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The Lutheran Pioneer 1923

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Recommended Citation

Lankenau (Editor), F. J., "The Lutheran Pioneer 1923" (1923). *The Lutheran Pioneer*. 45.
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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., JANUARY, 1923.

No. 1.

OUR MONTHLY MISSIONARY MOTTO.

“God’s Work Must Not Stand Still.”

New Year’s Greeting.

May the new year of grace, just begun, stir us to a lively appreciation of our great responsibility to bring Christ to the lost millions among the heathen and in our own fair land, and thus to do all we can towards lifting the stupendous, staggering burden of the world’s great need!

Missions: What Have Ye Done?

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places
Where the lost and the wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd’s name?
Have ye searched for the poor and needy
With no clothing, no home, no bread?
The Son of Man was among them,
He had nowhere to lay His head.

Have ye folded home to your bosom
The parched and thirsty soul?
Have ye said to the sick and wounded,
“Christ Jesus can make thee whole”?

Have ye told My fainting children
Of the strength of the Father’s hand?
Have ye guided the tottering footsteps
To the shore of the “Golden Land”?

Have ye stood by the sad and weary
To smooth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear Me whispering beside you,
“Tis the pathway I often go.

My disciples, My friends, My brethren,
Can ye dare to follow Me?”

Then, wherever the Master dwelleth,
There, too, shall the servant be.

Anon.

Alabama Notes.

The Alabama Luther Conference held its 1922 sessions at Tilden, November 5—9. These sessions of Conference once more brought to mind the beauty and truthfulness of the words: “Behold,

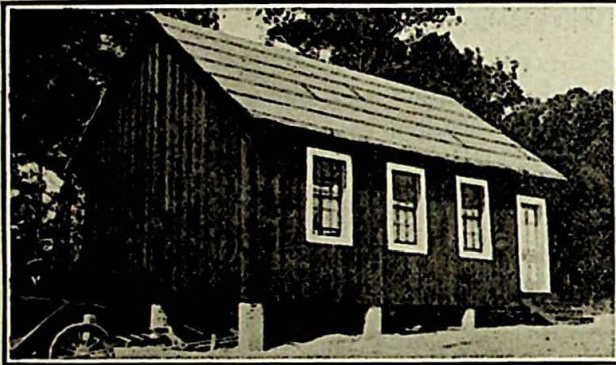
how good and how pleasant it is for brethren to dwell together in unity!” Ps. 133, 1. During the entire sessions of Conference not a discordant note was struck, but all worked together in harmony and in unity of spirit and mind for the upbuilding of God’s kingdom here on earth. Such gatherings

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and such unity of spirit cannot help but bear the desired fruit, namely, the spreading of the Word and the cementing of a stronger bond of fellowship in the faith among those who have been gathered from the vale of darkness. To attend one session of our Alabama Luther Conference is worth all the labor and money spent here during the last six years for the spreading of the Word among the Negroes of this section, for one must leave the conference with the firm conviction that there has been joy in heaven, not once, but many times, over those who have been brought to a true knowledge of their Savior.

On Sunday, November 5, the hostess congregation held its annual Harvest Home and Mission-festival, during which Holy Communion was also celebrated. The confessional address was spoken by the local pastor, Rev. E. R. Berger, while the



One of Our New Chapels in Alabama.

harvest sermon was delivered by Rev. Chas. Peay of Oak Hill, and the mission-sermon by the undersigned. At the night service Rev. E. B. Cozart, of Joffre, delivered an inspiring sermon. All the services on Sunday were well attended, the speakers having the joy of speaking to overflow houses. And the communion service was something to inspire the heart of him who grows weary in the work of the Master! Old men and women, bent and gnarled with age, youths and maidens, young in years, but strong in faith, dark of skin, but white of heart, kneeling to receive the body and blood of Him who knows no race or color, but those only who are "of the household of faith." There, brother, is the answer to your prayer, "Thy kingdom come!" Rise and confess once more: "I believe in the communion of saints; the forgiveness of sins."

On Monday morning, November 6, Conference was formally opened after a welcome address by the pastor of the congregation and the chairman of

the conference, Rev. Berger. Before proceeding with the business of the morning, the following new members were received and given the privilege of the floor: Rev. I. Holness, a native of the West Indies, Rev. E. B. Cozart, a recent graduate of Immanuel College, Teacher John Thompson, formerly of Plaquemine, La., Mrs. Edwards, teacher in our school at Selma, Miss V. Jenkins, teacher at Tilden, Miss Cannon, teacher at Vredenburgh, Miss Jones, teacher at Ingomar, Miss Montgomery, teacher at Midway, Teacher S. D. McCants, of Rosebud, and Student G. Kreft, of St. Louis, Mo. After the reception of the new members Conference was formally organized for the ensuing year. The organization showed the following results: Rev. Peay, Chairman; Rev. Montgomery, Vice-Chairman; Rev. Lynn, Secretary; Superintendent Schmidt, Treasurer. Delegates from the various congregations were seated and given the privilege of the floor.

In the afternoon Conference listened to two well-written and instructive essays on the subjects "Winning Souls" and "Children's Home-work," presented by the Misses C. M. Smith and L. M. Stallworth. Much benefit was derived from the reading and discussion of these papers. Both authors received the thanks of the conference for their good work on the subjects assigned. At the evening session of Conference Rev. Chas. Peay preached an excellent sermon on the theme "The Uplifted Christ." After the sermon Superintendent G. A. Schmidt treated the conference to a very comprehensive paper on the timely subject, "Conjuring and Similar Satanic Arts." During the reading and discussion of the paper the devil was given his due, but it was shown at the same time that more than ninety per cent. of so-called conjuring is pure humbug, practised for the purpose of emptying the pocketbooks of the credulous. The author received a very enthusiastic vote of thanks for his excellent paper.

Tuesday morning's session was given over to business. At this session Superintendent Schmidt read the names of the four teachers making the highest averages at the Institute held in July; they were Miss R. J. Young, Miss C. M. Smith, Miss L. M. Stallworth, and Mrs. Lorena Madison. The discussion of Christmas programs, bags, etc., was then entered into. Conference passed a resolution to the effect that Superintendent Schmidt, in the name of the conference, thank all friends who send us money, etc., to help make glad the hearts of our children at Christmas-time. At the afternoon ses-

sion the writer of these lines read a paper on "Self-support." The entire afternoon was given over to the discussion of this subject. The reading and discussion of this paper resulted in a resolution being passed that it be suggested to the congregations that each communicant member pay the sum of ten cents each month on the pastor's salary; thus Alabama has taken a step, small though it be, towards self-support.

At the night session Student Kreft delivered an edifying mission-sermon to a packed house, after which Rev. Westcott read a very instructive paper on "Good Works." This paper was discussed with profit to all, the essayist receiving the hearty thanks

annually, for all communicant members in said congregation and that each member of the congregation paying the pro-rata price for the paper be considered a subscriber. Furthermore, in order to comply with the postal laws, said subscription price should be in the hands of the treasurer not later than February 1, 1923; finally, that special offerings be raised in mid-week services for this purpose." The committee consisted of Superintendent Schmidt and Rev. Peay. It is hoped that the congregations on the other fields will take prompt action in this matter, so that the *Colored Lutheran* may soon become a welcome visitor to each home. It was also decided at this session to



A Group of Adult Catechumens in Alabama.

of the conference for his lucid paper on this important subject.

During the business session of Wednesday morning the matter of publishing the *Alabama Lutheran* under a different name, so as to serve the entire mission-field, was thoroughly gone into. After much discussion as to the name the new paper should bear, it was finally resolved to call the new periodical *The Colored Lutheran*. The matter of financing the paper was then taken up. A committee appointed by the conference to work out a method of financing the paper reported the following resolution, which was adopted by the conference: "Be it resolved, that we believe the following method the best in financing the *Colored Lutheran*, to wit: Each congregation be asked to pay the pro-rata subscription price, thirty-five cents per copy

again publish the minutes of Conference. It is hoped that these minutes will have a better sale among our own people than they did last year. We hope that the brethren on the other mission-fields will be curious to know what we are doing here in Alabama, and that copies of our minutes may find their way into the homes of our brethren and sisters of the North Carolina and Louisiana fields. We were a bit disappointed last year. Copies may be ordered from Rev. E. A. Westcott, Selma, Ala., Box 683.

At the afternoon session of Conference on Wednesday, Rev. Peay read a very good paper on "How the Church of Christ Is Built." Some interesting points were brought out in the reading and discussion of the paper. The author received the thanks of the conference for his paper.

Conference was brought to a close on Wednesday night with an address by Superintendent G. A. Schmidt and a paper on "The Lord's Supper" by Rev. E. B. Cozart. The congregation at Buena Vista will entertain the conference next November, while Holy Ark, one of our youngest congregations, will have the pleasure of entertaining the Teachers' Institute some time in June, July, or August of next summer.

* * *

On Thursday morning, November 9, a new body came into existence, namely, "The Alabama Lutheran Sunday-school Convention." Almost all the Sunday-schools on our field had delegates present. This new body is made up entirely of laymen. Mr. Nathan Ramsey was elected its first Chairman, and Mr. Floyd Dockery is the Vice-Chairman, while Mr. Percy Dumas is the Secretary. At its first meeting some interesting papers were read. Miss E. B. Cannon read a paper on "Creating Interest for Mission-work," Mrs. Flora Deramus presented a paper on "Getting the Adults to Attend Sunday-school," Miss R. J. Young read a paper on "Preparing for and Teaching the Lesson," Mr. Floyd Dockery delivered an address on "Rally Days for our Sunday-schools." This first meeting was an enthusiastic one. We sincerely hope that this convention will prove a blessing to our Sunday-schools and churches here in the Black Belt.

* * *

We wish to extend our heartfelt sympathy to the Smith family at Midway in their recent loss of husband and father, C. P. Smith. May God comfort them with His blessed Word and teach them to pray: "Thy will be done!"

On November 13, our new institution, the Teachers' Training-school, was opened at Selma. May the blessings of God rest upon this institution and its work!

R. O. L. L.

The Alabama Teachers' Training-School.

On November 13, 1922, the doors of our new Teachers' Training-school, located for the present at Selma, Ala., were opened; on the morning of the 16th lectures were begun by the undersigned and his assistant, Mrs. Nettie Moore, recently of Columbus, N. Mex.

Such was the beginning of the realization of a dream which had its inception in the fertile mind of our pioneer missionary, the sainted Rev. N. J.

Bakke. Our new school was opened with an enrollment of five girls; we now boast the imposing number of nine, and have room for just two more; these two we are expecting every day. The home of our new institution is located at 520 First Ave., Selma, Ala. A beautiful and well-built cottage serves as dormitory, classroom, and dining-hall for our first students. When one walks into the hallway, he will find the main classroom located at his right, at his left is a bedroom; farther down the hall is the dining-room, which also serves the purpose of a classroom; to the left of the dining-room is another bedroom, and near by are the kitchen and pantry. In our main classroom you will find a full set of maps, three blackboards, a globe, a teacher's desk and chair, and about a dozen university chairs, which the students use as desks. On the walls are beautiful pictures from the life of Christ. In the dining-room is a large table, around which the girls gather to satisfy the inner man — or woman, in this case. Here we gather also for our chapel services. In the bedrooms you will find a number of army cots, upon which the girls rest from their labors of the day. In the back is the coal-house, which formerly served as a stable for a — er — well, we'll call it an automobile. Near the back steps is the pump, which furnishes water for our daily needs, and incidentally plenty of exercise for those who would quench their thirst. A little to one side is the basket-ball court, where the girls take some more exercise if the pump has failed to satisfy their longing for development along athletic lines.

We have as our first students a group of upright, Christian-hearted girls, gathered from our parochial schools here in the "Black Belt." One is struck with their Christian bearing and ladylike deportment. They are *Lutherans* all, and that accounts for the Christian spirit which prevails in the classrooms and the home-life of the girls. They are, indeed, a family of "Big Sisters," ruled and governed by the love of Him whom they have learned to know and love in our Christian day-schools. You will have to travel far to find a better set of girls than we boast of here.

And why are these girls here? They are here to be trained to become Christian teachers in our schools in Alabama. They want to help lift up their brothers and sisters, using the only means which can lift them up out of sin and degradation, the blessed Word of God. That is the sole reason for their becoming the first students at our new institution. Could there be a better one? Surely not!

Besides receiving daily instruction in the Word of God and the other branches necessary to fit them for their life's work, they are also taught that which will make them competent housewives, namely, cooking and sewing. Mrs. Moore, who was formerly a trained nurse, is an accomplished seamstress and a past master, or mistress, in *l'art cuisine*, i. e., the art of cooking. So you see, she is an invaluable asset to our infant school. Besides teaching our future teachers how to cook and sew, she also instructs in several of the other branches.

Miss Rosa J. Young acts as "Big Sister" to the girls, and a good big sister she is. She mothers them and comforts them, and sees to it that they "get up" in the morning and don't fall out of bed at night (as one of the brethren did during our recent conference at Tilden). In short, Miss Young is our matron. Could a better one have been found? We think not.

When you, brother and sister, pray for the spreading of the kingdom of Christ, don't forget to ask His blessings upon our school here, that true Christian women may go out from here to carry the torch of His Gospel into the dark places of our Southland.

R. O. L. L.

Thanksgiving at the Rocks.

It was a cold and frosty morning when Professor Smith, a student of the college, and the writer set out for the Rocks before the dawn of day in Professor Smith's trusty car. A trip of seventy miles lay before us, and we had to reach our destination before eleven o'clock for the Thanksgiving service at Mount Zion Chapel, known as the Rocks. Professor Smith was scheduled to preach.

We were among the first to arrive at Mount Zion Church, way out in the country, on that ideal Thanksgiving morning. Soon after our arrival our Colored fellow-Lutherans assembled in their house of worship to thank and praise God for His manifold blessings. Not only did the people manifest their gratitude to the Lord by their attentiveness during the sermon, but they also showed it by real Thanksgiving gifts. After the service they loaded potatoes and other crops from farm and garden into our car. These things the people had cheerfully brought for the hungry mouths and hearty appetites of the students of Immanuel Lutheran College. Not only that, but then and there, while they were in the giving mood, they unanimously resolved to

send potatoes and other things to the college every Thanksgiving Day in the future. Students of Immanuel College, rejoice! you have a warm friend in Mount Zion. May many others do as Mount Zion did and will do!

P. E. G.

Springfield and St. Louis Items.

November 5 was Mission-Sunday at Holy Trinity, Springfield, Ill. For the first time in many years, our people there had the opportunity to hear a Colored Lutheran preacher. Rev. M. N. Carter, of Chicago, delivered the evening address. The collection for the day totaled \$67.10. About \$12 of this was given by the Sunday-school. By resolution of the congregation, the collections were sent to Holy Ark for use in the erection of a chapel at that place.

Regular weekly services, which were dropped last year because of the writer's duties in the local school, have been resumed at the St. Louis Colored City Infirmary. One hundred and five old folks, tottering on the brink of the grave, reside there. They are again hearing the pure Gospel every Wednesday.

Our day-school in St. Louis now has an enrollment of fifty children. Rev. G. L. Kroenk is in charge. Children attending the day-school are required to attend our Sunday-school also. Result: large Sunday-school attendances.

The following students are rendering valuable assistance in our work: In St. Louis, Messrs. Baak and W. H. Bouman; in Springfield, Messrs. Dorpat, A. Schulze, F. Raasch, and C. Neuhaus. All of these gentlemen are displaying an admirable mission-spirit. God bless them!

HERBERT C. CLAUS.

"Uncle Joe."

The ranks of those who passed through the terrible ordeals of slavery and the Civil War are thinning from year to year. Another veteran, old Joseph Maxwell, has passed away. He departed this life on November 18 in Springfield, Ill., and now, thanks to the Gospel, which was brought to him by the Lutheran Church, your Church, is safe in the Savior's arms.

What a story these people of pre-Civil-War days, particularly those unfortunates who felt the bite of

the lash and carried the weight of servile chains, can tell! It is a story that fascinates and grips. But we can give here only the main facts of Uncle Joe's life.

He was born about the year 1830 in Mecklenburg, N. C. During early manhood he was taken to Austin, Miss., where he remained for a period of two years. From there he was sold into Arkansas to a certain Major Baldon. His new "owner" was a slave-trader by profession. According to Uncle Joe's story, this trader kept his slaves herded in a fenced-off pen. When placed upon the auction-block, his slaves were given orders to help sell themselves by looking pleasant. Irrespective of sex, slaves were stripped and exposed to the gaze of prospective buyers. Uncle Joe remained in the



Our Latest China Mission Workers.

From right to left: Rev. and Mrs. Carl Schmidt; Miss Helen Rathert, fiancée of Rev. Max Zschlegner; Rev. and Mrs. A. Ziegler; Rev. F. Brand, Director of Foreign Missions.

service of this broker in human flesh and blood until the outbreak of the Civil War. One night he broke the shackles which held him fast and with three other slaves escaped in a wood-chopper's skiff to the Union Army, which was encamped forty miles down the Mississippi River. He then enlisted with the Seventh Illinois Cavalry as a cook, and remained with this group until discharged. He was present when Vicksburg fell. In 1864 he reenlisted with the Twenty-ninth Illinois Infantry. After being discharged at the expiration of one year, he came to Springfield, Ill.

Uncle Joe was more than a soldier for his country. He was also a "soldier of the Cross, a follower of the Lamb." It was in Springfield that he came, thanks to the everlasting Gospel proclaimed by the Lutheran Church, to a saving knowledge of his Redeemer. And of all of our members of Holy

Trinity Congregation, Uncle Joe was one of the most faithful hearers of the Word. To him age was no bar to church-attendance. His weakening vision and waning strength caused him, on several occasions, to become lost on his way to church. Despite his increasing feebleness, his desire to hear the Word did not weaken. For nearly a year before his death he lay sick, first at home, then in a hospital. During this period the Word was brought to his bedside.

During one of our last visits to this aged man, the question was asked of him: "Do you believe you are a sinner?" "Yes!" "Do you know what Jesus did for you?" "Yes, He washed my sins away!" Oh, dear friend, the Word that you sent to this aged gentleman bore fruit. It was this Word that enabled Uncle Joe, like Simeon of old, to see God's salvation, which He has prepared before the face of all people. And though Uncle Joe was not privileged to hold the Christ in his arms, yet, what is more, he enshrined the Savior in his heart. And now one more soul has been added to those who are singing the Savior's praise in heaven.

Dear reader, will you continue to lift your heart in prayer and your hand with generous gifts to rescue others and bring them into the sunlight of God's salvation? Lord, help us!

HERBERT C. CLAUS.

Items of Missionary Interest.

VOLUME XLV. — Did you notice that with this number the PIONEER begins its forty-fifth volume? There is no doubt that our little paper has done much good during this long stretch of time, but it is also true that it could have done more if its circulation had been larger. The circulation of our little missionary paper is not keeping up with our growth in membership. Kind reader, could not you help to increase its number of readers? Will you not try? We need your help; don't refuse us.

OUR OLDEST LABORER. — Teacher D. Meibohm, of our Mount Zion Colored School, New Orleans, celebrated his seventy-seventh birthday a few weeks ago. He has been laboring in this school almost thirty years, but his first teaching experience he had sixty-one years ago in Hannover, Germany, when he was less than sixteen years old.

THE ST. LOUIS LADIES' AID FOR COLORED MISSIONS. — This association of white ladies is showing

a very laudable interest in the welfare of our Colored mission in St. Louis. At a recent rummage sale these ladies cleared no less than \$250 for the building fund of our St. Louis Mission. If ever this mission will have a chapel of its own, it will in a very large measure be due to the unselfish and untiring efforts of these white ladies of St. Louis. God bless them!

SAD NEWS. — The sad message was just brought us that the wife of Rev. Ed H. Schmidt, of Sheboygan, Wis., died a week after having undergone an operation for appendicitis. She reached the age of only thirty-seven years and is survived by her husband and four children. Pastor Schmidt succeeded the writer as pastor of St. Paul's Chapel, New Orleans, and also served Napoleonville. Mrs. Schmidt willingly shared with her husband the toils and cares of missionary life, and she still lives in the grateful memory of the people among whom she worked with her husband. May our heavenly Father comfort the survivors with His abiding comfort!

A PARAGRAPH FROM A MISSIONARY'S LETTER. — "Rev. W. and I went to N. to-day. Got stuck with our Gospel-Ford only once. I had a short talk for the children in the school at N. While at the school, I asked a little seven-year-old girl: 'For whom did Jesus die?' She promptly answered: 'For you and for me.' The trip to N. was worth while, if only to hear the little girl say that."

MISSION LECTURES. — Rev. M. N. Carter will give a number of lectures on the work of our Colored Missions in Alabama in and about Elgin, Ill., next month.

CHARLOTTE, N. C. — On November 24 a young son made his advent in the family of Missionary Carlson.

LARGE MISSIONARY OFFERING. — The First Lutheran Church of Stoughton, Wis., connected with the Norwegian Lutheran Synod, at a mission-service held on October 24, gathered \$4,976.10 for missions. The pastor of the congregation is Rev. M. H. Hegge.

THE INDIANS NOT DYING OUT. — The Indian race is not a dying one. Contrary to popular opinion, the present Indian population of our country is to-day greater by 13,500 than it was ten years ago. We have at present in the United States 340,917 Indians. The increase is attributed to improved housing conditions and better hospital and medical facilities. There are seventy-eight hospitals

at the Indian reservations and schools, and there are employed in the Indian service 150 physicians, eighty-one nurses, and seventy field matrons, the latter visiting the homes of Indians to improve living conditions. In no small measure the conservation of Indian lives during the past ten years is due to the influence of Christian missionaries.

AN UNOCCUPIED FIELD. — Practically the whole interior of South America is a vast unoccupied missionary field. Tales of head-hunting savages who worship the devil and spend their lives gathering wild animal skins to use in purchasing wives are being told by explorers returning from Southern Ecuador. In the wild and largely unexplored forests of the South American interior there are millions of poor human beings sitting in darkness and the shadow of death.

ICHANG, CHINA. — "Rev. and Mrs. J. H. Halboth of Cascade, Wis., received a cablegram from Ichang, China, informing them of the arrival of a little girl born to Rev. and Mrs. Henry Theiss, the latter having formerly been Edna Halboth. The baby received the name Ruth Lydia in Holy Baptism. Rev. Theiss is the son of Mr. J. G. Theiss of Oakland, Cal."

JAPANESE WAYSIDE TEMPLES. — All over Japan wayside temples are to be found. Everywhere they are in evidence, even in the rice-fields and in the yards of homes. In some places they look decayed and forsaken, and at other places prosperous and crowded. Idolatry is not declining in beautiful Japan, though it is said that every home in Japan has been furnished a Gospel portion or a Christian tract by a colportage society several years ago. This distribution has not been in vain, for, though three years have passed since these booklets were passed around, the distributing agency still hears of cases where the Holy Ghost is using these tracts to draw men to Jesus.

THINK OF THIS! — If Christ had started on the day of His baptism to preach in the villages of India and had continued since then up to the present day, visiting one village a day, He would still have 30,000 villages to visit.

COLORED POPULATION OF NORTHERN CITIES. — The Negro population of Pittsburgh is officially given by the National Census Bureau as 37,688, an increase of almost fifty per cent. in ten years. The present Colored population of Philadelphia is 134,098, an increase of almost sixty per cent. in ten years.

F. J. L.

BOOK TABLE.

Festival and Occasional Sermons. By Prof. L. Wessel. Concordia Publishing House, St. Louis, Mo. 261 pages; bound in cloth. Price, \$1.25.

This book of thirty-two sermons will prove of value to many a busy pastor during the festival season, or when unexpectedly called upon to speak upon some special occasion. These sermons are solid as to contents, and the thoughts are clothed in chaste and simple language. We do not hesitate to say that these sermons are models of sacred rhetoric.

Church Finances. By J. H. C. Fritz. Concordia Publishing House, St. Louis, Mo. 88 pages; bound in paper covers. Price, 35 cts.

We wish that this practical little book could be placed into the hands of every member of our congregations, and that, this being done, some way could be devised of inducing every member to read it with care. We are sure that, if this could be done, most of our financial worries in congregations and Synod would be things of the past.

Synodical Reports of Missouri Synod for 1922. Concordia Publishing House, St. Louis, Mo. No. 9. *Texas-Distrikt.* Paper: "Der vierte Artikel der Konkordienformel, 'Von den guten Werken.'" 71 pages. Price, 32 cts.—No. 10. *Canada-Distrikt.* Paper: "Die Herrlichkeit des Gebets des Herrn." 48 pages. Price, 21 cts.—No. 11. *Michigan-Distrikt.* Paper: "Die Kirche auf dem Acker der Welt." 88 pages. Price, 39 cts.

The Little Rag-Picker. A story for children, by Marg. Lenk. Translated from the German. Johannes Herrmann, Zwickau, Saxony. 40 pages; board covers. Price, 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

Mrs. Lenk's children's stories are well worth translating into the language of our country, and it always affords us great joy when we see another one of her juveniles in English dress. May many others follow this beautiful story! F. J. L.

NOTICE.

Acknowledgments for sums of money given me for Colored Missions by individuals have heretofore appeared only in the *Missionstaube*. Henceforth such acknowledgments will be found also in the PIONEER.

M. N. CARTER.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Bethany, Yonkers, \$45.00; Bethel, Charlotte, 11.50; Bethlehem, New Orleans, 57.50; Christ, Rosebud, 2.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Immanuel, Brooklyn, 1.00; Immanuel College, Greensboro, 620.25; Immanuel, Shankletown, 5.00; Grace, Concord, 20.00; Grace, Greensboro, 6.14; Lecture tour (Rev. Carter), 40.00; Luther College, New Orleans, 15.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Olive, Catawba, 1.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 4.60; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 14.90; St. Matthew's, Meherrin, 20.87; St. Paul's, Charlotte, 30.00; Mount Zion, Charlotte, 15.00; St. Paul's, Mansura, 10.00; St. Paul's, New Orleans, 40.00; St. Peter's, Drys Schoolhouse, 10.00; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 7.00. Through Prof. H. Meibohm, 10.00. Through Dr. Nau, 5.00.—Total, \$1,123.85.

St. Louis, Mo., December 1, 1922.

H. A. DITTMAR, *Asst. Treas.*,
1944 Clara Ave.

Grateful acknowledgment is made by

G. A. Schmidt of the following contributions from friends of the mission: For the *Colored Lutheran*: N. N., Fort Wayne, \$5.00; Rev. Phil. Laux, Yorkshire, O., 1.00; N. N., Fort Wayne, 5.00; Elon College, N. C., 1.32; High Point, N. C., 6.43; Mount Zion, New Orleans, 28.25. For *Chapel Fund*: Deaf-mute congregation, Chicago (Rev. Dahms), 7.04. *Incidental*: Rev. Peterson, Farmersville, Ill., Heien-Legat, 25.00; N. N., Beemer, Nebr., 5.00. For *Christmas Fund*: H. F. Fischer & Sons, Chicago, 25.00; Rev. Sauer's Sunday-school, Herscher, Ill., 14.89. *Clothes*: Mrs. Pless, Chicago, two shipments; Rev. Ditzen, Battle Creek, Nebr.; Mrs. Theo. Lenke, Madison, Nebr.; Ida Doctor, Fort Wayne, Ind.; Mrs. Anna Kreft, New Minden, Ill.; Rev. Widiger, Bazine, Kans.; Mr. Burk, New Ulm, Minn.; Bertha Reumke, New Ulm, Minn.; Rev. Kase, Cincinnati, O.; Rev. Kuehn, Pinckneyville, Ill.; St. John's Ladies' Aid, Winfield, Kans.; Rev. Ahrens, Sabin, Minn.; Trinity Ladies' Aid, Seattle, Wash.; Lutheran Sewing Circle, Seymour, Ind.; Rev. Becker, Seward, Nebr.; Rev. A. Brauer, State Center, Iowa; Rev. Maas's Ladies' Aid, 1 quilt. *Candlesticks*: Rev. A. Brauer, State Center, Iowa. *Sunday-school literature*: Redeemer Sunday-school, St. Louis, two shipments. *Church Furniture*: Rev. Wirsing, Huntington, Ind. Through C. Burmester, Chester, Ill., from Mrs. Justmann, 1 bell. *Hymnals*: Rev. Jacob, Elmdale, Kans.; Rev. Linnemeier, North Judson, Ind.

Rev. C. R. Murch for a box of clothes from Rev. F. C. Ahrens' congregation, Sabin, Minn.

Rev. M. N. Carter for the following gifts: Mrs. E. A. Stammer, Belle Plaine, Iowa, \$2.00; Mrs. Magd. Paulson, Keystone, Iowa, 5.00; Mr. Henry Koepping, 1.50; Mr. Ernest Boethke, .50; Jordan family, Decatur, Ill., 3.50; Marg. Emde, Wellman, Iowa, .05; Helen Emde, Wellman, Iowa, .10; Herb. Soenksen, De Witt, Iowa, .05; Bible Class of Rev. Heyne's congregation, Decatur, Ill., 5.00; Miss Irma Jordan (Rev. Heyne's congregation), Decatur, Ill., 2.00.

"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. Jesus is blessing a kneeling Negro child, while a white little child is on His lap. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 922 Pine St., St. Louis, Mo.

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Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Jan 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit:—

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
50 " " " " " " " " " "	37 " " " "
100 " " " " " " " " " "	33 " " " "

In St. Louis by mail or carrier, 60 cents per annum.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

All communications concerning the editorial department to be addressed to REV. F. J. LANKENAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., FEBRUARY, 1923.

No. 2.

OUR MONTHLY MISSIONARY MOTTO.

“If we cannot do all we want to do, let us do what we can.”

Service.

The Master is calling to service to-day
As once in the days long ago,
He beckons to you, as you tread your life's way,
To help all oppressed with sin's woe.
Oh, will you be slothful to answer the call,
To lift up lost mankind, depraved by the Fall?

Encircled by darkness, the wanderers moan
Beneath their iniquitous load,
The heathen in blindness bows down to mute stone,
And countless are lost on sin's road.
Oh, will you be heartless to souls gone astray?
Go—tell them of Jesus, go—help them to-day!

Arise, let us traverse each mountain and glen,
O'er paths, be they distant or near,
To tell of the Savior to wandering men,
To scatter sweet comfort and cheer.
Come, enter His service, 'tis never in vain;
Go—spread the glad tidings that Jesus may reign.
A. G. SOMMER.

Christmas Celebration in Atlanta, Ga.

The Christmas festival was fittingly celebrated in St. Mark's Church on Sunday, December 24. Promptly at eleven o'clock many adults and children had gathered to take part in the Christmas service. Appropriate hymns for the season were used.

The pastor based his Christmas message on Luke 2, 14. He urged upon all to give thanks and praise to God for the gift of His Son to be our Savior and to celebrate Christmas in the true Christ-spirit of “Peace on earth, good will towards men.” Every one, both young and old, returned home filled with joy and happiness.

Again at 4 o'clock the children, parents, and friends assembled for the Christmas-tree exercises by the primary and advanced scholars. At this service our little chapel was crowded to its utmost capacity. Standing room was hard to find. The program at this service was under the direction of Mrs. Alston, the faithful assistant of Pastor Alston. Needless to say, it was enjoyed by all, for all of her programs are said to be the best in our parts. The church was beautifully decorated for the occasion. Much of the decoration was made by the children in school. The tree was laden with gifts, and all around the altar the presents were heaped up. Many of these were serviceable gifts, since many are in need of the necessities of life. To several poor children, who could not attend the Christmas exercises, for lack of clothing—and we were not able to supply the same—gifts were taken early Christmas morning by the pastor and his wife. Our only regret was that we were not able to give as in former years. However, we appreciate what the friends in the North sent us. All were told that the gifts were to remind us of the great Gift, Christ, our Savior.

Oh! how restless were the children, who with beaming faces waited in turn for their names to be called. But among the happiest was Grandma Charlotte Burch, who is in her ninetieth year and is the oldest member of our congregation. She was the recipient of a pair of mother-comfort shoes. Our blind member, Brother Eugene Turk, was also remembered. When the gifts of the tree had been distributed, Brother J. J. Whitfield in the name of

the congregation presented to Pastor Alston, who has served the congregation and school for five years, fifteen dollars in gold and two dollars in currency. The pleasant surprise was much appreciated.

The past five years have been filled with blessings from the Lord for St. Mark's, Atlanta, for which we are truly thankful. While several have departed this life to be forever with the Lord and others have moved to other parts, God has sent others to take their places in this our "lone" con-

gregation when so much has been accomplished considering the poor location of our chapel, surrounded with hills and ditches. Besides, our chapel is inadequate for city work with only a shack for a schoolhouse. A pastor, serving the white "Missouri" congregation here, who recently made us a visit, said that we should wrap up our chapel and send it by parcel post to the rural districts. He happened here just after a rain and saw what we must contend with the year round. May the Lord open the hearts of the friends of our mission in the North to do some-

thing to better the condition of our mission for the needy Colored people of Atlanta, Ga.! I might also add that about 50 folding chairs could be used in our mission here. Possibly some congregation has a number of chairs to dispose of, or some friends would donate for this purpose. If so, notify the Rev. John Alston, 455 McDaniel St., Atlanta, Ga.

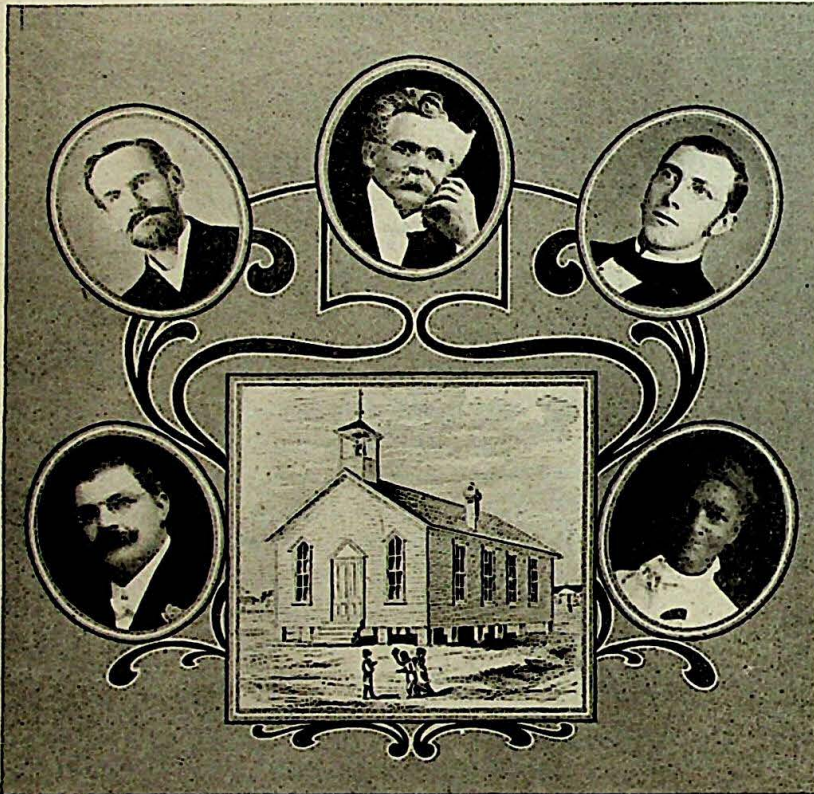
Our New Year greeting is that God's richest blessings may rest upon our sister congregations, and during 1923 may many souls be harvested into His kingdom here on earth, afterwards to be received into His kingdom above!

From the Cradle of Our Colored Mission.

Pastor Adolph Poppe in the first number of the *Colored Lutheran* gives several interesting reminiscences of the early days of our mission in Little Rock, Ark., the cradle of our Negro Missions. The congregation

at Little Rock was brought into being on July 3, 1878, Prof. F. Berg, now of Immanuel College, being the pastor. Soon after the congregation had been formed, a pretty little chapel was built. We continue by quoting from Pastor Poppe's article in the *Colored Lutheran*:—

"A newsboy sauntered into this chapel one night to satisfy his curiosity. This was Tommy Bransford, you might say one of the founders of the Colored Missions of the Ev. Lutheran Synodical Conference. Tommy became so interested he wouldn't give his mother any rest till she also came. It took her quite some time to decide, but she de-



Rev. F. Berg.
Rev. A. Poppe.

Rev. G. Allenbach.
St. Paul's Chapel, Little Rock.

Teacher E. W. Jeske.
Mrs. Leah Jones,
Founder and Oldest Member.

gregation in Georgia. Hence we can see our congregation slowly, but steadily growing, and our Lord's promise is verily coming true: "My Word shall not return unto Me void."

On next Sunday, December 31, the pastor, God willing, in his fifth-anniversary address, will review the work for the past five years. While all has not been joy and sunshine, and temptations and obstacles had to be overcome, yet the Lord has so richly blessed our church at this place that both pastor and people have every reason to say: "The Lord is good, and His mercy endureth forever."

Especially do we see the goodness and mercy of

ecided. Here is what she told me: 'No, Pastor, it was not a dream, it was a fact. I saw a large bolt of ribbon unroll from me, and it went direct to the altar in a straight line. I said to myself: "That's a sign God wants me to come to the altar and become a Lutheran."' Her Tommy died, but she was loyal, loyal till death. Her legacy to the Mission, given me by the administrator, amounted to eleven thousand and ninety-six dollars.

"Another member, one of the four charter members, was Mrs. Leah Jones. She was a unique character. Thankful to the uttermost. 'What's mine is yours, pastor,' she was accustomed to say. She wanted to will all she had to the writer, but I quoted the passage of Abram to the King of Sodom: 'I will not take a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich.' Her property and money she divided between the white congregation and Colored mission. It amounted to several thousand dollars in total." F. J. L.

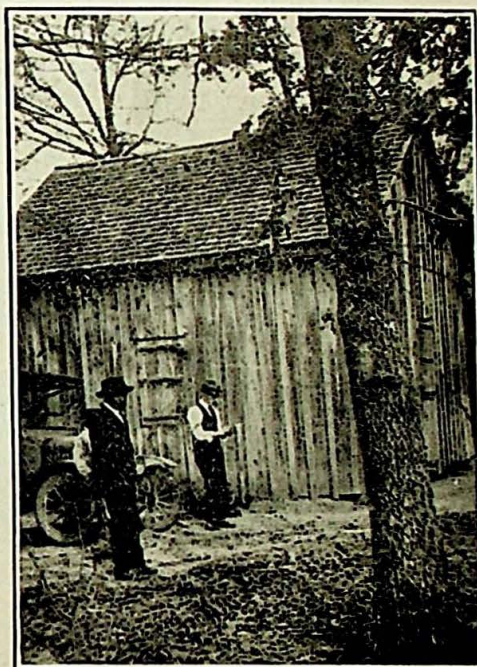
Alabama Notes.

December 17, 1922, will long be remembered by the people of Tinela, for on that day the faithful members of Mount Olive Congregation assembled to bid adieu to their old log hut up on the hill and to dedicate their new chapel to the service of Almighty God. Although the sky was overcast with threatening clouds and the earth was wet and muddy, the hearts of these faithful people were filled with genuine thanksgiving to God, who has wrought so wondrously among them. After six years of hoping, praying, and worshiping in an old log cabin, God has heard their prayers and given them a beautiful chapel in which to sing His praise and hear the sweetest story ever told.

The dedication of the chapel at Tinela is a crowning victory of unwavering faith and incessant prayer. Numbered among the first of our mission-stations here in Alabama, Tinela is the last of the old stations to be blessed with a chapel. Although other congregations, established long after the one at Tinela, were blessed with new chapels and schools, and the news sifted through to these people, still, their faith never wavered, and their courage was undaunted.

Six years ago the writer of these lines preached the first Lutheran sermon ever heard in that community to a handful of strangers, none of whom

was a Lutheran and most of whom were present out of mere curiosity. From that day until a few months ago when they received word from the Mission Board that money had been appropriated for a chapel, it was an up-hill grind, a severe test of the faith and sincerity of those members who were won over from time to time by the power of the Word. In spite of the inadequacy of their place of worship, the ridicule of friends and neighbors, and at times of what seemed a forlorn hope of ever obtaining a chapel, the members of Mount Olive clung to the confession of the Lutheran Church with a tenacity



Chapel at Holy Ark, Ala.

Superintendent G. A. Schmidt is "fixing" his Ford.

born of faith and a true love for God and His pure Word. And now, thanks be to God, their faith has been rewarded, they have a chapel in which to worship the Giver of all good gifts.

On the day of dedication the undersigned preached the dedicatory sermon at the morning service, and in the afternoon Superintendent Schmidt had a catechization, after which he confirmed five adults, two of whom were baptized. Thus God gave not only a building on that day, but also members to help fill that building. May the rich blessings of God rest upon pastor and congregation in the future as they have in the past!

After the busy holidays we have settled down to routine work again. And when we say "busy"

we mean *busy*, for as everywhere else so here in Alabama Christmas is a time of joy, worry, and hurry. A sample of Alabama joy, worry, and hurry: Superintendent Schmidt, Student Kreft, and the undersigned had Christmas services and children's programs at Buena Vista, Tinela, and Vredenburgh on Sunday, the 24th. On Christmas Day we had children's programs at Vredenburgh and Longmile, and then a drive of seventy miles that same night. Before leaving Longmile, however, Superintendent Schmidt performed an emergency baptism, and then we were on our happy way Selma-ward. And that trip! What with a broken exhaust pipe, a leaky feed valve, and a "winky light,"—well, use your imagination! A wad of chewing gum soon caused the light to keep its eyes on the road, and red clay mud stopped the waste of gas,—but that broken exhaust pipe with its noise and blue flame!!



First Class of New Teachers' Training-School,
Selma, Ala.

But we are digressing, beg your pardon! On Tuesday we had Christmas service and a children's program at Holy Ark, about forty miles from Selma. Student Kreft preached the sermon, Superintendent Schmidt, Miss Young, and the undersigned made short talks. Eleven o'clock Tuesday night found us back at home and glad it was over with.—If you want to enjoy a real Christmas next year, come to Alabama. We can guarantee plenty of work and a reasonable amount of good weather.

The undersigned wishes to thank the members of Holy Ark Congregation for the batch of food-stuffs they sent to our Teachers' Training-school. May God bless them for it!

Don't forget the minutes of the Alabama Luther Conference. Copies may be had from Rev. E. A. Westcott, Box 683, Selma, Ala. R. O. L. L.

REAL consecration to God will always be followed by service to man.

Items of Missionary Interest.

A SUGGESTION.—Everybody while in good health should think of properly disposing of his property in a correctly drawn-up last will and testament. Possibly one or the other of our readers thinks of doing the very thing in the near future. If such should be the case, perhaps, he might be willing to remember our Negro Missions with a gift. Here is a form that he could use: "I give and bequeath to the Missionary Board of the Evangelical Lutheran Synodical Conference of North America for Missions among the Heathen and Negroes the sum of Dollars (\$....), to be used for the benefit of its work among the Negroes." It is quite important that the full and complete name and title of the Mission Board be used.

ILLUSTRATED LECTURES.—During the long winter evenings is the best time to make use of the three fine illustrated lectures which the Colored Mission Board has put out. If you should want one or more of these lectures, write to Rev. Th. F. Walther, 6402 Easton Ave., St. Louis, Mo. Pastor Walther will furnish you the machine, slides, and German or English lecture free of charge. All that the Board expects is that you give those who have heard and seen an opportunity to give what they will to the cause of Negro Missions.

SAD, BUT TRUE.—Out of every three persons on earth two know nothing of Christ. Though sixty generations have lived on this globe since Christ in His own person revealed Himself by word and deed as the Son of God and the Savior of the world, there are more people on earth to-day that do not know Him, than ever lived on earth at one time before! There are lands having a population of over a hundred million into which no Protestant missionary has ever entered. Fifteen hundred of the walled cities of China have no Christian workers. In South America there are millions that have never been reached by the Gospel. In Mexico there are several millions that are living in practical heathenism. Two-thirds of the population of Japan has not heard the Gospel.

JAPAN NEEDS THE GOSPEL.—The religious census of Japan shows that there are 72,000 heathen temples and over 51,000 priests, besides public and private shrines by the hundreds of thousands. A certain Shinto sect, founded only forty years ago, has 4,000,000 members and sends out every year

Statistical Report of Our Colored Missions for the Year 1922.

