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The Lutheran Pioneer 1920

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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.

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Vol. XLII.

ST. LOUIS, MO., JANUARY, 1920.

No. 1.

Keep Us in Thy Grace.

Father, we draw nigh to Thee
As another year begins;
Look upon us graciously,
And forgive our grievous sins.

For the sake of Christ behold
Also in the coming days
Our poor works, oft weak and cold,
And accept our thanks and praise.

Shield us from the devil's wrath,
May we quell his fiery darts;
Let Thy angels guard our path,
Let Thy Spirit cheer our hearts.

Bless us in the future still,
Grant us e'er to run our race
And be governed by Thy will;
Keep us steadfast in Thy grace!

H. OSTERHUS.

A Happy New Year to You!

Happy New Year! New Year resolutions are like ideals — inspirations to better living, to making more of one's self, to going on and up. They who make no New Year resolutions are unhappy and unfruitful Christians. Let us earnestly resolve by the divine grace in Christ to prove ourselves to be God's children in the new year. To this end let us be consistent in our Christian profession and daily practise, charitable to others, but exacting towards ourselves, watchful for opportunities to be helpful, faithful in private prayer and in attendance at divine services, generous in support of our Church and the great enterprise of extending the bounds of God's kingdom; in short, let us in word and deed serve our God and Savior, and do all we can to induce others to accept and serve Him.

F. J. L.

The Blessed State of Christians.

1 JOHN 4, 4—6.

Christians may at the beginning of a new year boldly and confidently venture out into the mysterious future that lies before them; for they are the Lord's, who has purchased them with His own holy, precious blood. So it does not make any difference whether the coming events will prove pleasing, or disagreeable, or even fatal to them. They will remain His in life and death, in time and eternity. In our text St. John points out what a blessed thing it is to be of God. One reason why those that are of God are so fortunate consists in the fact that they hear and enjoy the Gospel. The false, antichristian prophets "*are of the world; therefore speak they of the world, and the world heareth them. We Christians are of God: he that knoweth God heareth us; he that is not of God heareth not us,*" verses 5 and 6. Hence, one mark of the true Christians is that they love to hear the apostles and ministers of Christ, while the unbelievers do not hear them, but delight in the world's wisdom, falsely so called, which opposes God. The children of this world enjoy neither Law nor Gospel. They consider it a personal insult to be told that those who do not live in conformity with the divine commandments, even those that sin in desire, are damnable in God's sight. They avoid the preaching of repentance because they would not expose their conscience to the sharp sting contained in such preaching; for they love their pet sins and sinning in general, as a father loves his son or a musician his violin. They are by no means willing to change their hearts and lives. Numberless multitudes are

like Pharaoh who did not repent even after severe punishments had come upon him.

It is furthermore but natural that such as will not submit to the judgment and condemnation of the Law should not long for nor appreciate the *Gospel*. They rather have an aversion to hearing the Word of the Cross, which is foolishness in their opinion. Celsus, the first heathen who made an elaborate attack on the Christian religion in the form of a writing, views the Gospel with proud contempt, because it is so simple and therefore appeals to the uneducated masses. One of his arguments is: If Jesus really would have been the Son of God, He would have appeared in His majesty here on earth, and would not have died on the ignominious cross. What Christ said to the unbelieving Jews applies to all unbelievers: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

Christians, however, delight in the divine Law according to their inner man. They love to hear it, although, yea, even because, it is such a stern, hard teaching which exacts and demands absolute obedience at the peril of everlasting death. They know that they need to hear it again and again on account of their flesh. Although it is bitter medicine, they appreciate it because of its salutary, efficacious effect upon them, in that it makes them truly penitent. And being truly penitent at heart, they certainly long for, and enjoy listening to, the blessed Gospel of the grace of God in Christ, which proclaims, aye, imparts to them, forgiveness of sin, strengthens their faith, and causes them to lead a godly life, whereby they show that they are of God. They also love God's Word because it points out to them which are the truly good works. It is sweeter to their mouth than honey and the honeycomb; it is dearer to them than much gold and silver. They hear and read it devoutly and regularly. Thus they show that they are of the truth. "Hereby know we the spirit of truth and the spirit of error."

How blessed believers are! Another truth which is pointed out in our text is that they despise Satan. V. 4 we read: "*Greater is He that is in you [Christians] than he that is in the world.*" God Himself is in and with the Christians. He dwells in them by His Spirit. Therefore we read in the 46th Psalm: "God is our Refuge and Strength, a very present Help in trouble. God is in the midst of her [the Church]; she shall not be moved; God shall help her, and that right early. The Lord of hosts is

with us; the God of Jacob is our Refuge" — Satan is in and with the world, his servant. The Bible calls the devil the prince, father, and god of this world. He and his angels are called the rulers of the world. But God, who is in the Christians, is greater, stronger, and mightier than the prince of this world. When Aaron cast down his rod and it became a serpent, the magicians of Egypt did the same with their enchantments; but Aaron's rod swallowed up their rods. When he brought forth lice from the dust, the magicians tried to do the same, but could not. Then they said to Pharaoh, "This is the finger of God." God's power over Satan was also demonstrated by Christ's casting devils out of people. Read Luke 11, 21, 22 what Christ said on such an occasion. God being in every respect greater than Satan, Jesus despised the latter and by His example taught us to do the same. Referring to His suffering and death, He said: "Now is the judgment of this world; now shall the prince of this world be cast out," and again: "The prince of this world cometh and hath nothing in Me." Luther learned from Christ to view Satan with contempt, to which he gives expression in the following lines:—

This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged; the deed is done;
One little word can fell him.

A Jew intended to assassinate Luther, but some one sent the Reformer a portrait of the villain and so put Luther on his guard. We should often look at Satan's portrait drawn in the Bible for us, in order that we may not underrate him; for he is powerful and wily. Nor should we overrate him; for we may boldly despise him, and with him the world, his servant, through Christ, our Champion.

What a blessed thing it is to be of God! There is another reason for this fact; it is this: They that are of God overcome the world, yea, they have even now overcome the world with all its power and temptations, pomp, and sin. "Ye are of God, little children, and have overcome them: because greater is He that is in you than he that is in the world," v. 4. Our faith is the victory which has overcome the world. But only faith in Christ and Him Crucified is so victorious. St. Martin, as the legend relates, sat in his cell studying sacred literature, when a stranger of lordly mien and splendid garment entered who claimed to be Christ. Casting a searching look at him, the monk asked, "Where

are the nail-prints in the palms of thy hands?" Beelzebub — for it was he — fled in confusion, being unmasked as the great deceiver.

We put Satan to flight and overcome the world by trusting in Him who with His pierced hands breaks our fetters, delivers us from sin and its servitude, instils a new life in us by His Holy Spirit, and safely leads us through all difficulties to the Celestial City. Blessed are all that trust in Him! — New Year, we heartily welcome thee. Whatever thou mayest have in store for us, thou art a kind friend and servant of such as are of God; for "all things work together for good to them that love God, to them who are the called according to His purpose."

H. OSTERHUS.

Protestant Pioneers in India.

The first Protestant missionaries from Europe to do effective work in India were two Lutherans, Ziegenbalg and Pluetschau, sent out by Frederick IV of Denmark. Though Denmark had held possessions in India for eighty-five years, practically nothing had been done for their heathen subjects till the arrival of these two missionaries in 1706. A little later a third man, Gruendler, came to assist the other two men. While all three were able and consecrated men, Ziegenbalg was by far the strongest of the three in most respects. A few years after their arrival they already had five mission-schools in successful operation, in which a large number of "tender souls" were being instructed. In these few years these missionaries had written or translated no less than thirty-two productions in the Tamil language and ten in Portuguese, among them being three dictionaries, three volumes of sermons, two hymn-books, an arithmetic, a spelling-book, and a grammar. Most of the books, however, were of a religious character.

After being in India less than five years, Ziegenbalg had translated the whole New Testament into the Tamil language, and when he died in 1719, he had translated the Old Testament as far as the book of Ruth. The activity of Ziegenbalg and Pluetschau was phenomenal. They established schools, assembled the natives for religious instruction two hours daily, held divine services regularly for the Danish, German, and Portuguese residents, prepared classes of natives for baptism, erected a church for the native converts, held conferences with Hindus and Mohammedans, and preached in

a large number of villages. Three and a half years after the landing of the first two missionaries, the native congregation numbered no less than 160 persons, who had all received a thorough course of instruction in the Christian religion before their baptism and confirmation. The secret of the wonderful activity of these Lutheran missionaries is revealed in Ziegenbalg's motto: "For this reason we are made Christians, that we should be more bent upon the life to come than upon the present." Concerning this motto Ziegenbalg himself writes: "This is my daily memorandum, lest I should perhaps forget, entirely to consecrate my life and actions to an invisible eternity, minding little the



Bartholomew Ziegenbalg.

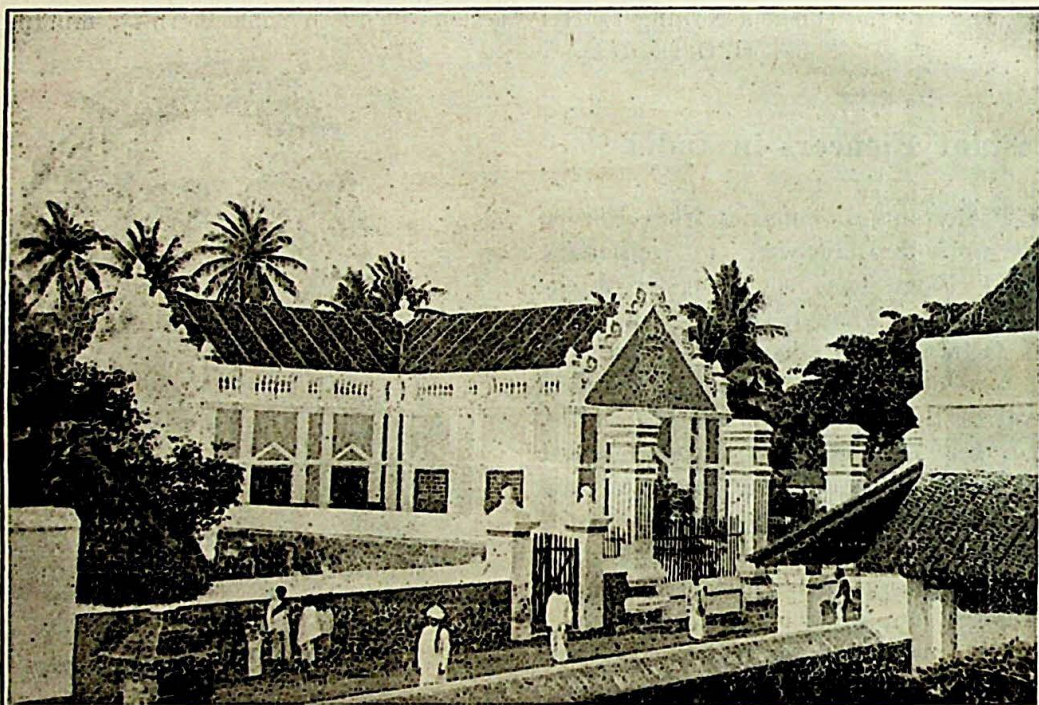
world either in its glories and smiles, or in its frowns and afflictions."

The early Lutheran missionaries found worthy successors in men like Schultze, Kiernander, the celebrated founder of the Calcutta mission, Gericke, the tireless village preacher, and the noted linguist Fabricius. However, the prince of all the later Lutheran workers was Christian Friedrich Schwartz. He came to India in 1750, and such were his abilities that a few months after his arrival he was already as busily engaged in missionary work as though he had been doing it for years. This is what he tells himself of how he began his work: "Soon after the commencement of the new year I began a catechetical hour in the Tamil or Malabar school, with the youngest lambs, and thus I learned to stammer with them. At the same time I made almost daily excursions and spoke with Christians

and heathen; though, as may be easily conceived, poorly and falteringly." On his tomb at Tanjore the following inscription is written: "To the memory of the Rev. Christian Friedrich Schwartz, born at Sonnenburg, of Neumark, in the kingdom of Prussia, the 28th October, 1726, and died at Tanjore the 13th February, 1798, in the 72d year of his age. Devoted from his early manhood to the office of missionary in the East, the similarity of his situation to that of the first preachers of the Gospel produced in him a peculiar resemblance to the simple sanctity of the apostolic character. His natural vivacity won

cord, N.C. This day was set apart for the dedication of the new chapel, which had reached its completion. Owing to unfavorable weather conditions, the cornerstone laying will be at a later date.

Three services were held on the day of dedication. At eleven o'clock in the morning Prof. W. G. Schwehn, of Greensboro, preached on Ps. 122, 1. At three o'clock in the afternoon President J. Ph. Smith, of Immanuel College, filled the pulpit, basing his discourse on Luke 19, 1—10. At night Pastor John McDavid spoke to the assembled people on Neh. 10, 39.



Jerusalem Church in Tranquebar, India.

the affection, as his unspotted probity and purity of life alike commanded the reverence of the Christian, Mohammedan, and Hindu; for sovereign princes, Hindu and Mohammedan, selected this humble pastor as the medium of political negotiation with the British Government; and the very marble that here records his virtues was raised by the liberal affection and esteem of the Rajah of Tanjore, Maha Rajah Serfogee." F. J. L.

Dedication at Shankletown, N. C.

Sunday, December 7, was a day of great rejoicing with the pastor, members, and friends of Immanuel Congregation at Shankletown, near Con-

cord, N.C. This day was set apart for the dedication of the new chapel, which had reached its completion. Owing to unfavorable weather conditions, the cornerstone laying will be at a later date. Three services were held on the day of dedication. At eleven o'clock in the morning Prof. W. G. Schwehn, of Greensboro, preached on Ps. 122, 1. At three o'clock in the afternoon President J. Ph. Smith, of Immanuel College, filled the pulpit, basing his discourse on Luke 19, 1—10. At night Pastor John McDavid spoke to the assembled people on Neh. 10, 39.

A Potent Influence for Good.

A man interested in the progress of the Negro, some years ago came to a town in Kentucky in which there lived about 600 people. There was not a single white person to be found in the village. In walking about the streets, the visitor asked the pastor of the church and school where the jail was

located. The answer was, "We have no jail." He then asked for the marshal. The answer was once more, "We have none." He then asked to be shown the mayor, and again the answer came, "We have no mayor." The visitor then asked, "What protection have the men, women, and children of your town?" The prompt answer of the pastor was, "Our church and school."

Some time previous to the visit to the Kentucky village the same gentleman had been in Arkansas, and on his trip had spent an hour with the sheriff of one of that State's counties. During the conversation he asked the sheriff, "About how large a proportion of the criminals of your county are colored?"

a part of the regular course of study. Miss Pilman is teacher in the Bethlehem Sunday-school, and a large number of her pupils during the week are also her scholars on Sunday. Miss Pilman, we understand, has had offers to teach in other schools, but has always refused, because that would prevent her from teaching the Lutheran Catechism. She has about 35 pupils in her school. Let this young lady teach us that there is more than one way of serving the Lord, and that one need not be called a "missionary" to be one. God bless Miss Pilman in her noble work!

PLAQUEMINE, LA. — Teacher John Thompson, who opened a mission-school at this place a few



Miss Pilman's Private School, New Orleans, La.

The sheriff claimed eighty per cent. The visitor then asked, "How many of the students of the mission-school in this town have ever been guilty of any crime while you have been sheriff?" The officer's prompt reply was, "None."

Learn from these two instances what a Christian day-school is worth to a community. F. J. L.

Items of Interest from the Colored Mission Field.

A UNIQUE LUTHERAN SCHOOL. — From New Orleans comes the information that one of Bethlehem's members, Miss Pilman, is conducting a private school in her own home, and that the teaching of the Lutheran Catechism and Bible History is

months ago, writes that the school is flourishing. He speaks of his "little band" of pupils numbering 119 boys and girls, and says that he has bright hopes of getting still more on his roll. The Editor knows from experience what it is to teach over a hundred scholars, and therefore he also knows that Teacher Thompson's job is no sinecure. He asked us to send him some Christmas-tree decorations, so that he might be able to show the people of Plaquemine how we Lutherans celebrate Christmas. Thanks to the liberality of our Sunday-school and a member of our congregation, we were in a position to send him a liberal supply of trimmings for his tree.

F. J. L.

ENTHUSIASM for missions is the measure both of your faith in Christ and your love to man.

The Sun will Never Set on This Pastor's Work.

Weariness dragged at the muscles of the minister's eyes, making them twitch sleepily as he rode along by the side of one of his members.

"Pastor, I think it's a shame that you have to sleep about half your life," began the man at his side.

The minister started guiltily. "Why?" he asked.

"Because if you weren't sleeping that half, you could be preaching and otherwise working all the time. I was thinking about that Sunday morning when you were speaking about missions, and I've decided that we'd better go into partnership."

"How's that?" asked the minister.

"Well, I've figured it out this way. Seems to me the world is losing a lot of time by sleeping. Now I can't preach, but I'm willing to give the use of my mowing-machine to support another minister. He can preach out in China while you sleep. As it's day there when it's night here, one of you will be working all the time."

"Good business," approved the minister, now thoroughly awake. "The sun will never set on my work."

Chinese Beggar Priests.

Missionaries tell us that it is no uncommon sight to see one of these beggar priests going about begging with four or five long iron skewers run through his forearm and little ribbons hanging therefrom. One missionary speaks of having met two such beggars that had long iron rods running through their cheeks, and they had taken an oath not to remove them until they had collected a certain sum of money sufficient to repair their temples. One had kept the iron rod through his face for over four months, living the while on soap and tea only.

Another way of raising money is for a priest to take his seat in a little brick sentry-box and let himself be walled in, leaving only a small window through which he can see and can pull a rope, by which a big bell is sounded and the attention of passers-by attracted. Here he will sit for months. One was known to remain in his box for nearly a year without being able to lie down or stand up, but apparently perfectly happy, and always ready to have a bit of gossip.

False religions are indeed a house of bondage

and make men cruel, not only toward others, but also toward themselves. The priests of Baal, in the time of Elijah, also cut themselves with knives till the blood flowed, but their prayers were not heard.

A Hindu Rendering of the Story of the Garden of Eden.

For many ages the common people of India have learned the history, the religion, and the romance of their country through song. Bards traveled from village to village, singing the old songs that told the common people of their gods and heroes. In a land where only about half the people can read, the most effective way to spread the message of the Gospel is to have it sung into the hearts and minds of the people. Below we give our readers one of the Bible-songs now being sung in Hindu villages by the native headmen. During the singing the story is often enacted in pantomime, special spirit being shown in the crushing of the serpent's head. The song is addressed to the serpent, and is called

THE LAMENT OF EVE.

My garden has been lost through words;
No guns were fired; it was lost through
deceit.

I loved you and kept you in my heart,
With my own hand I fed you;
But deceit was in your nature.

Now I have lost the garden
Because I listened weakly to you;
But the One who gave me the garden
And the work He wanted me to do,
Will crush you with His heel.

A Christian Girl Graduate's Work.

The Rev. J. C. Garritt, of Nanking, China, thus describes a graduate of a Christian school in China:—

"Miss Tsai is the daughter of a former governor of one of the central provinces. Her brother also has been an official. She has therefore the gentility, the tact, and educated manner of the higher classes. She studied English in the first government school for girls opened in Nanking, but, becoming dissatisfied with the poor teaching in this school, she, with a number of others, left. She entered our Ming Deh School, and afterward attended a Christian finishing-school in Soochow, her former home.

"After graduation Miss Tsai declined a number of flattering offers as teacher, Y. W. C. A. secretary, etc., in order to return to Nanking for missionary work. She has shown admirable organizing ability and has a winning personality. She has stirred up the women of our congregations in and near Nanking to an unheard-of liberality in support of the pastor and other local church-work, as well as to personal work on the part of many of the women. She is now interesting them in home mission work, and a Chinese woman missionary has actually been sent to Hunan under the support of our women at Nanking.

"Miss Tsai is well known throughout the government schools for girls and young women. She gave some time to teaching in one of the government normals, with the result that quite a large number of the girls were converted and desired to give themselves to Christian work. The vice principal of the government normal has herself become a Christian and is giving herself to missionary work at perhaps one-third the salary that she formerly received from the school. Miss Tsai was asked to accompany the party of personal workers who visited a dozen or more large cities in China at the time of Dr. Eddy's meetings last spring. Dr. Eddy and others of the party said that not only was Miss Tsai the best qualified for the kind of personal work they wished to have done, but she was the only one they knew of available for this service at the time.

"It is such workers as this whom we expect in increasing numbers from our thorough Christian training in higher educational institutions."

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Kindly consult the address printed on this copy of your LUTHERAN PIONEER. The bottom line of the address shows when your subscription expires. (For instance, "Dec 20" signifies that your subscription expires in December, 1920.) If it expires soon, please send your 25 cts. (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

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CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

BOOK TABLE.

Woman's Work in the Church. By *F. W. Herzberger*, 3619 Iowa Ave., St. Louis, Mo. Price, 5 cts. Order from the author or from Concordia Publishing House, St. Louis, Mo.

An earnest plea for trained women workers in the Church. The author treats his subject under three sub-heads: "Women Workers in the Early Church. Why We Have No Trained Women Workers in the Synodical Conference. What Can be Done to Secure the Much-needed Women Workers." The recent Charity Convention held at Fort Wayne decided to establish a training-school for Lutheran women workers in connection with the Lutheran hospital in that city. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Bethlehem, New Orleans, \$45.00; Bethany, Nyland, 29.06; Bethany, Yonkers, 25.00; Carrollton, New Orleans, 10.00; Christ, Rosebud, 15.00; Concordia, Rockwell, 4.00; Elon College, N. C., .80; Gold Hill, N. C., 5.00; Grace, Concord, 58.85; Grace, Greensboro, 24.67; Immanuel College, Greensboro, 41.64; Immanuel School, Greensboro, 9.15; Immanuel, Brooklyn, 8.00; Ingomar, 40.00; St. John, Joffre, 4.78; Mission at Richmond, 1.26; Mount Calvary, Mount Pleasant, 10.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Tilden, 101.64; Mount Carmel, Midway, 36.00; Mount Olive, Catawba, 6.00; Mount Olive, Tinela, 7.28; Mount Zion, Charlotte, 10.00; Mount Zion, Rocks, 5.00; Our Savior, Camden, 30.49; Redeemer, New Orleans, 14.05; St. Andrew, Vredenburgh, 27.32; St. Mark, Atlanta, 3.00; St. Mark, Wilmington, 4.08; St. James, Buena Vista, 21.38; St. James, Southern Pines, 6.00; St. John, Salisbury, 10.00; St. Luke, High Point, 7.65; St. Matthew, Meherin, 27.61; St. Paul's Chapel, New Orleans, 25.00; St. Paul, Charlotte, 22.00; St. Paul, Mansura, 5.00; St. Paul, Napoleonville, 20.00; St. Paul, Oak Hill, 30.00; St. Peter, Drys School House, N. C., 8.00; Trinity, Albemarle, 1.00; Trinity Chapel, New Orleans, 5.00; Mission in Washington, 2.93; Winston-Salem, 3.15; Springfield, Ill., 12.65. — Total, \$1,170.64.

St. Louis, Mo., December 1, 1919.

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

The undersigned received from "A Friend of Missions," Detroit, and from Mrs. H. D. Schulty, Toledo, the sum of \$5.00 each for the new dormitory to be erected in Wisconsin for our Indian Mission School. Heartly thanks to the kind donors!
F. J. LANKEAU.

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EVANGELICAL LUTHERAN COLORED CHURCHES.

LOUISIANA.

NEW ORLEANS:—*St. Paul's*, 1625 Annette St., near N. Claiborne Ave.; Miles S. Gebauer, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday 7.30 P. M. Sunday-school, 10 A. M.

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

Redeemer, 944 N. Dupre St.; Prof. H. Melbohm, Pastor.—Services: Every second and fourth Sunday of the month, 7.30 P. M. Sunday-school: Every Sunday, 10 A. 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.

Carrollton Mission, cor. Cohn and Holly Grove Sts.; G. M. Kramer, Pastor.—Service: Every Sunday, 10.15 A. M. Sunday-school: Every Sunday, 11.30 A. M.

Mount Zion, cor. Franklin and Thalla Sts.; Theo. Schlepsiek, Pastor.—Services: Sunday, 10 A. M. and 8 P. M.; Wednesday, 8 P. M. Sunday-school, 11 A. M.

NAPOLEONVILLE:—*St. Paul's*; C. P. Thompson, Pastor.—Service: Every Sunday, 7.30 P. M. Sunday-school, 10 A. M.

PLAQUEMINE:—C. P. Thompson, Pastor.

MANSURA:—*St. Paul's*; Wilfred J. Tervalon, Pastor.—Service: Sunday, 10 A. M. Sunday-school, 9.30 A. M.

NORTH CAROLINA.

CONCORD:—*Grace*; Prof. W. G. Schwehn, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 8 P. M.; Sunday-school, 3 P. M.

SANDY RIDGE:—*Mt. Calvary*; Prof. W. G. Schwehn, Pastor.—Service: Sunday, 11 A. M.

DIX'S SCHOOL HOUSE:—*St. Peter's*; Prof. W. G. Schwehn, Pastor.—Services: Second and fourth Sunday of each month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

SHANKLETOWN:—*Immanuel*; Prof. W. G. Schwehn, Pastor.

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

CATAWBA:—*Mt. Olive*; H. Daehnke, Pastor.—Service: Two Sundays of the month, 1.30 P. M. Sunday-school: Every Sunday, 11 A. M.

CONOVER:—*Bethel*; H. Daehnke, Pastor.—Service: Two Sundays of the month, 11 A. M. Sunday-school: Every Sunday, 3 P. M.

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

Grace, 904 S. Ashe St.; H. N. Wittschen, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 11 A. M. Lord's Supper on first Sunday of every second month, beginning with first Sunday in December.

HIGH POINT:—*St. Luke's*; H. N. Wittschen, Pastor.—Service: Sunday, 2 P. M. Sunday-school immediately after preaching.

WINSTON-SALEM:—*Colored Mission*; H. N. Wittschen, Pastor.—Service: Every third Sunday of the month, 11 A. M.

ELON COLLEGE:—*Trinity*; H. N. Wittschen, Pastor.—Services: Every second and fourth Sunday of the month, 10 A. M. Sunday-school: Every Sunday, 10 A. M.

Mt. PLEASANT:—*Mt. Calvary*; C. R. March, Pastor.—Service: Every other Sunday, 2.30 P. M. Sunday-school, 1 P. M.

GOLD HILL:—*Zion*; C. March, Pastor.—Services: Every other Sunday, 11 A. M. Sunday-school, 10 A. M.

WILMINGTON:—*St. Mark's*, 8th and Harnett Sts.; W. H. Lash, Pastor.—Service: Sunday, 4 P. M. Sunday-school, 2.30 P. M.

SOUTHERN PINES:—*St. James*; F. D. Alston, Pastor.—Services: Sunday, 11.30 A. M. and 8 P. M. Sunday-school: Every Sunday, 10 A. M.

ROCKS:—*Mt. Zion*; F. Foard, Pastor.—Service: Every first and third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

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

ALBEMARLE:—*Trinity*; F. Foard, Pastor.—Service: Every second Sunday of the month, 3 P. M. Sunday-school, 2 P. M.

CHARLOTTE:—*St. Paul's*, cor. Second and Alexander Sts.; J. McDavid, Pastor.—Services: Sunday, 8 P. M., and Wednesday, 8 P. M. Sunday-school, 3 P. M.

Mt. Zion, Luther, near Baldwin Ave.; J. McDavid, Pastor.—Service: Sunday, 11 A. M. Sunday-school, 12 M.

GREENVILLE:—*Bethel*; Paul D. Lehman, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 3 P. M.

ILLINOIS.

SPRINGFIELD:—*Holy Trinity*; H. C. Claus, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 10.30 A. M.

MISSOURI.

ST. LOUIS:—*Grace*, 1510 Morgan St.; H. C. Claus, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 2.30 P. M.

St. Louis County Infirmary Mission and St. Louis City Hospital; H. C. Claus, Pastor.

ARKANSAS.

LITTLE ROCK:—*St. Paul's*, 25th and Cross Sts.; Ad. H. Poppe, Pastor.—Service: Every second and fourth Sunday of the month, 3.30 P. M. Sunday-school, 3 P. M.

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.—Service: Sunday, 11 A. M.

PENNSYLVANIA.

PHILADELPHIA:—437 N. 32d St.; E. H. Polzin, Pastor.—Services every other Sunday.

VIRGINIA.

MEHERRIN:—*St. Matthew's*; John W. Fuller, Pastor.—Service: Every second, third, and fourth Sunday, 11.30 A. M. Sunday-school, 10 A. M.

RICHMOND:—John W. Fuller, Pastor.

DISTRICT OF COLUMBIA.

WASHINGTON:—*Mission*, Cadets' Armory, 708 O St., N. W.; John W. Fuller, Pastor.—Service: Every first and second Sunday, 3 P. M.

SOUTH CAROLINA.

SPARTANBURG:—*St. Luke's*, 388 Cleveland St.; C. Stoll, Pastor.—Services: Sunday, 12.15 P. M., and Wednesday, 8 P. M. Sunday-school, 11.15 A. M.

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.

ROSEBUD:—*Christ*; M. N. Carter, Pastor.—Service, 12 M. Sunday-school, 11 A. M.

POSSUM BEND:—M. N. Carter, Pastor.—Service every Sunday, 3.45 P. M. Sunday-school every Sunday, 3 P. M.

OAK HILL:—*St. Paul's*; N. J. Bakke and Chas. Peay, Pastors.—Service, 12 M. Sunday-school, 11 A. M.

INGOMAR:—N. J. Bakke, Pastor.

TILDEN:—E. Berger, Pastor.—Services every second and fourth Sunday of the month, 1 P. M. Sunday-school every Sunday, 11 A. M.

KINGSTON:—*St. John's*; E. Berger, Pastor.—Service every first Sunday of the month, 1 P. M. Sunday-school, 11 A. M.

MIDWAY:—*Mount Carmel*; G. A. Schmidt, Pastor.—Service, 11 A. M. Sunday-school, 10 A. M.

NYLAND:—*Bethany*; G. A. Schmidt, Pastor.—Service every Tuesday night, 8 P. M., and every fourth Sunday, 1 P. M. Sunday-school every Sunday, 11 A. M.

VREDEBURGH:—*St. Andrew's*; R. O. L. Lynn, Pastor.—Service every Sunday, 8 P. M. Sunday-school, 11 A. M.

TINELA:—*Mount Olive*; R. O. L. Lynn, Pastor.—Service every first and second Sunday of the month, 12 M. Sunday-school, 11 A. M.

BUENA VISTA:—*St. James*; R. O. L. Lynn, Pastor.—Service every second and fourth Sunday of the month, 11 A. M. Sunday-school, 12 M.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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Vol. XLII.

ST. LOUIS, MO., FEBRUARY, 1920.

No. 2.

Ever Anew.

Let us ever trust anew
In our Master, wise and true;
He will guide us with His grace
As we go from place to place.

Let us ever work anew
And with zeal our tasks pursue
While the moments swiftly speed,
For our lives are short indeed.

Let us ever hope anew;
Christ, who helped us hitherto,
Has prepared a home above
For His own, a gift of love.

Let us ever thank anew,
For His mercies are not few;
And thus let us glorify
Our so faithful Friend on high.

H. OSTERHUS.

Glimpses of the Past Year.

ST. LOUIS — SPRINGFIELD.

The end of a year always brings reflection, to a greater or less degree, on the past, especially to a laborer in the Lord's vineyard. As we now review the past, we find much for which our hearts can be raised in thankfulness to the Lord of heaven. Although there were dark moments, they were invariably dispelled by happier events. Such happy times, for instance, were those when we were permitted to add new members to the Lord's Zion, new stones in the building, for the completion of which every Christian longs. Such happy times were also those when we were permitted to preach the Gospel of salvation, sometimes to a few, sometimes to many souls. As we look back, however, we cannot fail to mention in particular two services in our Northern field (St. Louis and Springfield), which made a pro-

found impression upon all who attended. We refer to the children's Christmas services.

The children's service in St. Louis was a tremendous success, both in point of attendance and as concerns execution. Fully 500 people (white and colored) attended this service, and all were deeply impressed by the manner in which the 100 children rendered their parts. In its entirety it was given from memory. The reader will realize that this was a feat when we mention that the service included the recital, in chorus, of the whole Christmas-story (Luke 2, 1—14) by the entire school, seven songs, nearly a hundred questions and answers, and various recitations. There was no shirking. The entire school knew the service. This was due to the untiring efforts of Teacher P. Gose, who spared neither time nor labor in preparing for this service. The results well rewarded his efforts. The number which was commented upon most favorably was a song entitled "Lullaby," which was rendered by all the Lutherans in our school and led by Dollie Roberts and George Kaiser. The crooning melody of this song fitted their voices almost perfectly. Of course, the principal cause for inspiration of all those present was the fact that the theme of the whole service was "Jesus Christ, the Savior of the World," and that a knowledge of the Babe of Bethlehem had been implanted into the hearts of all, from the smallest to the largest, who took part.

On the night before the service described above, the children's service was held at Holy Trinity in Springfield, Ill. The church was crowded to its capacity, and all who took the time to attend had no reason for regret. Under the able leadership

of Superintendent Wm. Fisch the Sunday-school, numbering 40 scholars, by recitations and songs repeated the Christmas-story. Little Cleo Brazier won the hearts of all with her recitation, "I Love to Hear the Story." She recited as only a four-year-old child can recite. After the service the hearts of the little folks were further gladdened by the distribution of gifts. And — can we fail to mention it? — the writer also shared in the distribution, being remembered by the congregation with a purse such as he had never dreamed of.

We would like to go into further details concerning the work of the past year, but we have no monopoly on space. We cannot refrain, however, from mentioning the following. At the beginning of last year a goal of \$500 was set, which sum we hoped to reach in the total receipts of the treasuries of the above-mentioned stations. However, the treasurer's books, at the end of the year, showed that we had gone "over the top" for the Savior by \$224.47. In other words, instead of \$500 the sum of \$724.47 was raised. Special credit is due Mr. John Wilson and Mr. Ed. Hagan, of Springfield, and Mr. E. Moore, of St. Louis, for their energetic efforts in attending to the treasuries. It was God, of course, who opened the hearts of our people, and made them willing to give. The above results are gratifying. And, be it said furthermore, some of our other stations have done even better, proportionately. We mention these things for the encouragement of the many supporters of our work. Undoubtedly these results will make them zealous for even greater things in the present year. May the Lord grant it! HERBERT C. CLAUS.

A Lutheran Children's Christmas Service at Plaquemine, Ala.

A children's Christmas service is familiar to all our readers. It is a service in which you have either taken part when you were young, or have witnessed and enjoyed year after year. But in Plaquemine, La., it was something unknown before our mission was established here. Thanks to your missionary zeal, a Lutheran mission was established here, in this black belt of Louisiana, and this made possible the first Lutheran children's Christmas service in Plaquemine the night before Christmas Eve.

Your Plaquemine mission is the ninth and latest station established in our Louisiana field. It has been but a few months that the Lutheran doc-

trine is here proclaimed, and a Lutheran parochial school and Sunday-school are conducted. At present the mission is conducted in a rented room of the Colored Odd-Fellows' Hall. In one of its antiquated rooms, without a teacher's desk, or school-desks, with an enrolment of 115 children, Luther's doctrine pure is taught, and our dear old Lutheran familiar hymns are sung. Though the room is already so crowded that there is hardly standing-room between the seats and the teacher's chair, the number is steadily increasing. What is it that attracts these children to our school? Is it the small tuition which is asked? No, the free public school has its doors opened, and is being conducted with a force of three or four teachers. Is it perhaps the attraction of the room and fine school furniture? No, the best convenience the school affords are old-time chairs, and old doors and rough boards serve as desks. That which appeals to the children and their parents is not the small tuition, not the convenience of the school, but what is taught in the school, *viz.*, Jesus, who came to save their little souls from sin. Fourteen children have already entered the catechumen class, and are pursuing the instruction with all diligence. Also an adult class of four in number has been organized. Although his hands are full with 115 children in the school, Teacher John Thompson neglects no opportunity to sow the seed of Lutheranism broadcast among the people. The children he meets in the evening after school, and the adults at night.

But pardon me, dear reader. We are to tell you of the first Lutheran children's Christmas service at Plaquemine. For the occasion Teacher Thompson was successful in securing the upper room of the hall, a spacious room. In spite of the cold weather the people began to gather at the hall long before the service began. If this room had not been secured for the occasion, all the people could not possibly have been accommodated.

