truths both at the bedside and to groups of listeners.

To heal the sick is a work which we with God's help carry out in the hospital and two dispensaries, and, to a small extent, in the homes. Our policy in treating the sick is philanthropic, but not only that. We seek to make it evangelistic also. We seek to teach

* See cover illustration.

the patients and their friends that God is a God of love; that we, His followers, are trying to follow His example and show forth His love in word and deed. We try to awaken in the hearts of the patients an interest in Christian teaching and a desire to learn more of the merciful Saviour, so that, when they return home, their homes may be opened for the teaching of the Gospel, and the zenana worker and the district missionary may be welcomed and their message listened to in these homes.

We also try to follow out this policy by training Indian nurses, teaching them to care for the sick, so that they may be examples of Christian mercy and helpfulness both in the hospital, and if they leave it, to carry out the program in their homes and villages. The work in the hospital and the dispensary connected with that, also two days a week in a dispensary in the bazaar, is all we are doing at present to carry out this policy, with one doctor, one American nurse, two Eurasian nurses, two compounders, one Bible-woman, six Indian nurses in training, and as many ward ayahs as necessary.

Our aim for the future is to have two or more American doctors, several Indian women who are sub-assistant surgeons in charge of little dispensaries in the districts supervised by one of the American doctors, who will visit each dispensary at stated intervals in a motor car, and will, perhaps, hold clinics in certain places where there are no dispensaries; also a woman missionary who can devote her whole time to teaching the Gospel message in the

hospital and dispensary, and who can follow up the patients when they reach their homes, by visiting them herself if possible, or putting them in touch with one of the other woman missionaries. Such a missionary may or may not have nurses' training. If she has, she will be able to help with work in that line when necessary; but her chief work will be "preaching the kingdom of God," and she should not be burdened with other work, for she will find quite enough to do right in the hospital and dispensary.

It would also be a great step forward to have a male physician from America. Then several dispensaries could be established in villages by our young Indian Christian men who have studied medicine, and such work could be supervised and also used as an evangelistic agency. It is heartrending to see so many patients brought to the hospital too late for help because they were so far away from any village where they could get medical aid, that it was utterly impossible to secure it in time. And how many cases there must be even among our Christians who die because they had to resort to native superstition and cruel, irrational treatment because no medical help of the right sort was anywhere within reach! Under our present conditions, however, things will have to continue the way they are until more women and men and motor cars and money come from America. But our policy and our aim is to heal the sick, and to tell them, "The kingdom of God has come nigh unto you."

RAJAHMUNDRY, INDIA.

The Medical Policy of Guntur Mission

By DR. MARY BAER

Read at the meeting of the First Joint Conference of our merged missions in India.

THE first purpose of medical mission work must be evangelization. Everything else must be made to bend to this. The public must understand that we are missionaries first, then doctors; that we came to heal

both body and soul, but that the soul is by far more important.

The Guntur medical work has been begun and continued on these lines for thirty-five years. To teach Jesus as the great Healer is

the burden of the medical work in all the four places in which it is carried on.

We have endeavored to make the medical work first-class. If our medical work is not up to the mark the Hindu reasons that our religion is not up to the mark. If our medical work is up to the mark it will recommend Jesus the Healer. But the great work of healing the soul must ever be kept to the front. There are many offers and temptations to move from this high position, but we must steadfastly hold our ground.

We need more medical work. We must extend it over our district. We need more American doctors and nurses and men and women trained in India. The Guntur Mission has made a beginning in this direction, but only a beginning. One Christian young woman is now in training for the second year degree Sub-Assistant Surgeon, and a young man and another young woman began their studies last month for this degree, and one young man has graduated with the M.B.

The opening up of many stations will require a rapid mode of transit between some of the stations which will form a group under one head. But in these days of automobiles this question need not be a great hindrance.

The small boy, on being asked what was the worst thing about riches, replied, "Their scarcity." This answer might be applied to the subject of medical work in missions.

Medical work is considered by the Guntur Mission as a good means to break down prejudice, to level caste, to instruct the women of all castes in the duties of motherhood, training children, etc. The medical work opens up the way for other work. It breaks up the solid rock and allows the builder to come in and dress the stones.

It has been our policy not to have caste wards. We get the highest caste people by making it comfortable for them in respect to water, etc. But we steadfastly set our faces against having a "Caste Ward" or "Brahman Ward." Class has rather been the line of cleavage. Cleanliness and manners will admit a nice teacher to the up stairs, and her being there may be a great blessing. Her hymns

sung will interest the caste women, and her intelligence and modesty will show them that all the virtues do not reside among the twice-born. The Bible stories read by the teacher may be the opening wedge for the Bible-woman to begin work with them.

The accident of birth has been the standard for these people all these ages. We must hold up before them a new standard, that of attainment in knowledge and culture. Medical work is often the only means to open up the hide-bound Brahman home. After prejudice has been broken down other works will be admitted. The fear of death has often opened up the stiffest homes in this district—opened up hearts.

If a caste woman is very hide-bound she can take a private room. Yet these women generally prefer a ward with a chance to talk and make friends. One must be as wise as a serpent and as inoffensive as a dove in dealing with the twiceborn.

Yet the doctor is accorded privileges given to no one else. It is our sacred duty to put in a good word for Christ at every opportunity. The medical work treats all castes alike. "The burden of our human need" is the passport for entrance into the hospital, and for claiming the time and attention of the busy mission doctor.

Not *caste* or *class*, but *need*. That is a healthy lesson for all caste people to learn. And there is no better place to learn this than in a mission hospital; Jesus Christ's hospital, as they say. Not Krishna's hospital, nor Ankamma's, nor Mahalakshamma's hospital, but Jesus Christ's. Krishna and Ankamma and Mahalakshamma and others have been appealed to already. They failed to help. To the cry of pain and anguish of the sick they proved deaf. Now the sick one has come to Jesus Christ's hospital to test His power. So the mission doctor feels that his Master's reputation is at stake and makes a supreme effort, risking life often to save a patient, so that the name of Jesus Christ's hospital may stand out victorious.

Bribe-taking is the curse of India. The mission hospital is a good place to teach the

public that bribe-taking is a sin. It is a good lesson to teach the patients to give something toward the support of the hospital for help received from the hospital, not for the doctor. But look out for the demanding of money for themselves from the undergraduates to the lowest helper, gateman, sweeper, and all.

The mission hospital is a good place to teach patience and sympathy, love and truth. Teach by example and by precept. After God has allowed you to save the life of a patient that heart is loyal to you. We love the doctor who saved our life. Every year, on March 21, however busy I may be, I sit down and write a short letter of greeting and thanks to the great Baltimore doctor who kept me out of heaven fourteen years ago. And every word from him is treasured up, and makes my step quicker and my faith stronger. And Rajahmundry I love, for the good Rajahmundry doctors saved me eight years ago, and kept me from becoming a one-handed woman, thus keeping me in the profession.

So it is with the Hindu. Save them, save their wives and children, go without sleep, risk your life for them, go down into the valley of death and pull them out, and they have a high regard for the religion that put them on their feet. Then they will listen to

our preaching. They will believe. They will love us, love the ground on which we walk, love our every word, love our message, love our Master. They naturally will hold in higher estimation the God of the doctor who saved them than their own useless gods who failed.

The Bible-woman or catechist is one of the prominent features of the mission hospital. She goes in and out an honored and respected person. She gets at the patient when her heart is mellowed and her mind open to teaching and her heart thankful for her life saved.

We try more and more to follow these patients who have responded to the message back into their homes, tell the district missionary of them, give taluk and town and name and caste, that they may be followed up. We need a missionary for this part of the work, with a corps of Bible-teachers. I am looking forward to the time when my sister can do this work in connection with her school work in Chirala.

The opportunities are great and many. The medical work is opening up many more. Let us get our rules made, and go home and get to work.

CHIRALA, INDIA.

The Four Walls of Opportunity

By MRS. E. C. CRONK

"To the east a wall, to the west a wall, to the north a wall, to the south a wall," so do some lives seem to be bounded, yet these same four walls have become but entrances to boundless opportunity for those who entered in to minister, and to those prisoners whose unconquerable spirits have defied four-walled confines and gone forth into world-wide service."

THE quick tap of crutches was on the stairway. The faces of the girls who waited lighted with eager, spontaneous welcome.

"Here she is!" one of the group acclaimed joyfully. "We're sure to have a good time

if Ida goes," and they were off for a jolly boating party.

The tap of Ida Gracey's crutches was never a bid for sympathy, but a forerunner of the entrance of a radiant personality. The attack of scarlet fever, which, when she was but a toddling baby, left her lame for life, did not rob her of one whit of her vivacity. Liveliest of the lively party of girls at the beautiful Thousand Inlands on the St. Lawrence was she. Swift as the swiftest was her boat, merry as the merriest her banjo.

During the years of her early girlhood she

took her part in the world's work and play. Always there was the hope that someone of the many eminent specialists whom she consulted would find the cure.

Then came the day when, after she had gradually grown more and more helpless, a great surgeon came to her room in the Clifton Springs Sanatorium. After hours of careful examination, he shook his head hopelessly, and Ida Gracey knew that he was trying to tell her very gently that the four walls of that darkened room would henceforth be the boundaries of her life.

Never was there a girl who loved light and laughter and God's outdoors more than did this girl who was to be shut in from it all. Bravely she heard what the great doctor had to say. All of the heroic fortitude which was hers by right of inheritance from both her father and mother, who had done valiant missionary service in India, was challenged now. Then her unconquerable spirit flashed forth and she said, "I will not be cut off from my customary life and buried before my time. This room shall be my parlor, where my friends may come as usual."

No one ever felt that it was a duty to go to that "parlor." From that day forth it became a popular resort. Said one friend who lingered there, "There are people who would pay more for a seat at this bedside than for a box at grand opera."

To that room came the strong and the well to find cheer and comfort and blessing unspeakable. Eager children, sure of a welcome, brought their dolls, their Teddy bears, their kittens and their little chicks. Flowers, autumn leaves, the Jack-o'-lanterns of Halloween, the glories of red and green of the Christmas time, the lilies of Easter, came from far and near, vying with each other in making the seasons glorious in that darkened room. The little Italian boy who danced and sang for guests below wanted to go up to dance and sing for "her." A judge of the supreme court stopped off on his way across the state to his bench, that he might have the privilege of a few moments in that room.

"She was the jolliest girl, and nobody else

ever could be so patient and sweet," said the window-cleaner.

"Never," said the medical superintendent as he came from a half hour in her room, "have I seen greater suffering or greater bravery."

Invariably those who went to "cheer her up" found that it was she who cheered them.

During the days and nights as she lay on her bed suffering such excruciating pain yet surrounded always by such love and care, Ida Gracey's thoughts turned constantly to the crippled girls in China. She saw them in her dreams—baby girls cast out to die in that terrible baby pond back of Dr. Mary Stone's hospital in China; helpless girls, crippled for life by disease or cruel treatment, with no tender arms about them, no flowers along their way, no love and care. She thought of them by day, and at night in her dreams they were before her. Then the terrible dreams changed to beautiful visions. Behold, she saw laborers come to fill in the baby pond. She saw carpenters come to build a house on that site. She saw doctors and nurses and teachers come to gather in tenderly the little broken, suffering, crippled girls, into this first home for cripples in all China. Shut in one room, shut out from all chance for active work, as the world would say, she steadfastly faced the door opened to her, and never was she disobedient to her heavenly vision. With all the earnestness of her intense unselfish soul she prayed for the establishment of this home for crippled girls in China. With all the winsomeness of her radiant personality she told her dream to those who came to her bedside. Empty-handed she gave herself to the task. As she prayed gifts came. The superintendent of the sanatorium brought his tiny daughter close to the bed and a big gold piece dropped from the baby hand to the pillow beside the white face with its shining eyes. Women of wealth brought their jewels to her. In answer to her prayers gifts came from far and near.

It was the great year of jubilee of the Women's Foreign Missionary Societies. Meetings were being held in large cities all over the

country. In a darkened room in the Clifton Springs Sanatorium a thin, white hand exultantly waved a check for one thousand dollars.

"See," she said to a friend; "don't you want to look at it—my check for one thousand dollars, which I am sending to buy the land. I am having a jubilee all of my own."

Joyfully she sent it to China. One thousand dollars was the price of the site on which was that baby pond back of Dr. Mary Stone's hospital. The site was purchased. With faith unwavering, the frail, suffering girl in America persisted in the work for the suffering girls of China. Now that the land had been purchased, she began to pray for funds that the home might be built. That darkened room seemed to have wireless connections with the ends of the earth, and with heaven itself. Gifts continued to come, until the two thou-

sand dollars needed for the building fund was in hand. Ida Gracey's dream had come true. By faith through prayer she had accomplished the work given her to do.

One night in the quiet her sister bent low over the frail "little white lilac," as a friend called this flowerlike girl. She spoke of a small sum of money left by their mother and said, "Don't you think it would be nice to put it in your cripples' fund as mother's contribution?"

"Why, yes! Lovely!" she said.

And with that keyword of her life on her lips Ida Gracey entered into life.

At Kiukiang on the banks of the Yangtze stands a home for crippled children—her dream come true, her prayer answered—and at the entrance of it is a bronze tablet bearing this inscription, "The Ida Gracey Home for Cripples."—*Missionary Review of the World*.

"I Seghe . . . Kpelai"

By GERTRUDE SIMPSON LEONARD

AFTER five years' absence to be again in one's chosen field of labor is within itself a pleasure—a joy not to be despised.

But when the "returned" means reunited, not only with the work, the effort of bringing Christ's kingdom to a benighted nation, but also a reuniting of one's own private family life, there is a feeling far beyond description.

As we set foot on the shores of Liberia, in the port of Monrovia, all fears of not being welcomed would have vanished if there could have ever been such apprehensions.

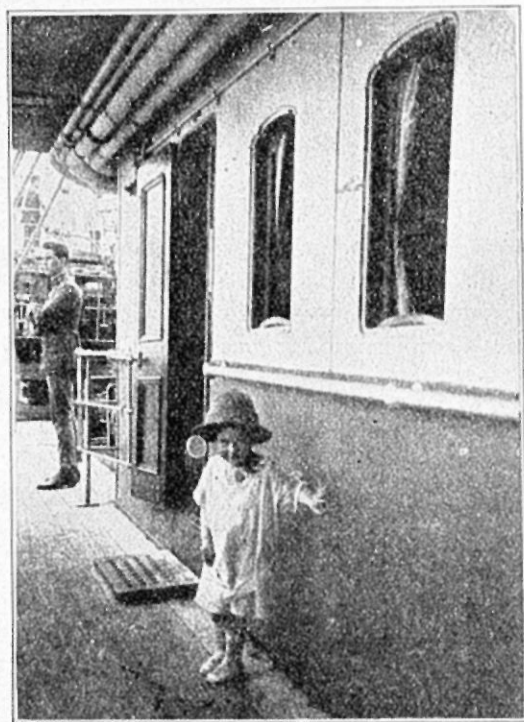
Indeed, it was really difficult to move our caravan onward because of the great crowds gathered around us to greet the three grown-ups in our party, but especially to gaze upon and touch the clear, soft, white hands of the little girl not yet three years old.

Time and time again were we hailed with a loud call, "Mammy, mammy, O, Ooo," and, halting, it was only some Kru man, woman or child desirous to look upon the small white

pickaninny. After enthusiastic expressions concerning the beauty and fineness of the child they bubbled over with a profusion of, "Thank you, mammy."

During the two days' journey over the African trail, from our main station to Kpolopele, meeting people on the path and passing through native towns, the small, well-covered hammock, always in the lead, was the attraction. The faithful carriers of this "baby street car" often complained that these eager, curious crowds should be compelled to pay a fee for every look at the strange traveler within. Although being scolded by those conveying the missionary and his newly-arrived family, yet the "seekers" to look upon the "newcomers" never failed to call out their, "I seghe, Nalong-kpuai"—"I seghe, mammy," to the missionary and his wife. Occasionally one was met who spoke a little English, then, "Thank y', mammy," came in appreciation of the strange little white child.

We could not fully appreciate the meaning of these expressions of gratitude until we had reached our interior station, Kpolopele. The mission boys greeted us with the same, "I seghe" (thank you), and each day brought groups of people to say, "I seghe," because of the coming of the white family, and "I seghe" to the mammy because of the presence of the



FRANCIS LEONARD

Taken aboard the "San Carlos" the day of arrival at Monrovia.

white child. Many came—men, women and children—to say, "I seghe."

One Lord's Day, when the evangelistic tour was a short one, we accompanied the pastor upon the visits to three towns. We were greeted and given good-bye with this same "I seghe." Many who had never seen a white child expressed their admiration for the white Christian who could live separated so long and so far away, and they said, "Oh, these people truly can swallow their hearts!"

It has been good to receive "I seghe" so often and from so many for being here and for bringing the white baby, but so soon the form of greeting must be changed.