PASTORS AND LOCATIONS.	Congregations	Preaching-places	Souls	Communi- cants	Voting Members	Schools	Teachers	Lady Teachers	Pupils	Scholars in Sunday- school	Baptisms	Con- firmations	Com- muni- cants	Marriages	Burials	Con- tributions	REMARKS.
Berger, E. R.; Tilden, Ala.	1	—	114	60	9	1	P.*	1	64	84	3	4	188	1	—	\$ 290.63	Mount Calvary. *Pastor.
Ingomar, Ala.	1	—	30	12	4	1	—	—	78	82	—	—	35	—	—	182.72	Grace.
Cozart, E. B.; Joffre, Ala.	1	—	36	17	4	1	P.	—	10	33	—	—	12	1	—	145.45	St. John.
Selma, Ala.	—	1	12	7	—	1	—	2	71	51	5	7	12	—	—	111.42	—
Montgomery, J. S.; Nyland, Ala.	1	—	66	31	9	1	P.	—	40	61	6	14	75	2	1	166.85	Bethany.
Pine Hill, Ala.	—	1	—	—	—	1	—	—	26	58	—	—	—	—	—	33.85	—
Peay, C. D.; Oak Hill, Ala.	1	—	93	55	12	1	P. 1	—	82	67	1	5	108	—	2	273.02	St. Paul.
Rosebud, Ala.	1	—	187	90	17	1	—	—	77	95	37	—	260	1	—	336.52	Christ.
Schmidt, Supt. G. A.; Holy Ark, Ala.	1	—	33	20	6	1	—	1	34	38	13	23	77	—	—	219.58	Bethlehem.
Longmire, Ala.	1	—	44	28	7	1	—	1	49	62	18	29	87	—	2	302.13	Our Redeemer.
Schmidt and Stud. G. Krefz; Tineia, Ala.	1	—	56	39	8	1	—	1	41	58	9	22	108	—	2	226.65	Mount Olive.
Buena Vista, Ala.	1	—	54	26	9	1	—	2	54	62	13	9	82	—	1	217.62	St. James.
Mobile, Ala.	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	11.11	—
Vredenburgh, Ala.	1	—	37	25	5	1	—	1	44	52	—	2	95	1	—	234.58	St. Andrew.
Westcott, E. A.; Midway, Ala.	1	—	71	41	19	1	—	—	21	59	—	1	121	1	1	184.99	Mount Carmel.
Possum Bend, Ala.	1	—	77	37	9	1	1	—	23	57	8	7	138	1	1	273.08	Our Savior.
Taits Place, Ala.	1	—	54	32	10	1	—	2	94	97	7	2	115	—	—	314.84	Zion.
Poppe, A. H.; Little Rock, Ark.	—	1	24	8	—	—	—	—	15	1	1	—	30	—	—	25.00	St. Paul.
Alston, John; Atlanta, Ga.	1	—	30	26	8	1	P.	1	81	80	5	5	134	1	2	254.48	St. Mark.
Claus, H. C.; Springfield, Ill.	1	—	78	53	15	—	—	—	51	2	2	4	189	2	1	678.28	Holy Trinity.
Claus and Kroenk, G. L.; St. Louis, Mo.	1	—	78	44	13	1	P.	—	49	81	5	5	143	—	2	847.42	Grace.
Tervalon, W. J.; Mansura, La.	1	—	126	76	22	1	P.	—	41	40	6	8	230	1	—	276.45	St. Paul.
Thompson, C.; Napoleonville, La.	1	—	35	24	5	1	1	1	90	68	4	3	45	—	—	431.80	St. Paul.
Plaquemine, La.	1	—	12	6	1	—	—	—	—	2	2	—	15	—	—	65.30	Bethel.
Beck, W. H.; New Orleans, La.	1	—	232	110	17	1	2	1	245	120	5	7	175	2	2	1259.50	Mount Zion.
Kramer, G. M.; New Orleans, La.	1	—	195	106	13	1	2	2	223	78	4	6	187	2	—	1278.50	Bethlehem.
New Orleans, La.	1	—	30	22	3	1	1	1	109	15	3	4	76	—	1	292.70	Concordia.
Wildgrube, E. H.; New Orleans, La.	1	—	358	222	28	1	2	2	209	65	17	13	230	6	14	1035.25	St. Paul.
New Orleans, La.	1	—	49	40	5	1	—	1	30	12	1	—	101	—	—	173.70	Trinity.
Hill, Wm. O.; Yonkers, N. Y.	1	—	72	55	14	—	—	—	40	3	3	4	168	2	2	1506.35	Bethany.
Brooklyn, N. Y.	1	—	20	14	3	—	—	—	—	—	2	—	20	—	2	134.70	Immanuel.
Alston, F. D.; Kannapolis, N. C.	1	—	51	46	12	1	1	—	50	42	4	10	148	—	1	394.50	Mount Calvary.
Salisbury, N. C.	1	—	34	25	8	1	1	1	75	45	7	2	57	—	—	328.50	St. John.
Carlson, W. C.; Charlotte, N. C.	1	—	80	47	7	1	P.	—	28	30	1	—	45	2	2	203.58	Bethel.
Monroe, N. C.	1	—	6	4	2	1	1	—	27	25	1	—	3	—	1	77.15	Bethlehem.
Foard, F. H.; Rocks, N. C.	1	—	55	27	6	—	—	—	20	3	—	—	55	—	1	119.25	Mount Zion.
Rockwell, N. C.	1	—	37	22	7	1	P.	—	15	20	1	2	50	—	1	66.00	Concordia.
Catawba, N. C.	1	—	13	3	1	—	—	—	13	—	—	1	8	—	—	24.60	Mount Olive.
Conover, N. C.	—	1	6	—	—	—	—	—	20	—	—	—	4	—	—	9.00	Bethel.
Gose, Prof. P. E.; High Point, N. C.	1	—	19	11	6	1	—	1	48	35	—	3	13	1	—	240.20	St. Luke.
Elon College, N. C.	1	—	14	5	2	—	—	—	14	—	—	—	—	1	—	32.35	Trinity.
Hunt, J. A.; Winston-Salem, N. C.	1	—	15	12	8	—	—	—	—	—	—	—	34	—	—	67.75	St. Mark.
Southern Pines, N. C.	1	—	50	25	5	—	—	—	30	—	—	—	29	—	—	68.15	St. James.
Lehman, P. D.; Concord, N. C.	1	—	195	105	32	1	1	1	105	60	4	4	170	5	1	867.85	Grace.
Drys Schoolhouse, N. C.	1	—	66	36	8	—	—	—	40	1	—	—	80	2	—	254.70	St. Peter.
Shankletown, N. C.	1	—	63	21	4	—	—	—	20	—	—	—	45	—	—	47.70	Immanuel.
McDavid, John; Charlotte, N. C.	1	—	165	68	15	1	P.	1	110	75	6	3	131	1	2	672.10	St. Paul.
Charlotte, N. C.	1	—	58	25	6	—	—	—	50	2	2	3	97	1	1	374.00	Mount Zion.
March, C.; Mount Pleasant, N. C.	1	—	95	62	14	1	P.	—	5	22	3	—	85	—	—	275.00	Mount Calvary.
Gold Hill, N. C.	1	—	65	40	6	—	—	—	25	2	—	6	72	—	—	182.70	Zion.
Schuelke, Prof. E.; Greensboro, N. C.	1	—	55	45	12	1	1	1	108	96	—	—	47	—	—	672.50	Grace.
Shufelt, Prof. J.; Greensboro, N. C.	—	1	14	14	4	—	—	—	127	4	—	2	43	—	—	148.00	Immanuel College Mission.
Stoll, Carl; Philadelphia, Pa.	1	—	21	12	6	—	—	—	19	1	—	—	21	—	—	58.15	St. Phillip.
Washington, D. C.	—	1	9	5	—	—	—	—	—	—	—	—	—	—	—	5.50	—
Fuller, J. W.; Spartanburg, S. C.	1	—	74	47	6	1	P. 1	1	175	150	23	11	98	3	—	709.30	St. Luke.
Dorpat, L. G.; Meherrin, Va.	1	—	134	68	23	1	P.	—	28	27	3	—	160	1	3	403.05	St. Matthew.
Richmond, Va.	—	1	8	3	1	1	—	1	25	23	—	—	—	—	—	16.25	—
49	8	3705	2105	476	38	20 L. 13 PP.	29	2684	2729	246	251	4811	39	52	\$18102.29	TOTAL, \$23,634.00.	

Immanuel College: 160 students; 8 professors; 2 assistants; 1 matron. Receipts, \$5,314.08.
 Luther College: 40 students; 2 professors; 1 helper; 2 assistants. Receipts, \$107.00.
 Teachers' Training-School: 6 students; 2 professors; 1 matron. Receipts, \$109.73.

600 missionaries. The highest officials of the government, many of them educated in America or England, often engage in heathen ceremonies. Not long ago, for example, a large number of high officials of the government took part in a public ceremony which had for its purpose the transfer of the spirit, or god, from an old pine-tree, which had died, to a younger tree! Yes, Japan needs the Gospel!

CANNIBALS ASK FOR TEACHERS. — The African Bashilele tribe, hitherto cannibals, who have never permitted white men to enter, are now asking for teachers. About twenty native workers, who have had a two-years' Bible training course, are already at work. White missionaries are expected soon to follow, as well as a doctor and trained nurses. The mission among these former cannibals is under the care of the Congo Inland Mission, which has its headquarters at Grand Rapids, Mich. F. J. L.

Facts Worth Knowing Concerning Our Deaconess Cause.

There are 20 deaconess pupils in the course of instruction, 14 in Fort Wayne and 6 in Beaver Dam. Miss Ina Kempff was installed as deaconess in a solemn service held September 27, in the evening, at Emmaus Church, Fort Wayne. The Rev. Herzberger delivered the sermon. She will take charge of our deaconess hospital at Beaver Dam by the first of the year.

Our deaconess pupils now receive an annual allowance of \$100 for current expenses. This allowance will be paid them in semiannual instalments, in June and December, \$50 each time. This necessitates a sum of \$1,000 for the middle part of December. We have about 4,000 paying members. Hence we should have received about \$4,000 up to this time for the year 1922. But this is not the case by any means. We have just about enough to pay the sums granted to our pupils. There is therefore an urgent necessity for each member to pay his annual contribution if it has not yet been done.

Our association may count on a new deaconess hospital, which is located at Hartford, Wis. It is owned by Mrs. Margaret Westfahl of that place, a Lutheran Christian and a member of the Lutheran congregation at Hartford. She offers it to our association entirely free of charge if we will use it as a deaconess hospital. It was opened for use on December 1, 1922, Miss Edna Kroeger, R. N., who obtained her training as nurse at the Lutheran Hos-

pital at Fort Wayne, acting as head nurse. This hospital represents a value of \$50,000, has a capacity of 15 beds, and has a beautiful location, half a mile from the city limits, on the main thoroughfare between Fond du Lac and Milwaukee. Who does not here recognize the Lord's visible blessing?

Miss Margaret Danner, a deaconess from the Lutheran mother-house of the Passavant Hospital at Milwaukee, has been granted a peaceful and honorable dismissal to our Deaconess Association, by the deaconess board of said institution. After having been trained as nurse in our Lutheran Hospital at St. Louis, she entered the Deaconess School at Milwaukee, where she was active in the service of love and mercy until the forepart of December. Having now been admitted into our Deaconess Association, she will at first be active in our Deaconess Hospital at Beaver Dam, Wis. She will not only prove useful as assistant of our deaconess, Miss Ina Kempff, but also as a teacher within our deaconess school of that place. Also in our sister Synod, the Lutheran Free Church of Germany; a school for deaconesses has been called into existence in connection with the newly founded children's home, Sperlingshof. This school is being conducted by two head nurses who have left the established church of Germany and joined our Lutheran Free Church. In connection with our Lutheran Training-school for Nurses, a new class of our Deaconess School here at Fort Wayne will begin in April, 1923.

The principal conditions for admittance are that the applicants must be members of a Lutheran congregation within our Synodical Conference, that they must be animated by an ardent love to their Savior, that they must have reached the age of 19, and, finally, that they have obtained a high school education of one year. For further particulars apply to:

LUTHERAN DEACONESS HOME,
2916 Fairfield Ave., Fort Wayne, Ind.

BOOK TABLE.

The New Concordia Sunday-school Series. Concordia Publishing House, St. Louis, Mo.: —

1. **Tiny Tots' Bible Pictures.** A set of twelve colored Cradle Roll cards. The back of each card brings the story-lesson and practical hints for the mother. Price, 10 cts.
2. **Concordia Primary Leaflets.** Twenty-six leaflets for the year. Each leaflet brings a beautiful colored picture, the lesson-story, and some memory work. Price, 30 cts. per year.
3. **Concordia Sunday-school Lessons for Junior Department.** Price, 30 cts. per year.

4. **Concordia Sunday-school Lessons for Intermediate Department.** Price, 30 cts. per year.
5. **Concordia Sunday-school Lessons for Catechism Department.** Price, 30 cts. per year.
6. **Concordia Sunday-school Lessons for Senior Department.** Price, 30 cts. per year.
7. **Concordia Junior Bible Student.** Concordia Series. A Lutheran Bible Study Periodical. Price, 50 cts. per year.
8. **Concordia Sunday-school Teachers' Quarterly.** Price, 75 cts. per year.

The editors and publishers of this series are to be heartily congratulated upon this excellent line of Sunday-school literature. The contents are Biblical, the mechanical make-up is first-class, and the pedagogical arrangement is admirable. What pleases us especially is the fact that Nos. 3 to 7 bring a mission lesson every quarter.

Graded Memory Course for Ev. Luth. Sunday-schools. Parts I, II, and III. Concordia Publishing House, St. Louis, Mo. Price, 5 cts. each; 48 cts. per dozen; \$3.33 per 100.

These three pamphlets will serve a very good and useful purpose in our Sunday-schools.

Concordia Junior Messenger. A Magazine for Lutheran Young People. Concordia Publishing House, St. Louis, Mo. Price, 50 cts. per year.

A new publication for our confirmed youth. Will appeal especially to the youth from fourteen to eighteen years. This 24-page monthly, under its able editorship, is bound soon to have a large circle of readers.

Young Lutherans' Magazine. Vol. XXII, No. 1. Concordia Publishing House, St. Louis, Mo. Price, 35 cts. per year.

This juvenile publication is in future to cater to the unconfirmed boys and girls. It has been reduced in size to eight pages.

Proceedings of the Sixth Convention of the Alabama Luther Conference. 24 pages. Price, 10 cts. Order from Pastor E. A. Westcott, Box 683, Selma, Ala.

This pamphlet contains a number of timely and well-written papers by our workers in the Colored Mission field. An order for this booklet would be an encouragement to our zealous missionaries.

Synodical Reports of Missouri Synod for 1922. Concordia Publishing House, St. Louis, Mo. No. 12. *Iowa-Distrikt.* Paper: "Vom Beruf zum kirchlichen Amt." 95 pages. Price, 42 cts. — No. 13. *Zentral-Illinois-Distrikt.* Paper: "Artikel IX der Augsburgischen Konfession: Von der Taufe." 72 pages. Price, 34 cts. — No. 14. *Alberta- und British Columbia-Distrikt.* Paper: "Kirche und Amt." 36 pages. Price, 18 cts.

Apostelgeschichte und ein Weniges aus der Kirchengeschichte. By Dr. C. M. Zorn. Johannes Herrmann, Zwickau, Saxony. 391 pages; bound in cloth. Price, \$1.30. Order from Concordia Publishing House, St. Louis, Mo.

This book contains a series of 81 brief devotions based on the Acts of the Apostles and 52 short devotional chapters on the history of the Church. They are all written in the venerable author's inimitably simple and hearty style. While reading these devotional compositions, we more than once deplored the fact that so many of our children would be deprived of profiting by them because they are written in a language which they do not understand. Would the parents of our English-speaking families provide the family altar with such books if they were to be had?

The Colored Lutheran. Vol. I, No. 1. Box 683, Selma, Ala. Price, 35 cts. per year.

This is the paper of our Colored Christians, and its foremost purpose is to serve them. Its editor is Superintendent G. A. Schmidt, Selma, Ala. May God's blessing rest upon this new publication and help it bring the saving Gospel to many! We are sure that the publishers would be pleased to have white subscribers, too. The publication is sponsored by the Synodical Conference and its Board for Colored Missions.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. Andrew's, Vredenburg, \$13.34; Mobile, 1.00; Mount Olive, Tinsela, 15.76; St. James's, Buena Vista, 40.33; Mount Carmel, Midway, 11.30; Zion, Tait's Place, 38.90; Our Savior, Possum Bend, 21.30; Grace, Ingomar, 22.41; Mount Calvary, Tilden, 14.80; St. John's, Joffre, 6.22; Selma, 1.23; Bethlehem, Holy Ark, 8.80; Our Redeemer, Longmile, 14.04; St. Paul's, Oak Hill, 27.95; Christ, Rosebud, 26.31; Bethany, Nyland, 6.83; St. Philip's, Philadelphia, 5.00; Bethel, Charlotte, 11.50; Bethlehem, Monroe, 1.04; Bethany, Yonkers, 45.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Concord, 20.00; Grace, Greensboro, 5.95; Immanuel, Brooklyn, 1.00; Immanuel College, Greensboro, 549.40; Immanuel, Shankle-town, 5.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Olive, Catawba, 1.00; Mount Zion, New Orleans, 40.00; Mount Zion, Ricks, 10.00; Richmond, Va., 1.65; St. James's, Southern Pines, 4.87; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 10.55; St. Matthew's, Meherrin, 17.87; Mount Zion, Charlotte, 15.00; St. Paul's, Charlotte, 30.00; St. Paul's, Mansura, 10.00; St. Paul's, New Orleans, 40.00; St. Peter's, Drys Schoolhouse, 10.00; Zion, Gold Hill, 7.00. — **Total, \$1,246.85.**

St. Louis, Mo., January 1, 1923.

H. A. DITTMAR, *Asst. Treas.*,
1944 Clara Ave.

Received for the *Christmas Fund*: From Immanuel Lutheran Ladies' Aid, Terre Haute, Ind., \$10.00. From St. John's Bible Class, Decatur, Ill., 15.00. From St. Paul's Lutheran Ladies' Aid, Council Bluffs, Iowa, 10.00. — Received from the Ladies' Aid Society, Chester, Ill., a large box of clothing.

H. C. CLAUS.

Received from Rev. Cholcher's congregation, Deshler, Nebr., four boxes of clothes.

C. R. MARCH.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Feb 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, *payable in advance* at the following rates per annum, postage included, to wit:—

1 copy	50 cents.
10 copies, and over, sent to one address,		40 cents per copy.
50 "	" " " "	37 " " "
100 "	" " " "	33 " " "

In St. Louis by mail or carrier, 60 cents per annum. All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKENAU, 316 West Clinton St., Napoleon, O.

EVANGELICAL LUTHERAN COLORED CHURCHES.

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Trinity Chapel, Elmira and Villere Sts.; E. H. Wildgrube, Pastor.—Services: Sunday 8 P. M. Sunday-school, 10 A. M.

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PLAQUEMINE:—*Bethel*; C. P. Thompson, Pastor.—Services: Every second and fourth Sunday of the month, 3.30 P. M.

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SHANKLETOWN:—*Immanuel*; Paul D. Lehman, Pastor.—Service: First and third Sunday of each month, 1 P. M.

SALISBURY:—*St. John's*; F. D. Alston, Pastor.—Service: Sunday, 7.30 P. M. Sunday-school, 3 P. M.

KANNAPOLIS:—*Mt. Calvary*; Frank D. Alston, Pastor.—Service: Every other Sunday, 11 A. M.

GREENSBORO:—*Immanuel College Mission*; Prof. J. Ph. Smith, Pastor.—Service: Sunday, 7.30 P. M. Sunday-school, 10.30 A. M.

Grace, 904 S. Ashe St.; Prof. Enno Schuelke, Pastor.—Services: 11 A. M. and 7.30 P. M.

HIGH POINT:—*St. Luke's*; Prof. P. E. Gose, Pastor.—Service: Sunday, 2 P. M. Sunday-school after preaching.

WINSTON-SALEM:—*Colored Mission*; Jesse A. Hunt, Pastor.—Service: Every first, second, and fourth Sunday of the month, 3 P. M.

SOUTHERN PINES:—*St. James'*; Jesse A. Hunt, Pastor.—Services: Every third Sunday of the month, 11 A. M. and 7.30 P. M. Sunday-school: Every Sunday, 10 A. M.

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CATAWBA:—*Mt. Olive*; F. Foard, Pastor.—Service: Fourth Sunday of the month, 1.30 P. M. Sunday-school: Every Sunday, 11 A. M.

CONOVER:—*Bethel*; F. Foard, Pastor.—Service: Fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 3 P. M.

ROCKWELL:—*Concordia*; F. Foard, Pastor.—Service: Every first Sunday of the month, 2.30 P. M. Sunday-school, 10 A. M.

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BIRMINGHAM MISSION, 7616 Morris Ave. (Woodlawn) Birmingham:—M. N. Carter, Pastor.—Services: Every third Sunday, 2 P. M. (No Sunday-school.)

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., MARCH, 1923.

No. 3.

OUR MONTHLY MISSIONARY MOTTO.

“The prospects of missions are as bright as the promises of God.”

Some Difficulties in Our Mission-Work Among the Colored Race.

The lack of sufficient and adequate buildings has repeatedly been emphasized. Yet, without seeing and feeling the difficulties caused thereby, one can hardly realize what this lack means to our mission. And still there are many other difficulties greatly aggravating the difficulties caused by the lack of proper housing.

Bad roads—many a one would call them impassable—hinder not only the missionary in reaching his stations at the appointed time, but the churchgoers and the schoolchildren as well. The result is frequent tardiness at divine services and at school, which always means loss or waste of time.

Lack of proper clothing—as among the whites—keeps many a one from attending church and school regularly. In good weather some are ashamed to appear in rags. In bad weather many of our Colored people have insufficient clothing and shoes to protect them from cold and rain. When the missionary puts on winter clothing, some of the people, especially children, if they dare to come at all, come in the flimsiest of summer clothing and barefoot. This has repeatedly happened around Christmas. Then, if there is no room that can be heated well, the poor shivering bodies, crowding around the stove or fireplace, make it well-nigh impossible for any one to listen attentively to what the missionary or teacher is trying to say to them. How can children read well under such circumstances, or write well with their cold, numb little

fingers? Think of those poor old shacks, giving free access to storm and rain, which must be used, because nothing better can be obtained!

Lack of books and writing-material is another source of trouble. Think of singing without hymn-books, reading without readers, writing without pencil, slate, or paper! Sometimes there is one book or one slate to four or five children, and their parents or guardians, though they allow the children to attend our school, will not give them a penny for equipment. Nor do things last long under such conditions.

The peculiar dialect of the uneducated, illiterate Colored people will puzzle the missionary who is not yet familiar with it. To give an example: A boy says, “Magomahan?” and after long questioning and guessing the missionary finally understands that the boy means to ask, “May I go to Meherrin?” The verb forms “is,” “am,” “are,” “was,” “were,” are used with apparently no regard for their proper meaning. Some words and phrases are used in a sense unknown in the North, as, “Carry the mule to the pasture and tote the bridle to the barn,” for, “Take the mule to the pasture and carry the bridle to the barn.” The final “s” is frequently omitted or sounded in a wrong place. Big words are contorted or used monstrously! In reading or writing, quoting a text or learning it by heart, there is always the tendency to “correct” it according to the “rules” of the common dialect.

The actual wildness of some of the newcomers, who have not learned to clean their feet of mud and to take off their hats on entering a room, or to

remain quiet and orderly during services or lessons, to wash and comb themselves and to refrain from starting a fight with a neighbor, or to remain in the seat assigned to them and deny themselves the pleasure of talking aloud, or to bombard some one with chips, nutshells, or other missiles, often utterly breaks up the precariously established discipline and good order and, of course, disturbs the service or teaching and learning.

The hot temper or lack of patience and tact of the pastor or teacher may also be mentioned, since they have flesh and blood as well as other people. By God's grace alone all these difficulties can be overcome.

L. G. DORPAT.

Darkness.

The festival beauty of the flowers has faded; the blossoms that nodded and smiled each morning to the warbling birds have withered and surrendered their last fading tints to the first pricklings of the frost. All nature is draped in a cloak of sadness and seems to be mourning for her lost beauty. The spreading oaks have changed their dress, and their leaves are crimsoned, offering a contrast to the dark, scintillating green of the lordly pines and queenly magnolias. Here and there may be heard the plaintive call of a bird as it flits from bough to bough, seeking the mate that has vanished with the dying days of summer.

The shades of night had descended, and there was a deathlike silence over all the surrounding landscape. Soon, however, this silence was broken by the happy laughter or earnest conversation of umber-hued couples as they wended their way toward the dilapidated church, set in a circular clearing on the hillside. Here and there could be seen the wavering flame of a torch or the flickering and uncertain light of a lantern, carried by some old grandfather or grandmother, to light their path as they limped and stumbled toward their house of worship. The roads and paths teemed with people; both old and young, for the time of "big meetin'" was at hand.

Old Uncle Jess' was dangerously near his allotted "threescore years and ten," but he still remained a hardened sinner, untouched by the pleadings and threats of many revivalists. For over forty years he had been, at each revival season, literally dragged forward to the mourners' bench, and there, amid the stamping of many and sundry-clad feet,

the noisy clapping of hands, and plaintive plantation melodies, punctuated with the hysterical screams of emotional women, exhorted to seek "'ligion befo' it is too late."

In the midst of the strains of

Gawd's gonna set dis worl' on fiah
Some o' dese days,

old Uncle Jess' was reminded of the fact that a flaming pit awaited the delayed coming of all hardened sinners such as he was. And then a zealous, perspiring deacon would bend over the groaning, gray-haired sinner and urge him on to louder and more earnest prayer if he would escape the yawning gulf. And during the singing of

Pray, sinner, pray, an' doan yo' be ashamed,
Fo' Jesus Chris', de Lam' o' Gawd,
Done written down yo' name,

some obese and devout "mother" of the church would, between panting hallelujahs, assure the gnarled old man that such, indeed, was the case; that his name was "done written down," and all he had to do was to pray and pray until he saw it. And now, having been reminded of the fact that the Lord was going to set the world on fire, and that his name was "done written down," some old silver-haired veteran of many battles around the mourners' bench would, in a high, tremulous voice, offer further encouragement to the aged "seeker" by singing:—

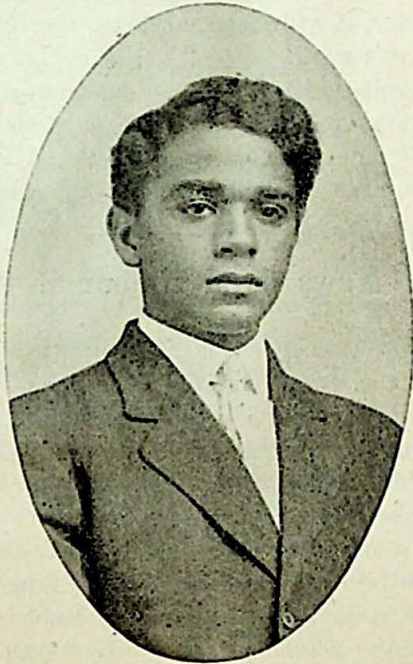
When I was a mourner jes' like you,
I prayed, an' I prayed, till I come thoo.

For forty years and more these same songs had been sung over old Uncle Jess'. And for forty years and more Jess', and then old Uncle Jess', had at each "big meetin'" moaned and mourned at the bench to no avail, for immediately after each meeting the old man would slip back into his former habits. The Saturday night following the close of each revival he could be seen, in the gathering dusk, with his old battered banjo slung over his shoulder, limping along the public highway or a path through the fields on his way to furnish the music for the Saturday night plantation frolic. And so for over a generation young Jess', and then old Uncle Jess', had kneeled in the dust at the mourners' bench, "called the figures," and played his banjo at the frolics without having missed a revival or a frolic.

And now again, on this particular night, during the time of the annual "big meetin'," the gray old mourner and banjo-player had, as was the annual custom, been dragged to the mourners' bench. After the sermon the deacons' class-leaders, brethren, and

sisters of the church gathered around the mourners to sing, clap, and stamp them "thoo." For two weeks they had been preparing themselves for the occasion by holding nightly prayer-meetings, in which special prayers had been offered up for particular sinners in the community, and old Uncle Jess' had not been overlooked during these preparatory meetings. In fact, as one brother expressed it, "special *special* prayers" had been made for him. Those, therefore, whose duty it was to help the mourners "thoo," gave the major portion of their attention to the veteran banjo-picker and mourner.

Above the stamping, clapping, and singing an



Prof. R. O. L. Lynn.

occasional voice could be heard exhorting the mourners not to give up, but to pray, pray, pray. In the perfervid zeal of the singing, clapping, stamping band, there soon came a rhythm, a harmony, smooth to the eye and melodious to the ear, forcing many "hallelujahs" and "glories" from the swaying, groaning, rocking congregation. The atmosphere in the small building was freighted with stifling dust and an alliaceous or hircine odor, it was hard to tell which it was. The singers gave vent to their feelings either by screaming, jumping, or violently waving their arms. The perspiration streamed down their faces and oozed through their outer garments; some of them, in their frenzy, were foaming at the mouth, and some of the women had all but lost their outer clothing, and their hats

dangled from their heads as they swung and swayed and stamped and screamed. In the midst of all this the mourners were exhorted to pray!

At midnight the pastor of the church, the Rev. Joseph James, D.D., joined the singers and led the songs. With a deep, vibrating basso he sang:—

I was seven years a-mournin',

to which the congregation sang the chorus:—

When I come out o' de wilderness,

Come out o' de wilderness,

Come out o' de wilderness.

The verse and chorus were repeated several times, and then followed the second verse and chorus. The second verse was, "Oh, didn't I shout!" to which the congregation answered with, "When I come out o' de wilderness," etc., adding to the last line of the chorus, "Leanin' on de Lawd."

At the repetition of the second verse old Uncle Jess' began to shake as with the ague. Slowly his old gray head came up from its bowed position, trembling like an aspen-leaf in the morning breeze. His nostrils were distended, his eyes rolled, and his jaws, flecked with foam, worked as if he were in the clutches of a fatal spasm. Suddenly he sprang to his feet and began to jump and clasp his hands, all the while crying with a loud voice, "Mah soul's happy! Mah soul's happy!" These actions and words of old Uncle Jess' were the signal for general rejoicing on the part of the congregation, since the most hardened sinner in the community had "come thoo at las'," and they must rejoice with him. Ear-splitting screams pierced the air, benches were overturned, men and women hugged each other and shouted, "Glory to Gawd! Uncle Jess' done come thoo!"

In the mean time Uncle Jess' had shouted his way to the door and out into the cool, fresh air of the first hours of the morning. And now, with head thrown back, straggling beard flecked with foam, and eyes staring straight ahead, he shouted his way homeward. Limping toward his old cabin, nestled among the plum bushes and blackberry briars, his voice rang out, in perfect march tempo, on the stillness of the early morning breeze, "Glory, glory! Glory, glory, glory!" And the echoes answered, "'Ory, 'ory! 'Ory, 'ory, 'ory!"

That same night a Lutheran minister in the far North preached on the text, "What must I do to be saved?" to which he gave the only correct answer, "Believe on the Lord Jesus Christ, and thou shalt be saved."

R. O. L. L.

Springfield and St. Louis Items.

One of the most inspiring services of the past year was held in our chapel in St. Louis on Christmas morning, at 5.30 o'clock. Just before the beginning of the service the congregation stepped to the outside of the chapel and sent forth the strains of that powerful hymn, "Joy to the World." Under the bright lights of the Christmas-tree the congregation then reviewed in spirit the wonderful happenings of the first Christmas. After the service our fourth dime-bank opening of the year was held. Our total Christmas receipts were \$108.52. Mr. J. Cantwell's bank was high with \$6.40. This is the highest bank contribution ever received. It was a rather dramatic moment when the opening of banks was halted and the announcement was made that we had reached our 1922 goal of \$1,000. After a song of praise had been offered, the opening of banks was continued.

Our annual children's Christmas program was rendered on the night of December 27, and again on January 2. The children and their teacher, Pastor Kroenk, deserve credit for the splendid treat they gave the Lutheran public.

Our children's program at Springfield was held on December 26. It was a decided improvement over the 1921 program. Much praise was heard from the large audience. One of the most delightful parts was the beautiful song rendered by little Miss Dollie Roberts, of St. Louis. Springfield is looking forward to another visit from her. The dialog given by the ten little girls of our Sunday-school was very unique, and little Emerson Conover's recitation in his lisping baby voice was sweet. As a last, but not least, feature we would mention the distribution of gifts and goodies.

At six o'clock on Christmas morning the main festival service was held. Before the service the congregation sang "Joy to the World" out on the church-steps. The quietness, the darkness, and the twinkling stars made a beautiful setting for the singing of this hymn, through which the congregation thus gave expression to its joy over the birth of the Savior. Professor Engelder preached the sermon on this morning. It was a service long to be remembered.

After much thorough and painstaking preparation the weekly envelope system of contributing to the support of the church was introduced in Grace and Holy Trinity congregations on December 10, and December 17, 1922, respectively. On these days

a special sermon on the Christian duty of giving was preached. Immediately after the sermon the new system was again thoroughly explained, whereupon pledge-cards were passed out among all communicant members present. Later, absentees were visited in their homes.

We have reason to rejoice over the results of our efforts in introducing this new envelope system. The total of weekly pledges received in St. Louis amounted to over \$10; in Springfield, to over \$12. Full redemption of all pledges will mean total receipts (via envelopes) of \$1,144 during 1923 in the treasuries of both congregations.

If our new system receives the proper support of the members, it will mean much for the furtherance of the Lord's work.

It is self-evident that the new envelopes will make it easier for the members to contribute. Our hopes will have been entirely misplaced if greater regularity is not brought about by the new system.

News from Alabama.

A BRAND SAVED FROM THE BURNING. — Some time back the writer received from one of the pastors on the Alabama field the following letter: "In the Book of the Prophet Isaiah we read: My Word has gone out and shall not return unto Me void! This prophecy has been fulfilled here in —, as well as in many other places in the Black Belt. The Gospel truths which you and others taught Uncle — have melted this old uncle's stubborn heart, and he is now a member of our Lutheran Church. To-day, after I had visited his aged wife, he asked me whether I would please receive him into membership of our Lutheran Church. I did so, of course. He asked me to write you to-night and let you know the good news. I trust you will be able soon to visit Uncle —, and let him tell you what the instruction given him has done for him. He was born during slavery days. He is now eighty-six years old, having been born June 18, 1836." The old uncle here referred to fought against the truth for four years. But now he has surrendered his heart to Jesus, the Savior of sinners. We saw him since we received the above letter from him, and he told us: "I'm sure happy now, for I'm leaning on Jesus." — G. A. S.

A HARVEST DAY AT HOLY ARK, ALA. — The fourth day of February was a day of rejoicing for our congregation at Holy Ark. That day had been

set aside for a special service. When we left Selma, a heavy rain was falling. The moisture-laden air penetrated to the bone. The roads were muddy. But to our joy forty-two people attended the service, notwithstanding the fact that the weather was worse than at any other time this winter. One woman walked two miles, bringing with her three children to be confirmed and the smaller ones to be baptized. A case of love for the Savior and His Word.

The entire day was spent in our little building, which serves as school and chapel. A special offering was lifted for a new building, which is badly needed at this place. The collection amounted to \$28.83. This little congregation also pays \$5 toward the pastor's salary each month.

After the service we drove our Ford over two miles of lumber trail through the darkness and the driving rain to baptize a sick boy. In this home, the home of one of our newly confirmed members, five children were baptized by us that evening.

This little service over, we headed our Ford toward Selma, having been able to add fifteen souls to the Church, and being again convinced that there are in this world people whose love for God's house will cause them to walk through cold and rain to hear the message of the Word. — *G. A. S.*

ALABAMA'S ANNUAL REPORT. — The Superintendent reports that the church attendance shows quite an improvement for 1923, though there is still an opportunity for improvement. The average attendance every Sunday in 1922 for the whole field was 638. The average Sunday-school attendance for 1922 was 538. The attendance at the Lord's Table is a pretty safe indication of the spiritual life of a church. Such being the case, our Colored Christians in Alabama give us cause to rejoice, for the 520 communicant members of our Colored congregations in that State attended the Lord's Table in 1922 no less than 1,536 times. The financial goal which these mission-churches set for last year was \$3,000. Because of the general poverty of the people of the Black Belt, men acquainted with conditions were afraid that the mark had been set too high. However, the total contributions in the field for last year amounted to no less than \$3,525.03. These earnest Christians have set the goal at the \$4,000 mark for 1923. During the year 1922, 232 baptized members were added to the various mission-churches of this field. The Alabama Sunday-school enrolment is 1,031; the day-school enrolment, 793. The twenty-nine laborers in the field, pastors and

teachers, made 5,971 visits in 1922, and the nine pastors preached 890 times during the same period.

ALABAMA'S TEACHERS' TRAINING-SCHOOL. — This new institution has an enrolment of nine students. The rented dwelling is full to capacity. A number of the Colored congregations have sent food supplies for the school, and this has helped greatly in keeping down the running expenses of the institution. A friend of the school recently presented this institution with a sewing-machine.

JUBILEE SERVICE AT POSSUM BEND. — On February 11 the congregation at this place celebrated the fifth anniversary of its organization. Upon the occasion a neat sum was raised by the celebrating congregation for its chapel fund.

BIRMINGHAM. — A year ago work at this place was discontinued, but it has been resumed. The first service was well attended and gives promise of increasing attendance, which, no doubt, will materialize once it is known that the work has again been taken up.

MOBILE. — For the past two years monthly services were held in this city in the school of Pastor Hennig's white congregation, which was kindly put at the disposal of our Colored Christians. Now, however, a house has been rented for the work, and a Sunday-school has been organized. *F. J. L.*

Colored Mission Statistics for 1922.

For several years past the Director of Colored Missions, Rev. C. F. Drewes, has carefully compiled the statistics of our Negro Mission at the end of the year and in this way given us all an opportunity to note the progress of this blessed missionary enterprise of the Synodical Conference.

The statistical report of our Colored Missions for the year 1922, as given in the February number, gives much cause for thought and thanksgiving. Compared with the previous year, a decided progress is to be recorded in practically every phase of the work. Here are the totals as given for 1922 compared with 1921: Pastors, 30 (gain of 4); congregations and preaching-places, 57 (gain of 1); baptized members, 3,705 (gain, 252); communicant members, 2,105 (gain, 126); day-schools, 38 (gain, 3); day-school pupils, 2,684 (gain, 34); Sunday-school pupils, 2,729 (gain, 149). In the course of the year our pastors baptized 246 persons

(gain of 79); and 251 persons (gain of 60) were confirmed during the same period. The number of communicants increased from 4,322 in 1921 to 4,811 in 1922.

While the ordinary contributions of our Negro Christians show an increase of about six thousand dollars, the total apparently shows that there has been a decrease of that amount; but this is due to the fact that in the total of 1921 are included the legacies of Ellen Bransford and Leah Jones, which aggregated over twelve thousand dollars.* This steady increase in the contributions of our Colored members is truly most commendable. It plainly shows that they are striving hard to become self-supporting, even as they have gone a great way in making the Colored Lutheran Church in our country a self-propagating body. God bless them in their work and permit them to attain the goal they are striving to reach.

To every earnest Lutheran the large enrolment of most of our mission day-schools must be a cause for satisfaction. Mount Zion, St. Paul, and Bethlehem in New Orleans each boast an enrolment of over 200, and Pastor Fuller's school in Spartanburg has no less than 175 pupils on its rolls. The steady increase in the Sunday-school attendance is also a gratifying sign, since it shows that from year to year a larger number of children are identifying themselves with the Lutheran Church; for experience has taught the writer that, when once the Negro child attends the Lutheran Sunday-school, it regards the Lutheran Church as its church and will become a communicant member in due time.

That Immanuel College, Greensboro, has practically as many students this year as in the previous year was to us a most agreeable surprise, since the Board had not been able to provide those necessities that the students had felt would be forthcoming, because they seemed so very indispensable, such as a girls' dormitory, not to mention anything else. Equally gratifying is the fine showing that Luther College makes with its enrolment, despite the fact that its faculty is working under great difficulties and is greatly handicapped by lack of room and necessary facilities. In both our colleges some of the barest necessities are lacking, to the great annoyance of the teachers and students and the possibly permanent injury of the institutions. F. J. L.

* (Moreover, owing to a mistake, Grace Church in St. Louis was not credited with \$434.22. Its total contributions were \$1,281.64. — C. F. D.)

Items of Missionary Interest.

MOUNT PLEASANT, N. C. — On February 4 the wife of the Rev. C. R. March presented her husband with a fine, healthy baby boy. At last reports mother and child were doing well.

AN INSTRUCTIVE TABLE OF STATISTICS. — The United Stewardship Council recently published a number of tables showing what the various Protestant denominations did in the year 1921 by way of mission and congregation contributions. Rev. Drewes, Superintendent of our Colored Missions, has studied these tables and from them has compiled the following table, which shows what the various bodies comprising our Lutheran Synodical Conference did in 1921 for missions, benevolences, and congregational expenses: —

Church-Body.	Average Contribution per Member.
Our Colored Missions	\$16.30
Missouri Synod	14.70
Slovak Synod	14.18
Wisconsin Synod	10.94
Norwegian Synod	5.70

Just stop and think, dear reader! Our Colored Christians head the list! Our Colored Christians, who are surely not to be classed among those whose income is very large, actually surpass all the white synods of the Synodical Conference in their average contributions. Were the \$25,000 communicant members of our white congregations to increase their individual contributions so that they would equal the average contributions of our Negro Christians, it would mean an increase in the total mission and congregational contributions of our Synodical Conference of almost \$2,000,000! If this vast sum were devoted to increase our missionary activities, it would practically mean the doubling of our present efforts.

ROCKS, N. C. — Rev. F. H. Foard reports that on December 16, 1922, Mr. Sandy Holmes, an old member of Mount Zion Congregation in Rocks, N. C., was stricken with paralysis and passed away in peace. — C. F. D.

NEW ORLEANS, LA. — Teacher D. Meibohm, who has faithfully and successfully discharged the duties of a Christian teacher in Mount Zion School for nigh unto thirty years, has been obliged by advancing age and poor health to tender his resignation to our Board for Colored Missions. At its regular meeting on February 15 the Board regretfully accepted his resignation. Let us all, particularly those to whom this good and faithful servant

of the Lord has shown the way of life, pray that our Father in heaven would make life's evening for him most pleasant. — *C. F. D.*

LUTHERAN WOMEN'S MISSIONARY SOCIETIES. — The various women's missionary societies of the United Lutheran Church (Merger) set out four years ago to raise funds for an enlarged missionary program. During the first two years of their work they raised \$261,000. This encouraged them to set their goal somewhat higher for the next two years. Now, at the biennial meeting, held not very long ago in Pittsburgh, they reported that they had raised the sum of \$650,000, which is \$150,000 in excess of what they had expected to raise. Could not we of the Synodical Conference encourage more than we do the organization of women's missionary societies among us?

A MISSION SOCIETY'S CENTENARY. — On November 4, 1922, the Paris Missionary Society was able to look back upon a hundred years of service. The chief mission-fields of the society are in Africa, on Madagascar and on the mainland. This mission society is one of the most successful on the European continent.

THE SOUTHERN BAPTISTS AND MISSIONS. — The Southern Baptists, through their Foreign Mission Board annually spend the sum of \$2,500,000. Of this sum about \$500,000 is contributed by native Christians in the field. The Home Mission Board of the same church-body annually spends about \$1,500,000 and employs almost 2,000 missionaries. The church-building fund which this board controls has assets amounting to over \$1,000,000.

GERMAN MISSIONS IN HUNAN, CHINA. — The German Liebenzeller Mission has a long chain of stations in the central province of Hunan. The progress in this field has been gratifying especially since 1916. Since that date the number of out-stations has increased from 12 to 55 and the number of congregations from 24 to 62.

JEWS IN THE UNITED STATES. — There are 3,900,000 Jews in this country, of whom 1,750,000 are in New York City, which is by far the largest Jewish center in the world. There are 160 other cities in the United States with a Jewish population of from 1,000 to 300,000.

LUTHERANS IN EAST AFRICA. — Before the World War the Lutheran Leipzig Mission was doing very successful mission-work in East Africa. During the war this work was continued with the help of the Iowa Synod. During the first half of last

year the National Lutheran Council maintained the work. But now the Augustana Synod has taken over the whole work, and new forces are being recruited in America for the field. The field in Kilimanjaro, this year, will be under the direction of eight ordained and two unordained missionaries, besides one woman missionary.

GOOD NEWS FROM AUSTRALIA. — The Rev. Ernest Appelt, one of the District Presidents in Australia, writes about his District as follows: "Our District is an enormous District with respect to area, but very small as regards parishes. It is now two and one half years since I left the Koonibba Mission to take over the Trungley Hall parish. There were only two other ministers in the District at the time. . . . Now we have six ministers here, and good headway is being made. Two years ago the contributions for college, missions, and other synodical treasuries were £150 (\$750). Last year the total was £690 (\$3,450), and this year [1922], up to August 1, £950, which, we hope will climb to £1,200 (\$6,000) by December 31. That is fair progress, considering that we have only 927 communicant members and only three self-supporting parishes. . . . The collections at mission-festivals are generally fair. The last one held at Jindera, where we have 139 communicants, but no wealthy members, realized £76 (\$380). The preceding one was spoiled by rain. It poured incessantly from the evening before till the morning after the festival and not even all the families belonging to the local congregation could be present. Still the collection amounted to £56 (\$280)."

COSMETICS COST MORE THAN HOME MISSIONS. — Methodist women spent more last year on cosmetics than they contributed to home mission funds, mite boxes, and other missionary causes, according to Mrs. Dan B. Brummitt, Chicago, national field secretary of the Women's Home Missionary Society, speaking at the eighth annual meeting of the Newark Conference branch of the association at Newark. Mrs. Brummitt estimated that Methodist women had spent \$30,000,000 for the various articles that go under the head of cosmetics.

Milwaukee Journal.

LAURIUM, MICH. — "Mrs. Mattiebelle Polk Jackson, daughter of Mr. Edmond Polk and Mrs. Phillis Louis Polk, born July 13, 1886, in Shreveport, La., baptized January 31, 1923, in the Calumet Public Hospital, Laurium. Mrs. Jackson is of negro parentage and had never belonged to any church."

F. J. L.

BOOK TABLE.

Curriculum for Lutheran Kindergartens. By R. A. Mangelsdorf. Concordia Publishing House, St. Louis, Mo. 99 pages, 6x9. Profusely illustrated. Price: Paper cover, 80 cts.; boards, with cloth back, \$1.00.

This book admirably shows how the kindergarten may be made to form a useful part of a Lutheran Christian day-school. Aside from taking up those things which one might expect in any treatise on the kindergarten, the author devotes no less than twenty-six pages to the subject of religious teaching in the kindergarten. And this part of the book is so well written that we cannot too strongly urge every teacher of primary grades in our parish-schools to procure a copy of this treatise just to read and study this chapter. Also primary-grade Sunday-school teachers will find it worth while to get the book. Of course, it goes without saying that this book is not only unique because of this special chapter on religious teaching, but likewise because of the positively Christian treatment of the whole subject in all its phases.