The service was begun with singing, prayer, and a Christmas-sermon. After the sermon the children's service began. The little tree, well decorated with candles, tinsel, and trinkets, made no show under the bright lights of the hall, but when the lights were turned down, and the little candles emitted their tiny lights, it became quite an imposing feature. The audience was struck into solemn silence at the sight. "Come Hither, Ye Children," "Sing We Merry Christmas," "Silent Night," and "Let Us All with Gladsome Voice" were sung, recitations were given, questions and answers on the

story of the Babe of Bethlehem were recited. The service made a deep impression upon the people. Now and then a groan was heard in the audience, and the remark, "These people should have come here twenty years ago." Children who attended other schools were heard saying, "I am going to quit that old school, and I am coming to this school next month." It was with a feeling of great joy that one listened to those children telling the story of the Savior born in a stable for you and for me.

Permit us to say that this Lutheran Christmas service could not have been held, had it not been for the generosity of Pastor John Wiening's congregation of Milwaukee, which had presented the mission with an organ, and the editor's congregation, which provided the trimming for the tree. We are sincerely grateful to them for their aid.

The Lord bless our Plaquemine mission that it may continue to prosper!
C. P. T.

NOTE:—The new mission at Plaquemine, La., has been called *Bethel*. Pastor Thompson preaches there on the second and fourth Sunday at 3.30 P. M. —Teacher Thompson teaches the Sunday-school every Sunday at 3 P. M.

Luther Conference at New Orleans.

Hasn't the above heading, *Luther Conference at New Orleans*, often attracted you upon opening your PIONEER? Haven't you many times said to yourself, and really meant it, "How I would like to attend one of those conferences at New Orleans!" —and tried to imagine yourself with us? We are quite sure you have had this very experience. Hence, since you cannot conveniently come to conference, we try to send the conference to you — by way of the PIONEER. Here it is.

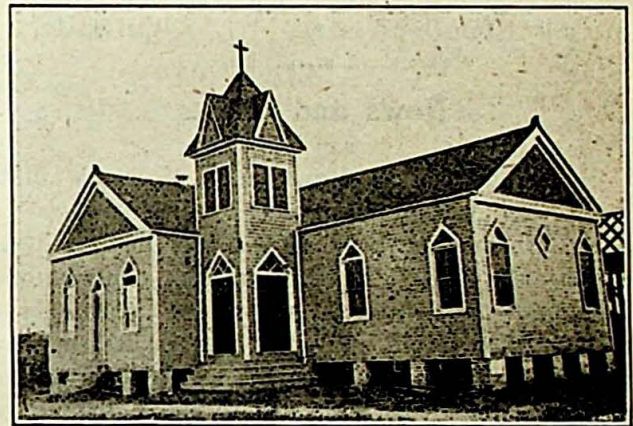
Friday, January 2. — The morning was cold. No matter, we were all assembled at an early hour at Trinity Chapel, Rev. A. Wiley, pastor, in the lower section of the city. After our devotional exercises, singing, Scripture-reading, and prayer, Prof. H. Meibohm, chairman, delivered a brief address, exhorting the brethren to continued Christian zeal in the new year, such as has been always manifested in the past.

Conference then listened to the reading of a sermon by the Rev. Theo. Schliepsiek of Mount Zion Church. The reader chose as his text Luke 2, 21, The Circumcision of Christ. The theme was: "The Prayer and Vow of a Christian on New Year's

Day." The prayer, "Jesus, be our Guide," Pastor Schliepsiek showed, should be the watchword of the Christian on the pilgrimage through this world until he has finally reached the heavenly Canaan above. The Christian's vow, therefore, should be to live unto Christ, to bear His cross, and to die in Christ. This sermon was well delivered, well received, and truly edifying.

The preacher for our joint service on Friday night was also the Rev. Schliepsiek. Despite the inclement weather we had a splendid and attentive gathering. The text chosen for this occasion was Mark 16, 15. Needless to state that we heard a splendid sermon and left the church in a cheerful spirit.

Saturday, January 3. — After the usual preliminaries at our morning session, Prof. H. Meibohm



Trinity Chapel, New Orleans.

read an exegetical paper on Gal. 3, 15—29. Just how thoroughly this paper had been prepared may be gleaned from the fact that its discussion consumed the entire morning session. Thorough preparation of this exegesis and equally thorough explanation of points that arose for discussion were distinctive features throughout its consideration. Conference decided to take up this paper again at our next meeting, as, owing to the time taken up by discussions, the reading of it had not been concluded.

In accordance with the usual custom, the afternoons were devoted to business matters.

The Rev. G. M. Kramer, Visitor of our Louisiana stations, at the request of the Ven. Mission Board, submitted two important matters for our consideration: Luther College and our young lady teachers. Suffice it to say that if our plans materialize, Luther College, God willing, and our teachers will certainly profit thereby. Our young ladies, employed or un-

employed, shall have the opportunity of furthering their education, and making themselves efficient servants of the Church. We feel confident that this opportunity will be cheerfully embraced.

And now, dear reader, we could tell you more — tell you how we meet at conference and encourage each other; how we depart with hearty handshakes and fraternal greetings, etc. We could even tell you how Rev. A. Wiley, pastor of Trinity, thrilled us with the announcement that hot chocolate and hot coffee had been prepared for us by the good ladies of Trinity. And how it did puncture that cold weather! But, doubtless, you now have an idea of our proceedings. We hope so.

May God, who has again permitted us to assemble and discuss those things pertaining to the upbuilding of Christ's kingdom here on earth, give us and you new courage, new zeal, new strength! We ask it for Jesus' sake. Wm. S., JR.

News and Views.

Immanuel Chapel, Brooklyn, N. Y., has a building fund. And on January 1, 1920, it had exactly \$26.35 in treasury. This fund was instituted on October 19, 1919. The nine regular contributors, including two children, mentioned \$25 as the amount they would strive to have in treasury by the end of the year. With the assistance of three or four others who added their mites, they have gone over their mark. No doubt, you have already questioned the advisability of such a small number of people, who practically comprise the number of regular supporters of a congregation, starting a fund for the purpose of buying property in the expensive Metropolitan District. That calls for more talk on the subject of

THE CONGREGATIONAL BUILDING FUND.

Exactly the same question as the one mentioned above was advanced when a like number of members of Bethany Congregation in Yonkers started a building fund more than eight and one half years ago. In fact, one of the members asked at that time if we thought that any of our grandchildren would live to reap the benefit of our effort. However, in spite of such discouraging questions, we started with a few sets of old discarded envelopes. And as the congregation grew, the building fund grew with it. Some who at first did not see the practical side of the undertaking, gradually became convinced of its usefulness and added their assist-

ance. To date, we have contributed among ourselves more than two thousand dollars. Others have learned of our ambitions, and have offered encouraging, helping hands, so that now, after a few years, we have a building fund of more than twenty-five hundred dollars. And never has our contributing to this cause hindered us from supporting either our own congregation or other causes.

Yes, dear reader, it does pay to start a building fund. Even if at first the number of contributors is small and the prospects are vague. Every one of our mission-congregations, including your own, should have a building fund — a sinking fund, into which the members can, without disturbing the regular church treasury, put *extra* nickels, dimes, and quarters for the express purpose of acquiring the necessary church property. And there is no better time to start such a fund than when the congregation is young; when the members have the "first love" and are anxious to take a hold wherever the opportunity is presented. It is true that our first and foremost thought in congregational work is not money. But it is only natural that a congregation should from the very start, like a new family, begin to think about acquiring a home, and, without neglecting other important things, begin systematic saving and sacrificing for that purpose.

However, not all of our mission-congregations are young any more, and not every one of them has to worry about getting a house of worship. Thanks to the good Lord and to the members of Synodical Conference, many of them have for a number of years been blessed with a comfortable chapel. Members of such congregations possibly feel that they do not need a building fund. But before you allow yourself to become confirmed in that idea, permit me to ask you a few simple, direct questions. Does your congregation own its church property? If not, is it not about time steps were taken that some day it may own this property? Furthermore, have you ever stopped to think of the hundreds of thousands of dollars which your Mission Board has tied up in church property throughout our large mission-field? And do you realize that this is causing a drain on our mission treasury which means, not only that your pastor and the other missionaries must receive inadequate salaries, but also that fields much in need of the Word must be neglected? — Just think over these questions for a while and I will discuss them further with you next time.

W. O. HILL.

Statistical Report of Our Colored Missions for the Year 1919.

PASTORS AND LOCATION.	Congre- gations	Preach- ing places	Souls	Com- muni- cant Members	Vol- unt- ary Members	Schools	Teachers	Lad- y Teachers	Pupils	Scholars in Sunday- school	Bap- tisms	Con- fir- mations	Com- muni- cated	Mar- riages	Burials	Con- tributions	REMARKS.
Bakke, N. J., and C. Peay, Oak Hill, Ala...	1	—	71	40	9	1	* P. 1	—	125	67	3	6	68	—	—	\$365.72	St. Paul. *P. = Pastors.
Tilden, Dallas Co., Ala.	1	—	91	47	13	1	—	3	154	102	8	5	150	—	—	370.85	Mount Calvary.
Ingomar, Wilcox Co., Ala.	1	1	—	—	—	—	1	—	—	—	—	—	—	—	—	112.21	Grace. *50 Hearers.
Berger, E. R.; Joffre, Autauga Co., Ala...	1	—	35	17	4	1	P. 1	—	13	24	2	2	36	—	—	114.87	St. John.
Carter, M. N.; Rosebud, Wilcox Co., Ala...	1	—	147	84	19	1	P. 1	1	75	115	6	7	173	2	1	347.02	Christ Church.
Possum Bend, Wilcox Co., Ala.	1	—	57	27	6	1	—	2	81	70	2	2	45	—	2	144.40	Our Savior.
Lynn, Otho; Vredenburgh, Ala.	1	—	31	18	5	1	P. 1	—	50	39	6	4	34	1	—	142.29	St. Andrew.
Buena Vista, Ala.	1	—	33	17	5	1	—	1	73	32	—	—	17	—	—	95.13	St. James.
Tinela, Ala.	1	—	22	12	4	1	—	—	50	43	—	1	24	—	—	91.11	Mount Olive.
Schmidt, G. A.; Midway, Ala.	1	—	71	42	20	1	—	1	40	63	2	3	143	—	1	345.05	Mount Carmel.
Nyland, Ala.	1	—	39	18	6	1	—	—	40	50	8	2	71	—	1	114.34	Bethany.
Tait's Place, Ala.	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	5.00	*75 Hearers.
Poppe, Ad. H.; Little Rock, Ark.	—	1	19	9	—	—	—	—	14	1	1	—	21	1	—	—	St. Paul.
Alston, John; Atlanta, Ga.	1	—	22	18	6	1	P. 1	1	74	74	4	3	92	3	—	184.44	St. Mark.
Claus, H. C.; St. Louis, Mo.	1	—	67	32	8	1	1	—	96	39	10	6	96	—	—	358.65	Grace.
Springfield, Ill.	1	—	63	39	9	—	—	—	56	2	2	4	163	1	2	365.82	Holy Trinity.
Infirmiry, St. Louis, Mo.	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	*50 Hearers.
Gebauer, Miles S.; New Orleans, La.	1	—	326	194	28	1	1	3	178	53	15	10	192	5	2	613.99	St. Paul.
Kramer, G. M.; New Orleans, La.	1	—	174	91	18	1	P. 1	2	222	100	6	5	167	1	4	932.37	Bethlehem.
Carrollton, New Orleans, La.	1	—	17	11	1	1	1	—	120	30	4	1	25	—	1	141.67	—
Melbohm, Prof. H.; New Orleans, La.	1	—	15	8	—	—	—	1	45	12	1	—	9	—	—	115.40	Redeemer.
Schlepsiek, Th.; New Orleans, La.	1	—	241	127	22	1	P. 2	1	248	134	15	13	161	1	2	689.81	Mount Zion.
Wiley, Aaron; New Orleans, La.	1	—	47	38	4	1	P. 1	1	82	39	—	—	47	—	1	154.14	Trinity Chapel.
Tervalon, W. J.; Mansura, La.	1	—	168	65	34	1	P. 1	1	48	44	6	1	271	2	2	270.34	St. Paul.
Thompson, C. P.; Napoleonville, La.	1	—	31	18	3	1	P. 1	1	86	31	3	—	46	—	—	315.15	St. Paul.
Plaquemine, La.	—	1	—	—	—	—	—	—	115	36	—	—	—	—	—	64.68	Bethel, new.
Hill, Wm. O.; Yonkers, N. Y.	1	—	64	49	16	1	P. 1	—	16	28	1	1	136	—	3	832.55	Bethany.
Brooklyn, N. Y.	1	—	15	11	4	—	—	—	—	—	—	4	23	—	—	127.52	Immanuel.
Alston, F. D.; Salisbury, N. C.	1	—	23	19	5	1	—	2	85	36	1	—	28	—	1	180.44	St. John.
Southern Pines, N. C.	1	—	52	26	8	1	—	1	65	26	—	1	29	—	1	193.76	St. James.
Daehnke, H.; Conover, N. C.	—	1	2	—	—	—	—	—	—	—	—	—	—	—	—	—	No report.
Catawba, N. C.	1	—	16	4	2	—	—	—	—	—	—	—	—	—	—	—	No report.
Foard, F. W.; Albemarle, N. C.	1	—	11	11	3	1	1	—	43	25	6	6	35	—	—	37.00	Trinity.
Rocks, N. C.	1	—	50	32	14	—	—	—	31	29	2	2	90	—	—	144.76	Mount Zion.
Rockwell, N. C.	1	—	54	20	6	1	—	1	16	29	—	—	50	—	3	78.13	Concordia.
Lash, W. H.; Wilmington, N. C.	1	—	14	12	1	—	—	—	25	1	1	4	16	—	—	118.27	Incomplete report.
Lehman, P. D.; Charlotte, N. C.	1	—	77	42	10	1	P. 1	—	67	67	—	6	232	—	1	329.50	Bethel.
McDavid, John; Charlotte, N. C.	1	—	147	66	15	1	—	2	90	103	8	8	161	2	1	438.39	St. Paul.
Charlotte, N. C.	1	—	53	23	5	—	—	—	70	2	2	1	92	—	2	221.25	Mount Zion.
Monroe, N. C. (Vacant)	—	1	5	5	—	—	—	—	—	—	—	—	—	—	—	—	Bethlehem.
March, C. R.; Mount Pleasant, N. C.	1	—	89	58	13	1	P. 1	—	14	35	5	6	60	—	1	208.25	Mount Calvary.
Gold Hill, N. C.	1	—	61	35	7	—	—	—	40	3	4	4	114	—	—	143.53	Zion.
Swain, Prof. W. G.; Concord, N. C.	1	—	203	118	35	1	1	1	129	65	9	16	233	3	2	803.13	Grace.
Shankletown, N. C.	1	—	35	16	4	—	—	—	35	42	1	2	39	—	1	225.00	Imm., new. *35 Hearers.
Sandy Ridge, N. C.	1	—	71	26	12	1	1	—	36	43	—	—	72	1	1	131.58	Mount Calvary.
Dry's Schoolhouse, N. C.	1	—	64	28	8	—	—	—	36	43	2	—	113	1	—	533.85	St. Peter.
Wittschen, H. N.; Greensboro, N. C.	1	—	79	56	12	1	1	—	71	75	—	—	13	—	—	533.85	Grace.
Elon College, N. C.	1	—	15	5	2	—	—	—	—	—	—	—	13	—	—	12.05	Trinity.
High Point, N. C.	1	—	20	11	4	1	—	1	83	53	1	—	36	—	2	120.37	St. Luke.
Winston-Salem, N. C.	—	1	8	5	—	—	—	—	14	14	—	—	11	—	—	28.53	—
Smith, Dir. J. P.; Greensboro, N. C.	—	1	—	—	—	1	1	2	164	157	—	1	—	—	—	99.85	Immanuel College Mission.
Polzin, E. H.; Philadelphia, Pa.	—	1	14	7	—	—	—	—	—	1	1	—	12	—	—	—	[*62 Hearers.
Stoll, Carl; Spartanburg, S. C.	1	—	42	21	4	1	P. 1	2	177	58	3	2	41	1	—	334.82	St. Luke.
Fuller, John W.; Meherrin, Va.	1	—	123	74	26	1	P. 1	—	55	55	4	—	188	2	2	375.83	St. Matthew.
Richmond, Va.	1	—	5	2	1	—	—	—	15	36	2	—	4	—	—	43.61	—
Washington, D. C.	1	—	22	17	4	—	—	—	—	—	1	—	30	—	—	22.08	—
46	10	3200	1778	435	88	14 T.	33	3185	2421	159	135	3915	29	41			TOTAL, \$13,826.67.
						15 PP.											

Immanuel College: Students, 83; professors, 4; matron, 1. Receipts, \$1,683.50. — Luther College: Students, 23; professors, 2; teacher, 1. Receipts, \$51.25.

"Only a Woman."

Women amongst the pagans are more or less free. They are treated badly only when they are the weaker; but as soon as the men become Mohammedans, the women become slaves, and worse than slaves.

Under Islam woman is a chattel in her husband's hands, whom he is authorized to punish for wrong-doing by beating, stoning, or imprisonment until death. In case a woman is guilty of breaking the marriage-tie, the Koran provides: "If any of your women be guilty, . . . produce four witnesses



A Christian School for Girls.

Christianity does not degrade woman, but lifts her up and respects her.

from among you against them, and if they bear witness against them, imprison them in separate apartments until death releases them." The punishment in the early days of Mohammedanism was incarceration until death, but later on that cruel doom was mitigated, and married women were allowed to be stoned.

Mohammedans also are allowed, and even commanded, to beat their wives. Innocent women are beaten by the men whenever the latter choose. "Remove them into separate apartments, and chastise them," says the Koran. What a contrast to the law of love and the law of Christ! As a result, we have scenes like the following.

A missionary in North Africa, in one of the inland Mohammedan towns, used to go up in the even-

ings to the roof of her house to enjoy the cool air. Night by night there she heard curious cries and wailing from the next courtyard. Anxious to find out who was in trouble, one evening when nobody was near, she stepped over the low parapet wall, walked to the edge of the roof, and peered down into the next courtyard. What did she see? At the foot of the opposite wall she saw a hole about the size of a dog's kennel, and by the side of this hole a woman, chained hand and foot, fastened to the wall, weeping. The missionary called out, "Why are you weeping?" But the poor thing got frightened, and hid away in the hole. By dint of kind and sympathetic words the missionary coaxed her out again, and at last drew the following story from her:—

"Many months ago I disobeyed my husband. He beat me frightfully. He chained me to the wall. He has beaten me every day since, and he has said he is going to beat me to death. That is why I am crying."

There is no law in any Mohammedan country to protect this woman. The Koran itself gives its voice against her.

I have sat at my window in the native quarter of Alexandria, Egypt, watching the Arab life in the lane below. One of the women who lived there had a little boy that was

very fond of making mud pies in front of the house. I saw her one afternoon step into the doorway and call the little fellow.

"Come in, darling; don't get your clothes so dirty. Come in, sweet one." No answer from the little four-year-old.

The mother stepped into the road, looking about to see that there were no men near to watch her. She laid kind, motherly hands on the child to take him into the house.

"Come, little one. I will give you sweets. Come!" Her husband was at that moment coming round the next corner, and stood still to see what would happen. What did happen was this: The child turned round on his mother, and, doubling up his little dirty fist, he beat her right in the face and

snarled, "*Bint el kelf!*" (Daughter of a dog!), tearing himself loose.

The father stepped up. To do what? To punish his child? Oh, no! To pat his brave little son on the back, smile upon him, and say, "Brave little boy! Thou magnificent little fellow!" Proud of a son who could treat a mother thus!

It makes one indignant to see these things repeated again and again under one's very eyes. The restricted lives, the sufferings, and ill-treatment of Moslem women are the fault of Mohammed's teachings; the fault of the faith of Islam, according to which there is no heaven for our mothers, no paradise for old women.

A missionary in Egypt, visiting the house of a rich Bey to preach the Gospel to the women, was reading to them out of the Scriptures, with quite a little crowd seated around her. Suddenly the chief wife stood up.

"What is this to us?" she said. "We are only women! Why do you not go to the men with this teaching, this religion, and this Book? There is no *ganat el fardous* [Paradise] for us. Go to the men. We are like cattle — when we die, we are gone. We have no souls."

The very idea that they are human beings seems driven out of them.

The pagan women of the Sudan are in our generation in the grave danger of being handed over as a whole to Islam, to worse slavery than that land has ever known since the curse of Ham has rested on the children of Ham.

Christian men and women, shall this happen? Shall this happen while they are asking us to help them, and we have the opportunity of winning them for Jesus Christ?

L. E. S.

The work of the L. E. S. is progressing nicely. As an evidence of same herewith a copy of a letter which speaks for itself:—

Cleveland, O., December 11, 1919.

To the Lutheran Education Society.

DEAR FRIENDS:—

Enclosed \$1.00. Read Rev. W. O. Hill's article in the LUTHERAN PIONEER. A merry Christmas and a bright and happy new year to all.

Yours, ———

—— Rugby Rd.,
Cleveland, O.

Missionary Items.

VALUE OF PUBLICITY. — The following paragraph taken from a letter written by Pastor Spilman of Baltimore to one of the members of the Board shows the value of giving information to the people: "To-morrow my congregation will ship two large boxes of clothing to the Negro Mission at Meherrin, Va. The stereopticon lecture on your Board's work brought good results here. We have sent your Board quite a bit more than our quota. If all our Boards would only adopt the motto, 'Let the people know for what their money is expended,' we would have no trouble in raising the required amounts."

A NEW FIELD. — The Lord has opened a new field for our missionary in St. Louis, Pastor Herbert C. Claus. He recently gained permission to conduct services in the three larger wards of the new Colored Hospital (City Hospital No. 2) on Wednesday afternoons. In this way the Word will reach all the wards. Thanks are due to Dr. Haskell, the superintendent of the hospital, and to Miss Martin, superintendent of nurses, for this privilege. The chapel has not yet been arranged by the authorities.

MISSIONARIES FOR INDIA. — We hear that all the missionaries of the Lutheran Ohio Synod have been granted permission by the British government to return to their work in India. The passage from New York to India costs \$450 a person. Three of Missouri Synod's most experienced and efficient East India laborers, Huebener, Stallmann, and Nau, are anxiously awaiting permission to return.

AFRICAN MISSIONS. — Among the 130 million heathen of Africa there are at present working 4,500 missionaries at over a thousand mission-stations. Only one and one-half per cent. of the population of Africa professes to be Christians. Christian missionaries are conducting 10,000 schools, in which 600,000 pupils are instructed. The war has put an end to the labors of 1,000 German missionaries. The number of native missionary workers in Africa is estimated to be 35,000.

OUR DEAF-MUTE MISSION. — It is said that there are about 90,000 deaf-mutes in this country. Naturally, a large number of these have received a very meager instruction in the Christian religion. Our Church is doing an extensive and blessed work among the deaf at more than sixty different points. The missionary force was recently augmented by

the addition of a new worker, who will work among the deaf of Oregon.

CRYING NEED OF HOME MISSIONS. — It has been reported that there are no less than 137 villages in Colorado, having a population ranging from 150 to 1,000, in which there are no churches. In Idaho are to be found many places without churches. It is said that Nevada has less than a hundred churches. Montana, it is claimed, has 900 school districts where the children get no religious instruction. Arkansas, Arizona, New Mexico, and other States have just as deplorable conditions.

F. J. L.

BOOK TABLE.

Endorsements of the Principles Underlying the Religious Week-Day School by American Educators, Editors, and Statesmen. Collected by *Th. Graebner*. Concordia Publishing House, St. Louis, Mo. 16 pages. Price: \$1.35 per 100; \$12.00 per 1,000.

A small, cheap tract, but worth more than its weight in gold. By means of quotations from American educators, editors, and statesmen, the compiler convincingly shows that also non-Lutheran American leaders are persuaded that religion is an essential factor in education, that the Sunday-school is insufficient to satisfy the religious needs of the child, that for this reason religious instruction must be a part of the regular week-day schooling, and that, since the State cannot give such religious instruction without mixing Church and State, *the Church has the plain duty to maintain religious day-schools*. The writer knows of one pastoral conference whose members have already ordered a sufficient number of copies to place one in each family of the church and circularize a large number of other persons. Where congregations cannot be induced to order the tract, pastors and teachers should find some other means of spreading this pamphlet within and outside the bounds of the church.

In this connection we wish to call attention to the fact that Concordia Publishing House has put on the market a second edition of that excellent sermon, *God Bless Our Parochial Schools*, by *Rev. N. J. Bakke*. It deserves the widest possible distribution. Price: Single copies, 4 cts.; 36 cts. per dozen; \$2.50 per 100.

Spiritism. By *Th. Graebner*. Concordia Publishing House, St. Louis, Mo. Price: Paper, 60 cts.; bound in cloth, 90 cts., postpaid.

In looking over the December number of *Hearst's* a month ago, the writer found no less than three spiritistic stories in the one number! The same number announces a series of articles or stories by Sir Conan Doyle relating to Spiritism for 1920. Other popular magazines are also bringing an astounding amount of spiritistic reading-matter. This must prove the timeliness of Prof. Graebner's book and insure its wide reading. The book deserves a place on the shelves of our public libraries, where it belongs to counteract the hellish influence of Spiritism, which Deut. 18, 11, 12, already is characterized as "an abomination unto the Lord."

In Hours of Darkness. Text by *Agnes Bertrum*. Music by *B. Schumacher*. For mixed chorus. *Concordia Selection of Sacred Choruses and Anthems*, No. 3. Concordia Publishing House, St. Louis, Mo. 7 pages. Price, 20 cts.

A beautiful text, expressive of childlike trust in God, set to appropriate music. The chorus is offset by two short tenor solos and a still shorter soprano solo. The English text is by *W. M. Czamanske*.

The History of the Passion and Death of Our Lord and Savior Jesus Christ. Concordia Publishing House, St. Louis, Mo. 20 pages. Price: Single copies, 4 cts.; 36 cts. per dozen; \$2.50 per 100.

A fine pamphlet to put into the hands of Lenten service attendants. Very cheap.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Bethel, Monroe, \$3.00; Bethel, Greenville, 20.00; St. Luke's, Spartanburg, 5.00 and 5.00; Bethany, Nyland, 8.46; Bethel, Charlotte, 20.00; Bethlehem, New Orleans, 45.00; Carrollton, New Orleans, 10.00; Christ, Rosebud, 20.52; Concordia, Rockwell, 3.00; Grace, Greensboro, 20.80; Immanuel College, Greensboro, 563.83; N. N., Ingomar, 40.00; Luther College, New Orleans, 15.00; Richmond, 1.15; Mount Calvary, Tilden, 1.77; Mount Carmel, Midway, 28.92; Mount Olive, Tinela, 16.06; Mount Zion, Charlotte, 10.00; Mount Zion, New Orleans, 50.00; Mount Zion, Rocks, 5.00; Our Savior, Camden, 33.53; Plaquemine, 5.00; Redeemer, New Orleans, 11.67; St. Andrew's, Vredeburch, 14.62; St. James's, Buena Vista, 5.05; St. James's, Southern Pines, 6.00; St. John's, Joffre, 11.19; St. John's, Salisbury, 10.00; St. Luke's, High Point, 6.35; St. Mark's, Atlanta, 5.00; St. Matthew's, Meherrin, 10.15; St. Mark's, Wilmington, 2.01; St. Paul's, Charlotte, 15.00; St. Paul's, Mansura, 5.00; St. Paul's Chapel, New Orleans, 25.00; St. Paul's, Oak Hill, 30.00; Trinity, Albemarle, 2.00; Trinity, Elon College, 1.23; Trinity Station, New Orleans, 5.00; Washington, 3.10; Winston-Salem, 2.30; Bethany, Youkers, 25.00; Immanuel, Brooklyn, 8.00; Mount Olive, Catawba, 2.50. — Total, \$1,137.21.

St. Louis, Mo., January 1, 1920.

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

Grateful acknowledgment is hereby made of \$1.00, received from Mrs. Mollie White, New York, for the Christmas celebration of Immanuel Sunday-school, Greensboro, N. C.

J. P. SMITH.

Important Notice.

Kindly consult the address printed on this copy of your LUTHERAN PIONEER. The bottom line of the address shows when your subscription expires. (For instance, "Dec 20" signifies that your subscription expires in December, 1920.) If it expires soon, please send your 25 cts. (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. No paper can be mailed by us unless paid in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XLII.

ST. LOUIS, MO., MARCH, 1920.

No. 3.

The Sure Foundation.

I build my hope on grace divine,
For Christ has borne all sins of mine.

I base my heart on grace divine,
Hence conscience cannot make me pine.

I FOUND MY LIFE on grace divine,
Thus I am God's, and He is mine.

H. OSTERHUS.

Concerning the Love of God.

1 JOHN 4, 7—11.

Christians build their hope of eternal happiness and salvation on the loving-kindness of their heavenly Father. One reason why it is not safe to base our salvation on the feelings of our heart is that they are as changeable as the weather. A single week sometimes brings us sunny and cloudy, warm and cold weather, rain, sleet and snow, or storm. Human moods vary like atmospheric conditions. Nor will it do to build our souls' happiness on our thoughts; for they, too, are sinking sand. How often are we mistaken! To err is human. Nor can we depend on our works and virtues. It would be a different matter if we were still in the state of innocence. — The Lord says by the mouth of Jeremiah: "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." On the Last Day the works of creation will pass away, but the divine love will remain forever and ever. It is the immovable rock on which we should build our hope. Those, however, who have found this sure foundation are constrained, by a keen sense of gratitude, to become the followers of God and to learn from Him to practise true love also.

In verse 8 St. John makes the statement, "*God is Love.*" He does not write: God loves us; He is loving; love is one of His attributes; but, "*God is Love.*" This means, that love is the most striking and essential of His attributes. God is Love, hence He is benevolent to man. He created the heavens for him with all their host and the earth with its treasures. He led Adam into Eden's lovely bowers and gave him Eve for a helpmeet. He is also kind to the animals and cares for them. Not a sparrow falls to the ground without His will. He clothes and feeds the little birds, which man despises, and which neither sow nor reap, and makes them so happy that they praise their Maker, singing cheerily perched on their green boughs. God is Love; hence He is also merciful. After Adam and Eve had fallen, He made coats of skin for them that covered their nakedness and shame, and He promised them the Redeemer. He sent angels that led Lot out of Sodom before the wicked city was destroyed by fire and brimstone, etc., etc. God is Love; hence He is slow to anger, long-suffering, and abundant in grace. He pardons our iniquity. He forgives our sins. His grace is love indeed, love in the deepest and noblest sense of the word; for it is extended to such as are not worthy of it.

God has *manifested His love* by the creation of mankind and the world, and also by His work of preservation; for in Him we live and move and have our being. Also by His government of the world. He makes men's thoughts and acts subservient to His salutary purposes, very often against their own will. This He does as easily as He makes the waterbrooks run in their course. Thus all

things must serve His children. But He has manifested His love to us even in a higher way, in such a wondrous way that the heavenly hosts came to this earth and sang: "Glory to God," etc. "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him," v. 9. God sent His only-begotten Son into the world, His own Son, whom Isaiah calls "the mighty God, the everlasting Father." He caused Him to assume our human nature. Mary brought forth her first-born Son, wrapped Him in swaddling-clothes, and laid Him in a manger. The mighty God—a helpless child, lying in a manger! But even a greater contrast appeared later: the almighty Son of God suffering on the accursed tree of the cross! Why this? That we through Him might live. We had sinned and deserved eternal death; but Christ made full atonement for us by His self-sacrifice, thus appeasing God's wrath and earning forgiveness for us, which we obtain by faith. Where there is forgiveness, there is also life, spiritual and everlasting life. Hence we live through Him and His work by faith. The love of God, who spared not His only Son, is truly manifested to the believers. It has created faith within them, changed their lives, and made them God's own children and heirs of heaven. The unbelievers have no knowledge of this love, and are therefore totally unable to practise true Christian love.

Verse 10 tells us of the *supreme example of love*. God has set an example whereby He points out to us what love is. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." We have not loved God, have not fulfilled His commandments, but have hated Him and transgressed His Law. We have no reason to be proud of ourselves. We are by nature full of sinful pride and selfishness. But God loved us. He saw our misery, our spiritual, dreadful captivity, and had pity on us as a father has pity on his son. The great, holy God so loved the rebellious, wicked world as to give His only Son to be the propitiation for our sins. He punished Him for our transgressions. Christ is made of God unto us wisdom and righteousness, sanctification and redemption. Surely, "herein is love."

Therefore John justly adds the admonition: "Beloved, if God so loved us, we ought also to love one another," v. 11. By loving one another Christians walk as God's children. "Beloved, let us love one another; for love is of God; and every one

that loveth is born of God, and knoweth God," v. 7. Love is "of God," proceeds from Him, is His essential attribute. Those who practise Christian love thereby show that they are begotten of God and know Him. They possess His kind, loving nature as His children. This new spiritual nature actively asserts itself within them. The divine image has been renewed in them by faith, which produces the fruit of love.

Let us therefore be "followers of God as dear children; and walk in love, as Christ hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor."

H. OSTERHUS.

A Sketch.

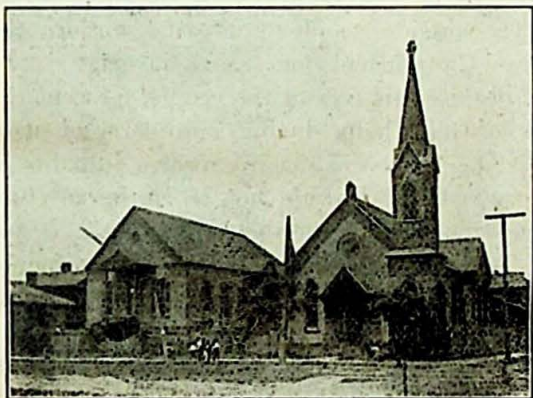
At various times I have been asked by persons for a brief statement of the origin of our work among the colored people of the South, for a short history of the work, and a description of the work as it is now being carried on by the Synodical Conference of the Lutheran Church.

The Lutherans of the South did missionary work among the Negroes of several Southern States before the Civil War, and a number of the descendants of these pre-war Lutherans are members of our Lutheran churches to-day. But real, systematic Lutheran missionary work among the Negroes dates only from the year 1877, when the Lutheran Synodical Conference, assembled at Fort Wayne, Ind., resolved to begin and carry on a mission among the Negroes of the South. The first missionary was Pastor J. F. Doescher, who that same fall founded a station at Little Rock, Ark. Doescher was an enthusiastic worker, and during the few years that he served in the work he founded a number of mission-stations and traveled extensively through the States of Tennessee, Arkansas, Louisiana, Alabama, Georgia, Florida, and Mississippi. For a number of years New Orleans was the main missionary field, but in 1891 a promising territory was opened in North Carolina, and for the past few years a still more promising field has been found in the Black Belt of Alabama.

There are living in the South at the present day probably ten million Negroes, despite the fact that in recent years many thousands have migrated to Northern States. For all the unchurched among these millions we are responsible. Mississippi alone probably has as many Negroes as are to be found in

all the Northern States combined, and in that great State we have not a single mission-station!

What are we doing for these millions of immortal souls? The work is very multifarious, indeed, but not as extensive as it should be. Our Board for Negro Missions educates preachers and teachers, maintains pastors in their work and teachers in their schools, builds churches, schools, parsonages, and colleges, arranges courses of study, looks after the condition of buildings, orders all repairs and extensions, calls professors, pastors, and teachers, controls the higher and lower schools of learning, receives financial statements from all churches and schools, and audits all bills. The reader will see that the work of the Board is varied, but while almost every phase of missionary endeavor is represented, our churches, schools, and higher institutions of learning are so few in num-

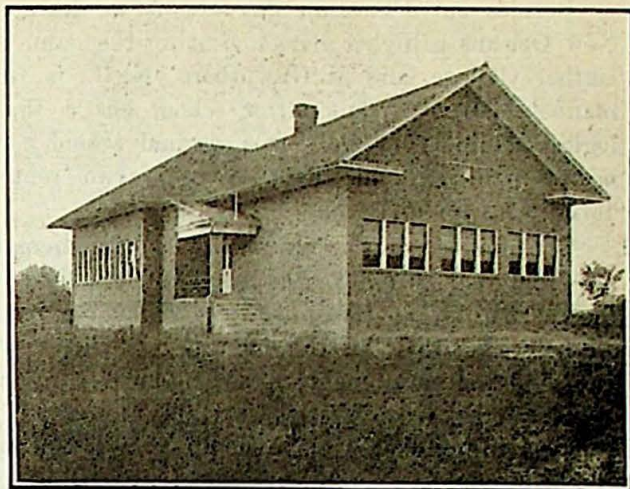


Mount Zion Church and School, New Orleans.

ber compared with the great number of persons to be reached that we are again and again constrained to exclaim, "What is that among so many?"