On Easter Monday the dormitory building at this station, Kpolopele, was burned to the ground. A supply of rice, palm oil and meat—foodstuffs for one-half year—were stored in this building. As food is very scarce in Liberia now, very little can be bought, and we were faced with the fact, "We must see our forty boys go back to their homes until food could be bought and shelter prepared for them." The next day, as the boys slowly and unwillingly said good-bye and began to leave for their homes, the little white baby stood with big tears in her eyes saying, "Boys, don't go home. I don't want you to go home." The only response she got was "Kpelai."

The following days the people came one by one and in groups to say, "Kpelai." Wherever they met us they greeted with, "Kpelai," which is their way of saying, "You have my sympathy." Those few who speak a little English express it by saying, "Ne'er mind ya."

This is a great loss to our work, the estimated loss being about \$3000. But the work here has been very encouraging for a year or more, for which we are constrained to say, "I seghe." Now, with the remembrance of these good things, we only say, "Kpelai," and set ourselves to plan larger and wiser things.

At present four white men are in Liberia, sent by the American government to administer the recently negotiated loan of \$5,000,000. First, a good motor road will be built to connect Monrovia with the interior. It is quite probable this road will connect our four interior stations with the main station and with Monrovia. This is the greatest impetus our work could have. We are eagerly looking forward to the near future, when instead of a weary journey of two, three, four or five days, bumped from tree to tree, and well shaken up in a native hammock, we shall smoothly and swiftly glide over a good motor road in a "Ford," en route to conference, etc. Then our co-workers at home may well say, "I seghe," for a good motor road and several "Fords" will mean economy in time, money, energy and health.

Then the "Kpelai" will be changed into a hearty, happy, long "I seghe."

THE STORY HOUR



CHINESE TEACHERS AND PUPILS IN GIRLS' SCHOOL

IN CHINA LAND

In China land, the yellow streams
Went winding through a land of dreams;
The people dreamed of long ago—
About the "good old times," you know;
They thought we western folk were crazy,
Because we called them "slow" and "lazy";
Perhaps we did not understand
Their point of view, in China land.

In China land, it really seems,
The yellow folk are done with dreams;
The trolley cars that skim along,
The "iron horses," swift and strong;
The flashing of electric lights
Across their cities in the nights—
All these have made us understand
They're waking up, in China land.

In China land, is set before
The hosts of God an open door;
The people waking out of sleep
Must find a Friend to guide and keep;
Must learn to know His Word is true
Who says, "Lo, I make all things new!"
He gives the work into our hand
To spread His light, in China land.

—Lutheran Boys and Girls.

THE SHOES OF LING LI

The little circle of Chinese girls sitting on the ground in the mission school yard was broken as one little girl jumped up. The

rhyme they had been repeating in concert had ended, and the girl in the center, who was doing the "counting out," had tapped the foot of Me Ing at the last syllable, and Me Ing was "out." She hopped up and the circle closed while the counting began again.

The old cow must have died a great many times before all the girls but one were counted out, and many little blue-clad figures were hopping about, waiting to see who would be the last.

"Ling Li! It's Ling Li!" they cried as the little girl next to Ling Li rose, laughing aloud. Ling Li was "It." All the girls came circling about her as she sat still on the ground. The leader snatched Ling Li's little cloth-topped shoe off and slapped the sole of Ling Li's foot with it. Then every girl could have a turn at slapping Ling Li's foot with her shoe; and then they would all sit down and "count out" again, till another foot was left alone to pay the forfeit.

Ling Li squirmed and giggled while her foot was being slapped. It tickled rather than hurt; the shoes was not hard, like the American shoes teacher wore. But, oh, how Ling Li admired those shiny, brown American shoes! They were big, very big compared with the bound feet of Chinese ladies; but how quickly they carried teacher about, and how comfortable they looked!

Ling Li slipped her shoe on again and strolled away from the group of players. She stood a long time by the schoolhouse steps, looking gravely at her feet.

"What is the matter, Ling Li?" asked teacher from within. "The girls didn't slap you too hard, did they?"

The little girl shook her head.

"Is anything the matter, dear?" asked Miss Bancroft, seeing the downcast look on the child's face. But Ling Li only shook her head again. Something *was* the matter, but she couldn't tell it to teacher. She had only heard it whispered at home last night, and she didn't know whether she had heard it

"What's that?" asked grandmother. "Do not even the married women in your country have golden lilies?"

"All the ladies," said teacher impressively, "even the President's wife, wear shoes like mine!" and she set her russet-clad foot down firmly on the floor as she spoke.

The two women looked curiously at the foot. After all, it looked very neat, and such a beautiful color!

"Your American shoes," ventured Mrs. Li, "are very nice for American ladies. How do you get them off and on, or do they grow fast?"

Then the teacher was glad she had started early, for she sat on the edge of the brick bed and unlaced her shoe, took it off and let the women feel it and peer inside it, and laced it back again. All the time their eyes grew bigger with wonder, and their smiles more friendly. At last she stood up and made her bid for Ling Li's freedom.

"If you will let Ling Li come back to school, and not bind her feet," she said, knowing that a little pair of ears at the door were drinking in every word, "I will get her a pair of American shoes like mine."

"Like the President's wife wears?" asked grandmother, quite carried away by this vision of glory.

"Just such shoes," promised Miss Bancroft, "as the President's daughters wore when they were little girls."

It took several days to send to Canton for those American shoes, and teacher held her breath when she thought that Grandmother Li might change her mind before they came.

But the next morning after she had sent the package around to the Li home, she started early again and walked around that way. As she drew near suddenly a little blue-clad form came darting out of the door and danced up the street to meet her. There were no dark circles under Ling Li's eyes this morning and no sobs in her voice.

And yet, somehow, she choked over the words when she tried to speak. She wanted to tell teacher how glad she was to be going back to school, but only one word would come, and she said it over and over, holding tight to teacher's hand and pointing to her own little feet.

"Unbound! Unbound!"

And teacher looked down at the bright, new pair of American shoes, and she too found it hard to speak. But she took firm hold of the little girl's hand, and she and Ling Li went happily to school together.

M. R. S.

WORK AND WORKERS



JESUS AND I

I cannot do it alone;

The waves run fast and high,
And the fogs close chill around,

And the light goes out in the sky;

But I know that we two

Shall win in the end—

Jesus and I.

Coward and wayward and weak,

I change with the changing sky,

To-day so eager and bright,

To-morrow too weak to try;

But He never gives in,

So we two shall win—

Jesus and I.

—*Helping Hand.*

AN OMISSION

The name of the author of the article on "The Rajahmundry Hospital," in the January issue, was accidentally omitted. The article was written by Miss Mary Welden, of Philadelphia, to whom apologies are due for this delayed recognition of the service thus rendered to us and our readers.

NOTES FROM EXECUTIVE COMMITTEE HEADQUARTERS

By Mrs. Helen C. Beegle, Executive Secretary

December Meeting, Executive Board.—Praying, planning and waiting characterize the attitude of the Executive Board assembled in its quarterly sessions during the first year of united activity. The meeting held December 3, 4 may be considered a summarizing of results of the endeavor to establish a system of activity in accord with the constitution of the society.

Reports of Officers.—The minutes of the *ad interim* monthly meetings held by the Administrative Committee, presented for the Board's approval, served as an introduction to the business of the session to follow.

The *President* reported certain official acts during the interim, giving information as to important features of synodical conventions attended by her.

The *Statistical Secretary* reported the supplying of blanks for reports from congregational societies at the close of the January quarter, 1920. Congregational societies send their reports to the synodical statistical secretaries, who in turn send their compiled reports to the General Statistical Secretary.

The *Treasurer* reported the contributions from August to November, but as the full account of receipts and disbursements for the year will be published this item will not anticipate such report.

In general, this report is gratifying, showing that our contributions are conforming more and more to the requirements of the constitution. The *Travel Fund*, however, seems to have been overlooked by a number of synodical societies. Please keep in mind that for the biennium closing July 31, 1920, *ten cents per member—five cents per year*—is due from every congregational women's and young women's society. This Travel Fund will be needed to defray the travel expenses of synodical delegates to the biennial convention, to be held in the autumn of 1920. All contributions to this fund are asked for not later than the *close of the April quarter*.

The *Executive Secretary* reported correspondence with church Boards, synodical officers, and others, presenting thus important matters for consideration and action.

The *Advisory Members* of several Boards of the Church reported attendance upon meetings of their respective Boards, thus affording information as to the work of the Boards with which our society is affiliated, with suggestions for our activities along these lines.

These advisory members are: *Home Missions*, Mrs. F. E. Jensen and Mrs. Mary S. Kinzer; *Foreign Missions*, Miss Mary A. Miller and Mrs. Charles E. Hay; *West Indies Missions*, Mrs. F. F. Fry and Miss May C. Mellander; *Inner Missions*, Miss Zoe I. Hirt and Mrs. J. G. Traver; *Immigrants Missions*, Mrs. J. B. Markward and Miss Laura R.

Swope; *Deaconess Board*, Mrs. J. G. Bringman and Mrs. W. P. M. Braun; *Board of Education*, Mrs. C. L. Herbst and Mrs. Helen C. Beegle.

Reports of Missionaries.—Quarterly reports from twenty-six Home Missions tell of quickened activity, of the organization of classes for instruction in the catechism, of improvement of church property, of payments on indebtedness, and one mission reduces its appropriation request.

India.—Reports show that in both the Guntur and the Rajahmundry Missions continued faithful work has been done in hospitals and schools, also in zenana visitation.

Africa.—With a more adequate food supply and good health obtaining generally, school and community work has been carried on with the usual good results. The occupancy of parts of the new school building affords appreciated comfort to the school family.

Japan.—As yet we have not received reports from our Japan missionaries, but such communications are anticipated.

Budgets.—The budget statements for 1920 have been received since the Board meeting; comment upon them, however, is in place. The budget appropriations required to carry on the various lines of work in the India missions are much larger than were required for the past year. Naturally, a yearly increase in budget is expected, to provide for such extension of the work as is possible from year to year, but owing to present conditions affecting exchange in currency, together with the increased cost of living, the increase in these appropriations is especially large. The budget for the work in Japan has not yet been received. These appropriations will be duly made, we feel assured.

Special Appropriations.—In past years synodical societies, congregations and individuals have rendered valuable assistance in the support of foreign missionaries, native helpers, also students in the foreign schools, also in the support of certain Home Missions; these generous patrons have readily decided to continue such appropriations, for which assistance we are exceedingly grateful.

Annuities.—Six devoted members of the society have recently taken out annuity bonds totaling nine hundred and fifty dollars. Two of these annuitants have made such deposits previously, which certainly recommends annuity investment.

Change in Departments.—The department of *Foreign Missions and Box-Work* has been rearranged, creating thus a separate department of *Foreign Box-Work*, with Mrs. F. A. Hanzsche, 1323 Edmondson Ave., Baltimore, Md., as Secretary.

Miss Mary A. Miller, 3639 Spring Garden St., Philadelphia, Pa., continues as *Foreign Missions and Candidate Secretary*, retaining also the sending of supplies to the Rajahmundry Hospital, India.

Likewise, the *Home Missions and Box-Work* department has been rearranged, with Mrs. Mary S.

Kinzer, of Harrisburg, Pa., *Home Missions Secretary*, and Mrs. Frances C. Reeves, 749 Superior Ave., Dayton, Ohio, *Secretary Home Mission Box-Work*.

Candidates.—Miss Mary A. Miller, Candidate Secretary, presented the names of a number of young women offering for service in foreign fields, with available information concerning them. Several of these candidates will be recommended to the Board of Foreign Missions for appointment for such service.

Our Literature.—Mrs. Charles L. Fry, Chairman Literature Committee, presented the work of that department. The supplying of literature pertaining to the monthly lessons, the publication of the literature for the departments and the centralizing of the work of the former three Literature Committees have entailed a vast amount of exacting organization, resulting in editorial and business departments of exceptional significance.

"The Lutheran".—We await report of the assistance being rendered by our congregational societies in the subscription campaign to place our church paper in the homes of the Church.

Biennial Convention.—An invitation extended by the Chicago Conference Society of the Northern Illinois Synodical Society to hold the second biennial convention of the Women's Missionary Society in Chicago has been accepted, as has also an invitation from Unity Church, Rev. D. A. Davy, pastor, to meet in session in that church. The dates for this convention will be announced later.

Plans for New Work have been made and soon they will be presented in detail. The meanwhile, in planning for a new year of service, as individuals and as societies, let us plan with the same generosity God plans for us, and let us pray as we plan.

"If doors are to be opened,
If workers are to be sent forth,
If money is to be found,
If victory is to come to Christ's cause, then
The community, the Church, the family,
You and I must pray."

(Motto, Council of Women for Home Missions.)

Personals.—Miss Mabel A. Dysinger, of the Emma V. Day Memorial School, Muhlenberg Mission, Africa, and Rev. C. H. Brosius, also of that mission, arrived at the New York Harbor November 23. Miss Dysinger is at the home of her parents, Los Angeles, Cal.

Missionaries on Furlough.—Miss Borthwick has been addressing audiences in Philadelphia, New York City and elsewhere in the East, pleasing and instructing all who heard her.

Miss Akard likewise has been giving information about the Japan field to eager hearers everywhere she goes.

During the early winter Misses Sanford and Welty have been attendants of the Bible Teachers'

Training School, conducted by Dr. W. W. White, New York City.

Miss Sanford and Miss Akard will attend the Student Volunteer Convention, to be held at Des Moines, Iowa, December 31 to January 3.

Missionary to Alaska.—Sister Anna Huseeth, of the Chicago Deaconess Motherhouse, has gone to Alaska, where she will care for homeless Indian and Eskimo children.

Transferred.—During the past year members—not a few—were transferred from our society's membership to the society of the redeemed. Each and all of these associates in service, who ever delighted to do His will and who may not be numbered or named, will be missed, but their influence still abides.

Visitors.—Mrs. Levi Koch, of Mt. Vernon, Wash., President of the Pacific Synodical Society, was a most welcome visitor at headquarters recently. The brief conference afforded helpful information as to synodical conditions on the coast. Mrs. Koch's son, Rev. C. F. Koch, is pastor at North Platte, Neb.

Mrs. L. K. Sandford, the very busy Secretary of the department of Life and "In Memoriam" Memberships, presented the interests of that department at the recent meeting of the Executive Board.

W. D. C. Keiter, D.D., Chairman Committee on Women's Work, attended the December meeting of the Board, presenting greetings from the President of The United Lutheran Church, also from the committee of which he is chairman. Dr. Keiter commended the progress made in matters of administration and offered helpful suggestions for the future.

PITTSBURGH, Pa., December 16, 1919.

JOINT CONFERENCE IN INDIA

To the editor of *The Gospel Witness*, Rev. I. Canaday, and the reporter of this conference, Rev. J. Roy Strock, we are indebted for the following facts of the proceedings of that historic meeting:

August 26-28, representatives of the Rajahmundry and the Guntur Missions, India, numbering over thirty-five, met in joint conference, to plan for the unification of the work of the two missions. Papers on such organization were followed by a free and frank discussion which called forth the following resolutions:

"Resolved, That the Joint Conference heartily approves of the principle of co-ordinating and unifying the activities of the two missions in India, as set forth by our Home Board, and that this principle be kept in mind and be applied to all matters relating to the development of the two missions.

"Resolved, That, in pursuance of the above resolution, we, the members of the Joint Conference, form a common organization and that there continue

to be two separately organized bodies for the better execution of the work of the two missions."

Committees were appointed to draft a Constitution; to prepare a form for statistical tables, to be used by both missions; to unify a system in budgeting; to co-ordinate policies in congregational work and in church discipline, and to consider the possibilities of co-operation in institutions for women and girls.

Papers and discussion alike revealed the fact that the policies of the two missions are about the same. The conference was a unit in favor of industrial education, for the development of the Christian community, exclusively, with the view of raising up a self-supporting Indian Christian Church. Resolutions on women's work emphasized religious instruction for the Christian women of congregations, the providing of boarding schools for boys and girls, in every station, thus considering the claims of village or congregational elementary schools of first importance.

Two strong resolutions recommended to the Home Board the establishment of a first-class theological seminary for India Lutherans, and expressed gratitude to God for the restoration of peace, affirming the loyalty of the Joint Conference to the British Government in India, accepting the new rules and regulations for the admission of missionaries into India and pledging itself to abide faithfully by all specified requirements.

A tentative constitution was adopted, the same to be in force until the next meeting of the Joint Conference, and the following officers for such period were elected: *Chairman*, Rev. E. Neudorffer; *Vice-Chairman*, Rev. I. Cannaday; *Secretary*, Rev. J. Roy Strock. Additional members of the Executive Committee elected are: Rev. O. L. Larsen, Rev. M. E. Thomas, Miss A. I. Schade and Miss J. Brewer.

Thus closes the account of the first Joint Conference. We can only pray that the spirit of co-operation and unity which prevailed in this first meeting of the Joint Conference, a conference made possible not only by the very auspicious organization of The United Church in America, but also in the personnel of its members and in the range of the subjects discussed, by the vast developments and remarkable progress in the fields represented, may continue to pervade all our thoughts and endeavors. And may the united forces in America make possible wonderful achievements in the united mission in India.