Synodical Reports of Missouri Synod for 1922. Concordia Publishing House, St. Louis, Mo. No. 15. *Southern Illinois District.* German paper: "Die Lehre von der Kirche." 80 pages. Price, 35 cts.

American Principles and Private Schools. By J. C. Baur. American Luther League, Barr and Madison Sts., Fort Wayne, Ind.

A tract for the times, indeed; for just now there are powers busy night and day which aim to destroy all private and church schools. Rev. Baur, in this tract, brings undeniable proof that state monopoly in education strikes at parental rights, religious liberty, and freedom in education. This booklet is offered for free distribution to serve the cause of Christian elementary education. Send for a copy or more.

Harmony of the Four Gospels. Compiled by Rev. J. A. Lauritzen. Second edition. American Lutheran Bible Society, 120 W. Cumberland Ave., Knoxville, Tenn. 20 pages, paper cover. Price, 30 cts.

This attempt to harmonize the four gospels as to time and place will prove a useful help to the diligent and faithful Bible-reader. No doubt, the compiler of this booklet devoted much time and care to his work. However, we make bold to suggest to the compiler that he have somebody better acquainted with the language of our country to look over the booklet before he publishes the next edition.

"Show-Your-Colors" Gallery. A series of Luther seals to place on back of letters. Price, 24 seals, 25 cts. Order from Rev. J. R. Lauritzen, 120 W. Cumberland Ave., Knoxville, Tenn. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Mobile, Ala., \$.50; Mount Olive, Tinela, 25.79; St. James's, Buena Vista, 11.06; St. Andrew's, Vredenburg, 26.84; Selma, 3.44; St. John's, Joffre, 6.65; Bethany, Nyland, 29.64; Pine Hill, 3.85; St. Paul's, Oak Hill, 35.85; Christ, Rosebud, 29.54; Our Redeemer, Longmile, 20.29; Bethlehem, Holy Ark, 20.44; Grace, Ingomar, 50.00; Mount Calvary, Tilden, 34.92; Zion, Taits Place, 64.58; Our Savior, Possum Bend, 7.26; Mount Carmel, Midway, 4.60; Pine Hill, 27.45; Our Redeemer, Longmile, 21.05; Zion, Taits Place, 13.87; St. Andrew's, Vredenburg, 13.77; St. Paul's, Oak Hill, 12.85; Our Savior, Possum Bend, 9.78; Mount Calvary, Tilden, 9.31; Mount Carmel, Midway, 7.64; Christ, Rosebud, 7.00; Bethany, Nyland, 6.67; Selma, 4.92; St. John's, Joffre, 2.25; Mobile, 1.36; Mount Olive, Tinela, 18.44; Bethlehem, Holy Ark, 18.35; St. James's, Buena Vista, 16.20; Grace, Ingo-

mar, 15.38; Bethel, Conover, 1.00; Bethlehem, Monroe, 4.70; Concordia, Rockwell, 5.00; Grace, Greensboro, 29.14; Immanuel College, Greensboro, 592.85; lecture tour, 5.60; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Olive, Catawba, 2.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 3.79; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 3.20; St. Matthew's, Meherrin, 26.05; Mount Zion, Charlotte, 16.00; St. Paul's, Charlotte, 32.00; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 23.00; Zion, Gold Hill, 7.00; Bethany, Yonkers, 45.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Immanuel, Brooklyn, 1.00; Luther College, 15.00; Mount Zion, New Orleans, 40.00; St. Paul's, New Orleans, 40.00; St. Philip's, Philadelphia, 5.00. — Total, \$1,630.87.

St. Louis, Mo., February 1, 1923.

H. A. DITTMAR, *Asst. Treas.*,
1944 Clara Ave.

Supt. G. A. Schmidt gratefully acknowledges the receipt of the following: Chandeliers and lamps from Rev. A. F. C. Buuck, Fort Wayne, Ind.; Sunday-school papers from Mr. Daeumer, Redeemer Sunday-school, St. Louis, Mo.; clothing from Esther Butzke, Polk, Nebr., and H. F. Meyer, Campbell, Nebr.; \$10.00 from Mrs. Boehne, Evansville, Ind. *Christmas celebration:* Tabitha, Danville, Ill., 5.00; N. N., Fort Wayne, Ind., 15.00; W. Roschke, St. Louis, Mo., 5.00; M. Roschke, St. Louis, Mo., 3.00; Young People's Society, Chester, Ill., 10.00; Holy Cross Sunday-school, St. Louis, Mo., 25.00; Club, Chicago, Ill., 25.00; schoolchildren, Danville, Ill., 8.50; through E. Dobbertin, Granville, Iowa: C. Dobbertin, 5.00; F. Schulz, 2.50; A. Riedmann, 2.00; Hy. Strampe, Sr., .50; Mrs. C. Steinhoff, 1.00; J. W. Kruse, Granville, 2.00; E. Bethman, 1.00; C. J. Dobbertin, 2.00; Ida Lange, 1.00; schoolchildren, Germantown, Iowa, 29.35; E. Dobbertin, 3.65. (\$50.00.) J. A. Schmidt, Chicago, Ill., 17.00; Y. P. S., Kingsbury, Ind., 5.00; M. and E. Pfuetze, St. Louis, Mo., 5.00; Rev. Claus, Hammond, Ind., 20.00; F. Zink, Cincinnati, O., 1.00; Mrs. Mee, Chicago, Ill., 1.00. *Other purposes:* Rev. Polack, Evansville, Ind., from N. N., 45.00; Mrs. Broese, La Crosse, Wis., 5.00; Rev. Kramer, New Orleans, La., from a member for Lula Kimbrough, 2.00. *Old clothes:* Rev. G. Schroeder, Luzerne, Iowa; Ladies' Aid Society, Deer Creek, Iowa; Rev. F. Drogemuehler, Paola, Kans.; Mrs. A. Heinecke, Sheboygan, Wis.; Rev. Meyer's Ladies' Aid, Lakewood, O.; Ladies' Aid, Rev. Ortstaedt, Seymour, Ind.; Mrs. Sievers, Chicago, Ill.; Senior Y. P. S., St. Paul's Church, Cleveland, O.; Rev. Hamm, Evansville, Ind.; Rev. Lochner, Madison, Wis.; Rev. Harms, Davenport, Iowa; O. A. Wilson, Ellsworth, Kans.; H. F. Meyer, Campbell, Nebr. *The Colored Lutheran:* N. N., Fort Wayne, Ind., 5.00; Bethlehem, New Orleans, La., 27.60; P. Gose, 2.00; High Point, 2.00; M. Roschke, 2.00; Mobile, .70; Longmile, 7.06; Tinela, 2.53; Possum Bend, 2.13; Holy Ark, 7.26; Joffre, .80; Midway, 2.62; Taits Place, 1.17; R. Schult, 2.00; Rev. Koenig, 1.00; F. Zinke, .70; Rev. Ahrens, .35; H. Hiller, .35; Grace, St. Louis, 10.00; J. Schulz, .35; E. Schuettner, 1.00; O. Schneider, .35; T. Stephan, .35; H. Keller, .35. Altar and pulpit cover, A. Miessler, Wentzville, Mo. Sewing machine, A. Wagner, Altenburg, Mo. Hymnals, Sunday-school literature, Rev. J. Jacob, Elmdale, Kans. Communion set, Teacher H. A. Dittmar, St. Louis, Mo. Radio set, Prof. E. Schuelke. — God bless the kind donors! G. A. SCHMIDT.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit: —

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
50 " " " " " " " "	37 " " "
100 " " " " " " " "	33 " " "

In St. Louis by mail or carrier, 60 cents per annum. All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKEAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., APRIL, 1923.

No. 4.

OUR MONTHLY MISSIONARY MOTTO.

“The more religion we export, the more we shall have.”

Unchanged.

Jehovah's ways are always right,
On Him we will rely;
For though at times we walk
through night,
His grace revives our joy.

To trust and heed His holy Word
Is wonderful, forsooth;
Great is the mercy of the Lord,
Unchanged abides His truth.

H. O.

Our Jubilee Collection.

Several times during the past months, friends of our Colored Missions have asked me how the Jubilee Collection had turned out. All these inquiries came from places where old and young had faithfully tried to make the collection a success. My answer to these inquiries invariably was that I did not know. Of course, I might have asked Treasurer Schuettner or Director Drewes for particulars as to the amount that has been collected, but *I was afraid*, yes, really, I WAS AFRAID. And now that I have heard from the Board that the net proceeds of the Jubilee Collection amount to only \$28,000, I see that my worst presentiments and fears have been realized. Oh, how are those among us that have turned a deaf ear to all the pleadings of the Board for assistance in carrying out the missionary program *that God has given us to do*, I say, how are they ever going to clear themselves? Only \$28,000! More than \$100,000 short of what

is needed in order to be able to accomplish what should be done at once!

God is daily giving us plain indications that He is willing to honor us by asking us to be His helpers; but, alas! we do not seem to appreciate the great honor He would bestow upon us.

Our men and women in the field are willing to bring almost every conceivable sacrifice in the service of the Lord, but we do not seem willing to give them even a word or token of cheer and encouragement. Some of our missionaries are doing the work of two or three ordinary men, and some of our lady teachers have four and five times the number of children that most teachers are expected to teach, and we apparently appreciate their unselfish labors and are unwilling to relieve them of a part of their load.

Our missionaries are down in the South *working for us*. Their insistent cry is: “Send us men and money; we will do the work.” But we are sending few men and very little money, and let these heroic workers try to do with their limited man-power and small financial resources what really requires far more laborers and far more money. Worry because of the work that they are obliged to leave undone is eating out the hearts of these faithful workers. They cannot understand how we, who know of the crying needs in the field and have the means to supply these needs, can be so indifferent to it all.

Ah, how proud we ought to be of our missionary workers! If they were the laborers of some other denomination, they would be made much of. The

Director of our Colored Missions wrote to me the other day that he had told several of the workers: "If you don't let up on your work, we'll reduce your salary!" And of another worker he says: "When he heard of S.'s work in Alabama, he volunteered to spend his next summer's vacation in the Black Belt and help him." Is not this a fine spirit that is filling our missionaries? But should we permit them to be the only ones that are burning with a zeal for the salvation of the freedmen? Is not the command to bring the Gospel to every creature spoken to us just as well as to them?

Let me relate to you a little incident that occurred a few weeks ago. Perhaps your hearing of it will prompt you to do a similar thing. A lady of our church some weeks ago came to me and said: "Pastor, how much will it cost to keep a native mission-worker in India for a year?" I answered: "About \$75. But why do you ask?" Her answer was: "I have been thinking for some time that I should like to have somebody over there in India teaching the poor heathen for me. God has blessed me with health and my husband in his business, and I should like to show my gratitude to God by paying the salary of a native worker." Now, wasn't that fine? Who will show his gratitude to God for His favors in a similar way? There is so much opportunity to do so in our Colored Missions.

Wake Israel from his sleep, O Lord,
And spread the conquest of Thy Word!

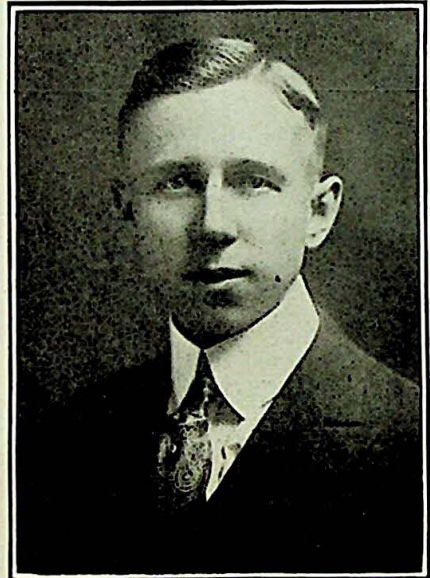
F. J. L.

A Question from the Black Belt: Does It Pay?

It is a hot day, although only April. After the long winter rains all nature is rejoicing in the warm sunshine, having put on the spring dress of green grass and leaves, decorated with an abundance of flowers. The missionary, having just crossed the Alabama River, stops his "Gospel Ford" in front of a one-room dwelling — "shanty," you would say. He enters the uninviting house. It is hot outside, but inside the heat is stifling. On a filthy mattress, trying to ward off the flies that persist in pestering his face and hands, lies an old Negro. A short time before he had suffered a paralytic stroke. His daughter, forsaken by her husband, takes care of her suffering father as best she can. The missionary steps close to the bed, and, after a few remarks, proceeds to tell him a Gospel-verse. In simple words "uncle" is told of his sinful and lost con-

dition and then pointed to the blood of Jesus Christ, which can cleanse him from all his sins.

Back from the road, in a little clearing, live two members of Mount Carmel Colored Lutheran Church. Both "Uncle" Edmund and "Aunt" Fanny are good old souls. Their home is a miserable one-room hut, rotten with age. To keep the cold out in winter, newspapers and pages out of mail order catalogs have been pasted over the cracks between the boards which serve as outside and inside wall. The chimney is a tumble-down affair. And the roof is a sieve, drenching the people living under it, so that they often stand up all night before the fire to dry their clothes as fast as they get wet. But "Uncle" Edmund and "Aunt" Fanny are all smiles



Rev. E. A. Westcott.

when the missionary drives up in his car. Gladly they drop their work, eagerly they listen to a Gospel-story or a psalm. With many a nod and exclamation they register their thankfulness and joy. "That's right, feed your sheep!" "Aunt" Fanny says to the missionary as he is taking leave of the old couple.

Again we step into a cabin. Quietly the room fills with Negroes, young and old. The two missionaries are crowded almost into the fireplace. Before them is a sewing-machine, serving as pulpit and altar. Attentively all listen to the sermons. And then 21 adults are confirmed as members of the Lutheran Church, having confessed their faith in Jesus, their Savior, while 11 children are baptized into the name of the Triune God. Think of it — 32 people who a few months ago knew nothing about being saved by faith in Jesus' blood and

righteousness, who formerly would rather have let their children go through fire than have them baptized!

It has been raining for some days. The roads are in a bad condition. And the river is reported as having gone "over the top." Since it is Sunday and the skies have cleared a bit, the missionary sets out for his congregation, fifty-four miles distant. About half a mile from the river he finds the roads under water for several hundred yards. Turning back is out of the question. "Let's go!" is the slogan. So a member who lives near by is asked to ride through the water. It reaches over the knees of the animal, but the missionary risks life and car. Into the gurgling fluid he noses the Ford, and although the engine coughed, it brought him safely to dry land. Farther down the road he encounters more water. Here his car slips off into the ditch. Nothing to do but pull off shoes and socks, roll up trousers, and in the mud and water use jack and chains to get out of a "tight." Such are his experiences the rest of the day, until finally, having taught Sunday-school, delivered a catechization, and conducted two services, he reaches home completely fagged out.

And now the question, Does it pay? Does it pay to *give* your money for such purposes? Does it pay *your* missionary to bring to Jesus a man down on his sick-bed, who has been discarded by the Baptist "church" he once belonged to because he no longer could pay his "dues"? Does it pay *you* to send missionaries to feed the souls of such people as "Aunt" Fanny and "Uncle" Edmund? Does it pay you to make *sacrifices* in order that 32 people groping about in sin and darkness may come to faith in Jesus? Does it pay you to send men *in your place* to carry the Gospel through wind, and water, and rain, and mud to hungry souls?

There can be only one answer: It *does pay* to invest my money in Negro Missions, for it brings the dividends of precious blood-bought souls saved through faith. Or would you rather invest (?) your money in "wild-cat" oil stocks and the like? If not, then let not the constant appeals for help pass you by unheeded. *Give!* Make a sacrifice, even though thereby you may have to wait a little longer for that suit or hat, for that new Victrola record, for that automobile tire. *Give,* and know that it *pays* to give; "for the Lord *loveth* a cheerful giver."

E. A. WESTCOTT.

A Few Days' Work.

Several days ago the Editor received a letter from Pastor Drewes, the Director of our Colored Missions. In this letter he speaks of the work that is being done by the workers, pastors and teachers, and refers to them as "a band of heroic and faithful men and women." To give the Editor an idea of the work accomplished by one of these laborers in a few days, the Director describes a trip that he took in his company. While we have not the formal permission of Director Drewes to publish extracts from his most interesting letter, we feel that we shall not be guilty of an indiscreet act if we give our readers a few excerpts, provided we respect the great modesty of the workers concerned by not using their names. Here follows what Rev. Drewes has to say about the work of one of the laborers:—

"S. is more than overworked. Let me give you a little insight into his work. I can do it best, perhaps, by briefly describing my recent trip in his company. I arrived at Vredenburgh sawmill, in Monroe County, on Tuesday night when it was getting dark. S. had told me in New Orleans that he would have some one there to meet me, because he would have to be at Buena Vista for services (eight miles distant). After waiting fifteen minutes, I saw E. B. in his Ford. His wife and sister-in-law were with him. They had come down from Tilden, a distance of thirty-two miles. From Vredenburgh we rode to Tinela. The road was very bad. At one place the bridge had been washed away by the high water. I crawled across the dilapidated bridge in the darkness. When we arrived at the new chapel in Tinela, after a ride of eight miles, K. had started the service. After the sermon by K. I also delivered a sermon, on 'sin-offering,' and then reported on our work. After services, we went to McCants' (post-office, general store), where S. met us at 11 P. M. He had come from Buena Vista, sixteen miles away. McCants' is the stopping-place of S. and K. — bed and good breakfast, 75 cents. The next morning we attended the school at Tinela, which is taught by Mrs. Mary Bradford. Took some pictures. On the way to Longmile — oh, the miserable roads! — we stopped to take dinner at Cammie Jackson's. The distance from Tinela to Longmile is about ten miles. At Longmile we spent some time in Miss Anne Mae McBryde's school, an old log cabin. We had supper at Simon Bodley's and then held services in the old schoolhouse. The services were very well attended. S. and I preached, and after the sermons

THE army of Christ must advance upon its knees.

I also reported on our missions. The services over, we started for Selma, sixty miles distant. Again abominable roads most of the way. But the last ten miles were good, and S. made the Ford go as fast as the wheels would turn. We reached Selma at 12.30 A. M. A cup of coffee at the Dixie Restaurant; a short stop at the post-office; a few minutes' chat at the fireplace in the lodging-place of S. and K., and we turned in at 2 A. M. in the K.-and-S. room and slept together.

"On Thursday forenoon we visited the Teachers' Training-school, where S. gives several Catechism lessons a week to a number of students who wish to join the Church. Before dinner we paid a short

After supper at Smith's cabin, we repaired to the church and school, which are housed in a private Negro school-building. Mrs. Julia Abrams, of Oak Hill, teaches the school at this place. A bell consisting of parts of a steel rail calls the people to services. In the services S. and I preached. After the services we ate a lunch at the pulpit table to strengthen the "inner man" for the strenuous journey back to Selma. Not a living soul did we see on the whole long way back! Upon our arrival at Selma we took a cup of coffee at the depot restaurant and then went to S.'s lodging-place, where he and K. wrapped the March number of the *Colored Lutheran* till 2.30 A. M. We retired at 3 A. M.



Teachers' Training-School, Selma, Ala., March 1, 1923.

Seated (left to right): Mrs. Nettie Moore, teacher; Evie Dale, Mary Bodly, Carrie Gullett, Emma Dukes, Prof. Otho Lynn.
Standing (left to right): Julia Jenkins, Grace Smith, Gertrude McBryde, Fannie Ramsey, Carrie Stallworth, Irma Dulaney.

visit to the mission-school in East Selma. After taking our dinner at a restaurant, we returned to the East Selma mission-school, where S. gives several Catechism lessons a week to the upper grades, in which are a number of pupils he expects to confirm in due time. In the afternoon we started for Holy Ark, which is thirty-five miles northeast of Selma. The first ten miles were good, but when we turned off the main road, we struck the worst road I ever saw in my life. Never before have I traveled on such a rough, winding, desolate road as the one to Holy Ark; washout to the right and to the left at places that were over a hundred feet deep and a quarter of a mile long; long stretches of deep sand alternating with deep, miry swamps, etc.

"On Friday morning we looked at several building sites for the Teachers' Training-school. On the way S. complained to me that he had not found time to mail out the salary checks to the mission-workers nor to take a bath. S. and K. go to Mobile and Birmingham once a month. On the other Sundays of the month S. drives 100 to 150 miles to preach at two or three stations. In between he writes for, and edits, the *Colored Lutheran*, looks over the monthly and the quarterly reports from fifteen schools and eighteen mission-stations, and worries over the perplexing problem how to get time to visit places from which calls have come for Lutheran services, in some cases for several years, in vain."

After writing the above, we received a letter that contained the following paragraph. From these lines our readers can easily see that our missionaries are not "resting on rosy beds of ease." Here is the paragraph in point: "L. is more than a writer; he is quite an adept in nautical arts. Last night, or rather this morning, after two hours of futile effort, he succeeded in landing the ferry-boat on which we tried to cross the Alabama River. I left Selma with him yesterday morning. Had an anniversary service at Longmile; another anniversary service at Possum Bend; then dedicated a bell at Tinela. Three services, held miles apart at places that could only be reached over bad roads! After "rolling, rattling, and shaking in a Ford" for 125 miles, we reached the Alabama River at midnight. As stated above, it took us two hours to land the ferry-boat, and we finally reached Selma at five in the morning, more dead than alive."

F. J. L.

Zeal.

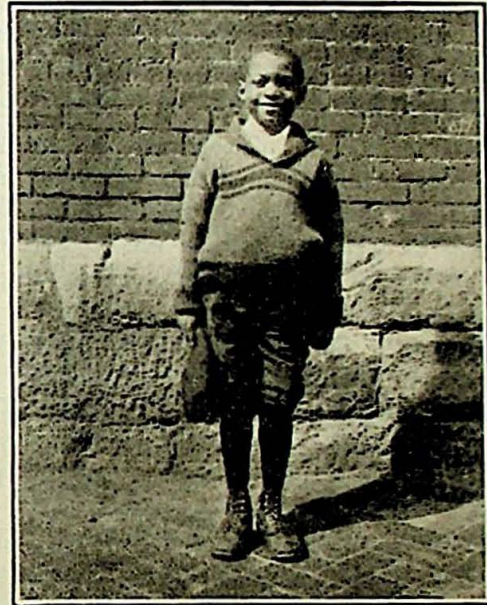
The readers of our missionary papers have undoubtedly noticed the splendid increases during the last few years in the contributions of the members of our Colored congregations. The zeal which has made these increases possible is strikingly exemplified by the incidents described below.

The writer has made it a practise in his work not only to remind our grown Christians of the duty of giving, but to give also the little folks entrusted to his spiritual care special opportunities to contribute for the Savior's cause. Several times a year we distribute envelopes among the children enrolled in our mission day- and Sunday-school in St. Louis and suggest to the little folks to make a special offering to the Lord. These special collections usually net about \$15.

Shortly before the last Christmas season, envelopes were again passed out among the children with the reminder that the Son of God was born a little child to save all people from their sins, and the suggestion was made to these little folks to show their love for Jesus by making a special Christmas-offering. They were advised not to go immediately to their parents to help them make their offerings, but first to try to fill their envelopes from their own savings or from money earned by running errands, etc.

Sunday before Christmas, after the Sunday-school service, the children brought their envelopes

forward. The contributions of many were astonishing. The make-up of the gifts plainly showed that the children themselves had saved the money which they gave. But it remained for the little boy whose picture is shown on this page to create the biggest surprise. His name is "R. C." Ivory. Yes, "R. C.," just that, is his given name. He is seven years old and entered our day-school last September. As he brought his offering to the front, he said: "My envelope warn't big enough!" In his hand he carried a cloth sack, which he had brought in place of his offering envelope. This sack, filled with pennies and nickels, was found to contain \$1.56! — Even little children may be taught to give for Jesus!



The Little Boy with the Large Gift.

This calls to mind another incident. On Christmas morning the dime-banks were opened which the adult members and a few children of our congregation in St. Louis have. The money received in these banks, which are opened four times each year, is applied to a fund for the erection of a new chapel. Each bank is supposed to hold about \$5. Of the many banks turned in one was bound together with twine. It belonged to one of the adult members. So large was the number of dimes put into this bank that the catch-lock was broken. The broken bank was found to contain \$6.40! Gladly would we supply a new bank at each opening to a person whose container was broken by the multitude of his gifts. Gladly would we do this, if for no other reason than simply to maintain that zeal for giving.

There are a number of our people both in

St. Louis and Springfield whose bank contributions usually range between four and five dollars at each opening.

These incidents show again that where the Gospel is brought, there hearts are turned to the Savior in faith and love. May these incidents serve as examples for us, inducing us to fill the Lord's mission-coffers to more than capacity, — to bulging! — so that many more blood-bought souls may be rescued from the power of darkness and brought to the Savior's bosom! HERBERT C. CLAUS.

A Letter from Lidderdale, Iowa.

The undersigned just received the following letter from Lidderdale, Iowa:—

DEAR BROTHER:—

Shortly after four o'clock yesterday afternoon, when I was sitting in my study and had finished reading about half of your article in the *Concordia Junior Messenger*, one of our schoolboys, who is also a member of my confirmation class, rapped at the door.

Opening the door, I immediately noticed that he had an unusually broad smile on his face. *Ergo* — he must be glad to come to me at this time. He was. He promptly handed me a five-dollar bill, saying: "I want to give this to the poor." I said to him: "Have you any particular poor in mind to whom I am to send this gift?" I was pleased to hear his answer: "I read that long letter in the *Junior Messenger* last night, and would like to give this five-dollar bill to the poor Negroes in Alabama." Say, that made me glad, and I believe the smile on his face jumped across to mine. Rather pleasantly astonished, and not thinking of anything better to say, I asked: "Why, Ottomar, how did you get so much money for this good purpose?" His smile grew broader as he said: "I raised a few geese last summer and sold them now. But when I read that letter in the *Junior Messenger*, I thought I would give the money to the poor Negroes in Alabama." That pleased me still more. I realized that the boy not only gave in the right spirit, but had also brought a real sacrifice.

The little donor is Master Ottomar Fricke.

May the Lord, our Savior, bless both you and your work in Alabama!

Yours,

H. P. SCHMIDT.

The smile of that little boy not only did some jumping in Lidderdale, but it has been jumping to other places. It jumped to the face of the undersigned, and will also jump to the faces of those whom the gift helps.

May many of our readers catch the spirit of this boy, a spirit which will make us willing to lay down in sacrifice at the feet of our Savior the gifts that are needed in the building of our Lutheran Zion, in bringing the saving Gospel to blood-bought souls.

G. A. SCHMIDT.

For Those Interested in Mission-Schools.

Mount Zion School is the oldest Colored school we have in New Orleans. The beginnings of this school go back to the days of the old "Sailors' Home," out on the river front. This is the school that Messrs. Vix and Meibohm made famous throughout the Colored population of New Orleans. Mr. Vix taught in this school for almost forty years, and Mr. Meibohm spent about thirty years of his life in teaching the intermediate grades of this institution. Mount Zion School has an enrolment of about 250 pupils, who are taught by Mr. Schroeder, Pastor Beck, and Miss Ethel Johnson. Here is a description of Miss Johnson's room that will be encouraging and also discouraging to the friends of our Colored Missions:—

"She has four classes — chart, C, B, and A. Her enrolment was 145 some time ago. We urged her to reduce the number of pupils. Now she has 127 on the roll. Eighty-two of these were present on the Monday morning when we visited her class. The day was gloomy, and it soon began to rain. The desks in her room are double desks. However, I counted no less than sixteen desks in which three pupils were seated. Miss Johnson told me that she has had as many as 124 children present — four children in most of the seats, and one pupil occupying the teacher's chair! Every available inch in the room is being used. The rear desks are close up to the wall. When I entered the room, I saw three children at each rear desk, sitting, kneeling, or standing up, and doing arithmetic work on the rear blackboard. In one corner of the room there is an old square piano, and on it were piled the wraps and hats of the pupils. On either end of the piano sat a large girl figuring on the blackboard. *Oh, that we had more room in Mount Zion School!* At the noon hour three new pupils were standing

outside in front of the door; they wanted to be admitted to the Lutheran school. You should have seen the disappointment on their faces when they were told that there was no room for them. More than 50 children have thus been turned away. Miss Johnson cannot possibly hear all the classes during the regular school-hours, and so she gives up her recesses and most of the noon hour, and even stays after school to finish up the work. You may imagine how hard it is to hear and to teach while the other children are outside in the small school-yard. Fortunately Miss Johnson has a clear, strong voice."

F. J. L.

Items of Missionary Interest.

AN IMPORTANT CONFERENCE. — The President of the Board for Colored Missions, Prof. G. Mezger, and the Director of Colored Missions, Rev. C. F. Drewes, held a very important conference with representatives of Luther College, Immanuel Lutheran College, and the Alabama Teachers' Training-school at New Orleans last month. The conference extended over two whole days, and matters of vital importance were discussed.

TRANSFERS OF WORKERS IN THE COLORED FIELD. Rev. W. F. Carlson, who has had charge of our churches at Greenville and Monroe, N. C., is to be transferred to Alabama, where he is to take charge of the former congregations of Professor Lynn. Rev. Frank Alston will be requested to take over the former congregations of Pastor Carlson. He will be in charge of four churches.

TEACHER ARTHUR BERGER AND WIFE have been enriched by the advent of a little Ruby into their family on February 14.

CHICAGO, ILL. — Information reaches us that Mrs. Carter, the wife of Missionary Carter, is seriously ill. May the heavenly Father strengthen her in body and soul!

SAD NEWS. — It has pleased Almighty God to send sudden sadness into the home of Pastor Lanckenau, the editor of the PIONEER. His Son Arthur was killed in an automobile accident on February 24, in Toledo, O. A street-car ran into his auto, killing him instantly. The departed was twenty-seven years of age and leaves a wife and two little daughters, aged four years and fourteen months, respectively. Pastor Bliedernicht conducted the funeral services. May the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, comfort the bereaved in their tribulation! — *C. F. D.*

POSSUM BEND, ALA. — James Bradley is at the head of this important school since Christmas. Teacher Bradley is a veteran of the World War and saw service in France. Director Drewes writes of this school: "The schoolroom and the premises had a prim and clean appearance, although the building stands a distance from the main road in the woods. About half of the children were barefoot, though it was the 28th of February when I was there."

LONGMILE, WILCOX Co., ALA. — After a long wait building operations on the new chapel at this place are again under way, under the direction of Jim McBryde, a charter member of our Oak Hill church. This new chapel is much needed, and it is earnestly hoped that the friends of our Colored Missions will open their hearts and hands for this modest structure, so that it will be free from debt when completed. The total cost will be only about \$1,000.

BUENA VISTA, MONROE Co., ALA. — Our little flock at this place has collected about \$80 and bought, and paid for, the lumber to erect an addition to the little chapel, which also serves as a school, though it is wholly inadequate in every way. The Mission Board has appropriated \$200 for the doors, sash, hardware, etc. This chapel is a Christmas-present (1918). Perhaps some good friends who read this will be moved to add an Easter gift to the original Christmas-present. Director Drewes writes concerning the present Buena Vista chapel: "When Superintendent Schmidt preached in the chapel some time ago, the little building was so crowded that he saw but one man during the whole sermon; this one man was standing immediately in front of him, cutting off his view of the rest of the audience. Imagine conditions in that little Lutheran Buena Vista chapel if you can!"

SELMA, ALA. — "Selma asks for a modest church and school. It is estimated that a lot can be procured for \$400, and that a chapel and school (both under one roof) will cost about \$1,100. Mrs. M. Edwards and Mrs. Mary Smith are instructing a great number of children in East Selma in an old abandoned cabin, which was not good enough for a poor Negro. The only partition between the two departments is a thin curtain. The children sit on chairs. When they write, they kneel down before the chair, place the tablet on the seat, and proceed to practise penmanship. You may imagine the noise made by the moving of the chairs when the children rise or sit down, and by the two teachers and their two classes in that one little room. A sys-

tem of lighting and ventilating cannot be claimed for the old shack. Of course, this little temple of learning costs our Mission only \$4 a month rent. On Sundays services and Sunday-school are held here too. Despite these most unfavorable conditions our Selma mission is showing signs of growth. How that active little band would grow if we could only give them a decent church and school! 'Send us men and money,' was Superintendent Schmidt's parting word to me, 'and we will do the work.' He is a heroic worker at the head of a heroic band of workers down there in the Black Belt of Alabama. May our Christians hold up the arms of the little band by praying and paying!" (From a letter by Director Drewes.)

F. J. L.

Go and Do Likewise.

From Delano, Minn., little Lacorda Schimmelpfennig sent the sum of \$26.85 to Treasurer Ewald Schuettner, 922 Pine St., St. Louis, Mo., for Colored Missions. This little friend of our Missions sold various articles that she had gathered from friends, and the above sum represents the result of her sales. Besides, she also solicited subscriptions for the PIONEER and succeeded in getting three new subscribers. We are convinced when the friends of little Lacorda learn of the wonderful success of her venture in the interest of our Colored Missions, they will share with her the gratification that comes to those whose labors God crowns with success. May Lacorda's example be emulated by other little girls among us!

And here is another gratifying bit of news. A few days ago a good friend wrote us among other things that were good to read also this: "Can you suggest to me some Negro mission-station that might use about sixty hymn-books (A. L. P. B.)?" But that wasn't all he asked. His letter had even a more welcome question. Here it is: "A member has been contributing \$25 per quarter for missions. Perhaps you know where such a sum would be an immediate aid in the Negro Missions."

Isn't that fine! Twenty-five dollars every quarter for missions! One hundred dollars a year! God bless the kind friend of missions and awaken others to follow in his footsteps!

At the last convention of the Synodical Conference the wish was expressed that the PIONEER might from time to time tell its readers of different

methods by which moneys for missions might be raised. Little Lacorda shows us two ways to do it, and my friend in his letter tells us of two other ways. Let us go and do likewise. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Zion, Tait's Place, \$4.53; Bethlehem, Holy Ark, 6.08; Birmingham, 2.65; Mount Carmel, Midway, 5.97; Our Savior, Possum Bend, 15.37; St. John's, Joffre, 5.75; Selma, 5.38; Pine Hill, 8.50; Bethany, Nyland, 5.00; St. Paul's, Oak Hill, 2.01; Christ, Rosebud, 8.93; Grace, Ingomar, 10.17; Mount Calvary, Tilden, 6.52; Our Redeemer, Longmile, 8.13; St. Andrew's, Vredenburgh, 14.07; St. James's, Buena Vista, 11.05; Mount Olive, Tinela, 4.63; Bethany, Nyland, 2.00; Bethel, Charlotte, 11.50; Alabama, 2.60 and 10.80; Mount Olive, Catawba, 1.50; Bethlehem, Monroe, 6.04; Concordia, Rockwell, 5.00; Grace, Greensboro, 2.87; Immanuel College, Greensboro, 708.90; Immanuel, Shankletown, 5.00; lecture tour, 5.00; Luther College, New Orleans, 20.00; Mount Calvary, Kanapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 7.85; St. James's, Southern Pines, 10.47; Mount Zion, Charlotte, 16.00; St. Paul's, Charlotte, 32.00; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 23.00; St. Peter's, Drys Schoolhouse, 15.00; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 7.00; St. Paul's, New Orleans, 40.00; Immanuel, Brooklyn, 1.00; Bethany, Yonkers, 50.00; Concordia, New Orleans, 15.00; Bethlehem, New Orleans, 57.50. — Total, \$1,305.27.

St. Louis, Mo., March 1, 1923.

H. A. DITTMAR, *Asst. Treas.*,
1944 Clara Ave.

The following donations were gratefully received:—

By Pastor E. A. Westcott: From Mr. A. Kranklis, St. Louis, (?) for Chapel Fund.

By Pastor M. N. Carter: From Miss N. N., Dundee, Ill., \$5.00; Mr. N. N., Dundee, Ill., 4.50; "A Friend," .50; "A Friend of the Mission," .50.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "April 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit:—

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
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In St. Louis by mail or carrier, 60 cents per annum.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKEAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., MAY, 1923.

No. 5.

OUR MONTHLY MISSIONARY MOTTO.

“The Church that ceases to be evangelistic will soon cease to be evangelical.”

“He Sitteth at the Right Hand of God.”

At God's right hand the Savior sitteth now,
In glory, far above all power and might;
Having o'ercome our foes in matchless fight,
Heav'n, earth, and the abyss must to Him bow.
Nor will He Satan, world, and flesh allow
To overthrow Mount Zion, His delight;
But granting it fresh help in ev'ry plight,
He doth it ever with new strength endow
By His good Spirit. Why, then, tremble we?
Let us not flinch, ours is the victory,
But spread His truth and still make known His grace.
He will empower our infirmity
To build His Church and fight iniquity,
And, blessing us, lift up on us His face.

H. OSTERIUS.

Stop, Read, and Think!

IF is an insignificant-looking word, but very important notwithstanding its insignificant looks. So much could be done for God and the Church IF —; so many poor heathen could be saved IF —; our Colored Missions and all other missions would prosper IF —; yes, IF each one of us did his duty —. Does this concern and interest you? Kindly take the time to read over the following list of IFS and see how many of them you can help to remove.

Considering the human side of it alone, the whole world could easily be brought to Christ in thirty-two years, in one generation of man, —

IF there were only one Christian on earth to-day, and IF he would work one year and by God's grace would win just one soul to Christ, and these

two souls would continue to win one more each year; and IF each man thus led to the Savior would win another each year by God's help — then, in only thirty-two years, every person in the world would be a Christian.

IF only one of every 2,000 Lutheran day- and Sunday-school children of this country would become a missionary, we would have an additional force of 750 missionary workers; and IF each of the 10,000 Lutheran pastors of the United States would secure during his life just one boy for the missionary field, we could place 10,000 laborers in the Lord's harvest-field — yes, IF.

IF every one of the almost 4,000,000 Lutherans in America would give just 50 cents each year for missions over and above what he is doing now, it would mean an increase in our mission treasuries of almost \$2,000,000 and a great increase in our missionary efforts. Or IF every Lutheran in the United States would give 10 cents a year for every year that he has lived, who can measure how much misery and suffering could be relieved in the mission-fields of our Church! Who will help to remove this IF?

IF every one of the more than 12,000 parish- and Sunday-schools of the American Lutheran Church would support just one heathen child a year at a cost of only \$5, how much joy and sunshine could thus be spread!

IF each one of the 224,000 pupils of the parish- and Sunday-schools of the Synodical Conference would give 25 cents a year to our Colored Missions, — the sum spent at one or two movie shows, — it

would mean \$56,000 for the field, more than twenty-five chapels and schools! Ah, IF—!

IF each one of the 6,000 readers of the LUTHERAN PIONEER were to hand this copy, after he has read it, to a friend with a kind word for the paper and an appeal to him also to become a subscriber, there would be, in the space of a few hours, many more people interested in missions.

IF every one of our 6,000 subscribers would set aside for missions just one-tenth of what he spends on tobacco, candy, shows, and other amusements and luxuries, the mission treasuries would have an increased annual income of at least \$60,000. Do you think that you would miss the one-tenth while enjoying the other nine-tenths?

"IF you will give me \$100; I'll give you immortal souls in return," said an Indian missionary some time ago. How? you ask. Why, \$100 will support a catechist for one year, and he will instruct and prepare the heathen for baptism. The number of converts that this catechist will make, depends, of course, next to the grace of God, upon how long your generosity will continue.

The various Protestant denominations of our country are annually spending many millions for missions at home and abroad. Should not we American Lutherans, whom the Lord has blessed still more abundantly by giving us the pure doctrine of His saving Word, and especially we Lutherans of the Synodical Conference, be more generous for the cause of the Gospel? We of the Synodical Conference give scarcely \$125,000 to foreign missions; or, in other words, we communicant members of the Lutheran Synodical Conference contribute toward the glorious work of converting the heathen the small sum of only 16 cents a year! Do you think that our share is represented by that insignificant sum? IF you don't think so, won't you help to change that IF?

IF! IF! IF! O yes—there are so many IFs. We are tired of hearing them. But, dear reader, are you not sufficiently concerned in this vitally important matter to help in removing some of them? IF you are, then may God help you to go to work at once!

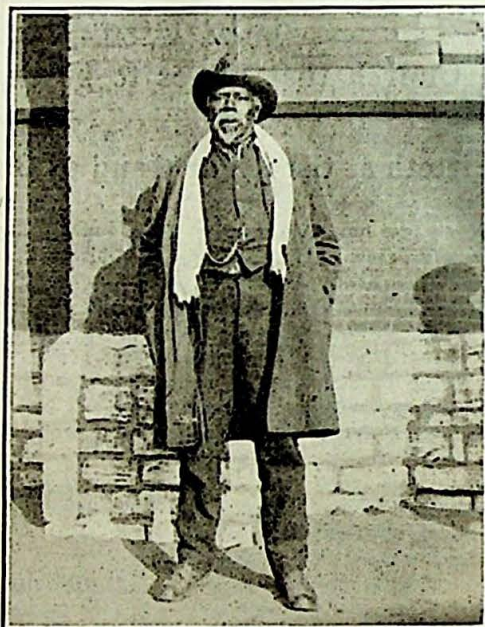
F. J. L.

Glimpses of St. Louis and Springfield.

"And the Lord added to the church daily such as should be saved." So we read at the end of the second chapter of the Book of Acts. As in those earliest days of the Christian Church, so in our

Colored Missions the Gospel of our Lord is bearing fruit, breaking through the barriers of indifference, suspicion, and superstition, throwing light into sin-beclouded hearts and turning them to faith in Him who left His throne of divine glory and majesty to enter a manger and was nailed to the cross for the salvation of mankind.

Our little flock in St. Louis will probably never forget the impressiveness of this year's Easter service. We rejoiced over the resurrection of our Savior proclaimed to us by the Easter Gospel; but additional joy filled our hearts when we saw that eight new communicant members were received into our midst. Four of these were adults. Two of the



William Hall, St. Louis.

adults, one a gray-headed man of seventy-five years, and one of the children were baptized at this service. In addition, we were privileged to baptize two small children. Three other children were prevented from being baptized at this service by sickness in their home.

A picture on this page shows Mr. William Hall. He is the old man referred to above. Nearly seventy-five years he had been without the light of the pure Gospel. He had wandered from church to church, but could not, according to his own statement, find rest for his soul. Finally one of our members brought him to our church, and he has been coming ever since. He was instructed in the truths of the Catechism, and then expressed a desire to join the Lutheran Church. But he had lodge

connections. It was explained to him that lodge-membership is inconsistent with true Christianity. He left the lodge. On Easter Sunday he was baptized. As he stepped forward, sobbing and with his handkerchief to his eyes, to the baptismal font to confess his faith and receive the washing of regeneration, a hush of reverence came over the assembled congregation, and many hearts, no doubt, thanked God for having brought this person in the very evening of his life to a knowledge of, and faith in, the Savior. —

A confirmation service was held in Springfield, Ill., on Palm Sunday. Four girls were received as communicant members. The church auditorium was beautifully decorated with ferns and flowers by our Ladies' Aid Society. We extend thanks to Students F. Raasch and A. Schulze for instructing these young people in the truths of Christianity.

It is now thirty-five years since Holy Trinity Church, Springfield, was founded by the sainted Prof. H. C. Wyneken, and twenty years since the founding of Grace Church, St. Louis. Both congregations are planning anniversary celebrations for the fall of the year. We recently saw confirmation certificates issued to two of the first members of Holy Trinity Church. The inscriptions on these time-worn certificates are a work of art. The embellishments, consisting of fancy flourishes and painted and finely drawn shadings, which must have cost Prof. Wyneken hours of work, reflect the pains which he must have taken with, and the pride he must have felt in, these first-fruits of his mission-work among the Colored people in Springfield.

As an expression of thankfulness to God for the gift of His pure Word for so many years, Holy Trinity, Springfield, during the next few months will endeavor to raise about \$300 to make much-needed improvements on our church property. The Ladies' Aid and Friendship Young People's Societies have undertaken, besides, to add a kitchen to the church parlor. Grace Congregation, St. Louis, will make special efforts in behalf of their Building Fund.

May the Lord continue to bless our work among the Colored people to the salvation of many precious, blood-bought souls!

HERBERT C. CLAUS.

THE goal of history is the redemption of the world.

Twelfth Annual General Conference of Our East India Missionaries.

This conference, which was held at Trivandrum, November 22—30, 1922, was attended by all ordained missionaries in both fields of our India Mission. Trivandrum is the parklike, extensive capital of the native kingdom of Travancore, which includes within its bounds the southernmost point of India, Cape Comorin. When the conference had last assembled there, a year after the war, there were exactly five men on the whole field. Now there are more than three times that number. Our ranks were augmented even during the conference sessions by the arrival of the Pastors Lutz and



Twelfth General Conference at Trivandrum, 1922.

Standing: Revs. Harms, Gutknecht, Levlhn, Lutz, Oberheu, Heckel, Fritze, Blaess, Jesudason; Dr. Doederlein.

Kneeling: Revs. Boriack, Meinzen, Kuechle, Noffke, Schroeter, Bachmann, Kauffeld, Strasen.

Missing: Revs. Zucker, Samuel.

(Jesudason and Samuel are native Indian pastors.)

The conference was held in the leafy pandal in the rear, erected especially for the conference sessions the day before the opening, but blown down on the last day of the conference by a cyclone.

We are able to furnish our readers this interesting cut through the kindness of Dr. Doederlein, who surrendered his private photograph for the purpose.

Meinzen. Besides, there was Teacher Bachmann, who since June of last year is in charge of our Kodaikanal home and school for missionaries' children.