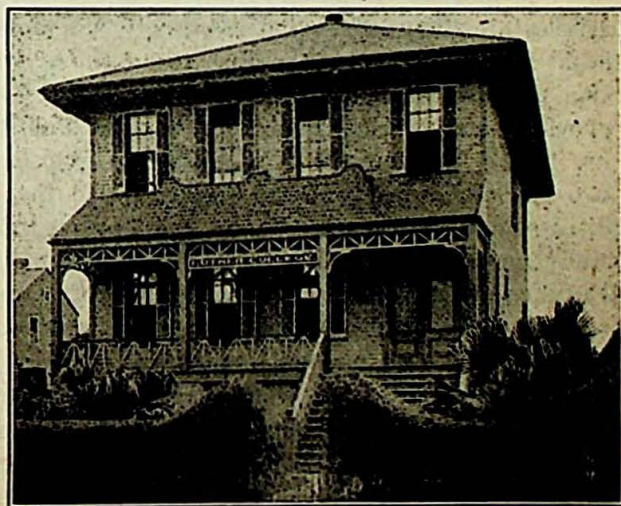
But do not understand me as though I wished to belittle the work that has been done. No, no; out of confusion, ignorance, and poverty there has arisen a system of educational and evangelistic work that should command the attention and the support of every member of our congregations. In our Christian day-schools thousands of Negro boys and girls have been brought under religious influence and trained in the ways of our Lutheran Church. In our higher schools workers have been trained to go out and labor among their own people. Congregations have been gathered and organized until now the Board has under its watchful care over fifty congregations and missions, containing more than three thousand members. Thousands of dollars have been invested in churches and schools.

The list of our stations as it appears from time



Immanuel School, Greensboro, N. C.

to time in the PIONEER occupies a whole page in small type. In Louisiana we have eleven stations, manned by seven pastors, ten teachers, and several students. The twenty-five stations in North Carolina are manned by more than twenty laborers, and the new field in Alabama is being rapidly developed and calls for more laborers almost monthly. Besides these more extensive fields, we have a number of isolated stations in a number of States. But after all has been said, it remains a fact that we have covered only a very small part of the great colored mission-field. Among the two million Negroes of Mississippi, the half million Negroes of Tennessee, and the hundred thousands of Florida no Lutheran mission-work is being done. South Carolina and Georgia have only one station each, and the great State of Texas has not been worked by us at all.



Luther College, New Orleans.

Besides our Christian day-schools we have in New Orleans a higher school, bearing the name of Luther College, and at Greensboro, N. C., is Immanuel College. This latter school has a theological seminary as well as a normal school connected with it, and there are also two rented dormitories for girls.

The number of workers on the field is increasing from year to year. The people on the field in the past two years gave much more than they ever did before for the Christian education of their children and the maintenance of their churches. The friends of the Negro Mission have also been steadily growing in number from year to year, and our prayerful hope is that this growth in gifts may continue, and that an increased interest in this necessary work will continue to manifest itself in the future.

F. J. L.

A Letter.

We take the following from a letter written to a young friend several months ago:—

"First of all, I wish to express my gratification to you because of your interest in the great work of missions. It is the *great* work of the Church, indeed, and it is to be regretted that not all Christians are convinced of its great importance. . . .

"The Mission Study Class that I referred to in the PIONEER several months ago was one consisting of a number of ladies belonging to one congregation, who meet once a month or oftener for the purpose of study and discussion. Some book on missions is taken up for study, the PIONEER is read by every member at home, and the book and PIONEER articles are discussed in the meetings. Very good books for study are, for example, *Our Colored Mission, Illustrated* and *The Child in the Midst*, both of which may be had from the Concordia Publishing House, St. Louis, Mo. A good plan is to have two leaders for each meeting, one to lead in the discussion of a chapter of the book selected for study, and the other to lead in the discussion of the PIONEER articles. These leaders should, of course, read up on their work before the meeting, and come prepared to answer reasonable questions.

"And now a word to you concerning your wish to do mission-work. You will be able to do that without leaving home. If circumstances at home permitted you to go to some far-off country among heathen people, I should encourage you to prepare

for such work. But since your people cannot get along without you, it is plainly your duty to stay at home and help them all you can. But your staying at home need not hinder you in doing mission-work. You will be able to do that without leaving home. I am sure that if you look about a little, various people will come to your mind who are not as yet connected with any church. Among them there may be such as you could persuade to go to church if you tried. Why not try to have them go with you? And then tell your pastor about them and have him help you. I am sure he will be delighted to have the opportunity, since a true pastor is always on the lookout for prospective members of his church.

"I know of a pastor who was laughed at when he spoke of doing mission-work in the town to which he had been called. He was told that there would be no chance at all for mission-work, since all the outside people that cared to join the Lutheran Church had done so in the past sixty years. But despite this talk of the people, he went to work, and by God's help, during a ministry of about ten years, he has been able to receive into his church 150 persons who would not be Lutherans to-day if he had not gone after them.

"A person need not be called a missionary to do mission-work. A person need not go far away from home to gain souls for Christ. Right in your neighborhood, living all about you, are people who should and, perhaps, could be won for the Lord. Your next-door neighbor is perhaps such a person. Jesus and His apostles first worked among their own people and neighbors. In fact, Jesus never got farther than His own people in His work, and the apostles did not leave Jerusalem to work among strangers until they had worked there for a long time. By their work at home they showed that they would be good workers away from home. A person that has the desire to bring souls to Christ need not go far to find such souls.

"So, then, I would say to you, dear friend, stay at home with your parents as long as they need you; do your full duty by them gladly and willingly, and know that that is a part of the work God wants you to do. And as the opportunity offers itself, speak to those who do not yet know the Savior, as you find them among your acquaintances and neighbors, and invite them to go with you to your church. That will be *your* mission-work, and the angels will rejoice to see you do it. God will certainly bless your work!"

F. J. L.

The Lutheran Deaconess Association.

On the afternoon of Sunday, March 14, a systematic effort will be made to induce every communicant member of the Lutheran Synodical Conference to become a member of the Lutheran Deaconess Association. Whoever does not wish to become a member, may help the enterprise by donating a greater or smaller sum to further the cause. When the purposes of the association are considered, it becomes apparent that a considerable

attention in case of sickness; and maintenance during life.

We understand that every member in our congregations will be asked to join this society on March 14, and to pay his annual membership fee of one dollar. In due course of time every member will receive his certificate of membership, embellished with the picture of the thorn-crowned Savior and bearing the inscription: "This I did for you, what will you do for Me?"

During this holy season of Lent we consider



Boarding Female Students of Immanuel College, Greensboro, N. C.

membership is necessary to carry out the plans. The purposes of the association are to educate and train Lutheran deaconesses for the care of the sick and poor, for the ministry of mercy in charitable institutions, and in home and foreign mission-work, and to erect and maintain Lutheran Deaconess Schools, Motherhouses, and other institutions likely to promote the purposes of the Society. The Constitution of the Society promises the following advantages to the deaconesses: An appropriate salary whenever they are engaged in the work of the association; privileges of a home in the Motherhouse whenever they are out of work; free medical

our Savior's passion and death, His great sacrifice and His vicarious atonement for our sins. As we follow Him from Gethsemane to Calvary and behold His wonderfully great love toward us, we are impelled to praise Him for all His unspeakable goodness. But we should also thank Him with our deeds. Gratitude towards the Savior should impel us to help our needy neighbor. What you do for the needy and suffering you do for Jesus; for this the Savior Himself declares. The Lutheran Deaconess Association affords you an opportunity to give your needy brethren and sisters help and succor.

Will you join? Say, "Yes."

F. J. L.

Items of Missionary Interest.

METHODIST DEACONESS ACTIVITIES.—The deaconess work of the Methodist Episcopal Church has become an important and beneficent factor in Christian work. According to the latest report, there are now under the auspices of the general Board of Deaconesses 56 homes and 25 hospitals, 23 missions and "settlement" houses, 11 schools, 23 sanatoria and summer homes, 6 old folks' homes, 8 orphan homes, 11 homes for girls, 1 school for boys, 2 schools for girls, and 1 for boys and girls. Their value, including endowment funds, is \$8,407,100. The cost of operating for the past year was \$2,145,153, while the income was \$3,213,783. There are 877 deaconesses, 153 probationers, and 523 assistants. The following is a summary of the work in 1918: Visits to homes, 471,558; sick-visits, 98,411; helped by gifts, 26,782; free hospital care given to 118,991; other hospital cases, 31,716; children in industrial schools, 80,746; 12,301 children were given a vacation; there were 121 in the homes for the aged; 106 in the homes for girls; 486 in the orphan homes, and 266 in those for babes. Inasmuch as the deaconess work was not officially recognized until 1888, the results are extremely gratifying. — *Christl. Apologete.*

JAPANESE CHRISTIANS IN AMERICA.—Of the one hundred thousand Japanese now living in the United States, fifty-two hundred are members of Japanese Christian churches, in addition to scattered membership in the various denominations. They also support a strong missionary society for the extension of their work on the Pacific coast, and edit a number of Christian papers and magazines in Japanese.

CHURCHES IN MONTANA.—At a missionary conference, held at Miles City, July 8 and 9, 1919, the following statistics were given for the State of Montana: Lutherans, 12,543 (1916 census figures); Methodists, 11,500; Presbyterians, 7,000; Episcopalians, 5,000; Congregationalists, 5,000; Baptists, 4,300; Disciples, 3,000; Methodists (M. E. South), 1,100; Evangelical Association, 150, making about 50,000 communicants in the State. Assuming that there are 50,000 additional children connected with these churches, and estimating that there are 50,000 Roman Catholics in the State, we find that out of a population of 750,000 in the State, only 150,000 are identified with the churches. *One person out of every five belongs to a church.*

In 1896, the Lutherans had only 8 pastors, 2 church edifices, and 394 communicants in the State.

Lutheran Survey.

AFRICA AND MISSIONS.—There are about 130,000,000 heathen in Africa. Among them labor 4,500 missionaries in 1,000 stations. There are now one and one-half per cent. professing Christians won by Christian missions. The missionaries teach over 600,000 pupils in 10,000 elementary schools and 350 high schools and colleges. What a mighty force for Christ! The Christian medical missions cared for over one million cases last year, besides the many cared for in asylums for lepers, orphanages, and other institutions of Christian mercy. But the war has sadly crippled the Christian missions. Nearly one thousand Protestant German missionaries have been obliged to discontinue their work. Their missions have been turned over to Swiss, British, or American missionaries, or are carried on by the native Christians. The former German territory in Africa is more than fifteen times as large as New England, with twice as large a population. — One man of rich experience thinks the war will rouse the native Christians to greater leadership in winning Africa for Christ. Already thirty-five thousand native Christians are engaged in evangelistic and Christian educational work for their fellow-Africans. These will be the future preachers and teachers of Africa. And they have the advantage over white missionaries in that they are fully conversant with the language, are closely knit together with the natives by kinship, are more familiar with their conditions, and can sympathize more with them in their peculiar needs and conditions. — Quoted in *American Lutheran*, from the *Lutheran*.

The Missionaries' Defense.

The following occurrence was related by Missionary Von Asselt, a Rhenish missionary in Sumatra from 1876, on a visit to Lubeck:—

"When I first went to Sumatra, in the year 1856, I was the first European missionary to go among the wild Battas, although twenty years prior two American missionaries had come to them with the Gospel; but they had been killed and eaten. Since then no effort had been made to bring the Gospel to these people, and naturally they had remained the same cruel savages.

"What it means for one to stand alone among

a savage people, unable to make himself understood, not understanding a single sound of their language, but whose suspicious, hostile looks and gestures speak only a too well-understood language—yes, it is hard for one to realize that. The first two years which I spent among the Battas, at first all alone and afterward with my wife, were so hard that it makes me shudder even now when I think of them. Often it seemed as if we were not only encompassed by hostile men, but also by hostile powers of darkness; for often an inexplicable fear would come over us, so that we had to get up at night and go on our knees to pray or read the Word of God in order to find relief.

“After we had lived in this place for two years, we moved several hours’ journey inland, among a tribe somewhat civilized, who received us more kindly. There we built a small house with three rooms, a living-room, a bedroom, and a small reception-room, and life for us became a little more easy and cheerful.

“When I had been in this new place for some months, a man came to me from the district where we had been, and whom I had known there. I was sitting on the bench in front of our house, and he sat down beside me, and for a while talked of various subjects. Finally he said:

“Now, tuan [teacher], I have yet one request.”

“And what is that?”

“I would like to have a look at your watchmen close at hand.”

“What watchmen do you mean? I have none.”

“I mean the watchmen whom you station around your house at night to protect you.”

“But I have no watchmen,” I repeated; “I have only a little herdsboy and a little cook, and they would make poor watchmen.”

“Then the man looked at me incredulously, as if he wished to say, ‘Oh, do not try to make me believe otherwise, for I know better.’

“Then he asked, ‘May I look through your house to see if they are hidden there?’

“Yes, certainly,” I said, laughingly; “look through it; you won’t find anybody.” So he went in and searched in every corner, even through the beds, but came to me very much disappointed.

“Then I began a little probing myself, and requested him to tell me the circumstances about those watchmen of whom he had spoken, and this is what he told me:—

“When you first came to us, tuan, we were very angry at you. We did not want you to live among

us; we did not trust you, and believed you had some design against us. Therefore we banded together and resolved to kill you and your wife. Accordingly, we went to your house night after night; but when we came near, there always stood, close around the house, a double row of watchmen with glittering weapons, and we did not venture to attack them to get into your house. But we were loath to abandon our plan, and so we went to a professional assassin [there still was among the savage Battas at that time a special guild of assassins, who killed for hire any one whom it was desired to get out of the way], and asked him if he would undertake to kill you and your wife. He laughed at us for being such cowards, and said, ‘I fear no God and no devil. I will get through those watchmen easily.’ So we all met in the evening; and the assassin, swinging his weapon about his head, courageously took the lead. As we neared your house, we remained behind, and let him go on alone. But in a short time he came running back hastily, saying, ‘No, I dare not risk to go through alone; two rows of big, strong men are there, very close together, shoulder to shoulder, and their weapons shine like fire.’ Then we gave up killing you. But now tell me, tuan, who are those watchmen? Have you never seen them?”

“No, I never saw them.”

“Nor your wife?”

“No, my wife did not see them.”

“But *we* all saw them; how is that?”

“Then I went in and brought a Bible from our house, and holding it open before him, said: ‘See here: this book is the Word of our great God, in which He promises to guard and defend us, and we firmly believe that Word, therefore we need not see the watchmen; but you do not believe, and therefore the great God has to show you the watchmen, in order that you may learn to believe.’”

Selected.

The Wonderful Love of God.

Many years ago, in a town in the south of France, a dreadful plague broke out which no one knew how to drive away. So the awful disease went on unhindered, carrying off hundreds of people to the grave. At length a brave young physician offered to give up his life to save the town. He first examined the body of a person who had died of the dreadful pestilence (during which he caught the deadly disease), then wrote down what he be-

lieved might be a preventive and cure of the plague, and then lay down to die. The written paper, placed in a jar of vinegar to prevent infection, was found, the remedy was tried, and the plague disappeared.

So Christ, who is Himself God as well as man, came into this world to die for our salvation, and so exhibit to us the great and wonderful divine love.

Selected.

The Power of Prayer.

A woman came to a missionary, asking him to prevent a certain native Christian from praying for her any more. "I used to perform my worship to my idols quite comfortably," she said, "but for some time I have not been able to do so. He told me that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying, he may make me become a Christian too. He is always bringing things to pass with his prayers." — *Selected.*

BOOK TABLE.

Agnus Dei. *The Lamb of God.* A sacred cantata. Words by Paul E. Kretzmann. Music by G. C. Albert Kuepfer. Concordia Publishing House, St. Louis, Mo. Price, \$1.00 per copy; 16 or more copies, 75 cts. each.

We hope that when this number reaches our readers, it will not be too late for many of them to think of presenting this sacred composition. While the name might lead the reader to believe that this cantata is appropriate for the Lenten season only, we believe that it can be presented at any time of the year. The Editor is by no means an authority on music, yet he is willing to say that choirs will find themselves well repaid if they undertake giving this sacred composition before their congregations. And we do not believe that the music is so difficult but that many a choir can be ready after four weeks' diligent preparation to present it before the average audience. The Editor is going to encourage his people to consider the performing of this composition, possibly on Good Friday, or, if they can't get ready by that time, on some later day.

How Often Should a Christian Receive Communion?
By M. S. Sommer. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

On twenty pages of good print on fine paper, bound in a tasteful paper-cover, Pastor Sommer treats his subject in a manner that must go to the heart of every careful reader. God bless the reading of this book unto thousands of young and old communicants!

The Religion of the Lodge. By O. C. Kreinheder. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; dozen, 50 cts.; 100, \$3.50.

The author shows that there is a religion of the lodges, but that this religion is not a worship of the true God, that its prayers are not acceptable to God, that the way of salvation taught by the religion of the lodges will not take to heaven, and, finally, that it fosters a brotherhood that God's Word warns against.

F. J. L.

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St. Louis, Mo., February 1, 1920.

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

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Vol. XLII.

ST. LOUIS, MO., APRIL, 1920.

No. 4.

Christ's Grace Is Sufficient for Us.

Our Lord and Shepherd guideth us
With willing hand and smiling face,
And day and night provideth us
With all-sufficient grace.

His precious Word delights our heart,
Oh, how we love His holy place
Where He on Sunday doth impart
His all-sufficient grace.

Whene'er a cross we have to bear,
With shoulders stooped and weary pace,
He doth our strength revive, repair,
With all-sufficient grace.

He gives His Church true willingness,
Yea, zeal to work, that Adam's race
Might gain deliv'rance from distress
By all-sufficient grace.

We thank our Savior dear and kind,
Who died, and rose from vile disgrace,
In order that we all might find
His all-sufficient grace. H. OSTERIUS.

Christianity the Religion of Joy.

The heathen devotee separates himself from the company of his fellow-men, tortures his body, and dwarfs his mind in the vain endeavor to please his god. The poor Hindu mother casts her own flesh and blood into the sacred waters of the river Ganges to appease the wrath of her angry god. The Chinese ancestral worshiper sacrifices his daily necessities at the sacred shrine of his departed fathers to satisfy the angry spirits. The Mohammedan observes useless and senseless rites without end to obtain the

good will of Allah for this life and his favor in the next. Countless blind heathen sit and lie on sharp spikes for weeks and hang over fire for days to gain final entrance into the abode of eternal bliss. Yet, notwithstanding all their endeavors, we know that all their efforts must end in final failure and everlasting disappointment. All man's self-inflicted tortures, all man's self-chosen penances cannot avail. Should man's tears forever flow, should his zeal no languor know, these for sin cannot atone; these, and though they should be multiplied by thousand times thousand, cannot satisfy the demands of divine justice nor quiet the accusing conscience and uneasy heart of man.

Christianity, on the other hand, stands out all alone, in contrast with all man's self-invented religions, and gives to its followers that which no other religion can give—true peace of conscience and satisfaction in this world and eternal bliss in the life to come; for Christianity is founded on the Gospel of the redeeming love through the death and resurrection of our Lord Jesus Christ. Nothing can really and permanently satisfy the souls of men and women but Christ, and therefore the need for the Gospel-message will remain as long as a heathen temple or a Mohammedan mosque lifts dome or minaret to the sky.

To us Christians, Christ has entrusted the only means of bringing true joy to men in this life and in the life hereafter. You and I are responsible for the happiness of our fellow-men. If we neglect to acquaint them with the true and only source of happiness, ours is the blame if eternal despair should be their lot. We cannot shift nor cast off this responsibility. Nor should we wish to do so;

for just think of the distinction conferred upon us, the opportunity of making happy our fellow-men for time and eternity; the blessed opportunity of making them coheirs of our happiness, coheirs with Christ in the glories of heaven!

Jesus is not dead, but risen! Dispel your fears, wipe your tears. Sin is slain, death is destroyed, Satan is laid in chains. Cease all your vain endeavors to appease God's wrath; for He is reconciled with the world, reconciled by the blood of His Son. All cause for fear is removed. — We know this; the risen Savior has proclaimed to us the glad tidings. Can we, dare we, withhold from others the tidings which alone can make them glad? No, no! We must bring them the good news, the resurrection Gospel of joy and gladness. The Savior's wish is too plain: "Go ye into all the world and preach the Gospel to every creature." Jesus wants all to be partakers of our joy and happiness. Let us not fail Him!

F. J. L.

True Christian Love.

1 JOHN 4, 12—16.

"Some friends," old Jeremy Taylor writes, "dwell hard by and are fitted for converse. Nature joins some to us, and religion combines us with others. Society and accidents, parity of fortune, and equal dispositions do actuate our friendships. My friend is able to give me counsel, to restrain my wanderings, to comfort me in my sorrows. He is pleasant to me in private and useful in public. He will make my joys double, and divide my grief between himself and me." How beautiful, true, and noble was the friendship between David and Jonathan! "Jonathan made a covenant with the house of David, and caused David to swear again, because he loved him as he loved his own soul." — *Christian friendship flows from Christian love.* In our present verses St. John writes concerning the *love of Christians to one another.*

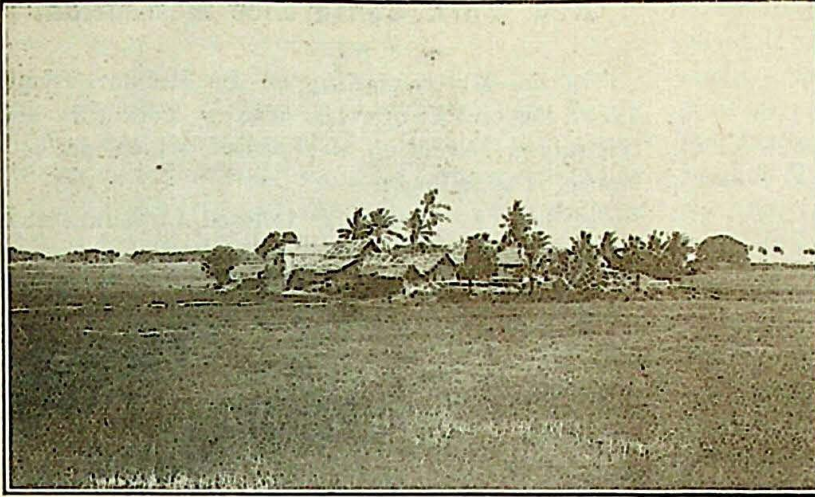
V. 12: *No man hath seen God at any time. If we love one another, God dwelleth [abideth, R. V.] in us, and His love is perfected in us.* We cannot behold God with our natural eyes here below. Nor can we know Him by nature. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But if faith's fruit, the Christian virtue of love, is within us, if we love one another, as believers do, then we

know God indeed; otherwise we would not know how to love. For we have learned it from *Him alone*, pure love being an essential attribute of His. Nor do we then only know Him, but more: He then dwells in us with His loving-kindness, causing us to show the same kind of love to others. Then He will not separate Himself from us, but abide in us, and *His love*, that is, such love as proceeds from *Him*, has its origin in Him, and is characteristic of Him, will be perfected in us. In other words, we are then loving like unto Him, and grow, become more perfect in such love, as far as this is possible here on earth. (Compare v. 17.)

V. 13: *Hereby know we that we abide in Him, and He in us, because He hath given us of His Spirit.* Sometimes it seems to us as if God withdrew His grace from us. But Christians will never be bereft of all hope and assurance of His loving and continued presence with them; for His gift, the Spirit, dwells in them, and works not only faith, but also sincere self-sacrificing love to the brethren within them; hence He ever afresh imparts the divine nature to them. This is an unmistakable sign and proof whereby they know that the mutual union between God and themselves will not be disrupted or even weakened.

After again, as already in chap. 1, 1—3, confirming his reader's faith by his apostolic testimony concerning Christ (v. 14), John also touches on *confessing our Lord.* This good work which we should perform with heart, mouth, and hand, and which, like love, is wrought by the Spirit, is a proof of His indwelling in us and hence also of the inseparable union between God and us. How sweet, strengthening, and restful is this certainty to Christians in their strenuous labors for the extension of the Church and their battles against Satan, world, and flesh (v. 15)!

V. 16: *And we have known and believe the love that God hath to us. God is Love; and he that abideth in love abideth in God and God in him.* Here he incites us to love. First he points to our faith in God's vast love who sent our Savior. Then he repeats that profound statement of v. 8: "God is Love." The final clause, "He that abideth," etc., is also similar to words he had used in preceding verses. It means: He that remains loving remains united with God. Of this union the Spirit makes us certain by working in us faith and love. Thus our hearts become contented, and fear vanishes (see the following verses). John admonishes us to *abide* in love, to keep on loving, even if it may seem as



A Pariah Village Lying in a Rice Field.

if our love were useless, because it is not appreciated. True love recompenses good for evil, blessing for cursing, is not easily provoked, endures all things.

How highly he praises this virtue by his remarkable statement: *He that abideth in love, abideth in God and God in him!* Let us, then, eagerly and constantly practise true love and show this by genuine zeal for the good and great work of missions.

H. OSTERHUS.

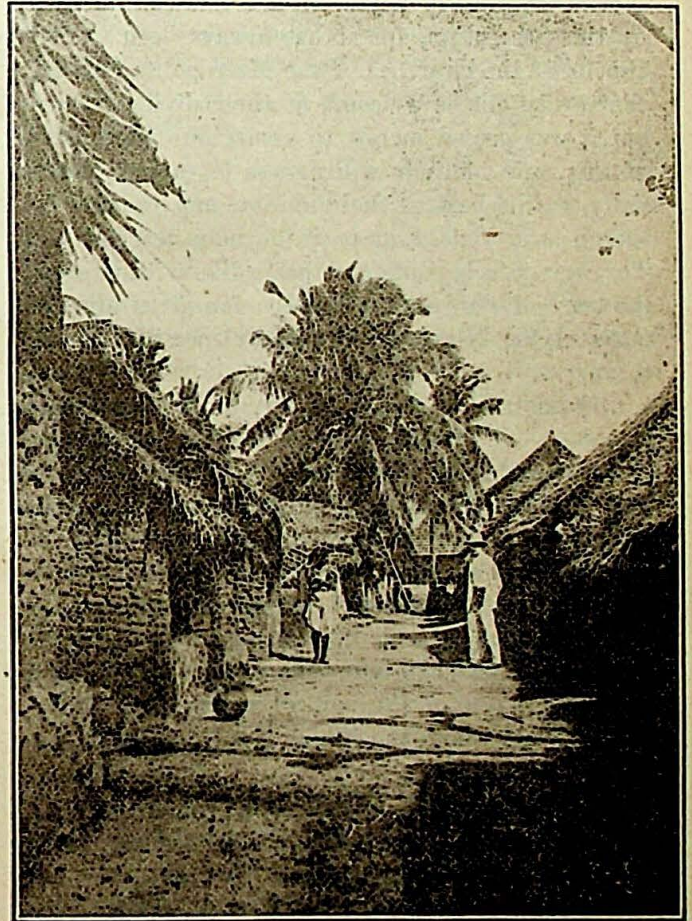
The Mass Movement in India.

About sixty million men, women, and children are involved in the Indian mass movement. Missions of all denominations are compelled to turn away thousands seeking Baptism, since they have no opportunity to teach them. The United Presbyterians, it is claimed, have at least 150,000 persons that are waiting to be instructed and received into their Indian churches. The Methodists baptized over 30,000 within a period of twelve months and refused Baptism to 152,000 during the same period, whom they were not able to instruct. While our missionaries in India are not dealing with such great numbers, they also have been obliged to turn away prospective candidates for Baptism, and in some instances they have been compelled to decline to instruct whole villages that appealed to them, because they found it physically impossible to take over more work than they were doing. The conditions of the World War have greatly depleted the ranks of our missionaries in India, and it is probable that the number of European and American missionaries in India will remain small for years to

come, unless the British Government decides to be more liberal in its terms of admittance.

Think of whole villages vainly applying for instruction and admittance! "Will you not come and baptize us before we die?" is the cry of thousands. One denomination reports that there are 160,000 children under its care which it cannot adequately take care of because the laborers are lacking. The Indian field is truly ripe for the harvest, but, alas! as in the days of Jesus, the number of laborers is so very, very small.

Several years ago a group of people in Bengal applied to a mission for Baptism. Because of the lack of means to instruct them, the request had to be denied. Later this same group of people was induced to become Mohammedans and carried a much larger number of their caste with them.



Street in an Indian Pariah Village.

Some time ago the mayors of 200 villages in India at a conference voted to use their influence to make the entire population of their villages Christian. The Christians are increasing in India on an average of 200 per day, 5,000 per month, and 60,000 per year.

F. J. L.

News and Views.

The writer of this column wishes to ignore, for this number, his announced subject of "Church Finance," in order that he may call the attention of our missionaries and the members of our Colored congregations to the resolution of the New York Pastoral Conference, printed elsewhere in this paper. The resolution was passed in recognition of the recent exodus of a large number of Colored people from the South to the large cities of the North, and, more directly, as a result of the statement of our Field Secretary in the February number of the *Missionstaube*, that some of our Lutherans are numbered among those migrating North. No new policy is intended to be announced by this resolution, for it has always been the sentiment of the churches of the Metropolitan District that every one is welcome at their divine services; but it was passed merely to assure our missionaries of this, and of their willingness to care for spiritually, to the best of their ability, any Colored Lutheran who should move into their neighborhood. The writer feels confident that a like willingness on the part of our pastors will be found in all other parts of the North to which our members happen to go.

So there is no reason for any of our members to be lost to our Church on account of their migration to the North. If the member will only notify his pastor of his intention to go to this or that place, his pastor can direct him to a pastor who will give him spiritual attention while there. Now, we hope that our missionaries will remember this privilege when members of their flock move into this part of our country in which our Colored missions are limited on account of the lack of means and men, so that of those whom the Father has given us we may lose none.

W. O. HILL.

THE British Government in the Bombay Presidency, India, has turned over to American missionaries for instruction a colony of about 3,000 members of robber tribes.

New York Conference Resolution.

In the March meeting of the Missouri Synod Local Pastoral Conference of New York City and Vicinity a resolution was passed, which, in substance, is as follows:—

1. That we assure our Colored Lutherans that they are welcome in our churches, and that we will care for them spiritually to the best of our ability.
2. That this our willingness be made known to our missionaries among the Colored and to their members through the PIONEER.

L. E. S.

Here is a letter from a former student of Immanuel College, an institution which the L. E. S. is aiding:—

Lutheran Education Society,
6 Locust Hill Ave., Yonkers, N. Y.

DEAR FRIENDS:—

Your letter received. Enclosed please find my membership-fee for one year. I gladly give the dollar to this much-needed and long-neglected cause.

Yours,

North Belgrade, Maine.

We also acknowledge the receipt of \$1.00 from Mrs. Clara Heidemann, Manchester, Iowa.

Pastor Drewes in Carlinville, Ill.

It was a pleasant as well as profitable evening for our congregation when Pastor C. F. Drewes, in response to our invitation, paid Carlinville, Ill., a visit recently and delivered a stereopticon lecture on our Church's mission-work among the negroes. Sister congregations which as yet have not had the pleasure of hearing Pastor Drewes, would do well if they sent him an invitation to come as soon as possible. The lecture delivered by him in our midst was a description of the great work being done by our Lutheran missionaries in the so-called Alabama Field. Having personally visited the different mission-places in this field, Pastor Drewes is able to describe in a convincing as well as interesting manner the work being done there. What an impression it made upon his hearers, for instance, when he re-

lated how one little chubby colored girl of only three years, upon being asked by him, "Little girl, what do you know of the Catechism?" replied, after folding her little fat hands, by praying the Lord's Prayer and also reciting: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord," etc., on down to the end of Luther's explanation of the Second Article. Indeed, it is true what one listener said to the speaker while shaking his hand after the close of the lecture. He said: "Pastor, you are surely doing a great work."

Oh, yes, it is the greatest work that mortal man is permitted to do, this bringing of the Gospel to poor, benighted souls in the Black Belt of Alabama and elsewhere. We wish Pastor Drewes would be "snowed under" with invitations to tell his story of our blessed mission-work among our fellow-redeemed of the black race.

GEO. BEIDERWIEDEN.

Native Evangelical Christians in the Dutch East Indies.

We were much surprised to see that the *Foreign Missions Year-Book of North America*, while speaking at some length on the work of the Dutch Reformed Church in the Netherlands East Indies, does not even mention the extensive and very successful German Evangelical missions in those islands. The Rhenish Society's work in the East Indian Archipelago has been more successful than that of any society working in the field. From its very beginning, in 1832, on the island of Borneo, the most signal blessing rested upon the labors of this mission's work. To-day this society has 150,000 members in Sumatra, 15,000 on the island of Nias, about 100,000 in Borneo, and several thousand more on a number of smaller islands. Other Lutheran Mission Societies are likewise working on these islands with great success, so that the total native Lutheran population of the various islands of the East Indian Archipelago will aggregate almost 300,000. On Sumatra the Bataks have an asylum for lepers, who are very numerous on the island. The lepers are willing hearers of the Word, and gladly gather in their church for divine service. Among the Lutherans of Borneo are also a number of Chinese Christians, who came there to better their outward condition. They have their own chapels.

F. J. L.

Items of Missionary Interest.

GRACE, CONCORD, N. C. — In some inexplicable way the types were made to say in the February issue of the PIONEER that the very liberal Grace Church had contributed only \$803.13, when they should have said that the good people of Grace had given no less than \$1,185.13 in the year 1919. This congregation numbers only 118 communicant members, and therefore contributes annually an average of more than \$10 per communicant.

WORTHY OF IMITATION. — Almost regularly there comes to our table *The Missionary News*, a very newsy and informing monthly review of the organized missionary and charity work carried on by the St. Louis Lutheran churches and affiliated societies. The publisher is the active *Lutheran Ladies' Mission Aid Society*. The last number that reached us brought interesting reports of the St. Louis City Mission, the St. Louis Local Colored Mission, the East India Mission Society, the Society for Homeless Children, the local Altenheim, local Orphans' Home, and the local Lutheran Hospital. This is certainly a fine array of missionary and charitable enterprises, and we feel certain that the *News* does much to keep awake the interest in all these endeavors.

MISSIONARIES FOR INDIA. — Since the British Government has withheld its consent to grant the return of a number of the former East Indian missionaries of the Missouri Synod because of their German birth, the work in India is suffering greatly. The Board for Foreign Missions has done all it possibly could to induce the British Government to depart from their stringent rules, because of the great urgency of the case; but so far all endeavors have been in vain. While the British Government makes no charges against any of these missionaries, but even speaks of them in the highest terms, yet its officials will not recede from the position they have taken in the matter. May God in His boundless grace show us a way of taking the proper care of those that have put themselves into our spiritual care in India!

INDIAN MISSION AT GRESHAM, WIS. — This mission is in sore need of a new building for its boarding-school. The estimated cost of the building will be \$30,000, of which sum only a very small portion has been contributed up to the present time. One collection from every congregation of the Missouri Synod would be sufficient.

A NEW BIBLE TRANSLATION. — Rev. L. O. Fossum, an American missionary, has recently finished a translation of the Bible into the language of the Kurds, that barbarous tribe which is accused of having so cruelly massacred the Armenians upon many occasions. The Kurds number about four million people, and thus afford a large, though difficult, mission-field.

AFGHANISTAN. — This is now the strongest country politically in the Mohammedan world, and the only Mohammedan country that enjoys political independence. While no direct Christian missionary influences are as yet to be recorded, nevertheless, the fact that Western ideas and methods, as well as Western *machinery* are being introduced into this secluded country does seem to give some encouragement to hope that Christian missionaries may be able to enter this citadel of Islam in the not too distant future.

FRENCH INDO-CHINA. — In this large territory there are only three Protestant mission-stations, and they are not able to work unhindered because of Romish opposition. Protestant Christendom is practically barred from this large area with its 20,000,000 inhabitants. It is, however, hoped that the next few years will see a decided change in the situation.

F. J. L.

Are You That Way?

One native convert asked another, "If you had one hundred sheep, would you give fifty of them for God's work?"

He replied, "That I would; I would be willing to give fifty."

His friend asked again, "If you had one hundred cows, would you be willing to give fifty of them to the Gospel-work?"

"Oh, yes, I would," was the prompt reply.

"But you would not do it if they were one hundred horses, would you?"

"Oh, yes, I would; you would see that I would."

"But if you had two pigs, would you be willing to give one of them?"

The man's countenance fell, and he quickly replied, "No, I wouldn't. You know I have two pigs; then why do you ask me that?"

He was willing to give what he had not, but what he had he was not willing to give.

Are you that way? — *Sel.*

Startling Facts about China.

One-third of the human race lives in China.

Every month, in China, one million souls pass into eternity.

Every third person who lives and breathes upon the earth is a Chinese.

Every third child born into the world looks into the face of a Chinese mother; every third pair given in marriage plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China; every third person who comes to die is a Chinese.

Put the people in China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts.

Constitute them pilgrims, and let two thousand go past every day and night under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp of the weary, pressing, throbbing throng for five hundred long years. There are five times as many people in China as in the whole of the United States, and one-third more than in all the countries of Europe combined. It would take something like the letters of a hundred Bibles to represent the men, women, and children of this old and wondrous nation.

Ten thousand foreign missionaries are needed in China if there is to be one for every twenty-five thousand of the population.

In the United States there is one Gospel-worker or evangelist to every 48 people.

1,557 of the 2,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel-light. No province is adequately worked.

There are about 2,600 non-Christian Chinese to every Chinese Christian.