H. C. B.

FAREWELL WORD FROM MADAME BACH

Before leaving America I should like to thank you for your kind reception of my husband and myself at Philadelphia. We have had a wonderful journey the last two months, touching at one Lutheran center after another, visiting churches, seminaries, colleges, institutions, etc., and making the acquaintance of hundreds of our co-religionists who

have received us in the most cordial manner. My special charge, besides being general interpreter to our Commission, was to visit woman's work in America, and to gain new ideas for our woman's work in France, and I have much appreciated the opportunities which I have had of meeting your feminine organizations.

I have been at meetings of the Women's Lutheran League at New York, Chicago and Philadelphia. I have visited the Deaconess Homes at Baltimore, Minneapolis and Philadelphia. I have met groups of active women workers in almost every town, and, above all (for I have the greatest objection to dividing the aims and interests of the two sexes), I have seen how in every sphere your women take their full and intelligent share of the burdens of life. They have many privileges which our women lack: thorough college education, good so-



MADAME BACH

Rev. Dr. Henri and Madame Bach, representing the Lutheran Church in France, have been visiting the Lutheran Church in this country on official business connected with our reconstruction program. Dr. Bach is a native of Alsace, a veteran of the French army of 1870, President of the French Young Men's Christian Association, and Ecclesiastical Inspector of the Lutheran Church in Paris. Madame Bach was born in London, the daughter of a noted scientist, Dr. J. H. Gladstone. She is interested in art, and active in work among young women.

cial status, liberty to manage their own affairs. This is an Anglo-Saxon, not a Latin view, of the rights of women. But our women have a strong individuality, and much business capacity; when they learn to claim their right position and to work together, they will become an acknowledged power. May they use this power for good purposes, in forwarding family and social welfare, and a religious standard of action.

E. A. GLADSTONE BACH.

AFRICA NEWS LETTER

There is an undercurrent of excitement here these days, for we have received the news that missionaries are on the way, and among them a *doctor*! How more than thankful we are, nobody

can know unless they have felt just such a need as we have had. With all due respect and thankfulness for every worker who has come or is thinking of coming to the work that is waiting here to be done, we must confess that for the doctor and his trained-nurse wife we must employ only the superlative degree in our expressions of gratitude. The people in the settlements are asking how soon he will arrive, and, although he will have to win their confidence, yet their need of such an one gives him a place to start with, that most of the rest of us have to earn. We wish the hospital were completed, but that will come as soon as possible, and in the meantime much good can be done without it. Both European doctors, upon whom we have depended, have left Monrovia, leaving us without any reliable medical care in case of serious illness. Rev. and Mrs. Larsen will probably go almost at once upon their arrival to Sanoghie Station to relieve Rev. and Mrs. Curran, whose furlough is overdue and much needed. Miss Koenig will receive a warm welcome back to the Girls' School, in fact, we are measuring time these days with the phrase, "When Miss Koenig comes."

Other hopes are being realized as definite plans for the opening of interior work among the women and girls are being made. A six-room house, conveniently arranged for two missionaries with their helpers and a small school, has been planned, and work on it will soon be begun at Kpolopele Station. Such a house will furnish accommodations for a modest beginning. Work with the women and girls of the native people involves many problems which the work with men and boys does not. A woman or girl is the native man's most valuable piece of merchandise, and he is not anxious for her to enter a school in which she may become a Christian and be taught the rudiments of a Christian civilization. She is much more profitable to him if, taught the superstitions and customs of her own people, she may be used as a pawn, or sold outright, or even rented to a man whom he wishes to remain in his town awhile, for one reason or another. She may cook for him, do her special part on the farm, or any of the many things that are considered a woman's "part," but learn, and think for herself, and be his equal? Never! But, in spite of the native man's will about it, the woman of this country *must* be raised from her place in the animal kingdom, before he himself will rise very far, and it is a little beginning to this end that we have waited and prayed for, and now realize as very near. Will not *more* pray, and *pray more*, that these women may be led out of such utter darkness into the glorious light?

Some time ago a native man asked us to take his little sister into the Girls' School. We, of course, agreed, but she did not come, and some weeks later a group of people carried a "palaver" to the mission. This same little girl had been used

to pay a fine imposed upon an older brother of hers, and had been carried some distance away. Of course, now she belonged to the man to whom the fine was paid, and there was no chance of her coming to the mission. Up to a certain day she could be redeemed, if the sum of the fine were paid, but after that day the sum would "grow," and it would be next to impossible for her ever to be redeemed. So it was brought to the mission in the hope that we would pay the fine and redeem her. As a rule we do not do that, but in this case, since she was to have been put here, we did so, and her people went for her. She had already been carried away and it took them some days to locate her, but when she was brought back to her own town she would not agree to even sleep there, but insisted that they bring her to the mission before night. We gave her civilized clothes and the name "Lucy Wilson," and she is now one of our family of girls. She cannot speak any English, but has fallen in with mission ways very quickly.

Rev. Leonard recently came from Kpolopele Station to attend to some business, as President of Conference, and spent a week at the Boys' School. The first building planned to replace those destroyed by fire last April at this station, has been completed, and by the end of October he expects to have temporary arrangements in shape to recall the forty boys of the school who had to be sent home after the fire. When he returned to his work he took with him one of the boys from the Boys' School, John Cooper, who will assist him in the work of his station, especially in the teaching. There are now three of the boys trained in the school down here, who are helpers at Kpolopele, the other two having rendered good service in the special lines of work which they have been given. That is, and should be, our aim—to prepare our boys and girls to be of service to their own people. A few consecrated young men and women can gain an entrance to the hearts of the people much better than we who are "strangers."

It is the time of year when we expect the rains to go off, but they are taking a very tearful farewell, for we are having rain all the time, and not just showers, but perfect torrents. The St. Paul has been very high, and a couple of times the heavy wash tubs in the wash-house near the river have had to be tied firmly or they would have floated away. The bridges, or, to speak more correctly, the foot-logs, have been under water much of the time, and travel has been almost impossible. These Liberian bridges have the greatest propensity for being broken, or just giving way under one's feet, or rolling out from under one, so that it is well to be prepared for any emergency. Sister Jennie came home the other day wet from head to foot—the log had rolled out from under her feet and—!

The Girls' School compound has been undergoing a transfiguration, and some old, overgrown

banana orchards are being cleaned out and replanted; bush cleared away, and cassava, eddoes, sweet potatoes and American vegetables grow in its place, giving us a much cleaner and well-kept appearance. It is a great task to keep things in that condition in this country, however, for the hot sun and plentiful rain grow grass and weeds almost over night. The girls do practically all of the farm work, and are paid for their work in extra time, with which money they buy all or part of their clothing. The banana orchards have been a means of profit to them, for they are paid two cents for each tree which is taken out by the roots, and when they go in groups of eight, they can earn two or three shillings a day. They are sorry there are not more banana orchards to clean. One afternoon one of the girls came rushing in, saying she had been bit by a scorpion, her statement confirmed by the word of several others. The wound was cut and allowed to bleed freely, and ammonia used, according to the word of a missionary in Egypt, where scorpions are more plentiful than here.

Whether she really had been bitten by one and the cure was very effective, or whether she was bitten by some harmless thing which looked like a scorpion, we are not sure, but she had no symptoms of poisoning whatever, and was entirely recovered from fright and all by the next day. The clearing of the bush is a protection from snakes, scorpions, driver ants and other dangerous and pestiferous creatures which live in the thick jungle growth.

GIRLS' SCHOOL, October 3, 1919.

INDIA NEWS LETTER

Michaelmas Holidays

The Indian school year begins in June, so when the calendar points to October a great restlessness is manifest among the boarders, nor do we staid old folks blame them, because Michaelmas holidays are on hand. The vacation has come and gone, and now the girls and boys are hard at work again. And what pleasant surprise do you think was in

store for the girls of the Guntur Boarding School when they returned? School inspection!

The New Boys' High School

At long last the government approval of the plans for the much-talked-about new high school has come. Mr. Rupley, thereupon, lost no time in get-



THE LATEST PICTURE OF MRS. BURGER

ting the work started. Already the foundations have been marked off and huge piles of stone, sand and lime are an indication that work is started in earnest. The plans are most attractive and give promise of a building that is going to be a great means for promoting this branch of our work.

Materials are also being gathered for the new church in Tenali, and for another block of the hospital in Rentichintala. In nearly every station preparations are on foot for new buildings. In fact, the new buildings now in progress and the ones planned for immediate construction are going to mark an epoch in the history of the mission. The next few years will see wonderful changes in our equipment.

Mrs. Burger

In spite of the fact that we knew Mrs. Burger was in a delicate state of health, the news of her death came as a shock to us. For a number of years she lived on the mission field. The last few years, however, deeming it her duty to stay with her son while pursuing his studies in America, the husband and wife nobly faced the long separation which frequently falls to the lot of missionary parents. On account of this great sacrifice we especially mourn with the father and son so widely



CUTTING STONE FOR THE NEW BUILDING

separated in this hour of deep grief, and pray that the memory of the beloved wife and mother so richly endowed with a beautiful devotion to duty and service may soften the bitter anguish in this time of trial.

Record for In-Patients

The hospital work in both Guntur and Chirala has been very heavy, but this is just what our good doctors and nurses want. This month the average number of patients has broken all previous records. Also the attendance at the Tenali Dispensary has been most encouraging.

Inter-Mission Affairs

During the month a number of people have been away attending to inter-mission business. Dr. Wolf has been to a meeting of the General Committee United Mission Tuberculosis Sanatorium in Madanapalle. Mrs. Cannaday was present at the Council of the Women's Christian College in Madras. Just as we were assembling for conference, Mr. Cannaday was summoned to Hazaribagh to attend a meeting in reference to the Gossner Mission. It not being possible for Mr. Cannaday to leave at



MIXING MORTAR AS THEY DO IT IN INDIA

that time, Mr. Rupley went as our representative. Mr. Cannaday, however, a few weeks ago attended a meeting on this same matter in Madras. Immediately after conference adjourned the Guntur members of the Joint Council went to Rajahmundry for a committee meeting.

The Christian Teachers' Association, representing various denominations, met in Guntur this year. Rev. Penn, of Noble College, was the speaker for the occasion.

Welcome for Miss Emma Baer

Committee meetings, budget meetings, auditing and Synod, besides regular sessions, kept us more

than busy during conference. One night we were requested to hurry home, eat a light dinner *without dessert*, then hasten to the Prince Bungalow. Of course, we knew that something was in store. While waiting for the "something" to make its appearance, everyone seemed glad to relax into a jovial mood, which found expression in unclassical, impromptu songs. "Something" was ice cream, and, oh, how we did eat! Some folks had — helpings. I won't tell secrets, but ice cream is a very rare and real luxury for us. Then began the business of the evening, and pleasant business it was. We were there to welcome our new member, Miss Emma Baer. After representatives of various departments of work had greeted her, she responded by telling us in rhyme of her journey from the homeland. We are glad to have her in our midst and trust that she may have long years of happy service for the Master.

Wolf-Haaf Celebration

"All work and no play makes Jack a dull boy," so they say, and as this conference season was such a strenuous one we were glad to hear that two of our members were to celebrate their birthdays—both on the same date. Accordingly we were invited to come for tea. Not only we, but the servants, are much pleased when a birthday comes around, because it gives them an opportunity to show their skill in decorating cakes. For us the charm of these cakes is not in the decorations but in the sentiment which is generally on the top. Of course we couldn't expect cakes big enough to hold so many candles—these ladies are not so old—but we found an easier way of announcing the age had been adopted. One cake plainly said, "Eleanor Wolf, 23"; the other said, "Mrs. Haaf, 24." Now these women will frankly tell you their ages and we understand that the servants had made inquiry beforehand and had been properly informed. To them, however, the truth must have seemed a fable, so they were guided by their own judgment and deducted a few years, which created much merriment for us. So the party, you see, had a surprise and a laugh for all! HELEN H. BRENNEMAN.
October 31.

I WONDER WHY!

(Extract from a letter concerning Wilson College Summer School of Missions)

"I wonder why all this commotion about missions to-day! I wonder why we are being stirred up constantly by these harrowing appeals from other lands! Why may we not go along quietly attending to our little duties in our local churches and rest satisfied? Why may we not do as we always have done—plan our vacation times to suit ourselves, regardless? Why must you, Mary, dear friend as you are, disturb me as you have been

doing the last year or two? What is this Wilson College Summer School of Missions, and why should I go, and take it upon me, as you suggest, to see that there are at least two other representatives from our Sunday school and Young People's Society? One sentence in your letter struck me as if by a blow. It was this: 'The Church that does not take Christ for the whole world in its scheme of things, is doomed.' How will attendance at Wilson College School of Missions help? What does this school provide?"

(Extract from the reply.)

"I am happier than I can tell you that my prayers are being answered. Daily has this prayer for you arisen: 'Lord, that she may receive her sight.' You have been interested in missions, after a fashion, as are others, but you have not had the broad vision I have desired for you. I am very sure that attendance upon the Summer School at Wilson will give you a different skyline. These are a few of the features:

1. A schedule, providing for prayer, Bible study, class work, and platform meetings.
2. Courses on methods for the missionary organizations of the local church.
3. Courses in the missionary education of different age groups.
4. A special course on the missionary message of the Bible.
5. Normal classes with opportunity to practice teaching under supervision.
6. Addresses by missionaries just home from the fields.
7. Life-work meetings for young people.
8. Vesper services in God's out-of-doors.
9. A new vision of world reconstruction.

The Summer School will be held in the last days of June and early days of July. I am confident I shall see you there, but do not, I beg of you, be the sole representative from your church. Try to secure a member from each of the various organizations. You will be repaid in the development that will come to your church through having these representatives come where the missionary fires are brightly burning."

Yours, for the future of your Church,

ALICE M. WILES.

LIST OF MISSIONARIES OF THE UNITED LUTHERAN CHURCH

NOVEMBER, 1919

GUNTUR MISSION

- Dr. and Mrs. John Aberly—Guntur; 28 years' service; educational work, especially theological; charge Boys' Boarding School.
- Rev. and Mrs. R. M. Dunkelberger—Rentichintala; 10 years; evangelistic; charge Palnad District.
- Dr. and Mrs. Victor McCauley—Guntur; 19 years;

evangelistic; now in charge building for new Industrial School; has had charge Orphanage.

Rev. and Mrs. J. C. Finefrock—Tarlupad; evangelistic; 8 years' service.

Rev. and Mrs. Henry Spangler—Guntur (now on furlough); 8 years; evangelistic.

Dr. and Mrs. L. L. Uhl—Guntur; 46 years; evangelistic and educational; now mostly literary work.

Rev. S. C. Burger—Chirala; 29 years; in charge former Hermannsburg Mission; evangelistic.

Rev. and Mrs. H. E. Dickey—Guntur; 5 years' service; evangelistic work.

Rev. and Mrs. G. A. Rupley—Guntur; 4 years; charge High School and College.

Rev. and Mrs. J. E. Graefe—Narasaravupet; 4 years; charge Narasaravupet District; evangelistic.

Rev. and Mrs. J. R. Strock—Rentichintala; 11 years; now in charge Palnad District; evangelistic.

Rev. and Mrs. M. E. Thomas—Chirala; 11 years; evangelistic.

Miss A. S. Kugler, M.D.—Guntur; 36 years; charge Hospital for Women and Children; pioneer woman physician.

Miss Katherine Fahs—Guntur; 25 years; superintendent of nurses in Guntur Hospital.

Miss Mary Baer, M.D.—Chirala; 24 years; charge medical work for women and hospital, Chirala.

Dr. and Mrs. Alfred Pfitsch—Rentichintala; 1 year; charge hospital being organized.

Miss Anna E. Sanford—Guntur; 24 years; zenana work; Women's Bible School (on furlough).

Miss Jessie S. Thomas—Guntur; 11 years; Mohammedan and Hindu Girls' Schools.

Miss Florence M. Welty—Guntur; 7 years; charge Girls' Boarding School.

Miss Louisa A. Miller—Guntur; 6 years; charge Mohammedan Girls' Schools; special efforts for Mohammedans.

Miss Tillie E. Nelson—Guntur; 5 years; principal Girls' High School.

Miss Eleanor B. Wolf, M.D.—Guntur; 5 years; charge Guntur Hospital.

Miss Rebekah Hoffman—Guntur; 5 years; nurse.

Miss Helen H. Brenneman—Rentichintala; 4 years; zenana.

Miss Jessie Brewer—Guntur; 25 years; zenana.

Rev. and Mrs. Isaac Cannaday—Guntur; 17 years; evangelistic work; now charge Boys' School.

Rev. and Mrs. G. R. Haaf—Tenali; 7 years; evangelistic.

Rev. and Mrs. Harry Goedeke—En route to India, first time.