The conference partook of the nature of a jubilee gathering. We celebrated the diamond jubilee of the home Church (the East is proverbially slow)! The sermon, based on Eph. 3, 1—12, held up St. Paul as an example to show us how to celebrate in a God-pleasing manner, 1. by acknowledging, like Paul, our unworthiness, 2. by extolling the grace of God, 3. by rededicating ourselves to the preaching of the unsearchable riches of Christ as contained in

the Gospel. — The main paper, read by Brother Harms, also had reference to a jubilee topic, *viz.*, the doctrine of the *Church*, from the discussion of which our church might be said to have been born. We discussed mainly the practical side: how to make our infant Church more self-supporting. A committee appointed at the previous conference read a valuable statement, laying down the lines along which our self-support campaign, which it was resolved to conduct throughout our mission, is to proceed. Our Christians are for the most part poor, still they must learn to bring their mites, and to bring them *regularly*, or if they cannot contribute

men, under the leadership of Brother Gutknecht. But our main aim is to train a number of younger men for the offices of teacher and catechist, the former according to the Government syllabus and the latter according to a course outlined at the former conference. Thus we hope to get faithful village pastors within a reasonable time.

Dr. Doederlein and the Medical Board reported on the progress of the Medical Mission. The hospital buildings are practically finished now and will be dedicated in January, 1923. So far the plant has cost only \$10,000, but certain additions will soon have to be made. The most pressing need is



Boys' School at Ambur, India.

This school is attended by 490 pupils, of whom 70 are Christians. The white man with the dark coat is Dr. Doederlein. Right behind him is Rev. Borlack, principal. Mrs. Kuechle is on his left, and in front of her is Mr. Samuel, the headmaster of the school. Aside of him we see Mr. Isaacs, who built the addition to the school. Most of the crowd are teachers and schoolboys.

money, then a handful of rice, or some other product of their labor. Yes, the writer cannot help but remark, if our Christians at home with centuries of Christian upbringing behind them, had learned that it is more blessed to give than to receive, our synodical treasuries, including the Mission Treasury, would not be saddled with such large deficits.

For the sake of our King, who is also the Light of the Gentiles, help, send your gold, and let the frankincense of your prayers ascend to Him! We are facing a big deficit and are seriously crippled in our work for lack of funds.

Among important matters discussed was the proposed seminary at Nagercoil, with which is to be linked a provisional course for a number of older

a bungalow for the three American nurses, so that they can live near the hospital. Later a residence for the Mission doctor will also become necessary. Who will contribute \$4,000 for each of these bungalows? The Medical Mission management is in the hands of a so-called Medical Board, consisting of the doctor, the nurses, the deaconess (Miss Georgi), and two missionaries. Besides the daily dispensary in Ambur, the doctor makes a weekly run to Bargur, thirty miles distant by car, and conducts a dispensary there as well as at several points along the trunk road.

Language study was discussed at some length, since the majority of the brethren are learning the vernacular. We are doing our work in two main

languages now, Tamil and Malayalam, besides a little in Telugu. When work will have been started among Mohammedans, as we hope it will be this year by commissioning Rev. Brux, a third vernacular will be added, *viz.*, Hindustani, the *lingua Franca* of India.

The Publicity Committee presented its schedule, assigning articles for the different church-papers to the brethren. We feel this to be a very important part of our work, to which we are hardly doing justice. The editor of the Tamil church-paper, called *Sattiasatchi* (Witness of the Truth), reported, and asked for, more contributions. It was also resolved to issue for the first time a wall calendar for distribution among our members and friends. This has now appeared in a neat cross-design with the usual information in three languages.

In May last the first intersynodical conference was held with the Ohio Synod missionaries, with satisfactory results. It was resolved to accept the invitation of the Ohio men to meet them in January, 1923, at Tirupahi, a station of the Ohio Synod mission. May God bless this meeting!

Conference Sunday was spent out in the villages with our Christians, who had arranged two joint Thanksgiving-festivals at convenient centers. Sermons were delivered by local and visiting brethren in both Malayalam and Tamil, but the writer doubts whether much of the latter was understood, since the vernacular on the Trivandrum side is Malayalam. In the evening we rode out to Kovalam beach and indulged in a little surf-riding — as far as the sharks would allow. This is part of the so-called "missionary coast," since not far north of this point Francis Xavier landed in 1543 and began Roman Catholic mission-work.

This year the Portuguese in India have arranged for a big festival in Goa, the Portuguese possession on the west coast, somewhat south of Bombay. Xavier's body is being exposed to the pious (?) pilgrims, who kiss his shrunken feet and look for miracles to happen. Xavier's fanaticism and devotion to the Pope we do not want, but we ought to have his consuming zeal. May God grant us grace to become burning and shining lights reflecting the glory of Him who is the Light of the world, also the Light of the Gentiles! G. KUECHLE.

The Prodigal Son.

It was on a cold winter evening in the year of 1920. A student of the Keio University in Tokio was pining on his weary bed of pain — the end of a dissolute life. True, he was by no means as bad as his seducers; but his, or rather his father's, fortune had been ample, and this had hastened his ruin. Wicked friends had led him astray, and he had willingly followed. His father, displeased by his poor reports and the large bills presented, had once before ordered him home from school. But when the son had shown true signs of repentance, he had allowed him to return to Tokio. After this all had gone along well for a time. But soon his "good" companions joined him again, and "the last state of that man was made worse than the first."

Within a few weeks he had incurred a debt of seven hundred yen (\$350), besides having poisoned his body by means of unmentionable vices. Tortured in mind and body, he lay on his bed. None of his former friends now came to comfort him. Wild with despair, he resolved to end his misery by committing suicide.

Late in the evening, however, he received a visitor. It was a friend, this time a true one, a student of the university, who had only lately become a Christian. He at once realized the condition of the patient and lost no time in telling him of the beauties of the Gospel of Jesus Christ and of its power to heal all his wounds. To the sick man this came as a message from heaven, as a light in the darkness. He said with enkindled hope:—

"If what you say is true, I will become a Christian at once. But it seems almost incomprehensible to me."

"Rise and take courage; this very day you must come with me to the '*shimp*'" (priest).

"No, I cannot go in this way; my whole body is infected."

"Very well, then we shall first go to the baths."

The patient tried to conceal his pain, and resolutely followed his friend. It was already after nine o'clock, and when they came to the missionary's house, it was exactly eleven o'clock. The missionary had already retired. When he heard the noise at the door, he turned on the light and asked what was wanted.

"This young man has sinned and is now almost despairing; help him!" came the answer.

The missionary bade both enter, and soon the gas-stove made the little room quite comfortable.

WHAT is needed is "senders" and "preachers" (Rom. 10, 14—15); then there are sure to be "hearers" and "believers." — *Jaffray*.

The missionary, with his snow-white beard and kindly eyes, appeared to the unhappy youth like a being from another world. His encouraging words of God's mercy and compassion, the story of the prodigal son, were like balm to his wounds. Contrition and trust and love — emotions which he had never before experienced — filled his soul. It was past midnight when they left the pastor. But new life had come to the prodigal's heart.

When his father heard of the change in his son's conduct, he paid his debts, thus relieving him at once of these worries. Now the young man, formerly a sinner, is a zealous student at a Christian college in Tokio.

The Most Difficult Problem of the Missions.

The greatest difficulties of missions are not to be found in the mission-fields, in spite of all the obstacles of people and country and of the adversaries of the Gospel who do everything in their power to arrest its onward course.

What is the greatest question in this case?

Thus the question was put to many of the leading practical Protestant missionaries attending the Edinburgh Conference. Almost unanimously the answer given by men who best know the needs and necessities of the missions was this: "*The question of the attitude of the home Church.*"

The answer is one which possesses a value all its own for Christians.

When the home Church fails, when it comes to surrender its interest in missions in favor of the self-centered and self-seeking tendencies of these latter days, then it must be said that the death sentence is pronounced upon the future prospects of mission-work!

A Touching Plea.

The following plea of the Director of the Missouri Synod's Foreign Missions should be heeded:

To the Churches, Schools, and Societies of Our Synod.

Never before in the history of our Foreign Missions have we had so many foreign and native workers in the field as since the fall of the past year. Including the wives of our missionaries, we have 72 white adult laborers in all branches of our

work in China and in India. These are assisted by 276 native catechists, evangelists, and teachers. The Gospel of salvation through faith in Christ Jesus is proclaimed in 110 main stations and outstations. Round about us the field is white already to harvest. Is it surprising that with the rapid increase of the number of our workers and stations our treasury in 1922 was not able to measure up to all legitimate requirements? In spite of very careful scrutiny of all expenditures our deficit amounted to about \$18,000 at the close of 1922. And since then our debt has nearly doubled. Do our brethren want us to close down some of our stations? Or should we recall some of our missionaries? Surely our Christians do not ask us to do a thing of that kind. We feel that we need but report the actual condition of affairs to the brethren in order to get relief. We, therefore, ask all who have experienced the great love of our blessed Redeemer in their hearts, and who desire to see the saving Gospel preached to the uttermost part of the earth, to help us in our distress. We know there are many claims upon your Christian liberality, but for the sake of our crucified and risen Savior help us! And may the Lord be with you and bless you!

By resolution of the Board of Foreign Missions,
Sincerely yours in Christ Jesus,
FREDERICK BRAND.

The Editor knows from experience how discouraging it is to the missionaries and their little flocks when they learn that the home base is not *paying* AND PRAYING. F. J. L.

An Incident.

Not long ago a Southern white gentleman related this encouraging incident. On the previous Sunday he had been in the country, about fifteen miles from C. Finding that there was to be no service at the white church that day, and being accustomed always to attend church on Sunday, he walked across the field to the Negro church near by. Sunday-school was in session, and he sat down near a Bible class taught by a Negro of middle age. The truths of the lesson were clearly presented, and the listener said he had never heard in any Sunday-school a class better taught. Preaching service followed, and the minister pleased him as well as the layman had done. The exercises of praise, reading the Scripture, and prayer followed each other in an orderly way. Then came a pointed Scripture-text

with a sermon well thought out and delivered with earnest power, which meant that the pastor had a real message for his people. It was a delightful service throughout and, so the visitor declared, very helpful to him.

The preacher was a product of schools of the Mission Board, first the little parochial school, where he learned that he *wanted* an education; then the coeducational secondary school, where he found out what Christ can do for our lives, and for what purpose we are placed in this world; then on to the theological seminary. Not one step in the system must be neglected. Each must be made as effective as possible, and God will take care of results.

This little church is the direct outgrowth of the work of a few students at home during summer vacations. They gathered the children for three or four miles around into a Sunday-school, children who were growing up without any knowledge of the Bible or religious training. The number grew, older people became interested, the following year this church was organized, and great good is being done.

Thus the light reaches out into the dark places.

Items of Missionary Interest.

ALABAMA. — The people of a little sawmill town called Lamison, Wilcox Co., have asked for a Lutheran church and school. Superintendent Schmidt has visited the place and opened a mission-station, which is now in charge of Rev. Westcott. — A Sunday-school has been organized at Nokomis by Mrs. Mary Montgomery, formerly a member of our church at Vredenburgh. It is to be hoped that more workers can soon be sent to the growing Alabama field, in order that the touching appeals that come from all directions of the State may be answered.

SCHOOL ATTENDANCE IN ALABAMA. — Eighty per cent. of the children seven to thirteen years of age in the State of Alabama are attending school. Ten years ago only two-thirds of the children were in attendance at school. Ten years ago only 53 per cent. of the Colored children in Alabama of the above given age were attending school, while at present the school attendance of Colored children up to thirteen years has increased to 70 per cent.

NORTH CAROLINA. — The Lutheran Educational Society recently presented Immanuel Lutheran College, Greensboro, N. C., with a new piano. This gift filled a long-felt want and is highly appreciated.

— Immanuel Conference will hold its summer meeting in Mount Calvary Church, Kannapolis, of which Rev. F. D. Alston is pastor. The congregation is planning to build an addition to the chapel.

CENTER OF NEGRO POPULATION. — This is now found in the extreme northwestern corner of Georgia. Strange to say, the center has moved in a northeasterly direction during the last decade, instead of southwest, as was the case in former years. This northeasterly movement of the center of Negro population is due to the great migration of Negroes to the North and Northeast of the country. It is said that in the last few years many Negroes have again been moving South to their former homes.

FROM YESTERDAY'S SLAVES. — To-day there are in the United States among the children of former slaves — 500 Negro authors, 578 Negro dentists, 125 Negro chemists, 1,000 Negro inventors, 2,000 Negro lawyers and judges, 237 Negro civil and mining engineers, 4,000 Negro physicians and surgeons, 2,500 Negro nurses, 38,000 Negro teachers.

Luth. Church Herald.

A COMPARISON. — The price of a single battleship to-day is quite beyond the comprehension of the ordinary citizen. Dr. Arthur J. Brown, an American missionary secretary, has recently figured out what a battleship would buy in missions. He asserts that the entire missionary program of America, reaching sixteen countries, 4,000 cities, and employing 24,000 American workers and 109,000 native laborers, is being carried on at an expense less than the price of one battleship. — *South. Cross.*

RELIGIONS OF THE EARTH. — The population of the earth is reckoned at over 1,600,000,000. Of these, 565,000,000 are adherents of the Christian religion, and more than a billion are non-Christians. The Protestant population of the earth is estimated at approximately 180,000,000. Lutheranism is credited with 80,000,000 followers.

UNREACHED MILLIONS. — There are 120,000,000 people in the world who are not included in the plans of any missionary society. To millions more the plans are merely projected — the people have not been reached. "Probably 500,000,000 will pass out of this generation without having a fair opportunity of knowing Christ and His message, unless the Church pours out a princely offering of lives and money and prayer to give them that opportunity."

"PANTHER MEN" IN WEST AFRICA. — Such have been found not long ago in French Guinea. These natives, it is said, work themselves into a

frenzy and then tear the throats of their victims with their teeth and eat portions of their bodies, imagining themselves to be panthers. Twenty natives, found guilty of this rare form of cannibalism, were sentenced to death in the French courts of Conakry and Forecariah. The priests and sorcerers still have a very strong hold on the natives in this district of West Africa and are the leaders in these horrible cannibal orgies.

THE HAWAIIAN ISLANDS have as many Buddhist temples as Christian churches — 235,000 pagans to 20,000 Christians. The islands have 255,000 population: native Hawaiians, 23,773; mixed, 18,000; Portuguese, 27,000; Spanish, 2,400; Caucasian, 19,708; Chinese, 23,500; Japanese, 109,274; Filipino, 21,000; and every young Japanese wife has a baby on her back.

BOOK TABLE.

Concordia Home and Teachers' Bible. With Special Helps, revised and, in part, rewritten by Prof. Th. Graebner. Concordia Publishing House, St. Louis, Mo. Prices: Silk cloth, red edges, \$2.50; leather-grained cloth, gilt edges, \$3.00; full divinity circuit, leather, gilt edges, \$4.75.

The text of this Bible is in fair-sized type, self-pronouncing, and provided with marginal references. The helps make this Bible especially valuable for the home and Sunday-school, since they have been carefully revised and rewritten by Prof. Th. Graebner. This Bible also contains, besides the 118 pages of well-illustrated helps, a combined concordance and 12 standard Bible maps with a full index. It is a pleasant surprise to us that the publishers are able to offer this Bible at so low a price. It should find a very ready sale.

Synodical Reports of Missouri Synod, 1922. No. 16. *Kansas-Distrikt.* Paper: "Die seligmachende Erkenntnis Gottes." 88 pages. Price, 39 cts.—No. 17. *English District.* No paper. 47 pages. Price, 21 cts. Concordia Publishing House, St. Louis, Mo.

O Father, I Am Weary!—*O Vater, ich bin muede!* Sacred song for medium voice. Text by Joseph Schmidt, D. D., professor emeritus at Concordia College, Fort Wayne, Ind. Music by Herm. M. Hahn. Published by S. M. C. Schmidt, 1501 E. Lewis St., Fort Wayne, Ind. 5 pages. Price, 50 cts.

Longing for perfect redemption from all the ills of this present life is expressed most simply and beautifully in these stanzas of our venerable friend. Every line breathes childlike confidence in our heavenly Father. The English translation is a happy one, and the composer fully caught the spirit of the words and successfully expresses it in the musical setting.

"Peace Be unto You!" An Easter program for a children's service. By Adolph T. Hanser. Second edition. Price, \$3.50 per 100.

"Friede sei mit euch!" Eine Osterliturgie von Adolph T. Hanser. Price, \$3.50 per 100.

Order of Service for Confirmation.—*Die Gottesdienstordnung fuer die Konfirmation.* Price, \$2.50 per 100. Sample copies free.

The above publications have all been issued by the Sartorian Publishing Co., 105 Florida St., Buffalo, N. Y.

"Praise Ye the Lord, All Ye Lands." By W. E. Krueger. Order from the composer, W. E. Krueger, 818 E. Main St., Belleville, Ill. Price, 10 cts. a copy; 90 cts. a dozen.

This composition is the first musical publication of the composer. It has both an English and a German text. It is a song of praise based on the 100th Psalm. Appropriate for any festival occasion. Written for mixed choirs.

Der Bekenner. Ein kirchliches Monatsblatt. Johannes Herrmann, Zwickau, Saxony, Hermannstrasse 3—5. Order from Concordia Publishing House, St. Louis, Mo. Price, \$1.00 a year.

This is the organ of the faithful Lutherans in Thuringia, Saxony. True to its name, it is a faithful confessor of the revealed truth. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. Paul's, Oak Hill, \$7.31; Christ, Rosebud, 6.99; St. John's, Joffre, 8.00; Selma, 6.27; Bethany, Nyland, 5.00; Pine Hill, 3.50; Bethlehem, Holy Ark, 1.45; Mount Calvary, Tilden, 6.12; Grace, Ingomar, 2.51; Mount Olive, Tinela, 2.97; St. James's, Buena Vista, 4.40; St. Andrew's, Vredenburg, 3.72; Mount Carmel, Midway, 4.65; Our Savior, Possum Bend, 3.80; Birmingham, 1.52; Mobile, 1.00; Zion, Taits Place, 4.00; Our Redeemer, Long-mile, 14.96; St. Matthew's, Meherrin, 10.22; Alabama, 8.20 and 2.80; Bethany, Yonkers, 50.00; Bethel, Charlotte, 15.00; Bethel, Conover, 1.00; Mount Olive, Catawba, 2.00; Bethlehem, Monroe, 6.64; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 7.00; Grace, Greensboro, 5.95; Immanuel, Brooklyn, 1.00; Immanuel College, Greensboro, 591.75; Immanuel, Shankletown, 3.00; lecture tour, 31.45; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Zion, Charlotte, 16.00; St. Paul's, Charlotte, 32.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. Andrew's, Vredenburg, 6.29; St. James's, Southern Pines, 4.82; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 9.58; St. Matthew's, Meherrin, 24.27; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 23.00; St. Peter's, Drys Schoolhouse, 15.00; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 7.00.—*Total*, \$1,159.14.

St. Louis, Mo., April 1, 1923.

H. A. DITTMAR, Asst. Treas.,
5329 Cote Brillante Ave.

Rev. H. C. Claus gratefully acknowledges the receipt of the following: From Dr. J. Lochmann, St. Louis, Prof. P. Gose, Greensboro, N. C., and Rev. O. Klett, Watertown, S. Dak., each \$1.00.

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CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit:—

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.	
50 " " " " " " " " " "	37 " " " "	
100 " " " " " " " " " "	33 " " " "	

In St. Louis by mail or carrier, 60 cents per annum. All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKENAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., JUNE, 1923.

No. 6.

OUR MONTHLY MISSIONARY MOTTO.

“Only as the Church fulfils her missionary obligations does she justify her existence.”

Our Missionaries' Need.

Do you hear them pleading, pleading,
Not for money, comfort, power,
But that you, O Christian worker,
Will but set aside an hour
Wherein they will be remembered
Daily at the Throne of Grace
That the work which they are doing
In your life may have a place?

Do you know that they are longing
For the sympathetic touch
That is theirs when friends are praying
In the homeland very much,
That our God will bless the efforts
They are making in His name,
And that souls for whom they're working
With His love may be aflame?

Do you see them seeking, seeking,
For the gift of priceless worth
That they count of more importance
Than all other gifts of earth?
Not the gold from rich men's coffers
Nor relief from any care;
'Tis a gift that you can give them —
'Tis the Christian's daily prayer. *Selected.*

The Direct End and Purpose of the Church.

Christ instituted His Church to save the nations. To His disciples, His Church, Christ said: “Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with

you alway, even unto the end of the world.” Matt. 28, 19, 20.

This missionary injunction of the Lord is a holy and stirring call to arms. Upon us is imposed the burden to gather all mankind under the banner of Christ and His Gospel. We shall exercise to the fullest extent our power and strength and gifts to bring all men into Christ's kingdom. We shall “compel them to come in” by means of the persuasive power of the Gospel-message, which is the power of God unto salvation to all those who believe. This matter of bringing the saving Gospel to men becomes for us an ever-present, most urgent, and binding duty.

The task of preaching the Gospel to all creatures being given us by the Lord, it is true that in a sense and measure we stand responsible for the salvation of the world. This is indeed a solemn thought, a thought that may well overwhelm us.

The extent of our application to this stupendously great mission-service should correspond at all times with the greatness of the task which lies before us. A few missionaries, dispersed here and there upon the earth, will not suffice to fulfil the missionary requirements of Christ. No, no; as sure as we are Christ's disciples, so sure are we pledged for the conquest of all mankind for the kingdom of our Savior and King.

And let us mark it well, the responsibility rests upon all of us individually. The individual member cannot load it on the congregation, neither can the congregation load it on the synodical District;

the synodical District cannot turn over the responsibility to the General Body, nor is it possible for the General Body to impose it upon the Synodical Conference. Upon every person in the Church and upon the whole body rests the responsibility of executing the mission mandate of the Lord Jesus. So the responsibility is shared jointly by all; each and every Christian, by the fact that he is a Christian, assumes a personal burden in this matter, and he is thereby obligated to use his abilities and means to the uttermost if he desires to receive commendation from the lips of Him who died that we might live and reign with Him forever.

The work of spreading Christ's kingdom among men must be carried on by us unceasingly —

Through sincere and earnest labor;

Through the willing sacrifice of whatever goods may have been entrusted to us;

Through persistent and trusting prayer.

Thus, and thus only, will we truly learn to recognize and prove to be true disciples of Jesus Christ; and in performing this blessed task of spreading the Gospel of Jesus we shall realize and apprehend more and more the glorious purpose and end for which the Church was founded, and for which she continues, by God's strength and grace, to be maintained and to exercise her functions throughout the earth and to the end of time.

Blessed purpose! Glorious end! Most happy task!

F. J. L.

A Pastoral Call in the Black Belt of Alabama.

It had not rained for some time, so we decided to make the trip as a venture. The "pike" roads which we usually traveled were dry and dusty, the sun beamed upon us out of a southern sky, and our "ever-ready" Ford was waiting to be off.

Pastor Schmidt came along, not so much for the sake of a ride (there isn't any pleasure in bumping, rattling, and rolling over "Black Beltian" roads); but he accepted my invitation because it is always safer for two to travel together into unknown territory, for when troublesome mud-holes are encountered, one of them may have the pleasant task of getting out into the mud and pushing the "John Henry" along. Often enough a mud-hole which would mean getting a mule when one is alone surrenders its victim when there is some one to push.

As we chugged through the country, we talked

"shop." To be engaged in Negro Mission work means, I think, to discuss mission matters more and oftener than in any other Gospel endeavor. The problems which we meet with are so peculiar, so difficult, and so varied that our mind is always dwelling on them. And so, when we workers get together, you will invariably find us talking "shop," not only mission-conundrums, but also mission-sermons. Thus many and many a sermon is hatched out while we are sitting on the gasoline tank. Thus many an outline is framed, criticized, accepted, or left to die by the wayside. Being "on the go" so much, we have to make the most of our time in some way, for frequently but few moments are granted us to sit in our study.

So the time passed, and soon we were in new parts. Unbelievable though it may sound, particularly as the roads we had left behind us were so dusty, we ran upon a stretch of several miles which taxed our driving skill to the utmost. Dense woods flanked us on both sides—I would almost call them jungles—while swamps and morass lurked at the very edges. What a "road"! Negotiate its miry depths after the skies had been weeping for a week? Even horse and buggy would not be able to make it then! As we crawled along, we saw the implements left sticking in the mud by others who had been here before us. Planks, studs, boards, trees, stones—all were mute evidence of what had happened. How we got through the sticky stuff, I do not know. I suppose, at times, we simply shut our eyes and plunged in. With a sigh of relief we started to climb the hills of red clay now heaving in sight.

When we had arrived at our destination, the top of a steep hill, we "parked" our car, took our Boston bag, and made for the woods. If ever a place could be called "miles from nowhere," this was it. Once before I had come out here, and the man I had with me said, "This is the end of the world," and he himself was not living in a metropolis! What a forsaken and dreary place! It didn't seem possible that any one could endure existence amid such surroundings. Yet I'll venture to say that, buried in these "piny woods," hundreds of blacks with their families are living.

In such woods we found our old Auntie. Formerly she had been living on a plantation close to Midway, one of my stations. But because she was so old and had no means of earning a livelihood, she went along with some of her children when they moved away. We sat down on the porch. The

little folks rolled their eyes and hid in their mother's skirts. "How are you, Aunt Ann?" "Not much, only tol'able." "Why, what's the matter?" "Sort o' complainin', sort o' complainin'." So the conversation was begun. Soon it centered upon the condition of her soul. The glorious message of the crucified and risen Savior was told her in simple words, with many a question interspersed to make sure that she understood me. After touching upon the fundamentals and driving them home, we followed with a short confessional in more or less catechetical form, whereupon Communion was given the old lady. All joined in the Lord's Prayer, and we left for home.

These are experiences! Can you imagine two of your missionaries down here in the Black Belt traveling a distance of fifty miles into the backwoods to look up an old Auntie? Can you picture a Lutheran service with Communion on the porch of a Negro hut? Such things happen often and are the rule rather than an exception. And your missionaries are glad to carry the light of the Gospel to such benighted souls. Yes, they are glad to do it. Will you not back them up with your prayers and your gifts? Will you not help so that other Aunties and Uncles, who otherwise will die in their sins, may be fed with the Bread of Life?

E. A. WESTCOTT.

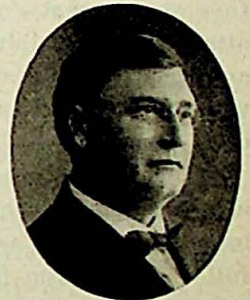
Closing Days at Immanuel Lutheran College.

At many institutions it is customary to devote the last week of the school-year entirely to closing exercises. Though Immanuel Lutheran College cannot afford to lose that much time, it does have some of the usual closing features.

Generally a speaker from some place not far from Greensboro delivers the annual address. This year we were very fortunate in securing the services of Rev. F. J. Lankenau, of Napoleon, O., the editor of the PIONEER, who was on a lecture tour under the auspices of the Walther League, which brought him into our vicinity. Rev. Lankenau traveled in an automobile with two members of his congregation. These visitors were able to spend a few days with us on their way to some congregations and to return to Greensboro for the closing days of Immanuel College on their home journey. Thus they were able to see the school in session and thoroughly to inspect the buildings and premises, which they

began to do at once. They were greatly impressed with the need of dormitories and filled with sincere regret that we cannot obtain sufficient funds to erect such buildings. And so they began to consider ways and means of making the best of the present situation. The funds on hand do not permit such changes in the present buildings as would give the greatly needed relief. Doubtless they are deliberating on what they can do to help us make the necessary repairs and to supply better accommodations in the present building. On the first visit Rev. Lankenau spoke twice in the morning chapel exercises, and thus the students had a foretaste of the feast that awaited them the following week.

The commencement sermon was delivered on Sunday evening by Rev. P. D. Lehman to an audience that overflowed the chapel. The text chosen for the occasion was Josh. 24, 15: "Choose you this day whom ye will serve." The speaker pointed out that the graduates had been under the Christian influence of the institution, but could no longer be guided by their instructors. Now they should, by the grace of God, determine to serve the Lord wherever they might be in the future. At this service there was also a vocal solo and an anthem by the students' chorus.



Rev. F. J. Lankenau.

On Monday evening the Seniors had their class exercises. Their performance was pronounced very creditable. In fact, it seemed remarkable to those who had no idea that these students would be able to do so well.

Tuesday afternoon Pastor Lankenau favored us with a lecture on "America the Beautiful." The lecturer made us realize that we live in the finest, richest, and most blessed country in the world. He urged us to guard our civil and religious liberty as the apple of our eye and not to be intimidated by such as represent a spurious Americanism.

On Tuesday evening the Immanuel Lutheran College Alumni Association rendered a splendid program. Rev. W. O. Hill, of Yonkers, N. Y., the speaker of the occasion, an alumnus of 1910, in a humorous way reminded the former students of the good old college days; then, becoming serious, he reminded the alumni of the debt of gratitude they owed their *alma mater*, and exhorted them to be ready at all times to promote the interests of the institution.

After the program a business meeting was held, in which it was decided to raise \$200 for the library. The rest of the evening was spent in a sociable way in the dining-hall. While the refreshments were being enjoyed, pledges amounting to more than \$200 were given by various alumni amid short talks breathing allegiance to, and support of, Immanuel. Teacher Dinkins, who has the reputation of being a humorist, did not make us laugh, as we expected when he arose to say a few words, but was serious. He struck the proper key and expressed the sentiment of all former graduates when he said: "Ebenezer! Hitherto hath the Lord helped us. . . . Immanuel Lutheran College, we former students love you, we love you!"

Wednesday was the big day, for this was the day of the commencement exercises. The spacious chapel was filled to capacity. Rev. F. J. Lankenau delivered the annual address. He took up the question as to what constitutes success and how to attain it. The address was replete with instances and illustrations that vividly impressed the hearers with the lessons which the speaker sought to drive home.

If the good readers could have been at Immanuel during commencement week, they would have left as did Pastor Lankenau and his friends, full of enthusiasm for the institution, at the same time deploring the fact that it is not properly equipped for its work, and determined to help it to obtain what it ought to have. What a golden opportunity we have to serve God, the Church, and our country when Colored boys and girls come to us for a Christian education and hear the Word of God morning, noon, and night! May the Lord grant grace and wisdom to find ways and means of accommodating our students, to His glory and the salvation of many blood-bought souls! P. E. G.

A Problem in Values.

A profound truth was that uttered by the art critic, "A portrait has two values, a present value and an eternity value." The artist paints, the architect builds, the sculptor chisels, and if possessed of this double vision of values, though he departs this life, his works live after him. If this be true of workers in oil, wood, and stone, what shall we say of those who have to do with the molding of the heart and mind and with the building of character? Surely every teacher's vision should

not be focused merely on the present, but on the present plus the future.

Was it not this truth that filled the heart and mind of the faithful teacher for sixteen years at her post in a school for Colored girls, who, when asked if she was ever discouraged over the faults and failures of trusted pupils, replied: "Yes, sometimes I am a bit discouraged, when some I thought were strong slip and fall. But then," with brightening face and perfect assurance, "but then I remember we are not laboring alone for the present. I look ahead and see the children of these girls and their children's children, and I know their lives will be stronger and their homes cleaner because of the Christian training given to-day."

Perhaps this thought needs to be passed along to some who are loath to support the work which is making this training for the present and future possible. "Does it pay?" asked with doubtful inflection, is the question too often on the lips of those whose perspective is easily blurred by the knowledge of some failure. True it is, the sudden opening up of new worlds does sometimes turn the head of the Negro youth, and for this reason, what is deemed necessary for the development and future usefulness of the white child is considered a mistake for the black.

But on what ground should this weaker race, whether viewed individually or as a sharer of the burdens of this workaday world, be asked to meet its future handicapped by ignorance and inefficiency, when we, the stronger, have the power and opportunity to show them "the better way"?

With the poet's instinct, Paul Lawrence Dunbar says: "Slow moves the pageant of a climbing race." Yes, we forget the generations we have been climbing; we forget that our twentieth century is but the rich inheritance which has come down to us from those whose labors had a value not only for the present, but for the future as well.

It has been our Church's privilege to help direct the first steps of many hundreds of Negroes. The Bible has always been the foundation of our days as well as of the Sunday-schools, and to-day there are men and women of high ideals and of strong character, the fruitage of those "first years," upon the shoulders of whom has been rolled a large share of the responsibility of training the ever-increasing numbers who follow.

It means much to our Church that leaders have been trained, and that more and more are being trained in our schools from year to year, leaders

upon whom will rest in great measure the future training of their race. If we were always to realize that we of this generation should not only think of the present, but also of the future, it would give us a larger vision and lead us to think more of the future value of the work that we are doing in the present. It would also mean better equipment for the present demands of the work. More buildings would be erected, enlarged, and repaired; teachers would be added where schools have outgrown the present teaching force; benches would take the place of boxes, and blackboards the place of be-chalked walls. Organs, too, would find a warm welcome in churches and schools, which need such help to beautify the services in the former and to aid the work of the teachers in the latter. And thus the list of possibilities could be continued indefinitely.

What say you, dear reader, will you help the Board build for the future? F. J. L.

Where There Is a Will, There Is a Way.

When we received a letter which, among other good things, also contained the following paragraphs, we at once decided that the information would be too valuable to keep to ourselves, and we so informed the writer, Pastor W. F. Lichtsinn, of Hammond, Ind. These few lines once more show that it often requires only a few words of encouragement on the part of the pastor or teacher to interest the pupils of our day-schools and Sunday-schools in the blessed work of spreading the message of salvation. Then, too, let us notice that this handsome sum was gathered by boys and girls, who have less to give than any one else among us. If they can do so much, how much more could the wage earners among us do if they but earnestly desired to do so! May many other classes of catechumens and also many grown-ups follow the example of these boys and girls in Hammond! But here is the story:—

“After reading the first article in the current number of the PIONEER, I decided to write to you about a pleasant surprise I had a short while ago. I know it will interest you also.

“At the close of the last confirmation lesson before Palm Sunday, a boy and a girl of my class approached my desk, and each placed an amount of money on it. Asked what it meant, they said:

‘The class has collected this for missions. The girls collected \$7.10 and the boys \$11.40.’

“Asked what induced them to collect this money among themselves, they said: ‘Pastor, last fall, just before our mission-festival, you talked to us about missions and told us what even schoolboys and -girls could do for missions. We then agreed to collect among ourselves each week, and this is the result.’

“Now, the remarkable thing about this is that we always take up an offering each Friday morning. With the money collected on Fridays the class usually buys some needed article for the church as a remembrance of the class, and the balance is given to missions. Thus the class this year supplied the funds for the violet altar- and pulpit-hangings. You may imagine how pleased I was when they handed me this extra amount for mission purposes, collected without my knowledge. We have designated one half for the Negro Missions Chapel Fund and one half for the Foreign Missions Chapel Fund. May the Lord’s blessings accompany the gifts!”

F. J. L.

An Echo from Slavery Days.

While looking over my old letters the other day, I came across one that was received by me over twenty years ago. At the time when I received the letter, it touched me deeply, and when I saw it again the other day, it brought tears to my eyes; for it brought back to me the sad truth that I had not been able to give the letter-writer the information she so much desired.

The envelope bore the address:—

SANT PALL Church
minister I charge
NEW Orleans City

Here follows the letter: “Norfolk va October the 5 1902 to the mister of this church My sister Was sold at speculater sale buy betsey griffern at perry carter tawer [tavern] my Mother Was Name pattsy Griffenn My sister Was Name famine Griffen My Name is sophia C Griffen sister famine Was My twin sister sam Winnborne bogh Me. We all Was sold in Muffbrro N C i Would like to heare frome her if she is alive i trust God Will help Me to inquire and to heare frome her please ancer this at once Mrs james ferguson 72 salter st norfolk Va”

As stated above, I was not able to locate the inquirer’s twin sister and was obliged so to inform her.—

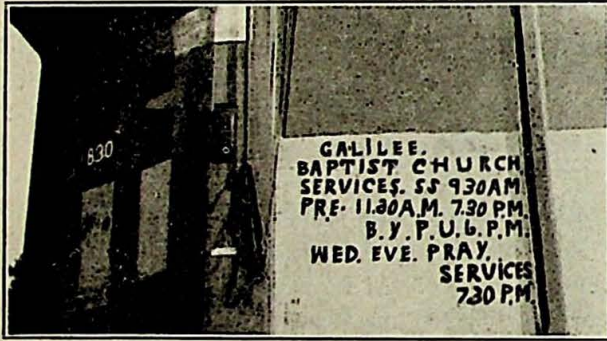
What a cruel thing slavery was! How glad we should be that the hideous curse has been removed from the bounds of our dear country!

But there is a worse slavery than that of the body, and there are still millions upon millions of freedmen who are the slaves of Satan and sin. Let us do all we can in order that the liberty which Christ has gained also for them be brought them through the message of the Gospel! F. J. L.

Our Cut.

This is the picture of a Baptist Colored "church" in Milwaukee, Wis. Missionary B. Strassen, now of Nagercoil, India, was kind enough to give us the photograph quite a while ago.

What interested us was not so much the building which serves for the place of worship, — it is



an old, abandoned store, — but rather the announcement, attached to the "church." Whoever was guilty of doing the job of lettering this painted announcement was unwilling to be bound by any conventional rules of lettering; punctuation, and abbreviation. While all the other letters in the announcement are capitals, the painter dotted his "T" in every instance, as if he wanted it to be a small letter. You will also notice that he is very liberal with his periods, putting one after every word. It may be necessary to tell our readers that the abbreviation "PRE." undoubtedly stands for "preaching," while "PRAY." means "prayer." "B. Y. P. U." are the initials of "Baptist Young People's Union," a society of young people in the Baptist Church.

F. J. L.

A Secular Editor's Opinion.

We have upon various occasions called the attention of our readers to the illustrated lectures which the Board for Colored Missions, as well as the Board

for Foreign Missions, has put out to inform the people and interest them in the work of bringing the Gospel of Christ to our fellow-men. Just recently there was sent to us from Palmyra, Mo., a copy of the *Marion County Herald*, bearing the date of February 14, 1923, which brings positive proof that these illustrated lectures are indeed an excellent means of bringing missionary information and arousing missionary interest. Occupying a very conspicuous place on the first page of the paper is a very full report of an illustrated lecture delivered in our church at Palmyra by Rev. C. F. Drewes, the Director of Colored Missions. From this report we print several excerpts: —

"Notwithstanding the very inclement weather Sunday evening, Zion Lutheran Church in this city was comfortably filled to hear an illustrated lecture delivered by Rev. C. F. Drewes, of St. Louis, who has charge of the mission-work of the Lutheran Church [Ev. Luth. Synodical Conference of North America] among the Colored people of the South.

"Rev. George Moeller, the pastor of the congregation, . . . very earnestly called attention to the duty the Church owes to every one, regardless of creed, color, or nationality. Rev. Moeller's remarks were received with marked attention. They showed that he has given this subject, that of missions, a great deal of study and attention. In introducing the speaker of the evening, reference was made to the great work Rev. Drewes has accomplished during his long career in connection with the Missionary Board. . . .

"At the beginning of the lecture, pictures were shown of the principal crop of the South, which is cotton. Various scenes were used in showing to the audience how cotton is cultivated and how the stalk looks in various stages of development. A picture was also shown of lumber camps with oxen and men busy removing huge logs to the mills.

"As the scenes were thrown on the canvas, Rev. Drewes gave a full explanation, showing that he was very familiar with that section of the country, having visited it on many occasions.

"A map of several counties in the State of Alabama which included the activities of the Mission Board was then produced, and the speaker pointed out the principal towns and places where the missions are located.

"In order forcibly to bring to mind the very great disadvantages the missionaries labor under, views were shown of the poorly equipped buildings

that are used for churches and schools by this denomination in their work in Alabama. In the Black Belt, where the Church at the present time is concentrating its efforts, the number of blacks far exceeds that of the white people, and the lecturer declared that thousands of these poor people on the larger plantations have never had the opportunity of hearing the Gospel or the privilege of attending school. To remedy this condition, the Lutheran Church is making a heroic effort to supply schools and churches to these needy people through their Missionary Board. . . .

"Rev. Drewes stated that the Colored people are very eager to have the advantages offered by the schools and churches, and that he is receiving letters for additional missionaries to be sent to this locality. Views were shown of a number of the preachers and teachers who are engaged in this work.

"The lecture Sunday evening created a great deal of interest among the members of this congregation, as the needs of the field were vividly and carefully pointed out, thereby awakening the Church to a greater sense of its responsibility for those who are less favored than our own people. There is perhaps no more direct and forcible way of presenting the missionary cause than by illustrating the needs of the people in the sections that have been deprived of the Gospel, and the uplifting influence of the Gospel.

"At the conclusion of the lecture a generous offering was taken for the speaker to use in the noble work in which he is engaged." F. J. L.

Items of Missionary Interest.

WHERE THE FREEDMEN LIVE. — Three-fourths of all the Negroes in the United States live in the Carolinas, Georgia, Florida, Alabama, Mississippi, and Louisiana. There is one Negro to every eight whites in the United States. In some of the Southern States there is one Negro to each white man. In Mississippi and South Carolina the Negro population is in excess of the white.

OUR COLORED MISSIONS. — Our Board for Colored Missions has thirty pastors preaching at fifty-seven places. These churches have almost 4,000 members, 2,684 day-school and 2,729 Sunday-school pupils. The Board has thirty-eight day-schools under its supervision and supports three higher schools and one theological seminary. These churches and schools are in eleven States and in

the District of Columbia. The greater number of our schools and churches are in Alabama, North Carolina, and Louisiana. The members of our Colored Missions lead all other Lutherans of the Synodical Conference in their contributions, the average contribution of our Colored Lutherans being \$16.30 per member.

SOLOMON ISLANDS. — These islands of the Pacific are rapidly being Christianized. Men who three years ago were naked savages, with absolutely no knowledge of God, are to-day able to read the English Bible and are bringing its blessed truths to their own people in darkness. The head-hunters of yesterday have become the soul-winners of to-day. What great wonders God can do!

All the Peoples of the Earth Shall Serve the Lord Jesus Christ.

But there are more than a *billion* heathen bowing in worship before the images or depictions of human artifice.

But what is the significance of a *billion souls* — *one hundred thousand millions of people*? The significance is this:—

If they should be caused to march before the door of your home, marching four abreast, six years and a half would pass by before you would see the end of the procession. Do you fully grasp the stupendousness of this figure? A billion people with immortal souls, with souls that were redeemed by the blood of the same Savior as was your soul, are hastening to the grave without Christ, without hope! Oh, the awfulness of the thought! What will you do to change this sad state of affairs?

Missionary Education in the Sunday-School.

Dr. George H. Trull, who wrote a good little book on *Missionary Methods for Sunday-school Workers*, says: "In the hands of Sunday-school superintendents and teachers lies the real solution of the missionary problem, and if they improve their opportunity, within a generation there will be a Church whose intelligence about missions and zeal for them has never been equaled in the world's history."

Missionary education in the Sunday-school should be regular and systematic. It is not suffi-

cient to conduct an occasional missionary service and to take an annual offering. There must be persistent, continuous teaching and training. One of the most important things is to create a missionary atmosphere. Mottoes, maps, and pictures on the wall help to do this. Missionary hymns should be frequently sung. Prayers for missions and missionaries should be offered every Sunday. The library should provide attractive missionary books. A bulletin board containing from Sunday to Sunday outstanding facts, figures, and incidents from mission-fields will help. Occasional pageants may be made very instructive. Five minutes or even one or two minutes before or after the teaching of the lesson of the day may be advantageously devoted to striking incidents in the lives and work of missionaries. Above all, definite missionary teaching should be done in the classes. This may be done, as Dr. Trull indicates, by an interpretation of the missionary idea of the lesson or by bringing in illustrations from missionary history and biography. The ingenious superintendent and teacher will add to these suggestions indefinitely. Where it is possible, a superintendent of missionary education should be elected by the Sunday-school Teachers' Association to cooperate with departmental superintendents in working out plans for the different departments.

Dr. John T. McFarland says: "Let us carry missions into our Sunday-schools primarily for the sake of the children themselves, that they may come to their largest development."

The Foreign Missionary.

Inadequate Schools.

The Russell Sage Foundation has been investigating the public schools of Atlanta, Ga. It found, in June, 1913, that out of 10,118 Negro children of school age but 2,924 were enrolled.

Atlanta furnishes for its 17,000 white children thirty-eight grammar schools, a boys' high school, a girls' high school, a boys' technical high school, a girls' English commercial high school and five night-schools.

For the 10,118 Colored children it furnishes eleven grammar schools. The whites have 426 teachers and the Negroes have 82. The report says that inadequacy of equipment was most noted in the Negro schools. If Atlanta had twice as many schools, she would be making only a good beginning

in providing Negro children with school facilities. Not only are the classes overcrowded, but practically all are on a half-time basis. Of the ninety-one classes in the Negro public schools sixty-six were on part time.

In addition, over 300 Negro children were turned away because there were not even enough half-time opportunities. Many others would have applied had there been any possibility of gaining admission.

Negro teachers are paid only three-fifths as much as the white teachers. All classes had at least forty pupils to one teacher, and fifty-two had fifty or more to one teacher.

It must be remembered that Atlanta is ranked as one of the most progressive of Southern cities.

The Crisis.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Alabama, \$8.20 and 3.15; Bethany, Yonkers, 50.00; Bethel, Conover, 3.28; Concordia, Rockwell, 10.00; Mount Olive, Catawba, 2.25; Bethel, Charlotte, 11.50; Bethlehem, Monroe, 5.00; Concordia, New Orleans, 15.00; Grace, Concord, 40.00; Grace, Greensboro, 8.24; Immanuel, Brooklyn, 2.00; Immanuel Lutheran College, Greensboro, 564.85; Immanuel, Shankletown, 5.00; Lecture tour (Rev. M. N. Carter), 25.00; Luther College, New Orleans, 35.00; Mount Calvary, Kannapolis, 14.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 15.50; St. James's, Southern Pines, 8.17; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 15.00; St. Mark's, Winston-Salem, 10.12; St. Matthew's, Meherrin, 24.23; Mount Zion, Charlotte, 16.00; St. Paul's, Charlotte, 32.00; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 23.00; St. Peter's, Drys Schoolhouse, 15.00; St. Philip's, Philadelphia, 5.00; Bethlehem, New Orleans, 57.50; Zion, Gold Hill, 7.00; Mount Calvary, Mount Pleasant, 7.00. — Total, \$1,119.49.