Even after a century's work, out of every 1,000 people 999 have no Bible, even if every copy printed were still in use.

Among the teeming millions of China the Lutheran Synodical Conference has six foreign missionaries, three native evangelists, and seven native teachers. These laborers are at present all working in Hankow, a city of 800,000 inhabitants. It is the chief distributing center for the central provinces of China, and is for this reason an ideal mission-center.

Echoes from the Missionary Field.

"I do not think that men or nations of a low moral state are most inaccessible to the Gospel. It is just there that it is sometimes most readily welcomed." — *Warneck*.

The missionary "should understand that he has to do with men groping in the dark after the light, who are waiting in the dim light of stars for the rising of the sun, who are struggling to get out of the mire and to set their feet on a rock." — *Hahn*.

The missionary "must be very patient. Seed needs time to take root downwards and grow upwards." — *Canon Dale*.

"The missionary should abstain from any superior aloofness from the native, and as far as possible act toward him as to his own countrymen, teaching always that any superiority is the result of environment, educational advantages, and Christian privileges." — *Grubb*.

"I have known missionaries who seemed to have come with only a feeling of hard duty to bring the Gospel to dirty, degraded fellow-members of the human race. They felt a personal antipathy to color, dirt, vermin, and ugly faces. Unintentionally they showed that antipathy in their manners. The alert-eyed natives saw it. . . . They never had influence for good; . . . some of them brought only evil to the missionary name." — *Dr. Nassau*.

BOOK TABLE.

The *Distinctive Characteristics of the Lutheran Church*, with Special Reference to the Lutheran Church of America. By *G. Luecke*. Concordia Publishing House, St. Louis, Mo. 101 pages; bound in cloth. Price, 60 cts.

This is a handy little book that is bound to help one answer many a question. After a short historical introduction the author, in a popular way, states the distinctive doctrines of our Church, gives a description of our Church's Confessions, explains the distinctive practises and customs of the Lutheran Church, devotes five pages to its organization, and then surveys the divisions of the American Lutheran Church. It is a book for the layman as well as the pastor.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. Matthew's, Meherrin, \$32.57 and 14.16; Mission in Richmond, 1.85 and 1.00; Immanuel, Brooklyn, 8.00; Bethany, Yonkers, 25.00; Bethany, Nyland, 5.00; Bethel, Plaquemine, 15.00; Carrollton, New Orleans, 10.00; Christ, Rosebud, 15.00; Concordia, Rockwell, 5.00; Grace, Concord, 55.00; Grace, Greensboro, 14.67; Grace, Ingomar, 20.00; Immanuel School, Greensboro, 8.20; Immanuel College, 493.18; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Tilden, 20.00; Mount Olive, Ca-

tawba, 2.50; Mount Olive, Tinela, 10.00; Mount Zion, Charlotte, 12.00; Mount Zion, Gold Hill, 5.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Our Savior, Camden, 5.00; St. Andrew's, Vredenburgh, 5.72; St. Luke's, High Point, 4.35; St. Luke's, Spartanburg, 5.00; St. James's, Buena Vista, 6.81; St. John's, Joffre, 3.80; St. Mark's, Atlanta, 5.00; St. Paul's Chapel, New Orleans, 30.00; St. Paul's, Charlotte, 25.00; St. Paul's, Mansura, 10.00; St. Paul's, Napoleonville, 25.00; St. Paul's, Oak Hill, 20.00; Trinity, Albemarle, 2.00; Elon College, 1.70; Mission in Washington, 2.95; Winston-Salem, 1.41; Bethel, Charlotte, 30.00; Bethlehem, New Orleans, 50.00; Redeemer, New Orleans, 7.26; Luther College, 15.00; St. John's, Salisbury, 10.00. — Total, \$1106.13.

St. Louis, Mo., March 1, 1920.

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

Thankfully received from Miss Hattie Kerr, Forest Hill, L. I., N. Y., \$5.00 for Grace Church, Greensboro, N. C. C. F. DREWES.

Immanuel Chapel, Brooklyn, N. Y., thankfully acknowledges the following gifts: An organ from Pastor Koenig's congregation and an altar-cover from Pastor Hageman's congregation, both of Brooklyn, N. Y.

WM. O. HILL.

I herewith gratefully acknowledge receipt of the following books and pamphlets from the author of same, Dr. G. C. H. Hasskarl: *The Importance of Creeds and Confessions. How Did the Universe Originate, and When Did the World Become a Habitable Earth? Answered in the Light of Scripture. Evolution as Taught in the Bible. The Church's Triumph in the Formation and Adoption of the Augsburg Confession. The Lamb of God (sermon). The Sanctuary. The Missing Link. Negro Ethnology. Modern Problems of the Home, School, and Church Solved.*

PROF. A. E. KUNZMANN, *Librarian*,
Immanuel Lutheran College, Greensboro, N. C.

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Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. No paper can be mailed by us unless paid in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.

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EVANGELICAL LUTHERAN COLORED CHURCHES.

LOUISIANA.

NEW ORLEANS:—*St. Paul's*, 1625 Annette St., near N. Claiborne Ave.; Miles S. Gebauer, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday 7.30 P. M. Sunday-school, 10 A. M.

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

Redeemer, 944 N. Dupre St.; Prof. H. Melbohm, Pastor.—Services: Every second and fourth Sunday of the month, 7.30 P. M. Sunday-school: Every Sunday, 10 A. 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.

Carrollton Mission, cor. Cohn and Holly Grove Sts.; G. M. Kramer, Pastor.—Service: Every Sunday, 10.15 A. M. Sunday-school: Every Sunday, 11.30 A. M.

Mount Zion, cor. Franklin and Thalla Sts.; Theo. Schlepsiek, Pastor.—Services: Sunday, 10 A. M. and 8 P. M.; Wednesday, 8 P. M. Sunday-school, 11 A. M.

NAPOLEONVILLE:—*St. Paul's*; C. P. Thompson, Pastor.—Services: First and third Sunday of the month, 7.30 P. M. Sunday-school, every Sunday, 10 A. M.

PLAQUEMINE:—*Bethel*; C. P. Thompson, Pastor.—Services: Every second and fourth Sunday of the month, 3.30 P. M. Sunday-school every Sunday, 3 P. M.

MANSURA:—*St. Paul's*; Wilfred J. Tervalon, Pastor.—Service: Sunday, 10 A. M. Sunday-school, 9.30 A. M.

NORTH CAROLINA.

CONCORD:—*Grace*; Prof. W. G. Schwehn, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 8 P. M.; Sunday-school, 3 P. M.

SANDY RIDGE:—*Mt. Calvary*; Prof. W. G. Schwehn, Pastor.—Service: Sunday, 11 A. M.

DRY'S SCHOOL HOUSE:—*St. Peter's*; Prof. W. G. Schwehn, Pastor.—Services: Second and fourth Sunday of each month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

SHANKLETOWN:—*Immanuel*; Prof. W. G. Schwehn, Pastor.

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

CATAWBA:—*Mt. Olive*; H. Daehnke, Pastor.—Service: Two Sundays of the month, 1.30 P. M. Sunday-school: Every Sunday, 11 A. M.

CONOVER:—*Bethel*; H. Daehnke, Pastor.—Service: Two Sundays of the month, 11 A. M. Sunday-school: Every Sunday, 3 P. M.

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

Grace, 904 S. Ashe St.; H. N. Wittschen, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 11 A. M. Lord's Supper on first Sunday of every second month, beginning with first Sunday in December.

HIGH POINT:—*St. Luke's*; H. N. Wittschen, Pastor.—Service: Sunday, 2 P. M. Sunday-school immediately after preaching.

WINSTON-SALEM:—*Colored Mission*; H. N. Wittschen, Pastor.—Service: Every third Sunday of the month, 11 A. M.

ELON COLLEGE:—*Trinity*; H. N. Wittschen, Pastor.—Services: Every second and fourth Sunday of the month, 10 A. M. Sunday-school: Every Sunday, 10 A. M.

MT. PLEASANT:—*Mt. Calvary*; C. R. March, Pastor.—Service: Every other Sunday, 2.30 P. M. Sunday-school, 1 P. M.

GOLD HILL:—*Zion*; C. March, Pastor.—Services: Every other Sunday, 11 A. M. Sunday-school, 10 A. M.

WILMINGTON:—*St. Mark's*, 8th and Harnett Sts.; W. H. Lash, Pastor.—Service: Sunday, 4 P. M. Sunday-school, 2.30 P. M.

SOUTHERN PINES:—*St. James*; F. D. Alston, Pastor.—Services: Sunday, 11.30 A. M. and 8 P. M. Sunday-school: Every Sunday, 10 A. M.

ROCKS:—*Mt. Zion*; F. Foard, Pastor.—Service: Every first and third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

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

ALBEMARLE:—*Trinity*; F. Foard, Pastor.—Service: Every second Sunday of the month, 3 P. M. Sunday-school, 2 P. M.

CHARLOTTE:—*St. Paul's*, cor. Second and Alexander Sts.; J. McDavid, Pastor.—Services: Sunday, 8 P. M., and Wednesday, 8 P. M. Sunday-school, 3 P. M.

Mt. Zion, Luther, near Baldwin Ave.; J. McDavid, Pastor.—Service: Sunday, 11 A. M. Sunday-school, 12 M.

GREENVILLE:—*Bethel*; Paul D. Lehman, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 3 P. M.

ILLINOIS.

SPRINGFIELD:—*Holy Trinity*; H. C. Claus, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 10.30 A. M.

MISSOURI.

ST. LOUIS:—*Grace*, 1510 Morgan St.; H. C. Claus, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 2.30 P. M.

St. Louis County Infirmary Mission and St. Louis City Hospital; H. C. Claus, Pastor.

ARKANSAS.

LITTLE ROCK:—*St. Paul's*, 25th and Cross Sts.; Ad. H. Poppe, Pastor.—Service: Every second and fourth Sunday of the month, 3.30 P. M. Sunday-school, 3 P. M.

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.—Service: Sunday, 11 A. M.

PENNSYLVANIA.

PHILADELPHIA:—437 N. 32d St.; E. H. Polzin, Pastor.—Services every other Sunday.

VIRGINIA.

MEHERRIN:—*St. Matthew's*; John W. Fuller, Pastor.—Service: Every second, third, and fourth Sunday, 11.30 A. M. Sunday-school, 10 A. M.

RICHMOND:—John W. Fuller, Pastor.

DISTRICT OF COLUMBIA.

WASHINGTON:—*Mission, Cadets' Armory*, 708 O St., N. W.; John W. Fuller, Pastor.—Service: Every first and second Sunday, 3 P. M.

SOUTH CAROLINA.

SPARTANBURG:—*St. Luke's*, 388 Cleveland St.; C. Stoll, Pastor.—Services: Sunday, 12.15 P. M., and Wednesday, 8 P. M. Sunday-school, 11.15 A. M.

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.

ROSEBUD:—*Christ*; M. N. Carter, Pastor.—Service, 12 M. Sunday-school, 11 A. M.

POSSUM BEND:—M. N. Carter, Pastor.—Service every Sunday, 3.45 P. M. Sunday-school every Sunday, 3 P. M.

OAK HILL:—*St. Paul's*; N. J. Bakke and Chas. Peay, Pastors.—Service, 12 M. Sunday-school, 11 A. M.

INGOMAR:—E. R. Berger, Pastor.—Services: Every second and fourth Sunday of the month, 2.30 P. M. Sunday-school, 1.30 P. M.

TILDEN:—E. R. Berger, Pastor.—Services: Every Sunday, 11 A. M. Sunday-school, 10 A. M.

JOFFRE (old name, Kingston):—E. R. Berger, Pastor.—Services: First Sunday of the month, 11 A. M. Sunday-school, every Sunday, 10 A. M.

MIDWAY:—*Mount Carmel*; G. A. Schmidt, Pastor.—Service, 11 A. M. Sunday-school, 10 A. M.

NYLAND:—*Bethany*; G. A. Schmidt, Pastor.—Service every Tuesday night, 8 P. M., and every fourth Sunday, 1 P. M. Sunday-school every Sunday, 11 A. M.

VREDEBURGH:—*St. Andrew's*; R. O. L. Lynn, Pastor.—Service every Sunday, 8 P. M. Sunday-school, 11 A. M.

TINELA:—*Mount Olive*; R. O. L. Lynn, Pastor.—Service every first and second Sunday of the month, 12 M. Sunday-school, 11 A. M.

BUENA VISTA:—*St. James*; R. O. L. Lynn, Pastor.—Service every second and fourth Sunday of the month, 11 A. M. Sunday-school, 12 M.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XLII.

ST. LOUIS, MO., MAY, 1920.

No. 5.

The More Excellent Way.

1 COR. 12, 31.

Devote your life to love sincere,
Then you'll be happy even *here*;
Full many a care will leave you then
Which is but harmful unto men.

O love your God with all your heart,
Who never will from you depart,
And serve your neighbor faithfully.
How godlike is true charity!

Give all your life, my Christian friend,
To love, for it will never end.
While faith and hope will pass away,
Love is indeed "the better way."

H. OSTERIUS.

The Spirit of Christian Missions.

When our Lord ascended to heaven, His last command was, "Go ye into all the world, and preach the Gospel to every creature." For ages most Christian people supposed that this command was limited to the apostles. In the present day it has been extended to include a few men and women who are expected to perform the labor and practise the whole self-sacrifice, while most members of the Church live at ease, and suppose they are obeying the command by giving a small portion of their abundance to support those who perform the chief labor and self-sacrifice. The writer can remember the time when an annual collection for home missions was about all the call for such benefactions in many a

parish of our Church, while the pittances were so small that the sight of a dollar bill in the collection, even from the wealthiest of the church-members, produced almost a sensation.

"Preach the Gospel to every creature"—this was the farewell charge of Christ to His disciples, *to His Church*. They heeded His command and went out into the world, preaching the Gospel as faithful missionaries. Amid all the dangers, hardships, and persecutions they never gave up their glorious work. But what the apostles and early Christians did is every Christian's duty. It is every Christian's sacred duty to see to it that this command of the Lord is not disregarded. Let us see to it that fervent prayers ascend to God for the spreading of the Gospel, and that we contribute according to our means toward this blessed work entrusted to the Church. Knowing that the time is near at hand when the ascended Lord shall return to ask us to give an account of our stewardship, let us not be slothful in our Lord's work. The Gospel and the Holy Sacraments are the only means to save sinners, and *these means the Lord has entrusted to us!* Do you realize your great, your stupendously great, responsibility?

It is told by a missionary in South Africa that an old Negro, who had heard and accepted the Gospel, said to him: "Why did you Christians wait so long? It was surely high time for you to come. My hair is turned gray, and I am near my grave. You came late, very late; but I am glad you did come. I now know how to die a happy death."

Let us, O let us, remember our ascending Lord's parting command: "Preach the Gospel to every creature."
F. J. L.

Love Makes Fearless.

1 JOHN 4, 17. 18.

We read in the 18th chapter of Luke: "Jesus took unto Him the Twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished." Then He mentions various sufferings of His, and also predicts His death and resurrection. How can we explain His perfect willingness to go to the capital of Judea and endure all the unspeakable sufferings which He foresees, yea, even foretells? It was His perfect love and obedience to God, whom He fully trusted, and His compassion on man that cast all fear out of his heart. Love enabled Him to set the cup of unutterable sorrow to His lips with remarkable boldness and calmness. It gave Him the sure confidence that He would victoriously overcome all pain and grief and all His foes, and arise on the third day. Those who give up their will and life to God and the pursuit of serving their fellow-men, thus proving their faith by love, receive the spirit of fearlessness and confidence. This fearlessness will reach its full perfection on Judgment Day, when they will arise, be acquitted of all guilt, and enter everlasting life.

V. 17: *Herein* [in the communion with God, as is expressed in v. 16] *is our love made perfect, that we may have boldness in the Day of Judgment: because as He is, so are we in this world.* The more perfect we become in our love to God and man, the greater will be the boldness with which we look forward to Judgment Day. For even here on earth, "in this world," we are "as Jesus is." In the foregoing verse John told us that God is Love. So God's Son, too, is Love. Love is one of His essential attributes. Thus it will be with us in heaven when we shall be perfect like Him, as far as man can be likened to God. But even in this world, in this mortal life, while we cannot reach perfection, we believers are in a true sense as Jesus is; for love, His characteristic, is found in all true Christian hearts. Our love will attain entire perfection on the last day, all sin being then eliminated from our nature. Why should we then be afraid of Christ's sentence on the last day? He will surely not condemn those whose lives are dominated by love, the very virtue wherein He excels, and which is His chief characteristic. He will behold and acknowledge His own Spirit in their hearts and feel closely allied and

lovingly drawn to them. He will point out by their works of *charity* that they are true believers, and invite them to dwell with Him and His Father in paradise.

V. 18: *There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love.* Fear is very torturous, and is caused by an evil conscience. He who is not perfect, but more or less weak in love, experiences terror, is ill at ease. He who neglects his duties, whose heart grows callous to God and his neighbor, will be punished at some time or other by pangs of conscience. He who becomes lukewarm and cold must endure fear even in this life and finally on the Day of Judgment. The unbelievers will then say to the mountains, "Fall on us"; and to the hills, "Cover us." For he who shirks the tasks and responsibilities which true charity is anxious to take upon herself and to do full justice to, is losing, or already has lost, his faith. The consciousness of such a condition is indeed terrifying to all that are in this state and do not turn an entirely deaf ear to conscience. If they drown this accusing voice in sensual pleasures, etc., a terrible awakening will come sooner or later. The more perfect their love grows, the more fearless Christians become. God dwells in such, assuring them by His Spirit that they have true faith and are His children and heirs. Thus they are happy even here on earth. Hence James writes concerning "the doer of the work" who is not a forgetful hearer: "This man shall be blessed in his deed." Christ says: "If ye know these things, happy are ye if ye do them." H. OSTERHUS.

St. Louis and Springfield.

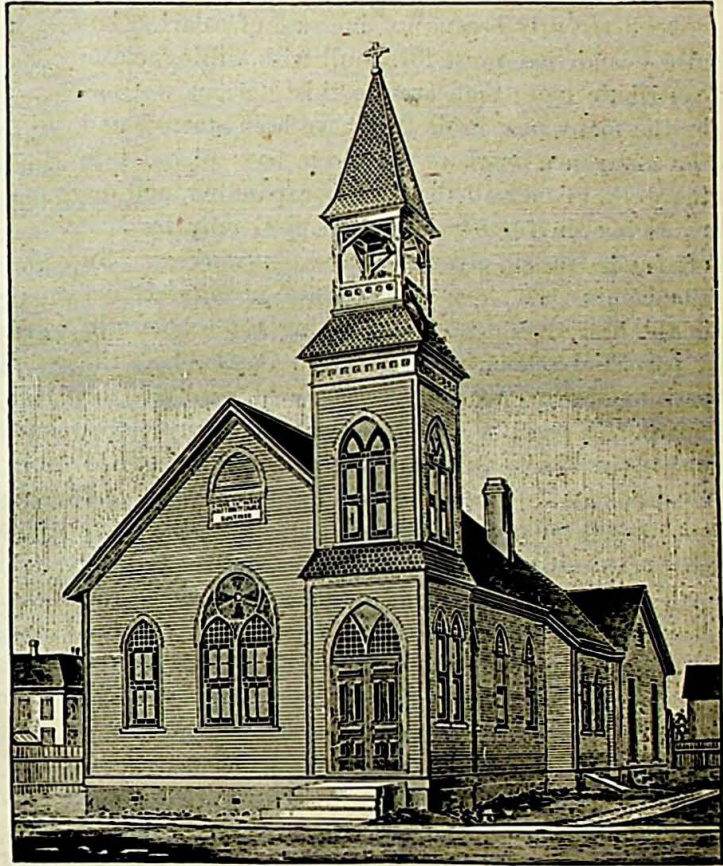
The annual confirmation services of the above-named stations were held on Palm Sunday and Easter, respectively. In these services a total of twenty-three persons were either confirmed or baptized. Of this total, sixteen persons — nine adults and seven children — were received into the communicant membership of the two stations. Had all the people joined who received instruction in the Catechism prior to these services, the total of new communicants would have gone above twenty. We still have hopes of harvesting the unharvested.

In St. Louis four boys and two adults were confirmed, and one large boy and two small children were baptized. The service was held in our rented

chapel on the second floor of Immanuel School, and was so well attended that it was necessary for us to carry up seats from the first floor. But gladly would we do this every Sunday if the people were there to occupy the extra seats. Quite a number of visitors from other Lutheran congregations in the city were present. The service, of a necessity, was rather lengthy. But it was inspiring throughout. The examination was of especial interest to those present, and by their answers the catechumens proved to the assembly that they had thoroughly grasped the essentials of the Christian faith. The names of the catechumens follow: Mrs. C. Gardner, Mrs. N. Brooks, George Washington Roberts, Theodore Roosevelt Roberts, George Kaiser, Ralph Hopkins, Leo Hamblin.

On Saturday, April 3, we arrived in Springfield, Ill., to conduct the confirmation service there on the following day—Easter. Just as we left the train, a few snow-flurries were beginning to fly. This was just a slight indication of what was to come. A bit perturbed, we eagerly scanned the weather report. When we noticed that it predicted snow for Easter, our spirit began to sink. But we still had hopes, knowing that the weather-man often is wrong in his predictions. However, all hope was in vain. Late in the afternoon a snowstorm came up and raged until late Sunday afternoon, covering Mother Earth with a seven-inch blanket of white. Naturally, the attendance at our Easter service was much decreased by the inclement weather. But the importance and beauty of the service were not marred. All the catechumens were on hand, and they were the ones about whom we were chiefly concerned. It would require too much space to describe this service in detail. Suffice it to say that the sight of seven adults standing before the altar and publicly confessing their faith was enough to make a person's heart leap within him. The four ladies in this group were all dressed in white. The two younger catechumens were confirmed separately. Five children were baptized. Student J. Lipfert acted as organist. The names of the catechumens follow: Mr. and Mrs. Harry Taylor, Mr. Robt. Edwards, Mrs. W. Holms, Mrs. J. Mason, Mr. J. Nelson, Mrs. C. Robison, Carrie Huffman, Helen Mason. In this connection we

might state that the confirmation of the adults was a result of the Adult Membership Class, which was organized late in January. Due credit must be given our two student instructors, Mr. H. Lutz and Mr. E. Westcott. The former had charge of the children's catechumen class, while the latter delivered lectures on the Catechism to the adults in the writer's absence every other Sunday, and also spent many hours instructing absentees privately. Our sincere thanks to these gentlemen!



Holy Trinity Church, Springfield, Ill.

May the God of all grace, who gained all these new members for His Church, keep them steadfast in faith, and finally grant them that crown of life which fadeth not away! HERBERT C. CLAUS.

Colored Mission Needs.

The following we take from the *Southern Lutheran*:—

"In the interest of the mission-work being successfully conducted by the Synodical Conference of North America among the Colored, particularly

here in the South, the following is briefly to be brought to the attention of the pastors and congregations in our Southern District.

"Like all other missions, also the Colored Mission has been hard hit by the increase of living expenses of its missionaries, which caused the Board an increased expense for salaries. This is quite natural, and it is but natural that the congregations from whom the contributions come will ably second the Board by supplying this need. Not only, however, has the demand upon the treasury been increased recently because of increase of salaries, but also — and that must fill us all with willingness to contribute more than ever to this glorious work — by the many new fields that have been started, and the many new workers that have been placed into the work. And still the work is expanding, and expansion even further is handicapped only by lack of funds to supply the necessary workers. In Plaquemine, La., one colored teacher, himself not in the best of health, is instructing 150 scholars in a parochial school. From White Castle, La., the petition for a worker has gone forward to the Board. In the Black Belt of Alabama many places where our Lutheran Church might gain a foothold must be passed by because there are no laborers, and no funds to supply the laborers. Owing to the great need of teachers in parochial schools and the lack of male teachers in sufficient numbers to supply the demands, the Board has made provisions for the erecting of a dormitory at Greensboro, N. C., for the housing of female students preparing for the work in the Lutheran schools. But though the building of this dormitory had been decided upon in 1914, the funds necessary for the carrying out of this decision are not on hand. And the longer the erecting of this building is put off, the more will the need of teachers be sorely felt and the longer will the work be handicapped. According to an estimate by the Director of Colored Missions, the Rev. C. F. Drewes, of St. Louis, the running expenses for 1920 will total \$80,000.

"Surely our congregations in the Southern District, which often have occasion to see the wonderfully blessed work of the Synodical Conference among the Colored, ought to be willing cheerfully to contribute towards this God-pleasing work.

"At your earliest convenience bring this matter to the attention of your congregation, and God will make you willing to give, and thus to assist in this work in the Lord's vineyard."

What the congregations of the Southern District are here aspiring to do should be done by every congregation in the whole Synodical Conference.

F. J. L.

Lutheran Deaconess School of Fort Wayne, Ind.

God, who is able to do exceeding abundantly above all that we ask or think, has richly blessed the efforts of our Deaconess Association to secure a large number of members, who, besides having given their first contribution for deaconess work in our midst, speak a good word to their friends for this work, and remember this new charitable association in their prayers. — The Board of Directors hopes to carry out the plan of opening the Deaconess School at Fort Wayne on September 1 of this year. Young women of our Church desiring to prepare themselves for the good work of a deaconess are hereby asked to make application to the undersigned before the first of August. A question blank will be mailed to each applicant, which is to be filled out and returned, together with a testimonial from her pastor, bearing witness of her Christian character, and a certificate of health made out by her physician. Those entering the school should have a thorough knowledge of the chief doctrines of Scripture as taught in the Lutheran Church; they should be well versed in English, and, above all, they should be merciful, meek, and patient, filled with a fervent love of Him who said: "Learn of Me, for I am meek and lowly in heart." — May the merciful Savior Himself make willing hearts to serve Him as deaconesses in the great work of seeking the lost, nursing and comforting the sick, taking up forsaken children, caring for homeless old people, and doing other works of mercy in the various charities and missions of our Synodical Conference.

PH. WAMBSGANSS, *President*,
2307 Broadway, Fort Wayne, Ind.

Stockfleth, Missionary Among the Lapps.

Far up in the north of Europe live the Laplanders. The land of the Lapps has no political existence, and covers territory in Russia, Norway, and Sweden. The climate is typically Arctic, and the cold is excessive. The Lapps mostly live a nomadic life, fishing and hunting. The reindeer pro-

vides them with most of their needs, supplying them with milk, meat, and garments, and serving as a beast of burden. The Lapps are a quiet, inoffensive people, and crimes of violence are practically unknown. They all profess Christianity today. The total number of Lapps is estimated at no more than 30,000, of whom 27,000 live in Norway and Sweden, by whose governments they are treated with kindness and consideration.

Lutheran missionaries from Norway, Sweden, and Denmark have worked diligently among them for the spread of the Gospel. Among these there was none more faithful than Stockfleth, who spent almost thirty years of his life among them. Born in Denmark in 1787, he lost his father when quite young. He passed his childhood in great poverty; but for all that he succeeded in getting a thorough education with the help of some kind friends, and graduated in 1824, at the age of thirty-seven years. He at once sought his field of labor among the Laplanders, whose neglected state troubled him. He was ordained in 1825 as pastor of Vadsoe in East Finmark. He now married Sarah Cornelia Koren, who in every way proved a true helpmeet to him. Truly religious and untiring, she was his constant companion on his travels and his faithful assistant in his hard labors for the welfare of his flock. His parish was very large, also including a number of Norwegians and Swedes. He therefore was compelled to travel constantly, now in open boats on the fjords and rivers, now in sleighs drawn by reindeer. Often he had to walk long distances, and his journeys at times would extend into Russia, where his Lapps would frequently roam in search of pasture.

This labor soon proved to be too much for his strength, and therefore he determined to devote himself exclusively to the Laplanders. So we find that he exchanged the well-paid pastorate of Vadsoe for the humble one of Lebesby. His income now was very small, but he never suffered want. "God," says he in his diary, "helped me; I got money when I needed it; it was not necessary to have it at any other time."

He and his wife now constantly labored among the Lapps. They traveled with them; they dwelt with them in their tents in summer and in their huts in winter; they ate with them, and spared no pains to master their language, so that they might tell them of God's great love in their own language. His simple manners, his earnest preaching, and his kindness to all soon gained him the

confidence and love of the people whom he served. When he was so far advanced in the use of their tongue that he could preach to them in their own language, their joy knew no bounds. Soon after this he also had books printed in their speech. In many ways, however, the Lapps were like children, and had to be treated as such. But Stockfleth thoroughly understood them, and knew how to speak to them and how to treat them. During his short stay in one of the districts he wanted to have three services on Sunday—in the morning, in the afternoon, and in the evening. The people were not in favor of the afternoon service; they told him that it was an innovation, and repeatedly told him that nobody would attend. Then Stockfleth very quietly said, "There is one who has promised to be present." "One?" said they; "and will you preach to one? Who is he?" He solemnly answered, "God." The deepest silence followed, and one after another left; but a full congregation gathered in the afternoon.

The imagination of the Lapps is very easily excited, and they are extremely susceptible to religious impressions of a sensational character. Divination and magic were very common among them when they were heathen, and Stockfleth had great trouble to show them that such practises are sinful. He also had to contend with fanatical men who arose in one of the congregations and spread all kinds of dangerous errors. However, with the help of God he led many to see the error of their way, and calmed the troubled waters.

Hard labor, constant exposure and tiresome travels exhausted the faithful laborer prematurely and had completely exhausted him at the age of sixty-six years. In 1853 he obtained his discharge. But though scarcely able to move and wholly confined to his room, Stockfleth still continued his labors for the Lapps whom he so dearly loved, devoting the remnant of his failing strength to the preparation of books in their language. He was permitted to work at this labor of love for thirteen years after he had left the active ministry, the final summons coming to him on April 26, 1866. He fell asleep while leaning on the breast of his faithful companion in all his labors in the service of the Lord.

"Well done, thou good and faithful servant."

F. J. L.

EVERY man, woman, and child without the Gospel is a challenge to the Church.

Items of Missionary Interest.

BETHLEHEM, NEW ORLEANS.—Missionary Kramer informs us that Confirmation services were held at this station on Palm Sunday. The class consisted of four adults and eight children, and was the largest in the history of Bethlehem Station. Three of the children and two of the adults had not yet been baptized, and so received this washing of regeneration before the class was confirmed. Among the adults were several who had formerly attended the Bethlehem Mission School, but for some reason or other had not been confirmed when attending that school. Nevertheless, the thorough religious instruction there received had not been forgotten, and it was this same instruction that later brought them to the altar to be confirmed.

CHARLOTTE, N. C.—Pastor P. D. Lehman is the proud father of a little girl. On the very day of the daughter's arrival he felt compelled to share his joy with the editor of the PIONEER. May God hold His protecting hand over mother and child! —*Later.* The joy of Rev. and Mrs. Lehman was soon turned into sorrow. On March 28 the Lord took their child from this vale of tears to Himself in heaven.

SOUTH AMERICA.—For years our American Lutheran Church has been carrying on a very successful mission among the German-speaking people of Brazil and Argentine. In recent years this work has also been extended to include work among the Lusitano-Brazilians of Rio Grande de Sul, the southernmost state of Brazil. Through the providential meeting of one of our laborers with the intendant of one of the small towns, a mission was opened at Lagoa Vermelha two years ago. Connected with the mission is a very flourishing Christian day-school. Calls are coming to our laborers from every direction for pastors and teachers. It is earnestly hoped that our Lutheran seminary at Porto Alegre may be able to graduate a number of men this summer who will be able to take up this important work among the Lusitano-Americans of Brazil, for the field seems to be ripe for the harvest. What a pity if the promising harvest should be lost to Christ because of the lack of men and means of bringing it in! We understand that a number of our men in Brazil are busy in getting out the necessary Christian literature to carry on the work in the Portuguese language in an efficient manner.

F. J. L.

KABYLIA.—On the top of the Atlas Mountains, in French Algiers, lies Kabylia, populated by the original white people of Northern Africa. Their forbears were Christians, but the conquering Mohammedans drove them up into the mountains and forced them to accept the faith of Islam. However, in late years French roads and French schools have brought these Kabyles back into touch with the rest of the world, and American missionaries are working to bring them back into the Christian fold.

INDO-CHINA.—In Indo-China, in the southeastern part of Asia, a land with an area of 256,000 square miles and a population of no less than 18,000,000, only one Protestant mission is working.

SIAM.—The King of Siam has abolished polygamy by proclamation, has regulated the sale of liquor and opium, and has declared Sunday to be the "Holy Day" of his country.

A VOICE FROM JAPAN.—Viscount Ishii, the Japanese ambassador to Washington, recently said, "If you do not save Japan, you cannot guarantee China."

THE CZECHS.—When the Czechs, or Bohemians, revolted from Austria, they also, to a very great extent, revolted from the Roman Catholic Church, which refused to grant them privileges they had demanded. Bohemia is the land of Hus and was once largely Protestant. Everything possible should be done to cause the return of the Czechs to their old Protestant allegiance, lest they fall a prey to open unbelief.

AFRICA.—From *Kairwan*, a city of North Africa, called the "city of thirty mosques," you could travel no less than 2200 miles to the south before reaching a single Christian mission-station.—In the *Sudan* there are 40,000,000 who have scarcely been reached by missionary effort.—The people of *Northern Nigeria* have developed the only literature in all Negro Africa, and yet no Christian church has thought it worth while to send missionaries to this race.—The population of *Central Africa* is rapidly decreasing, because the diseases of civilization are rapidly spreading among the natives, while the medical knowledge and sanitation of civilization have failed to come.—About 7,000,000 people in *German East Africa*, who were ministered to by German missionaries before the war, are now spiritually orphaned. So far no arrangement has been completed for the continuance of the work.—Though Christian in name, *Abysinia* is rapidly being penetrated by Mohammedan

influence, and the other Christian nations of the world are doing nothing to check the advance of the false prophet's disciples.

ASIA.—A new railroad being built in *Central Asia* is opening a large area to the forces of civilization and of missionary effort.—*Arabia* is still almost wholly in the clutches of Islam. Its 4,000 miles of coast line have Christian missionaries at only five points, and there are no stations in the interior.—The *Emir of Najd* has asked that a medical missionary be sent to his capital.—*Afghanistan* is closed to all Christian missionary efforts. In Kabul, its capital, a single stream serves the double purpose of a sewer and water-main.

Why?

It is a very grave showing which the Christian churches of our country make for last year. Some of the largest and hitherto most prosperous denominations show very heavy decreases. Among the causes for this the *Christian Herald* mentions interruption or suspension of regular work due to the war and its demands, the increase of deaths in membership, and the concentration of effort in raising enormous funds for church-work. Referring to the fact that the Roman Catholic Church did not suffer a decrease in its rate of members in 1919, the above-mentioned paper has the following to say: "The answer to this is not difficult to find. Although the Church has not had the benefit, as it did in former years, of a large immigration belonging to its faith, its regular parish-work has been carried on much the same as usual. The only thing likely to affect unfavorably the increase of the Roman Catholic Church is the birthrate. The children born into Catholic families are not only immediately baptized, but they are gathered into classes and taught in the parochial schools and in Sunday-schools the tenets of the faith. The catechism is a power in the Roman Catholic Church, as it used to be in most Protestant Churches. The Catholic Church never loses sight of its children."

The most successful and cheapest mission-work a Church can possibly do is that of gaining the children for the Church. A Church that does not take care of its children adequately is committing suicide.

F. J. L.

THE resources of God are promised to those who undertake the work of God.

Illustrated Lectures.

We have before this taken occasion to call the attention of our readers to the three fine illustrated lectures the Board for Colored Missions has put out to present in graphic form the mission activity of our Church among the Freedmen. These lectures with their fine slides are bound to inspire, instruct, and entertain. There can be no doubt of the fact that one can make a deeper and more lasting impression by illustrating a talk on Colored Missions with these clear and vivid pictures. Even if you have no stereopticon, you need not forego the pleasure of an illustrated lecture, since the Board is in a position to furnish you the necessary machine. For further particulars write to Rev. Theo. Walther, 6406 Easton Ave., St. Louis, Mo.

A Suggestion.

Has the Lord blessed you with this world's goods? If so, perhaps you would, in that case, be pleased to have some of it serve a blessed purpose after your death. Why not remember our Colored Missions in your will? Here is a form that we should suggest you to use if you wish to follow our suggestion: "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."

BOOK TABLE.

Erkenntnis des Heils. A Collection of Sermons on Free Texts, Arranged according to the Church-year. By *Dr. C. C. Schmidt.* Concordia Publishing House, St. Louis, Mo. Substantial cloth-binding. 408 pages. Price, \$3.00, postpaid.

Only to few is it given to scan the wide fields of Christian truth with clear vision of near and far alike. In what degree Dr. Schmidt possesses this power is shown by this volume of sermons. The discourses carry us in the most direct way to the very center of the Christian religion. No aspect of spiritual truth and no opportunity to make practical application of it to present-day conditions has been permitted to pass by unused. In every sermon one can recognize the gathered fruits of a rare Biblical scholarship and the singular gift of communicating the loftiest thoughts on the highest subjects to humble and unlearned hearers. Though the veteran preacher has among his regular hearers all the members of the Seminary faculty and hundreds of theological students, this circumstance does not tempt him to clothe his thoughts in anything but the simplest language.