AFRICA

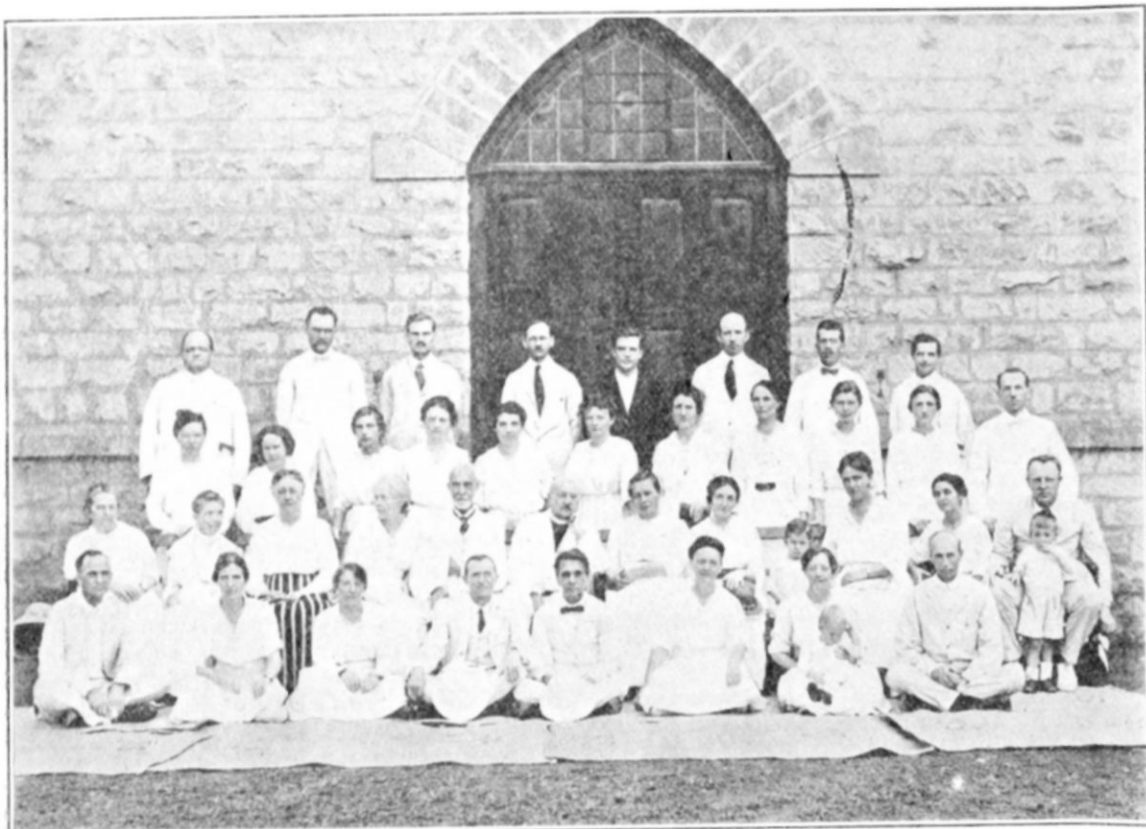
Rev. and Mrs. Jens Larsen—En route to Africa.

Rev. and Mrs. Frank M. Traub—Muhlenberg; 8 years (preparing to return after furlough).

Rev. C. E. Buschman—Bethel Station, Wuodi; 3 years; evangelistic.
 Rev. Charles Brosius—Muhlenberg; 12 years; charge Boys' School (now returning on furlough).
 Rev. and Mrs. G. C. Leonard—Kpolopele; 6 years; evangelistic.
 Rev. and Mrs. J. D. Curran—Sanoghie; 8 years; evangelistic.
 Miss Gertrude Rupp—Muhlenberg; 4 years; Girls' School.

RAJAHMUNDRY

Miss S. E. Moore—Rajahmundry; 17 years; active in zenana work.
 Miss Agnes L. Schade—Rajahmundry; 29 years; Girls' Boarding School, founder and head.
 Miss Emilie L. Weiskotten—Rajahmundry; 19 years; Girls' School (Hindu); in charge Hindu Girls' School.
 Miss Betty A. Nilsson, M.D.—Rajahmundry; 11 years; charge hospital for women and children.



JOINT CONFERENCE IN GUNTUR, INDIA, AUGUST 26-28, 1919

First row, sitting down on mats, from left to right: Rev. G. R. Haaf, Miss R. Hoffman, Miss H. H. Brenne-
 man, Rev. I. Cannaday, Rev. E. Neudoerffer, Miss J. S.
 Thomas, Miss T. E. Nelson, with Baby John Graefe on
 her lap; Rev. O. L. Larsen.

Second row: Miss K. Fahs, Miss S. E. Monroe, Miss J.
 Brewer, Mrs. I. Cannaday, Dr. L. L. Uhl, Rev. K. L.
 Walters, Dr. M. Baer, Mrs. Dickey, Harold Dickey, Mrs.
 Thomas, Mrs. Graefe, Rev. J. E. Graefe, Edward Graefe.

Miss Mabel Dysinger—Muhlenberg; 2 years; Girls'
 School (now returning on furlough).

Miss Bertha Koenig—Muhlenberg; 3 years (en
 route to Africa after furlough).

Sister Laura Gilliland—Muhlenberg; 4 years; Girls'
 School.

Sister Jennie Larmouth—Muhlenberg; 2 years;
 Girls' School.

Mr. Lewis Wenrick—Charge building operations.

Dr. and Mrs. C. H. Nielsen—Muhlenberg.

Third row: Miss A. C. Christenson, Miss C. B. Holler-
 bach, Miss S. A. Esbern, Miss H. Levine, Dr. E. B.
 Wolf, Miss A. Targe, Miss L. A. Miller, Miss Emma Baer,
 Miss C. Eriksson, Mrs. Strock, Rev. F. L. Coleman.

Fourth row: Rev. G. A. Rupley, Rev. E. A. Olson, Rev.
 C. P. Tranberg, Rev. M. E. Thomas, Rev. T. A. Holmer,
 Rev. J. R. Strock, Rev. O. V. Werner, Rev. H. E. Dickey.

Miss Sigrid Esberhn—Rajahmundry; 11 years;
 zenana.

Miss M. S. Borthwick—Samulkot; 7 years; zenana
 work, and Bible training school for women.

Miss C. B. Hollerbach—Rajahmundry; 4 years;
 charge lace industry.

Miss C. E. Eriksson—Dowlashwaram; 4 years;
 zenana.

Miss Agnes Christenson—Rajahmundry; 4 years;
 assistant principal Girls' Boarding School.

Miss Hilma Levine—Rajahmundry; 4 years; superintendent nurses in hospital.

Miss Agatha Tatge—Madanalli; 3 years; nurse in Inter-Mission Sanatorium for tubercular patients.

Miss Virginia Boyer—Kodikanal; 4 years; teacher in school for missionaries' children.

Rev. and Mrs. Ernest Neudoerffer—Bhimawaram; 19 years; evangelistic and charge Boys' High School (800 pupils).

Rev. Karl L. Walters—Rajahmundry; 15 years; superintendent Theological Seminary; single; never had furlough.

Rev. and Mrs. Oscar V. Werner—Tadepalligudem; 8 years; district evangelistic work.

Rev. and Mrs. A. F. A. Neudoerffer—Rajahmundry; 7 years; city missionary; every kind of work.

Rev. and Mrs. W. F. Adolphson—En route India, first time.

Rev. and Mrs. Thure Holmer—Rajahmundry; 7 years; superintendent Boys' Boarding School.

Rev. and Mrs. F. L. Coleman—Peddapur; 5 years; superintendent Boys' High School (600 pupils).

Rev. Edwin A. Olson—Samulkot; 4 years; district evangelistic work.

Rev. and Mrs. Christian P. Tranberg—Samulkot; 4 years; district evangelistic work.

Rev. and Mrs. Hiram H. Sipes, Jr.—Philadelphia Seminary; leave of absence; in India 4 years.

Rev. and Mrs. Oscar L. Larsen—Dowlaishwaram; 13 years; evangelistic work.

Miss Eleanor A. Lange—En route to India, first time.

JAPAN

Rev. and Mrs. Frisby D. Smith—Tokyo; evangelistic work; specially interested in Boys' Dormitory; served 11 years.

Rev. and Mrs. M. M. Kipps—3 years, in evangelistic and school work; permanent location yet undecided.

Rev. and Mrs. John K. Linn—Toyohashi; 4 years; evangelistic work; en route Japan after furlough.

Rev. and Mrs. C. K. Lippard—Kobe; 19 years; going to new station; 18 years in Saga; specially interested in kindergartens.

Rev. and Mrs. A. J. Stirewalt—Kumamoto; 14 years; mostly school work; special effort in connection with Kyushu Gakuin.

Rev. and Mrs. L. S. G. Miller—Fukuoka; 12 years; evangelistic work in one of the most superstitious fields, among merchants.

Rev. and Mrs. C. W. Hepner—Osaka; 7 years; lone Lutheran missionary in city of 1,700,000; no equipment.

Rev. and Mrs. Edward T. Horn—On furlough; 8 years in Japan; evangelistic work; serious illness in family, which might delay return to Japan.

Miss Annie Powlas—Tokyo for language study; just sailed.

Miss Maude Powlas—Fukuoka; 1 year; beginning work.

Miss Mary Lou Bowers—Fukuoka; 5 years; evangelistic work; specially interested in Girls' School.

Miss Martha B. Akard—On furlough; 5 years; specially interested in rescue work for girls, or some form of charitable work.

SOUTH AMERICA

Rev. and Mrs. Ralph J. White—New Amsterdam, British Guiana; 3 years; charge of all work in mission.

Rev. and Mrs. Meade A. Rugh—Awaiting transportation to New Amsterdam.

Rev. Efraim Ceder—Buenos Aires, Argentina; charge of mission work; 3 years.

Dr. and Mrs. E. H. Mueller—Preparing to sail; served 23 years in India; now go to Buenos Aires, Argentina.

A WORLD MISSIONARY JOURNEY AS TOLD BY AN INTERESTED VISITOR

During the first week of November I had occasion to make a short stop-over in Lancaster, Pa. While there I visited a World Missionary Exhibit which was in truth a missionary journey full of information and interesting sights. The event had been planned as the special missionary feature of the Religious Education Committee of the Y. W. C. A., and occupied nine rooms and a large hall of their building.

Fifty women, representatives from all the evangelical churches of the community, planned and executed the entire affair in three weeks' time.

Missionary education was the object, admission was free, and all of the hundreds and hundreds of curios were provided by residents of the immediate community.

Upon entering the lobby the visitor was confronted with the slogan, "Back to the Bible," further emphasized by the open Book under the glare of a strong electric bulb; to the right of this we entered the Latin American and Mexican exhibit filled with industrial products, native birds, a public "creche" such as foundlings are placed in in South America; also striking posters, pleading for the open Bible in these benighted lands.

At various times a Mexican beggar girl told the story of their needs in a most convincing manner.

Traveling on, we enter China, where a native Chinese woman with her child were serving tea, and two returned missionaries with their two small children, wearing the Chinese dress, told the story of this nation's great need for the Saviour, through the medium of dialogue, lecture and song.

A Chinese temple gong, an ancestral tablet and magnificent embroideries and hand work of all kinds, also one of the oldest editions of the Gospels in the Chinese characters, greet the visitor's eye; only a few of the hundreds of exhibits.

Just beyond, we enter that dark continent, Africa. Here we taste of a native breakfast dish, very piquant in flavor, but good. A large shield (made of rhinoceros hide), with spears, we are told, was presented by a Kaffir chieftain to David Livingstone, and is now in the possession of a woman of the town. A spirit tree with its trimmings was explained by one of the attendants. Negro spirituals and African drills were provided by members of the African M. E. Church.

Just beyond, we enter India. A large idol which had been used for temple worship for more than two hundred years was very prominent; lace work

anese, and was most affable when questioned concerning habits and customs of his people.

We now enter the Medical Exhibit, with its dozens of posters telling of the world's great need of the Healer. A miniature dispensary had been fitted up, and this was most ideal as a background for the numerous lectures and talks given by doctors, nurses, etc., some of whom were from the foreign field. The leper story was so well told by one of the townswomen that in the three days enough had been placed in a small bowl, on a side table, to support a leper for one year. A Missionary Clinic, in which a number of women impersonated the



"RUGS AND FABRICS OF MANY KINDS FILLED THE ROOM"

made by the natives was in abundance; small idols too numerous to mention, native jewelry, rugs and fabrics of many kinds filled the room. At various intervals a typical zenana scene was presented in tableaux.

Another flight of stairs and we enter Japan, where we were welcomed by a returned missionary and his wife. They explained the use and meaning of many of the exhibits and treated us to native rice cakes, which we were obliged to secure with chopsticks, a feat that looks easy but proves difficult. A native Japanese student sang the national hymn in Jap-

"Ought to Be's, but Just Won't Be's," with their shallow excuses, gave much food for serious thought.

The Moslem World, embracing many countries, proved to be one of the most interesting. Here a daughter of missionaries, who both sacrificed their lives for the cause of the kingdom, was in constant attendance, and told of the poverty and needs, both spiritual and physical, in these lands.

As the wind-up we passed through the North American Indian trail, occupying one of the large upper halls. Here were many specimens of Indian

handwork, both ancient and modern; Indian relics and a most interesting lot of posters depicting the various pursuits and pastimes of the Indian, and some very fine copies of "picture writing," also a series of charts containing the various symbols used in basket and blanket weaving. A truly cosmopolitan effect was given the whole affair through the constant intermingling of young women attendants who were garbed in the various costumes of Oriental and European nations.

The exhibits were open to the public the entire day, closing at 8.30, at which time the Auditorium programs of pageants, illustrated lectures, missionary hymn singing and impersonations were presented.

A very striking feature was the immense array of posters found upon every side, all of them presenting, in concrete and convincing statements, the needs of missions in all fields.

This community has been given a new interpretation in missionary education, and we feel confident that it has been a lasting one.

A VISITOR.

DAY OF PRAYER FOR MISSIONS, FEBRUARY 20, 1920

"Together" surely is the keyword of this era. We have witnessed nations doing mighty things together, things impossible attempted separately. And we have seen the conquering power of a united front attacking sin citadels. Councils and federations have been born and waxed strong. An international mind and interdenominational vision have become existent. The line of demarcation between Jerusalem, Judaea, Samaria and the uttermost part of the earth is fast ceasing to be a line of cleavage.

For many years missionary societies have been observing interdenominationally a Day of Prayer for Foreign Missions and a Day of Prayer for Home Missions. Now, at last, *together* the thanksgiving petition and intercession for Home and Foreign Missions will arise. The first Friday in Lent has been chosen by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for the annual observance of this united Day of Prayer.

Together these two organizations have prepared a program for February 20, 1920, based on the happily-inspired theme, "The World to Christ We Bring." Copies may be secured, one cent each, from the various denominational Women's Boards. Home and Foreign, from the Council of Women for Home Missions, 156 Fifth Avenue, New York City, or Miss M. H. Leavis, West Medford, Mass., agent for the Federation. "A Call to Prayer," a two-page card, contains topics for preliminary, preparatory prayer. These cards, which fit an ordinary correspondence envelope, should be widely distributed. They are now ready, and may be secured,

free, from the denominational Women's Boards.

All Boards are urged to bring the matter before their constituencies as widely as possible; speakers and leaders are asked to announce the united Day of Prayer for Missions, and to impress upon women everywhere that each feel a responsibility, if no one else is taking the initiative, to call together women of all denominations in the local community, to plan for the observance of the Day of Prayer; and pastors are requested to insert a notice in church bulletins and to call attention from the pulpit for at least two Sundays before the Day of Prayer, that we may all be together "with one accord in prayer and supplication" on that day.

A CALL TO PRAYER

"The World to Christ We Bring"

The Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions unite in a Call to Prayer, asking that the women of the churches observe the first Friday of the Lenten season, February 20, 1920, as a nationwide Day of Prayer.

Will You Pray?

That all Christian women may respond to this Call to Prayer and meet in cities, towns and villages, "morning, noon, or in the evening," to ask God's mercy upon the troubled and confused nations and His blessing upon His servants as they seek to bring the world to Christ;

That the women who have in their care the preparation and plans for the meetings may have clear vision and loving zeal as they confer together;

That all the Christian women of our land may strive to promote all agencies and organized effort looking towards the development of the spiritual resources of the Church of Christ and the purification of our national life.

"Behold what manner of love Thou hast bestowed upon us, our Father, that we should be called Thy children. We thank Thee for this precious relationship. We thank Thee for the sense of pardon, for the peace and power and joy and knowledge of Thyself which come to us when we walk as Children of Light and remember our Father's commandments to do them.

"Forgive us, O God, that we so often and so easily forget. Forgive us if the memory of the great war fails to lead us to a deeper devotion to Thy service. Save us, we beseech Thee, from falling back into easy and trivial ways of living when the needs of a suffering world cry to us for help.

"Lord, touch my heart, and the hearts of hosts of women who claim to be Thy children with the same divine pity which moved Jesus with compassion for the multitudes. Let these coming weeks for us be the time of preparation for a united effort

to make this a better world at home and abroad. Bless especially all missionaries of the cross of Christ and give unto them their hearts' desire.