St. Louis, Mo., May 1, 1923.

H. A. DITTMAR, *Asst. Treas.*,
5329 Cote Brillante Ave.

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CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit:—

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
50 " " " " " " " " " "	37 " " " "
100 " " " " " " " " " "	33 " " " "

In St. Louis by mail or carrier, 60 cents per annum.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKEAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., JULY, 1923.

No. 7.

OUR MONTHLY MISSIONARY MOTTO.

“Every man, woman, and child in heathen darkness is a challenge to the Church.”

An Earnest Appeal.

Have you ever wanted to see something and then, after you had seen it, felt sorry that you had seen it? That is the way I feel sometimes since I have seen our Immanuel College at Greensboro. I always had the wish to see this institution, but since I have seen it, I often have a feeling much akin to sadness for having seen it. You ask why I should feel that way. Let me tell you.

I found at Greensboro a faculty, mostly composed of young men, that was just “aching” to do things. All of them were as busy as they could be; every one of them practically bubbling over with enthusiasm for the work he was engaged in; every one of them doing more work than is ordinarily expected from an instructor; not one of them complaining of having too much work, but apparently willing to do even more. And all this despite a host of handicaps; all this despite innumerable difficulties and drawbacks. Actually, friends, the conditions and circumstances under which our young professors at Greensboro are expected to work are *such as should not be found nor tolerated in the Synodical Conference*. What would you think of a contractor who would expect workmen to dig a ditch or make a road without shovels, spades, scrapers, and the like? What would you think of a farmer in these days who would expect his hired men to farm his land without plows, harrows, cultivators, mowers, reapers, horses, and all the other

things that a farmer needs to make farming a success? What would you think of a contractor who expected his carpenters to put up a house without hammers and saws and nails and screws? Of course, these things can be done; ditches can be dug and roads can be made without proper tools, a farm can be tilled without modern implements, and I have seen log houses that had been erected without hammer, saw, nail, or screw. But isn't it unreasonable to expect these things to be done under such handicaps? Isn't it a waste of precious time and valuable man-power in these days of modern implements to build roads and houses and run farms without the aid of adequate tools?

Our faculty at Immanuel College is doing wonderful work despite the handicaps besetting them on all sides. The graduates they turn out are the equals of any institution of the same grade in the South. The writer is in a position to make a comparison, and he herewith declares without hesitation that the showing which the graduates of Immanuel Lutheran College made was most favorable. Several times he said to two friends who had accompanied him on his trip: “If these teachers are able to make such a good showing under these most deplorable conditions, what couldn't they do if they were given a real chance!”

It was said of Mark Hopkins, the celebrated American college president, that to make a university all that was necessary would be to put him at one end of a log and a student at the other end.

Well, it seems that our Synodical Conference must have had that remark in mind for the past years with regard to Immanuel College: for this institution has not much more than a "log" besides the faculty and the students. And if the Synodical Conference actually did think that the Immanuel faculty would see its way clear to do good work and turn out graduates properly equipped for life's work, even if they had little by way of equipment; I say, if Synodical Conference did think this, their faculty of spirited and faithful teachers at Greensboro fully came up to expectations. And the Colored people of North Carolina realize this too. Though Greensboro has a well-equipped State school, the Agricultural and Technical College, our poorly equipped Immanuel College has more than half as large an enrolment as the State school with its excellent buildings and up-to-date equipment. The Colored youth of North Carolina know that we have a corps of teachers at our school that more than discount by competency and faithfulness the physical advantages of the State institution. For this reason they have been willing to bear with all manner of inconveniences and even hardships and have come to our school.

But is the equipment of Immanuel College really so very bad? Let me tell you what we found. We found the dormitories of the male students in the attic, directly under a slate roof. Temporary "beaver board" walls, some of them all "out of plumb," served as partitions for these rooms. There is no provision made to heat these dormitories in winter and practically no lights are installed. The furniture of the classrooms is such that our poorest congregations would refuse to have it in their day-schools. The male students study in these classrooms at night, though in some of them I found only a single light bulb of about forty candle power. All the classrooms are heated by stoves, and these, as well as the pipes, show the ravages of age. There is scarcely a room in the whole main building whose walls and ceilings are not in need of repair. The classrooms are utterly too small to accommodate the students, and not a few of them are so dark that half of the students must find it difficult to read from their text-books during the recitations. The most necessary teaching apparatus is lacking. Aside from a number of theological books the volumes in the library are practically useless.

The female students are housed in the former mission-school on the college campus. A very

hopeful elementary school with three teachers had to be closed to afford room for the girl students of the college. One of the former schoolrooms now serves as a study for girls, while the other two rooms have been partitioned off into bedrooms and furnished with single iron beds. But though the beds are single, they are each occupied by two girls! Just think of it: two girls in each narrow bed! Do you think it is right to expect this of these girls?

And these conditions will continue to obtain another year if something is not done at once. The Mission Board has tried hard to awaken our people to see the needs of Immanuel College. It was largely because this institution stood in need of so very much that the Board made such strenuous efforts during the past year to interest the whole Synodical Conference in the Jubilee Collection. However, its efforts were most disappointing as to results. Instead of the \$150,000 needed to carry out its building plans, the Mission Board has only about \$30,000 at its disposal. Immanuel College, which needs — yes, *needs* — at least \$30,000 to put it into proper condition, was given an appropriation of only \$7,000. The Board is not to blame, since it cannot give what it has not in its possession. Neither can we expect the Board to borrow a sufficient sum of money to make the necessary improvements, for its experiences in the past in this respect have been so sad that it has practically decided never to borrow for building purposes again.

So, then, it is up to you and me to do something if past conditions are not to continue another year, and if we do not want the dread eventuality to come to pass of seeing our college closed by the authorities because of certain unsanitary conditions due to overcrowding and other causes.

Fellow-Christians, can we let this matter go on any longer? Can we afford to let these young men of the faculty, who are so willing to work, continue to labor under such difficulties? Is it right for us to expect them to waste their energies so unnecessarily because we selfishly withhold from them what we owe them? Ah, brethren and sisters, I am proud of our young teachers at Immanuel! I rejoice to think that we still have young men who are willing to sacrifice their health, their energies, and their comforts in the service of the Lord. I should be delighted to climb to the very house-tops and proclaim it to the world that our seminaries are sending out young men filled with such zeal and heroism to do the Lord's work.

But, alas! *what about us?* What are we doing to encourage them in their work? What are we doing to cheer them on in their labors? What are we doing to hold up their hands? Will our Colored Missions have to share the fate of other Lutheran missions which once were flourishing and then had to be abandoned, not because there were no missionaries willing to work, but simply because the people at home refused to support the work which God has commissioned the Church to do?

Brethren and sisters, I fear for the future of our Synodical Conference! God is showing us the work He wants us to do; He has given us an open door throughout the fair Southland, but particularly at Immanuel College. Do you think that He will long continue to recognize us as His people? Do you think that He will much longer leave open the door of opportunity for us if we do not heed His call? O Lord, give us the desire and ability to do Thy will!

F. J. L.

Alabama Notes.

April 15 will long be remembered at Buena Vista as a day of happiness, for on that day more than a score of souls were added to our little congregation there by baptism and confirmation. The little chapel was crowded with members and strangers who wished to witness the reception of the candidates into the communion of the Evangelical Lutheran Church. And as the candidates, infants in the arms of their mothers, others just beginning to learn to walk, children from six to twelve years of age, youths and maidens from fourteen to twenty, mothers and grandmothers from thirty-five to sixty, came forward to be received into the kingdom of God, the members of the congregation sang in their hearts "O Day of Joy and Gladness," and the pastor forgot that less than an hour before he had spent over half an hour in prying his trusty Ford out of a mud-hole. As the Sacrament of Baptism and the rite of confirmation were administered to these blood-bought souls, the pastor forgot that his clothes had become soiled with mud and soaked with perspiration in liberating his Ford from a Monroe County mud-hole. All this was forgotten because he rejoiced that over a score of souls had been delivered from the bondage of sin. After the baptism and confirmation over thirty persons partook of Holy Communion and thus gave evidence of the faith that is in their

hearts. May the blessings of God continue to rest upon St. James's Congregation and keep all her members in the faith which saves!

* * *

After the harvest at Buena Vista the pastor took to the road once more and after an hour's drive found himself at St. Andrew's Congregation, located at Vredenburg. Here three souls were received into the Church, one by baptism and two by confirmation, after which some twenty odd went to Holy Communion.

When the pastor and the writer reached Selma at half past three Monday morning, they were tired and sleepy, but thanked God for the wonderful harvest He had permitted to be gathered into His garner. As we parted at the corner of Selma Ave. and Lapsley St., Superintendent Schmidt remarked, "I am glad I don't have to get up early this morning," and the writer began to envy him the hours of sleep he would be enjoying while he, the writer, would be plugging away in the schoolroom. But he changed his mind, for besides taking the main services the day before, the Superintendent had sat at the steering wheel and piloted the "Gospel Ford" over miles of tortuous roads. And so he deserved a few extra hours of well-earned rest.

* * *

On the 22d of April another congregation was made glad by an event for which the members had been hoping and praying for months and months, and which they will remember for years and years. A little over fourteen months ago a small band of people assembled in the bedroom of Sid McDowell's home at Long Mile Place, a few miles southwest of Camden, and for the first time heard the pure Word of God spoken by a Lutheran minister. From that time on this little band assembled regularly to hear the Word of God. In the course of time this Word bore fruit, and a congregation was organized. More and more people came to the meetings, and Brother Sid's bedroom could no longer accommodate them. They then moved into an old log shack, which served as chapel and schoolhouse for many months. In this old shack the Gospel was preached by Superintendent Schmidt, and the Catechism and Bible History taught to a host of children by Miss Annie M. McBryde. Here the congregation talked and dreamed of a chapel in which they could worship God in peace.

April 22 brought the realization of that dream, for on that day the congregation at Long Mile Place was permitted to dedicate its new chapel to the

service of the Triune God. Long before the time set for the dedication the people began to gather to witness the glorious event, so that, when the ministers arrived from Selma, a goodly number of people were already present. At half past twelve the congregation assembled outside of the new chapel, where a brief dedicatory service was held. Pastor E. A. Westcott spoke the words of dedication, Superintendent Schmidt, pastor of the congregation, offered the prayer, and the undersigned read a Scripture-lesson. At the end of the service

At the close of the afternoon service, Pastor Westcott hastened to his congregation at Tait's Place, where he had services that evening, while Superintendent Schmidt and the undersigned remained at Long Mile for an Easter program given by the children of the school. And the program! When we tell you it was *some* program, you should believe us. The singing especially, all circumstances considered, was all that could be desired. You should have heard those children sing! If there is anything under heaven that Negroes can



Luther Conference, Assembled in Trinity Chapel, New Orleans, May 9—13, 1923.

Top row: Teachers A. Wiley, A. Berger, D. Melbohm, W. Seeberry, Th. Schroeder.

Second row: Rev. C. P. Thompson, Teacher Al. Johnson, Rev. E. Wildgrube, Teachers A. Seraffe, O. Williams.

Bottom row: Prof. H. Hoyer, Teachers F. Vorice and Bernice Craig, Rev. W. Beck, Teachers Sylvia Raymond, Ruth Bonnafon, and Ruth Johnson, Prof. H. Nau, Teacher Ethel Johnson, Rev. G. Kramer, Prof. H. Melbohm.

the congregation filed into the new building and heard the first sermon in their new church, which the writer was privileged to deliver. At the end of this service there was a brief intermission, after which the congregation reassembled and listened to an inspiring dedicatory sermon by Pastor Westcott. The speaker dwelt on the purpose for which that house had been built, namely, for the service of the almighty God. After the sermon the congregation celebrated Holy Communion, in which they were joined by members from their sister congregations. About fifty people partook of the Lord's Supper on this day.

do, and do well, it is singing. Some time ago the Tuskegee Quartet sang over the WSY broadcasting station at Birmingham, and a "listener-in" from Iowa wrote that he never expected to hear angels sing while here on this earth, but that on the night of the concert he had distinctly heard the angels calling "Old Black Joe." Well, if he had heard the children of Long Mile singing on the night of the 22d of April, methinks he would have heard the cherubs singing "I Know that My Redeemer Lives," "Awake, My Heart, with Gladness," and many other Easter melodies which our Lutheran Zion knows. After the children's service the Superintendent re-

marked that, when we consider the circumstances under which the children were trained, namely, that they had to practise the songs without the use of an instrument, and that they had never before heard those beautiful Easter-songs, and that nevertheless they sang them correctly and so beautifully, we must say that what Miss McBryde has done falls little short of the marvelous. You should have seen how those children appreciated the full meaning of that remark. Truly, if the Lutheran Church accomplishes nothing more here in the Black Belt during the next twenty-five years than to put the Easter-story into the hearts of such children, all the time, tears, energy, and money spent will not have been spent in vain.

After this great day of joy and gladness one of the members at Long Mile experienced a bit of sadness. On returning home from the services that night, Brother Alec George found that some sneak thief had broken into his home and stolen every garment that his wife had in the house. The thief had even stripped the bed of its covering and pillows, leaving nothing but the bare mattress. How any one could be so mean is beyond us. Brother Alec, however, took it philosophically.

* * *

We are glad to report that Miss R. J. Young is on the road to recovery again. May God continue to bless and strengthen her!

* * *

Through the kindness of Professor Schuelke the students at our training-school are able to listen to concerts from "all over." So far the following stations have been heard: St. Louis, Mo.; Jefferson City, Mo.; Kansas City, Mo.; Omaha, Nebr.; Los Angeles, Cal.; Louisville, Ky.; Memphis, Tenn.; Birmingham, Ala.; Davenport, Iowa. All join in thanking you, Professor, for the fine receiving-set. We hope to be able to "pick up" Immanuel College some fine day.

* * *

The writer gratefully acknowledges the receipt of a set of schoolbooks from little Lacorda Schimmelpfennig. God bless the donor!

We also wish to acknowledge the receipt of two barrels and one box of clothing from the "Ruth Girls" of St. John's Congregation, York, Pa. The shipment was sent to Miss Young, but as she was ill at the time, she asked the writer to take charge of it. Many thanks to you, "Girls"! May the blessings of God rest upon you!

* * *

Miss L. M. Stallworth, teacher at Taits Place, was united in holy wedlock with Teacher Bradley, of Possum Bend. May the young couple have a long and happy life!

R. O. L. L.

Teachers' Training-School, Selma, Ala.

Friday, June 1, our Teachers' Training-school, located at Selma, Ala., finished its first year's work. For several very good reasons we did not have a closing exercise. On Friday evening, however, Superintendent Schmidt made a short address to the students. The burden of his address was, that during their summer vacation the students should be witnesses for Christ; they should practise and spread the teachings which they have learned concerning their Savior. God grant that they heed the admonition!

After Superintendent Schmidt's address, prizes were awarded for sewing and map-drawing. The girls then served a five-course luncheon, Mrs. E. A. Westcott acting as hostess. During the luncheon E. A. Westcott, Jr., was the center of attraction, compelling every one present to pay special attention to him; if an engaging smile failed, then a lusty cry was sure to get results. At the close of the luncheon the teachers received a very pleasant surprise on being presented with little tokens of love and appreciation from the students. God bless them for their thoughtfulness!

As we look back over the past year's work, we are compelled to confess that God has blessed both students and teachers, and each one of us must acknowledge with Jacob of old: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant." During the past year we have had two cases of serious illness. Miss Rosa Young, our matron, had to discontinue her work because of sickness, and one of the girls, Miss Carrie Stallworth, had to undergo an operation for appendicitis. We thank God that the operation was successful, and that Miss Stallworth will be able to continue her studies next fall.

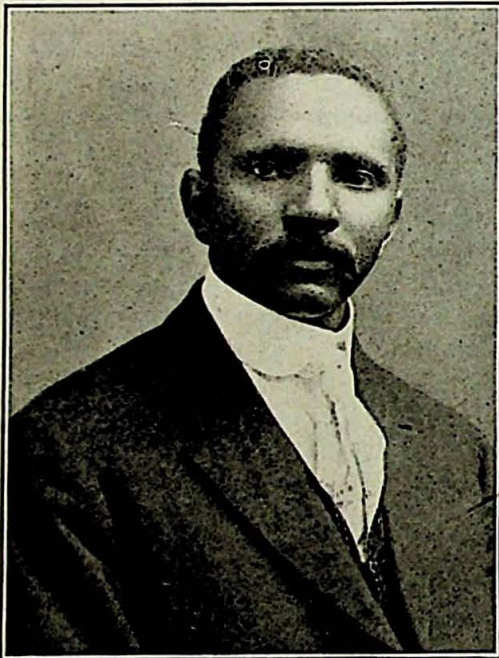
During the school-year we enrolled eleven students and closed the session with an enrolment of ten. The discipline at the school has been all that could be desired. God grant that the character of the student-body may remain the same during all the years to come!

And now that the girls have gone to their several homes, it is the sincere prayer of their

teachers, and of all who have an interest in them, that the Lord God would keep them during the summer from all temptations, from sin, and every evil of body and soul. R. O. L. L.

† Mrs. Avy V. Fuller. †

Our Colored Missions have sustained a severe loss in the death of Mrs. Avy V. Fuller, the wife of Rev. J. W. Fuller. She was his able assistant in the mission-school at Spartanburg, S. C. Concerning



Rev. J. W. Fuller.

this great loss Rev. John McDavid writes under date of June 4:—

"I returned last night from Clarkton, N. C., where it was my sad duty to preach the sermon at the burial services of Mrs. Avy Victoria Fuller, beloved wife of Rev. J. W. Fuller, of Spartanburg, S. C. More than 700 persons, white and colored, had turned out to pay their last tribute of respect to this dear sister in the Lord. Last Wednesday I received a letter informing me of her death. The next morning I went to Spartanburg in the company of Revs. Alston and Hunt. Rev. Hunt and I remained till 11 p. m., when the body was removed to Clarkton, and accompanied Rev. Fuller and his mother-in-law as far as Charlotte. We had a short service at the house before we left. About an hour before the service it started to rain, but

this did not prevent a large crowd from gathering to see Mrs. Fuller for the last time. Many could not get into the house, but remained outside in the rain till the service was over. I never saw so many flowers at a funeral. We took a number of large boxes with us, but had to leave some behind. Her little pupils, with tears dripping from their eyes, would come and place their wreaths and bouquets near the casket. More than a hundred people went with us to the train despite the rain. The people of Spartanburg held Mrs. Fuller in highest esteem, and the children loved her as a dear mother.

"When we were in Spartanburg a month ago, Mrs. Fuller was in school, though she looked weak and care-worn. A week later she was no longer able to leave her bed. The best physicians, after examining her, declared that she had only a very slight chance of recovery, and that only if she would submit to a very serious operation. The operation was performed by the most skilful surgeons. She rallied after the operation, and for a number of days hopes were entertained that she would recover. But suddenly, on Tuesday evening, May 29, she grew worse and had passed away before her husband could reach her bedside.

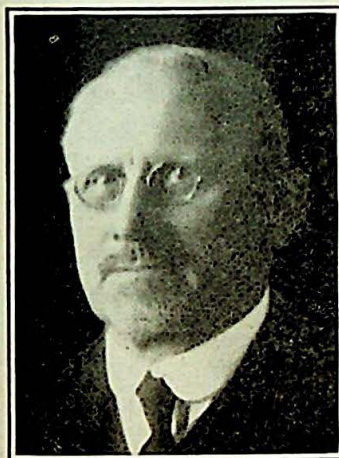
"Mrs. Fuller was born near Clarkton, N. C., September 9, 1880, and was the second daughter of Mr. and Mrs. A. T. Spaulding, a very industrious and pious old couple. She attended the local schools till her graduation in 1898. In the following year she entered Shaw University, finishing the normal course of that institution in 1902. During the next three years she taught public school. In 1905 she was married to Rev. J. W. Fuller, who was then a druggist. Their union was blessed with one son. While living in Charlotte, their boy attended our school, and through him the writer became acquainted with the parents. The little boy was so carried away with our school that he told his parents that he wanted to be a Lutheran pastor. The boy was accidentally killed. Shortly afterwards the father declared that he would take the boy's place. He was instructed at Concord by Pastor Schwehn, now of Philadelphia, was confirmed, entered Immanuel College, and since 1917 has been one of our most active missionaries. While her husband was stationed at Meherrin, Va., Mrs. Fuller was active in helping him; but in Spartanburg, as a primary teacher, she especially showed her remarkable talents and proved a wonderful missionary asset. She had the gift not only of imparting knowledge to her pupils, but of winning their most

ardent affections. It will be hard, indeed, to fill her place in school. As a wife she was a true helpmeet to her husband. No one could enter her home without feeling the warmth of her genial hospitality and her unselfish joy in serving others."

May our heavenly Father comfort Pastor Fuller in his great bereavement and assure him of His abiding presence and strength! F. J. L.

Items of Missionary Interest.

RESIGNATION. — Prof. G. Mezger tendered his resignation as member and president of the Board of Colored Missions at the board meeting held May 10. With deep regret his resignation was



Prof. G. Mezger, D. D.



Prof. Th. Graebner.

accepted. He had been a member of the board since 1908 and its president since 1917. His presence at the meetings of the board and his wise counsel will be greatly missed by his former co-members. Prof. Theodore Graebner was unanimously chosen to succeed Professor Mezger as the head of the board. We congratulate the board upon its wise and happy choice.

TRANSFERS. — Pastors Lehman and Carlson have been transferred from North Carolina to Alabama. The former will become teacher at the Teachers' Training-school, and the latter will take charge of a number of congregations and thus relieve Superintendent Schmidt, who has been overburdened with work and is just now taking a needed rest in Iowa.

TEACHERS' INSTITUTE. — The annual teachers' institute of the Alabama workers will be held at Holy Ark, Ala., August 1 to 5. Our next issue

will bring a report on this important missionary gathering.

LUTHER COLLEGE. — We rejoice to hear that Prof. H. Nau, Ph. D., will not accept the call to the Seminary at Porto Alegre, Brazil. Luther College may, indeed, be thankful that the services of this excellent man are to be retained for the institution. His removal would have been a most serious loss for our Colored Missions as a whole.

ST. LOUIS, Mo. — We are very sorry to be compelled to report that Rev. Herbert Claus, for a number of years the faithful and successful missionary at St. Louis and Springfield, has accepted a call to a white congregation near St. Louis. As a result of Pastor Claus's leaving, certain changes are to be made in the manning of the St. Louis and Springfield charges.

IMMANUEL COLLEGE. — Rev. G. Viehweg, of Arapahoe, Nebr., has been called as professor at Greensboro. Should he accept, he will be active in the theological department of the school.

F. J. L.

Walther League Convention.

The thirty-first international convention of the Walther League will be held in Detroit, Mich., July 15 to 19. Reports from all parts of the country indicate that this will be the best-attended convention in the history of the Walther League. It is expected that about three thousand young people will attend the sessions, and that the opening service, Sunday afternoon, July 15, will be attended by no less than five thousand Lutheran people.

The usual reports of the committees will give a general survey of hospice work, charitable endeavors, Foreign Missions work, Junior department, educational activities, and all phases of League work. The missionary exhibit will display curios, charts, literature, and idols from heathen lands.

The tenth hospice of the League was secured in Los Angeles, Cal., where the need of such an institution for travelers and visitors was keenly felt. It is a fine \$18,000 residence, which can be used for hospice purposes without many alterations and is situated in one of the finest sections of California. At a recent convention of the Eastern District it was resolved to establish a large hospice in our nation's capital. The Pennsylvania District at its recent convention likewise gave hospice work the

support it rightly deserves when it resolved to establish a hospice in Pittsburgh, if feasible.

The Foreign Missions endeavor has been instrumental in arousing great interest in our mission-work. Twelve districts of the League now support thirteen missionaries. The last district to pledge itself to the support of an ambassador for Christ in heathen lands is the Eastern District. When it is considered that this resolution was adopted in addition to the resolution pledging the establishment of a hospice, both at the same convention, it is indeed encouraging and is expressive of the Christian optimism and faith that is guiding the resolutions and accomplishments of our conventions.

The Pennsylvania District, with only 295 members, again oversubscribed by several hundred dollars the amount pledged for the support of a foreign missionary. The Missouri District, which offered to contribute \$1,800, raised over two thousand. In a recent bulletin it was reported that the Northern California and Nevada District had exceeded its pledged amount. All this is in harmony with the convention motto, which has been chosen with a view to leading the Leaguers on to greater heights of sacrifice and service: "Let us go on unto perfection." P. G. P.

"De Min's of All Dese Yere White People."

At a meeting held recently in Virginia an old Colored preacher, in opening the service, prayed thus: "O God of all races, will you please, Sir, come in an' take charge of de min's of all dese yere white people an' fix dem so dat dey'll know an' understand dat all of us Colored folks is not lazy, dirty, dishones', an' no 'count, an' help dem, Lord, to see dat most of us is prayin', workin', an' strivin' to get some land, some houses, an' some ed'cation for ourselves an' our chillun, an' get true 'ligion, an' dat most eve'y Negro in Northampton County is doin' his lebel bes' to make frien's an' get along wid de white folks. Help dese yere white folks, O Lord, to understand dis thing. Lord, while you is takin' charge of de min's of dese white people, don' pass by de Colored folks, for dey is not perfec' — dey needs you as much as de white folks does. Open de Negro's blin' eyes dat he may see dat all of de white folks is not mean an' dishones' an' prejudice' ag'inst de Colored folks, dat dere is hones', hard-workin', jus', an' God-fearin' white folks in dis yere community who is tryin' de bes' dey know how, wid

de cir'umstances ag'inst dem, to be fair in dere dealin's wid de Colored folks, an' help dem to be 'spectable men an' women. Help us, Lord, black an' white, to understand each other more eve'y day."

The prayer of this old Colored man expresses, in a crude, but effective fashion, the feeling and desires of the best Negroes and the best white people of the South. — *The Southern Workman*.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: *For March*: Selma, \$5.80; St. John's, Joffre, 6.10; Bethany, Nyland, 5.00; St. Peter's, Pine Hill, 4.17; Birmingham, 1.20; St. James's, Buena Vista, 2.24; Our Redeemer, Longmile, 3.73; Zion, Taits Place, 5.07; Bethlehem, Holy Ark, 8.95; St. Andrew's, Vredenburgh, 9.33; Christ, Rosebud, 7.83; St. Paul's, Oak Hill, 5.70; Grace, Ingomar, 1.76; Mount Calvary, Tilden, 7.56; Mount Olive, Tinela, 4.67; Mount Carmel, Midway, 2.98; Our Savior, Possum Bend, 5.72. *For April*: Mobile, Ala., 1.25; St. Peter's, Pine Hill, 4.06; Bethany, Nyland, 5.15; Birmingham, Ala., 2.77; Grace, Ingomar, 1.24; Mount Calvary, Tilden, 10.04; St. Paul's, Oak Hill, 4.94; Christ, Rosebud, 12.00; Our Redeemer, Longmile, 2.99; Bethlehem, Holy Ark, 2.21; Mount Olive, Tinela, 3.90; St. James's, Buena Vista, 5.55; St. Andrew's, Vredenburgh, 5.54; Mount Carmel, Midway, 3.74; Our Savior, Possum Bend, 4.78; Zion, Taits Place, 4.02; Selma, Ala., 1.31; Alabama, .90, 11.00, and 2.95; Bethany, Yonkers, 50.00; Bethel, Conover, 1.50; Concordia, Rockwell, 7.00; Grace, Greensboro, 6.73; Grace, Ingomar, 1.00; Immanuel, Brooklyn, 3.00; Immanuel Lutheran College, Greensboro, 693.80; Lecture tour, Rev. M. N. Carter, 36.65; Luther College, New Orleans, 25.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Olive, Catawba, 3.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 8.28; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 20.46; St. Matthew's, Meherrin, 38.60; Mount Zion, Charlotte, 16.00; St. Paul's, Charlotte, 32.00; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 23.00; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 7.00; Concordia, New Orleans, 15.00; Bethlehem, New Orleans, 57.50; St. Peter's, Drys Schoolhouse, 15.00; Grace, Concord, 40.00. — *Total*, \$1,403.17.

St. Louis, Mo., June 1, 1923.

H. A. DITTMAR, *Asst. Treas.*,
5329 Cote Brillante Ave.

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CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit: —

1 copy	50 cents.
10 copies, and over, sent to one address, 40 cents per copy.	
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100 " " " " " " " " " " " "	33 " " " "

In St. Louis by mail or carrier, 60 cents per annum. All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKEAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., AUGUST, 1923.

No. 8.

OUR MONTHLY MISSIONARY MOTTO.

Every church should try to support at least two pastors — one for the thousands at home, the other for the millions abroad.

Not by Bread Alone.

There are two essential parts to every human being, — the physical, which perishes, and the spiritual, which will never die, — and each must have its proper sustenance. God, in His loving-kindness, has provided both, and Jesus tells us which is the more important. He says, John 6, 27: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." Spiritual life and the food needed to sustain it should have first place in our thought and plans for ourselves and others. Those who have fed upon the Bread of Life and know the satisfaction which it gives to the soul must feel compelled to obey Christ's command to "go tell" the hungry that there is soul-food for them. God has opened wide the door for us to bring this Gospel-message to the millions of Negroes in our country by sending ministers and teachers, by building churches and schools.

Our Church heard God's call, assumed its responsibility in this mission-field, and organized its Board of Missions, asking every church and every organization in each church to contribute to this cause. Churches and schools were established by the board in many localities; the work which has been accomplished in the past forty-five years shows rich fruitage. Thousands of Colored people have been gained for Christ and our Church, and in honesty, morality, purity of life and home, in in-

telligence and thrift, the upward progress has been unmistakable. Yes, our Colored brethren and sisters are steadily climbing and lifting as they climb.

To the Colored race of our country we owe a debt equal to the opportunity offered to us. The Negroes have a double claim upon us. As physical and social beings they need to be taught how to live and how to make a living. They are eager to learn; but their environment has been such that it will require patience, faith, and years of training to lead the whole race onward and upward. They are like little children in their eagerness and faith. Here is an opportunity for us to do much. Let us put away our prejudice and give this race the opportunity of growing upward.

However, the Negro, as a spiritual being, as the possessor of an immortal soul, has a still greater claim on us. As such he has a right to look to us for the Bread of Life, which alone, as we very well know, can satisfy the soul's wants. Shall he look to us in vain for this soul-food? Shall we whose souls have fed upon the Bread of Life since the days of our childhood, shall we who know what sweet satisfaction it gives, — shall we refuse to bring to the soul-hungry Negro the Bread of Life? Surely not; on the contrary, as God has given us the means and as He is giving us the opportunity, we shall gladly support the schools and churches under the care of our Mission Board and thus be partners in this most blessed and wonderful work.

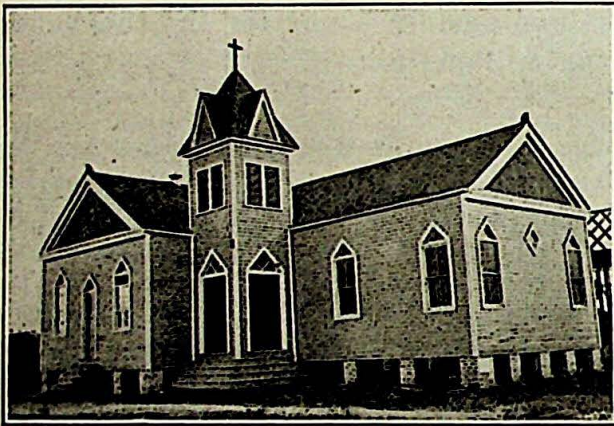
F. J. L.

Luther Conference.

Luther Conference convened in Trinity Chapel, New Orleans, May 9—13, inclusive. The Rev. W. Tervalon, of Mansura, La., failed to answer to the roll-call owing to the illness of many members of his congregation.

Trinity Chapel is situated in the lower part of the city. Prof. A. Wiley, now teacher in the Bethlehem School, was pastor at Trinity until ill-health forced him to resign his charge. The Rev. E. H. Wildgrube, of St. Paul's Chapel, is in charge of Trinity at present.

Wednesday night the initial service was held. The Rev. C. P. Thompson, of Napoleonville, La., delivered a very interesting mission-sermon on



Trinity Chapel, New Orleans.
Where Luther Conference met this year.

John 20, 21: "As My Father hath sent Me, even so send I you." It was truly an edifying sermon.

Thursday morning, Prof. H. Meibohm, our chairman, exhorted the members of the conference not to be deceived by what may be termed "our success" in the Lord's vineyard, nor to despair because of what may seem "lack of success." Whatever success we may boast of, the speaker showed, we owe to the Holy Spirit. He will bless our humble efforts in His own time and in His own way. The speaker's remarks were based on Eph. 5, 18.

Dr. H. Nau, of Luther College, next read a very instructive paper on "Predestination." The discussion of this paper consumed a part of the three morning sessions of conference. This splendid essay drew out much discussion and was well received.

Thursday afternoon was devoted exclusively to business pertaining to Luther College and our parochial schools. To increase the efficiency of

Luther College, it is planned to drop the seventh grade from the college program, which procedure would automatically add the seventh grade to our parochial schools. This plan was discussed at length.

Thursday night the Rev. G. M. Kramer, of Bethlehem Chapel, led the discussion on "Christian Burial." There was not a dull paragraph in this paper. Of the many valuable suggestions offered on this subject, the essayist stressed especially the folly of Christians in going to unnecessary and unreasonable expense at the death of their loved ones. The intermingling of grief with extravagance was shown to be very unwise, to say the least. This essay, concluded Friday night, was decidedly interesting and was well received.

Friday afternoon a discussion was entered upon which was of great importance to our lady teachers. The activity of our lady teachers is, generally, encouraging. Their work speaks for itself. Hence, whatever encouragement can be given these workers in the Lord's vineyard should not be denied them. We want efficiency — efficient workers — and schools that are second to none. It is from our schools that our congregations are largely fed. Whatever progress, therefore, is made in our Christian schools is also progress in the upbuilding of the kingdom of Christ here upon earth. This, primarily, is the end and aim of the Christian school. Should we hesitate, then, in using any legitimate means of keeping alive the interest of our workers in this blessed cause? God forbid! God furthermore grant that we never forget the fact that the greatest compensation a Christian can receive for his humble efforts in the Lord's service here upon earth lies in the honor of being permitted to do the Lord's work.

Friday night questions put by the laity were drawn from our "Question Box." Came again — the lodge-question! "Should a Christian join a lodge, or secret society?" Conference chose Prof. H. Meibohm to answer this question and to show that the lodge is a Christless association. This was ably and easily done. A Christian should blush with shame to enter any organization that slams its doors in the face of Jesus Christ.

Sunday night, May 13, conference came to a close with a stirring sermon on John 1, 35—43 by the Rev. W. Beck, of Mount Zion Chapel. His theme was, "How Souls are Won for Christ." This was the feature service of conference, and the Rev. Beck did justice to the occasion. A very large audience listened attentively to the able sermon.

Holy Communion was celebrated in this service. The Rev. Kramer delivered the confessional address. Many partook of the Lord's Supper.

Though few in numbers, the dear ladies of Trinity cared for us well throughout our sessions. In thanking these beloved members in the name of conference, a more fitting expression could not have been found than the words of Christ chosen by the Rev. Beck: "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

Such were the proceedings of Luther Conference. The blessed fruit of the Gospel of Jesus Christ is still in evidence. It is all the Master's work. Learn about it cheerfully; seek to further it diligently; pray for it fervently. To Him all praise and glory!

W. B. SEEBERRY, JR.

Luther College Commencement.

Our New Orleans institution held its closing exercises on the evening of June 13. The Normal Department of Luther College had four graduates this year, while nine students finished the Preparatory Course. From the program of the exercises sent us, we conclude that those who attended must have spent a most enjoyable and profitable evening. The literary part of the program had among its numbers an essay on the subject: "The Necessity of the Religious Day-school" and a paper on "The Christian Teacher's Glorious Work." Of course, the customary salutatory and valedictory occupied prominent places on the program. To give variety to the exercises, several musical numbers were given by students. The commencement address was delivered by Rev. Walter H. Beck, the young pastor of Mount Zion Church. In his remarks Pastor Beck emphasized the fact that the end and aim of education is not to receive a diploma, but the ability the better to serve God and man. In his concluding sentences the speaker exhorted his hearers, and especially the graduates, to cling closely to Jesus, since in doing this they would receive from Him strength from day to day more fully and perfectly to serve their Lord and their fellow-men.

The exercises closed with the singing of the national hymn, "The Star-spangled Banner," the audience joining the students in rendering the song.

We must not forget to mention two special features of these interesting exercises. The first number on the program was an original composition by Prof. W. B. Seeberry, the musical instructor of

Luther College, the song "Welcome," rendered by the college chorus. The other number of special interest was the song "Ready to Serve," composed by the late Rev. N. J. Bakke and sung by the students in commemoration of the author for his life-long service in the cause of Negro Missions.

We understand that Luther College had the largest enrolment in its history last year or, at least, the largest enrolment it has had in many years. The two regular members of the teaching staff, Prof. H. Meibohm and Dr. H. Nau, were assisted by Mr. Hugo Hoyer of our seminary at St. Louis and by Prof. W. Seeberry and Miss A. Burthlong. The board has called a third full-time teacher for this institution, the Rev. Carl Stoll, of Philadelphia, and we are in the happy position to say that he has accepted the call and will be ready to take charge of his classes at the beginning of the new school-year.

May God continue to hold His protecting hand over the teachers and students of Luther College and pour out His blessings upon them! F. J. L.

A Letter to the Editor.

The following letter was written to the Editor, but he would feel that he was unfaithful to his readers, were he to withhold these lines from his readers. And he is convinced that his readers, once they have read the letter, will concur with him in his judgment. Here follows the letter; judge for yourselves:—

"DEAR PASTOR LANKENAU:—

"I have been teaching Sunday-school for a year now, and during that time I have become acquainted with, and much attached to, the little periodical called the LUTHERAN PIONEER. Our pastor was so kind as to hand me a copy whenever they were distributed to the children.

"I want to take only a minute of your time to tell you how interesting the paper is. It always seems packed with interesting things to read, and I look forward to receiving my copy each month. Your article 'Our Jubilee Collection' was very gripping. I hope it will serve to awaken a greater interest in our Negro Missions. I don't think the Negro Missions get as much thought and attention as some of our other missions, at least not out here where I live. Before I came into possession of the PIONEER, I can only vaguely remember having heard the term 'Negro Missions.' Perhaps it is

because we have few Colored people here in comparison with Japanese and Chinese. And I suppose that the Chinese people have become closer to us young people since the Walther League has endeavored to arouse our interest in foreign mission work. I think the Walther League should also arouse the young folks' interest in the Negroes, and, no doubt, it plans to do that very thing.

"There is one statement in your article that I shall not forget very soon: 'Worry because of the work that they are obliged to leave undone is eating out the hearts of these faithful workers. If they were the laborers of some other denomination, they would be made much of.' There surely must be something wrong with us. I can hardly understand how we ever allowed things to get into such a condition.

"I have been trying to build up a bank account, and every month a certain sum must go in. But I hardly think the clerk at the bank will miss me if I fail to show up for a month or two, so in due course this money will reach the Negro Mission field. Inasmuch as Selma, Ala., is so much in need of a school, I think it would give me the most pleasure if I knew my small gift was helping there. So I shall ask Rev. — kindly to designate Selma when forwarding the money.

"I hope you will be able to continue giving us so much valuable information on Colored Missions, and I also sincerely hope that it will do us some good.

"It is my sincere wish that the Lord may strengthen the missionaries in their great task, especially those working among the Negroes, while we *who have everything* may learn to give up a few of our luxuries to supply funds for the Black Belt of our country."

Now, isn't this a beautiful letter, indeed? Don't you think that such a letter must make every friend of missions rejoice? When once our young people, our young men and young women, will become fully interested in the work of missions, then, we feel sure, a new day will come, a day when the Lord will grant the Gospel many glorious victories over the powers of darkness.

F. J. L.

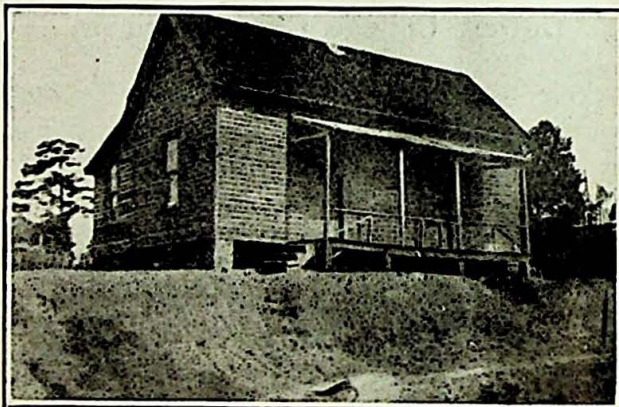
Church and School Badly Needed in Atlanta, Ga.

Both the pastor and the members of St. Mark's Mission at Atlanta would very much like to have a church and school. The buildings now used are inadequate for the fast-growing work in this city.

About a month ago, during our devotion in the old building used for a school, the floor gave way. Our school-building, therefore, has been condemned and cannot be used another season.

Our membership is not very large and is made up of humble people, who are not richly blessed with this world's goods. However, each Sunday our little chapel is well filled. It has a seating capacity of only one hundred and fifty. You can readily see that for the Negro population of Atlanta — 80,000 — this is far too small.

Once we can get these poor people into our church to hear a sermon from a Lutheran pulpit, they are always anxious to come again. At first, when they move here from the country, they are afraid of our church which they call "a new church." They know of no church but the Baptist.



One-Room Schoolhouse in Atlanta.

Now condemned by the authorities.

Besides, our church is poorly located, and the streets leading to it are in such bad condition that upon the occasion of several deaths of members, the undertaker refused to bring the bodies of our dead to the church.

Although our attendance at services is very good because of an overflow of people driven from the country on account of the ravages of the boll weevil, which has made work scarce and wages low in the rural districts, we are unable to provide the buildings so greatly needed, and must call on our friends in the North to help us.

A student of Concordia College, Springfield, Ill., reading an account of the crowded condition in our church, sent us a dollar to start a church-building fund for Atlanta. Who will be the next one? May God open many hearts to hear the cry of Macedonia and come over and help us! This is the only mission we have in the State of Georgia.

JOHN ALSTON.

A Token of Gratitude.

A few weeks ago we received the following letter, which, though written in faulty English, bears an eloquent tribute of gratitude to the services of one of our workers in Alabama and places the grateful writer in a class with Mary of Bethany, whose gratitude impelled her to anoint the Savior with precious spikenard. Every word of the simple epistle is pulsating with appreciation. It is as though the writer was driven by some inward force to give expression to the thoughts that fill her heart:—

"Dear Readers: It is said that there is a time for all things. So it is. And there has come the time for me to say a few words concerning the Bread that Jesus prepared through our Rev. — for us on the night of the eighth of April. He came many miles through the mud and over the great waters to bring it to us. And just as he arrived and entered the church, one of our friend's lamps began to flame up. And all of the congregation were amazed at it and much afraid, but Rev. — ran up and took the lamp out of the door, where it went down to shine no more. He then entered the rostrum and began to break the Bread of Life, which was soothing to our hungry souls. He took his text from the twentieth chapter of John, where Jesus appeared to His disciples. And, ah, how our hearts did burn while he preached! His sermon treated especially of unbelieving Thomas. Lord, grant that he may live long to preach God's holy Word, that sinners may fall out with the ways of this world and come asking, 'What must I do to be saved?'"

Such is the letter we received from our good Colored sister in Alabama. Is not such gratitude touching? Must not such honest and simple-hearted appreciation be a mighty incentive to our workers in the field and also to us to continue and expand the work? Surely, as long as there are such Marys to appreciate the Word, we ought to be willing to proclaim it too!

F. J. L.

Items of Missionary Interest.

EFFICIENT PUBLICITY WORK. — Pastor Wm. Brueggemann, chairman of the Educational and Mission Committees of the Walther League in Nebraska, is doing most efficient work in the way of arranging lecture tours for Rev. M. N. Carter in his State. Last year he successfully arranged for

a slide lecture course on missions in many congregations of his State, and this so encouraged him that this year he determined to make an attempt to have our Rev. M. N. Carter cover practically the whole State with his lecture on Lutheran missions in the Alabama Black Belt. According to recent reports his attempt is proving a fine success, and the lecturer is being kept busy filling the dates the efficient "advance agent" has arranged for him. We make bold to advise the chairmen of Walther League Mission Committees in other Districts to get into communication with Rev. Wm. Brueggemann, Box 34, Tilden, Nebr., for we are certain that they could get a number of "pointers" from him.

SPRINGFIELD, ILL. — During the next twelve months our mission in Springfield will be in charge of Prof. Th. Engelder, who has kindly consented to supervise the work. Student Andrew Schulze, who in time past has proved his interest in Colored Missions, will probably look after the Sunday-school.

ALEXANDRIA, LA. — Mission-work has been resumed in Alexandria. Pastor Tervalon, of Mansura, La., made his first trip there in June. We have ten communicant members there and twenty-eight baptized members. The services held during June and July were attended by twenty-five to thirty people. Rev. Tervalon expects to visit Alexandria twice every month and preach on every first and third Sunday.

KANNAPOLIS, N. C. — The enlarged building at this station was dedicated on July 15. Rev. John Alston, of Atlanta, Ga., preached the dedicatory sermon. Rev. Frank Alston has charge of the flourishing and active congregation at Kannapolis. The greater part of the expense for the large addition to the old church is being borne by the congregation. The old part of the building will in the future be used for school purposes, while the addition will serve as the church. Folding doors connect the two buildings.

CHANGES IN NORTH CAROLINA. — Rev. F. D. Alston, of Kannapolis, will in future also take care of Mount Calvary at Mount Pleasant, while Rev. March will assume charge of St. John's at Salisbury.