Warum haben wir Gemeindeschulen? Beantwortet aus dem Munde derer, die keine haben. By *Th. Graebner*. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; per dozen, 40 cts.; per 100, \$2.75; per 1,000, \$25.00.

This is a German edition of the admirable English tract recently published: "Endorsements of the Principles Underlying the Religious Week-day School by American Educators, Editors, and Statesmen." This edition deserves widest circulation among those who prefer to do their reading in German.

"Y" Religion and Boy Scout Morality. An Investigation by *Th. Graebner*. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; per dozen, 40 cts.; per 100, \$3.00.

He that reads this pamphlet with care will be convinced that the religion of the Y. M. C. A. is subversive of Christian faith, and that the morality of the Boy Scout organization has a Pharisaic character. It also gives the conviction that the latter organization has a tendency towards preparing the boys for a later membership in the lodge. May this timely pamphlet serve its purpose and effectually warn our people against these two popular organizations.

Meine Schuljahre. By *Dr. E. A. W. Krauss*. Concordia Publishing House, St. Louis, Mo. Cloth; 112 pages. Price, \$1.00, postpaid.

A sketch covering the genial author's school and college days. It is a truly delightful book in every way, and instructive in an unexpected measure. Incidentally the veteran educator enters upon brief discussions of educational principles and problems, and these short elucidations make the book a valuable accession to every pastor's or teacher's professional library. We are not personally acquainted with the venerable Doctor, but after reading this most readable book, we are longing for an opportunity to make his personal acquaintance. We assure our pastors and teachers that they will miss something if they do not read this book.

Twenty-two Short Preludes. By *Fr. Reuter*. Order from Prof. Fr. Reuter, 126 Washington St., New Ulm, Minn., or from Concordia Publishing House, St. Louis, Mo. Price, \$1.20 net.

It gives us pleasure to call the attention of our readers to this fine collection of organ preludes. These compositions in every case clearly suggest the hymns they introduce. They fully preserve their character of sacred music, and will do their share towards contributing to the dignity and impressiveness of the service in which they are used. We hope that the reception given this publication will encourage the composer to enrich our English musical church literature with still more contributions.

Four Songs for Mixed Choir. By *Wm. Heine* and *Wm. Uffelmann*. Published by Wm. Heine and Wm. Uffelmann, North Judson, Ind. Price, \$2.00 per dozen; single copy, 20 cts. 20% discount to pastors, teachers, and choir-leaders. Order from Concordia Publishing House, St. Louis, Mo.

This publication contains two musical compositions, and each tune is provided with two texts. The first has an English text suitable for the dedication of a church or some other occasion, and a German Easter-text. The other tune is furnished with an English text appropriate for Confirmation, and a German text that may be used on New Year's Day or at Confirmation. The music is simple and attractive, and we gladly commend these compositions to those having charge of mixed choirs not able to render compositions of considerable difficulty.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Bethany, Yonkers, \$25.00; Immanuel, Brooklyn, 8.00; St. Mark, Wilmington, 2.50; Christ, Rosebud, 10.00; Bethel, Plaquemine, 15.00; Bethlehem, New Orleans, 50.00; Carrollton, New Orleans, 10.00; Concordia, Rockwell, 5.00; Grace, Ingomar, 10.00; Grace, Greensboro, 20.84; Immanuel College, Greensboro, 471.54; Immanuel School, Greensboro, 2.20; Mission at Richmond, 1.00; Mission at Washington, 3.00; Mount Calvary, Tilden, 20.00; Mount Carmel, Midway, 4.64; Mount Olive, Catawba, 2.50; Mount Calvary, Mount Pleasant, 5.00; Mount Olive, Tinela, 5.47; Mount Zion, Charlotte, 12.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Our Savior, Camden, 3.24; Redeemer, New Orleans, 10.58; St. Andrew's, Vredenburgh, 5.26; St. James's, Buena Vista, 5.85; St. John's, Joffre, 3.41; St. Luke's, High Point, 3.44; St. Luke's, Spartanburg, 5.00; St. Mark's, Atlanta, 5.00; St. Matthew's, Meherrin, 14.80; St. Paul's, Charlotte, 25.00; St. Paul's, Mansura, 10.00; St. Paul's, Napoleonville, 25.00; St. Paul's Chapel, New Orleans, 30.00; St. Paul's, Oak Hill, 20.00; Trinity, Albemarle, 2.00; Trinity, Elon College, .95; Zion, Gold Hill, 5.00; Winston-Salem, 1.16. — Total, \$909.38.

St. Louis, Mo., April 1, 1920.

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

The undersigned gratefully acknowledges receipt of \$50.00 for the student Vince Lee Smith, forwarded by Rev. Paul J. Kionka.

Greensboro, N. C., March 26, 1920. J. PH. SMITH.

Important Notice.

Kindly consult the address printed on this copy of your LUTHERAN PIONEER. The bottom line of the address shows when your subscription expires. (For instance, "Dec 20" signifies that your subscription expires in December, 1920.) If it expires soon, please send your 25 cts. (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. No paper can be mailed by us unless paid in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.

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ST. LOUIS, MO., JUNE, 1920.

No. 6.

God Is Not a Senseless Power.

God is not a senseless power,
An inexorable fate,
But He helps us every hour,
And His love is truly great.

Our condition was distressing,
But He sent His only Son
That we might receive His blessing,
And our hearts for heav'n be won.

He accepted Christ's great off'ring,
And raised up our Priest and King;
By the Gospel He is proff'ring
To us all the needful thing.

True and faithful He abideth,—
He is not a cruel Fate,—
Carefully His own He guideth
To that bright and pearly gate.

Let us, then, bear fruitage daily,
Giving thanks for all this love,
Serving God, and walking gaily
In the path that leads above.

H. OSTERIUS.

Rescue the Perishing!

A Chicago paper brought the following news item: "A terrible illustration of the spirit which is beginning to take possession of the hearts of some was manifested when recently a woman in Chicago fell into the lake and two hundred men and boys stood idly by and watched her as she struggled and uttered screams for help.

"One of them rushed up and seized her purse which lay at the spot from where she had fallen. Before the life-saving men could come, she had gone down for the last time.

"The captain of the life-saving crew said: "Those men acted like a pack of dogs; any one of them could have stepped down and pulled her out by hand without any peril to himself."

Who among our readers does not find it difficult to command words strong enough to express his indignation at such a manifestation of heartlessness as that described in this item. It seems almost incredible that people could be so calloused in soul, as to stand by unmoved while a fellow-creature is drowning. And think of it! Any one there could have saved the drowning woman without imperiling his life. All that was demanded was a little physical exertion and a life would have been saved.

But when I read this item the thought came to me, How many are guilty of even greater heartlessness toward their fellow-men! How great is the number of Christians that hear the cry of their brethren and sisters drowning in their sins, but refuse to lift a hand to rescue the perishing! They hear the cry, "Come over and help us," but, unlike Paul, they heed it not. They could without great sacrifice set their perishing brethren on the solid Rock of safety, but they do it not. They know that eternal death stares all those in the face that die in their sins, but they do nothing to bring them to the Savior. They know the only means of saving the dying souls around them, and they have the means of bringing them life, but they are utterly indifferent to their condition and fate. They are so utterly governed by selfishness that the lot of others seems not to touch them. Though they see thousands perishing at their side, they idly look on and go the even tenor of their way, never once reaching out a helping hand.

Reader, are you one of these unfeeling and unheeding persons that take no interest in the eternal welfare of their fellow-men? On the Day of Judgment that drowned woman will raise the finger of accusation against every man and boy that stood idly by and let her drown. Have you ever thought of the many heathen that can in justice raise the finger of accusation against those Christians that neglected their missionary duties toward them? From all over the world they call us to deliver them from sin, death, and the power of the devil, — do we heed their cry? Oh, dear reader, you and I know that there is only one means of saving sinful man from perishing — faith in Jesus Christ. We know that he cannot save himself, do what he will. We know that Christ alone is the Way, the Truth, and the Life, and that no man can be saved except by Him. Let us, then, cast aside all indifference and indolence and labor while we can that the saving knowledge of Jesus Christ may be brought unto the perishing sons and daughters of men. Surely, we cannot rest while so many are perishing in ignorance, superstition, and night; we must bring those that sit in darkness the Light of Life; we must throw out the Life-line to the drowning and pull them onto the Rock of Salvation! We cannot, we dare not go up to Judgment till we have done the utmost to bring the Gospel of Christ, the Word of Salvation, to the perishing heathen.

F. J. L.

“We Love.”

1 JOHN 4, 19—21.

O Thou that for our sins didst take
A human form, and humbly make
Thy home on earth;
Thou that to Thy divinity
A human nature didst ally
By mortal birth,

And in that form didst suffer here
Torment and agony and fear,
So patiently;
By Thy redeeming grace alone,
And not for merits of my own,
Oh, pardon me!

These stanzas, a warrior's dying prayer, are taken from a poem of the Spaniard Jorge Manrique (who died in 1479, four years before Luther's birth), as translated by Longfellow. Is not their wording *truly evangelical*? “The poem is a great favorite in Spain. No less than four poetic glosses, or running commentaries upon it have been pub-

lished.” Thus by God's wise and merciful providence the sweet Gospel of Christ's grace is, in the above stanzas, clearly voiced in the hearing of an entire Roman Catholic nation and, besides, many other people.

Christians are indeed saved by faith in Christ, without the deeds of the Law. This faith, however, produces rich fruit; it “worketh by *love*.” V. 9: *We love* (R. V.), *because He* (Jesus) *first loved us*. — *We believers love*. *We love*. A statement which means and implies a great deal! Can you assert this with regard to yourself, dear reader? Do *you love*? A person that does not, is not truly a believer; for John here characterizes Christians as people that *love*. Does this your love appear in an active way? Does it become manifest in charitable works? Can you truthfully say with John: I love? All true Christians have experienced Christ's heartfelt love in their own lives and learn of Him to be loving. Does your life bear out the truth of this your statement? Have you learned of Christ to be meek and lowly, kind and loving, not only in outward conduct and words, but in *heart* and also in *deed*? If we cast a look at Christ's life on earth, one feature stands out clearly and boldly: His was a life of pure love. All His acts say to us: The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. Believers say correspondingly: He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. Let us, then, conscientiously try to answer such questions concerning ourselves: Are our lives fruitful? Are they useful? Are they led in vain? Do we utilize our particular talent? Do we seek to gain others therewith? The Lord may appear at any time to require an account from us. Even a faith which removes mountains is nothing, is vain and void, if it does not produce love. Has the sunshine of Christ's love made our hearts warm, glowing? The field of our hearts and lives must bear fruit.

Verses 20 and 21: *If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also*. Love to God and hatred of the brother are irreconcilable contrasts. Indifference toward the neighbor's, the congregation's, the synod's, weal and woe, however, let us bear this in mind, is *hatred* of our brethren in God's sight.

For in His judgment absence of love is hatred. Hence John writes, chap. 3, 14, 15: "He that loveth *not* his brother *abideth in death*," and then immediately adds the words: "Whosoever *hateth* his brother is a murderer." — What a grand opportunity we have in this present life, yea, *to-day*, to show and prove our sincere love to our neighbor, *whom we see!* By serving our brothers we, at the same time, prove our love to God whom we do not see. See the important text *Matt. 25, 35—46*. Besides fulfilling the commandments of the first table, let us also strenuously direct our attention to those of the second; for by keeping them we serve our neighbor and also our God. This commandment have we from Jesus, that he who loves God love his brother also: *Matt. 22, 37—39; John 13, 14; 15, 12.*

H. OSTERHUS.

Confirmation at Immanuel College.

A former student of Immanuel College once said to me that one of the finest exercises at our college was undoubtedly the chapel services. If in former years they have been soul-inspiring, they were the more so this year. It is indeed a great pleasure to assemble with the student-body in the chapel, and to join with them in singing praises to Almighty God for His many benefactions and mercies. On these occasions one of the faculty, usually the President, delivers a short, but impressive sermon on one of the principle doctrines of the Bible. Every one leaves the chapel edified and instructed. But this year aside from chapel service, and the class instruction in God's Word, Prof. W. G. Schwehn organized a catechumen class, and after lessons prepared a number of students for confirmation. These instructions were finished on April 2, and six of the class applied for confirmation. Prof. Schwehn could not be here on Easter Sunday, as he has to serve his congregations at Concord. Hence Thursday night, April 9 was selected for the confirmation exercises. The faculty and entire student-body attended the service, which was held in Grace Church. On this occasion Prof. Schwehn preached an eloquent sermon from Rev. 2, 10. He then baptized Mr. Ed Pittman of Rocky Mount, N. C., and confirmed him and Mr. Eugene Williams of A class, Mr. John King of B class, Miss Thelma Mendellhall of A class, Misses Louise Hill and Elsie Buntrock of D class. These are all splendid students of our institution. After these exercises Rev. Wittschen

baptized three children, and then the Lord's Supper was celebrated for the students. Immanuel thus not only is the *alma mater* of these students, but their spiritual guide. May God's blessings rest upon these young Christians, and may they prove faithful to their church and a benefaction to their race.

JOHN McDAVID.

† Miss Ophelia Pilman. †

"It hath pleased Almighty God to summon out of this vale of tears to His divine favors our member Miss Ophelia Pilman." Like a terrific blow, the suddenness of which we could hardly realize, this sad message fell upon the ears of our Bethlehem Congregation on Sunday, April 25. Only the Sunday before Miss Pilman had attended divine service,



Pupils of Miss Pilman's School Carrying Flowers.

taught her class in Sunday-school, and, as usual, brought a goodly number of her day-school pupils to our Sunday-school with her. Yes, on Saturday, the day before her death, she had laid everything in readiness for Sunday-school the next day. Late in the evening on Saturday, she had said to her mother: "Now I have but a few things to get ready, and then I am prepared for Sunday-school tomorrow morning." A few hours later she was found unconscious, and before Sunday-school even began the next morning, she had left behind this sad world and had entered into the joy of her Lord. Yes, this we may confidently hope. All who knew Miss Pilman, knew her to be a devout Christian. During the thirteen years of my pastorate she hardly ever, and then only in case of extreme necessity, remained away from divine worship. She was at all times an obedient and loving daughter to her parents. One would scarcely ever see her except in the company of her mother. She would

deny herself pleasure and all diversion, if mother could not share them with her. Her greatest delight was in her little private school, where she labored patiently and under many difficulties, and in our Bethlehem Sunday-school, of which she was a teacher for over thirteen years. Her face would beam with joy, whenever her class was well attended on Sunday morning. The Easter and Palm Sunday decorations on our altar were usually the work of her skilful hand. Her great desire was to exalt Christ, her crucified and risen Savior.

And now the Lord has called her so suddenly from our midst. In her death our congregation has lost a faithful member, her parents an obedient and most devoted daughter, our Sunday-school one of its most dutiful teachers, and her little private school has lost its very existence in her departure. At the funeral service our church was filled to the last seat. The children of her school had come to pay the last honors to their beloved teacher, and to lay flowers on her grave. The children of our Bethlehem School mourn her loss, for most of them were at one time or another in her Sunday-school class. But while we mourn, she rejoices. The Lord has now delivered her from every evil work, has taken her out of all sorrow and sadness, and translated her into His heavenly kingdom. He gave, He has taken away! To Him be honor and glory forever and ever!

G. M. KRAMER.

Our Work among the Deaf-Blind.

In one of our exchanges we read: "There are not less than 250 deaf-blind people in this country." Indeed, quite a number of those who can neither see nor hear! Some of our readers perhaps will exclaim: "It is bad enough to be either deaf or blind, but what a terrible affliction it must be to be both deaf and blind." Such an affliction brings home to us what precious gifts sight and hearing are. We who can hear and see appreciate them so very little and very seldom render thanks unto God for these blessings, if we do it at all. Deaf-blind! A sad affliction indeed! But still, kind reader, if you at times could be with your missionaries, you would see even deaf-blind persons happy and cheerful. And in every case the Lord Jesus and His Word brings this happiness and cheerfulness to those who must sit in night and silence here on earth!

Is it not a blessing to be able to bring the Word of Salvation also to these unfortunate people? Sev-

eral of our missionaries have had, during the past years, the privilege of bringing the good tidings of great joy to deaf-blind. You, dear reader, have often read in *The Deaf Lutheran* especially about one deaf-blind person at Milwaukee. Many of our readers also have kindly remembered her with their gifts. This deaf-blind person, with two others, also deaf and blind, was confirmed by our missionary of that city. As a rule, they attend Sunday services. Our Milwaukee congregation has purchased the New Testament in type for the blind. While the deaf watch their pastor telling them about the way to salvation in the sign-language, these deaf-blind have a volume of the New Testament on their laps eagerly taking in the precious Word of Life through their fingers' tips. If you could see them thus occupied, we are sure, dear reader, you would notice that happiness in their faces which only Jesus can bring, and you would thank God that by our Mission they have been enabled to see, indeed, not the things of this world, but the glorious Savior!

Our Seattle missionary also has a deaf-blind person. He writes: "A deaf-blind, eighty-two years of age, receives the Word of God by the interpretation of another deaf man. Have instructed this person for the last six months by means of spelling each word into his hands." By means of touch he reads the precious Gospel from his pastor's hands! Oh, what a blessing!

Furthermore, also our worker at Chicago reports a deaf-blind person under his spiritual care. Also she attends services which are held occasionally in her city. A deaf friend sits next to her, holds her left hand and with it copies the signs of the missionary while he offers prayer or preaches. One day, after a sermon on the forgiveness of sin, she rejoicingly expressed her willingness to trust in and to cling to this Savior. May she continue to cling to Him in true faith until the day when Jesus shall come again in glory.

In Minnesota we have four deaf-blind who are communicants of our Church. One of these belongs to the St. Paul Mission. In this city monthly services are held for the deaf and he is always sure to be there. A friend takes his hand and also copies the signs of the pastor, and we wish our readers could see how eagerly he thus takes in the Word of God! At home you can often see him with a large book on his lap. What book is it? It is a part of his dear Bible. Joyfully he tells his pastor of the beautiful stories which he has so diligently read in God's Book.

The other three belong to the Minneapolis Mission. One of them attends services every Sunday. He was confirmed in 1913. With joy he confessed his Savior and thankfully pressed the hands of his pastor for the instruction he received. In church

our Catechism with Luther's explanation. In 1917 he was baptized in the name of Jesus unto the remission of sins. Thereupon the sister applied for baptism. With the same zeal she took up the study of the Bible and Catechism. We still can

A Challenge to Christians.

In a certain Chinese city, with a population of half a million, ninety-five per cent. of the people are unable to read and write; fifty out of every hundred babies die before they are a year old; of every hundred only two are born, live, and die with any real medical attention. In this Chinese city, which is typical of dozens of others, the only bathing facilities are in public bath-houses, where it costs as much as the whole day's wages of a coolie to rent a jar of water and a towel. Under these circumstances it is not surprising to hear that only about one per cent. of the men ever bathe, while the women never do so. The poor children of these cities know nothing about play. A wedding or a funeral in the family of the laboring class means the expense of a whole year's wages.

What a change the preaching of Christ's Gospel would bring about in the social condition of these poor people, not to speak of the regeneration it would work in the hearts of many now filled with the filth of sin and the darkness of heathen superstition! Surely, we must be up and doing.

F. J. L.



Chinese Christian Children.

a friend also takes his hand and copies the signs made by the pastor, and thus Christ is preached to him who can neither see nor hear. The other two are a brother and sister living with their aged mother. When we met them, neither of them had been baptized. First, the brother was instructed. At that time he still had some sight. Diligently he studied and memorized the six chief parts of

remember how joyfully she recited Luther's explanation of the Second Article on her fingers. In 1918 also she was baptized. It was a day of great joy for her. She still speaks of it and rejoices in her baptism. These two do not attend the monthly services in their city, but the following day the missionary wends his way to their humble home, where he is joyfully met by his deaf-blind friends,

and thankfully they hold his hands to receive the message from God's Word! A day of joy for them! With happy hearts they bid their pastor good-bye and urgently request him to come again the next month. Yes, that day always is a day of joy also for the missionary!

What a blessed work our Synod is doing for the Lord among the deaf and the deaf-blind! Thus there are still being fulfilled the words of Is. 29, 18: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." May God fill us all with more and more zeal in this work, so that the last day, when our Lord Jesus shall appear in glory, will be a day of great joy to many more deaf and deaf-blind, and they shall behold Him with their eyes and hear Him with their ears in whom they have believed through His Word preached in the sign-language! May He grant it for Jesus' sake! — *The Deaf Lutheran.*

Items of Missionary Interest.

MOHAMMEDANISM IN AFRICA.—Mohammedanism is increasing in Africa at a more rapid rate than Christianity. Humanly speaking, the next ten years will decide whether Africa will be Christianized or whether it will become the stronghold of Islam. The decay of Islam's political power has not destroyed the aggressiveness of the Mohammedan religion. The Methodists, according to their recently outlined plans, intend to undertake the building of great industrial schools and increase their medical and evangelistic forces to combat the spreading influence of Islam.

ARABIA.—Though by far the greatest number of the Arabs still turn to Mecca when they pray, the World War has done much to bring them in contact with Christianity. Christian schools at Bahrein and Muscat are flourishing, and four strategic centers are now open for Christian schools at Kuttar, the coast of Oman, Riadh, and Hussa.

THE GOSPEL IN AFRICA.—Sixty million souls in Northern Africa have never had the opportunity to hear of Christianity. Central Africa has less than one-quarter of its people reached by Christian missions, and South Africa is also inadequately provided with missions.

MEDICAL MISSIONS IN AFRICA.—Medical missionaries are doing much to break down the superstitions of Africa, but as yet there are only ten

per cent. of the natives within possible reach of the mission stations. In the Nile valley alone there are only five hospitals, twenty-seven dispensaries, and six medical missionaries working among eighty million people. What is that among so many?

NORTHERN PRESBYTERIAN MISSION PROGRAM.—More than 300 missionaries, at a very conservative estimate, are needed in the twenty-seven foreign fields in which mission work is carried on by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. China alone is to get fifty-seven new workers, though it is calling for twice that number. China, whose population numbers one-quarter of the globe, gets the most recruits, and India comes next. Last year the Presbyterians sent out 116 new missionaries. At present there are sixty-six approved applicants for the foreign field, while applications of seventy-nine candidates are under consideration.

MISSION PROGRAM OF THE SOUTHERN PRESBYTERIANS.—The Southern Presbyterian Church, with a membership of 368,000, is responsible for the Christian teaching of 32,000,000 persons in foreign lands. This means that every Presbyterian communicant in fifteen Southern States has taken upon himself indirectly the carrying of the Gospel of Christ to eighty-seven men, women, and children. The Southern Presbyterian Church will spend \$1,322,000 for foreign missions this year as a result of its new program. But missions at home are not to be neglected, however pressing the foreign need. For home missions they have appropriated \$640,000.

CHINESE TESTIMONIES.—Mr. Chang Po Ling is the head of Nankai College, Tientsin, China. Some time ago he said, "Christianity alone can help China through the turmoil of change without danger to herself or to the rest of the world." This is what Mr. Sung, adviser in the Department of Finance, says of Christianity: "One of the greatest contributions of the missionaries to the Chinese people has been the ideal Christian home life. I believe that the Christian home can be established quite as well in China as in America. In fact, this has already been proved by thousands of families. Mission schools have been an inestimable blessing to China. Christianity is the only hope for China,—the only means of making the nation strong morally, intellectually, and physically."

PAGAN CRUELITIES.—In China the father may add to his income by selling his daughter into slavery.—Infant deaths are so much a matter of

course in some parts of China that funerals are seldom held. The little bodies are simply tossed into the scavengers' carts as they pass through the streets. — When the Korean baby has sore eyes, they often are pierced with a knitting needle, letting out the infant's sight with the "evil spirit." — Before the days of the medical missionary, no father in Siam counted his children until they had survived the smallpox. — A little pack is tied to the back of every Indian child in some parts of South America. As he grows older, the pack is increased in weight to train him for his only possible career, that of a beast of burden. — The widow in India may be blamed by her husband's family for his death. Only recently has she been permitted by law to marry again. — China has child brides of eight or nine years of age. Some of them are married to men of fifty, some to babes in arms, to whom they are obliged to act as nurse-maids. — The average age of marriage of girls in Africa is from ten to fifteen years, and they are mothers at an age when American girls are entering high school.

NEVER SAW A MINISTER. — A fifteen-year-old boy living not far from a town in a central Oregon county, recently told a man with whom he engaged in conversation that he had never seen a minister. Such instances are said to be not seldom in some of our Western States. F. J. L.

CHANGE OF ADDRESS: Rev. C. F. Drewes, 3723 Vista Place, Pine Lawn Branch, St. Louis, Mo.

Great Changes.

Great changes have been wrought in the heathen world. A hundred years ago the missionary found it very difficult to gain access to the people. But to-day walls that seemed impregnable have crumbled; and doors that were barred for centuries now open of their own accord. At the beginning of the last century there was not a single Protestant Christian in China or Japan, and very few in India. Morrison began his work in China in 1807. At the end of thirty-five years of hard work there were only six converts, and even after fifty years of arduous labor there were less than fifty members. To-day China has two hundred fifty thousand Protestant Christians. It is only thirty-three years ago that the first baptism took place in Korea, and now there are over three hundred thousand Christians in that country. Forty years ago there were warnings

posted up in Japan against Christianity, and those that embraced the Christian religion were threatened with death, now there are thousands of Christians in that country.

The facilities for spreading the Gospel-message have also wonderfully increased. Up to a short time ago the foreign missionary had to do most of his traveling on foot, and he felt quite lucky when he was able to use a horse or a sail-boat. But to-day the locomotive and the steamboat are put into the service of the Gospel, carrying the missionaries to their fields of labor and affording them means of rapid transit on their fields. Ziegenbalg and Plutschau, the very first Protestant foreign missionaries, were seven months on the way to India, and it took Morrison almost as long to get to China. Now a month will take a missionary from Europe to India by water, and in normal times the journey is made overland from London to Peking in twelve and one-half days.

The modern steamboat can traverse the Pacific to-day in less time than it took the Greeks to sail the length of the Mediterranean. The slow and lumbering vessels of Paul's day have been superseded by great palatial steamers, and the slow and indolent ass and uncomfortable camel have been replaced by luxurious trains, that thread their way into all parts of almost every country. F. J. L.

A Sample of Heathenism.

A missionary reports the following experience: "Not long ago, one morning, hearing a great commotion, shouting, weeping, and cursing, I went to the compound wall, where I saw a man seated, or rather being propped up, on the veranda floor of a large nearby house. A large group of Hindus was about him. The man was very ill, suffering from pneumonia brought on by an attack of influenza. He was delirious, so could not give reasonable answers to the questions asked him. Instead of treating him as a patient, they had pulled him outside the house and were beating and abusing him, as though he were a thief.

"They said that the reason for his sickness was that he had an evil spirit in him, and that he would die unless the demon would be removed. A witch-doctor was superintending the operations, seeing to it that nothing interfered with the process of extracting the evil spirit. They seated an old woman in front of the sick man, and tried by all kinds of

incantations to get the evil spirit to enter the body of the woman. She seemed to be ready to take the responsibility of the demon, but for some reason the evil spirit refused to come out. They slapped the man, trying to make him spit it out. They built a fire in front of him, trying to coax it out. Two men pulled his hair with both their hands, pulling it so hard that they actually pulled out some in their attempt to pull out the evil spirit. Nothing could dissuade them from their purpose, as they were doing it in the name of their gods and the Hindu religion. Little wonder that the man died at ten o'clock that night. His relatives attributed his death to the fact that they had failed to extract the demon."

Such scenes show the superstition and cruelty of heathenism and the heathen's need of Christ. The Gospel does not only dispel spiritual ignorance and superstition, but where it shines, such scenes as described above must vanish, as darkness flees at the rising of the sun. Ignorance and cruelty, bondage and slavery, darkness and superstition cannot long exist where Christ's Gospel is proclaimed.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

F. J. L.

World Mission Progress.

Protestant missions have made wonderful progress in foreign lands since 1800. Look at these figures: In 1800 there were only 70,000 Protestant communicants in the foreign field. By 1850 the number had increased to 211,000. Thirty years later, in 1880, the communicant membership of Protestant churches in foreign lands had reached the number of 857,000. By 1892 there were 1,225,000 Protestant Christians having full privileges. This number had grown to 1,371,000 in the year 1900, and in 1914 there were 3,168,000.

From 1800 to 1850 the average annual gain was only 2,800, but in the next thirty years there was an annual increase of 21,500. During the last twenty years of last century the annual gain was 25,600, and since 1901 the annual gain has averaged no less than 128,000. It took one hundred and eighty years to gain the first million members, 1706—1885. The second million were won from 1885 to 1908, a period of only twenty-three years. During the last ten years converts have been added at the rate of a million souls every five years.

One hundred years ago there were only about one hundred missionaries in the whole world; to-day there are 25,000. Then the Bible could be read in only sixty-five languages; now it has been translated into more than six hundred languages and dialects.

F. J. L.

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

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No. 7.

Fight the Good Fight of Faith.

If thou wouldst win
The fight o'er sin,
Be ever on thy guard;
Our foes without us and within
Are often pressing hard.

If thou wouldst rout
Distrust and doubt,
Watch o'er thy every thought;
The roaring lion walks about
To bring our faith to naught.

Unsheathe thy sword,
Christ's holy Word,
And wield this weapon right,
Relying on our gracious Lord;
Thus thou wilt win the fight.

H. OSTERHUS.

What Are You Doing?

We came across the following in a paper a short time ago:— A certain man in New York filled out his income tax report. This report showed an income so large that his tax was 53 per cent. Now, how much do you suppose this rich man had given to Church and charity in the whole year? Only \$148! Think of it,— this man with millions, who had spent thousands for luxuries and pleasure for himself, had only \$148 to help better the world and assist his fellow-man! In the Gospel we read that when Christ one day sat in the Temple and watched the people as they brought their gifts, that "many that were rich put in much." This rich man was not of that kind. But, you will perhaps say, there are not many like this rich New Yorker. I hope not. I do hope most of us do better than did this millionaire. But do we do so very much better?

The average daily gift for all Church purposes is less than is spent for daily papers, less than a

local telephone call, less than one-third of a day's car-fare, *less than three cents a day*. In view of this we need not be surprised to hear that the Church calls for help, that the mission treasuries are empty, that the Church's hospitals are in financial trouble, that the Church's orphanages are in want. No wonder, since our gifts are so small, that practically every church board and charity society is forever facing deficits and forever making appeals.

Oh, if the Christians would but awaken to a realization of their great responsibility? If the Christians of to-day could but have a full knowledge of their opportunities. The world is full of perils, perils for all people and all lands throughout the world. And there is only one efficient remedy for the situation—the Gospel of Jesus Christ. There is but one light that can dispel the darkness of doubt and misgiving and despair from the religious life of the world's nations to-day, and that is the Light of the World. Jesus Christ is the answer to the world's need and the only solution to all its problems.

Such being the case, there must be an awakened Church, a fully aroused Church, a Church ready to go to the ends of the world giving light to all who grope in darkness and the valley of the shadow of death. Missionaries are voicing in articulate sound the silent cry that goes up from those languishing in the chains of Satan and sin and the fear of death. Will you act like the rich New Yorker and turn away from your brother's need? If we Christians of this generation do not reap, a rich harvest will rot upon the ground. The situation calls for earnest prayer, liberal giving, and much consecrated service.

F. J. L.

Love, the Queen of the Graces.

1 JOHN 5, 1—3.

The very weighty statement of the Apostle John with which we closed the last article was that of verse 24 of the fourth chapter: "And this commandment have we from Jesus, that he who loveth God love his brother also." The first verse of chapter five adds an explanatory thought, while verse two also contains a closely related truth. Verse three adds thoughts that enlarge upon these words, "keep His commandments."

V. 1a: *Whosoever believeth that Jesus is the Christ is born of God.* Here we have a clear and plain answer to the questions: What is the essence of Christianity? Who is a true Christian? He who has faith in Jesus as his Savior is born of God, is spiritually alive, hence a Christian. The terms "Christian" and "believer" are synonymous in the Bible.

V. 1b: *And every one that loveth Him that begat, loveth him also that is begotten of Him.* As the love of a child to its father that begot it is the natural thing in human life, so it is natural for a Christian to love God who begot him. Nature moreover implants a heartfelt affection in the child, not only for its father, but also for its brothers and sisters, who also have the father's blood in their veins. So it is but natural and self-evident that the believers will not only love their heavenly Father who begat them by the Word of truth, but also their fellow-Christians, they being likewise begotten of God. Hence, if we are genuine Christians, this love to the brethren will be found in us. This love is an important token of our spiritual life.

V. 2 presents another thought: *By this we know that we love the children of God, when we love God, and keep His commandments.* Those who apparently love the Christians, but fail to love God, our Father in heaven, and to keep His precepts, do not really love the Christians, His children, either. Such love is either purely imaginary, or, what is worse: a device for causing others to admire them, or for other carnal ends. What seems to be true Christian feeling is at best natural love. It proceeds from the flesh and cannot please God. If a person desires to know whether his alms to the poor, etc., flow forth from real love, let him ask himself: Is it my desire and delight, according to my inner man, to love God above all things? If it is, then his charitable deeds are wrought by the Spirit; if not, he has been deceiving himself.

V. 3a: *For this is the love of God, that we keep His commandments.* If a person sincerely loves God, he will strive to fulfil all His commandments in desires, thoughts, words, and deeds.

V. 3b: *And His commandments are not grievous.* The regenerate can truly fulfil God's commandments, though but imperfectly. The fulfilment of our Father's holy will requires the greatest diligence, the most earnest will power, and unwavering perseverance on our part. John does not mean to state that God's commandments do not necessitate thorough and hard efforts. But at the same time they are not "grievous," burdensome or irksome, to children of God. Why not? Because their fulfilment proceeds from warm and thankful hearts that are filled with the Holy Ghost, the Spirit of joy and love, and is thus actuated by love to God and the brethren. Believers have a renewed will. The tasks in which a person delights will not seem too hard for him although they may be difficult and laborious. Therefore the Psalmist exclaims, "O Lord, I will run the way of Thy commandments, when Thou shalt enlarge my heart." H. OSTERIUS.

Convention of Luther Conference at New Orleans, La.

The annual convention of Luther Conference took place at New Orleans, La., May 26 to 30. The services and the open sessions were held in Bethlehem Chapel while for private sessions Conference sat in Bethlehem School. There were all-day sessions Thursday and Friday and open sessions Thursday and Friday nights.

In the opening service, Wednesday night, Prof. H. Meibohm of Luther College occupied the pulpit. The speaker chose his text from the 3d chapter of St. Paul's Epistle to Titus. In his pastoral address, the speaker dealt wholesome spiritual food both to the workers and to the laymen.

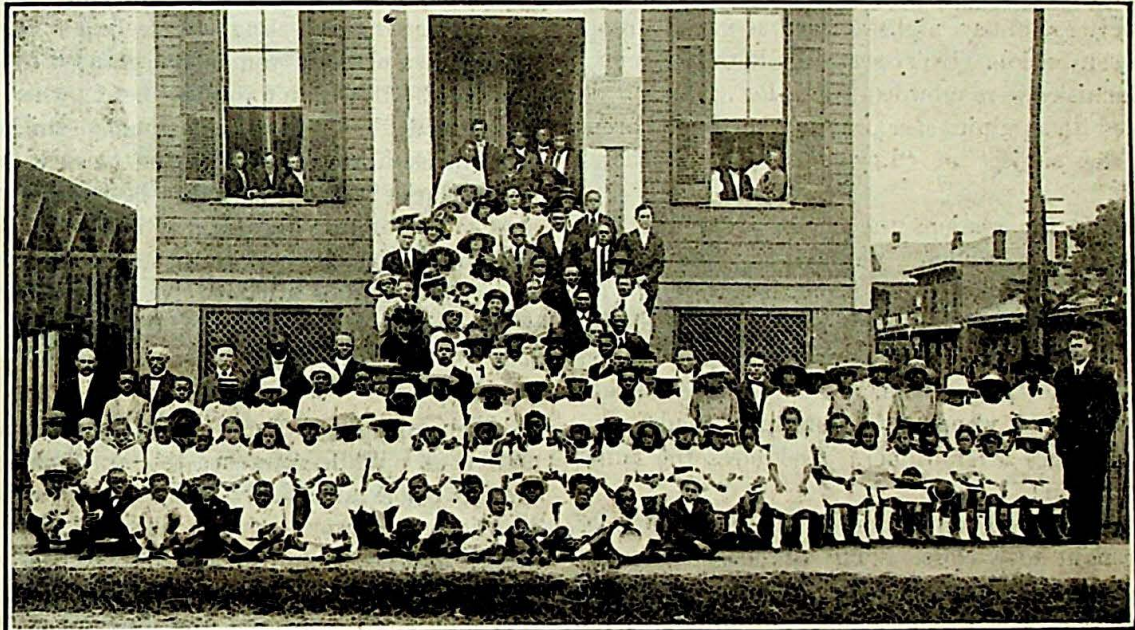
In the open session Thursday morning the fraternal delegates were given a hearty welcome. Supt. N. J. Bakke represented the Alabama Luther Conference, while Pastor John Alston of Atlanta, Ga., represented the Immanuel Conference. The Rev. O. Lynn of Vredenburgh, Ala., was also present. Pastor Lynn was not an accredited delegate, but was also welcomed heartily and invited to participate in the discussions.