"Remind us daily of Christ; assure us that nothing is impossible to faith. Keep us prayerful and obedient. Show us the shame and folly of living unto self, and the joy of being laborers together with our risen and glorified Lord. So bless us and make us a blessing, for His sake. Amen."

NOTES FROM LITERATURE HEAD-QUARTERS

844 Drexel Building, Philadelphia, Pa.

Week of Prayer and Self-denial Literature for the First Week of Lent, from February 16 to 22. A Packet of Literature Helps for the Week's Services has been prepared by Mrs. M. O. Kreps. Price, 25 cents per set.

Publication Announcement

A new folder, listing our publications, is ready for distribution. We trust this will prove of real value in assembling your missionary material. May we remind you to send payment with all small orders? Also that checks should be made payable to Sallie M. Protzman, Treasurer.

"The Junior Leaders' Quarterly"

This publication contains three types of graded missionary lessons for boys and girls under the age of 12 years. These lessons formerly appeared in *Lutheran Boys and Girls*, but as the sheet will be reduced in size, it devolved upon our committee to publish these lessons in separate form. The pamphlet is very attractive, and we are pleased with the demand for this literature. Price, 50 cents per year, or 15 cents per quarter.

Our Home Department

The lessons for the first quarter of 1920 are issued in the former attractive style, and if you are not able to belong to the Missionary Society we hope you will avail yourself of this opportunity to make use of these specially prepared lessons.

Missionary Moments

This little folder contains three missionary lessons for the Sunday school, for January, February, March, reprints from *The Augsburg Sunday School Teacher*. Price, 40 cents per year, or 10 cents per quarter.

Non-Christian Religions

Ten leaflets in the series. Price, 2 cents per copy, 20 cents for the set of ten. The series includes

Mohammedanism, Taoism, Animistic Religion, Buddhism, Mormonism, Hinduism, Shintoism, Confucianism, Judaism, and The Inadequacy of the Non-Christian Religions. Very suggestive for use with "The Crusade of Compassion."

"The Week of Prayer and Self-Denial," beginning the week of February 16, 1920. Literature for this week of prayer services, under the auspices of the Women's Missionary Society, is in course of preparation. A budget of material to cover the services for each day of the week will be ready about January 15. Price, 25 cents.

MRS. C. L. FRY.

YOUNG PEOPLE'S PROGRAMS

Theme—The Call to Service. A program packet for the first six months of 1920 includes the program booklet, leader's supplement and supplemental leaflets. Price, 30 cents, for the complete outfit of material.

FOR THE JUNIOR DEPARTMENT

The basis of the monthly program topic for the three grades in the Junior Department is based on the Junior study book, "Mook." Price, 35 cents; paper, 55 cents; cloth, postpaid.

The Junior Leaders' Quarterly. Graded lessons on the three graded Junior topics, formerly published in *Lutheran Boys and Girls*. Price, 50 cents per year; 15 cents per quarter. Quarters begin with January, April, July and October.

Junior Leaders' Guide. Free. Helpful hints on how to organize the Juniors.

Mite Boxes for the Juniors. Mandarin red, with black silhouetted figures. Price, 3 cents each; 25 cents per dozen, postpaid.

Postcard Invitations to the Junior Meeting. (Chinese.) Price, 10 cents per dozen.

Lutheran Boys and Girls. A weekly paper containing stories in line with the monthly topic. Price, 50 cents per year; 35 cents for 10 or more copies sent to one address.

Subscriptions for this periodical should be sent to the office where it is published. Address *Lutheran Boys and Girls*, The United Lutheran Publication House, Ninth and Sansom Sts., Philadelphia, Pa.

THE HOME DEPARTMENT

Home Department Readings. Published quarterly in booklet form. Price, 10 cents each; \$1.10 per dozen. Issued with the quarters beginning January, April, July and October.

Two Sides. Free. Presents in short, succinct statements what the Home Department means—to the missionary society, to the Home Department member.

Home Department Contribution Envelopes. For receiving the missionary offerings made by the Home Department members. Price, 5 cents per dozen.

FOR THE MISSIONARY STUDY CLASS

Christian Americanization. Home Missions. Price, 40 cents; paper, 75 cents; cloth.

Text-Book Supplement. Price, 6 cents, postpaid. A Hymn of Christian Americanization. Price, 2 cents each; 10 cents per dozen; 60 cents a hundred.

Two Ways of Doing It. Dialogue based on the Home Mission Study book, demonstrating how *not* to conduct a Mission Study class, and then *how* to conduct a Mission Study class. Price, 5 cents each; 50 cents per dozen.

RED CROSS WOMEN ADOPT MISSION HOSPITAL

The Inter-Church World Movement has inaugurated a plan to have American cities adopt hospitals in mission lands by inducing the Red Cross women

of Poughkeepsie, N. Y., to supply the hospital of the Union Medical School at Vellore, South India, regularly with needed materials.

Mrs. Grace G. Farmer, director of the department of women's activities of the Inter-Church Movement, gave three lectures to one hundred and twenty women in Poughkeepsie on the new mission study book, "A Crusade of Compassion for the Healing of the Nations," after which Mrs. James D. Keith broached the adoption plan. It was decided a hospital supported jointly by several denominations would be most suitable and the Vellore institution was finally decided upon.

"It was made clear to the women that this was a city-wide effort on the part of their organization and was not to interfere in any way with support being given by women's organizations to denominational work in missionary lands," explained Mrs. Farmer.

"Mrs. William Ward, the executive head of the Red Cross work during the war, gave a speech to the women, in which she reminded them what good work they did in preparing supplies for the wounded in the war, and told them that now they were to do as good work for the Lord's neglected in India. She made a stirring appeal and funds for the purchase of materials were raised on the spot."

Among the items to be furnished by the Poughkeepsie women are thousands of strips of thin un-

bleached muslin, compresses, wipes, sponges, face masks, lint, operating aprons and caps, absorbent cotton, bed linen, utensils and toilet articles. Patients were furnished the women.

"We believe that persons who are not especially interested in the religious motives that prompt us in seeking to heal the sick in missionary lands and who do not now contribute to the support of missionary causes will respond to work of this kind when their home city in America decides to adopt some hospital city in India, China, Africa, or in some other remote part of the world where the people are dying for want of medical care," said Mrs. Farmer.

The medical work among women in Vellore was started by Dr. Ida S. Scudder, a graduate of Cornell Medical School, whose grandfather, father and other relatives have been or are interested in missions in India. The government of India has contributed one hundred and ten acres of land as a site for the school and has borne one-half of the cost of its support.

In an appeal for women recruits to enter the medical service in the Orient the missionary societies affiliated with the Inter-Church World Movement have shown that there are but 159 women doctors in India, where there are 100,000,000 women; only 93 women doctors among the 200,000,000 women in China, and 15 women doctors among the 50,000,000 women of Africa.

Snapshots of World Missions

MRS. F. A. KAHLER, Editor

"What Is the Greatest Need of the eastern world to-day? The same as the need of the West—not money, but Christian leadership. Now, as never before, unwise leaders can throw the torch of hate into explosives which have been piled high all over the world by economic conditions following the war. Christian leaders must be trained and they must come from each nation's own people. In the Orient women must have women for their leaders. Nothing but Christian colleges can supply this demand for leaders of the best sort."

The Constantinople College for Women, under Dr. Mary Patrick's leadership, was incorporated as a college in 1890, and has had a splendid career. China has two Christian colleges for women: *The North China Union College*, of Peking, and *Ginling College*, in Nanking, Central China. The territory from which the latter college draws its students comprises five provinces, with a population of 111,000,000 people (seven millions more than the entire population of the United States). The Mis-

sion Boards of five denominations have united in founding it.

Japan, which has provided wonderfully for the intellectual needs of her sons, has not given her girls the opportunities of the women in India and China in higher education. No woman has ever been admitted to the Imperial University in Tokio. Hungry and thirsty these women have been for higher education, and when the *Women's Christian College of Japan* opened they flocked to it.

Last year four American Women's Missionary Boards united in establishing the *Union Missionary Medical School* of Vellore, India. A Lutheran Young Women's Bible Class, of Buffalo, N. Y., supports five native girls next year in this college.

Ramabai's great institution at Mukti, with 2000 widows, is a Christian school—a great monument to the faith of one woman. Herself a widow, she knows the sorrows that surround her sisters. She

has a farm of 400 acres, a printing press, manual training shops of different kinds, school and chapel. She makes a home for the women while she gives them an opportunity to prepare for a useful life. Above all, she gives them the message of Christ, who came that they—the poor, despised widows—"might have life and have it more abundantly."—*The Mission Field*.

"A Society for Old Women Who Love to Study the Bible Much" was the name chosen by the women when the "Ladies' Missionary Society" was formally organized, named, and officers duly elected, at Petchaburi, South Siam.—*Women's Work*.

A Siamese princess said, "The strength of Buddhism lies in its hold upon the women." An interesting case of this kind is found in the family of one of the Christian evangelists. His father was a Moslem, and a most earnest and devoted one; his mother clung tenaciously to Buddhism. At the death of the Moslem father, the mother, in spite of strong protests from her dead husband's relatives, took the boy and educated him for the Buddhist priesthood. But from the priesthood he was converted to Christianity.—*The Moslem World*.

With tears in their eyes the mothers of Russia tell you:

"There are no longer any children in Russia, only vicious little brutes whose talk is of money and pleasure."

The unfortunate children of Russia must be delivered from their Bolshevik oppressors and seducers before it is too late. Otherwise there will remain in Russia thousands of boys and girls morally corrupted, victims of the Bolshevik schools, who will be a future menace not only to Russia but to the entire civilized world.—*Child Welfare Magazine*.

Rejoice With Us, O Friends of Foreign Missions!—To-day the church at Nan, Siam, sends forth two godly men to carry the Gospel of Jesus Christ to their two million brothers in Southern China. Real foreign missionaries!—*Women's Work*.

A Christian Chinese received a unique compliment after he had made an earnest address on Christianity before a group of officials. The chief of police sent him a scroll of four characters, "Bitter mouth: grandmother heart," which, being interpreted, meant, "You speak the truth, which may be bitter, but you speak it from a loving heart."

The Chinese were the first people to discover the way to make silk, and they guarded the secret many years. At last some monks from another country managed to escape with some silk-worm eggs in the handles of their staffs. Before long other countries

were making silk. A Chinese girl learns not only to spin and weave, but to make her coats and trousers, and to embroider her shoes.

A Japanese school principal who had been a bitter opponent of Christianity, was lecturing to his class on ethics and asked whether anyone present knew anything about the Christian religion. One girl raised her hand. The teacher asked, "What place has love in Christianity?" "It is founded on love," she replied. The principal said, "Yes, in all history there has been no character like that of Christ, no one who has shown such unselfish, pure love for mankind." The girls were amazed and overjoyed.

There is no one word in the Spanish language that excites quite as much interest among the Cubans as the word for school. Whether it be "escuela," "colegio" or "universidad," it is all the same. They want schools for their little children and they want schools for their young men and women. The people, native and foreign, are not only in earnest about this question of schools but some of them are almost desperate. It is, therefore, a very vital part of the Church's program to care for the education of the Cuban youth.

The relief work which America is doing in Persia for Moslems has done much to lessen the anti-Christian feeling which all Moslems have had on account of the war between the Turks and Armenians.

The developments of the war have called forth unexpected and special opportunities in the "Cradle of Islam." Who among us would have ventured to prophesy four years ago that Arabia would be represented at the great World Peace Conference at Paris in the year of our Lord 1919?—*Association Men*.

"We have it to do and we are going to do it," one Treasurer said when someone protested that the new apportionment was too large. Another said, "The women of our Church always have done and always will do their part. The money grows in their hands as it did in Joseph's. Deep consecration combined with business ability is a precious talent."—*Women's Work*.

Is American Christianity strong enough so God can anchor a planet to America without wrecking America? In this great hour we must answer. Accepting the great opportunity with unmovable confidence in final victory, let us put our hands between the King's hands to follow Him forever.—*The Call of the World*.

Ways of Working

Edited by MRS. E. C. CRONK

WHY SOME CONVENTIONS ARE FAILURES AND SOME SUCCESSES

"What was the matter with that convention?" asked a visitor with a puzzled expression. "Somehow things did not go right." A careful diagnosis of the reasons why, revealed the following, which made the next question seem more puzzling: "How could that convention go at all?"

1. The program was not planned until the last minute, and no advance information was sent to delegates, except a brief notice in the church papers.

2. The time of the opening session was planned without any reference to train schedules, and began with a handful of delegates. When the train, which brought the largest number of delegates, arrived in the midst of the President's address, there was a great commotion in the vestibule and in the rear of the church, so that no one really heard satisfactorily what the President had to say.

3. With unfailing regularity, the President was late for every session. Like a train off schedule, the program ran further and further behind at each stop and everyone present had, all through the sessions, a sense of hurry.

4. For one session, a musical program of long and strikingly inappropriate selections was arranged. The organist being ten minutes late and the contralto five minutes later, the program began fifteen minutes late. The delegate who was asked to give a ten-minute statement, read a long and tiresome paper, which took thirty minutes. The pastor, who was asked to introduce the speaker of the evening, embraced the opportunity to revert to the two last Sundays' sermons and amplified his introduction into a discourse of fifteen minutes in length. Announcements took ten minutes. As the clock struck ten, the missionary, who had made a long journey, at heavy expense, to address the convention, sadly arose. As the meeting had lengthened, he had been sitting meditating which points of his address could be left out, and, one by one, had thrown them out of his mental window until but a skeleton remained.

5. As the convention was held in a city with very attractive stores, most of the delegates missed one or more sessions in order to revel in the delights of new fashions and bargain sales.

6. One afternoon, a tour of the city was arranged for three-thirty o'clock. Promptly at three o'clock various messengers began to go up to the presiding officer to ask in loud, disconcerting and successive whispers whether she had found out just how many would go on the ride and to warn her not to be late in starting, said warnings being supplemented by owners of automobiles who strode impatiently back and forth through the vestibule and peered occasionally through the doors, as the speaker labored ineffectually to hold the attention of the audience.

7. When some of the most important actions were taken, almost half the members were not present, being out in various and sundry committee meetings.

8. No one gave any special thought to the devotional services. Just before the sessions began someone was asked to "open the meeting."

9. No suggestions were sent by the Program Committee about music. After a most stirring address on "Facing the Facts and the Field," the choir sang, "Oh, that I had the wings of a dove, that I might fly away and be at rest." Other musical selections were equally appropriate.

10. The literature exhibit was not opened until the last day of the convention, and no tables being at hand it was piled up on the front pew.

11. There was no definite time of closing. The meetings just "oozed out," until finally the few left unceremoniously adjourned at each session.

The last session was scheduled without any thought of trains. In the midst of what should have been the greatest inspirational address of the convention there was a great bustle and confusion as one delegate after another arose to slip over to some friend to leave a parting message, and to collect various personal belongings preparatory to a hasty departure for the train.

"The best convention I ever attended," said the same visitor about another convention. "Everything moved along so wonderfully, and yet no machinery was in sight. I wonder what made the difference between the two."

1. The Program Committee called a meeting immediately after the adjournment of the 1918 convention to plan for the one of 1919. While the failures and successes of the meeting which had just closed were fresh in their minds they considered what to avoid in next year's meetings and what features should be included in the program.

2. They secured special speakers early in the year, making sure of a missionary by writing the Board of Foreign Missions to find out what missionaries would be on furlough, and asking that their convention be included in the itineraries being planned.

3. They planned the opening session with reference to train schedules. Advance notices were sent to delegates, giving the hour for the opening session and telling delegates just what to do on arrival. Also the hour for closing the last session was given and everyone was asked to remain until after that hour.

4. One member was put in charge of all the devotional periods, with the understanding that she was to work out a harmonious and effective plan and ask other members to take part. There was a period of intercession at the beginning of each session. Also there was another period of intercession at the close of each session. A definite time was set for closing, and no matter what was up for discussion the sessions closed at that time.

4. The chairman of the Program Committee wrote several weeks in advance of the date of the convention to the local committee in charge of arrangements, telling of the points in which local co-operation was expected, including what special music would be helpful, and suggesting selections appropriate to the program.

5. The committee also wrote early to the General Literature Committee, and secured charts for wall decorations and literature for sale. Ample provision for tables on which literature could be displayed was made. The literature was unpacked before the opening session, and everything appeared in readiness, without confusion.

6. As soon as the reports were all in and committees appointed, an additional hour was given for noon recess, so that committees could meet and shape reports unhurriedly without taking delegates away from the regular sessions.

7. Every Department Secretary was told just what was expected of her in the presentation of her work. Eight minutes was allowed by the chairman for an introductory statement to be made by the Department Secretary, and from ten to fifteen minutes for discussion.

Time was called by the chairman in every case, so that the program was kept strictly to the schedule except when there was a regular motion to extend the time.

8. Each hostess was notified who her guests would be. A copy of program was sent with noti-

fication, with an urgent request that meals should be served so as to permit delegates to be present on time for each session.

9. Each delegate was provided with notebook and pencil. Up-to-date bulletins were posted on manilla sheets on the wall, giving concisely and accurately such facts as should be included in the delegate's report to be made to her home society. Among these were items on:

Number of delegates in attendance.