ALABAMA. — While on their journey from North Carolina to Alabama, Pastor Carlson and family were compelled to stop off at Atlanta because of the serious illness of their baby. For a time its life was despaired of, but by God's help it recovered after a few days, and the journey was resumed to Pastor Carlson's new field of labor in Monroe Co.

IMMANUEL LUTHERAN COLLEGE, GREENSBORO, N. C.—The crying need at this institution is to be supplied, at least in part. The girls' dormitory is to be enlarged this summer. The Mission Board has given orders to President Smith to begin building operations at once, though sufficient funds are not on hand to foot the bills. May God open the hands of our Christians to help along the good work!

A KOREAN CHURCH IN NEW YORK CITY. — Not long ago the first Korean church in North America was dedicated in New York. The members of this church are mostly students and merchants, numbering sixty communicants. The New York City Missionary Society was helpful in securing the property.

MORMON MISSIONARY ACTIVITIES. — It is estimated that the annual increase of the antichristian Mormon sect in our country is about 50,000. These large additions are largely due to the aggressive missionary activity of the more than 2,000 emissaries of Mormonism, who are devoting their whole time to endeavoring to make converts. Were the Synodical Conference to have a proportionate number of missionaries at work in the homeland and in foreign fields, we should be compelled to treble our present force of missionary workers. What a pity that the children of darkness should be more active than the children of light!

F. J. L.

News and Notes from the South Indian Field.

The *Bergheim* (mountain home) at Kodaikanal has been well populated these months. Pursuant to the resolution of the General Conference, a large number of the younger brethren have taken to the hills for language study, either for the preliminaries or for the polishing processes. March 1, however, found three of the members of the broadly advertised 1921 India party returning to the plains for their first taste of the actual work. All three of them — Pastors Levihn, Schroeder, and Strasen — have been assigned to the Nagercoil field. Little of pomp and ceremony marked their departure from Kodai, but the importance of the event should not be underestimated. It means that now, finally, our mission is embarking upon days of greater manpower, after the dreadful paucity of men during and after the war. The remaining three new men of the 1921 party (Revs. Jank, Boriack, Oberheu) will enter the field within the present half-year.

The strain on the Foreign Missions treasury has been, and still is, acutely felt here across the seas. It fills the missionaries with grave concern in the face of the growing scope of our expansive opportunities. Our work is leading us beyond the borders of the native State of Travancore into the inviting field of the Tinnevely District of British India. Round about Vadakkangulam and Ovari, two villages which have broken with the viciously veneered Church of Rome, heathen villages of higher caste people, are coming to us for instruction and preaching. And this is a happy omen, indeed. The outcaste pariahs, among whom we have hitherto worked, almost to the exclusion of caste Indians, do not usually offer the degree of intelligence required in our native agents (teachers, catechists, and pastors), while higher caste converts, as a rule, combine larger mental powers with greater character and independence; hence we cannot but welcome this intrusion into the more elevated ranks of Hindu society. It is chiefly Missionary Lutz, back from American furlough only a few months, who is carrying on this work. He has plunged into his work at Vadakkangulam with great zest. His shattered nerves have been much restored by his year and a half at home. By the end of the coming hot season (June), he will have completed his new bungalow there in the Tinnevely District.

Of no small import is the opening of the new theological seminary at Nagercoil. Realizing the weight of many obstructive considerations, the men immediately concerned are bringing to the task a somewhat fearful heart, but the paramount urgency of the school so vital for the future of our mission, makes them resolute in spite of apprehensions. God willing, the first lectures will be given in June or July. The course will embrace practically all theological subjects; but the knowledge of Latin, Greek, and Hebrew is not to be a prerequisite for enrolment. Students will be required to study at least three years. It need hardly be added that the teachers of the seminary will retain their respective fields along with their work in the seminary.

Two of the nurses of our Ambur hospital are at Kodai for language study at present, compelling Dr. Doederlein and Miss Ellerman to double their efforts. Yet the medical mission is working faithfully. In addition to his medical duties, Dr. Doederlein has temporarily replaced Missionary Boriack as head of the Ambur Boys' Boarding School, while Boriack is studying in the hills.

The Kodaikanal School for Missionaries' Children is faring splendidly. Mr. and Mrs. Bachmann are evidencing sterling qualities in the management of the school and the *Bergheim*. The latter comprises no more than four small stone cottages, in consequence of which many missionaries will spend the hot season on the plains this year. Hill-leave, with some, began in January; the last will remain through until September. Several families are always in one cottage together, — and the cottages have only four or five rooms.

English services for Americans are held at Kodaikanal in Mr. Bachmann's dining-room every Sunday morning; Tamil services for the servants and *munshis* (language tutors) in the afternoon. Such regularity of divine worship is highly appreciated by the families of missionaries. In fact, especially in India divine worship becomes a very distinct need, and a pleasure hardly comparable to any other.

Because of a dearth of competent *munshis* the writer and his wife have joined a language class conducted at Kodaikanal.

To-day, more than a decade or two ago, India presents unparalleled fields for the entry of the Cross. May we not in charity suppose, knowing as we do that in *some* circles of our Church at home there is a truly assertive demand for expansion in missions both continental and abroad, that the day is advancing when the eloquent appeal of the foreign field will find a somewhat proportionate answer from the host of our Christians in America? Here on the scene of conflict we cry: God speed that day!

E. H. MEINZEN.

How Much Am I Asked to Give?

MARK 12, 41—44.

"Jesus sat over against the treasury." He is still watching. All our giving is in His sight.

"And beheld," not critically, or with faultfinding, but delighted.

"How the people cast money into the treasury." "Flung it." They liked to do it.

"And many that were rich cast in much." Thank God for consecrated wealth.

"And there was a certain poor widow." Nameless? Yes, but so were the "rich." No discrimination here.

"And she threw in," just as the saints "cast

their crowns" before the throne. It's the same word. O the lordliness, the prodigality of her giving! She gave with the abandon of a spendthrift king!

"Two mites." Is that a climax or an anti-climax? Call it a mill, the tenth part of a cent, and you exaggerate.

"And He called His disciples unto Him." It was "too good to keep." He was afraid that they would not "catch on"; that the rattle of the Pharisees' gold would distract their attention.

"I say unto you that this poor widow hath cast more in than all." Relatively? Yes. But actually "more than all." For they quit. She is still "flinging it in."

"For all they did cast in of their abundance." "Superfluity," "overflow." Oh, that the Church of Christ would do even that much — reach the standard of the Pharisees and give some of their "overflow" money to carry on the Lord's work! When that standard of giving is reached, the Church will have millions for missions; for the "overflow" alone is reckoned by hundreds of millions.

"But she of her want." "Penury," contrasted with "superfluity." God bless this princely giver! The dictionary of your experience does not contain the word "want," but is crowded with the synonyms of "superfluity."

"Did cast in all that she had, even all her living." Every coin she had in all the world.

Two mites — half a mill! How small! But the collective voice of the ages cries out: "O woman, great is thy munificence!"

2 Cor. 8, 9: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

BOOK TABLE.

Popular Commentary of the Bible. Book 1. *Old Testament.* Vol. I: Genesis to Esther. By Paul E. Kretzmann, Ph. D., D. D. Concordia Publishing House, St. Louis, Mo. Durable cloth-binding. 798 pages. \$5.00, postpaid.

Many of our readers will be pleased to hear that the third volume of Dr. Kretzmann's commentary has been put on the market. They need not be told that the contents of this volume are in full keeping with those of the first two, though, of course, circumstances compelled the commentator to be shorter and pithier in his comments. In dipping into the volume here and there, we are astonished at the author's ability to condense a whole ordinary paragraph into one sentence, and not at the expense either of the lucidity or simplicity of his language. May this *Popular Commentary* become truly popular, not only among us, but also outside of our circles.

Synodical Reports of Missouri Synod, 1922. No. 18. *Oestlicher Distrikt*. Paper: "Der Hausgottesdienst." 52 pages. 23 cts. — No. 19. *Western District*. Papers: "Wie die Geschichte des Westlichen Distrikts, resp. der Synode, es herrlich bestaetigt, dass Gott es segnet, wenn man an seinem Wort in Lehre und Praxis treulich festhaelt." "The Baptism, or Gift, of the Holy Spirit." 32 pages. 18 cts. — No. 20. *Manitoba- und Saskatchewan-Distrikt*. No paper. 16 pages. 9 cts. — No. 21. *California- und Nevada-Distrikt*. Paper: "Christi Wiederkunft und die Lehre von einem tausendjaehrigen Reich." 48 pages. 21 cts. — No. 22. *South Dakota-Distrikt*. Paper: "Die Lehre der Presbyterianer im Gegensatz zur Lehre der lutherischen Kirche." 47 pages. 21 cts. Concordia Publishing House, St. Louis, Mo.

Letters to a Masonic Friend. By *Th. Grabner*. Concordia Publishing House, St. Louis, Mo. 64 pages. 25 cts.

We immensely enjoyed these letters while they ran their course in the *Lutheran Witness* and are pleased to see that they have now appeared in a more permanent form. Some time ago a well-to-do brother provided the means for distributing a large number of Dean Fritz's *Church Finances* free among our pastors. We were just now wondering if some brother among us would not provide the means to give these unique letters the widest possible circulation. We cannot think of a better investment.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1922. Concordia Publishing House, St. Louis, Mo. \$1.00, postpaid.

An interesting picture of the Missouri Synod, giving a good conception of its size and the scope of its activities. New features in the 1922 edition are statistics on "Our Schools."

The Apache Scout. Vol. I, No. 1. Bimonthly. 50 cts. per year. Order from Rev. H. C. Nitz, Whiteriver, Ariz.

This latest missionary publication to appear among us is put out by the missionaries of the Wisconsin Synod in the interest of their work among the Apaches of Arizona. It is the intention to have each number of the *Scout* portray some special feature of the work among the Apaches. The first number is an "Orphanage Number." The second number features the mission boarding-school.

Die Christusfeindschaft der Loge. Vortrag, gehalten vor der Delegatenkonferenz von Milwaukee von *Paul Pieper*, Pastor der St. Petersgemeinde. Northwestern Publishing House, Milwaukee, Wis. 10 cts.; 50 cts. a dozen; \$4.00 a hundred.

A very usable tract, which should be published in English. The author proves beyond all doubt that the lodge is antichristian.

A Brief Guide in the Christian Doctrine for Adult Catechumens. By *F. F. Selle*. Northwestern Publishing House, Milwaukee, Wis. 15 cts. a copy; dozen, \$1.20. Order from Concordia Publishing House, St. Louis, Mo.

Pastor Selle's *Brief Guide* has proved a very practical help to pastors in the instruction of adult catechumens. It is deserving of wide circulation.

Gottestrost. Der Prediger Salomonis, ausgelegt von *Dr. C. M. Zorn*. Cloth back. 50 cts.

Wer will unterhalten sein? Hefte Nr. 1—6. Jedes Heft 32 Seiten. Reich illustriert und mit buntem Umschlag versehen. Paper covers, 8 cts.; board covers, 18 cts.

These publications are put out by the firm of Johannes Herrmann, Zwickau, Germany. The first book, *Gottestrost*, is a popular exposition of the Book of Ecclesiastes and is in every way the equal of the venerable author's other commentaries. *Wer will unterhalten sein?* is a series of children's booklets whose contents cannot be excelled. They deserve the widest circulation among German-speaking children.

The Blue and the Gold. Concordia Institute, Bronxville, N. Y. 50 cts. per year.

A bright and well-edited bimonthly, published by the students of our Bronxville Concordia. The publishers deserve encouragement in their enterprise. Help the boys!

From the *Evangelical Lutheran Bible Society*, 120 W. Cumberland Ave., Knoxville, Tenn., we have received for notice in the PIONEER: *Harmony of the Four Gospels*, 30 cts.; *Gospel according to St. John*, paragraphed, references, revised, capitalized, emphasized, 20 cts.; *Lutheran Scal Gallery*, 25 cts.; *Two Epistles to the Corinthians*, capitalized and revised, 10 cts.

ACKNOWLEDGMENTS.

Received for *Colord Missions* from the following Colored congregations: St. Paul, Napoleonville, \$3.20; Mount Olive, Tinela, 63.62; Bethlehem, Monroe, 5.85; Bethel, Charlotte, 10.00; Alabama, 2.25; Bethany, Yonkers, 50.00; Bethel, Conover, 2.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 8.00; Grace, Concord, 40.00; Grace, Greensboro, 7.23; Immanuel, Brooklyn, 3.00; Immanuel College, Greensboro, 236.12; Immanuel, Shankletown, 5.00; Lecture tour, 2.35; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Olive, Catawba, 3.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 7.54; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Matthew's, Meherrin, 17.62; St. Mark's, Atlanta, 15.00; St. Mark's, Winston-Salem, 14.30; Mount Zion, Charlotte, 16.00; St. Paul's, Charlotte, 32.00; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 23.00; St. Peter's, Drys Schoolhouse, 15.00; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 7.00; Luther College, New Orleans, 30.00; Alabama, 11.85. — Total, \$825.93.

St. Louis, Mo., July 1, 1923.

H. A. DITMAR, Asst. Treas.,
5329 Cote Brillante Ave.

Rev. M. N. Carter, Chicago, Ill.: Mrs. J. Jonas, Thief River Falls, Minn., \$.50; Mrs. W. H. Albrecht in Long Prairie, Minn., 1.50. For Teachers' Training-school at Selma, Ala., from the following in Springfield, Ill.: Mr. N. N., 10.00; Louis Ostermeier, 1.00; Andrew Schulze, 1.00; Miss Clara Krause, .50; Frank Groth, 1.00; Edw. S. Schudde, 1.00; H. C. Schudde, 1.00; Mrs. H. C. Schudde, 1.00; Mrs. C. Gruenemann, .50; Milton Schudde, 1.00; F. L. Neebe, Jr., 2.00; Hon. M. Taggatz, Winthrop, Minn., 1.50; Miss Eleanor Boeling, Pierce, Nebr., .85.

Rev. John Alston, Atlanta, Ga.: For new building from Student M. C., Springfield, Ill., 1.00. For chairs in chapel from Ladies' Aid, St. John's, Chester, Ill., 15.00.

Editor of PIONEER: For Negro Chapels from Mrs. Clara Doege, Fort Wayne, Ind., 5.00.

May God richly reward these kind donors and cause their example to have many followers!

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Aug 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit:—

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
50 " " " " " " " " " "	37 " " "
100 " " " " " " " " " "	33 " " "

In St. Louis by mail or carrier, 60 cents per annum.
All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.
All communications concerning the editorial department to be addressed to REV. F. J. LANKEAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., SEPTEMBER, 1923.

No. 9.

OUR MONTHLY MISSIONARY MOTTO.

Whoever is not interested in missions is either woefully ignorant
or wilfully disobedient.

Some Reflections Prompted by a Newspaper Clipping.

The following newspaper clipping fell into the Editor's hands a few days ago:—

"UNITED STATES SPENDS 13 BILLIONS FOR LUXURIES.

"Government Receives \$1,000,000,000 Tax on Recreation and Gewgaws in Year.

"Washington, July 8. — About \$13,000,000,000 a year now is being spent on luxuries, recreation, movies and other amusements, and personal finery, Federal tax receipts show.

"More than \$1,000,000,000 a year in taxes are being received by the Government as a result of purchases of foibles. This is nearly one quarter of the total ordinary receipts of the Government.

"Sporting-goods, autos and motorcycles, amusement parks, fancy bathing-suits, summer hats for women and Panamas for father, are now netting the Government thousands daily. Cigaretts, cigars, and candy bring in millions each month. The pennies that are paid with the purchase of soft drinks and soda water are helping to pay the annual interest charge of \$900,000,000 on the national debt.

"Battleships are being built with the tax on motion pictures, sporting-goods, face-powder, cosmetics, and other beautifiers.

"Chewers of gum in the past twelve months have contributed more than \$1,000,000 in taxes to the Federal treasury.

"Tennis racquets and sporting-goods paid nearly \$4,000,000. Summer furs alone cost approximately

\$5,000,000 and netted the Government the tidy little sum of \$500,000 in taxes, the report shows.

"Toilet soaps and powders brought more than \$2,000,000 in taxes into the Government's coffers in the fiscal year just ended, indicating total purchases of these articles of about \$20,000,000.

"Smokers in the past paid the Government in excess of over \$232,000,000 in taxes over and above the actual cost of tobacco and cigars to dealers.

"More than \$23,000,000 poured into the Government pocketbook from taxes on engagement diamonds and other jewelry, indicating total purchase of taxable jewelry of something like ten times the collected amount."

The Government tax returns as reported in this clipping show that the people in the United States in one year spent about \$15,000,000,000 for luxuries, that is, for things that they do not need. In other words, on an average every man, woman, and child in this country spends every year over \$120 for amusement and pleasure.

Let us now apply these figures to ourselves. There are in our Lutheran Synodical Conference about 1,250,000 baptized members. If these members of the five bodies comprising the Synodical Conference are average spenders, — and there is no reason to think that they have not been such, — they spend about \$140,000,000 for luxuries a year.

Now let us see how much these same Lutherans belonging to the Missouri, Wisconsin, Norwegian, and Slovak synods, as well as our Negro Missions, pay for missions in a year. You know that mission-work is the chief work of the Christians; it is to

do mission-work that we are living. Were it not that the Lord wanted us to bring the souls of our fellow-men to Him, He would take us to Himself into glory as soon as we had become His own through faith. The chief end and purpose of our Synodical Conference is to carry out Christ's parting command to preach the Gospel to every creature. What, then, are the million and a quarter members of the Synodical Conference doing for that which is the greatest need of the world to-day? Statistics show that the total amount contributed by our large body of more than a million souls for home and foreign missions was \$1,112,360.71 in the last year of which we have a complete record, that is, in 1921. You will see that we spent *a hundred times more for luxuries, for things that we did not need, than we did for that which the world needs most!* For luxuries, for unnecessary things, in some cases harmful things, we spent more than \$120 each, while for missions, for the salvation of poor souls that know not Christ, for the spreading of Christ's kingdom among those that have not yet accepted Him as their King, we spent less than a dollar a year. Do you "get" that, dear fellow-Lutheran?

And here is another thought. Probably about half a million of the one and a quarter million baptized members of the Synodical Conference are engaged in some gainful occupation. Of course, these 500,000 persons are not all getting large wages and salaries; while the wages and salaries of some amount to two, three and more hundred dollars a month, others are perhaps not earning over \$40 or \$50 in the same period. But I am sure that we shall be putting the average income at a very low figure when we make it \$750 a year. This would make the total annual income of 500,000 wage-earning persons in our whole Synodical Conference to be \$375,000,000. Now, suppose that we should set aside one per cent. of this for missions. Surely no one could object to this being too much to carry on *the main business of the Church*. And yet, if we should give only one per cent. of our total annual income for missions, it would be \$3,750,000, in other words, three and one half times more than we are doing now. Do you "get" this, dear fellow-Lutheran? Of every three dollars we earn we give one cent for missions; of every dollar we receive as our income we give *less than one-third of a cent to carry on that work which should be our chief business in life!*

Other Protestant denominations are doing far

more than we are for missions; for foreign missions alone they are doing as much as we are doing for all missions. To put it in another way: All Protestant Christians outside of the Lutheran Synodical Conference give an average annual contribution for foreign missions of about one dollar, while we members of the Synodical Conference give for foreign missions a little over ten cents a year! Besides the millions which, for example, the Methodists and Baptists give every year for foreign missions, they have pledged the enormous sum of \$215,000,000 to cover their other benevolences for the next five years.

Not to speak of the needs of the homeland, dare we members of the Synodical Conference — dare we who have the Light of Truth — sit idly by while we see two-thirds of the world — 1,200 million immortal souls — marching in spiritual darkness to endless perdition, or, at most, offer ten cents a year of our income, less than a thousandth part of what we waste for useless things every year, to prevent the disaster? And, friends, can we be sincere in our profession and yet have no more than about ninety cents to bring salvation to the millions of our own country and other so-called Christian countries, to the Negroes, the Indians, the late immigrants, the deaf-mutes, the submerged classes, and all the others?

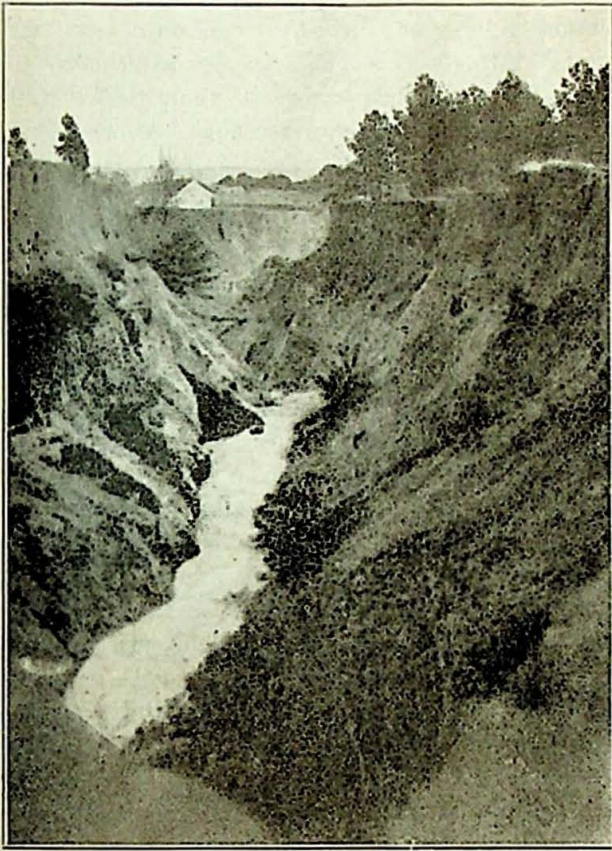
Lack of interest in the work of missions can be due only to a lack of knowledge of the great need in the various mission-fields or to a lack of conviction that it is the duty of every Christian to help carry out the Savior's great missionary command.

Now is the accepted time! A year from now it may be too late. The doors are now open everywhere; the near future may see them closed and the opportunity gone forever. What will we do? It is for you and me to decide right now. The prize is surely great — millions of immortal souls bought with the Savior's blood. What will our answer be? We can give only one answer if we are sincere in our profession. F. J. L.

Teachers' Institute at Holy Ark, Ala.

Holy Ark — the name brings to mind Noah's ark, "wherein few, that is, eight souls, were saved by water." But the ark we are writing about is different, for it is the name of a community in the Black Belt, thirty-five miles from Selma. Now,

don't picture to yourself even the smallest gathering of houses that could be designated a village. Numberless gullies and yawning gulches, the latter



A Gully on the Way to Holy Ark.

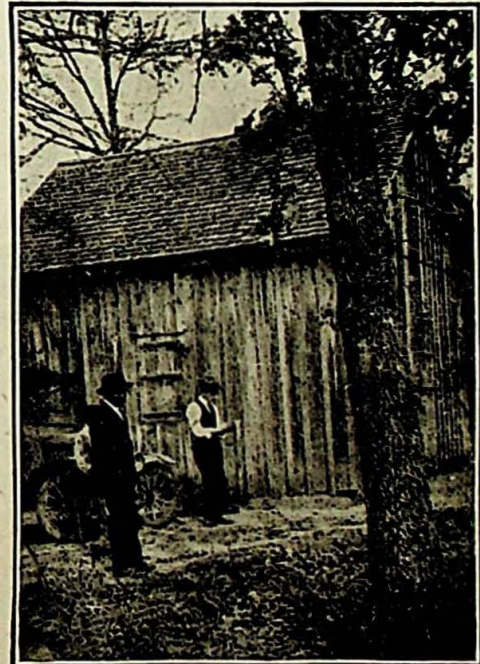
miniature Colorado canyons; straggling pines and scrawny oaks; cotton, corn, sweet potato, and peanut fields; one- and two-room log and board shacks scattered here and there on the hills—that is the sort of country of which Holy Ark is a little spot. And sand, sand, deep, treacherous sand, everywhere!

More than eight miles away, at Joffre, the sainted Pastor Bakke had founded a Colored Lutheran congregation. To its teacher a man from Holy Ark wrote, asking for Lutheran service. Superintendent Schmidt answered the call. That was on the night of January 15, 1922. From the very start the Word of God gripped the hearts of a number of families, so that by June 4 a class of twenty persons was confirmed, and thirteen were baptized. Since then the congregation has grown to a total membership of forty-nine. And more are coming, so the members optimistically affirm.

But all this has not happened so easily as it reads. Hatred, persecution, slander, opposition of

every description from both races tried and tested the little band of people into whose midst the pure Gospel had come. Yes, even threats were made against the life of the missionary. Still, all these "fiery trials" have been weathered, and another Colored Lutheran Zion was established. Now the name Holy Ark means more than its donors had even faintly guessed—a place, where in a board shack, graced, for the time being, by the terms "chapel" and "school," the Lord's honor dwells every Thursday night and Sunday morning; a spot to which, over the trails and paths of the sand-hills, young and old head to hear the sweet Gospel-message of God's love in Christ, even as thousands of years ago the Jews gathered around the Ark of the Covenant to worship the Lord, their God.

In this shack, with its three holes in the walls for windows, twenty-two Colored teachers, five Colored pastors, and three white missionaries gathered August 1 for the annual Teachers' Institute. Superintendent Schmidt, in his opening address, pointed out that, whereas almost all schools round about us were teaching every conceivable doctrine contrary to the Bible, the Word of God still reigns supreme



"Chapel" at Holy Ark, Ala.

in our schools, encouraging us to be more faithful and to show still more zeal in instilling into the hearts of our little charges the precious divine truths. Burlee Durden, a member of the congre-

gation, in overalls, spoke a few well-chosen words of welcome to all.

That day and the next were given over to examinations of the teachers. In religion especially some of the answers were remarkable in view of the fact that these teachers have only a short time ago become members of the Lutheran Church. Those winning scholarships were Lorena Madison and Hattie Lee, with the high averages of 90 and 89 per cent., respectively.

Two catechizations were delivered, one on "What Is the Bible?" by Pastor Montgomery, the other on "The Forgiveness of Sins," by Pastor Holness. During the ensuing discussion the institute went on record in favor of a simplified Catechism for our work in the Black Belt.

August 3 was spent in discussing various papers and mission-matters. For instance, such topics were treated as, "The Work of a Parochial School Teacher and the Importance of Faithfulness in This Work," by Percy Dumas; "Why should the Envelope System be Introduced in All Our Congregations and a Correct Record Kept of All Contributions?" by Miss C. M. Smith; "Report Cards; Why Issue Them Monthly?" by Mrs. M. S. Edwards. Another subject was the completion of our collection for the purpose of raising enough money with which to build a chapel in some benighted community in the Black Belt and presenting it to the mission board as a thank-offering from our people. We now have \$429 on hand, but \$400 more are needed to put up a modest chapel. It was suggested that we conduct reunion services on the second Sunday in September and take a special offering for the proposed chapel. Then there was the money that had been collected several years ago and was commonly known as the Normal Fund — \$737.51. What are we to do with it now that the mission board is about to build a Teachers' Training-school in Selma? The suggestion was adopted that we use the above-named sum as a basis for a new fund to total \$4,000, which amount we shall try to raise through whole-hearted efforts by the end of 1925, this money to be used for the erection of a building in Selma, known as the Alabama Luther Dormitory. Enthusiastic expressions were voiced on both projects. May the Lord bless these undertakings!

Divine worship was conducted at night, and several instructive papers were read. As the shack serving as chapel was too small, the meetings were held out in the open. Planks had been nailed to

chunks of logs set in the ground and a khaki covering spread overhead.

Sunday, August 5, brought the institute to a close with three inspiring services of a missionary character. About forty-five communicants were guests at the Lord's Table in the afternoon, and four persons publicly expressed their desire to be instructed in the Lutheran doctrine. All are agreed that this year's institute was "the best ever." May God bless the people of Holy Ark, their faith and love and hospitality, and may He imbue us workers with greater zeal for His kingdom!

* * *

Sidelights. — In conversation with a Methodist "preacher," who has belonged to that denomination for thirty-two years, Superintendent Schmidt asked him, "Suppose I were lying on a bed in this room sick unto death, could you give me any hope or comfort from the Bible?" And the answer was, "No!" Think of it! This only goes to prove what "Aunt Mary," a very old member of the congregation, often has confessed, namely, that although she had been a faithful member in the Baptist Church for forty years, she knew absolutely nothing about Jesus and salvation by faith in Him until the Lutherans came. And another member told the writer that the Baptist "minister" has a standing bargain with his people: So much money, so many minutes of preaching. "Poor pay, poor preaching; good pay, good (?) preaching." And all the "preaching" consists in is that the man on the platform starts to hum and sway his body until the whole crowd joins in, and it finally ends in a shouting, stamping, and clapping orgy. Oh, for more workers to garner in the overripe harvest! —

The collections during Institute flowed into the congregation's building fund. Over \$80 was the total raised. How was it done? By the members' either giving all or one half of the board they received from the teachers. One woman gave \$10; a man with a very large family, \$11. Wonderful spirit? Yes! —

We white missionaries "bunked" overnight in the chapel. A bed in one corner accommodated two of us, while the third man stretched himself on the auto cushions which he had placed on the chapel floor. Exactly sixteen hours' sleep the latter received in four nights. —

While we attended the institute, word came to us from the most distant point on the field that a former teacher was at the point of death. So after

service, one night, Superintendent Schmidt, Student Kreft, and the writer started on a flying trip over the worst roads imaginable to go to her bedside. Holy Ark to Tinela and return—210 miles! Such are the distances we often have to cover to make one sick-visit. Question: Do we need more help, or shall we break down under a strain which is getting beyond endurance? E. A. WESTCOTT.

An Appeal for Deaconesses.

Deaconess work offers the young women of our Church a splendid opportunity for service to their Church in the ministry of mercy, in caring for the sick and the poor. Deaconess work dates back to the early history of the Christian Church, where, under guidance of the apostles, its work of mercy was performed in the service of eternal love. In the sixteenth chapter of Romans we read of Phoebe, a servant of the church at Cenchrea, who was a deaconess; and so were also Priscilla and Mary.

There is a great need of such deaconesses in our Lutheran Church to-day. Many large congregations, our city missions, our charitable institutions, home-finding societies, hospitals, hospices, and last, but not least, our foreign missions,—all these are fields of labor for deaconesses.

Deaconesses must be well trained in order to be prepared for their glorious calling. Our Church is actively engaged in this work; a deaconess association was organized in 1918. The purpose of this association, as expressed in its constitution, is to educate and train Lutheran deaconesses, who are to care for the sick and the needy and to administer charity and mercy in the charitable institutions, as well as in the home and foreign missions work of the Synodical Conference, and to erect and maintain Lutheran deaconess schools and motherhouses, and other institutions of like character.

The first class of deaconesses, four in number, entered our school at Fort Wayne in 1920, where the association has its headquarters. The course comprises a three years' training in the Fort Wayne Lutheran Hospital Training-school for Nurses, and during those three years a course in diaconics, consisting of religious branches, is offered. In 1921 the Lutheran Deaconess Association succeeded in gaining possession of a deaconess home on the Lutheran Hospital grounds at Fort Wayne. Last year our society also acquired its own deaconess hospital at Beaver Dam, Wis., a free gift made to us by

Beaver Dam Lutherans. This hospital with its deaconess school is also in a flourishing condition.

For the information of those who are thinking of becoming deaconesses,—and we hope there are a good number among the young ladies who will read this,—I wish to say that the applicants for enrolment in our schools must be members of congregations belonging to the Synodical Conference, they must have reached the age of nineteen, and above all they must be filled with a fervent love and an ardent desire to serve their Savior in His Church. To enter our school at Fort Wayne, one year of high school is required; the Beaver Dam school requires a good common school education.

During three years at school the pupils receive, free of charge, tuition, room, and board, laundry, books, uniforms, and a yearly allowance of \$100 for personal expenses. In this way the association takes care of the training of its deaconesses from the beginning. After completing their course, our deaconesses enjoy the following privileges:—

First, an appropriate salary whenever they are engaged in the service of the association.

Secondly, privileges of a home in the motherhouse whenever they are out of work.

Thirdly, free medical attention in case of sickness.

Fourthly, maintenance during life.

Now, my dear sisters in Christ, what do you think of the matter? Would you not like to become a deaconess and dedicate your life to this noble cause? Those of you who are not so inclined have the opportunity of joining the Lutheran Deaconess Association by contributing one dollar per year or more to support this undertaking.

Those of you in whom the above appeal has awakened a desire to become deaconesses are invited to communicate with Rev. Ph. Wambsganss, President, Lutheran Deaconess Association, 2916 Fairfield Ave., Fort Wayne, Ind.

PH. WAMBSGANS.

African Kings Refusing Crowns.

A missionary in the Belgian Congo, J. C. Wengantz, tells of two noteworthy instances where Christian converts refused royal crowns.

One day the missionary preached the Gospel in a certain king's village and then passed on. Some time after he came through the same village on one of his missionary tours, when the king's son

came to him and asked to be prepared for Baptism. His wish was granted, and at his baptism he was given the name Antonio. Not very long after his baptism his father was deposed, and Antonio became his successor. A few days after his accession to the throne, Antonio started on a trip through his villages. Wherever he went, he spoke kindly to his people and admonished them to live honestly and lovingly together. Such behavior on the part of a king was a marvel to the people, and they said to one another, "What is the meaning of all this? Before this the king robbed us of our crops and

him, the Gospel gave him a new view of life and new ideas as to the shameful corruption of an African court.

Now, not long ago, the old king was ousted, and the popular cry was, "José shall be our new king." At the time when the courtiers came to invite him to the vacant throne, he was sick in bed; but when he heard them coming, he gathered all his strength, got up from his sick-bed, and hid in the tall corn of his garden, where they could not find him. He knew how wicked and immoral African court life is, and would have nothing of it. He, too, later



A Native Village on the Congo.

stole our goats and wives. This new king, however, treats us kindly and touches nothing that is ours."

But while this greatly pleased the common people, the members of the new king's court were much dissatisfied, since the new king had no due regard for them and their profit. Soon Antonio was obliged to leave the throne as a result of the courtiers' plotting. But far from being disappointed at this change of his fortune, he rejoiced to be rid of his burden and came to work in the mission. —

José, another convert of a royal family, in his early days had had ambitions some day to occupy the throne of his native land and to wear the royal crown. However, before the opportunity came to

came to the mission, seeking refuge there from the men who would make him king.

Thus, in their way, did these African princes bring the same sacrifice which Moses brought when he turned his back upon the splendors and glories of the Egyptian court and cast his lot with the despised people of God.

F. J. L.

An Appeal.

By the time this number of the PIONEER gets into the hands of its readers, our Lutheran College, Immanuel College, and the Teachers' Training-

school are preparing to open their doors for the new school-year. Among the students will be a number who will have to depend upon the help of Christian friends to help them through. These students have been prevailed upon to prepare themselves for the work in the Lord's vineyard, to be pastors and teachers among their people, and they have been told that kind Christian friends will help them along. However, the fund for indigent Colored students is not only down to nothing, but to less than nothing — it has a deficit of \$1,000 at the time of this writing.

All in all, we have probably twenty-five students who need financial help, and to take care of them we ought to have about \$3,000 annually. Will not some kind Christians come to the rescue? Would it not be possible for a number of District indigent students' funds, as they now exist, to take over the care of one or two Colored students? The Editor knows of a conference students' fund which has done that. What a pity it would be if these students who are preparing themselves for the ministry or for the office of parochial school teacher should have to give up their studies because of a lack of funds to carry them through! F. J. L.

Items of Missionary Interest.

A MISSIONARY DOCTOR CALLED. — Dr. W. Hoopmann, a son of Pastor Hoopmann in South Australia and one of our young Lutheran medical practitioners, has received a call from the Foreign Missions Board of the Missouri Synod in America to enter their mission-fields in India, there to succeed Dr. Doederlein, who has done the pioneer work of a medical man. Because a doctor or nurse can often win the heart of a heathen by ministering to the body with tender care, and especially with genuine Christian charity, we aim to call Christian medical men and nurses, who are of the household of faith, so that they can work in harmony with the missionaries and, wherever opportunity presents itself, tell the afflicted patient of his spiritual ailment and point him to Jesus, the Savior. — *Australian Lutheran*.

ST. PAUL'S, NEW ORLEANS. — Pastor Wildgrube was able to receive a number of adults by confirmation a short time ago. We learn that he is also doing systematic missionary work in the Colored wards of the large Charity Hospital of the city. Just recently his attention was called to a large

unoccupied Colored missionary territory several miles west of his church. The neighborhood is called *Paillet's Land*, and since he has a number of families living in that neighborhood, he is looking about for a building suitable to hold services. As soon as he has found such a building, he will have regular services and Sunday-school sessions. Possibly a school will be opened there also.

A NEW TEACHER AT ST. LOUIS. — Miss Phyllis Jones, an honor graduate of the Springfield, Ill., public high school, has been appointed teacher of the lower grades of our mission-school at St. Louis. Miss Jones is a member of our Springfield congregation and has always been a hard church-worker.

CONCORD, N. C. — Mr. Holsten, a graduate of Concordia Seminary, St. Louis, Mo., has been called to succeed Rev. Paul Lehman as pastor of Grace Church, Concord. Mr. Holsten has accepted the call extended to him.

CHICAGO UNIVERSITY. — Prof. R. O. L. Lynn, of the Teachers' Training-school at Selma, Ala., and Rev. Paul Lehman, who has been called as the second professor of this institution, are attending Chicago University this summer. They are, of course, pursuing studies that will be helpful to them as teachers of the Teachers' Training-school.

NEGRO MIGRATION. — It is reported that more than 225,000 Negroes have migrated from the State of Georgia during the past three years. This enormous emigration is causing a very acute labor shortage in the towns and on the farms. Business men and also farmers are beginning to realize that they are largely to blame for this state of affairs and are earnestly considering ways and means of remedying the evils of the present situation.

GREAT SHORTAGE OF EDUCATED NEGRO PASTORS. The demand is for 1,500 educated Negro pastors every year, while the schools supply only about one hundred trained men annually. There are about 50,000 Negro churches in the United States of all denominations. There are not a few Colored ministerial training-schools in the country, but there are only a few Colored men, comparatively, who are willing to take theological training. This is most deplorable; for one of the most serious drawbacks confronting the Negro race in America is the lack of training on the part of seventy-five per cent. of its ministers.

A TIMELY ADMONITION. — Referring to the great migration of Negroes to the North, *Our Catholic Missions*, a periodical devoted to Roman Catholic

Negro Missions, has the following to say: "When we know that many of these Negroes leaving the South for the industrial centers and big cities are Catholics, it is our duty to give them the glad hand of fellowship. . . . Our Catholic laity can render good service to the newcomers. Tell them the hours for masses and other services and even accompany them. Do not tell them to *go*, but ask them to *come*." Here a standard of approach to Negroes is set that we white Lutherans will do well to think over.

GROWTH OF RELIGIOUS BODIES IN THE UNITED STATES.—Religious bodies in our country never had so great an increase as they had last year. The increase was no less than 1,220,428, and was fifty per cent. greater than in any of the preceding five years. The gain in congregations was 9,591; in ministers, 15,252. The total number of members now is 47,461,558, belonging to 243,590 congregations and served by 214,583 pastors. Each day of the past year saw an average addition to the Church of 3,345 persons. The Roman Catholic Church has the largest membership, followed by the Methodist, Baptist, Lutheran, and Presbyterian Churches in the order named. All in all, the churches raised sixteen million dollars more last year than in the year before. The total amount of money raised was \$505,052,978.

ALASKA.—Ten different denominations, through their various agencies, are carrying on work in Alaska. There are 113 mission-stations with 170 missionaries, conducted at an annual expense of about \$250,000. Schools for the training of a native ministry are wanting. Trained missionary doctors and nurses are needed.

THE WORLD'S BEST SELLER.—The best selling book is still the Bible, thirty million copies having been printed and distributed last year throughout the world. Parts of the Word of God may be read in 770 languages and dialects. The first written and printed product of most languages has been the Bible. Many a language and dialect would have no written alphabet if it were not for the translation of the Bible, or parts of it, into that particular language or dialect.

CHICAGO, ILL.—Born to Rev. M. N. Carter and wife, August 1, a fine healthy boy. Mrs. Carter has been suffering with a tumor for a long time and will have to be operated on for this in the future. May God hold His protecting hand over mother and child!

F. J. L.

BOOK TABLE.

Weighed and Found Wanting. An Inquiry into the Aims and Methods of the Ku Klux Klan. By W. H. T. Dau. Published by the American Luther League, Fort Wayne, Ind.

Another tract from the prolific pen of Professor Dau, the equal of anything that he has ever written. Though a brief treatise, it covers the whole ground thoroughly and convincingly. The subject is treated under the following heads: The Price of Liberty. The Aims of the Ku Klux Klan. The Methods of the Ku Klux Klan. The Membership of the Ku Klux Klan. The tract is for free distribution and may be had for the asking in any reasonable quantity.

F. J. L.

ACKNOWLEDGMENTS.

Rev. M. N. Carter gratefully acknowledges the following: From Messrs. William, Albert, and Ernest Buss, Pierce, Nebr., \$5.05; Mrs. N. N., Pierce, Nebr., 5.00.

Received for *Colored Missions* from the following Colored congregations: Our Redeemer, Longmire, \$8.89; Our Savior, Possum Bend, 8.00 and 1.12; St. James's, Buena Vista, 5.06; Bethany, Nyland, 4.85; Zion, Tait's Place, 6.85; St. Peter's, Pine Hill, 5.07; Bethlehem, Holy Ark, 2.26; Mount Olive, Tinela, 7.44; St. Andrew's, Vredenburg, 5.38; St. John's, Joffre, 6.75; Selma, Ala., 5.31; Grace, Ingomar, 3.36; Mount Calvary, Tilden, 13.04; St. Paul's, Oak Hill, 16.47; Christ, Rosebud, 16.35; Mount Carmel, Midway, 3.34; Birmingham, Ala., 2.86; Trinity, Springfield, 25.00; Alabama, 4.30; Bethany, Yonkers, 50.00; Bethel, Conover, 2.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 8.00; Grace, Greensboro, 4.60; Immanuel, Brooklyn, 5.00; Luther College, New Orleans, 16.15; Mount Calvary, Kannapolis, 14.00; St. Peter's, Drys Schoolhouse, 7.30; Mount Calvary, Mount Pleasant, 6.00; Mount Olive, Catawba, 3.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Bethel, Charlotte, 8.00; Bethlehem, Monroe, 2.00; Mount Zion, Charlotte, 16.00; St. Paul's, Charlotte, 32.00; St. John's, Salisbury, 10.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. James's, Southern Pines, 10.05; St. Mark's, Winston-Salem, 8.95; Zion, Gold Hill, 7.00; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 23.00; St. Philip's, Philadelphia, 5.00.—*Total*, \$546.75.

St. Louis, Mo., August 1, 1923.

H. A. DITTMAR, *Asst. Treas.*,
5329 Cote Brilliance Ave.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit:—

1 copy50 cents.
10 copies, and over, sent to one address,	40 cents per copy.	
50 " " " " " " " "	37 " " "	
100 " " " " " " " "	33 " " "	

In St. Louis by mail or carrier, 60 cents per annum.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to Rev. F. J. LANKEAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., OCTOBER, 1923.

No. 10.

OUR MONTHLY MISSIONARY MOTTO.

Let us preach the Gospel wherever we can, and leave the result to Him who bade us proclaim it.

Training Our Children to be Interested in Missions.

If the great cause of missions is to be properly furthered among us, our children will have to be trained for missionary activities. This training should be begun in the home. Our Christian mothers should endeavor to arouse in the hearts of their offspring a lively and sympathetic interest in those poor children who sit in darkness and the shadow of death because they have not the light of the Gospel. By contrasting the benefits and comforts of the Christian home with the squalor and degradation in which heathen children are raised, and by telling their children of the great love of Jesus, the Savior, of which heathen children know nothing, Christian mothers can do much to animate the hearts of their little boys and girls with a zeal for missions. Such a spirit on the part of the parents would lead their offspring to be grateful for the blessings of the Gospel which they possess, and encourage them to do their share in having the Gospel sent to their less fortunate brothers and sisters in other lands.

The tender hearts of the little ones are easily aroused to sympathize with the poor children who know not God when they hear of the many miseries of soul and body, which are their daily portion. And this interest and sympathy, once awakened, would probably never leave them. The impression which the unhappy lot of these less fortunate chil-

dren would make upon their plastic and impressionable minds would probably have a lasting influence upon their whole lives. The sad pictures which their imaginations would draw while mother would tell them of the sad lot of many Negro babies and children of our Southland and of the millions of little boys and girls of India, China, and Africa, would possibly remain with them through all their later years' experience.

And our mothers can do yet another thing in helping along the blessed cause of missions: They can encourage their children to make little savings for the work of spreading the Gospel, thus not only aiding in the greatest of all Christian enterprises, but at the same time also giving the little ones a wholesome lesson in self-denial and self-conquest. In this way parents will create a pleasing interest in the lives of their children and keep alive in themselves and their offspring an ever-increasing love for the Gospel and the Crucified One whom the Gospel exalts and glorifies.

With the knowledge and love of missions thus already implanted in their hearts, the children, on entering school-life, should find the same spirit for missions in the Christian day-school and the Sunday-school. Our teachers should take a warm interest in fostering mission thoughts in the hearts of the children entrusted to their care. In season and out of season it should be impressed upon the minds of our boys and girls how blessed they are to know their Savior, and how they can in no better way

show their gratitude than by helping to make Him known to those children who are still in ignorance of Him. It would seem to the writer that there is no religious lesson in the Christian day-school and no lesson in the Sunday-school that will not afford the teacher an opportunity to refer to the work of missions in some way. And besides these brief and passing references to missions, there is many a lesson where the importance and meaning of missionary activities can be referred to at some length and properly emphasized. Our teachers should all fully realize that the Christian education of a child is not complete if it has no knowledge of, and no interest in, missions, and for this reason they should not lose sight of this important feature of their duties and opportunities, but see that the children entrusted to their care receive all that stands for a complete Christian education.