Teacher Wm. B. Seeberry read a paper under the heading, "What are We Doing toward the Pres-

ervation of the Health of Our Children?" The discussion centered principally around the question of sanitation for our people. It was brought out that the appalling death-rate among the Colored people of the South from tuberculosis and other diseases is due in a large measure to their unsanitary surroundings. In many cities the Colored people are compelled to make their homes in parts where diseases are bred, such as in the midst of dumping grounds and other unhealthful places. But it was also shown that diseases are fostered in many of the very homes of our people. Therefore, to improve the health of our people we must educate them in keeping their homes in proper sanitary condition.

members of some synod. The white workers in the Mission, while members of a synod, yet have *no vote*. Therefore they, too, feel that we should have a synod of our own. Hence the request. This resolution, so full of meaning to the workers in the Colored Mission, was submitted at the open session on Friday night, and after full discussion, was unanimously adopted. The brethren appointed to agitate this matter are the Revs. N. J. Bakke, John Alston, and A. Wiley. God speed our cause!

On Thursday night Prof. H. Meibohm read a paper under the caption, "Lutheran Customs," in which he explained the meaning of the gown worn by Lutheran pastors, turning to the altar, burning



Group of Worshippers at Bethlehem Chapel, New Orleans, during Conference Week.

In Thursday afternoon's session a most important resolution was adopted—a resolution to request the Synodical Conference to organize the whole Colored Mission field into one body, or a synod, if you please. The request is to be made through the Hon. Mission Board after the resolution has been presented for adoption to the Immanuel Conference and to the Alabama Luther Conference. The facts in the matter are these: Our mission has grown by the grace of God until it has reached considerable proportions, and the brethren feel that much greater good can be accomplished for the cause of missions by their operating as one united whole. Furthermore, the Colored workers cannot belong to any synod within the Synodical Conference, and they feel that it is time they were

candles at Communion, etc. Superintendent Bakke made a report on the Alabama mission-field from the beginning to the present day. Superintendent Bakke's report was intensely interesting from start to finish, while Pastor Lynn's experiences were such that he had his audience laughing at one time and at another in deep sympathy with him. (All who were present will remember Pastor Lynn's "corn-bread and syrup and syrup and corn-bread" story.)

Friday morning Pastor G. M. Kramer read a very able paper entitled, "What is Giving Offense in the Scriptural Meaning?" Its reading and discussion occupied the whole morning session.

The session was long drawn out on Friday night. Pastor Miles Gebauer of St. Paul's read a paper, the subject of which was, "Why do We Lu-

therans Announce for Holy Communion?" In the reading and discussion, the great difference between Lutheran announcements to the pastor and Catholic confessions to the priest was ably set forth.

Pastor John Alston gave a report of the North Carolina field and of his own charge in Atlanta, Ga. In this session also the fraternal delegates to the other two conferences were elected. They are as follows: Pastor G. M. Kramer, to the Alabama Lutheran Conference, Pastor C. P. Thompson, alternate; Rev. A. Wiley, to the Immanuel Conference; Pastor W. Tervalon, alternate.

Sunday morning the Rev. Alston filled the pulpit of Bethlehem. A large chorus of children from Bethlehem School sang in this service. The closing service Sunday night formed a grand climax to the convention. Every seat was literally jammed, and the aisles were crowded. The Rev. N. J. Bakke occupied the pulpit, speaking to the great throng upon the subject of "Loyalty to the Lutheran Church."

During the sessions the choirs of Mount Zion and Bethlehem rendered anthems.

Last, but not least. At noon on both Thursday and Friday the ladies of Bethlehem invited the Conference to a long table covered with good things to satisfy the "inner man." Sumptuous? That's the word. No wonder, the brethren made such fluent speeches after dinner. God bless the ladies of Bethlehem!

Thus the 1920 convention of Luther Conference was brought to a close. "The grandest and most successful ever!" that was the universal sentiment of those who have attended our conventions in the past.

May God continue to shower His choicest blessings upon Luther Conference! A. WILEY.

Keep Smiling!

DEAR READER:—

In what mood are you at present—gloomy or cheerful? Cheerful, we hope.

"Smile, and the world smiles with you." You've heard that often, haven't you? Well, that is just what we are doing—smiling. And we want to tell you why in this brotherly little chat. Then, we want you, too, to rejoice with us—to smile with us. We want you to say: "Thank God! the good old Gospel message is still being proclaimed, and though it often falls upon deaf ears, its sound shall never cease." Yes, dear reader, we often meet with no

response to our message. Perhaps you have the same experience. But we don't stop. Do you? We hope not. Instead, with that characteristic, true Lutheran spirit of unswerving determination and "stick-to-it-iveness," we glance backward over the ground covered, another glance forward at the work that lies ahead, then—forward! The reward is at the end! Quite eagerly with renewed and greater energy, we bend our sinews to the task of extending Christ's Kingdom—and go ahead.

Therein lies the secret of our smile, here at St. Paul's, dear reader. We are going ahead. To deviate:

Aren't empty pews discouraging? Be the sermon ever so inspiring, ever so edifying, haven't you often noticed the feeling—a feeling of depression—that has obsessed you as you glanced over a thin audience? But didn't you feel better when you saw the crowd thickening—continually thickening—a rush, as it were, to hear the blessed Gospel of Jesus Christ? Well, such has been our experience also. We're improving; greatly improving. A large audience which, heretofore, has been an event with us, is getting to be a habit. Ah! now you see why we're rejoicing, don't you? *We are evincing our love for the Gospel by coming out regularly to hear the Gospel when it is preached.*

Ever since Christmas we have had splendid audiences. While reference to our Christmas celebration comes at a tardy date, yet we cannot resist mentioning a word or two about it. In formal order, that is, according to our respective classrooms, we took up the prophecies, the Annunciation, the fulfilment, and the coming of the Wise Men. Of course, fitting recitations were appropriately interspersed. But the songs of the children—or rather the rendition—are always an important and interesting feature of the Christmas program. Surely you, too, would consider it remarkable to hear small children sing two- and three-part songs. Such features characterize our program. Oh, how eagerly the Christmas spirit was caught up by us all!—

On Sunday, March 21, the public examination of a large class of catechumens took place. These were confirmed on the following Sunday, Palm Sunday. On both of these occasions very large audiences were present. But Maundy Thursday, Good Friday, Easter! "Oh, it's but natural to have representative audiences on these special festivals," we hear you say. True, say we, but when the attendance ranges above what we formerly considered

a fair average—and makes itself the average—well, that's different, isn't it? (Perhaps that is what helped us raise our remittance to the Mission Board; and perhaps we're expecting to even—but that's deviating, again.)—

A characteristic expression of Pastor Gebauer's is: "I love the place much; the people, more." If "actions speak louder than words," we know that without Pastor Gebauer's telling us. And we heartily reciprocate that love, too. Thus it should be, dear reader. Did it ever occur to you that—putting the Word of God foremost—the hearty cooperation of pastor, teachers, and congregation, is the life of the congregation itself? Think it over. You will then see that this is not a random thought.

Our Ladies' Aid Society, assisted by the Young People's League, is planning a concert and fair for the middle of May. This promises to be a great event and one to which we are all looking forward. The proceeds will go toward the decoration of the interior of our chapel.

I could not conclude this article without reference to one much beloved by our congregation. This is Mrs. Gebauer, our pastor's beloved mother, who has returned North. We shall not soon forget her. Her diligent attendance at service—regardless of inclement weather—proved quite an incentive to many of us who balk at the first appearance of a dark cloud, or let an unusual gust of wind keep us from God's house.

And now, beloved ones of our true Christian faith, always know that our success is your success; yours, ours. If all is well with you, we say, "Thank God!" Be not discouraged when there is a little dwindling or apparent lukewarmness here and there. Press on! Pray on! Put one foot forward, and He will "put two,"—in other words, He will bless you all the more if He sees that you are truly zealous in the work of spreading His kingdom.

Oh, may God bless you and us for Christ's sake! May He keep us happy in the knowledge that Christ's kingdom here upon earth is still spreading! All for Christ! Keep smiling!

W. SEEBERRY, JR.

Working for the Lord.

Here is a picture of the Ladies' Aid Society of Grace Mission, St. Louis, Mo. It is still in its infancy, having been organized only about four

months ago. But all the members are enthusiastic and very active in the work which they have set out to do. One paragraph in their constitution reads: "The purpose of this society shall be, 1. to aid and further the cause of Grace Lutheran Church; 2. to promote unity and concord among the ladies of this congregation." At present the ladies are at work sewing fifty aprons which they hope to sell at our annual picnic. Some of the aprons are being worn by the ladies on the picture. Two sewing machines are constantly kept in action on the afternoons when the ladies meet. There are some good seamstresses among them. The society now has fifteen members. The officers are: Mrs.



Ladies' Aid Society of Grace Mission, St. Louis.

Rosa Busch, President; Mrs. Mary Jackson, Vice-President; Mrs. H. C. Claus, Secretary; Mrs. Lena Stanford, Treasurer (all on the picture).

HERBERT C. CLAUS.

A Fine Example to Follow.

One of the most active organizations in our congregation in Springfield, Ill., is the Berea Bible Class, which during the past years has been conducted by Student E. A. Westcott. That the Class has the welfare of the Church at heart has been shown on many occasions. Since last September its members, which number about 25, have contributed a total of \$80, which money was used for charitable purposes and for purchasing needed articles in the church. The climax of all demonstrations, however, came on June 6.

Some time ago the class instituted a Mission Treasury (Mrs. H. Taylor, Treasurer) for the purpose of giving the members an opportunity to give regularly for missions. The decision was reached that whatever money came into the treasury during the course of each month would be donated to some

mission which would be designated by the Class. June 6 was set as the first Rally Day. In preparation for this Mr. Westcott delivered several interesting talks on various missions, and then by means of postal cards encouraged each individual member to give liberally.

What was the result? On June 6 the surprising sum of \$30 was collected. Among the contributions were several \$5 donations. One such donation was made by a widow, who, by no means strong in body, earns her daily bread over wash- and ironing-board. The class was elated, realizing, however, that God had made the individuals willing. On bended knees, therefore, the whole class returned thanks unto the Giver of all gifts, and besought Him to bless these humble gifts of theirs, that they might help towards bringing the light of the Gospel to many that still sit in darkness, and be of aid in spreading His glorious Kingdom. This first collection was then designated for our needy station in Carrollton, La.

May God bless the givers and continue to inspire them with heavenly zeal! And may many follow the example of Berea Bible Class!

HERBERT C. CLAUS.

Missionary Activity of the Missouri Synod.

We take the following interesting facts from the recently published *Statistical Year-Book* of the Missouri Synod for 1919:

The Synod is carrying on *Home Missions* in a number of foreign countries of South America and Europe at a total expense of almost \$57,000. The Home Mission work in North America is carried on by the various districts. But this work is so extensive in eight of the younger districts that they need the assistance of the whole Synod to carry on their missionary enterprises. These districts called for \$60,940 during the past year. — The *Mission to the Deaf* is expanding from year to year. The twelve laborers in this field are serving ten circuits. These circuits have each from three to twelve congregations or preaching-places. The official organ of this mission is *The Deaf Lutheran*. Over and above the contributions of the deaf, the sum of \$15,000 is annually required to carry on the work. — The *Foreign-Tongue Mission* needs an annual subsidy of about \$10,000. The sixteen laborers in this mission serve forty-two congregations. The people served are Poles, Lithuanians, Letts, Slo-

vaks, Italians, Esthonians, and Finns. — The Synod also carries on a *Mission among the Immigrants and Emigrants*, though war conditions have limited the work of this mission to a very great extent. — The *Mission to the Jews* in New York is carried on by a very aggressive and active missionary under hard conditions. — The *Indian Mission* among the Stockbridge Indians of Wisconsin is conducting a very successful boarding school, whose usefulness could be much increased if an adequate school building were provided. — The *Mission in East India* is carried on in the three fields with considerable success. War conditions greatly handicapped the work, since the necessary workers were prevented by the authorities from entering their fields of labor. Only four foreign missionaries are in India at present. They are assisted by 169 native aids. The mission conducts three institutions for the training of native helpers. The India Mission requires a yearly subsidy of \$42,000. — The *Mission in China* works in Hankow and Shinanfu. The eight foreign missionaries are assisted by nineteen native helpers. The China Mission requires an annual outlay of \$36,000.

F. J. L.

Items of Missionary Interest.

ST. LOUIS AND SPRINGFIELD. — Evidences of strong vitality and growth as far as our colored congregations in these two cities are concerned are apparent. Pastor Claus is working with heart and soul, and the Lord is blessing his labors. To assist him in his work, he publishes a monthly parish paper. We recently read a letter he had addressed to the members of the Lutheran Ladies' Aid for Colored Missions of St. Louis, which plainly shows how dear to his heart is the work he is engaged in. What a pity that the work of this young missionary is so much hindered by the lack of a chapel in St. Louis. The Lutheran Ladies' Mission Aid for Colored Missions of St. Louis has gathered \$1,400 for this purpose, but at the present prices of material ten times that sum is needed.

ST. PAUL'S, NEW ORLEANS. — Our readers must not miss reading the racy letter in this issue from Teacher Wm. Seeberry. It brings good news, very good news, and every friend of our Colored Mission will rejoice to hear such good news.

MOUNT PLEASANT, N. C. — On May 23 a girl baby was born to Rev. C. R. March and wife. Her name is Mary Thelma. Congratulations and best wishes for her temporal and eternal welfare!

DO NOT FAIL TO READ THIS. — It is supposed that there are 53,000,000 children in the United States at the present time. Only about one-half of these are enrolled in some kind of a religious school. And what is still worse is this that the enrolment is growing less from year to year. In 1916 the Protestant Sunday-schools and parochial schools were attended by about 22,000,000 pupils, but in 1920 the enrolment had decreased to considerably less than 16,000,000. And just think how little those children get that do attend! Outside of the Lutheran churches, which give their children a regular course of religious teaching, Protestant churches give their children only 24 hours of religious teaching per year. With this poor showing compare what the Jews do. The Jewish child in the United States receives annually 335 hours of religious instruction, while the average Catholic child gets 200 hours teaching in religion. The religious instruction of the children in most Sunday-schools is carried on in a poverty-stricken manner. I venture to say that most Protestant churches expect their Sunday-schools to be self-supporting. And even if the contributions gathered from the pupils be considered, I am sure that there are hundreds of churches that spend twice as much for music or for their janitor as they do for their Sunday-schools. The average janitor costs the average church \$1.07 per member, but the average Protestant Sunday-school costs only 48 cents per child. What a wonderfully promising home mission field is here left uncultivated — the religious training of the child.

CHINA. — The resources of China are incomputable. Think of her man-power. Over four hundred million people, or every fourth person in the world a Chinese. Incomprehensible! One province, Shensi, is said to possess enough coal to supply the world for some hundreds of years. China is the greatest copper-producing nation in the world. After 5,000 years tilling the soil, there are yet unheard-of possibilities through better methods in agriculture. Chinese farms average two to four crops each year. — Gospel-seed sown in Chinese hearts produces wonderful increase. This field also is limitless. There is ample room for consecrated preachers, physicians, teachers, and gospel laborers in all branches of Christian service. And open doors everywhere beckon missionaries to come.

BOLIVIAN INDIANS. — An estimated census gives Bolivia a population of 2,500,000, fifty per cent. of whom are Indians. Around large centers such as

La Paz, Oruro, and Cochabamba, the Indian is semi-civilized. In the interior he is wild and savage. They all live in the most crude and unsanitary manner. In all this country little or no interest is taken in the uplifting of the Indians. They are valued in the money they represent to their owners. A Bolivian statesman has said: "It is no exaggeration to say that the present condition of the Bolivian Indian is a national disgrace, and a terrible indictment of the good name of the Republic. It is therefore a sacred duty on the part of every good Bolivian to look for the means of doing away with this disgrace, and converting into active forces the thousands of Indians who to-day are a mill-stone around the neck of a civilized society."

MISSIONARIES GOING INTO ALL THE WORLD. — During 1918 one hundred and three adult missionaries left American shores for fields in distant lands, sent forward by a single mission board. It will be recognized that this was the most difficult year of the World War in carrying forward foreign mission-work, so many young men of appointed age being involved in the military draft. Yet from among the exempted classes, such as ministerial students and evangelists, this fine corps of recruits were able to take their places in heathen lands in the effort to benefit their fellowmen by helping them see the vision of the uplifted Cross. These mission appointees took ship to the following lands: Bolivia, Tahiti, Fiji, Jamaica, Honduras, Cuba, Hawaiian Islands, Korea, China, India, Porto Rico, Peru, Argentina, Manchuria, Brazil, Guatemala, Japan, Salvador, Philippines, Sumatra, Trinidad, Haiti, Siam, West Africa. England and the Canal Zone also come into the list. During the year mission-work of this board was opened in Siam and the border of Belgian Congo, Central Africa; and a medical mission was begun on the border of Tibet, where a printing plant will also be established. Also a mission was staked out in an interior and unentered portion of Belgian Congo.

PROGRESS. — A century ago there were less than a hundred missionaries in heathen lands. When the World War broke out, there were more than twenty-five thousand foreign missionaries, and a total of 112,000 native workers in non-Christian lands. Mission societies have increased, until practically every Protestant denomination is represented. At the time of the Edinburgh World Missionary Conference, 994 societies were reported to have entered the great heathen fields. F. J. L.

BOOK TABLE.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the year 1919. Concordia Publishing House, St. Louis, Mo. 160 pages. Price, 75 cts.

Well-nigh nothing but figures; nevertheless, remarkably interesting. Every one interested in the progress of the Missouri Synod will find it more interesting than a good story.

Psychology and the Christian Day-School. By Paul E. Kretzmann, M. A., Ph. D. Concordia Publishing House, St. Louis, Mo. Price, \$1.00, net.

A mastery of the branches to be taught was once thought to be an adequate preparation for teaching. But it is now generally recognized that the teacher must have knowledge of the mind he is called to train. Psychology, the science of the mind, is the foundation of intelligent pedagogy. Dr. Kretzmann undertook to write a book that was to deal with mind-unfolding as exhibited in the schoolroom, and the result is most satisfactory. What makes the book particularly valuable is that it is written from a Biblical standpoint and with reference to the Christian day-school. The book will prove valuable to the Christian teacher who wishes to know the structure of the mind, and the way to minister to its growth. At last a psychology has been written that will be a real aid, instead of a hindrance, to true knowledge. May it soon be in the hands of every one of our pastors and teachers! —We rejoice to add that it is the first of a series of handbooks for the teacher.

The Proof-Texts of the Catechism with a Practical Commentary. Vol. I. Concordia Supply Co., Concordia Seminary, Springfield, Ill. 301 pages. Price, \$2.00. May also be ordered from Concordia Publishing House, St. Louis, Mo.

An eminently useful book for the pastor and teacher. The book is a reprint of articles appearing in the *Theological Quarterly* since 1898. The sainted Dr. Graebner is the writer of the comments appearing on the first 90 pages; Prof. Dau furnished the comments appearing on the next 12 pages; while all the rest is the product of Prof. Wessel's pen. These comments are the result of much faithful study, and will be found most desirable to every one whose duty it is to teach the Catechism. The faithful use of these comments is bound to prove a blessing to teachers and pupils. We should feel disappointed to hear that this book is not finding a ready market. Vol. I covers the proof-texts to the end of the Third Article. No doubt, the other Chief Parts of the Catechism will be similarly treated and published in due time. During July and August the book may be ordered from Prof. L. Wessel, Concordia Seminary, Springfield, Ill.

The Children's Hosanna. An Order of Service for Children's Day. By Adolf T. Hanser. Sotarion Publishing Co., 105 Florida St., Buffalo, N. Y. 8 pages. Price, \$3.50 per hundred. The tunes are 25 cents a copy extra.

Congregations that observe Children's Day will find this order of service far superior to those generally put out for the purpose.

The Biblical Books in Verse. By R. Kretzmann. Sotarion Publishing Co., 105 Florida St., Buffalo, N. Y. Price, 15 cts. per dozen; 75 cts. per hundred.

No doubt there are Bible-classes that will welcome this metrically arranged list of the Biblical books. There is also a German edition. F. J. L.

THE LUTHERAN CHARITIES CONFERENCE

of the Ev. Luth. Synodical Conference will convene, *D. v.*, July 13 to 15, in the congregation of Pastor O. Boecler, Chicago, Ill. All delegates and guests desiring lodging, or dinner only, are requested to make announcement thereof before July 1 to Pastor O. Boecler, 1501 Melrose St. The opening service will be held at 9.30 A. M., July 13, in Rev. Boecler's church. PH. WAMBGSANSS, *President.*

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. Mark's, Atlanta, \$5.00; Bethel, Charlotte, 20.00; Bethel, Plaquemine, 15.00; Bethlehem, New Orleans, 60.00; Carrollton, New Orleans, 10.00; Christ, Rosebud, 10.00; Concordia, Rockwell, 5.00; Grace, Greensboro, 34.62; Grace, Ingomar, 10.00; Immanuel College, Greensboro, 328.34; Immanuel School, Greensboro, 4.70; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Tilden, 10.00; Mount Carmel, Midway, 1.33; Mount Olive, Catawba, 2.50; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Our Savior, Camden, 5.39; Redeemer, New Orleans, 10.55; Richmond, Va., 1.20; St. James's, Buena Vista, 2.95; Mount Olive, Tinela, 2.38; St. Andrew's, Vredenburgh, 4.65; St. John's, Salisbury, 10.00; St. Luke's, Spartanburg, 5.00; St. Mark's, Wilmington, 2.50; St. Matthew's, Meherrin, 15.86; Mount Zion, Charlotte, 12.00; St. Paul's, Charlotte, 25.00; St. Paul's, Mansura, 10.00; St. Paul's, Napoleonville, 25.00; St. Paul's Chapel, New Orleans, 30.00; St. Paul's, Oak Hill, 10.00; Trinity, Albenarle, 2.00; Trinity, Elon College, .40; Washington, 2.94; Winston-Salem, 3.88; St. Luke's, High Point, 4.53; Zion, Gold Hill, 5.00. — *Total, \$774.72.*

St. Louis, Mo., June 1, 1920.

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

Important Notice.

Kindly consult the address printed on this copy of your LUTHERAN PIONEER. The bottom line of the address shows when your subscription expires. (For instance, "Dec 20" signifies that your subscription expires in December, 1920.) If it expires soon, please send your 25 cts. (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. No paper can be mailed by us unless paid in advance, and if your renewal is not received before expiration, your name will automatically drop from our mailing-list.

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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.

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Vol. XLII.

ST. LOUIS, MO., AUGUST, 1920.

No. 8.

When Jesus Reigneth in Our Heart.

When Jesus reigneth in our heart
Faith casteth out all fear,
Despondency must then depart
And sorrow disappear.

'Tis good for us His voice to hear
And on His breast to lean;
The Bible's leaves are never sear,
But always fresh and green.

'Tis good to keep our Lord's commands,
Who oft our wish fulfilled,
And work and give with ready hands
And thus His Zion build.

'Tis good for us to be sustained
In danger by His might,
To render thanks and praise unfeigned,
And walk as in His sight.

'Tis good to trust this faithful Friend,
Who bought us with a price,
And when our life has reached an end,
To dwell in paradise. H. OSTERHUS.

Our Faith Is the Victory that Overcometh the World.

1 JOHN 5, 4—6.

How insignificant our earthly lives are in the light of eternity! Yet we cannot overestimate the infinite importance which attaches to our temporal lives just when we view them in their relation to eternity, our lives being given us for the great purpose of finding and holding fast to the end the one thing needful which mankind had lost by the fall. It is our foremost duty in this life to care for our immortal souls and those of others. How then may man obtain the grace and favor of God? Not by the works of the Law, but by faith alone. Again,

what enables us to remain faithful? Not might of ours, but divine strength which we apprehend and hold by faith. In our present verses *John makes the assertion that our faith is the victory that overcomes the world and also shows how well grounded this faith is.*

St. John writes in verse 3: *God's commandments are not grievous.* They are not hard for Christians. But does not the world within us and without us ever strive to make their fulfilment difficult, yea, impossible for us? What then is the reason that they are nevertheless not grievous? Because Christians are born of God and thus endued with divine strength and fully able, not only to fight against, but even to overcome, the ungodly world; for "greater is He that is in you than he that is in the world." — But we are born of God by *faith* which is of His operation. Hence John exultantly exclaims in verse 4: *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.* Not any kind of faith possesses this power and has this effect, but only *our faith*, that is, the faith in Jesus Christ, the Son of God and Savior of the world: *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God,* verse 5.

Then John mentions some credentials which attest that He who came in the flesh is truly *Jesus*, the world's Savior, and *Christ*, God's Anointed, our Prophet, Priest, and King. Verse 6a: *This is He that came by water and blood, even Jesus Christ.* The first proof is, that He came by water. By being baptized with water by John the Baptist in the wilderness, for the express purpose of "fulfilling all righteousness" in our stead, He manifested Himself

as our divine Messiah who rendered willing obedience to God for us, keeping the entire Law as our Substitute. The two other divine Persons also gave evidence on this occasion of the true character of His person, office, and mission; for the Father called out of the opened heaven, This is My beloved Son, in whom I am well pleased, while the Holy Ghost in the bodily shape of a dove descended upon the Savior. But He also came by blood, and thus also proved Himself the Captain of our salvation. He suffered and died for us on the cross. He shed His holy, precious blood for us, thereby expiating our sins. With His stripes we are healed. The Father, too, by the miracles which attended His death, as also by the sign reported in John 19, 34—37, declared Him to be the divine Lamb slain for us, whose blood effectually cleanses us from our

the world by virtue of the grace and power of the Crucified One who has said to us: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Should we not thank Him for His loving-kindness and ever serve and obey Him?
H. OSTERHUS.

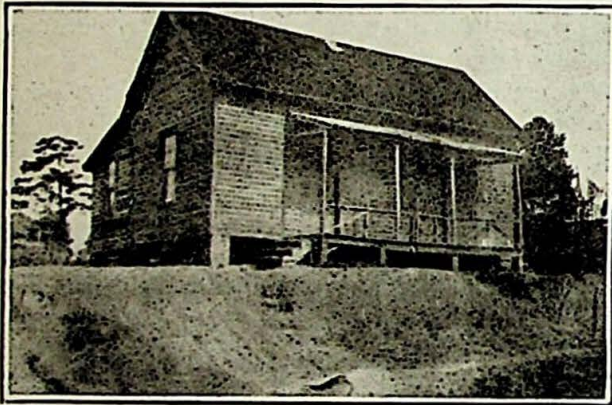
St. Mark's, Atlanta, Ga.

Atlanta is a broad field for mission work and the prospects for the future seem bright, but we are somewhat handicapped because of our present location and the condition of our building. In our school last winter about 90 children were crowded into a 14×28 schoolroom. We were compelled to turn many away for lack of room. Several new pupils have already made application for admittance at our opening in September—hence we expect a goodly number to enroll this fall.

Since our present location is not the best for our Church, and we need an adequate schoolhouse—we cherish the hope that our Venerable Mission Board and the readers of this article may make it possible for our Atlanta Mission to be better located and housed.

From the accompanying cut of our schoolhouse you can get an idea of the interior condition.

Any donation will be highly appreciated. Send same to Mr. H. A. Dittmar, Asst. Treas., 1944 Clara Ave., St. Louis, Mo. JOHN ALSTON.



One-room Schoolhouse in Atlanta.
Badly in need of repairs.

sins. Finally God put His stamp of approval on His Son's claims, work, and death, by raising Him on the third day.

In the following words the Apostle emphasizes the fact that Jesus came "not by water only, but by water and blood." He did not only begin, but completed His Work. He even finished its hardest part, being made a curse for us on the tree, forsaken of God and tortured and despised of men. Thus it is sure that He is our true Mediator and divine Savior.

And it is the Spirit that beareth witness, because the Spirit is truth, verse 6c. The aforementioned proofs are made certain to us by the Spirit who dwells within Christians by faith. The Holy Ghost who is truth, who never deceives or falsifies, bears witness in us, assuring us that Jesus is the divine Christ. Thus our faith is indeed wrought by God. It makes us His children and enables us to overcome

The Lutheran Church of the Future among the Negroes.

By N. J. BAKKE.

For forty-odd years the Lutheran Church has been at work among the ten million Negroes of our land. The growth of this mission has been slow, the growth of the Word's seed, which does not return void, but accomplishes that for which it is sent. From an acorn it has grown into a mighty oak, firmly rooted, whose branches have spread over eleven States and the District of Columbia. Apart from the Home Mission, the Negro Mission is now the most important work of the Lutheran Synodical Conference.

The Lutheran Church has been and still is the Negroes' best friend. It has done more for the poor neglected common people and for the children of the race than any other Church. By the pure

preaching of the Gospel and by the Christian training of the children in the schools it has made many wise unto salvation by faith which is in Christ Jesus.

The Negroes begin to realize what a friend they have in the Lutheran Church, and they love her for the Gospel she has brought, for the Scriptural practise she has introduced, for the fear of God she has instilled into the hearts of their children, for the homes, humble though they be, she has Christianized, and for the charity she has offered in times of need. For this love they show their gratitude by loyalty to the Church and by generous contributions to the support of the work.

To some extent the future of our Church among the Negroes must be judged by the past. Looking out upon the vast field which extends from New York to New Orleans, and which is studded with Christian school-houses, churches, chapels, and two higher educational institutions, the future appears bright.

The Lutheran Church is now pretty well known in the Southern States, and to know her is to love her. She is in demand on account of the sound and solid educational work among the people.

The missionary material in the Gulf States and in the large cities of the North to which the Negroes flocked during the war period is still found in abundance. There are still millions of churchless, Christless Negroes in our country, at our very doors, who are ready material for the missionary harvest. Owing to the increasing unpopularity of the revival and the anxious-bench method of converting sinners, these millions must be gathered in by such a conservative educational Church as the Lutheran which brings to the sinner the Gospel of Christ, the only converting and saving means, the power of God unto salvation to every one that believeth.

As long as the Lutheran Church remains loyal to her God and His Word — and God grant that she may never depart from the old tried landmarks! — we have the assurance of God's blessing. He who has so signally blest the labors of our hands in the past, who, despite obstinate opposition, fanatic prejudices, the devil and the flesh, has given to the Sword of the Spirit victory upon victory, still stands with outstretched arms ready and willing to bless and to save. Through Him we shall be more than conquerors. By His wise providence the Negroes were brought from darkest Africa in bondage to our Christian shores, were laid at our doors for no other purpose than that we Christians, particularly we Lutheran Christians, should take the

black man by the hand, cut asunder the fetters with which Satan held him bound, and lead him to the Saving Truth which makes free.

That the love of the Lutheran Christians of the Synodical Conference for the Negro Mission is growing is evidenced by their generous contributions for missionary and educational purposes. As the mission in the course of years has progressed, the expenses in conducting it have proportionately advanced. While at times it has been difficult to make ends meet, we have never lacked the necessary means. Producing results on the field creates and opens the hearts and the pocketbooks of the Christian supporters. In the past, as in the future, we bank on the never-failing promises of our ever faithful God and on the missionary love and activity of our generous Lutheran Christians. God and the Lutheran Church, this is the Banking and Trust Company in which we have more implicit confidence than in all the Federal Reserve Banks.

But the progress of our mission in the future depends largely upon an increased number of able, active laborers. Our Negro higher educational institutions have not been able, and for years to come will not be able, to provide our various fields with the needed workers. They are, in demand as never before in the history of our mission. Our seminaries for white students with approximately one thousand students preparing for work in church and school, owing to the increased demands, may assign one or two of their graduates to the Negro Mission, but what are they among so many? If the mission is not to be crippled by a shortage of missionary workers, we must prepare more young men and women at our own Negro institutions. With this end in view the Alabama Luther Conference a year ago resolved to petition the Synodical Conference for a high school normal on the Alabama field. This field, which is at present the most promising and on which, during the last four years, twelve churches with a baptized membership of 600 and eleven schools with an enrolment of 900 pupils have been established, has been discouragingly handicapped by lack of laborers. Hence the Negro Lutheran churches unite with the Church at large in the supplication: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." — *American Lutheran*.

NOTE. — To the above we add the following, taken from the *Statistical Year-Book* of the Missouri Synod: At the end of 1919 the Negro Mis-

sion had forty-six organized congregations, and ten preaching-places. Seventy-six persons were in the service of the mission: one Director of Missions, sixteen white pastors and professors, eighteen colored pastors, two white teachers (male), eleven colored teachers (male), thirty-five colored lady teachers (of these one matron and one teacher of domestic science), three white students. The mission conducts thirty-eight mission-schools and two higher institutions of learning. The total expenses are over \$70,000 per year, of which the Negroes contributed \$14,325. The PIONEER is published in the direct interest of this mission. F. J. L.

adequate grounds, the most necessary buildings and equipment, and an able staff of instructors. *But — Much more is needed* if Immanuel College is to fill its position as an institution of higher education. *Accommodations for the increasing number of boys.*

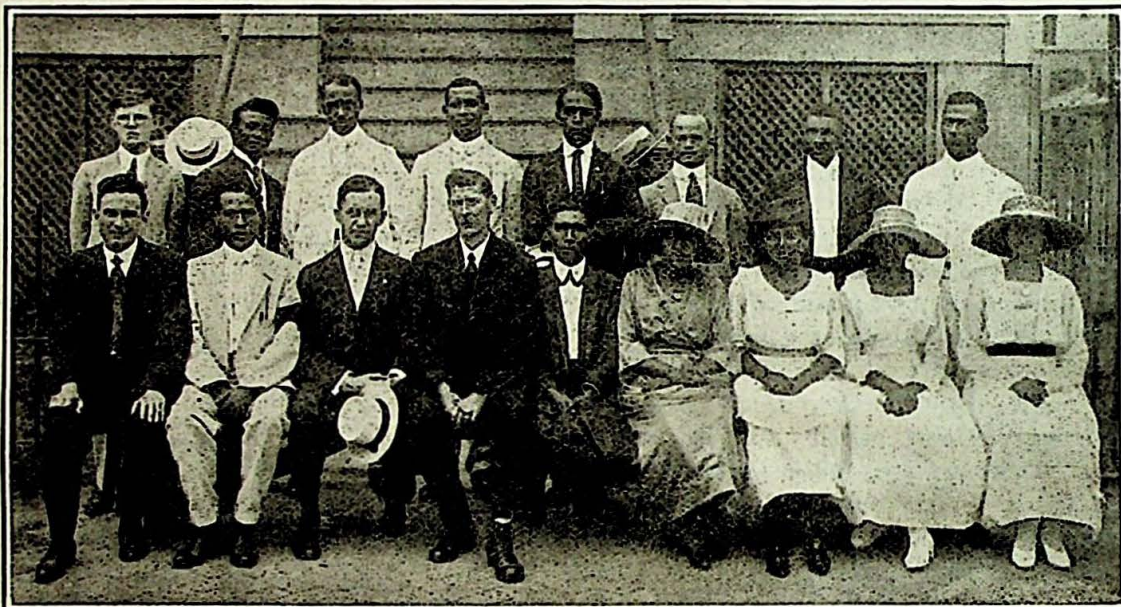
A girl's dormitory.

Equipment for both.

These are only the most *immediate* needs. There are many others.

Unjust would it be for us to look to Synodical Conference for all of these improvements.

Ungrateful are we if we do not do *everything*



Luther Conference, 1920.

(See PIONEER No. 7, p. 50.)

What Are We Going to Do About Immanuel College?

It is *our own Immanuel*, established to prepare for our Lutheran churches and schools properly *trained pastors and teachers*, and to give to our Lutheran boys and girls that kind of an education which will prepare them for this life and *the life to come*.

It is *our own college*, conveniently located in the center of our largest Colored Mission Field, there to give *every colored boy and colored girl*, Lutheran or non-Lutheran, *an opportunity* to get a good *Christian high school education* at the lowest possible rate.

Synodical Conference, through our Mission Board, has *given* us this institution, consisting of

in our power to make *our own* college what we know it ought to be.

Synodical Conference is doing, and is going to continue to do, its part for Immanuel. *Now —*

What are we going to do for Immanuel? To come straight to the point, Reader, what are *you* going to do for *your* college?

The Lutheran Education Society will help you solve this question in a practical way.