Number of societies not represented.

Total amount contributed during year.

Comparison with amount contributed annually for past five years.

Largest amount contributed by any society.

Largest per capita amount.

Goal set for next year.

Number of young people's societies.

Number of junior societies.

Facts about each department.

Speakers present.

Interesting personalities.

Best quotations from addresses.

Important actions taken.

Date and place of next meeting.

Advance steps planned.

10. As the meeting was held in a city, most of the delegates were anxious to visit points of interest. Anticipating this, the committee arranged an automobile tour, announcing that the cars would start at four-thirty o'clock to the minute. At the morning session those who wanted to go on the tour were asked to hand their names to the chairman of the committee as they went out. Cars were provided in sufficient number without confusion.

11. So that none of the women of the church would have to miss the meetings, lunches were served at noon by the women of a nearby church of another denomination, at cost, with the understanding that the women of the Lutheran church would go and do likewise when their sister church was entertaining. This gave a refreshing outing of several blocks at noon and made it possible for the women of the entertaining church to attend all the meetings.

12. A local publicity representative was appointed. She secured, several weeks in advance of the meeting, photographs of officers, leaders and speakers and interesting facts about the history of the convention and the coming meeting, and gave them to the papers. She asked each paper in the city to send a reporter to call each day, and was ready to hand to each reporter a brief statement of items of interest. She wrote a live story of the entire meeting to give each delegate at the closing session to take home for publication in her county or township paper.

13. A homeward way service was held just before adjournment, and each delegate faced the tasks ahead with new courage and determination.

Young Women's Page

Edited by ROSALYN SUMMER SEASE

AMONG OUR WORKERS

(A FEW EXTRACTS GLEANED FROM PERSONAL LETTERS)

A Playlet That Spoke a Message

"Our rally is over and the playlet given was *'Waiting for the Doctor,'* sent from our Literature Headquarters. It was nicely given by eight high school girls. . . . We sent out cunning invitations, in pen and ink, picturing a child peeping in at a doctor's door. Then we arranged our program as best we could, and sat down to pray. I think the playlet spoke a message. We added nearly forty members, between the ages of 15 and 25, to a society which was depleted."

Mission Study Plans

"In our Synod we have had no Mission Study classes, but we expect to have one or two in our society next year. This is how we plan to do it: First, attractive posters. Then we are buying twenty books, and at our next meeting we are going to separate the book into chapters and cover each chapter with an attractive cover and sell it for 10 cents. This is for the girl outside the society. Then I have asked our pastor to give a talk on *'Literature of the Lutheran Church,'* which is to be followed by one of the little sketches prepared for Mission Study classes. We also expect to give the little sketch in the Sunday school."

A Missionary Rally

"We are planning to have a big missionary rally for all the Lutheran young people in our city and give the Rainbow Rally, with a missionary to make the plea for more recruits."

A Week-End Missionary Institute

"This is my plan—to have a Missionary Institute, after our Easter season, from a Friday until a Sunday evening. We would like to have someone to teach a Bible period; have Mrs. ——— for *'Mission Study'*; and will have someone on *Methods for Young People*. We will have our own missionary from Africa with us then, and I think we ought to have a successful and inspirational Institute, don't you?"

Increased Giving

"Our girls are giving from 25 to 50 cents each a month. That's some difference from ten-cent dues!"

Farewell Parties for Young Recruits

Thursday evening a large number of young people, composed of teachers and officers of the Sunday school, assembled at the home of Mrs. ——— to tend a reception in honor of Miss Bertha Schwanewede, who is leaving for Baltimore to enter the Deaconess Training School, and Mr. Raymond Walz, who is leaving for the Theological Seminary at Philadelphia. . . . At the same time the Philostaurians were tendering a reception to two of their members, Cornelius Thomas and Harry Lenz, both about to leave Hartwick Seminary, where they are beginning long years of study to prepare themselves for the ministry.—*Trinity Bells, Newark.*

DOCTORS AND NURSES, ATTENTION!

We need recruits for our Medical Mission work! We must have recruits at once if our work is to be enlarged. We must have recruits at once if our work already established is not to suffer!

Listen to this! *Unless a young American doctor is sent to Rajahmundry within the next twelve months, our splendid hospital for women and children at that station must be closed temporarily!* This must not be! Young woman physician, can you not feel tugging at your heart the pitiful need of the neglected, suffering women and children of India? Could you find any field of service so needy in America? Are you quite sure that God wills that you turn a deaf ear to this call?

Indeed, two doctors should be sent out to relieve Dr. Betty Nilsson and to care for her splendid work. Two women doctors are urgently needed at Guntur! They should by all means sail this year. Dr. Eleanor Wolf is returning home permanently. Dr. Kugler is partially disabled since her unfortunate accident in America. After thirty-seven years of splendid service, she should have relief and help in her hospital. It was with a sad heart that she returned to Guntur last November (1919) without the several young physicians which she came to America to secure. The future of our work is rather dark, until we find young physicians ready to go to the front to assist our overworked doctors. Let us earnestly pray that God may raise up consecrated young physicians who are ready to give themselves to the suffering women and children of India.

Nurses are needed in India and Africa. *Guntur must have at least one nurse at once!* A graduate nurse is needed in Rajahmundry for the Nurses' Training School. Surely there are splendid, consecrated young nurses in our churches somewhere who are eager to answer just such urgent calls as these.

Let us set about to find them. Do you happen to know the nurse who should be in India?

Oh, the pity of it! To think that our splendid work should suffer for lack of young American Lutheran doctors and nurses! We, as a Church, are to blame. We have not carried our work on our hearts. Let us pray as we have never prayed before, that God may thrust forth laborers into His vineyard! Let us seek diligently to enlist the recruits! Maybe some young woman who heeds this call to prayer may answer her own prayers!

Missionary Jane

Jane came rushing in breathlessly and exclaimed, "No letters yet?" You see she has been in a high state of expectation ever since I told her that we would let her problem be known to the girls through our magazine page, and ask them to write to her. After explaining that she cannot begin to expect letters yet, as two months must elapse between the time our inquiry went to Madame Editor and the time the girls actually read it in the magazine, she resigned herself to a longer wait. Then that thoughtful look came into her eyes, and I knew there was something else on her mind.

"Well," said she, "I decided I'd 'feel' around and see what some of the girls thought of our having a missionary society, so I casually mentioned it to Peggy and she said, 'Why, Jane! you're crazy! We don't want any doin's like that! Mother goes to missionary meeting sometimes—that is, when the pastor's wife asks her to read a little piece—but she always comes home so disgusted and bored because old Mrs. B—— and Miss C—— take up most of the time fussing about whether the money should be sent to missions away over in India, or to help buy a new robe for the minister. No, sir; we girls don't want any such an affair!'" Jane then hinted around about what was in her mind to Clara, and Clara says she thinks the girls haven't any time for anything else, because there is *The Jolly Bunch*, the *Embroidery Circle*, the *Dolly Madison Chapter*, the *Saturday Club*; and then a girl must have some time for recreation at the movies occasionally! Girls can't be expected to waste perfectly good time at poky missionary meetings."

Jane decided then to mention it to Dick, as they walked home from athletic meet together yesterday, and he said: "Mission Band! Gee, kiddie, I don't know really just what you mean. You'll have to enlighten me! What's it for, and what do you do?" Jane made an eager attempt to explain all about Dr. Kugler's talk and how she felt about it all. Dick was quiet a moment. Then he said: "That all sounds very good. But it seems to me that there are too many really important things to occupy our time and thought nowadays! What's the use of our bothering with the cannibals? They won't thank us for meddling—and besides, they won't harm us! Don't be bothering your pretty head with

such things, Jane! So-long!"—and he was gone.

"Oh," says Jane, "do you really think there is any use in my attempting to do anything with the girls and boys feeling like that? Still, my conscience won't quite let me rest. I do wish some of the girls who belong to missionary societies would write and tell me what to do!"

(Write Missionary Jane, care of Mrs. Virgil B. Sease, 103 Second Avenue, Newark, N. J.)

THE STUDY OF CHINESE

The symbolism of the Chinese character is a source of constant surprise and delight. Competent scholars have affirmed that not even the hieroglyphs of ancient Egypt can compare with Chinese characters in this regard. The structure of the Chinese character is very often a clear and comprehensive treatise on the psychology of the Chinese mind. For instance, the sun and moon in close proximity indicates brightness; a man standing by his words denotes faith or trustworthiness; when death and the heart are in combination, there is forgetfulness; when the pencil speaks, the result is a book; fire under two pieces of wood indicates a blaze; a knife near skin means to flay; ten words or remarks imply a scheme; to seize or capture a woman implies getting married; a rat and a hole signify escape; growing rice and a knife stand for profit; three carriages in a heap spell a crash, a calamity; while a dog, given an extra mouth, would quite naturally bark. It is even more interesting to note that, to the practical Chinese mind, the idea of poison was conveyed by the mother or woman of the house upholding power and sovereignty; that his idea of peace was conveyed by one woman under a roof; and that the ideal emblem chosen to represent the Chinese home or household is a pig under a roof.

One day, while walking along a country road, I threw away an old newspaper which I had been reading. An old man who saw this irreverent act asked, "Doesn't that paper have foreign-devil characters on it?" Upon my admitting the fact, he asked with astonishment, "Then why are you throwing it away?" After a moment he added proudly, "We Chinese never throw away a piece of paper that has a Chinese character on it. We consider that each character is one of the Buddha's eyes." Though the rule mentioned above is not lived up to by all Chinese, certain it is that especially among the educated Chinese the written character is looked upon with almost worshipful reverence. Its great antiquity, its extensive use, its beauty—according to Chinese standards—win for it the deepest respect. The missionary, then, who not only can speak the Chinese language, but who is deeply conversant with its written symbols as well, has manifestly an additional and most valuable means of approach to the Chinese heart.—*Rev. Obed S. Johnson.*

DEPARTMENT BULLETINS

Foreign Missions

MISS MARY A. MILLER, *Secretary*
3639 Spring Garden St., Philadelphia, Pa.

REPORT OF COMMITTEE ON FOREIGN WORK



MISS MARY A. MILLER

The Executive Board of the Women's Missionary Society of The United Lutheran Church held its quarterly meeting in Pittsburgh, December 3 and 4. Many interesting and important subjects were considered, but the action taken, which made us feel more than anything else has ever done, that we are a *united* society, was the adoption of a

"budget" to cover the work of the three former societies. This "budget" provides for the work done in the Guntur and Rajahmundry Districts in India, in Japan, and also in Africa; and the salaries of all of our women missionaries not specially provided for. This money is to be paid to our Foreign Mission Board quarterly in a lump sum. No other action could have been taken which would have made us feel that we are really one society, as this has done.

The Home Mission work was provided for in the same way, also the Immigrant work and the West Indies.

This "budget," which provides that a certain sum of money shall be sent quarterly to each Board of our Church, has been adopted by our society. But with an empty treasury it cannot be kept. Here is where each of us has her share of work to do, to help fill this treasury with her dues and gifts.

Another action taken which is of interest to our foreign work was the dividing of that department into two. The "Foreign Mission and Candidate Department," under one Secretary, and the "Foreign Box-Work Department" under another, with Mrs. F. A. Hanzsche, 1323 Edmondson Avenue, Baltimore, Md., as Secretary of the latter. This work was found to be too varied and extended to be under one head, so we are pleased to tell of this change.

The interest our young women are taking in our foreign work was shown by the large number of candidates for the foreign field reported by the Secretary—young women whose hearts are filled with love for their Saviour, and zeal for His work; who are ready to consecrate themselves, with all

their talents, to the work of leading others to their Lord, and teaching them the way of salvation.

We now have one medical student, Miss Hannah Mueller, who has finished her first year at the Women's Medical College in Philadelphia. Several others are ready to give themselves to this work. We hope by next fall to have at least two more medical students wards of this society. Dr. Kugler said, "I am not afraid for the future of our medical work, it is the present that worries me." Through all the length and breadth of this country she was not able to find one graduate physician to give herself to this work and go to India with her. Five were needed—one could not be found.

We call upon the women of our Church to pray as they have never prayed before, that one or two doctors, at least, may be found to take up this work at once. Who will find them? Who will go?

Annuity

MRS. D. A. DAVY, *Secretary*
1355 Balmoral Ave., Chicago, Ill.



MRS. D. A. DAVY

Dear Christian Workers of The United Lutheran Church: We present our second Bulletin feeling that a small degree of success has been ours. Our harvest may have been planted and nurtured by others, but we are happy to know that we are continuing to bear fruit and that interest is growing, although it has not manifested itself in

definite results in some Synods. We note in our records that there is only one Synod that has taken out a bond; that others have not followed the example. It might stimulate some of us to know that West Pennsylvania leads, with twenty-three bonds; Northern Illinois with thirteen bonds; Maryland, twelve; and Central Pennsylvania with ten; all the other Synods having bonds are represented by a single figure.

In October we issued a tract giving information and rates of interest. We have increased our rates for those who are more advanced in years, making them more attractive and valuable. In fact, it is startling to know how quickly a 4 per cent bond will yield the face value of the bond in interest, without any anxiety or business connected with it.

Our rates are scientific and logical, giving to the

investor a high rate of interest, usually higher than from other safe investments.

It is gratifying to know that there is a growing appreciation of the value of life annuities.

I want to request each missionary society this month or the following month to take up the work of this department carefully and to distribute the new leaflet, "Life Annuity Bonds." You can secure them through your Annuity Secretary. This work, however, is not limited to missionary societies. It is open to all those who love to continue and extend their usefulness for the service to humanity.

Only a few months for us, before the report for the first biennium is due. What shall we report?

Mission Study

MRS. CHARLES P. WILES, *Secretary*

259 Harvey St., Germantown, Philadelphia, Pa.



MRS. CHARLES P. WILES

In England, at the outbreak of the war, an advertiser was employed to evolve a slogan. He wrote one, and another and another, until about twenty were written, any one of which might do. Finally, this was evolved: "*Your King and Your Country Need You*" as a slogan that would catch the eye of the nation.

Can you see the fitness of that slogan for ourselves to-day? Scarcely a magazine or daily paper that does not call attention to our indifference all along the years toward "the stranger within our gates." We have read facts and figures, but they have not seemed to sink in. What impression is made upon your mind when you read that, at the beginning of 1919, there were in our country 3,000,000 adults who could neither understand nor speak our language; 5,500,000 who could not read and write; 9,000,000 whose reading was chiefly foreign-language papers; 17,500,000 foreign-born in this country, yet barely 6,000,000 have become citizens?

With a sense of the gravity of the situation, our government, through its Department of Education, has outlined a program of Americanization, that the people from other nations who live within our borders may no longer be ignorant of our language, of our manners and customs and of our life and ideals.

What is the Church's duty toward these people of alien birth who are following the habits of life and living according to the ideals of their native land? We have left them to their own devices,

consequently many of them have turned from religion and are not only indifferent but antagonistic to it. The politician has been wiser than "the children of light." He has sought the patronage of the foreigner. In many communities stand churches with broken windows and doors hanging upon their hinges, monuments to neglected opportunities. Can we recover the ground we have lost?

It is no holiday task we are undertaking, but there is no occasion to be discouraged before we begin. The problem is, as a member of a summer conference said to me, only a matter of showing a right spirit toward some lovable people who need us. If ever there was a task that called for individual service, this is the one. It is not only a practical but a personal call.

Your Country Needs You. Our government has asked for the help of all.

Your King Needs You. Will you say, "Let someone else do it, Lord?" When the calls came for money during the war, the rich gave of their abundance and the poor of their penury. All gave of their service, and all gave their sons and daughters. None withheld what they had to offer. What can we do? We can—

First—*Study the subject.* We need to be the best Americans ourselves before we can help them to be better Americans.

Our Mission Study Text Book for this year covers the subject—"Christian Americanization."

Have you organized a class in your church? Not only every woman, but every man and every young person in every congregation should be studying this timely subject. As wide-awake, aggressive Christians we want to know the aims of this campaign, and the agencies through which these aims may be realized in the local community. But we want not only information from the printed page. We want, as well, a knowledge of conditions in our own locality, so that our understanding of the need may lead to a definite program of service.

A LENT TO KEEP

By Miss Sue Elizabeth Stoeber

A Lent to keep. To steal away from care,
From hurried, rushing, breathless, reckless life,
With soil and toil and endless questions rife,
Which often seems a burden hard to bear—
To spend a quiet hour apart in prayer,
And find a lull and peace in midst of strife,
And meet the One who is Himself the Life—
Ah, this is rest and joy beyond compare!

But is this all? To truly keep the fast,
Thou must from unkind thought and word abstain.
The truest Lenten days are gladly passed
In loving, helpful deeds, in purpose strong
And actions steadfast 'gainst the present wrong,
No thought of self, and thus eternal gain.

Convention Reports

MIAMI

This convention was held in St. Luke's Lutheran Church, Fourth and Scammel Streets, Marietta, Ohio, Rev. R. T. Vorberg, pastor.