The other day the writer received a letter from the superintendent of our Sunday-school in Lancaster, O., Mr. J. A. Frisch, which prompted the above lines, and he feels that he cannot do better than close this article with an extract from this interesting communication. After referring to the appeal which appeared in the July PIONEER for Immanuel College, Greensboro, N. C., Mr. Frisch continues: "Is it not possible to harness up our Sunday-school [and Christian day-school — ED.] pupils throughout the Synodical Conference to raise the necessary funds for Immanuel College? We have never given our children the necessary encouragement to give for missionary purposes in a systematic manner. I feel that through the medium of the PIONEER each and every one of our Sunday-schools [and day-schools — ED.] could be lined up to collect the fund.

"In passing, I will say that our Sunday-school takes up a collection for missions every Sunday along with the regular collection for the Expense Fund, and this collection averages \$1.50 each Sunday from an enrolment of 110. We had \$90 in our Mission Fund when your appeal appeared, and we sent this amount to Treasurer Wolf to be used for Immanuel College. . . . For the recent collection for the Chinese children \$43 was gathered in four weeks. As superintendent of our Sunday-school I know it is a pleasure for the children to give their pennies and nickels to their Savior. While being a pleasure for them, they are also being educated in Christian giving, which surely will be a great asset of the Church in the future.

"It seems to me that the PIONEER is the paper

to bring this before our schools, and if you deem it advisable, I should like to see this or any other plan appear in an early issue. Let us put our children to work. Let them know that they, too, are a part of the Church and have a service to perform. A busy person in God's kingdom affords an infertile soil for Satan to till."

Here a plan is presented which is most practical because of the ease of its execution: Give all our boys and girls in our Christian day-schools and Sunday-schools an opportunity at every school session to contribute their mite to the work of missions; have a mite-box handy in every room where the children may deposit their gift of love. Who will follow the example of our Sunday-school in Lancaster?
F. J. L.

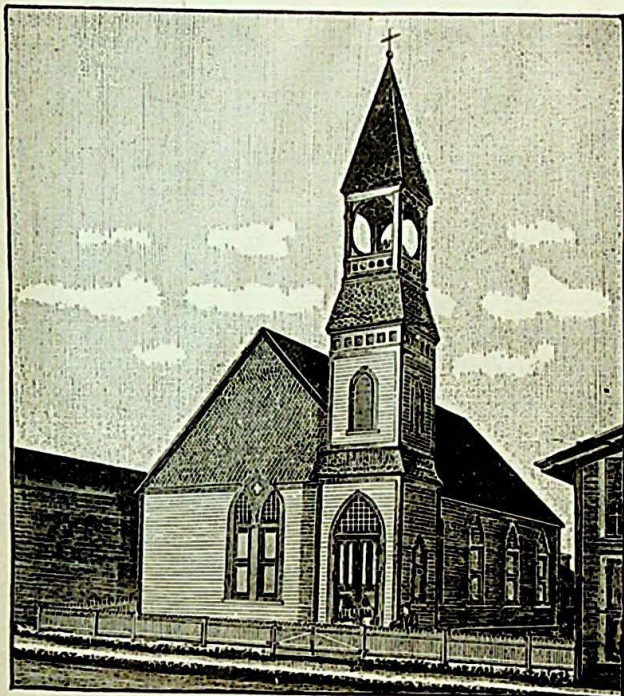
North Carolina Notes.

Well, first of all, we had a great, big conference down at Kannapolis, N. C., August 23—26. Talking about a conference, this surely was a great one: bigger and better than anything we have had in years. Those who were not present missed the event of their lives. The pastors and teachers arrived early Thursday morning. That Thursday was truly a cold day in August. We sat around a hot stove while having sessions. Organization followed the usual devotional services. The old officers were re-elected. We had a number of papers for the pastoral conference, but did not find time to hear or discuss them. Various problems of our field came up for consideration. The other fields have been turning to us for professors and missionaries, and our field has been gone through as with a fine-tooth comb, so that we are suffering for want of workers. Our great State is making gigantic strides, particularly in education, and we are striving to keep our schools abreast of the public schools. Professors Smith and Schuelke and Rev. Hunt were appointed a school board for our field to devise ways and means and procure information to enable us to make our schools as efficient as possible. How to fill the vacancies in our field was discussed. Various other questions were also considered.

Thursday night divine services were held. Rev. J. W. Fuller preached an able sermon from Hos. 13, 9.

Friday morning the delegate conference began. Thursday night and Friday morning the delegates and visitors arrived. At 10 A. M. the president, Rev.

J. W. Fuller, opened the conference in the name of the Triune God. After the credentials had been examined, the delegates were seated. The minutes of the previous conference were read and approved.



Grace Church, Concord, N. C.

A cordial welcome address was made by Rev. F. D. Alston, and a brief response was given by the Rev. Fuller. The election of officers followed. All the old officers were reelected: Rev. J. W. Fuller, president; Rev. J. Alston, first vice-president; Rev. J. Hunt, second vice-president; Prof. E. Schuelke, secretary; Rev. F. D. Alston, treasurer. Invitations were sent to conference for the 1924 session from Charlotte, Concord, and Salisbury. Salisbury's invitation was accepted. Various committees were appointed, and routine business transacted.

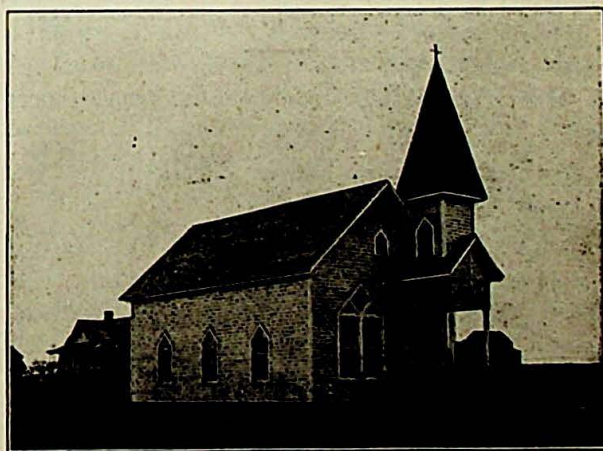
In the afternoon, after devotional exercises, Rev. W. O. Hill read an instructive doctrinal paper on "Loyalty to the Church." The paper was thoroughly discussed. However, it was not finished before adjournment. At night, after a short liturgical service, the reading of the paper was resumed and concluded. Those who heard the paper read and discussed were deeply impressed, and Rev. Hill was warmly thanked for his efforts.

Saturday morning's sessions began at 9.30 o'clock. After the usual devotional exercises, Conference proceeded to business. The program for the next conference was arranged. The matter con-

cerning the \$1,000 promised for the dormitory at Greensboro was brought up. Conference resolved to have the sum raised before the end of the year. Pastors McDavid and Alston and Professor Schuelke were appointed to act as steering committee and raise the promised sum. Every communicant member of our conference is to be called upon for at least one dollar. It was also resolved to ask the congregations to send a collection along for our conference treasury.

In the afternoon Rev. F. Foard read a well-prepared paper on the "Persuasiveness of the Gospel." This paper was discussed at length and the author thanked. It was resolved to encourage the various ladies' aid societies to form a state body and meet at the place and time appointed for our summer conferences.

On Sunday divine services were held in the morning and afternoon and at night. In the morning service Holy Communion was celebrated. Rev. F. D. Alston delivered the confessional address, which was based on Matt. 21, 9, while Rev. J. Hunt preached the sermon from 2 Cor. 2, 8—10. He showed that the purpose God has in sending affliction to His Christians is to make them know their weakness and to strengthen their faith. Rev. Foard preached in the afternoon. His text was 2 Cor. 5, 19. He made it plain that the two facts which should move us to be zealous in our mission-work



Bethlehem, Monroe, N. C.

are that in Christ, God is reconciled to the world, and that God has communicated the Word of Reconciliation to us. Rev. J. Alston filled the pulpit at night. He had selected 2 Tim. 2, 5 for his text. He brought out the fact that a true Christian is a good soldier of Jesus Christ. Prof. J. P. Smith,

who was the founder and former pastor of the congregation at Kannapolis, then addressed a few words to the congregations, expressing his gratification at seeing the remarkable progress the church had made. In a few well-chosen words Prof. Shufelt then thanked the congregation and the kind people of Kannapolis for the splendid hospitality extended to the conference. Adjournment followed by singing "God Be with You till We Meet Again."

It is needless to add that every member and visitor of our conference was well cared for. On the Sunday of conference there were visitors present from practically every station in our North Carolina field, and we had the largest communion seen here in a long time.

During the summer the good people of Kannapolis, with the assistance of the Board, built a new church alongside of the old one. The latter is now being used as a schoolroom. The building is neat, well arranged, and well furnished.

BRIEF NEWS ITEMS.

Rev. L. G. Dorpat, of Meherrin, Va., was called home from conference on Saturday to conduct a funeral. Sam, the grandson of Mr. H. B. Doswell, of Meherrin, had passed away and was laid to rest on Sunday.

On September 12 Immanuel Lutheran College will open its doors, and the fall term will begin. Immanuel College is accredited by the State and now ranks as an A1 school. Our venerable Board has set aside \$10,000 to enlarge the dormitory. We are looking for a fine enrolment and a successful year.

Mr. Culbert Malloy, and Mr. Walter Pierce were confirmed in St. Paul's (Charlotte) on September 2.

Rev. C. Stoll, of Philadelphia, who was called to a professorship at Luther College in New Orleans, passed through Charlotte *en route* to Louisiana, to take up his work. Our prayers and best wishes accompany him.

Rev. McDavid, who has been teaching in our schools since 1897, will have to look after St. Paul's, Mount Zion, and Bethel in Charlotte and Bethlehem in Monroe this year.

On Sunday, September 12, Rev. M. Holsten, a 1923 graduate of Concordia Seminary, St. Louis, who has served as a supply in New Orleans, will be ordained and installed at Grace Church, Concord. Professor Smith and Rev. McDavid will officiate.

J. McD.

A Fine Example of Gratitude.

A mission-worker, who has been connected for many years with one of the Colored schools of the South, gives the following beautiful example of gratitude on the part of a young man who had attended the school of which the writer is the head:

"Does the Negro show gratitude for what is done for him?"

"There came to us, several years ago, a lad from one of our sister States who had a great thirst for education, but little money to gratify his thirst. He asked me to take him for less than the fixed charge. His honest face and his eager and earnest desire for knowledge impressed me favorably, and I took him for what money he had. I took him as I have taken many, believing that God would provide for him. By much rigid economy he spent the year in school. He went to the mines during vacation to enable him to return to school. In proportion as he made more money, he paid more for board and tuition until he paid the full amount required. He continued at school until he finished the normal course and spent a year and a half in the high school department. Failing means and failing health forced him to leave a few months before the year closed. It was a matter of great reluctance to him, as his thirst for knowledge and his desire for usefulness had increased rather than diminished by his experience in school.

"He did not get back the next year, but he did not forget us. When Thanksgiving Day came, he sent us ten dollars in gold for our boys' new dormitory.

"He had expected to return last year and study for the ministry, but for some cause was prevented from doing so. Just before last Thanksgiving Day I received a letter from him from the far-off Pacific coast: 'Don't report your Thanksgiving offering until you hear from me.' - And soon I received a registered letter containing twenty dollars in gold and a five-dollar bill for the boys' library. I cannot tell you what a thrill of joy and delight ran throughout the student-body and the hearts of the teachers when I read his letter and showed them the glittering gold. They had a real jubilee! In my judgment the salutary effect upon the school far outweighed the gift. It raised every thinking and ambitious one in his own estimation and excited a glow of emulation. You could see it beaming from many countenances, 'What he has done I can do, and I am resolved to do it.'

"I feel that we are not through hearing from that young man. We have never had a more devout, earnest, and active Christian in the school. Others also have shown a spirit of generosity and gratitude. There are many Negro youths at our very doors and all about us who are begging for a start and a chance." F. J. L.

New Missions Opened in New Orleans.

Pastor Wildgrube has opened a new mission at Paillet's Land, a new settlement within the corporate limits of New Orleans and lying about two miles west of St. Paul's Chapel. He gives the following very entertaining account of the first service he held there: "I got there at six o'clock and opened the doors. You know I expected a real big crowd! But it got to be 7.30 o'clock, and no one was there yet. At 7.45, Teacher Seeberry came, then Teacher Berger with Mr. Demouy, and then Mr. Thompson from St. Paul's. At eight o'clock, the time set to begin the service, we were still alone! Mr. Demouy and I went outside and invited every one that passed to come in, but though probably fifty persons passed the door, not one entered the door. Then the thought came to me, Why not let Teacher Seeberry play the organ and the rest of us sing? We did so. Mr. Seeberry played 'Nearer, My God, to Thee,' and we sang. Presently some children came in, then some grown people, and finally we began our service." At this first service there were present, not counting the above-named workers, nine adults and seventeen children. The second service was attended by fifteen adults and seventeen children, and at the fourth service the attendance had increased to twenty-two adults and seventeen children.

F. J. L.

The Walther League and Missions.

The Thirty-first International Convention of the Walther League went on record as a missionary convention. In every way did our young people gathered in Detroit show their great interest in the glorious missionary enterprises of our Church. No doubt, it is known to our readers that the Walther League has for several years already taken over the support of a number of missionaries in foreign lands. At the recent convention it could be reported that twelve districts of the League are now supporting fourteen such missionaries.

The sermon preached by Pastor Paul Lindemann in the opening service of the convention in Detroit on the words of Jesus, "Ye are the salt of the earth," was in reality a missionary sermon. The inspirational service, held on Wednesday evening of the convention, in which Pastor C. J. Buenger, of Kenosha, Wis., and the editor of the PIONEER were privileged to speak, was held in the interest of missions, especially Home Missions. And even Pastor Hertwig's closing address, the writer thinks, had a missionary flavor.

The missionary spirit of the convention also found expression in resolutions such as the following: That the *Walther League Messenger* be sent to all foreign missionaries; that cordial greetings and best wishes for continued success be extended to all workers in the foreign field; that the societies be urged to give special mission studies a place in their program; that the societies be urged to arrange mission rallies; that the societies be urged to continue their support of the medical mission and the mountain home retreats in India and China; that native pupils preparing for the ministry in foreign fields be supported.

However, the most important and far-reaching manifestation of the missionary spirit that animated the convention was the enthusiastic, but deliberate adoption of the following resolution, in which the Walther League pledges itself as a body to a systematic effort at missionary service:—

"WHEREAS, We, as Lutheran Christians, by virtue of our baptismal and confirmation vow, have pledged ourselves to nurture our spiritual life by a constant contemplation of the great saving truths of the Bible; and

"WHEREAS, We are, furthermore, under the solemn vow to lead lives which are in agreement with the demands of Scripture; and

"WHEREAS, It has, moreover, been one of the fundamental objects of the Walther League to be of assistance in keeping the young people with the Church by lending our personal services to our congregations as individuals and as societies; therefore be it

"Resolved, That we give expression to this spirit of consecration and of service, with the consent of our congregation and under the leadership of our respective pastors, that is, that we put into execution a strenuous and systematic missionary endeavor in the interest of our beloved Church:—

"1. By reaching out for, and leading back to, the congregation, if possible, by personal appeal and

admonition, such as are drifting, or have fallen, away from the truth;

"2. By supporting all projects connected with missionary aims in our respective congregations and in our immediate neighborhood in a financial way, by bearing the expense of letters, cards of invitation, and other publicity printing connected with reunion services and all other similar endeavors; that we, furthermore,

"3. Organize our efforts as individuals and as societies in bringing strangers under the sound and pure Gospel by means of personal visits (canvassing) in the interest of church and school, distribution of tracts, dodgers, letters of invitation, service programs, and all the necessary follow-up work in the interest of a healthy missionary publicity and activity."

"(It is understood as a matter of course that this effort is not to be undertaken except with the approval of the Young People's Board, nor without the consent of each congregation involved and under the leadership of its pastor. — It is also understood that the office of the Educational Secretary will give all information concerning this move to all societies in need of such assistance, with the express understanding that every society participating bear the nominal expenses of its own effort, the office furnishing all material for properly conducting the entire undertaking at cost.)"

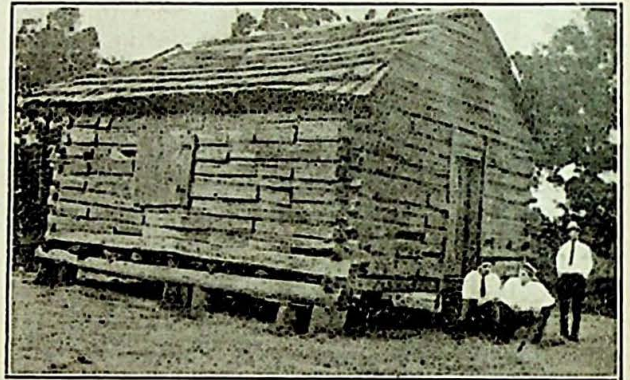
It was just after the close of the fifth session, in which this resolution had been adopted, that the writer arrived at the convention hall. He is not ashamed to say that tears of joy came to his eyes when he heard of it soon after his arrival. He cannot but believe that the adoption of this resolution by our young people will mean, by God's grace and help, a wonderful expansion of our missionary work in the future. This resolution shows that our young people appreciate the preciousness of man's soul and expresses their desire to do all they can, to bring men to Christ, the Savior, by personal effort. And this personal effort put forth by the Leaguers will result in an increasing interest in the general cause of missions. God bless all Walther Leaguers and grant them the courage and strength and patience to carry out their momentous resolution!

F. J. L.

A DISTINGUISHED American visitor to Siam, inquiring about the government schools, was told by the viceroy that the only schools worth seeing were those conducted by the missionaries.

Items of Missionary Interest.

AN OFFICIAL VISIT. — Pastor Albrecht, President of the Minnesota District of the Wisconsin Synod and a member of the Colored Mission Board, spent a few weeks in Louisiana and Alabama for the purpose of taking an insight into the work of our Colored Missions. From reports that have come to us, we judge that he has been well pleased with the work that our workers are doing and only deplores that more cannot be done because of the lack of men and money. We understand, however, that he was not well pleased with the Alabama roads and was much surprised to see that our missionaries succeeded in "navigating" them with their Fords.



Our Church at Pine Hill, Ala.
President Albrecht nearest to the door.

ALABAMA. — Pastor Carlson was recently installed by Superintendent G. A. Schmidt at Buena Vista, Vredenburgh, and Tinela. These three charges are all in Monroe County. — Florence Kruse, Paullina, Iowa, collected \$60 for a new sewing-machine, to be used at the Training-school in Selma. — Pastor Peay and wife have been made happy by the arrival of a little boy. — Our hearty sympathies go out to Pastor Berger, whose mother recently died at Mansura, La.

ST. LOUIS. — Our mission in St. Louis this month celebrates its twentieth anniversary. On the fourteenth of this month it will be twenty years that work was begun there.

NEGRO MISSIONS AND THE WISCONSIN SYNOD. At its recent convention the Joint Synod of Wisconsin and Other States voted \$35,000, to be used for our Negro Missions during the next two years. The Wisconsin Synod has two representatives on the Board for Negro Missions, as this missionary enterprise is a common mission of the Synodical Conference.

MISSION LECTURES. — Rev. M. N. Carter, who was obliged to discontinue his lecture tour in Nebraska for a while in August because of the serious illness of his wife, resumed his work on August 19. In the month of September alone he spoke at twenty-five different places in behalf of our Colored Missions. Wherever Pastor Carter speaks, he seems to arouse much interest in the work which he represents. Pastor W. Brueggemann, Tilden, Nebr., deserves much praise for the efficient manner in which he mapped out the speaking tours for Pastor Carter in the State of Nebraska.

INDIAN MISSIONS OF THE WISCONSIN SYNOD. This body has a flourishing mission among the Apaches in Arizona. The present *personnel* consists of nine missionaries, one male teacher, and one lady teacher. Besides these white workers a number of natives are employed as helpers. Three Christian day-schools are supported by the mission; they are attended by 133 pupils. The work done in these schools is of vast importance and very successful. A boarding-school is to be erected at Milk Ranch at an expense of \$12,000. In this school dependent and abandoned Apache children are also to find a home.

MEDICAL MISSION IN AMBUR, INDIA. — From the very interesting first report of the Medical Mission in Ambur, India, we cull a few items that prove the value of this missionary enterprise. During the first year the hospital handled 6,490 medical and surgical cases. The in-patients numbered 336 and the out-patients, 14,400. Of the expenses, which amounted to Rs. 5,280, the patients, though mostly very poor, paid no less than Rs. 2,830. Pastor N. Samuel, the native chaplain of the hospital, preaches daily to the inmates, distributes printed handbills, in the course of the day visits the wards, and directs the individual patients to the divine Physician. For the benefit of the female patients a Bible woman is engaged.

MISSIONS IN POLAND AND THE WISCONSIN SYNOD. — An urgent call to take up work among the 500,000 Lutherans of Poland has come to this body. At its recent convention the Synod empowered its mission board to take up this work in Poland, so far as means at hand will permit, and eventually to send over several pastors into that field.

GOLDEN ANNIVERSARY. — In June the Lutheran Deaf-mute Institute at Detroit observed its fiftieth anniversary. This is the only Protestant school of its kind in America. Since its opening the school

has graduated 231 students after confirmation. It is maintained, in part, by board money paid by the parents of the pupils according to ability, but it relies chiefly upon the charitable contributions of Lutheran congregations. This institution was one of the first deaf schools in our country to introduce the so-called oral method as the best means of instructing the deaf.

ASSOCIATED CHARITIES WITHIN THE LUTHERAN SYNODICAL CONFERENCE. — This association held its convention this summer at Watertown and Beaver Dam, Wis. Delegates were present from all sections of the country. The city and institutional missions of the Synodical Conference were also represented. "There are now sixty institutions of mercy and charity within the Synodical Conference. These institutions employ 604 people, and last year helped and benefited 211,107 poor, aged, sick, forsaken, and otherwise destitute and dependent people. The sum invested in property by charitable institutions of the Synodical Conference amounts to \$5,028,098, while the operating expenses were \$1,592,873 during the last fiscal year. These vast sums were contributed by our Lutheran Christians out of love for the Savior. Not one cent was solicited from the general public. God be praised for these fruits of our faith!"

NURSES IN CHINA. — Fifteen years ago nurses in China could be counted on a person's fingers. There was not even a word for "nurse" in the Chinese language. Now the Nurses' Association in China holds a national convention. At the last convention thirteen of the eighteen provinces were represented, and more than a hundred foreign and Chinese nurses attended.

PEKING UNIVERSITY. — Peking University, Peking, China, has just launched an effort to raise funds for its million-dollar building program to make possible the removal of the university from its present temporary quarters — which are inadequate for housing 430 students — to the new site on the road to the Summer Palace by September, 1924.

KOREA. — There are 144 foreign missionaries in Korea. They come from nineteen different States of the Union and nine foreign countries. Pennsylvania heads the list with twenty-five representatives.

JAPAN. — At Sapporo, Japan, is located one of the five imperial universities of that country. Over thirty per cent. of its teachers are active Christian men.

INDIA. — The Leper Asylum at Allahabad, India, is flourishing. The missionary doctor reports a cure. A boy of seventeen years, son of leper parents, a leper since early childhood, was persuaded to undergo a vigorous course of treatment, with the result that he is now declared to be free from the disease.

A LARGE CHURCH. — East Calvary Methodist Episcopal Church (Colored), Philadelphia, Pa., has 6,700 members, and 3,200 are enrolled in its Sunday-school.

BELGIAN CONGO. — Thirty years ago, in the Belgian Congo, Africa, no one knew a letter of the alphabet. Now thousands are able to read the Bible. F. J. L.

BOOK TABLE.

Synodalbericht der 32. regelmaessigen Versammlung der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten, versammelt im Jahre 1923 vom 20. bis zum 29. Juni zu Fort Wayne, Ind. Concordia Publishing House, St. Louis, Mo. 244 pages. Price, 75 cts.

Whoever wants to get an insight into the work of the Missouri Synod will have to study this report of the last triennial meeting of this body. The reading of this report will show that God is blessing the labors of this church-body, and that He evidently expects it to extend its sphere of usefulness more and more. Everybody interested in the work of the Missouri Synod will find this report most interesting reading.

The Teaching of Arithmetic. By E. H. Engelbrecht and P. E. Kretzmann. Vol. IV of Concordia Teachers' Library. Concordia Publishing House, St. Louis, Mo. Cloth binding; 131 pages. Price, \$1.00.

In this text on the teaching of arithmetic we have a happy combination of theory and practise. Here the teacher may learn how he can best impart the knowledge of numbers to his pupils, and here he is also shown the reason why particular methods are the best. The book deserves a wide circulation.

A Chart Showing the Parliamentary Rules of Order and Other Information for Conducting Meetings. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

A welcome publication for every one that must preside at meetings of all kinds. If a heavier type could have been used, the chart would have been even more valuable.

Catalog of Immanuel Lutheran College, Greensboro, N. C. 1923. Order from the president.

It is a most important work that this institution is doing among our Colored brethren, as is very forcibly brought out in the pages of this catalog.

On Being a Lutheran. By J. C. Baur. American Luther League, Fort Wayne, Ind.

The American Luther League, an association principally founded to safeguard our Christian day-schools against the encroachments of the State and the attacks of enemies, has been singularly happy in the various tracts and leaflets it has put out. So also with this one. It deserves the widest distribution. It is free.

A Pastoral Appeal to the Members of the Congregation in Behalf of Our Glorious Missions. By C. Thomas Spitz. Order from the author, Stewardson, Ill. Price: 5 cts. a copy; 30 cts. a dozen; \$2.00 a hundred.

Where envelopes are sent out to the members before the annual mission-festival, this leaflet will do good service in preparing the hearts of the people for the day. It is an earnest appeal to pray and give for missions.

F. J. L.

An Appeal from Alabama.

Superintendent G. A. Schmidt writes the Editor that the crops in Alabama are almost a total failure, and that in consequence the need and distress among our Colored people will be very great this winter. He asks that our good people send him for distribution their cast-off, but still usable old clothing. Address: Rev. G. A. Schmidt, Box 683, Selma, Ala.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. Andrew's, Vredenburgh, \$21.15; St. Matthew's, Meherrin, 11.79; Richmond, Va., 1.00; Alabama field, 16.40; Alabama, 2.75; Bethany, Yonkers, 50.00; Bethel, Conover, 1.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 8.00; Grace, Concord, 59.51; Grace, Greensboro, 4.56; Immanuel, Brooklyn, 5.00; Immanuel Lutheran College, Greensboro, 88.50; Lecture tour, Rev. Carter, 10.05; Luther College, New Orleans, 5.00; Mount Calvary, Kanapolis, 14.00; Mount Calvary, Mount Pleasant, 10.00; St. Peter's, Drys Schoolhouse, 9.85; Mount Olive, Catawba, 1.50; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.61; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 12.71; Bethel, Charlotte, 8.00; Mount Zion, Charlotte, 16.00; Bethlehem, Monroe, 2.00; St. Paul's, Charlotte, 32.00; St. Paul's, Mansura, 12.50; St. Paul's, Nappleville, 23.00; Zion, Gold Hill, 7.00; St. Luke's, Spartanburg, 15.00; St. John's, Salisbury, 10.00; St. Andrew's, Vredenburgh, 16.85. — Total, \$611.23.

St. Louis, Mo., September 1, 1923.

H. A. DITTMAR, Asst. Treas.,
5329 Cote Brillante Ave.

Immanuel Lutheran College, Greensboro, N. C., thanks "Friends" in Sioux City, Iowa, for a draft of \$5.00, and the Training-school for Teachers at Selma, Ala., gratefully acknowledges the receipt of \$10.85 from the Ladies' Aid of Grace Lutheran Church, Norfolk, Va.

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Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Oct 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit:—

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
50 " " " " " " " " " " " "	37 " " " "
100 " " " " " " " " " " " "	33 " " " "

In St. Louis by mail or carrier, 60 cents per annum.

All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKENAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., NOVEMBER, 1923.

No. 11.

OUR MONTHLY MISSIONARY MOTTO.

Indifference to missions is the worst kind of treason.

Enduring Monuments.

Voice, the parish paper of our congregation in Cedar Rapids, Iowa, Rev. N. P. Uhlig, pastor, in its last number carries an article under the caption "An Enduring Monument," which will surely interest our readers. The space at our command will not permit us to reprint the whole article, but here is a part of it: "The treasurer of our Missouri Synod, Mr. E. Seuel of St. Louis, records on page 284 of the *Lutheraner*, August 21, the sum of \$15,322.80 from the estate of Fred John William Durr. The purposes to which this money is to be put are, to quote the words used in the testament:

"Fourth, *one-quarter of my estate*, remaining after clauses one, two, and, if possible, three have been fulfilled, *I give and bequeath to the Chapel Fund of the Negro Missions of the Synodical Conference of North America.*' That means, our friend Fred puts up, practically, *two chapels, in which for years and years souls of the Colored people are led to Jesus.*" (\$3,830.70).

Pastor Uhlig's article then proceeds to state that Mr. Durr gave the same sum of \$3,830.70 each to the General Church Extension Fund of the Missouri Synod, to the Pastors' and Teachers' Pension Fund, and to the Board of Directors; the latter to use the proceeds of this legacy to enable full orphans or fatherless boys to prepare themselves for the service of the Church in this manner, that one once chosen shall be enabled to complete his course if he proves himself worthy.

Now follows the concluding paragraph of Pastor Uhlig's article:—

"By making these bequests Fred Durr has given a noteworthy example. You perhaps have sometimes wondered what that verse meant: 'Make to yourselves friends of the mammon of unrighteousness' ('Machet euch Freunde mit dem ungerechten Mammon'). The use to which Mr. Durr put his money was exactly within keeping of this verse. His memory will be blessed by many, and they will thank God and him. How many have wonderful opportunities to do something worth while with riches, but they leave it to already wealthy, vulture-eyed relatives, who fight at court over the riches; and these bring them no blessings, but dissatisfaction, jealousies, losses, bad feelings. How many thousands have been put into speculations here among our Iowa Lutherans during the last six years! One could name offhand a half dozen instances where amounts ranging between ten and ninety thousand dollars were lost. And even if such an investment brings big financial returns and therefore is not 'lost' as we say, there is no comparison between its value and the good that an 'investment' such as our deceased friend made brings to thousands of souls. Think of the satisfaction it must bring to him at the throne of God when the reports 'come in at headquarters' up there how money enabled souls to find the Savior through the preaching of the Gospel and stilled the tears of needy here below! Now do not fail to open your Bible at 1 Tim. 6, 6—21. If you are able to read

both languages, read these verses in both, also when about to make an investment and making your will."

We cannot pass on without quoting from a letter written by the pastor of Mr. Durr, who so liberally remembered the Chapel Fund of our Negro Mission with the sum of \$3,830.70 at a time when the need for chapels and schools is so very great: "Of the late Mr. Durr I can tell you that he was a princely fellow, so kind, so gentle and humble, that certainly of him could be said what Fitz-Greene Halleck wrote of his friend James Rodman Drake: 'None knew thee but to love thee, None named thee but to praise.' The love of his Savior inspired his action. He died a young man, thirty-six years of age, of cancer of the throat on January 11, 1923. He suffered terribly, but very patiently. He lies buried near Victor, Iowa, beside his young wife, who was taken from him four years before during the influenza epidemic." —

May many others follow in the footsteps of this young Christian brother to the glory of God and for the welfare of souls bought with the precious blood of the Savior!

Another member of Pastor Uhlig's congregation, Fr. R., recently contributed the sum of \$50 for the Negro Chapel Fund. May God richly bless the kind donor here in time and hereafter in eternity! —

We wish to take this occasion of erecting another monument of gratitude in these columns to a sainted sister who kindly remembered the cause of Negro Missions in her testament. From Logansport, Ind., Pastor E. H. Reuter writes: "Just sent a draft to our District treasurer, Mr. Paul E. Wolf, for \$500, left for mission-work by a good Christian lady, Mrs. Caroline Strauch, who recently died. The deceased was a member of our St. James's Congregation. She was a regular attendant at public worship and a constant reader of our church-papers, also of the *Missionstaube* and the PIONEER. She had a heart for the good work our Synod is doing among the Negroes and was distressed when the work was retarded on account of lack of funds. The sum of \$500 was distributed as follows: *For building chapels among the Negroes, \$300; for the General Church Extension Fund, \$100; for the Pension Fund, \$100.* May God bless the gift and those who will receive it, as He has already blessed the giver!"

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and *their works do follow them.*"

F. J. L.

53,000 Negroes in Detroit.

Three years ago Detroit had a Colored population of 40,000; to-day the Negro population of this city is 53,000. Because of this large influx of Colored people our pastors and members have for some time considered the need of a Colored mission, partly to take care of the Colored Lutherans who have moved there from the South and partly to gather in some of the thousands of unchurched Negroes that have made Detroit their home. Four years ago, upon the occasion of the convention of the Synodical Conference, it was decided to open a mission in the growing "Automobile City," but circumstances prevented the plan from being carried out. However, the good people of Detroit have not given up the idea and are still convinced that something ought to be done, as may be seen from the following paragraphs which appeared in a recent number of the *Detroit Wallther Leaguer*: —

"53,000 Negroes in Detroit and no Negro Lutheran church! Why not? Have we been too busy establishing white missions, so that the Colored people were forgotten? How can we forget them? They are at our very doors and are taking over entire sections of the city.

"Ten years ago the Negro population of Detroit was only 5,740; to-day it is 53,000, or about five per cent. of the entire population. In these ten years the population of the city doubled while the Colored population increased more than nine times. It is estimated that about 5,500 Negroes have come to the city in the first six months of this year, as high as 600 and 700 coming in during some of the 'peak' weeks. Some of the families consist of seven and eight children besides the parents. Between 1910 and 1920 Detroit had the largest per cent. of increase in Negro population of any city in the country with the exception of Gary, Ind., whose total population, white and Colored, is 55,378, where, on account of the gigantic steel industry, the Negroes increased 1,000 per cent.

"There are three large Negro sections in Detroit. The largest may be called the down-town central section, beginning at Jefferson Ave., east of Woodward Ave., and extending to the Boulevard on the north. The second is the Hamtramck section, though the larger part is in Detroit. The third section is between W. Warren and Tireman avenues. Besides these three large sections there are a number of small ones and no Lutheran church.

"That is the situation. We have, besides establishing white missions, been making things comfortable for ourselves, building halls for pleasure, buying automobiles, etc., but what have we been doing for the immortal souls of the Negroes in Detroit? Practically nothing. Shall we continue thus? No!

"The City Conference has appointed a committee consisting of the Pastors C. J. Krahnke and H. Quitmeyer to organize and supervise mission-work among the Negroes of Detroit. This committee has been at work, a survey of the situation has been made, general plans have been adopted, one man will be placed in the work, and several others will devote part of their time to this cause.

"But money is needed for hall rent, salary, etc., and no funds are available. The needs of this work were laid before the last meeting of the Detroit Walther League, and a resolution was adopted authorizing the president to appoint a committee to work out ways and means toward raising money for the support of Colored mission-work in Detroit. This committee will be appointed in the very near future and present plans which will make it possible for every Walther Leaguer to help save the souls of our Colored fellow-citizens by contributing liberally toward this work.

"Another thing. Sunday-school teachers, singers for the services, accompanists for congregational singing, and helpers in other phases of the work will be necessary. Who will volunteer? Do not leave it to others; do not be afraid that too many will offer themselves. Just send or telephone your names, addresses, telephone numbers, and what you are willing to do, to Pastor C. J. Krahnke and 'Do it now,' before you forget it.

"'And let the beauty of the Lord, our God, be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.'"

Pastor H. A. Quitmeyer informs us that they have secured the services of Student Hunsinger of St. Louis, who will devote his whole time to the work to be inaugurated among the Negroes of Detroit by our Lutheran brethren in that great city. Pastors Quitmeyer and Krahnke will give as much time to the work as they can spare from their regular labors.

Now, if only the means were at hand to build a chapel, even if it were only a portable building! We hope and pray that enough of our brethren in Detroit will be interested in the venture to furnish

the committee in charge with the means to procure a lot and erect a building in which a day-school could be opened and services as well as Sunday-school be held. We feel, if that were done, by God's grace Detroit would soon have a flourishing Negro mission of our faith. God speed the day!

F. J. L.

Items from North Carolina.

On Sunday, September 16, the Rev. Melvin Holsten, a graduate from Concordia Seminary, St. Louis, Mo., was formally ordained and installed in Grace Congregation, Concord, N. C. The Rev. John McDavid delivered the charge to the pastor, using 1 Tim. 4, 16 as his text. Prof. Ph. Smith preached the charge to the congregation reminding them of their duties, using Heb. 13, 17 as his text, after which he formally ordained the minister and installed him as pastor of the congregation. A large crowd was present to welcome the new pastor. On the following Tuesday a public reception was given the new minister. Several addresses were made by prominent citizens of Concord, and the ladies served a sumptuous banquet. May God's blessing attend the ministry of this young man, and may he be instrumental in bringing many souls to Christ!

During the latter part of this month the North Carolina field was visited by the Director of Missions and Mr. E. Schuettner. Immanuel College was badly in need of many repairs, and they came to see what was to be done. The administration building of the college is to receive a thorough overhauling; the roof is to be altered, and several changes are to be made in the interior of the building. The plastering of the chapel is to be taken off, and a metal ceiling is to replace it. The library is to be changed and made more accessible to the students, and the present library is to be used as a faculty room, while the former faculty room is to be the office of the president. The professors' dwellings are also to be extensively repaired and freshly painted.

Immanuel College opened on the 12th of September, with a goodly number in attendance. This is a somewhat early opening, and most of the students could not be present. At present writing more than one hundred have matriculated. Mr. E. Schuettner returned to St. Louis after an inspection of the college. The Rev. Drewes, however, remained and is making an extensive inspection and visitation

of our churches and schools. He is paying special attention to the schools, hearing the teachers instruct and listening to the recitation of the pupils. We have always been impressed with the Rev. Drewes as a preacher, but the hints, suggestions, and advice he gave the teachers show him to be a preceptor of no mean ability.

The Director also visited Greer, S. C. He held an informal meeting with some of the citizens of that town, explored the place, and authorized the Rev. J. W. Fuller to start a mission there. Miss E. Johnson, of Charlotte, N. C., was appointed teacher and opened a school there on October 1. Prospects for our church and school at this place seem bright, and we expect soon to have a second flourishing congregation in South Carolina. May God grant His blessings!

Several changes have taken place in our field. The Rev. C. R. March, who was serving Mount Pleasant, moved to Salisbury and is pastor of St. John's. The Rev. F. D. Alston took charge of the congregation at Mount Pleasant and also of St. Peter's at Dry's Schoolhouse, which formerly belonged to the Concord circuit. The Rev. W. H. Lash has reentered the work and will immediately take charge of Grace Congregation at Greensboro and St. Mark's at High Point.

We noticed some improvements on the church property at Salisbury, N. C. The street has been boulevarded and paved, and the congregation has erected a neat wire fence around the grounds.

Santa Monica, Cal.

Four years ago two little colored boys appeared in our church one Sunday morning. On being asked whether they were visitors or intended to become regular attendants, and whether they had ever gone to a Sunday-school before, the older proudly answered, "I am a Lutheran!"

On further inquiry it developed that a number of communicant members of Bethlehem Church in New Orleans had located at this beach resort. So we began to reap what others had sown. This little band of faithful Lutherans has since grown to 18 souls and 7 communicant members.

At the request of the Los Angeles Pastoral Conference the writer arranged to hold regular services for these brethren in the faith. One member offered the use of her home and piano, and so the little

band gathers once a month to hear the Gospel-message of our Savior, and to sing the grand old hymns. The singing is wonderful; even the children join in and learn stanzas by heart. One of the women at one time was teacher in a Lutheran school.

The other day the fruit of our labors became apparent when little Louise Murray, just thirteen years old, closed her eyes in death, after a weary illness, with a confession of faith that would put many of us to shame. The use of our church was freely offered for the funeral service. And it was a great missionary opportunity. Nearly a hundred Colored people of the finest type attended, and the floral offerings and expressions of sympathy showed the high esteem in which our Colored fellow-Lutherans here are held. The pastor spoke on Rev. 21, 1-4, the theme being: "Beyond the Grave." Twenty copies of the *Colored Lutheran*, published in Selma, Ala., were distributed, and an announcement was made of the regular monthly service held for Colored people in their section of the city.

It seems this would be a fruitful field for a Colored missionary. He might make his headquarters in Los Angeles, from where he could reach Santa Monica by trolley. With a nucleus of staunch Lutherans, who are so well liked in the community, he could surely build up a large congregation by the grace of God. And the congregation, no doubt, would soon be nearly self-supporting. Some time ago our seven communicants here raised \$20 for the missions of Alabama. WALTER F. TROEGER.

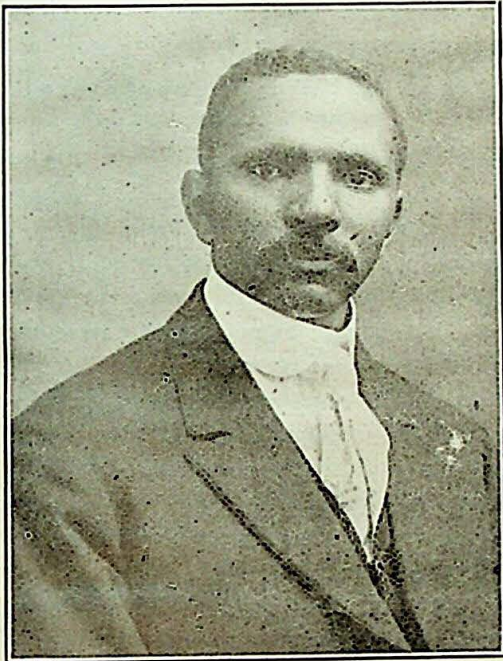
A New Mission in South Carolina.

Up to the present time we have had only one Colored mission-station in South Carolina, a State having one of the densest Negro populations in the country. Now, however, we are to have another station in that State. This new mission has been opened at Greer, a town of about 3,000 inhabitants, and lying approximately seventeen miles west of Spartanburg, the location of our first mission-station in the State.

The Negroes of Greer had heard of the good work which our Lutheran Church is doing in Spartanburg, and this prompted them to ask Pastor Fuller to begin the same kind of work in their town. On an extensive tour of inspection which he made last month, Director Drewes visited Greer and looked over the field.

The following extract from the Director's interesting letter will give our readers the result of his investigation:—

"In the eastern part of Greer, called Sunnyside, stands a small new frame building, which was used as a movie theater for the Colored people until recently. This building was our stopping-place. Our coming was unexpected. However, Rev. Fuller soon succeeded in calling several persons together. In my informal talk I stressed these points: First, owing to the rapid expansion of our Colored Missions and the scarcity of laborers, we are not looking for new fields. Secondly, the aim and object of



Rev. John W. Fuller.

our mission-work is not to provide an education for Negro children, but to spread the knowledge of our blessed Savior and to extend the borders of our Lutheran Zion. During the discussion which followed my informal talk one of the women said: 'We would be glad to get a Lutheran church, even if we do not get a school.' Jones Casey, who is black in spite of his Irish name, made this statement: 'During the ten years that I have lived in Sunnyside everything has been around here except a church.' He and the others promised to send their children not only to school, but also to Sunday-school and to pay part of the expense of maintenance.

"The Negroes living in the eastern part of Greer mostly own their own homes, which is a favorable

circumstance, since it will insure a more permanent residence of our mission material.

"But let me also mention some unfavorable circumstances. There are already three Colored churches in Greer—Methodist, Baptist, and Holiness (the sixteen Presbyterians have no church-building and no services). The Baptist Association maintains a school (in another part of town), which had an enrolment of about 300, including children from the country and from other places. Again, the city and county are taking steps to erect a six-room school about a mile away from the movie theater. All this is inauspicious. However, our people made the following explanations: 1. There are unchurched Negroes in Greer, particularly in Sunnyside. 2. Some parents would rather not send their children to a Baptist school, where immersion is stressed and made much of. 3. The new school will not accommodate all children; and as the Lutheran school in Spartanburg is gradually making the local public schools almost superfluous, so the school which would be under Rev. Fuller's direction in Greer would also not have to fear competition.

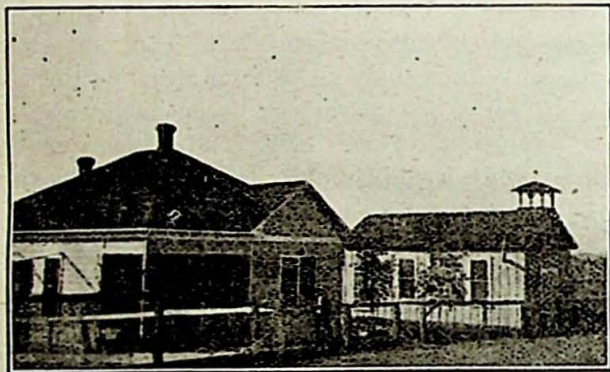
"Rev. Fuller is eager to open a station at Greer and has given me the assurance that he will not slight the Spartanburg field. He is physically strong and able to carry the additional burden. I slept over the matter Sunday night, talked it over once more with Pastor Fuller on Monday, and in the afternoon made known to him my decision to let him open a mission-station at Greer. He was happy."

Miss Eliza Johnston, a teacher of experience, has been transferred from Charlotte, N. C., to take charge of the new school at Greer. There is every reason to believe that this competent teacher, by God's help, will do efficient work in the school, and the faithful labors of Pastor Fuller, we hope, will be richly blessed by the Lord. F. J. L.

Roman Catholic Missions among the Negroes and Indians.