What is the Lutheran Education Society? It is that army of Lutheran pastors, teachers, farmers, merchants, mechanics, laborers, in fact, men and women of every walk of life, together with Ladies' Aid Societies, Men's Clubs, Brotherhoods, Luther Leagues, and even Parochial School Clubs who are going to *work, shoulder to shoulder*, to help *put Immanuel College "on the map"* and *keep* it there.

The L. E. S. is not a spasmodic drive. It is a permanent organization, with the definite object to support and promote higher education in our Colored Mission Field.

It has been endorsed by Immanuel Conference, the District Visitor, a representative of the Mission Board and a large number of other Lutheran pastors and laymen.

We hope that every one connected with or interested in our colored missions will join us in supporting this worthy cause. We quite naturally expect a large membership from the North Carolina Field in whose midst the college is located.

A special appeal is hereby made to all graduates and former students of Immanuel College.

Rates: \$1.00 per year for you; \$5.00 per year for church societies.

Send application to the Lutheran Education Society, 6 Locust Hill Avenue, Yonkers, N. Y., and receive a membership card.

NOTICE.

The present officers of the L. E. S. are: Mr. William Doswell, President; Mrs. S. E. Mouzon, Secretary; Rev. W. O. Hill, Treasurer.

This organization is only temporary. As soon as two or more Chapters have been formed, the Society will be reorganized and the Board of Directors will be elected. The books of the temporary organization will be audited by a committee appointed by the New York Local Conference. The Treasurer will publish an annual report.

Application for Membership

in the Lutheran Education Society (for Immanuel College), 6 Locust Hill Avenue, Yonkers, N. Y.

I am interested in the higher Christian education of Colored boys and girls, and approve of the work which the Evangelical Lutheran Synodical Conference is doing to that end.

I herewith apply for Membership in the Lutheran Education Society, organized to support and promote this work, for the year ending June, 19.., and enclose herewith \$. for same.

Name:
.
.

Please credit my membership to
. Lutheran Congregation,
at

News and Views.

OUR CHURCH PROPERTY.

There are some happy and thankful hearts in the Bethany Congregation, Yonkers, N. Y., these days. What is it all about? We will let an outsider tell you. Some time ago this friend, who had been observing our activities more or less, remarked. "Reverend, you Lutherans are about to 'go over the top.'" The person judged correctly, for at that time we were examining several pieces of property with the object of buying a church-home. And the good news that we want to tell you, that you may rejoice with us, is, that we have found the proper place, signed the agreement to buy, and, God willing, long before you read this article, will have closed the deal and our congregation will own its church property free of all debts. No, we do not mean the church building, too. "One thing at a time, and that done well," is a maxim we have learned long since. We have the coat, we will get the sleeves later. So the building is a matter for future consideration. How soon it will come we cannot promise just now. But we will surely get it, let us say, "some day." However, we are extremely thankful at this time that at last we have been able to purchase the ground on which we intend some day to build our church-home. The reason for our special gratitude to the Lord at this time is a long story. I shall relate it as briefly as possible.

We talked over this matter some nine years ago, when there was only a "handful" of us. St. John's Congregation had offered us a place of worship in their Parish House, with the understanding that some day we would have a church of our own. So we knew that we must have a church-home. To look to the Mission Board for such a gift, especially in the Metropolitan District, where real estate is a little more expensive than in some other places, seemed to us somewhat of an imposition. And, in the face of the great financial problems which already confronted the Board, the possibilities of such a gift were vague. Synodical Conference already had thousands and thousands of dollars tied up in real estate throughout our large Mission Field. These heavy investments, with no method by which this money should ever be returned to the Mission Treasury, were even at that time causing a financial drain in the work. Moneys which were needed to pay the missionaries adequate salaries and to open new missions, had to be used to build more new chapels, with no effort, however small, being made

on the part of our elder missions to return the money which had been invested in their church property. Of course, this could not continue without eventually having a serious effect upon the progress of the work. So we concluded that, if possible, we would relieve the Mission Board of the burden of another such investment. At least, an attempt would be made. With the Lord as our leader and main dependence, we set out to raise a Building Fund, hoping and praying that "some day" these small beginnings would bring forth the desired results. Pleasant have been our experiences in this undertaking. The most pleasing was that this attempt at no time became a discouragement to the members of our congregation, but, on the contrary, it stimulated in them a deeper interest in their church. Yes, our special efforts in this work even attracted the attention of others and helped to draw them within sound of the saving Gospel. No one notices an inactive congregation. Of course, we had to make personal sacrifices, but instead of these sacrifices becoming a burden, our pleasure in making them grew as we noticed our little fund grow. And here I feel it my duty publicly to commend the faithful members of this congregation for their continuous and cheerful sacrificing for this cause with nothing in sight from year to year but reports. However, the difficulties arose when the time came to buy. The first "red tape" was that we must be an incorporated church-body before we could own tax-free property. So we incorporated, and the Board of Trustees was made the purchasing committee. Then came the long search for the proper place, and the examining of numerous particulars: Now, we know that there is ground all over this world, and plenty of it. But when it comes to finding the proper piece on which to place a chapel in a compact city like ours, and at the same time keep within the bounds of a mission congregation's pocketbook, it takes some mighty good looking about. However, the place has been found. An ideal place. At least we think it is. And the price is very reasonable. So, that, the "some day" for which we hoped and prayed years ago is dawning. That is the reason why we are so happy. And because we know that it was the blessing of the Lord alone which has made this possible, we are extremely thankful to Him.

Of course, our task is not finished. We must now work for the building. Encouraged by the blessings which the good Lord has bestowed upon us, we shall go about this with renewed interest and

consecration. And it may be that that other "some day" will soon dawn, when we can again call upon you to rejoice with us over the fact that we have sewed the sleeves into the coat. God grant it!

Yes, it is a mighty fine feeling which comes over a mission congregation when it has accumulated enough to buy its own church property. It is a feeling which is not easily explained. It does not come from the mere fact that one has a church-home. We have a very comfortable place of worship, and we are thankful for it. That feeling lies more in the realization of work accomplished; in the fact that we can leave this much to the future generations; and, above all, in the satisfaction in erecting such a monument to the glory of our merciful God. Only if you have had a like experience can you appreciate fully our joy at this time. *If you have not had such an experience, let me advise you to begin the work now, that "some day" you may have a full measure of that splendid feeling. Start a Building Fund, and let your congregation experience that most blessed period in the life of anything, namely, the period of growth; the period of struggle. It is quite worth while. Yours does not necessarily need to be a young congregation without a church-home. It may be that your congregation is one of those for which the Mission Board has invested in real estate years ago. Would it not be well for you to "some day" release that investment, giving the compound interest of eternal gratitude? And is it not time that an effort should be made to that end, however small it might be at the beginning? And if the Mission Board deems it wise to put this returned money into a Mission Building Fund, it may be that "some day" we will be able to build new chapels without having to invest money needed for other purposes.*

W. O. HILL.

Items of Missionary Interest.

BETHANY, YONKERS, N. Y. — Our Bethany Church, Yonkers, Pastor W. O. Hill, has bought a building lot, 75 by 85, at Willow and Cottage Places, in that city. A chapel will be built on this lot as soon as building material and labor will have reached normal conditions. In this connection we wish to call the attention of our readers to the article of Rev. Hill in this issue. What a fine thing it would be if all our colored congregations would accept the suggestion of Pastor Hill! Grace, St. Louis, intends to do so.

LUTHERAN EDUCATION SOCIETY. — This society has issued a very neat folder making an appeal for new members. The Society has been founded first of all in the interest of Immanuel College, Greensboro, but intends to foster the cause of Negro education in general. We have taken the liberty of bringing the text of the folder in this issue of the PIONEER. Read it! THEN ACT!!

GRACE, ST. LOUIS, MO. — Pastor Claus has recently baptized two children in this mission. Since Palm Sunday, two more adults were received into the congregation. Three adults are being instructed. Pastor Claus writes: "In the near future we hope to start a building fund. The suggestion came from an article in the PIONEER." Grace Church is also going to send one of its boys to Immanuel College, there to prepare for the ministry. The boy is poor and needs financial help.

MEHERRIN, VA. — Uncle Henry Clay, the man that was largely instrumental in getting Pastor Buehler, the first missionary at Meherrin, to come to "Doswelltown" and there open up the work, recently died at the age of 95 years. He is survived by his aged widow and eight grown children, some of whom are members of our St. Matthew's Congregation at Meherrin.

THE WORK OF THE GIDEONS. — It would require a train of thirty cars to deliver all the Bibles that have been placed in hotel rooms of the United States and Canada by the Gideons, the Christian Commercial Travelers' Organization. The exact figures are: United States, 371,724; Canada, 26,777; making a total of 398,501. It is estimated that there are 2,000,000 hotel rooms in the countries named, three-fourths of them without Bibles.

THINGS TO PONDER OVER. — There are about 2,400,000 blind people in the world. Egypt leads all other nations with 1,325 to every 100,000 of her population. India has 600,000, China 500,000, Japan 100,000, the United States 100,000. In a recent year England had 174,000 insane people, 93,000 of whom were women. Ireland had 24,000 and Scotland 17,000. In 24 years 90,000 insane persons were admitted to the insane institutions of Paris. The strenuous life of the United States places us in the lead of all nations. We have 400,000 insane and feeble-minded people. Massachusetts heads the list with 344 insane persons out of every 100,000. We are doubling the roll of our insane every 16 years. If the present rate continues, by the year 2301 there will not be a sane person in the

United States. This conclusion is based on the increase in the last 40 years. The poverty of the world is so great that five hundred million people sleep on dirt floors. In India there are sixty million who do not know where their breakfast will be found. Twenty million have starved to death in that country in the last 25 years, and 1,400,000 children die of starvation every year. — *United Presbyterian.*

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Mount Zion, New Orleans, \$40.00; Immanuel, Brooklyn, 8.00; Bethany, Yonkers, 30.00; Bethel, Charlotte, 30.00; Bethel, Plaquemine, 6.44; Bethlehem, New Orleans, 50.00; Carrollton, New Orleans, 10.00; Concordia, Rockwell, 5.00; Christ, Rosebud, 10.00; Grace, Ingomar, 9.11; Immanuel College, Greensboro, 50.00; Immanuel School, Greensboro, 4.75; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Tilden, 10.00; Mount Zion, Rocks, 10.00; St. Andrew's, Vredenburgh, 5.34; Mount Olive, Tinela, 1.62; St. James's, Buena Vista, 2.10; St. Mark's, Atlanta, 34.00; St. Mark's, Wilmington, 2.50; St. John's, Salisbury, 10.00; St. Paul's, Mansura, 10.00; St. Paul's Chapel, New Orleans, 30.00; St. Paul's, Oak Hill, 10.00; St. Paul's, Charlotte, 25.00; Mount Zion, Rocks, 12.00; St. Luke's, High Point, 3.68; Winston-Salem, 3.10; Grace, Greensboro, 26.85; Trinity, Elon College, .79; Mission in Washington, 2.80; Zion, Gold Hill, 4.00; Mount Carmel, Midway, 6.11; St. Paul's, Napoleonville, 25.30; Mount Olive, Catawba, 2.50; St. Matthew's, Meherrin, 22.67; Mission in Richmond, 1.25; St. Luke's, Spartanburg, 5.00; Trinity, Albemarle, 2.00; Berea Bible Class, Holy Trinity, Springfield, 30.00. — Total, \$568.91.

St. Louis, Mo., July 1, 1920.

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

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EVANGELICAL LUTHERAN COLORED CHURCHES.

LOUISIANA.

NEW ORLEANS:—*St. Paul's*, 1625 Annette St., near N. Claiborne Ave.; Miles S. Gebauer, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday 7.30 P. M. Sunday-school, 10 A. M.

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

Redeemer, 944 N. Dupre St.; Prof. H. Melbohm, Pastor.—Services: Every second and fourth Sunday of the month, 7.30 P. M. Sunday-school: Every Sunday, 10 A. 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.

Carrollton Mission, cor. Cohn and Holly Grove Sts.; G. M. Kramer, Pastor.—Service: Every Sunday, 10.15 A. M. Sunday-school: Every Sunday, 11.30 A. M.

Mount Zion, cor. Franklin and Thalia Sts.; Theo. Schlepsiek, Pastor.—Services: Sunday, 10 A. M. and 8 P. M.; Wednesday, 8 P. M. Sunday-school, 11 A. M.

NAPOLEONVILLE:—*St. Paul's*; C. P. Thompson, Pastor.—Services: First and third Sunday of the month, 7.30 P. M. Sunday-school, every Sunday, 10 A. M.

PLAQUEMINE:—*Bethel*; C. P. Thompson, Pastor.—Services: Every second and fourth Sunday of the month, 3.30 P. M. Sunday-school every Sunday, 3 P. M.

MANSURA:—*St. Paul's*; Wilfred J. Tervalon, Pastor.—Service:—Sunday, 10 A. M. Sunday-school, 9.30 A. M.

NORTH CAROLINA.

CONCORD:—*Grace*; Prof. W. G. Schwehn, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Sunday-school, 3 P. M.

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

DRY'S SCHOOL HOUSE:—*St. Peter's*; Prof. W. G. Schwehn, Pastor.—Services: Second and fourth Sunday of each month, 2.30 P. M. Sunday-school: Every Sunday, 10 A. M.

SHANKLETOWN:—*Immanuel*; Prof. W. G. Schwehn, Pastor.—Service: 1.30 P. M.

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

CATAWBA:—*Mt. Olive*; H. Daehnke, Pastor.—Service: Two Sundays of the month, 1.30 P. M. Sunday-school: Every Sunday, 11 A. M.

CONOVER:—*Bethel*; H. Daehnke, Pastor.—Service: Two Sundays of the month, 11 A. M. Sunday-school: Every Sunday, 3 P. M.

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

Grace, 904 S. Ashe St.; H. N. Wittschen, Pastor.—Service: 11 A. M. and 7.30 P. M.

HIGH POINT:—*St. Luke's*; H. N. Wittschen, Pastor.—Service: Sunday, 2 P. M. Sunday-school immediately after preaching.

WINSTON-SALEM:—*Colored Mission*; H. N. Wittschen, Pastor.—Service: Every third Sunday of the month, 11 A. M.

ELON COLLEGE:—*Trinity*; H. N. Wittschen, Pastor.—Services: Every second and fourth Sunday of the month, 10 A. M. Sunday-school: Every Sunday, 10 A. M.

MT. PLEASANT:—*Mt. Calvary*; C. R. March, Pastor.—Service: Every other Sunday, 2.30 P. M. Sunday-school, 1 P. M.

GOLD HILL:—*Zion*; C. March, Pastor.—Services: Every other Sunday, 11 A. M. Sunday-school, 10 A. M.

WILMINGTON:—*St. Mark's*, 8th and Harnett Sts.; W. H. Lash, Pastor.—Service: Sunday, 4 P. M. Sunday-school, 2.30 P. M.

SOUTHERN PINES:—*St. James'*; F. D. Alston, Pastor.—Services: Every third Sunday of the month, 11.30 A. M. and 8 P. M. Sunday-school: Every Sunday, 10 A. M.

ROCKS:—*Mt. Zion*; F. Foard, Pastor.—Service: Every first and third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

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

ALBEMARLE:—*Trinity*; F. Foard, Pastor.—Service: Every second Sunday of the month, 3 P. M. Sunday-school, 2 P. M.

CHARLOTTE:—*St. Paul's*, cor. Second and Alexander Sts.; J. McDavid, Pastor.—Services: Sunday, 8 P. M. Sunday-school, 3 P. M.

Mt. Zion, Luther, near Baldwin Ave.; J. McDavid, Pastor.—Service: Sunday, 11 A. M. Sunday-school, 12 M.

GREENVILLE:—*Bethel*; Paul D. Lehman, Pastor.—Service: 11 A. M. and 8 P. M. Sunday-school, 3 P. M.

ILLINOIS.

SPRINGFIELD:—*Holy Trinity*; H. C. Claus, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 10.30 A. M.

MISSOURI.

ST. LOUIS:—*Grace*, 1510 Morgan St.; H. C. Claus, Pastor.—Service: Sunday, 11 A. M. Sunday-school and Bible Class, 10 A. M.

St. Louis County Infirmary Mission and St. Louis City Hospital; H. C. Claus, Pastor. Services: Wednesday, 12.30 and 1.45 P. M.

ARKANSAS.

LITTLE ROCK:—*St. Paul's*, 25th and Cross Sts.; Ad. H. Poppe, Pastor.—Service: Every second and fourth Sunday of the month, 3.30 P. M. Sunday-school, 3 P. M.

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.—Service: Sunday, 11 A. M.

PENNSYLVANIA.

PHILADELPHIA:—437 N. 32d St.; E. H. Polzin, Pastor.—Services every other Sunday.

VIRGINIA.

MEHERRIN:—*St. Matthew's*; John W. Fuller, Pastor.—Service: Every second, third, and fourth Sunday, 11.30 A. M. Sunday-school, 10 A. M.

RICHMOND:—J. W. Fuller, Pastor.—Service: First Sunday of the month.

DISTRICT OF COLUMBIA.

WASHINGTON:—*Mission*, Cadets' Armory, 708 O St., N. W.; John W. Fuller, Pastor.—Service: Every first and second Sunday, 3 P. M.

SOUTH CAROLINA.

SPARTANBURG:—*St. Luke's*, 388 Cleveland St.; C. Stoll, Pastor.—Services: Sunday, 12.15 P. M., and Wednesday, 8 P. M. Sunday-school, 11.15 A. M.

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.

ROSEBUD:—*Christ*; M. N. Carter, Pastor.—Service, 12 M. Sunday-school, 11 A. M.

POSSUM BEND:—*Our Savior*; M. N. Carter, Pastor.—Service every Sunday, 3.45 P. M. Sunday-school every Sunday, 3 P. M.

OAK HILL:—*St. Paul's*; N. J. Bakke and Chas. Peay, Pastors.—Service, 12 M. Sunday-school, 11 A. M.

INGOMAR:—*Grace*; E. R. Berger, Pastor.—Services: Every second and fourth Sunday of the month, 2.30 P. M. Sunday-school, 1.30 P. M.

TILDEN:—*Mount Calvary*; E. R. Berger, Pastor.—Services: Every Sunday, 11 A. M. Sunday-school, 10 A. M.

JOFFRE (old name, Kingston):—E. R. Berger, Pastor.—Services: First Sunday of the month, 11 A. M. Sunday-school, every Sunday, 10 A. M.

MIDWAY:—*Mount Carmel*; G. A. Schmidt, Pastor.—Service, 11 A. M. Sunday-school, 10 A. M.

NYLAND:—*Bethany*; G. A. Schmidt, Pastor.—Service every Tuesday night, 8 P. M., and every fourth Sunday, 1 P. M. Sunday-school every Sunday, 11 A. M.

VREDEBURGH:—*St. Andrew's*; R. O. L. Lynn, Pastor.—Service every Sunday, 8 P. M. Sunday-school, 11 A. M.

TINELA:—*Mount Olive*; R. O. L. Lynn, Pastor.—Service every first and second Sunday of the month, 12 M. Sunday-school, 11 A. M.

BUENA VISTA:—*St. James*; R. O. L. Lynn, Pastor.—Service every second and fourth Sunday of the month, 11 A. M. Sunday-school, 12 M.

TAITES PLACE:—*Zion*.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., SEPTEMBER, 1920.

No. 9.

We Must Continue Our Labor.

We must continue our labor,
Still spreading the Gospel's light,
Immortal souls we must rescue
That err in the shadows of night.

We must dispense to the famished
The bread and the water of life,
And give sweet rest to the weary
And peace in exchange for their strife.

We must enrich the needy
With gold from Ophir's store;
Christ's vineyard hath need to be tended
Till the sun will shine no more.

Bless Thou, dear Lord, our labors;
We call on Thy gracious name,
And know Thou wilt grant our petition,
For Thou art forever the same.

H. OSTERHUS.

Some Truths Concerning Faith and Unbelief.

1 JOHN 5, 8—10.

Jesus "came by water," being baptized of John in the wilderness, and in this way became manifest as the Son of God and the Messiah of the world. But He also "came by blood," that is, He suffered and died on the cross for our sins. Thus He showed His true character even more fully. The Father, too, by various signs and miracles which accompanied the Savior's appearance and work on earth, bore witness to His only-begotten Son. The Spirit likewise testifies concerning Him, vv. 6. 7. Hence John writes v. 8: "For there are three who bear witness, the Spirit, and the water, and the blood: and the Three agree in one" (R. V.). The Holy

Ghost in the Word of the Gospel points to our Savior's coming with water and blood in the fulness of time, and thus establishes the salutary fact that Jesus is the divine Christ and man's Savior. Thus the Spirit, the water, and the blood agree in one, which means that their several testimonies are directed to and substantiate the same truth.

"If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son," v. 9. God, as we learned from the foregoing verses, testified concerning His Son by signs and wonders and still testifies by His Spirit who speaks to us in the Gospel. — We receive the testimony of our fellow-men, acknowledging it as true. This we do in every-day life, in court, and also in Christ's Church. "In the mouth of two or three witnesses every word may be established." Should we, then, not accept God's witness, which is infinitely greater, much more trustworthy and certain than that of men can be, He being omniscient and also immutably and entirely truthful? The judgment of the best of men is often warped through secret, unconscious dishonesty. Even the well-meaning and conscientious will misrepresent things, making them appear more in their favor than is in keeping with truth. This happens to them despite their good intentions. All men are liars, although Christians never lie on purpose. God, however, is always perfectly impartial and absolutely truthful.

"He that believeth on the Son of God hath the witness in himself," v. 10 a. Faith is certainly wrought by the divine Spirit, with whom all Christian hearts are sealed. They have the witness of God in them. "For we have not received the spirit

of bondage again to fear; but we have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." We were "sealed with that Holy Spirit of promise." Believers are quite sure of the truth. God is united with them; He dwells in them as His temple; He spiritually guides and protects, strengthens and cheers them. He imparts to them the certainty that they are walking in the right way. Although they do not always feel and behold these paternal gifts of His, they are nevertheless mightily and constantly upheld by them in the trials of life. We ought to praise God daily for these invaluable tokens of His kindness.

"He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son," v. 10b. Behold, of what blasphemy he becomes guilty who does not believe the divine testimony; for he assails, questions, *denies* God's veracity. He makes Him a liar. By means of unbelief, he declares the good God to be an evil being, represents the Mouth of Truth as a deceiver. Such unbelievers, of course, as do not care for morality coarsely dishonor God by their licentious lives. On the other hand, there are many unbelievers that would be very moral, but deem faith in Christ of little importance, aye, unnecessary. They do not know or consider that it is impossible to perform good works without faith. But even if it were possible, the fact would remain that absence of faith, unbelief, is in itself a contradiction of God's truthfulness, hence a gross, shameful dishonor shown our Maker, Benefactor, and Lord, who redeemed the world by the blood of His Son and wills that all should be saved. Then, too, unbelief continually brings forth carnal-mindedness and so profanes God.—By faith, on the other hand, our Father in heaven is honored as well as by the good works that follow faith. "He that abideth in Me" (by faith), says the Savior, "the same bringeth forth much fruit [good works]; for without Me ye can do nothing. . . . Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

H. OSTERHUS.

Report of the Board for Colored Missions.

The twentieth report of our Board, submitted to the Synodical Conference at its convention in Milwaukee last month, was most interesting and encouraging to every friend of Colored Missions. In

the report attention was called to the fact that despite great hindrances the work among the Negroes made fine progress. The World War threatened seriously to affect the progress of our work. Not only did it take away members and workers, but enemies of the Gospel, in their endeavor to ruin our work, spread slanderous reports concerning our white laborers and claimed that they were agents of the German government. The two epidemics of influenza likewise did much to retard the good work. A third hindrance, mentioned by Superintendent of Missions, Rev. C. F. Drewes, in the report, is the migration of the Negro to the North. Among the thousands that left the Southland in the past four years were many of the younger members of our mission congregations.

Despite these obstacles, the work in some respects has made greater forward strides than ever before. During the past four years there has been a net increase of five congregations, 910 baptized members, 580 communicants, and 115 voting members. Instead of 31 we now have 38 schools, which are attended by almost a thousand pupils more than four years ago, and in the Sunday-schools there has been an increase of 25 per cent. Five years ago our colored members contributed \$5,528, in 1919 the contributions amounted to \$14,325, an increase of almost 150 per cent. These facts must encourage us to continue in the work with increased vigor, since they so plainly show that God's Word does not return void when preached to the Freedmen of the South.

Our Colored Mission laborers at present are carrying on their work in eleven different States and in the City of Washington. But most of the work is done in three States, Louisiana, North Carolina, and Alabama. Besides the six congregations in New Orleans, there are a number of promising missions in the country parishes of Louisiana. The work begun in Plaquemine only last year looks very promising. Our Christian day-school in that town is attended by 150 pupils, despite the fact that our school is an old shack, while the public school is a large, modern building. Calls have come to Missionary Thompson from White Chapel and Goula to open up missions there. From Baton Rouge came the offer of a high school as a present, but the Board was not able to accept the liberal offer, because it had not the necessary teaching force nor the funds to carry on the work of the institution! The work in Louisiana sustained a very great loss in the death of Mr. Eugene R. Vix, who had been in the uninterrupted service of the Mission as a

teacher of Mount Zion School for thirty-seven years. Thousands of boys and girls heard from him the Message of Life, and hundreds of men and women call his memory blessed.

Our most extensive field is in North Carolina. We have no less than 22 congregations in that State. A very promising field in that State was abandoned, because a suitable building could not be rented and several appeals for funds to purchase a building site were not heeded. It is certainly most deplorable to think that a strategical place like Wilmington had to be surrendered by us for the lack of a comparatively small sum of money. The largest congregation in North Carolina is in Concord. This congregation numbers 123 communicant members and contributed the sum of \$1,185 last year. May the example of Grace Church be followed by our other congregations. Grace Church is worthy of imitation also in other respects.

The attention of the Board was directed to the Alabama field by Miss Rosa Young five years ago. We now have twelve mission-stations in this field. So far, all our Alabama congregations are rural, but steps are being taken to open the work in Selma, Birmingham, and Mobile. We have about 400 members in this field and the schools are attended by almost 1000 pupils. The promising nature of this field has aroused the interest of many white friends, so that it was possible for the Board to provide this field with a number of chapels and schools with less than ordinary trouble. F. J. L.

We Need a Girls' Dormitory at Greensboro.

To accommodate the girls that attended Immanuel College during the last school-year, the Mission Board rented two dwellings at a monthly expense of \$39. The attendance of girls was so large that both houses were uncomfortably crowded. Neither one of the dwellings was adapted to the purposes of a dormitory, and both were situated at great distances from the college. The girls were obliged to travel the many blocks from these dormitories to the school daily in all kinds of weather no less than six times—early in the morning to the school to attend chapel exercises, then back home for breakfast, then back to school for the morning recitations, again to their homes for dinner, after dinner to school for the afternoon, etc. Those fully acquainted with the situation say that

it will never do to let things go on in this manner any longer. *A dormitory for the girls attending Immanuel College must be erected on the college campus.* The building site has been selected and will cost us nothing. The Synodical Conference already six years ago was convinced of the necessity of a girls' dormitory, and passed the resolution that one be erected. But, alas! though six years have passed since that resolution was adopted, the funds necessary to erect an adequate building for the purpose have not been forthcoming. What a pity! And we need it so much. The need for educated female teachers is great, so great that important places have been left unoccupied because of the want of teachers. A higher institution, which was offered the Board as an outright present, could not be accepted because the necessary teaching force was not available. At present our Colored Mission has only two white teachers, and one of these is seventy-five years old. All the calls of the Board for white teachers have been declined. The available colored boys are urgently needed for the ministry. The great want of teachers can be supplied in no other way than by educating colored girls for the work.

And while there has been so great a want of teachers, the work has greatly increased. The cry for more schools and for more teachers has gone forth incessantly. Four years ago the Mission employed only 12 female teachers, to-day there are 33 in the service, and still more are needed. Think of the school at Plaquemine, La., with its *150 pupils and only one teacher*; think of the prosperous school at Spartanburg, S. C., where *the missionary and his wife were obliged to teach 177 scholars!* These are conditions which should not be tolerated by us. We can get the female students, but we must provide suitable living quarters for them. Can we, dare we hesitate? Let us remember that our *Christian day-schools are the best means of doing successful and enduring mission-work.* Not to provide the necessary workers for our schools will mean the crippling of our mission-work to such an extent that the writer hates to think of the deplorable consequences. It would be like crippling the engine of an ocean liner. Surely our Christians will not permit the blessed work our Colored Mission is doing to be hindered and crippled just for the lack of living quarters for those that are willing to be fitted out to carry on the work. Our good people will surely furnish the Board with the necessary funds to build this dormitory, which circumstances make a crying necessity.

F. J. L.

Lutheran Missions in New Guinea Threatened.

Concerning the Lutheran Mission in New Guinea the disquieting rumor is afloat that our Federal Government contemplates deporting from New Guinea all Lutheran missionaries working among the natives. What such action would mean to that mission and to all concerned in its welfare, will be readily realized by all who are conversant

qualify for active service in that mission, untold harm would have been done. The only other alternative presenting itself to our mind at present would be that this Lutheran mission would pass into non-Lutheran hands, and would thus cease to exist as a Lutheran mission.

Surely no imaginable consideration could possibly justify an action on the part of our authorities so utterly foreign to our Australian ideals of religious liberty and our democratic institutions. It



A Native New Guinea Village.

with the requirements of such undertakings. Not only would the missionaries be prevented from continuing their noble work among people whom by God's grace they gathered from cannibalism and darkest heathendom into the fold of the Good Shepherd, but the very mission itself would also, perhaps, be doomed to utter ruin. Even if Lutheran pastors born under the British flag were available in sufficient number and would receive permission to continue the work, their ignorance of the native language employed in the mission would prove a well-nigh insurmountable obstacle in the pathway of successful work, and before these men could

seems inconceivable that our Government in times of peace could become so utterly forgetful of these high ideals and institutions as to ruthlessly destroy what the Spirit of God through Christian love and great sacrifice and patient and painstaking efforts on the part of the mission-workers has brought into existence. If such a thing could become possible in New Guinea under Australian rule, it might also soon become possible in Australia proper. Let us hope that the rumor reported may prove to have been but an idle one.

In the mean time, however, it behooves us as children of God to raise our hearts and hands in fer-

vent prayer to our heavenly Father, beseeching Him to grant to our Government wise counsels in this matter, and to prevent, according to the riches of His grace, the dire calamity which is reported to be threatening the flourishing Lutheran mission in New Guinea. For, although that mission belongs to other Lutheran bodies, and in view of doctrinal differences is not supported by our Synod, we still realize that by the work of that mission many immortal souls have been led to Christ and have been kept in His fold, and that by its suppression a crying act of injustice would be perpetrated by our Government, and a part of the Kingdom of Christ would be destroyed. It may even become necessary for us to send a petition to our Government in this matter, in order fully to do our share in preventing an action on which the blessing of God could not possibly rest.

W. JANZOW, in *Australian Lutheran*.

How the Printer Helps the Missionary.

On their way to India, Mr. Thomas, Carey's associate, said, "I would give a million pounds sterling, if I had it, to see a Bengali Bible." Before his death, Carey himself translated the entire Bible into Bengali, Sanskrit, and Mahrati, and with his associates, in the course of about twenty-five years, published translated Scripture portions in forty languages and dialects. Of literature work, Judson said, "The press is the grand engine for Burma. Every pull of Brother Bennet at the press sends another ray of light through the darkness of the empire."

In India and Burma, where Carey and Judson pioneered, literature telling the Gospel-story of Christ is printed in ten different languages. One missionary there writes: "We are unable to even baptize and instruct the natives who are accepting the Gospel-message through reading."

Japan: A missionary in Japan and Korea sends this word: "The more I see of the work in Japan and Korea, the more convinced I am that our only hope for getting the Gospel-message quickly before the millions in these fields is by means of the printed page."

South Africa: "Our hope of giving the Gospel-message to South Africa lies more in our literature than in preaching."

Java: "On a trip through Java recently, I found

ten who had been converted as the direct result of the literature scattered in the native languages."

Siam: "When we went to Siam to open that field, we found eight believers to welcome us. These had subscribed for our Chinese paper three years before."

Brazil: "Two papers fell into the hands of people three thousand miles up the mighty Amazon, and now a whole company is awaiting baptism, never having seen a missionary."

Guatemala: "Fifteen persons are expected to be ready soon for baptism, the result of literature falling into the hands of a man at Jalapa four years ago."

Philippines: A little mountain town east of Manila was visited by a colporteur, and thirteen accepted the Gospel by reading the books. Later an evangelist was sent, and a church of forty members was organized. In the Philippines sixty colporteurs the first ten months of 1918 sold over 80,000 pesos worth of literature.

South America: "Our colporteurs during the first nine months of 1918 sold literature amounting to \$90,000."

Australasia: "Eighty-two regular colporteurs are engaged in the distribution of literature in this field, the value of which amounted to nearly £27,000 last year."

North America: The combined sales of three publishing houses amounted during 1918 to more than \$2,500,000 — the best year in their history.

The sale of Christian literature, while everywhere spreading the Gospel, is of special importance in heathen lands, where it provides an honorable and profitable occupation to the convert, who is often ostracized by his family and his former friends.

Mites.

At a missionary meeting in Liverpool quite a number of Welsh people were present, and as they were unable to understand English a Welsh preacher was asked to address them in their own tongue. His words made so profound an impression upon his countrymen, that the English people asked him what he had said. "Oh," replied the preacher, "I spoke to them about mites." "About mites," said they, "and, pray, what did you say about mites?" "Well, I said: A great many of you

people say: The most we can contribute to the missionary fund is a penny a week, and what's a penny a week? But let me tell you something. When I crossed the mountains on my way hither, I saw a little brook and I said: Little brook, where are you going?—Oh, I am going to join the river Mersey.—River Mersey, where are you going?—Oh, I'm going down to Liverpool.—And what are you going to do at Liverpool?—Oh, I want to carry ships out of port, out into the open sea, away to foreign lands; and as soon as they are reladen, I intend to bring them back.

"Just so I would say: Pennies, where are you going?—We are going to join the shillings and swell the missionary fund.—Shillings, where are you going?—We're going to join the pounds and swell the missionary fund.—Pounds, where are you going?—We're going to the meeting of the Missionary Society in London.—And what are you going to do in London?—Why we're going to secure missionaries and Bibles and carry them off to the uttermost parts of the earth, that England's God and England's Bible may be known and loved everywhere."

The Story of a South American Indian Chief.

The following story was told by an Indian chief of South America. Read his story; for you will find it most interesting and instructive. How similar to those of Luther and others in the Roman Church were his spiritual experiences! How plainly his simple story brings out the truth of Toplady's old Hymn:—

Not the labors of my hands
Can fulfil Thy Law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

"When I was a young man, I had a very deep sense of my own wickedness. My heart was burdened, and there seemed absolutely no way of escape for me. It seemed that I was already condemned to die. I did everything I knew to appease the wrath of an angry God, but the more I did, the more condemned I felt. I was unhappy indeed. I was led to go to the city of Copocabana to worship at the shrine of the image of the Virgin of Copocabana. I was told that she had great power to heal and to pardon sins. In my zeal to stand justified before God, I set to work making images like the ones in

the church at that place. I learned the song in my language that all are taught to sing upon leaving that place. The first verse of the song is:—

"Good-bye, blessed mother,
Crying, you I leave;
Yes, crying, I am going,
But you I'll always remember.

"Besides this song I learned all the priests would teach. I begged them to teach me the Latin prayers that they repeated in mass. Then I went home, thinking that now I would surely be happy. My heart was light. I felt that I was no longer condemned. I called my countrymen and with them built a church on my own property. We placed the images we had made inside the church and, after consulting the local priest, set the day for the special feast of our church. I felt that all had been done that an angry God could demand of me. But that same heavy burden returned as soon as my activities ceased. What could I do? It seemed that all I had done had availed me nothing. I felt that I was the most miserable man that ever lived.

"I began looking for something else that would give rest to my heart. I heard of a place near Chucuito, called Plateria, where they were teaching my own race. I was told that the teaching was a great deal different than in our churches, and that I would be contaminated should I go and listen. But I decided to go anyway:

"I listened at first as though I were listening to something that I ought not to hear and that would do me harm. But the teaching seemed to be just what I had all the years so longed to hear, and I became interested. I went again and again. I took some of my relatives with me. We learned that there was One who was willing to take our load of sin and carry it for us, and that we might go free. We decided to ask for a teacher. We asked, and were told that we would have to be patient. Soon we asked again, and were told that a teacher would surely be sent, but that we must have patience a little longer. We next went in a delegation and pressed our plea. A teacher was given us. Now we have the Word of God in our very midst. We love our teacher, and are very happy that we now know the way of salvation."

Dear readers, there are hundreds, aye, thousands, who are longing to be free from the load of their sins just as this chief longed, but they know not how. They are groping along in the darkness, trying to find the way. What are you doing to help them?

F. J. L.

Two Hearts.