Miss Frieda Wittlig, of Marietta, Recording Secretary, conducted the devotions. Her theme was, "Conditions of Success," outlined as follows: "Personal Knowledge of Christ as Our Saviour"; "A Deep Realization That All Out of Christ Are Lost"; "A Life Clean Within and Without—Purity"; "Love"; "Prayer"; "A Practical Knowledge of the Bible"; "Perseverance"; "A Surrendered Life—Wholly Given Up to God"; "The Baptism of the Holy Spirit."

The main feature of Wednesday evening was the address of Miss Mary Borthwick, missionary in our Rajahmundry, India, field. They are most desperately in need of a doctor to go to that field, as there will be no one to relieve Dr. Nilsson in the hospital, when she takes her furlough, and the hospital will have to be closed while she is gone.

Thursday morning group meetings were conducted to discuss "Mission Study," "Young People's Work," and "Children's Work," by Miss Lillie E. Meyer, Cincinnati; Miss Anna H. Buecker, Newport, Ky., and Sister Estella Hansen, of Cincinnati.

Thursday afternoon the Deaconess work was presented by Sister Estella Hansen, Parish Deaconess at the First English Lutheran Church, Cincinnati, Ohio. She gave a brief history of the work, from Bible times down to the present day, also a vision of the aims and principles of the work. She laid great stress upon the need of workers in all the different fields of our great United Lutheran Church, and the small number available.

An attractive feature of the evening session was a sacred concert, rendered by the Young Women's Missionary Society of the Marietta Church.

We were also favored with the presence of Mrs. E. C. Cronk, of New York, who gave a most inspiring address on "Sighing and Serving."

Friday morning the remaining business was first disposed of. On the whole, the reports of the various officers and Department Secretaries showed encouraging gains over the previous year. The election of officers took place.

The rest of the morning session was given to Mrs. Cronk, and she was asked to talk on "Methods."

Friday afternoon was spent in trips to the Historical Museum, and to the services held in the Congregational Church in connection with the induction of the new President of the historical Marietta College to his office, and the decoration of the college Ambulance Corps which served so bravely in the war.

SISTER ESTELLA HANSEN,

Reporter.

DANVILLE CONFERENCE, MINISTERIUM OF PENNSYLVANIA

The Women's Missionary Society of the Danville Conference met in its fifteenth annual session at First Evangelical Lutheran Church, Selinsgrove, Pa., October 15 and 16. Rev. W. F. Pfeifer, pastor.

Twenty-one societies, with a membership of 500, were represented by thirty-six delegates and as many visitors. Ten pastors were in attendance.

Fraternal greetings from the sister church were extended by Mrs. Fisher.

One new Junior Society was admitted at this convention.

The President's report teemed with interest and enthusiasm, the underlying thoughts of which are embodied in the following recommendations adopted by the conference:

1. The adoption of the new financial system by the Conference Society and all local societies wherever possible.
2. That each local society send a representative to the conference executive meeting, the place and time for such to be regularly announced.
3. That a Young People's Society be organized in each local congregation wherever possible.
4. That the first week in Lent be observed by our local societies as a week of prayer, and that a special self-denial offering for missions be made at this time.
5. That special efforts be made to assist the Conference Committee on Home Finding, the chairman of which is Rev. W. Z. Artz, in finding places for homeless children.

6. That each society make an earnest effort to pay the sum of 10 cents per member per year into the synodical treasury as synodical dues.

The reports of the Department Secretaries were gratifying. Several societies reported missionary topics given once a month in their Sunday schools. Owing to the extended activities of the conference, the following departments were created at the convention: Annuity, Home, Young People and Thank-offering. Hereafter the work of the Porto Rico Secretary will include the Virgin Islands and will be filed "West Indies." A letter from West Indies could not fail to increase the interest and zeal in that struggling field. Mrs. John Richards' talk widened as well as deepened our interest in Inner Missions of Philadelphia, which includes Italian Mission. Mrs. L. K. Sandford's address, as usual, filled one with optimism and new ideas to work out for efficiency in all branches of missionary endeavor. She made a strong plea for the Thank-offering Box, Life Members and "In Memoriams." A complete list of the names and addresses of officers and Department Secretaries may

be had by applying to her, as she is having them mimeographed.

Rev. W. L. Ulrich, field missionary to North Dakota, gave an enlightening talk on the work in that field. His object in coming east at this time is to find a Field Secretary and a good man for the station at Billings, Mont.

The large assemblage Wednesday evening was addressed by Prof. C. T. Benze, of Philadelphia Seminary, also Vice-President of the Foreign Mission Board of The United Lutheran Church. In his most interesting and fervent talk on the "Great Need," the urgent need of Foreign Missions was forcibly brought home to the convention.

Mrs. C. L. Fry, chairman of the Literature Committee, in a communication stressed the use of missionary text-books and leaflets by local societies, and urged the necessity of every member being a subscriber to LUTHERAN WOMAN'S WORK, which is indispensable for general intelligence.

A letter from Rev. F. G. Gotwald asked for co-operation in the circulation of *The Lutheran*, the official organ of The United Lutheran Church.

The Conference Treasurer reported total receipts, \$2083.61; the total disbursements, \$2059.79.

Offering of Wednesday morning, amounting to \$10, was voted to Italian Mission, Philadelphia.

The conference accepted with pleasure the invitation extended by Zion Church, of Turbotville, for next convention, to be held October, 1920.

Officers: President, Mrs. H. M. Schofer; Vice-President, Mrs. C. D. Zweier; Recording Secretary, Mrs. G. F. Knoeller; Corresponding Secretary, Mrs. Dunkelberger; Treasurer, Mrs. J. E. Schaefer.

MRS. G. F. KNOELLER,
Secretary.

CENTRAL ILLINOIS

The thirty-third annual convention of the Women's Missionary Society of Central Illinois Synod was held in Grace Lutheran Church, Champaign, Ill., October 14 and 15.

Reports of officers and Secretaries showed gains in almost every department. There are 396 members, and roll showed 9 officers, 4 Department Secretaries, and 24 delegates present. Total receipts for year, \$2507.61; disbursements, \$2366.46. A beautiful altar was purchased, presented, and placed in Champaign Church, "Our Special." Thank-offering, \$487; Box-work, \$118. Twelve Life and Memorial Members added during the year; the proposed new Constitution in keeping with the merger was approved; Thread Sunday to be observed in April.

Interesting papers were presented by Mrs. H. D. Hoover, Carthage, on "Effect of the Merger on Missions"; by Mrs. A. G. Webber, Decatur, on "Our Opportunity as a United Lutheran Church"; by Mrs. W. E. Wheeler, St. Louis, on "Our Text-books."

A splendid report of the fortieth anniversary con-

vention at Canton, Ohio, was given by our delegate, Mrs. F. B. Heibert.

On Tuesday evening, John Aberly, D.D., of Gunter, India, told by word pictures of Rajahmundry Mission, the wonderful opportunity which the Lutheran Church has in that field. He asked that we be prepared for larger things, and we pray the Lord for laborers to gather the harvest. Miss May Chapin, of Champaign, missionary of Presbyterian Church to China, on furlough, in a very interesting talk told of her educational work in Honan.

The officers elected were: President, Mrs. F. B. Heibert; First Vice-President, Mrs. J. K. Rizer, Champaign; Second Vice-President, Mrs. A. J. Eeckhoff, Nokomis; Third Vice-President, Mrs. C. B. Newcomer, Carthage; Recording Secretary, Miss Laura Lubke, St. Louis; Statistical Secretary, Mrs. W. F. Barnett, Fillmore; Treasurer, Miss Lelia Moody; Historian, Miss Mary Springer, Springfield; Northern Conference, Mrs. Fred Frey, Liberty; Southern Conference, Mrs. L. J. Ware, Hillsboro.

WESTERN CONFERENCE, SYNOD OF THE NORTHWEST

The second annual convention was held in St. John's Church, Killdeer, N. D., October 9, Rev. Webster H. Clement, pastor. Twelve delegates were present, coming from Livingston, Mont., a distance of 500 miles; Fargo, N. D.; and Moorhead, Minn., 325 miles; and across from Glenburn, N. D., by auto, 125 miles. Several visitors were present.

Receipts for missions for the year, \$184.38. Two new societies were added to Conference Society: Grand Forks, N. D., and Williston, N. D.

Mrs. N. H. Clement, Secretary Life Membership, reported one during the year.

Papers were given by members on our work in the Virgin Isles, South America, India, Africa and Japan.

The President, in her report, urged very strongly that every woman in our societies be a subscriber to LUTHERAN WOMAN'S WORK, and use literature very freely; that every society have a Women's Missionary Society, a Junior Missionary Society and Mission Study classes, and urged strongly the observance of the Thank-offering and Christmas offering.

The evening addresses were given by M. J. Bieber, D.D., on "Christian Americanization," and by W. F. Bacher, D.D., on "Our Relation to the Work of The United Lutheran Church in America."

The officers for the year are as follows: President, Mrs. W. F. Bacher, 714 Fourth Ave., N. Fargo, N. D.; Vice-President, Mrs. W. H. Gable, Glenburn, N. D.; Recording Secretary, Mrs. George L. Walker, 407 Eleventh Street, S. Moorhead, Minn.; Statistical Secretary, Mrs. C. J. Peterson, 115 Lipton St., Winnipeg, Can.; Treasurer, Mrs. W. S. Ulrich, Ellis Apts., Flat 5, Fargo, N. D.

Chairmen of Standing Committees: Literature, Mrs. Harry Arneson, 1014 Twelfth St., N. Fargo, N. D.; Junior Work, Mrs. W. T. Erickson, Glenburn, N. D.; Life Membership, Mrs. W. H. Clement, Killdeer, N. D.; Thank-offering, Mrs. G. A. Scharfe, Glenburn, N. D.; Home Department, Mrs. S. P. Olsen, Fargo, N. D.; Missionary Exhibit, Mrs. M. D. Holmes, Livingston, Mont.; Foreign Missions, Mrs. C. J. Ferster, Grand Forks, N. D.; Home Missions, Mrs. A. B. Lonian, Killdeer, N. D.; Inner Missions, Mrs. W. C. Busche, Livingston, Mont.; West Indies, Mrs. A. R. Brane, Grand Forks, N. D.; Deaconess Work, Mrs. W. Mengel, Williston, N. D.; Immigrant Work, Mrs. C. J. Conger, Winnipeg, Manitoba.

MRS. GEORGE L. WALKER,
Secretary.

SOMERSET CONFERENCE, ALLEGHANY SYNOD

The twelfth session of the Somerset Conference of the Alleghany Synod was held Tuesday, October 28, in Stoyestown Lutheran Church, Rev. J. S. English, pastor.

The two sessions were presided over by our very efficient President, Mrs. H. W. Snyder, of Johnstown. It was pronounced the most interesting and best-attended session that has yet been held. There were eighteen societies represented, six ministers were present and eight ministers' wives, who took part in the discussion of the topics that were given on the program. Mrs. H. C. Michael, Synodical President, was also present. In all, about 100 delegates and visitors were present.

The society decided to unite with the Juniata and Northeast Societies in support of a missionary in India, to start in 1920.

All the officers were re-elected, with the exception of the Vice-President, Mrs. F. R. Coder, who asked to be relieved. Mrs. McCarney, wife of Rev. G. E. McCarney, of Casebeer, was elected in her place.

The next meeting of the conference will be held at Hooversville, in the spring of 1920.

WITTENBERG

The thirty-ninth annual convention of the Women's Missionary Societies of the Wittenberg Synod was held in St. Paul's Lutheran Church, Bucyrus, Ohio, October 14-16.

The President, Mrs. Franklin Chryst, Van Wert, presided at all the sessions. The keynote of the whole convention was Prayer and its results concerning missions and missionary work. The leader of the devotional service, Mrs. C. E. Rice; the missionary from India, Miss Mary Borthwick, and the speaker of the convention, Mrs. E. C. Cronk, emphasized the need of prayer and its accompanying results.

The officers and Department Secretaries reported the Wittenberg Synodical Societies to be awake and

active along all lines, but more energy needs to be put into all work relating to the young people's organizations, the recruiting stations for missionary workers.

This convention will go into history as heartily endorsing the new Synodical Constitution, and also as pledging the support of a missionary, Sister Jennie Larmouth, in Africa, being the one chosen to receive the Wittenberg aid.

Three new departments received the endorsement of this convention. They are: Life Membership and "In Memoriam," Student Work, and India Lace Work. Secretaries of these departments will soon be in touch with the congregational societies for the purpose of making clear their work. Hearty cooperation with these Secretaries is asked.

The members of the Wittenberg Synodical Society are requested to carry out the recommendation of the General Executive Board to the effect that the first week in Lent be observed as a week of prayer and self-denial for missions.

The Lutheran, the official organ of The United Lutheran Church in America, has made a splendid offer to the missionary societies whereby fifty cents for new subscriptions to this paper and twenty-five cents for renewals will be turned into the congregational society treasuries. The women were urged to seek such subscriptions and thus increase the circulation of *The Lutheran* and add to the finances of the various societies.

The delegate to the Canton Convention, Mrs. J. E. Zimmerman, brought an interesting report giving a detailed account of the closing work of the General Synodical Society.

The requisites which permit societies to be placed upon an Honor Roll were presented and adopted. They are as follows:

1. Dues averaging ten cents per member per month.
2. Full contribution to the Penny-a-Week Fund.
3. *Lutheran Boys and Girls* in the Sunday school.
4. Ten per cent increase in membership.
5. One new Life Member during the year.
6. A Junior Missionary Society in the congregation.
7. Twenty-five per cent of members leading in prayer.
8. Magazine subscriptions totaling active membership.
9. Prompt response to requests for reports.
10. At least one Mission Study class.

The following officers were elected for the year: President, Mrs. W. M. Hackenberg, Shelby; Vice-Presidents, Mrs. P. W. Kohler, Mansfield, and Mrs. E. L. Spaid, Cary; Recording Secretary, Mrs. O. C. Dean, Bucyrus; Statistical Secretary, Mrs. Myrtle Sheets, Conway; Treasurer, Mrs. H. V. Downs, Mansfield; Historian, Mrs. M. J. Powell, Marion.

MRS. J. B. MARKWARD,
Reporter.

Treasurer's Report

November 16, 1918, to November 16, 1919

RECEIPTS:	First Quarter: Nov. 16, 1918, to Jan. 21, 1919.	Second Quarter: Jan. 21, 1919, to April 21, 1919.	Third Quarter: April 21, 1919, to July 31, 1919.	Fourth Quarter: July 31, 1919, to Nov. 15, 1919.	Totals.
Alleghany				\$922 00	\$922 00
California				446 00	446 00
Central Canada			\$9 00		9 00
Chicago					
General Council		\$3366 23	64 30	588 32	4018 85
General Synod	\$2000 00	2000 00		10969 51	14969 51
Georgia and Adjacent States..			254 40	254 40	254 40
Holston			372 35	372 74	745 09
Illinois—Central				790 00	790 00
Illinois—Northern			125 00	786 08	911 08
Illinois—Southern				76 00	76 00
Indiana—Northern				612 00	612 00
Iowa			128 00	167 78	295 78
Kansas			10 00	356 70	366 70
Maryland				1790 37	1790 37
Miami				595 00	595 00
Nebraska				451 00	451 00
Nebraska—German				23 60	23 60
New York			131 00	714 00	845 00
New York and New England		58 75	942 82	863 30	1864 87
North Carolina		1668 75	258 60	4252 81	6180 16
Northwest—Central Confer'ce				812 76	812 76
Northwest—Western Con'ce..		46 40		130 98	177 38
Northwest—Wisconsin Conf..			698 62	247 68	946 30
Nova Scotia		204 57	295 98	120 00	620 55
Ohio—District Synod			112 76	222 17	334 93
Ohio—East				1524 29	1524 29
Olive Branch				416 00	416 00
Pacific					
Pennsylvania—Central			342 45	792 12	1134 57
Pennsylvania—East				1735 55	1735 55
Pennsylvania—West				1901 00	1901 00
Pennsylvania—Ministerium ..		90 00	299 55	5507 69	5897 24
Pittsburgh—G. C.		3262 01	2271 25	1734 27	7267 53
Pittsburgh—G. S.				1380 00	1380 00
Rocky Mountain				246 45	246 45
South Carolina			909 73	1560 52	2470 25
Susquehanna			20 00	697 00	717 00
Virginia				872 52	872 52
Virginia—Southwest		260 75	808 75	814 75	1884 25
Wartburg			107 00	178 90	285 90
West Virginia				168 70	168 70
Wittenberg				1278 00	1278 00
Security Sav. Bk. & Trust Co.	98	17 65	107 16	141 89	267 68
Mrs. P. M. Rossman	11 48			25 00	36 48
Mrs. L. K. Sandford		70 00	85 00	238 40	393 40
Mrs. Helen C. Beegle			8 00		8 00
Miss Ethelyn Obergh			10 00		10 00
Mrs. E. C. Cronk			361 76	360 00	721 76
W. M. S., Fairfield, Pa.....				5 00	5 00
W. M. S., First Lutheran Church, Leipsic, Ohio				100 00	100 00
Carried forward					
					\$68,779 90

RECEIPTS:	First Quarter: Nov. 16, 1918, to Jan. 21, 1919.	Second Quarter: Jan. 21, 1919, to April 21, 1919.	Third Quarter: April 21, 1919, to July 31, 1919.	Fourth Quarter: July 31, 1919, to Nov. 15, 1919.	Totals.
Brought forward					\$68,779 90
"Busy Bees," Cobleskill, N. Y.			\$50 00	\$50 00	
Dorcas Missionary Society, Somerset, Pa.			10 00	10 00	
Mrs. E. Augustus Miller			15 00	15 00	
Mrs. C. E. Cesander			10 00	10 00	
Mrs. G. C. Leazer			5 00	5 00	
Board of Trustees, Miss F. Prince, Tr.			2064 57	2064 57	
Totals for Quarters	\$2012 46	\$11045 11	\$8479 08	\$50397 82	
Grand Total					\$71934 47
DISBURSEMENTS:					
For Administration	\$24 38	\$513 80	\$1501 91	\$2362 80	\$4402 89
To Literature Committee	1000 00		2000 00	1969 88	4969 88
To Mr. E. Clarence Miller, Treasurer			6751 58	42144 40	48895 98
To Dr. Anna Kugler			50 00	50 00	
To Mrs. A. S. Woll (India Lace Industry)				58 07	58 07
To Mrs. E. C. Cronk				134 34	134 34
To Dr. L. B. Wolf, Treasurer				255 00	255 00
To Mrs. H. Keller, Treasurer New York and New Engl'd				36 00	36 00
Total by Quarters	\$1024 38	\$513 80	\$10253 49	\$47010 49	
Grand Total					\$58802 16
Net Balance, November 16, 1919.....					\$13132 31

N. B.—Administration includes Office Rent, Telephone, Stationery; Compensation and Office Supplies for all Officers, Department Secretaries, Executive Board, Administrative Committee, Board of Trustees; Salaries and Office Expenses of Executive Secretary and Student Secretary, Workers' Conference Reimbursements and Exchange.