Recently several archbishops of the Roman Catholic Church in America sent out an earnest appeal in behalf of the missions of their Church among the Negroes and Indians in the United States. In this appeal they give the following data, showing the extent of the work conducted by the Roman Catholics among the 300,000 Indians and 11,000,000 Negroes of our country:—

"In the Indian Mission field, there are 150 mission centers, twice as many churches and chapels, 55 boarding- and 20 day-schools, and 3 Catholic hospitals. There are 200 priests, 450 sisters, 60 brothers, and many devoted lay teachers. Five Government hospitals and 37 Government Indian boarding-schools are attended regularly by priests. St. John's Farm School near Phoenix, Ariz., attended by over 500 children, many of whom are orphans, depends solely on Catholic charity. It is at present in grave danger of being closed for want of support. At the Nez Perces mission in Idaho seven sisters are still living in shacks erected by the Indians as a shelter six years ago, after the fire that destroyed convent and school. The last mission boarding-school among the Crows was closed in



Parsonage, Church, and School of Lutheran Indian Mission, Globe, Arizona.

1921, and the sisters were obliged to abandon their work.

"In the Colored Missions 175 priests, 700 sisters, besides brothers and lay teachers, are devoted exclusively to the work, while 50 more priests give part of their time to it. There are two colleges where Colored Catholic youth are trained for the priesthood. Plans have been made for the establishment of a Colored Catholic industrial school, the Cardinal Gibbons Institute. Parishes have suffered heavily from flood and hurricane, and successive failures of the cotton crop have placed at lowest ebb the resources of parishes that were almost self-supporting. A large number of children whom their parents wished to come under the influence of the sisters are turned away from the schools on account of lack of accommodations. Sixteen years of devoted work in the missions of Georgia have brought over seventeen hundred converts into the Church, — over seventeen hundred children were placed in the schools, — established six churches

and four chapels, some of which are rapidly becoming self-supporting. In a Southern city a parish three years old has a school enrolment of 1,000, and the church is crowded at five masses every Sunday. Results such as these show what could be accomplished in our great Negro population. In rural districts, particularly of the South, dire poverty confronts the missionary and the sisters. Sisters in a climate of burning heat are living in attics over the schools and are totally without sanitary accommodations. The Colored sisters of Savannah are obliged to take in washing as a means of support. In poverty, in privations of the most ordinary conveniences of life, our priests and sisters are laboring."

F. J. L.

Items of Missionary Interest.

GAINS ABROAD, LOSSES AT HOME. — The Methodist Church North is making rapid progress abroad, but the growth in the home fields is very small. The gain in membership last year in the whole country amounted to only a little over 25,000, and over 22,000 of these came from foreign countries. That is to say, a religious denomination of more than two million members had a net growth in the United States, during the whole year of 1922, of only a few hundred above 3,000. Some of the Eastern conferences even reported a heavy loss. Why is this? May not the main cause be this, that in the foreign field the Methodist Church maintains Christian day-schools, where the children are daily given religious instruction, while at home half an hour's teaching in Sunday-school once a week is deemed sufficient?

ALABAMA GAINS. — The *Colored Lutheran* reports fifteen accessions in the Alabama field of our Colored Missions for the last month. Among these accessions is a baby girl that was born to Teacher Thompson and wife.

FROM COUNTRY TO CITY. — The general observation has been that for the past twenty-five years the city church has grown at the expense of the rural churches. Just as people in general are moving from the country to the towns and cities, so also our church constituency is leaving the rural parish for the town and the town for the larger city. Thus the Disciples report that in forty-one cities they have grown from 35,654 in 1891 to 166,930 in 1923.

NUMBER OF NOMINAL LUTHERANS. — There are in the world about 75,000,000 people that claim to be Lutherans. Accepting the claims of these persons, the Lutheran Church would constitute almost half of so-called Protestant Christendom. About 3,500,000 of this number live in America.

WELCOME GIFTS. — The church at Tineka, Ala., was presented with an organ by Mrs. Anna Kreft and with the necessary pews through the efforts of Rev. Eissfeldt. The latter also provided the church at Longmile, Ala., with pews. Pastor Eissfeldt is maintaining an agency through which he acts as broker for congregations that have used church furniture which they are willing to donate to poorer congregations and the struggling congregations that are happy to receive such furniture as the more prosperous churches wish to dispose of. Congregations having altars, pulpits, pews, organs, and chandeliers which they wish to dispose of are asked to address Rev. C. Eissfeldt, Northville, Mich.

A JUST RESOLUTION. — The Presbyterian church at Madison, Ill., has decided to withhold all its offerings to the Foreign Mission Board of its denomination until such time as the *personnel* of said board shall be above suspicion of being "Modernists." The session of the Madison church recently made a statement to the effect that their congregation stands for the whole Bible and not for a "Bible full of holes." It is surely a sad state of affairs when a congregation is obliged to take such a stand toward one of its mission boards. How thankful we should be that we have mission boards which, we know, stand four-square on the Bible as God's inspired and infallible Word and insist that all their missionaries know nothing but Christ crucified!

LATIN AMERICA. — During the past year Protestant mission-work has made great strides on the island of *San Domingo*. Up to a year ago this island with its fifty-three Protestant church-members was a comparatively neglected field; but this number was quadrupled last year. There are at this date about 500 pupils in the Protestant Sunday-schools on the island. — The Presbyterians recently began work among the 200,000 Mams of *Guatemala*. Until now these people have been wholly without Gospel-preaching. — Not more than one out of four of the 750,000 *Cuban* children of school-age is attending school. Various Protestant denominations are gathering many of these neglected children into Christian day-schools and Sunday-schools.

HARVEST HOME AND MISSION-FESTIVALS. — We are pleased to learn that our Colored congregations in Alabama are going to give the collections which they will lift at their annual harvest home and mission-festivals to our Lutheran Foreign Missions in India. Having themselves tasted the sweetness of the precious Gospel of Jesus, they wish to help that others may likewise share its blessings.

A HIGH-HANDED ACTION. — Latvia is one of the new states within the bounds of the former Russian Empire; its capital is Riga. Recently the government of this new state took the finest Lutheran church in the whole country and gave it to the Roman Catholics to be the cathedral church of the Roman archbishop! Surely this is no improvement on the doings of the Czar and does not speak well for the Latvian government's sense of justice.

AN AGED EAST INDIA MISSIONARY. — Dr. W. F. Johnson, who is now eighty-two years of age, began his missionary labors in India sixty-three years ago. This aged missionary was especially active along literary lines. Among other products of his pen his simplified version in Hindi of the four gospels deserves particular mention.

NEW MISSION IN ALEXANDRIA, LA. — This mission is in charge of Rev. W. Tervalon, the pastor of our Mansura congregation. Not a few former members of our Mansura church have removed to Alexandria, which will make it easy for our work to gain a foothold in this growing city. Pastor Gernannt of the white congregation in Alexandria has offered to assist Pastor Tervalon in the work. A Christian day-school is to be opened as soon as a competent teacher can be procured.

AFRICA. — Nigeria is to be a future mission-field of the Church of the Brethren. The English government has received the first two missionaries with kindness, and also the natives have given them a cordial welcome. A station has been established at Garkida. — An Africa-for-Africans movement has been set afoot in the coast towns of Southwest Africa. There is reason to fear that this nativistic movement may work harm for the various Christian missionary activities in the Dark Continent.

THE ART OF PRINTING AND THE BIBLE. — The first book that was ever printed with movable type was the Bible, 467 years ago. To-day thousands of Bibles are printed every hour to be sent into all the corners of the inhabited world. From the time that the first Bible was printed till the present time the

Bible has never been off the press. For more than four centuries it has been the "best seller." The Bible during all these years has been translated into almost eight hundred languages and dialects. It is said that in the last ten years the Bible has appeared in a new language, on an average, about every six weeks. Over half a billion copies of the Bible were printed in the last century.

F. J. L.

Notice.

We again desire to call the attention of all the friends of our Colored Missions to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

BOOK TABLE.

Ev.-Luth. Hausfreund. Kalender fuer 1924. Herausgeber: *Dr. O. Willkomm.* Price, 15 cts. — **Lasst uns unsere Pflicht tun!** Eine Ermunterung und Anleitung fuer lutherische Christen zu rechtem Geben fuer kirchliche Zwecke von *Pastor A. Lehenbauer.* Price, 20 cts. — **Der Brief an die Roemer** in Briefen an Glaubensbrueder. Von *Dr. C. M. Zorn.* 190 pages. Bound in cloth. Price, 50 cts. — **Die ganze christliche Lehre in 1 Mose 1—5.** Von *Dr. C. M. Zorn.* 131 pages. Bound in cloth. Price, 45 cts. — **Bilderbibel in Grossformat.** 179 Darstellungen von *Julius Schnorr von Carolsfeld* mit begleitendem Text unter jedem Bilde. 188 pages. Price, \$1.50. — **Zwoelf Duererbilder** fuer das deutsche evangelische Haus. Ausgewaehl und eingeleitet von *Prof. Dr. Clemen.* Price, 25 cts.

All the above are recent publications of the firm of Johannes Herrmann, Zwickau, Saxony, Germany, but may be ordered through Concordia Publishing House, St. Louis, Mo. Those of our readers who are able to read German will do themselves and the publisher a service by ordering one or more of these excellent publications. *Hausfreund* is a Christian year-book of high quality. *Lasst uns unsere Pflicht tun!* is a fine treatise on Christian stewardship. *Der Brief an die Roemer* and *Die ganze christliche Lehre in 1 Mose 1—5* are two products of that veteran writer Dr. C. M. Zorn, popular in style and rich in thought. The last two mentioned publications are picture albums, bringing reproductions of the work of the great artists Duerer and Schnorr von Carolsfeld.

Woman Suffrage in the Church. By *Prof. W. H. T. Dau.* Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

A very timely pamphlet, that deserves wide circulation and earnest study.

From Bethlehem to Paradise. German and English text. Northwestern Publishing House, Milwaukee, Wis. Price, 6 cts.; 60 cts. per dozen; \$4.00 per 100.

Weihnachtsklaenge. The Birthday of the King. Lutheran Book Concern, Columbus, O. Price, 6 cts.; 60 cts. per dozen; \$4.50 per 100.

Three serviceable Christmas services for Sunday-schools and Christian day-schools.

"Be Still." Sacred song for medium voice. Poem by *Anna M. Philley.* Music by *Herm. M. Hahn.* Published by A. B. Philley, Decatur Road, Fort Wayne, Ind. Price, 50 cts.

A very simple, but expressive poem set to beautiful, yet very simple music. The music is particularly appealing.

An Appeal from Alabama.

Superintendent G. A. Schmidt writes the Editor that the crops in Alabama are almost a total failure, and that in consequence the need and distress among our Colored people will be very great this winter. He asks that our good people send him for distribution their cast-off, but still usable old clothing. Address: Rev. G. A. Schmidt, Box 683, Selma, Ala.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: *June:* Christ, Rosebud, \$19.17; Our Redeemer, Longmile, 13.60; St. Peter's, Pine Hill, 10.76; Mount Carmel, Midway, 10.47; Zion, Taits Place, 10.04; Our Savior, Possum Bend, 8.35; St. Paul's, Oak Hill, 8.31; Bethlehem, Holy Ark, 6.85; Bethany, Nyland, 6.56; St. Andrew's, Vredenburgh, 5.95; Mount Calvary, Tilden, 5.52; Mount Olive, Tinela, 5.47; Selma, Ala., 4.05; St. James's, Buena Vista, 3.66; St. John's, Joffre, 3.60; Mobile, Ala., 1.40; Grace, Ingomar, 1.23; Birmingham, Ala., .65. *July:* Christ, Rosebud, 18.60; Our Redeemer, Longmile, 11.43; St. Peter's, Pine Hill, 5.00; Mount Carmel, Midway, 7.45; Zion, Taits Place, 3.15; Our Savior, Possum Bend, 4.17; St. Paul's, Oak Hill, 8.21; Bethlehem, Holy Ark, 4.57; Bethany, Nyland, 9.15; Mount Calvary, Tilden, 7.33; Mount Olive, Tinela, 9.84; Selma, Ala., 6.25; St. James's, Buena Vista, 3.85; St. John's, Joffre, 5.65; Mobile, Ala., 1.00; Grace, Ingomar, 2.90; Trinity, Springfield, 25.00; St. Matthew's, Meherrin, 25.52; Alabama, 8.20 and 5.05; Bethany, Yonkers, 50.00; Bethel, Charlotte, 10.00; Bethel, Conover, 1.00; Bethlehem, Monroe, 5.00; Concordia, Rockwell, 5.00; St. Peter's, Drys Schoolhouse, 7.16; Mount Calvary, Mount Pleasant, 7.00; Grace, Greensboro, 3.15; Immanuel, Brooklyn, 5.00; Immanuel Lutheran College, Greensboro, 700.10; Mount Calvary, Kannapolis, 14.00; Mount Olive, Catawba, 2.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 15.00; St. James's, Southern Pines, 7.60; St. John's, Salisbury, 10.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 8.20; St. Paul's, Charlotte, 32.00; Mount Zion, Charlotte, 16.00; St. Paul's, Mansura, 12.50; Zion, Gold Hill, 7.00. — *Total,* \$1,277.67. St. Louis, Mo., October 1, 1923.

H. A. DITTMAR, *Asst. Treas.,*
5329 Cote Brillante Ave.

Rev. M. N. Carter gratefully acknowledges the following gifts for Colored Missions: From Nebraska: Cedar Bluffs: Andrew Jurgens, \$.50; Geo. Mahrt, .50; C. Anderson, .50; Rud. Rohwer, .50; Preston: N. N., 5.00; Leigh: Irene Johannes (two years old), 1.00; Columbus: Dorothy Wolff, .15; Juanita Wolff, .10; Geo. Wolff, Jr., .05; Deshler: Martin Albrecht, 5.00. (\$13.30.) Thanks!

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CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit: —

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
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100 " " " " " " " " " "	33 " " " "

In St. Louis by mail or carrier, 60 cents per annum. All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKEAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XLV.

ST. LOUIS, MO., DECEMBER, 1923.

No. 12.

OUR MONTHLY MISSIONARY MOTTO.

“Enthusiasm for missions is the measure both of our faith in Christ and our love to man.”

Christmas Greeting.

“Fear not; for, behold, I bring you good tidings of great joy, WHICH SHALL BE TO ALL PEOPLE. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.”

Every Reader a Missionary.

Why should every reader of the PIONEER be an active missionary? For several reasons.

In the first place, every one of our readers should be a missionary because of Christ's command: “Go ye and teach all nations,” and: “Preach the Gospel to every creature.” Even if we had no reason to expect that our work would do the least good to those among whom we worked and to whom we brought the Gospel, the plain command of Christ, our Lord, to teach the nations and preach the Gospel should suffice to induce us to do so. An unfaithful servant is he who refuses to obey his master; a poor soldier who declines to obey the marching and fighting orders of his commander!

In the second place, what we have ourselves received through the Gospel should make us anxious to tell it to others who know it not. Without the Gospel we should all be the heirs of hell, but through the Gospel we have become the heirs of heaven. Without the Gospel we were without hope in this world, but by the Gospel the glorious hope of life everlasting has been planted in our hearts. Without the Gospel we were the objects of God's

wrath, but through the Gospel we have been made acceptable to the heavenly Father in Christ, our Savior. Yes, grace and peace and love and hope and salvation are all ours through the Gospel. Such being the case, how can we otherwise than exclaim with the psalmist: “What shall I render unto the Lord for all His benefits toward me?” Thus gratitude to God should impel us to become missionaries and make us willing at all times and under all circumstances to spread the light of the Gospel far and near as a token of appreciation for all the spiritual blessings we have received.

In the third place, love and pity for our less favored fellow-men should prompt us to carry and send the light of the Gospel in every direction. Without this light of Truth men are buried in falsehood, groping in fear and doubt, and lost in superstitions. Without the guidance of the Gospel men never can find the way to God and truth and love and happiness. Christ, who is the sum and substance of the Gospel, declares: “I am the Way . . . ; no man cometh unto the Father but by Me.” Hear you not the wail of the countless millions moving on to eternity ignorant of the birth of God's own Son, uninformed as to His atoning death, His resurrection from the dead, His ascension into glory, and unaware of the full and free deliverance from sin, death, and hell through Him who is our only, but all-sufficient Savior? As you hear the sobbing of these millions who live and suffer without Christ sounding in your ears, are not your hearts moved to attempt to measure some-

thing of their darkness, something of their blank misery, something of their hopeless despair? As you see the needs of all these Christless souls, are you not concerned about their wants, are you not appalled at their wretchedness, does not sleep flee your eyes, and do you not feel that you must act?

And in the fourth place, every one of our readers should be a missionary because Christ, his Master, was one. Jesus is our Pattern and Model, and we are to follow in His footsteps. Jesus was and is the greatest Missionary, commissioned by His Father to be the Light of the world and lead men to bliss and glory. Surely our holy ambition should ever be to become more and more like our Master also in the blessed work of winning and saving souls.

Dear reader, think you not that these reasons are sufficient to induce you seriously to consider the matter and to acknowledge your share of the stupendous responsibilities that rest upon all of us who bear the Christian name? Is it not plain to you that the Lord wants you to help that His great commission to preach the Gospel to every creature according to the ability and means which He has given you be carried out?

It is the duty of every Christian to do some missionary work in the capacity best suited to his capabilities. Some are called to be actual missionaries, and when the call comes to them, they should not shirk their duty. Others are called to assist, by their earnest prayers and their temporal means, those who are giving themselves entirely to the holy cause of missions. There is not a single Christian who has not some important work to perform in the great work of bringing the Gospel to men.

But when should we begin with our missionary work? Now is the time! It is very probable that we have already neglected great opportunities. Do not delay; every hour precious souls, purchased by the Savior's blood, are lost because the message of salvation has not been brought to them by those who should have done so. It is possible that upon your immediate assistance in the cause of missions hinges the salvation of benighted human souls.

The need is so pressing, the call to missionary service is so urgent, that we cannot neglect our plain duty without risk of serious regrets. Let us realize this and without delay go to work. All of us are needed; no one can be permitted to refuse his aid. Let this, then, be our missionary slogan, "Every reader of the PIONEER an active missionary!"

F. J. L.

Items from North Carolina and Other States.

KANNAPOLIS, N. C.—On the third Sunday in October the people in Kannapolis held a rally and raised money enough to pay off all local debts and buy for the new chapel a good stove. At the end of the month the Ladies' Missionary Society gave a reception, to which they invited the men. They served a sumptuous supper. It was quite an enjoyable occasion, and the Rev. J. McDavid and the pastor made brief encouraging addresses.

IMMANUEL CONFERENCE.—At its last session Immanuel Conference appointed a committee of three, a Ways and Means Committee, for the purpose of raising \$1,000. This committee has now apportioned this sum among the thirty congregations belonging to the conference, according to size and means, and has informed each congregation of what is expected from it. The committee has apportioned these sums with great care, and it is to be hoped that the desired sum will be forthcoming in each case.

ATLANTA, GA.—The Rev. J. Alston reports that on October 28 he preached a special sermon to a large gathering, in which he stressed the needs of the college in Greensboro. During the service a special collection was raised for the school.—On Reformation Day the Rev. C. H. Broders, of the white Lutheran Church, preached a splendid sermon to our Colored Lutheran congregation. On November 4, at a special service, several members were confirmed, and Communion was celebrated.—Pastor Alston reports a very good attendance at the day-school.

CONCORD, N. C.—The Rev. M. Holsten held his first Harvest Home Festival in North Carolina on the second Sunday in October. In the morning service the Rev. F. Alston preached a mission sermon from Acts 17, 16—18. In the afternoon the Rev. J. McDavid delivered an address based on Esther 4, 14. At night the pastor preached the Harvest Home sermon. All services were well attended. Visitors had come from all the neighboring congregations and brought their friends with them. A large collection was raised. At these services the choir, trained by the Rev. Holsten, rendered several beautiful selections. After the morning service the ladies of the congregation spread a sumptuous repast for the visitors.

MONROE, N. C.—The people of Monroe celebrated their Harvest Home Festival on the first Sunday in November, and in spite of the fact that it rained incessantly the whole day, the services were well attended, and a good collection was raised. The Monroe chapel is being repaired and painted. Mr. Ferguson, who has charge of the school, is doing efficient work at this place.

GREENSBORO, N. C.—The many friends of Professor Smith will be grieved to learn that he is in such poor health that he had to stop teaching. The Board granted him six weeks' vacation, and he has gone North to recuperate among his friends. We hope he will soon recover and return to his post.

Items of Missionary Interest.

MADRAS, INDIA.—A new mission was opened by the missionaries of the Missouri Synod in Madras. The nucleus of the new mission consists of people who left the Swedish Lutheran mission because of the liberal teachings of the missionaries. After protesting for several years in vain against the liberalism of their pastors, they asked our missionaries to supply them with the preaching of the true Word. The outlook is very promising.—How sad it is to think that Christian missionaries, called to preach the truths of the Bible, can so far forget themselves as to neglect their sacred duty to these former heathen and give these the opportunity to reprove them for their unfaithful conduct!

THE NEAR EAST.—Christian missions are in a sad way in Asiatic Turkey. Most of the Christian churches are closed, and the colleges are doing little. The Congregationalists lost property to the value of almost three million dollars, and about ninety-five per cent. of their members are dead or have been deported. Half of the foreign workers are dead or have been deported or removed, and two-thirds of the native workers have died a violent death at the hands of the Turks. The village school systems of the various missions have been destroyed. Eight colleges are closed, and of forty-five high schools only four are still open. Over half of the hospitals are in ruins.

FREE SOIL, MICH.—Pastor H. J. Storm recently confirmed nine adults in his Colored mission-church near Free Soil. Our readers will probably remember that Pastor Storm, who is a pastor of

a white church in Free Soil, about three years ago opened a mission in a Negro settlement near his town, and these nine adult confirmands are the first-fruits of his self-denying labor. Pastor Storm preaches every Sunday afternoon to his Colored people and also conducts a Sunday-school among them.

NEGRO MIGRATION.—The Federal Department of Labor reports that in the year ending September 1, 478,700 Negroes left thirteen Southern States. The largest migrations were as follows: Georgia, 120,000; Alabama, 90,000; Florida, 90,000; and Mississippi, 82,600. F. J. L.

Death of Scott Normand.

Scott Normand, one of the oldest members of our congregation here in Mansura, La., died recently at the age of eighty-seven years.

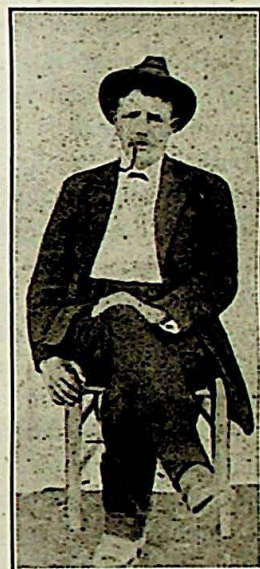
On September 29 he left Mansura for New Orleans to transact some business. He left in bright spirits, expecting to return in about four days. He had been in New Orleans but a day, when on Monday, October 1, he met with a fatal accident. While crossing a street, he walked in front of an automobile

and was knocked to the pavement. His injuries, which were internal, proved fatal, and he died in the hospital on October 5 in the true faith.

The funeral, which took place October 8, was attended by a large number of relatives, friends, and acquaintances. The writer based his funeral address on the words: "It is appointed unto men once to die, but after this the Judgment." Heb. 9, 27.

His death caused our congregation and his many friends and acquaintances much sorrow. It was at the home of Uncle Scott, as we all called him, that Pastors F. J. Lankeau and F. W. Siebelitz held the first Lutheran service in this neighborhood, and under his hospitable roof many of our missionaries have been entertained.

The sudden death of Uncle Scott brings to our minds with double force the truth of the words of



Scott Normand.

the Litany, "In the midst of life we are in death. Of whom may we seek for succor but of Thee, O Lord!"

Mansura, La., November 8, 1923.

W. J. TERVALON.

The Walther League and Missions.

The Walther League has now called a full-time worker to take care of its hospice work. Rev. Erwin Umbach, of Muskogee, Okla., has accepted the call.

Hospice work is one of the most important and blessed missionary endeavors of the League. The hospice system of the Walther League provides for the Lutheran travelers and strangers, as well as for others. It may be said that the Church suffers one of its greatest losses when thousands of young Lutherans annually leave their homes to make a better living or make the change for other reasons, and, as it so often happens, get away from church when they are away from home.

The fact that an ever-increasing number of young men and young women are going to the larger cities and thus are given into our care constitutes a problem which calls for the best efforts of the League and the Church. It has been estimated, for example, that from two to three hundred people annually go to Toronto, similarly, that one thousand young people go to Detroit every year. The international hospice secretary is at the head of the entire system, which includes thirty-three district hospice boards, hundreds of central committees, and about seven hundred local hospice secretaries. Furthermore, the system also provides for the establishment of hospices, and there are now nine such institutions in the following cities: New York City, Buffalo, Chicago, Milwaukee, Omaha, Sioux City, Los Angeles, Washington, D. C., and St. Louis.

It is safe to say that within a comparatively short time six more such institutions will be established. With the above-named new worker the League begins a new chapter in the history of hospice work.

The Eastern District of the Walther League very recently secured one of the finest hospices in our system. The property is valued at \$43,000 and is situated in one of the finest sections of Washington, D. C. It is a three-story building with four-

teen rooms. It will provide for from thirty to forty guests. It is hardly necessary to state that this hospice will serve its purpose well in our nation's capital, where so many interests center.

This hospice will be of national interest to the League, as it will also provide for a memorial room to the Lutheran boys who fell in the World War. The international Walther League pledged itself at its thirtieth convention to the extent of \$1,000 for a memorial room. Friends and relatives of the boys who fell in that war are urged to furnish rooms in memory of them at the hospice in Washington.

The Southern California District convention, which recently met in Orange, pledged itself to the extent of \$1 per member toward the support of a foreign missionary. Pastor Kuolt is the missionary who will be supported by the Eastern District. It is expected that he will shortly leave for India.

Students' work is receiving ever more attention on the part of the League and will get a new impetus through the efforts of the newly called hospice secretary. The Kansas District recently pledged itself to the extent of \$10,000 for a students' home at Lawrence. Similarly the Missouri District Executive Board pledged itself to cooperate with the mission board of the Western District in establishing a students' home at the University of Missouri, in Columbia.

The Western Pennsylvania District of the Walther League is one of the smallest districts of the League, but by no means the most backward in its missionary enterprise. One society belonging to this district alone pledges itself to contribute \$500 annually to the support of a foreign missionary. This society is the Missionary Guild of Vice-President Eckhardt's congregation in Pittsburgh. We take the following from the last *Bulletin* of the district:—

"We have now entered upon the third year of our foreign mission endeavor. Of the eleven societies in the district nine took part in the support of 'our missionary,' Rev. Max Zschiegner, of Hankow, China. Two hundred fifty-two members pledged \$1,107 last year, or \$4.38 per member, and up to October 1, \$1,061.75 had been paid. The balance due is \$46. We cannot but thank God for having made our young people willing to give of their earthly goods to this extent. To our financial support let us not fail to add that of prayer. Our mis-

sionaries need our prayers in their difficult and oftentimes discouraging work. Let us, therefore, work for the Lord's cause with heart and hand. How about the new pledges? We are not alarmed. We are sure they will be forthcoming in the same liberal manner as in the past.

"There is now one more member in the missionary's family that is looking to us — a Max, Jr. Congratulations to the happy parents! May God bless both parents and Max, Jr.!

"Our missionary has sent us a number of wood carvings and another highly interesting letter. These carvings are to be sent to the societies of the district for exhibition. The letter will be sent to all societies as soon as it can be copied. Lest we forget — we wish to call attention to the article in the October *Messenger* by our missionary."

Christmas Seals and Missions.

As in former years the Walther League is again selling the Wheat Ridge Sanitarium Christmas seals to raise funds for the fight against the white



plague which annually carries away 250,000 young people in our country. The fund realized through the seals enables many a Lutheran to fight the dread disease among friends and fellow-Lutherans at the excellent sanitarium maintained by the Walther League in Colorado. The \$26,000 raised last Christmas made it possible to give free treatment or reduced rates to that amount during the past year. This year the League hopes to realize \$40,000. The most of us use seals on our Christmas mail and packages. Let us patronize our young people and use our own seals. Surely our own Lutheran sufferers are closest to us and should be taken care of first. So do your Christmas shopping early. As you prepare to commemorate the coming of God's great gift in Bethlehem, help give some unfortunate fellow-Lutheran that temporal gift which is most appreciated — health. Buy at least one book for twenty-five cents.

Remember that in buying these Christmas seals, you are supporting a most important mission enterprise. By making it possible for poor tubercular patients to procure free treatment at our Wheat Ridge Sanitarium, you are also making it possible for them to be under constant Christian influence and care.

What Makes the Missionary?

First, a deep and abiding conviction that this is a lost and sinful world, and that it is the business of the ministry to hasten its redemption. Secondly, a deep and abiding conviction that the only means of redeeming the world is the Gospel of Jesus Christ, which is the power of God unto salvation. Thirdly, a deep and abiding love for the souls of men, such as will drive him to become all things to all men in order that he may by all means save some. If this will not set a missionary on fire and make him a "live wire," nothing else will.

To this may be added three qualifications or characteristics on the human side that cannot well be left out of account. The first is initiative — a disposition to do and to dare things in order to reach a fixed goal. The second is resourcefulness — the gift of devising ways and means whereby to reach that goal. The third is inspirational "pep" — that warmth of spirit and of action which will spread like a contagion, warm the hearts of others, and marshal them into line for action. Under such leadership missions are bound to prosper, and no cheap, sensational methods need be resorted to to insure their prosperity. — *Lutheran*.

First Influences towards Christianity.

What first influences heathen men and women to pay attention to Christianity, thus giving them the first impetus to leave the religion of their fathers and to accept the teachings of Christ?

On the island of Formosa the Christian workers sent out inquiries to about four hundred church-members who were not the children of Christian parents. The answers received gave most interesting results. Of those asked, 37 per cent. answered that they had been urged to attend Christian services by friends; 22 per cent. had embraced Christianity because they had found it a help in sickness and distress; 20 per cent. had by chance heard a

sermon which had arrested them upon their old path, while only 13 per cent. had been impressed by the good character and exemplary life of Christians.

Of the remaining 8 per cent. some became first interested in the new religion because they noticed that Christians were more prosperous. One man said that he had gone years ago out of mere curiosity to see a Christian missionary who had been described to him as "a red-headed barbarian," and that the preacher had then and there "captured him for good." Another man answered the question by saying that he had lost all confidence in the heathen religion because the pig which he had been fattening for the heathen god died! F. J. L.

BOOK TABLE.

Lutheran Annual for 1924. Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1924. Concordia Publishing House, St. Louis, Mo. Each 116 pages. Price, each 15 cts.

One of these annuals should be in every family of the Missouri Synod. We see that these annuals have increased from 108 pages in 1923 to 116 pages in 1924. Among other improvements we notice the addition of a list of pastors doing pastoral work among our students at higher institutions and an index.

The Spirit of Christmas. A festival poem by *Dr. Paul E. Kretzmann.* Concordia Publishing House, St. Louis, Mo. Price: Single copies, 10 cts.; dozen, \$1.00; 100, \$7.50, plus postage.

A tastefully made-up booklet with chromolithographed colors, which has the purpose of bearing the Christmas-message into our homes. May it take the place of the silly Santa Claus rhymes that have found such great sales in the past!

Lessons in the Small Catechism of Dr. Martin Luther. By *Geo. Mezger, D. D.* Concordia Publishing House, St. Louis, Mo. Blue vellum cover; 173 pages. Price, 90 cts.

This book of fifty-one short, easy lessons on the Catechism from the pen of that master of catechetics, Dr. Mezger, will prove a most welcome publication for our pastors and teachers. The day-school and Sunday-school teacher, as well as the pastor in preparing children and adults for confirmation, will find the book of very great value.

Proceedings of the Thirty-Second Regular Meeting of the Missouri Synod. 1923. Concordia Publishing House, St. Louis, Mo. 96 pages. Price, 75 cts.

Every English-speaking member of the Missouri Synod who wishes to know what his representatives did at the last session of his Synod will have to procure a copy of this book.

The Antichristian Spirit of the Lodge. By *Rev. Paul Pieper.* Northwestern Publishing House, Milwaukee, Wis. 28 pages. Price: Single copies, 10 cts.; dozen, 60 cts.; 100, \$4.00.

When we announced the publication of the German original of this treatise, we expressed the wish to see it printed in English. This our wish has been gratified, and we hasten to apprise our readers of the fact. May the pamphlet find many readers in its English translation!

A Little Queen. Black and White and Other Stories. Each 96 pages. Green binding. Each volume illustrated with four colored pictures. Price: Single copies, each 30 cts.; dozen, each \$3.00; 100, each, \$22.00. Order from Concordia Publishing House, St. Louis, Mo.

The Neighbors at the Brook. The Little Rag-Picker. Each 32 pages. Board covers. Price: Single copies, each 20 cts.; dozen, each \$2.00; 100, each \$15.00. Order from Concordia Publishing House, St. Louis, Mo.

In these four volumes the publisher, Johannes Herrmann, Zwickau, Saxony, Germany, has given to the American public in a very good English translation a number of Margarete Lenk's classic juveniles. The translator, Louis P. Lochner, has been happy in reproducing the spirit of the German originals in the language of our country. We hope that many of our Sunday-schools will present their pupils with copies of these fine examples of Christian juvenile literature.

Ein letztes apostolisches Wort an alle rechtschaffenen Diener am Wort. Dargeboten von *Dr. C. M. Zorn.* Verlag und Druck von Johannes Herrmann, Zwickau, Sachsen. Order from Concordia Publishing House, St. Louis, Mo. 66 pages. Price, 20 cts.

An earnest admonition based on 2 Tim. 4, 1-5. While addressed, first of all, to the public servants of the Word, these words of loving caution and warning by the venerable writer may be read with great profit also by our laymen. May this pamphlet find many careful readers among our pastors and their members! F. J. L.

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An Appeal from Alabama.

Superintendent G. A. Schmidt wrote the Editor that the crops in Alabama have been almost a total failure, and that in consequence the need and distress among our Colored people will be very great this winter. He asks that our good people send him for distribution their cast-off, but still usable old clothing. Address: Rev. G. A. Schmidt, Box 683, Selma, Ala.

Notice.

We again desire to call the attention of all the friends of our Colored Missions to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to Rev. Theo. F. Walther, 6402 Easton Ave., St. Louis, Mo.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Trinity, Springfield, \$25.00; St. Matthew's, Meherrin, 24.18; Alabama field, 3.60; Bethany, Yonkers, 50.00; Bethel, Charlotte, 10.00; Mount Zion, Charlotte, 16.00; Bethel, Conover, 2.00; Mount Olive, Catawba, 10.00; Bethlehem, Monroe, 5.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 10.00; Grace, Concord, 40.00; Immanuel, Shankletown, 10.00; Greer, S. C., 1.35; Immanuel Lutheran College, Greensboro, 1,017.80; Immanuel, Brooklyn, 5.00; Lecture tour, 13.50; Luther College, New Orleans, 20.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 12.00; St. Peter's, Drys Schoolhouse, 10.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.95; St. John's, Salisbury, 10.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 14.55; St. Matthew's, Meherrin, 31.55; St. Paul's, Charlotte, 32.00; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 20.00; Zion, Gold Hill, 7.00; Alabama field, 8.20; Mount Zion, New Orleans, 40.00. — Total, \$1,586.68.

St. Louis, Mo., November 1, 1923.

H. A. DITTMAR, Asst. Treas.,
5329 Cote Brillante Ave.

Supt. G. A. Schmidt acknowledges the receipt of several boxes of clothing from the congregation of Rev. F. J. Lanckenau, Napoleon, O.

Rev. M. N. Carter gratefully acknowledges the receipt of the following: From Miss Lena Obermueller, Lincoln, Kans., \$1.00; Miss Minnie Wulf, Cheney, Kans., 50 cts.; Mr. Carl Timm, Victor, Iowa, 50 cts.

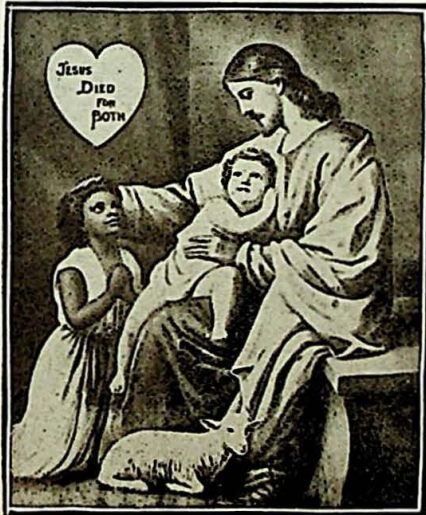
The Editor received \$5.00 from Mrs. G. Doege, Fort Wayne, Ind., for the Chapel Fund. God bless the donor!

A Most Appropriate Mission Box.

To meet a real demand, we offer this splendid Mission Box to our readers, fully convinced that we are in a position to offer them a mission box that is bound to draw the attention of old and young at a price that is remarkably low. This little Colored solicitor for missionary gifts can be appropriately placed in the church, the school, the Sunday-school, the society hall, or the home. We are sure that this collection device will increase the donations for



missions, since it is a standing appeal to every one that sees it not to forget the great work of spreading the Gospel. Many a nickel and dime will find its way into the mission treasury that would be lost to the cause, were it not for the silent, but insistent appeal of this little kneeling Negro boy in his white garment, who gratefully and most politely acknowledges even the smallest gift by a nod of his shapely head. Size, 5x7x11 inches. Price, \$3.00, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 922 Pine St., St. Louis, Mo.



"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. Jesus is blessing a kneeling Negro child, while a little white child is on His lap. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 922 Pine St., St. Louis, Mo.

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Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Dec 23" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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THE LUTHERAN PIONEER is published monthly, payable in advance at the following rates per annum, postage included, to wit:—

1 copy	50 cents.
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EVANGELICAL LUTHERAN COLORED CHURCHES.

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Trinity Chapel, Elmira and Villere Sts.; E. H. Wildgrube, Pastor.—Services: Sunday, 8 P. M. Sunday-school, 10 A. M.

Paillet's Land, 1517 Ne Plus Ultra St.; E. H. Wildgrube, Pastor.—Services: Sunday, 2 P. M.

Bethlehem, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.—Services: Sunday, 11 A. M. and 8 P. M.; Thursday, 8 P. M. Sunday-school, 10 A. M.

Concordia, cor. Cohn and Holly Grove Sts.; G. M. Kramer, Pastor.—Services: Every Sunday, 10.15 A. M. Sunday-school: Every Sunday, 11.30 A. M.

Mount Zion, cor. Franklin and Thalia Sts.; Walter Beck, Pastor.—Services: Sunday, 10 A. M. and 8 P. M.; Wednesday, 8 P. M. Sunday-school, 11 A. M.

NAPOLÉONVILLE:—*St. Paul's*; C. P. Thompson, Pastor.—Services: Every Sunday, 7.30 P. M. Sunday-school, 10 A. M.

PLAQUEMINE:—*Bethel*; C. P. Thompson, Pastor.

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ALEXANDRIA:—W. J. Tervalon, Pastor.

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CONCORD:—*Grace*; Melvin Holsten, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Sunday-school, 3 P. M.

SHANKLETOWN:—*Immanuel*; Melvin Holsten, Pastor.—Services: Every first and third Sunday of the month, 1 P. M.

SALISBURY:—*St. John's*; C. R. March, Pastor.—Services: Every Sunday, 7.30 P. M. Sunday-school, 3 P. M.

GOLD HILL:—*Zion*; C. March, Pastor.—Services: Every first and third Sunday of the month, 12.30 P. M. Sunday-school, 10 A. M.

GREENSBORO:—*Immanuel College Mission*; Prof. J. Ph. Smith, Pastor.—Services: Sunday, 7.30 P. M. Sunday-school, 10.30 A. M.

Grace, 904 S. Ashe St.; Wiley H. Lash, Pastor.—Services: 11 A. M. and 7.30 P. M.

HIGH POINT:—*St. Luke's*; Wiley H. Lash, Pastor.—Services: Sunday, 3 P. M. Sunday-school after preaching.

WINSTON-SALEM:—*Colorad Mission*; Jesse A. Hunt, Pastor.—Services: Every first, second, and fourth Sunday of the month, 3 P. M.

SOUTHERN PINES:—*St. James's*; Jesse A. Hunt, Pastor.—Services: Every third Sunday of the month, 11 A. M. and 7.30 P. M. Sunday-school: Every Sunday, 10 A. M.

KANNAPOLIS:—*Mount Calvary*; Frank D. Alston, Pastor.—Services: Every other Sunday, 3 P. M.

DRYS SCHOOLHOUSE:—*St. Peter's*; F. D. Alston, Pastor.—Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 1 P. M.

MOUNT PLEASANT:—*Mount Calvary*; F. D. Alston, Pastor.—Services: Every second and fourth Sunday of the month, 12.15 P. M. Sunday-school, 1 P. M.

ROCKS:—*Mount Zion*; F. Foard, Pastor.—Services: Every first and third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

CATAWBA:—*Mount Olive*; F. Foard, Pastor.—Services: Every fourth Sunday of the month, 11 A. M.

CONOVER:—*Bethel*; F. Foard, Pastor.—Services: Every fourth Sunday of the month, 3 P. M. Sunday-school: Every Sunday, 1 P. M.

ROCKWELL:—*Concordia*; F. Foard, Pastor.—Services: Every first Sunday of the month, 2.30 P. M. Sunday-school, 10 A. M.

CHARLOTTE:—*St. Paul's*, cor. Second and Alexander Sts.; J. McDavid, Pastor.—Services: Sunday, 8 P. M. Sunday-school, 3 P. M.

Mount Zion, Luther, near Baldwin Ave.; J. McDavid, Pastor.—Services: Sunday, 11 A. M. Sunday-school, 12 M.

GREENVILLE:—*Bethel*; John McDavid, Pastor.—Services: 4.30 P. M.

MONROE:—*Bethlehem*; John McDavid, Pastor.—Services: Every first and third Sunday of the month.

SOUTH CAROLINA.

SPARTANBURG:—*St. Luke's*, 350 Evins St.; J. W. Fuller, Pastor.—Services: Sunday, 12.15 P. M., and Wednesday, 8 P. M. Sunday-school, 11.15 A. M.

GREER:—J. W. Fuller, Pastor.

ILLINOIS.

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MISSOURI.

ST. LOUIS:—*Grace*, 1510 Morgan St.; G. L. Kroenk, Pastor.—Services: Every Sunday, 11 A. M. Sunday-school, 10 A. M.
St. Louis County Infirmary Mission and St. Louis City Hospital; G. L. Kroenk, Pastor. Services: Wednesday, 12.30 and 1.45 P. M.

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NEW YORK.

YONKERS:—*Bethany*, 44 Hudson St.; W. O. Hill, Pastor.—Services: Sunday, 4 P. M.; Wednesday, 8 P. M. Sunday-school, 2.30 P. M.

BROOKLYN:—*Immanuel*, 1524 Bergen St.; W. O. Hill, Pastor.—Services: Sunday, 11 A. M.

PENNSYLVANIA.

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VIRGINIA.

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RICHMOND:—L. G. Dorpat, Pastor.—Services: Every first Sunday of the month in St. Luke's Hall.

GEORGIA.

ATLANTA:—*St. Mark's*, 247 Garibaldi St.; John Alston, Pastor.—Services: Sunday, 7.30 P. M.; Wednesday, 7.30 P. M. Sunday-school, 12.30 P. M.

ALABAMA.

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ROSEBUD:—*Christ Church*; Chas. D. Peay, Pastor.—Services: Every first and third Sunday of the month, 11.30 A. M. Sunday-school: Every Sunday, 10 A. M.

TAITS PLACE:—*Zion*; E. Westcott, Pastor.—Services: Every second and fourth Sunday of the month, 2 P. M. Sunday-school: Every Sunday, 3 P. M.

SELMA MISSION:—E. B. Cozart, Pastor.—Services: Every second Sunday of the month, 3 P. M. Sunday-school: Every Sunday, 11 A. M.

VREDENBURGH:—*St. Andrew's*; W. F. Carlson, Pastor.—Services: Every Sunday, 7 P. M. Sunday-school, 11 A. M.

BUENA VISTA:—*St. James's*; W. F. Carlson, Pastor.—Services: Every first and third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 2 P. M.

TINELA:—*Mount Olive*; W. F. Carlson, Pastor.—Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 9 A. M.

MOBILE:—G. A. Schmidt, Pastor.—Services: Every second Sunday of the month, at 606 St. Francis St., 7.30 P. M.

HOLY ARK:—*Bethlehem*; G. A. Schmidt, Pastor.

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TILDEN:—*Mount Calvary*; E. R. Berger, Pastor.—Services: Every second and fourth Sunday of the month, 7.30 P. M. Third Sunday, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

INGOMAR:—*Grace*; E. R. Berger, Pastor.—Services: Every second and fourth Sunday of the month, 1 P. M. Sunday-school: Every Sunday, 12 M.

JOFFRE:—E. B. Cozart, Pastor.—Services: Every first Sunday of the month, 12 M. Sunday-school: Every Sunday, 11 A. M.

MIDWAY:—*Mount Carmel*; E. A. Westcott, Pastor.—Services: Every first and third Sunday of the month, 12 M. Sunday-school: Every Sunday, 11 A. M.

POSSUM BEND:—*Our Savior*; E. A. Westcott, Pastor.—Services: Every second and fourth Sunday of the month, 12 M. Sunday-school: Every Sunday, 11 A. M.

NYLAND:—*Bethany*; J. Montgomery, Pastor.—Services: Every second and fourth Sunday of the month, 12 M. Sunday-school: Every Sunday, 11 A. M.

PINE HILL:—J. Montgomery, Pastor.

BIRMINGHAM MISSION, 7616 Morris Ave., (Woodlawn) Birmingham:—I. Holness, Pastor.—Services: Every third Sunday of the month, 2 P. M.