In the March number of LUTHERAN WOMAN'S WORK will appear notes on "Receipts."

Respectfully submitted,

NETTIE C. WEIER, Treasurer.

MONTHLY MEETING DEPARTMENT

PREPARED UNDER THE DIRECTION OF THE LITERATURE COMMITTEE,
MRS. CHAS. L. FRY, CHAIRMAN

PROGRAM FOR MARCH

TOPIC.—"China, the Land of Unclouded Possibilities." (Chapter III of "The Crusade of Compassion.")

Hymn.

Bible Reading—The Healing of the Nations. (In this department.)

Period of Prayer.—Offer grateful thanks for blessings which help us to conserve our health. Pray for a realization of our privilege to give ourselves for the uplift of womanhood in non-Christian lands. Pray for special blessing on the reading, for the leader and all who shall contribute to the program.

Comparison of China and India—Subtraction and Addition. (See Lesson Study.)

Impersonation—Introducing Dr. Rachael Benn.

Dr. Mary Stone.

Lutheran Medical Work in China—The Swedish and United Norwegian. (See article in this issue of the magazine.)

Reading—"The Weak and Wicked Wing Lu." (Leaflet.)

"Hanging a Sign" (Dramatic). A presentation of medical missions given by eight young ladies.

Prayer Service, with definite petitions for our medical workers.

Closing Prayer in Unison—"God be merciful unto us and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations."

BIBLE READING

The Healing of the Nations

ARRANGED BY MRS. S. D. DAUGHERTY

When Li Hung Chang voiced the need of China in that significant appeal, "Send us more missionaries, especially doctors," he unwittingly stated a great principle—the relation between Christianity and health, between faith and science.

The Church of Christ to-day is facing a wider opportunity and a greater responsibility than ever before in the necessity of its combined ministry to the bodies and the souls of men. Ponder some basic truths set forth in the Word of God and restated in human terms.

Health is a term now restricted to the state of the body. It expresses also condition of soul—the relation to God of the whole person. (Ps. 67:2; 42:11.)

To save in certain passages of the Greek New Testament is translated "to heal," or "to make whole." (Mark 5:23; Luke 8:36; Acts 14:7.)

Salvation in its fullest sense is wholeness, soundness, completeness of life—body, mind and spirit. (Ps. 103:3; 1 Thess. 5:23; 3 John 1:2.)

The world's Saviour is also the Great Physician. His miracles of healing were symbols of the entire work of recovery He came to perform on behalf of the life of the race. (John 10:10, last clause; 1 John 5:12.)

Closing Scripture. (Rev. 22:2.)

Christianity and science can heal China with its broken bodies and its souls tortured by fear; China,

bound by ignorance and custom and superstition, if we send the message and the messenger of the Divine Healer, Jesus our God.

FOR THE LEADER

Read again the general suggestions given in the Monthly Meeting Department for the January and February meetings in the December and January issues of LUTHERAN WOMAN'S WORK.

Begin early to make your assignments. An inspiring and suggestive program cannot be presented without thoughtful preparation in advance. There is such a rich line-up of material that there should be no excuse for a dull or uninteresting meeting.

Plan for a generous distribution of leaflets among the women not in attendance at the monthly meeting. Those suggested in the program are exceptionally good.

A Cripple in China and a Cripple in America. Price, 2 cents each; 10 cents a dozen.

The Weak and Wicked Wing Lu gives a unique view of medical mission work in China. Price, 3 cents each; 20 cents a dozen.

Hanging a Sign. A telling dramatic with a strong appeal for medical missions. Invite a group of young women to present this at the monthly meeting. Price, 10 cents each; 40 cents for six; 60 cents a dozen.

Religions of Non-Christian Lands. A series of leaflets which should be in the hands of every woman responsible for the presentation of the program topic. (See Literature Notes.) Price, 20 cents per set of ten.

The Crusade of Compassion Hymn. If you have not secured copies of this hymn it is not too late. Mount each slip on a cardboard back and thus double the time use of this slip. Price, 10 cents per dozen.

MARCH LESSON STUDY

"China, the Land of Unclouded Possibilities"

(Chapter III of "The Crusade of Compassion")

Compare India and China. What are the similarities between the two lands? (See pages 75-77.)

1. Dense population.
2. Poverty.
3. Ignorance of public and private cleanliness.
4. Cursed with leprosy, cholera, bubonic plague, loathsome skin and eye diseases.
5. Population illiterate.
6. Idolatrous and priest-ridden.
7. Women oppressed as inferiors.
8. Native treatment of disease controlled by superstition and ignorance.

What are China's Assets as Compared with India?

1. Energy from a cold climate.
2. Independence.
3. Natural fiber.
4. Vigor.
5. Native intelligence.
6. Oppression of women due to custom, but not to religion.
7. China is democratic—no caste.
8. Has aristocracy in her learning.
9. Her idolatry is not as unclean as in India.
10. Inventiveness.
11. Business qualifications.

Put the following on a blackboard if one is available: What our country would be like with conditions like those in China. (See pages 80-82. Also paragraph on page 212.)

A Problem in Subtraction

- America minus all hospitals save 160.
- America minus every hospital for infants and mothers.
- America minus the greater part of all her dispensaries.
- America minus the Board of Health in every city.
- America minus all sewers in every city.
- America minus all hygienic and sanitary agencies to preserve good healthy conditions.
- America minus all medical schools save one, established only three years.
- America minus all scientific knowledge of how disease is caused and transmitted.

A Problem in Addition

- Add to America the following:
 - Tuberculosis in every home.
 - Smallpox in every city.
 - Every state on the Atlantic Coast devastated by cholera.
 - Bubonic plague in our southeastern states.
 - Leprosy spread all over the country.
- Now, under these conditions, pack into our land four hundred million instead of our population of one hundred million.

Picture, if you can, our country under these conditions. Does China need help?

Some Ugly Facts

To the above misery add seclusion of women, foot-binding, opium-smoking, infanticide and slave-girl traffic. (See pages 84-86.)

Assign in advance the paragraphs dealing with these headings, one to each of five women.

Dr. Rachael Benn (Pages 89-93)

Assign this story well in advance of the meeting, to be carefully read and then given as an impersonation. Introduce the impersonator as Dr. Benn. This was so effectively and naturally given at Chambersburg last summer that some of the group did not realize the part taken and thought the im-

personator was really Dr. Benn herself, giving her own experience.

Who is Dr. Mary Stone? (See pages 108-112)

Assign this question before the meeting. See article in this issue on "Ida Gracey," a girl's beautiful thought, written by Mrs. E. C. Cronk.

Is There Medical Lutheran Work in China?

Yes, in 1905, the Augustana Synod (Swedish Lutheran) established mission work in China, in the Province of Honan, at Hsuehchow. The field covers about 10,000 square miles, with a population of about 3,000,000. To supply this district with physicians in the same proportion as at home, one to each 600 persons, it would take more than 600 doctors.

Hospital Needed

There is a dispensary building, containing a chapel, where patients are taught the Gospel while waiting their turn for treatment; consultation-room, dining-room, drug-room, operating-room, sterilization laboratory and dark-rooms. There are 65 beds, but surgical ward buildings are needed.

Plans for the erection of a modern hospital were given up because of the war, but work will be begun on it ere long. The women have \$12,000 ready for the work of building a new hospital.

From January 1, 1918, to January 1, 1919, the staff of two physicians and three nurses, with one Chinese medical assistant, reported 16,000 treatments, 95 major operations and 65 beds.

Note the article in this issue of the magazine on the medical work of the Norwegian Lutheran Church of America.

MAGAZINE QUIZ

[Answers in January issue.]

1. Who was the first medical missionary sent to Rajahmundry?
2. Who was the first nurse sent to India by the Lutheran Church in this country?
3. How many missionaries did The United Lutheran Church send out in the fall of 1919?
4. What motto does our General President propose for us for 1920?
5. What did our girls in Africa have for dinner on Liberian Independence Day, July 26?
6. What is the name of the new launch for Africa, and what colors will it be?
7. What event of interest took place in Guntur in August?
8. What missionaries attended Marion Summer Assembly?
9. What special Box-Work has been assigned to our Young Women's Societies?
10. What Synod has the largest number of Mission Study classes?

The Junior Page

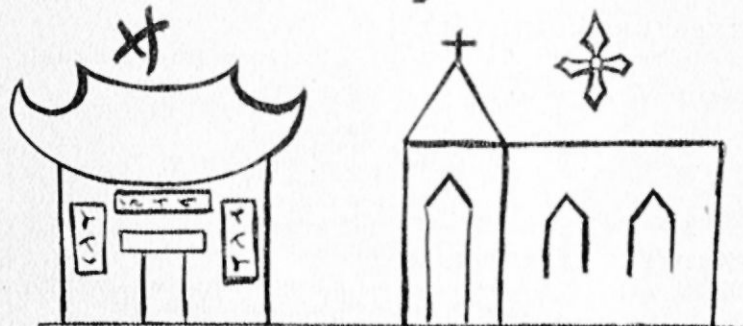
MRS. JOHN D. BELT, Department Secretary

HELPS FOR THE MARCH MEETING

Program

1. Silent Prayer.
2. Opening Song.
3. Topic—"Making Life Over Again for the Chinese."
4. Scripture Lesson.—Ps. 27: 1-14.
5. Impersonate "Dai Kai." (*Junior Leader's Quarterly* or Chapter V.)
6. Talk by a member of the Women's Missionary Society, contrasting the care of the sick in the Christian and the Chinese way. State some of the medical work of interest to boys and girls.
7. The Story of the Second Golden Wish. (Page 113, text-book, also *Junior Quarterly*; by a Junior.)

"MAKING CHINA OVER"
is what you will see



(On orange cardboard.)

(Paint church grey. Chinese house, red, blue and yellow.)

8. Other impersonations.
9. Prayer.—By superintendent, followed by sentence prayers by Juniors.
10. Presentation of China books. Suggestions for a letter to a boy or girl in China, to be written at home and brought to the next meeting.
11. Minutes of last meeting read and approved. Old Business. New Business.
12. Roll-call. (Respond with a verse of Scripture beginning with C.)
13. Song.
14. Offering.
15. Recite Poem. ("The Chinese in Our Land," this page.)
16. Closing Prayer.—"God be merciful unto us and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations." Amen.

Invitation

The Junior Missionary Society will meet
..... at in Lutheran

Church. Come and see our China books and meet our Chinese friends.

....., President.

Poster

A PEANUT CHINAMAN

THE MAN

"Ten little peanuts, all in a row,
Make one little Chinaman, when mixed up so
A nice, fat, long one for a trunk so plump,
A bulgy, round one for a head like a lump,
Two for an arm and two for a leg,
All strung on a string and never a peg."

Use strips of blue paper for the lettering, and let it be done in Chinese fashion.

The Chinese in Our Land

"I come from a land that is over the sea,

And in this land you call me 'The heathen Chinese';

You laugh at my ways and my long, braided hair,

At the food that I eat and the clothes that I wear.

Are you little Christians—you Melican boys—

Who pelt me with stones and who scare me with noise?

Such words that you speak and such deeds that you do,

Will ne'er make a Christian of heathen Ching Foo.

I may turn from my gods to the God that you praise,

When you love me and teach me and show me His ways."

—Anonymous.

Rev. Walter C. Erdman, writing in *The Missionary Review of the World*, speaks most interestingly of the special providential preparation of Chosen for receiving the Bible and its message. Their reverence for literature in any form was so great that the mere fact of an authoritative Book commanded attention. The orientalism of the Book riveted that attention. "The people in the Bible said, 'Peace be with you' in their salutations. All the Kims and Paks and Choies of Korea said that too. There were sacrifices and offerings, marriage-customs and mourning costumes, there were beds you could carry and mills at which two could grind; there were devils that harassed men, and exorcists who tried to cast them out in vain; there were threshing-floors and winnowing fans and plows and reaping hooks and fishermen mending their nets, and there were visions and parables and dreams, and they said, 'These things were written for our instruction. Let us examine the doctrine set forth.'"

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The Corporate Name of the Society is, "The Women's Missionary Society of The United Lutheran Church in America."

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I give and bequeath to The Women's Missionary Society of The United Lutheran Church in America its successors and assigns, the sum of _____ dollars, and request my executor or administrator to pay to said corporation said amount at the settlement of my estate.

I hereby give and devise to The Women's Missionary Society of The United Lutheran Church in America, its successors and assigns, the following described real estate: _____ to have and to hold the same with appurtenances thereto.

CLOSING PRAYER

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."—Ps. 67: 1, 2.

MONTHLY MEETING TOPICS FOR 1920

WOMEN'S SOCIETIES

January—The Battalion.
February—From India's Coral Strand.
March—China, the Land of Unclouded Possibilities.
April—In the Leper Countries.
May—Among the Moslems.
June—Africa.
July—Our Deaconesses.
August—Following Our Own.
September—Reaching the Stranger.
October—Lutheran Reconstruction in Europe.
November—World-Wide Advance. (Thank-offering.)
December—These Little Ones.

YOUNG PEOPLE'S SOCIETIES

January—The Call of a Sick World.
February—Enemies of Health.
March—Opening the Way with Lancets.
April—In the Steps of the Great Physician.
May—Serving in My Home Church.
June—With the Slavs, Hungarians and Italians.
July—Ministers of Mercy.
August—Lutheran Home Mission Opportunities.
September—Our New American Neighbors.
October—The Call of Stricken Europe.
November—The Lutheran Church and the World Field.
December—Open Doors of Service.

JUNIOR SOCIETIES

January—Mook and His Friends.
February—How They Found the Light.
March—Making Life Over for the Chinese.
April—The Children of Japan.
May—Our Little Brown Friends.
June—India's Little People.
July—Everybody's Big Sister.
August—Our Own Folks.
September—Our Guests from Abroad.
October—Little Lutherans in the Old World.
November—Our Representatives.
December—Our Lonely Ones.

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An illustrated, eight-page, weekly paper for Sunday schools and Mission Bands. Issued jointly by The United Lutheran Publication House and the Women's Missionary Society. Thirty-five cents a year in clubs of ten or more to one address; 40 cents for single subscriptions.

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A monthly missionary magazine edited by Mrs. E. C. Cronk. Price, 25 cents per year. Send all orders to Lutheran Publication Board, Columbia, S. C.

FOR THE MONTHLY PROGRAM, SENIOR

The monthly studies for the first six months of 1920 are based on the book, "A Crusade of Compassion." Price, 40 cents, paper; 60 cents, cloth, postpaid. On orders of ten or more copies, sent to the same address, 35 cents per copy (paper); postage on the package as a whole additional.

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CORRECTION

In the January issue, page 36, the price of leaflets at the rate of 15 cents per dozen was not correctly quoted for the 100 quantity. Will leaders please note this? The price of 60 cents per 100 was given. At the present cost of printing and paper, it will be impossible for us to fill orders at this price. On orders of fifty or more copies, sent to the same address, for leaflets priced at 15 cents per dozen, the rate will be 1 cent per copy. This will positively not apply on orders for less than fifty copies.