A converted heathen once called upon a missionary and tearfully discovered to him his trouble. "How is this? When I was yet a heathen, I had only one heart, a black one; now that I am a Christian I have two hearts, one black and one white. The black heart always wills what the devil wills, and the white heart always wills what God wills. The white heart says, 'Go and pray'; the black heart, 'You have no time for prayer.' The white heart says, 'Go to church.' The black heart resists and says, 'Go to work,' or, 'Rest yourself awhile.' And so it keeps on; the black and the white heart always strive together, and are never of one mind."

"Go, my son," the missionary said to him, "let the strife keep on, and be not uneasy about that. Since you have two hearts, you may be sure that you are a Christian; the heathen have only one. Go on with this striving; only be sure that the white heart always gains the victory. Then all will be right, and you shall receive the crown of eternal life. When you are with Jesus in heaven, the black heart will have disappeared."

Items of Missionary Interest.

KANNAPOLIS, N. C. — The last Sunday in June was a day of rejoicing for the congregation of Pastor F. Alston at Kannapolis (Sandy Ridge), for on that day the Lord added eight souls to His flock at that place. The class of eight catechumens had been well instructed by the teacher, Mr. Gordon Ferguson, and readily answered the questions put to them. — On the same day the congregation also raised its quota of the \$1,600 mission-drive. The collection amounted to \$28, and others individually gathered another \$12, thus making the total gathering for the day the sum of \$40.

SALISBURY, N. C. — On the first Sunday in July the congregation at Salisbury, emulating the example of the people at Kannapolis, decided to bring up their proportion of the drive. The Salisbury quota was \$40. Because the attendance was small, it was feared that this quota might not be reached. You may imagine the surprise of the pastor, Rev. Alston, and the preacher of the day, Rev. McDavid, when the collection totaled no less than \$46.

ATLANTA, GA. — Missionary Alston is of the opinion that the chapel of our mission in Atlanta

is not favorably situated, and he proposes a different locality for the chapel and the use of the present chapel for school purposes, since the building now serving for school purposes is a most dilapidated shack. He and his wife are teaching 81 pupils in the mission-school. Lack of funds has prevented the execution of Pastor Alston's plans.

SPARTANBURG, S. C. — The school at Spartanburg is flourishing. It has an enviable reputation for thoroughness and good discipline. For this reason it is crowded to overflowing. No less than 177 pupils were enrolled last year. Another school-room is a crying need, and another teacher should be engaged to help take care of the great number of pupils that are clamoring for admission.

WASHINGTON, D. C. — Missionary Fuller is working hard in this city, but he is greatly handicapped by the lack of a suitable place of worship. The services must still be held in a lodge-room! Washington has a colored population of 100,000, and among them are many that are favorably disposed toward us; but we cannot expect much growth as long as we cannot invite these people to a better place of worship. It would probably cost \$20,000 to procure a chapel of our own; but don't our readers think it worth that to have a chapel in the capital of our country and in so promising a field?

PHILADELPHIA, PA. — Rev. E. Polzin, formerly in the service of the Colored Mission Board, but now in charge of a white congregation in Philadelphia, has been serving a small number of colored Lutherans that migrated to his city from New Orleans. In this respect Rev. Polzin is following the example of Pastor Poppe, of Little Rock, Ark., who has so kindly taken spiritual care of our little Lutheran flock in his city these many years. Such kind services are most commendable and are highly appreciated, we are sure.

BROOKLYN, N. Y. — Rev. W. O. Hill, the pastor of our fine little congregation at Yonkers, N. Y., has found a large number of West Indians in Brooklyn, and he is of the opinion that among them would be a prosperous mission-field. For various reasons he is not able to give the field the time and attention it deserves, and has called on the Board to place the field in charge of a special worker. The Board is convinced that Pastor Hill is right, but hasn't the available man nor the available funds. What a pity, should this promising harvest be gathered by some one else because of our neglect!

OUR UNKNOWN BENEFACTOR. — That great-

hearted friend of our Negro Mission who for the past fifteen years has made regular semiannual visits at the home of the Board's treasurer, is still continuing his calls. All in all, he has given to the Colored Mission cause the large sum of \$15,530. God bless this kind friend and reward him openly for what he is now doing in secret!

COLORED MISSION WORKERS.—The laborers in the Negro Mission field are the following: A General Superintendent, a Superintendent of the Alabama field, a Superintendent of Schools in Alabama, who is also pastor of several congregations, 5 white professors and one white student serving as supply professor, 24 missionaries (6 white and 18 colored), 12 teachers (2 white and 10 colored), 33 colored lady teachers, and 2 colored matrons, and 2 white students. The total number of full-time workers is 82 (19 white and 63 colored). Besides these workers we must gratefully mention Prof. Th. Engelder and Pastors Poppe and Polzin, who are so kindly doing supply-work in the interest of our Mission.

F. J. L.

BOOK TABLE.

A Brief History of Education. Concordia Teachers' Library, Vol. II. By *Paul E. Kretzmann, M. A., Ph. D.* Concordia Publishing House, St. Louis, Mo. Cloth binding; 144 pages. Price, \$1.00, net.

Every teacher should be familiar with the history and development of education. In this manual Dr. Kretzmann very lucidly gives this information. What will make this book particularly valuable to every Christian teacher is the fact that the Christian day-school receives especial attention, and that everything is presented from a positively Christian view-point.

The Great Renunciation. By *Prof. W. H. T. Dau.* Concordia Publishing House, St. Louis, Mo. Cloth binding; 350 pages. Price, \$1.75, postpaid.

This book was written to commemorate the burning of the papal bull by Luther at Wittenberg, December 10, 1520, four hundred years ago. While reading this book, the thought came to us more than once, "If Professor Dau could only devote his whole time to giving us historical monographs like this!" In sobriety of judgment and temper, in sympathetic insight into character, in firm grasp of historical and ecclesiastical issues, in scholarship and learning, this monograph is worthy of its subject. In its main outlines the book is full of dramatic insight and force, and in its details full of the fruits of deep study, ripe learning, and sound judgment.

Why Christian Day-Schools? Concordia Publishing House, St. Louis, Mo. 4 pages. Price, 50 cts. per 100; \$4.50 per 1,000, net; 10 cts. per dozen, postpaid.

A leaflet that deserves wide circulation. It was written by Dr. Kretzmann at the solicitation of an association for the protection and advancement of our Lutheran day-schools. The author gives a threefold answer to the title-question: Our Christian day-schools are organized in accordance with Biblical principles; they alone meet all the demands of the times; they are of vital importance for the best interests of our country.

Whose Is the Child? By *Prof. W. H. T. Dau.* American Luther League, Fort Wayne, Ind. Price, 6 cts. per copy; \$4.00 per 100, postpaid. Special prices quoted on whole editions.

The most emphatic answer of the author to this question is: The parents'. And that this answer is correct, not only in the light of Scripture, but also in the light of human reason and experience, is so convincingly set forth that it seems well-nigh incredible how any one can claim the contrary. The publishers are willing to send the tract direct to any address under two-cent postage at the rate of six cents per copy. Here is an opportunity to get this valuable booklet into the hands of men and women of influence, in or out of office. Take advantage of the opportunity!

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Concord, \$46.96; St. Peter's, Drys School House, 7.95; Immanuel, Shankletown, 5.78; Luther College, 26.25; Redeemer, New Orleans, 8.34; Bethel, Charlotte, 30.00; Bethel, Plaquemine, 2.00; Bethlehem, New Orleans, 50.00; Carrollton, 10.00; Christ Church, Rosebud, 9.00; Concordia, Rockwell, 5.00; Grace, Greensboro, 30.51; Grace, Ingomar, 3.43; Immanuel College, 16.05; Immanuel School, Greensboro, 1.25; Mount Calvary, Mount Pleasant, 6.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Tilden, 10.00; Mount Olive, Catawba, 2.50; Mount Zion, Meyersville, 12.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Richmond, 1.00; St. John's, Salisbury, 10.00; St. Luke's, High Point, 4.10; St. Luke's, Spartanburg, 5.00; St. Mark's, Atlanta, 5.00; St. Matthew's, Meherrin, 24.84; St. Paul's, Charlotte, 25.00; St. Paul's, Mansura, 10.00; St. Paul's, Napoleonville, 15.00; St. Paul's, New Orleans, 30.00; St. Paul's, Oak Hill, 3.60; Trinity, Albemarle, 2.00; Trinity, Elon College, .07; Washington, 3.15; Winston-Salem, 1.44; Zion, Gold Hill, 3.00; Bethany, Yonkers, 60.00; Immanuel, Brooklyn, 16.00.—*Total, \$564.22.*

St. Louis, Mo., August 1, 1920.

H. A. DITTMAR, *Asst. Treas.*

The undersigned gratefully acknowledges the receipt of 5.00 from Miss L. Potter, Detroit, Mich., for Colored Missions.

F. J. LANKENAU.

Subscription Price Increased.

Beginning September 15, 1920, we must advance the subscription price of the LUTHERAN PIONEER to 50 cents per annum (to foreign countries and addresses served by the St. Louis post-office, 60 cents). Paid renewals reaching us before this date are accepted at the old price. We trust that our subscribers will realize that we reluctantly take this step under the force of circumstances; and we confidently hope there will not be many cancellations, which would only aggravate the situation.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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Vol. XLII.

ST. LOUIS, MO., OCTOBER, 1920.

No. 10.

Martin Luther.

(After the German of H. Flick.)

The sainted hero now in peace doth slumber,
Who at God's hour, baptized with Spirit and fire,
By strength from heaven wounding Rome, the liar,
The truth restored, and blessings in great number.

But *we* must still press on, and dare not slumber,
The Lord's great day is ever drawing nigher,
The waves of unbelief are rising higher,
And sin and falsehood this old world encumber.

Like Luther let us, then, assail all error,
And voice the truth that frees men's hearts from terror,
Firm and immovable in our endeavor,

Nor leave the narrow path that leads to heaven.
God, grant this by Thy grace to sinners given;
Then shall we be Thine own, above, forever.

H. OSTERIUS.

Fruit-Bearing.

JOHN 15, 16.

Before Jesus parted from His disciples to suffer and die for the world, He mercifully consoled them with words of love and cheer. This He did, because He was well aware that deep sorrow and gloom would fill their minds and hearts when He would be taken from them so cruelly. He also prayed for them lest they be deprived of faith and godliness, and fall a prey to despair. He freely uttered sweet words of tenderness, speaking to them as a parent would to his beloved children going out into the world. These chapters of John's Gospel are among the most precious passages of the Bible. In John 15, 16, Christ tells His disciples that He chose them and ordained, appointed them, *that they should go and bring forth fruit, and that their fruit should remain.*

Christ's going to the Father, by His suffering and death, was productive of the most valuable, imperishable fruit. He purchased forgiveness of sin, life, and salvation for us on Calvary. These blessings were to be transmitted to the world by the apostles' testimony, whom He accordingly appointed that they should go and bear fruit. Hence He said to them before He ascended: "Go ye into all the world," etc. This they certainly did, in this way bearing fruit. Thousands were gathered into the Kingdom of Grace on Pentecost. "The Word of God grew and multiplied." The apostles rescued multitudes and finally died as martyrs in their Lord's service.

After their death their fellow-workers and successors continued their labors. The Christians of the present time have naturally entered into their work. To us also our Savior says: "I have chosen you, and ordained you, that you should go, and bring forth fruit." We, too, have been chosen by our God. We have the confidence that we are among the elect. Us, too, Christ has called and appointed that we bear fruit. Faith bears the fruit of a Christian life. The branch that abides in the vine becomes fruitful, for apart from Christ we cannot perform any good work. In our verse, however, Jesus especially points to *missionary activity*. We too, like the apostles, should go and bear this fruit. We should help to gain others for Christ. We should either go ourselves as missionaries or ministers, to those that are in need of our services, or send our substitutes. The harvest is truly plentiful, in our immediate surroundings, and also afar off. It is our sacred duty and blessed privilege to assist in making wretched souls glad causing them to become God's children and heaven's heirs.

The apostles' fruit "should remain." It should not be wormy fruit which drops from the tree before it is ripe and which is not useful. Although the apostles were sinful as all men are, their work was nevertheless not like worm-eaten fruit. Their doctrinal labors for instance did not resemble wood, hay, and stubble, which are consumed when tried by fire; but they were like gold, silver, and precious stones that abide. Their work stood the test in the furnace of affliction. The Church of the New Testament founded on Pentecost Day has not passed away. In the early days of persecution the blood of the martyrs was the seed of the Church. Even in the dark middle ages God had left Him His seven thousand who bowed not to Baal. The Pope's persecutions were not able to prevent the Gospel from bringing forth fruit.

When the glorious day of the Reformation made its appearance, it bore new, most precious fruitage that has lasted. No rationalism, spiritualism, and superstition could exterminate the Gospel. We Christians of the twentieth century have no need of being ashamed of the Word of the Cross, for it is still the power of God to save all that believe. It is being preached in more and more countries. It enters the earth's darkest lands and casts unbelief and heathenism out of millions of hearts. It still bears thirty-, sixty-, and a hundredfold fruit. It still is the victory that overcometh the world. Ours is not a lost cause. Our fruit should, will remain unto life eternal. — Man was created in God's own image to live with Him forever. When sin had entered the world, the Son of God came, destroyed Satan's works, and purchased eternal life for us. As we have passed from death unto life, let us help to proclaim that Word of God which will cause others to do likewise. Our labors are not in vain. *Let us then pray ardently, labor diligently, and give liberally for the work of missions.* H. OSTERHUS.

Meeting of the Synodical Conference.

The Evangelical Lutheran Synodical Conference of North America met in St. John's Church, Milwaukee, August 18—23. In this very same church the Synodical Conference was organized forty-eight years ago. Another noteworthy fact is that Dr. A. F. Ernst, one of the organizers of the Synodical Conference, was present at this meeting and was able to take a prominent part in the discussions. A new synod was received into the Synodical Conference

at this convention: *The Norwegian Synod of the American Evangelical Lutheran Church*, so that the Conference is now composed of four synods: The Missouri Synod, the Joint Synod of Wisconsin and Other States, the Slovak Synod, and the new Norwegian Synod. The doctrinal discussions were led by Prof. J. Meyer, of the Wauwatosa Seminary, and concerned that priceless treasure of our Church, the Christian day-school.

The convention devoted a great deal of time to our Colored Mission. The writer has attended quite a number of meetings of the Conference, but never one where so much interest was shown in our work among the Negroes. The committee to which the report of the Colored Mission Board was referred devoted no less than eight sessions to the consideration of this important document, and though the sessions sometimes lasted till a late hour at night and took up almost the whole of each noon recess, every member of the committee was perfectly willing to bring the sacrifice. The Conference itself devoted three and one-half sessions to the consideration of the recommendations made by the committee.

The principal recommendations of the committee adopted by the Conference are the following: To earnestly urge —

1. That the various district synods and pastoral conferences devote more time to the consideration of our Negro Mission, in order that this blessed work may become better known and receive more support.
2. That the various synodical organs bring more reading-matter relating to our Colored Mission.
3. That the three illustrated lectures on our mission-fields be more extensively used in our congregations to help arouse the interest of the people in the blessed work that is being done by our Church among the Freedmen.
4. That all our synodical districts be asked to consider the great needs of the Negro Mission when working out their budgets.
5. That the office of a Publicity Secretary be created, and that Pastor N. J. Bakke, who looks back upon forty years of faithful and arduous service in the mission, be asked to perform the important duties of this new office. It was the unanimous opinion of the Conference that the Rev. Bakke would be fitted like no one else to visit our seminaries, synodical conventions, pastoral conferences, and individual congregations and arouse their interest in this necessary work, which is so rapidly

expanding and needs so many new men and increased financial support. (Pastor Bakke kindly accepted the office and has already entered upon his duties, as our readers may see from his article in this issue of the PIONEER. He intends to make Milwaukee his headquarters.)

6. That the Board be encouraged to increase the salaries according to prevailing conditions. (Conference adopted this resolution after hearing that a 30 per cent. raise of salaries had been made in the past two years, and that the committee was of the opinion that the salaries should receive another increase of 25 per cent., because the salaries received by the workers are still greatly out of proportion to the high cost of living.)

7. That the subscription price of the PIONEER and the *Missionstaube* be increased to 50 cents per year. (The high cost of paper and labor made it necessary to take this step. We hope that none of our readers will find it desirable to cancel his subscription, since that would only make bad matters worse.)

8. The Conference urged the erection of the following buildings, as soon as the necessary funds were available: A \$30,000 Girls' Dormitory at Greensboro; a professor's dwelling at Greensboro when necessary; chapels at Napoleonville, La., Albemarle, N. C., Plaquemine, La., Ingomar and Tate Place, Ala.; and a High School and Normal for the Alabama field, as soon as circumstances permit.

9. The needs of Winston-Salem, N. C., and Atlanta, Ga., shall be thoroughly looked into by the Director of Missions, and the Board will then be asked to take the necessary steps to supply the needs. —

After having read this far, dear friend, you will have begun to realize that the Synodical Conference was convinced that the Colored Mission stands in need of very strong financial support. But let me assure you that these resolutions were passed and these appropriations were made after a very careful survey of the whole situation. Those gathered at Milwaukee saw clearly that God had opened the door unto us wider than ever, and that all the circumstances and conditions cried loudly, "Now is the time for you to act; don't let the golden opportunity pass by!" And trusting that you would see as they saw, they made these large appropriations. To carry out the building program as outlined above under Nos. 8 and 9 will probably require the sum of \$125,000. This is a large sum, a very large sum,

we admit; but if we do not want to let the harvest which God is offering us go to waste, we shall need that sum for the "barns and granaries," that is, the churches and schools.

But there is another money-matter that must not be forgotten. No. 6, above, tells you that the Conference encouraged the Board to do the right thing by the workers in the way of increasing their salaries when necessary. As a result of this recommendation, the Board has in mind to give the workers an increase of 25 per cent. And this will mean that the running expenses of our Negro Mission, exclusive of the money needed for the erecting of new buildings, will be about \$125,000 a year!

All told, then, the Colored Mission Board will need \$250,000 in the next twelve months, if it is to carry out the program of the Synodical Conference. This is a very large sum, indeed; but if all of us do our share, it will not mean so very much for each one of us. An average of THIRTY CENTS from each communicant member of the Synodical Conference will make up the sum. That would mean a contribution of \$30.00 from a congregation of 100 communicants and a collection of \$75.00 from a congregation having 250 confirmed members! May God give us all willing hearts and hands, so that the blessed work may not be hindered by any one of us!

There is one more thing that we shall have to tell you in the way of news. The three conferences of Colored Mission workers sent in a petition, asking that permission be granted them to form a synodical district of their own. This request shows that the work is rapidly progressing. The matter being of such far-reaching importance and the Synodical Conference not having the time to give it that consideration which it deserves, it was referred to the Mission Board for further consideration with other brethren. The Colored Mission workers also have been requested to consider the matter carefully in all its ramifications in their conferences during the next two years, that is, till the next meeting of the Synodical Conference.

F. J. L.

Outlook of Our Missions at Napoleonville and Plaquemine, La.

DEAR READER:—

When you notice in the columns of this issue of the PIONEER news from Napoleonville, you will, no doubt, expect to read good news, or at least more

welcome news than that contributed from Napoleonville in some of the earlier issues of the PIONEER.

We are sorry to say that the sad state of affairs which still exists among us, fills us with depression and perplexity, rather than cheerfulness and joy. We feel like the Jews during their Babylonian captivity, who found themselves unable to sing their songs of Zion in a strange land. Our hearts give response only to sad feelings, and we are able to relate nought but a sad story.

Do you ask why we are so sad and despondent? It is true, you have sent us the pure and unadulterated Gospel of salvation, that sweet message of peace which cheers the affrighted heart, gives abiding peace to the sin-wearied soul, affords courage and support against the assaults of Satan, and assures of victory in the hour of death. These priceless treasures you have made ours by your Christian giving. Words cannot express our heartfelt gratitude to you that you have sent us the Gospel, and we praise God for His grace. Surely, when we contemplate our favored lot, that we have a Lutheran church in our midst, we feel indeed blessed. But do you also remember, dear reader, how, some time ago, we published a sad account of the great damage our chapel sustained during a storm? The building still stands unrepaired, at the mercy of wind and rain. In spite of the dangerous condition of the chapel, zeal for the Lord's house urges pastor and members to assemble in their house of worship, though it is not unusual to have the rain come streaming down on altar, pulpit, and pews through the sieve-like roof during services. Love for the Word of God keeps our little flock regularly wending its way to the house of God, though no public thoroughfare leads to the church, a passage being gained through the neighbors' yards which give admission to a dark, muddy, and lightless alley, amidst the haunts of prostitution. A sad state of affairs, is it not, dear reader? But in spite of these obstacles, we say with David, "I was glad when they said unto me, Let us go into the house of the Lord."

But these are not the only reasons for our sadness. Our apprehension is great that at any time death may invade our little flock. How unfortunate it should be, since we have no cemetery where we may deposit our dear departed in their last resting-place. And with what feelings of apprehension and depression are we not sometimes seized when one of our members is cast upon a sick-bed! Are you not seized with feelings of sympathy as you read

this article, and as your thoughts wander away and you are seemingly placed in our position? But the sad experience of losing a member without having a cemetery to bury him has already occurred. And with what measure of depressed feeling we were seized, and what happened we will leave for you to imagine. But God be thanked that He has spared us from further experiences of this kind.

A fund to the amount of \$1,538 has already been raised by our Christian friends, but the sum raised is inadequate to meet the expenses of buying a new site and erecting a new chapel. A new site has not as yet been secured, owing to the fact that the chapel fund for Napoleonville was not sufficient to purchase a lot at the price of \$2,000, the cheapest price at which it could be bought on account of the severe housing problem and the great demand for lots in our town. And while we were still hoping that many of our Christian friends would soon come to our assistance with donations for our site and chapel-fund, the lot we had in view was sold. What a great disappointment! Dear reader, we urgently beg you, and earnestly solicit your donations. May the Lord grant that our appeal for help will find many willing hearts, ready to respond to the Lord's call, and that it will not be long till Napoleonville will be provided with a commodious chapel and also a cemetery. —

Northwest from Napoleonville, on the main line of the Texas and Pacific R. R., lies Plaquemine. Plaquemine, a typical southern town with many sawmills, surrounded by rice and sugar-cane plantations, situated on the great Mississippi River, has a population of about 8,000 or 9,000. Plaquemine is a French word and means in English persimmon (no doubt, so named because of the many persimmon trees which are found in town and round about). Because of its great agricultural and lumbering industries, which give employment chiefly to the colored people, Plaquemine's colored population is double that of the whites. And it is a splendid field for our Lutheran mission-work.

About a year ago the door was opened to us. The Lord blessed our work, and a promising Lutheran mission was established in Plaquemine. Though but recently established, our little mission numbers 19 souls, 10 communicant members. Last school-year, more than 150 children attended our mission school, and the prospects are that this year the enrolment will surpass that of last year. The great hindrance to the more rapid growth of our mission at Plaquemine is the great need of a school

and chapel. It was a great problem for us to secure a place in which we might conduct our mission this year. For a while the prospects of finding a building looked very gloomy, and we were beginning to think we would be compelled to discontinue our work in Plaquemine for the time being. It would have been too sad if this circumstance would have forced us to abandon such a promising field. But thank God, whose almighty protection and direction of His Church has made it possible that a place was secured for another year. The building secured is not a very commodious one and has no seating conveniences, boards and old doors serving as desks and seats, yet by making the best of present circumstances, with the help of God we hope to continue our work at Plaquemine. Thus you see, dear reader, how we are compelled to labor under great disadvantages, without desks and other school furniture which help to make the comfort of a school-room; but despite these disadvantages the Lutheran doctrine is meeting with great success in the school, and with unswerving courage we will labor under these difficulties until our Christian friends make possible with their donations that Plaquemine be provided with a commodious chapel and school. We hope that it will not be long before our zealous Christian friends will raise an adequate fund with which to buy a lot and erect a chapel and school for our mission at Plaquemine for the salvation of many souls and to the glory of God's holy name.

May you not forget our missions at Napoleonville and Plaquemine in your prayers and with your gifts.

Donations for the chapel funds of Napoleonville and Plaquemine, should be sent to Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo., the treasurer of the Mission Board, or to the district treasurer.

C. P. THOMPSON.

Over the Top.

Mention has been made several times in our missionary monthlies of the intentions of Grace Congregation in St. Louis to start a Building Fund of its own. Among other things, we hoped herewith to show that we are not leaning back in an easy-chair, but are thankful for the assistance being given by the many friends of our work, and are making sincere efforts to do as much as possible ourselves. — We are now able to report on the execution of our plans.

To begin, Sunday, September 12, was set as Rally Day for the collection of moneys for the proposed fund. We planned prayerfully. Previous to Rally Day the matter was given thorough publicity in regular announcements in church and through the mails. A copy of the August issue of the PIONEER, containing an article on the success of our sister-congregation in Yonkers, N. Y., with their Building Fund, was sent to each member. The article in question was marked heavily in red. A few days later another letter containing words of encouragement and a request to return the enclosed envelope, marked "For Building Fund," on Rally Day, was sent to the members. A few days later the final word was sent out in the form of a card bearing the following: "Sunday is the big day! You can make it a *happy* day by doing *your* part!" *When the roll was called on Rally Day, a number were absent.* A lump began to rise in our throat. But our fear was dispelled a few moments later.

On one of the walls of the chapel we had placed a large picture of a thermometer, which bore figures from 0 to 100 at the side to indicate the progress of the collection. Above, the question was placed: "How warm are the hearts of our members?" Envelopes were called for, and as they were opened, the indicator began to rise—from zero to \$1.00, to \$5.00, to \$10.00, etc., until finally it had gone over the top and reached \$105.04. It is needless to say that our joy was great. Realizing that it was God who had made the individuals willing, the assembled congregation offered a fervent prayer of thanks for thus having given success to our undertaking.

We wish to remind the reader here that the above sum was contributed by about 25 communicant members and a number of children. One contribution of \$20.00 was received. Several families gave \$10.00. A number gave \$5.00. Other individual contributions ranged from 25 cts. to \$4.00. The Ladies' Aid of the congregation gave \$10.00. And we are hoping that we will yet hear from a number who were absent. We intend to do follow-up work.

In order that there might be a continuous flow into this newly created fund, dime pocket-banks were distributed among the members. On one side these banks bear the inscription: "The Bible says: 'Freely ye have received, freely give'—'God loveth a cheerful giver,'" and on the other: "I am saving these dimes for my church." We hope to call in

and open these banks four times a year. By using banks we hope to preclude cutting-in on regular contributions.

Our Building Fund is started! Watch it grow!

NOTES.

The first representative of our congregation has left for our college in Greensboro, N. C. His name is George Roberts. We believe he will be a credit to our congregation.

Our day-school opened on September 7 with an enrolment of nearly 80 children. Student Paul Gose is with us again this year.

Our Bible Class has organized under the name: The Bible Students of Grace Congregation.

HERBERT C. CLAUS.

The Urgent Needs of Our Negro Mission.

The Negro Mission, *your* mission, dear Lutheran Christian, is in need, in need of funds—in great need. The treasury is in debt. The debt is alarmingly increasing. No funds are available with which to pay it and with which to defray current expenses.

This debt is not caused by any extravagance of the Mission Board nor by the laborers in the field. It is caused rather by decreased contributions in proportion to the necessary increased expenditures for additional laborers, and salaries, and for the erection of inexpensive chapels and parsonages.

How are these urgent needs to be met? How are the debts to be liquidated? By borrowing, repeatedly borrowing money at a high rate of interest? Are we to conduct the work of the Savior, the work of soul-saving, with borrowed money?

By no means! When the Church or a department of the same is in need of funds, it appeals for help to its members, to the citizenship of the kingdom of God, to those whom the Lord has commanded to spread the saving Gospel of Christ and to advance His kingdom.

The Synodical Conference, which convened at Milwaukee during August this year, recognized the fact that more interest must be created and more funds provided if the saving work among the Negroes, which the Lord has so signally blessed, is not to suffer. To this end it created a new office, that of Publicity Secretary, and elected the writer to that office. His duties, as outlined, are to make the Negro Mission better known among the Lu-

therans of the Synodical Conference, to arouse more interest in it and to gather funds for the same.

We confidently appeal to the generosity of the Lutheran Christians which has never failed us, and beg every congregation to lift an extra large collection at its earliest convenience in order that the pressing debts may be liquidated and the mission may again be placed on a cash-paying basis.

May the Lord bestow upon this appeal His divine favor and bless the givers and the gifts to the glory of His name and to the salvation of the Negroes.

N. J. BAKKE.

A Letter.

The Editor received the following letter, which he thinks will interest our readers:—

Mansura, La., September 6, 1920.

“Dear Pastor:—Please acknowledge the receipt of a box of clothing from Rev. F. A. Mehl, Sylvan Grove, Kans., for members of my charge, with thanks to the kind donors.

“Pastor, if you could collect some clothing from your members, I could distribute it easily among my members, for I have some needy ones. The box that I received from Rev. Mehl helped some of them a great deal. A number of needy ones asked me if I could not get some more clothing. Anything that you can send will be highly appreciated by them.

“Yours fraternally,

“W. J. TERVALON.”

If any of our readers are in a position to answer this appeal, they may send the clothing to Rev. W. J. Tervalon, Mansura, La. Who can help?

F. J. L.

Great Interest in Our Colored Missions Manifested by Our Slovak Brethren.

The Slovak Ev. Luth. Synod of America, which is a member of our Ev. Luth. Synodical Conference of North America under whose auspices our Colored mission-work is being carried on, held its convention in the city of Chicago the latter part of August.

Pursuant to instructions, our Pastor George Schmidt, whose home is in Chicago, addressed the convention. He writes: “I spoke for about an hour on the needs and success of our work among the Freedmen. There were 58 persons present. After the talk which I gave, it was resolved to raise a

collection forthwith. The result of this collection is \$90. That means that the contributions per individual amounted to more than \$1.50. The collection of the service held the previous night was also turned over to our Missions. You will receive a check for \$125 from the Treasurer. Then also it was resolved that collections be raised in each congregation for our mission-work in the near future."

The interest shown at Chicago by our Slovak brethren is very gratifying indeed; and we take this opportunity to express to them our sincere gratitude. May this interest continue, and may our bountiful Lord bless their Synod abundantly!

C. F. DREWES,
Director of Colored Missions.

Items of Missionary Interest.

SPECIAL SERVICES. — On Synodical Conference Sunday, August 22, missionaries and representatives of the Colored Mission Board were given a splendid opportunity to present the cause to representative audiences in three large churches of Milwaukee.

MILLION DOLLAR FUND. — This fund, which now amounts to \$5,684.88, has been changed into an Endowment Fund for our Colored Colleges. It is to be hoped that some of our friends will remember this Fund in their testaments, or, still better, during their lifetime, and thus further the cause of education, which is so important a part of our work for the Negro race.

IMMANUEL COLLEGE. — The enrolment of Immanuel College, Greensboro, N. C., will exceed the two hundred mark this school-year. No less than 106 new applications had come in by August 28, and still more were expected.

PLAQUEMINE, LA. — We ask all our readers to read what Missionary Thompson says about Plaquemine as a mission-field. We feel certain that everybody that reads his simple story will feel constrained to help that the Board may be enabled to erect a building there in the near future.

NAPOLEONVILLE, LA. — We fear that if kind friends do not come to the rescue and help to secure an adequate building for Napoleonville, La., that our faithful missionary there will break down under the strain. The difficulties under which he is working, because of the situation and condition of the present building, are such that we greatly fear a

physical collapse, if matters continue unchanged. Pastor Thompson's health has not been very good for quite a while, and the undesirable conditions under which he must work at present have no tendency to improve it. Who will help? F. J. L.

JAVA. — On the island of Java more than ten thousand boys and girls are attending Christian schools conducted by a number of Protestant denominations. Some of these schools are entirely self-supporting. As an item of interest we mention that no less than 150 languages and dialects are used by the people of Java.

BOOK TABLE.

Bericht der 16. Delegatensynode. Concordia Publishing House, St. Louis, Mo. 254 pages. Price, 75 cts.

The stupendous work of compiling this volume was performed by Prof. Biedermann in the incredibly short time of one month. This is a most complete and satisfactory report of the proceedings of the Delegate Synod, and we hope that not only every pastor and teacher, but also many a layman of the Missouri Synod will procure a copy. There is no better way of becoming acquainted with the manifold work of the Missouri Synod than by reading this volume.

Robert Barnes. Luther's English Friend. By William Dallmann. Concordia Publishing House, St. Louis, Mo. Cloth binding; 112 pages. Price, 50 cts.

This is one of a series of monographs that Pastor Dallmann is putting out on men of historical importance to the development of Lutheranism outside of Germany. Previous issues of the series have treated of Hus, Tyndale, and Hamilton. The book is profusely illustrated with rare prints. The book is in the author's characteristic style, plain in statement, full of thought, and rich in suggestion.

Manual for Young People's Societies. By Prof. E. H. Engelbrecht. Concordia Publishing House, St. Louis, Mo. Full cloth; 122 pages. Price, 75 cts.

We feel that this book will be much called for. Every one among us interested in young people's societies is surely going to get a copy. Every pastor will encourage the officers of his young people's society to get a copy. The book is well arranged, having four subdivisions: I. Educational. II. Active Work. III. Social Activities. IV. Organization. The last chapter brings the most important rules of order and a model constitution and by-laws.

Unto Us. A Christmas cantata. Words by Paul E. Kretzmann. Music by G. C. Albert Kaepfel. Concordia Publishing House, St. Louis, Mo. 102 pages. Price, \$1.00 per copy.

A real Christmas cantata in the fullest sense of the word. The text is taken from old medieval liturgical plays. The music is chaste, fresh, and in every way adapted to the words. While the music here and there may be a little difficult, it is so appealing to the singer that its difficulties will be readily overcome by the average choir. The prelude, which is a wonderfully beautiful fantasy on "O Sanctissima," is followed by three parts, entitled, Prophecy, Fulfilment, Adoration and Service. Directors of choirs that have had some practise should send for a sample copy, which may be had at the special price of 75 cents, postpaid.

The Christian. By *William Dallmann*. Northwestern Publishing House, Milwaukee, Wis. Flexible cloth; 130 pages. Price, 50 cts. Order from Concordia Publishing House, St. Louis, Mo.

We are pleased to call the attention of our readers to this second edition of Pastor Dallmann's *The Christian*. We are not surprised that the first edition was soon exhausted. The author says what he means, but never more than he means; and hence his words carry weight with many to whom the ordinary religious book would appeal in vain.

Geistliche Choere. Weissagung, Prophecy. Is. 9, 2—7. By *Fritz Reuter*. Published by the composer, Fritz Reuter, 126 N. Washington St., New Ulm, Minn. 7 pages. Price, 20 cts., net. Order from Concordia Publishing House, St. Louis, Mo.

This composition is for a children's chorus (or solo) and a mixed choir, and has German and English texts. The composer has been very successful in making the music conform to the words of the glorious prophecy. The composition is by no means difficult.

Blessings of the Reformation. A children's service. By *Charles C. Morhart*. Second edition. Price, 5 cts. per copy; \$3.50 per hundred. Published by the Sotarian Publishing Co., 105 Florida St., Buffalo, N. Y.

A very serviceable program for the celebration of the Reformation Festival. It presents seven blessings of the Reformation in the colors of the rainbow, Justification, Bible, Catechism, Lord's Supper, Preaching, Good Works, and Liberty.

The Christmas Song Book. 75th thousand. Compiled by *Adolf T. Hanser*. Sotarian Publishing Co., 105 Florida St., Buffalo, N. Y. Price, 35 cts.; postage, 3 cts. \$3.00 per dozen. Order from Concordia Publishing House, St. Louis, Mo.

It was a happy thought when the compiler of this popular collection decided to put all the best Christmas carols between the covers of one booklet. The present edition contains no less than 73 Christmas songs, and every one is good. If ever a book filled a want, this surely does.

Geistliche Gesaenge. Von *Walter Sassmannshausen*. *Glory to God in the Highest. Ehre sei Gott in der Hoeh.* Published by the composer, 2061 N. Kedzie St., Chicago, Ill. 5 pages. Price, 15 cts., net. Order from Concordia Publishing House, St. Louis, Mo.

This is a very pleasing Christmas composition for a mixed choir, soprano or tenor solo and quartet. The music is not difficult.

Tyndale and Luther. Second edition. By *W. M. Czamanske*. Order from W. M. Czamanske, 528 Ontario Ave., Sheboygan, Wis. Price, per copy, 5 cts.; 100 copies, \$3.00. 10% discount if cash accompanies order.

We are not surprised that this children's program for Reformation Day appears in a second edition. It is well arranged, and in its reference to Tyndale is unique in our circles.

The following publications were received from *Publisher Johannes Herrmann, Zwickau, Sachsen, Germany*, and may be ordered from the Concordia Publishing House, St. Louis, Mo.:—

Hausfreund-Kalender, 1921. By *O. H. Th. Willkomm*. 80 pages. Price, 30 cts.

Wer sind und was wollen die Missourier? By *Pastor G. Ruemelin*. 24 pages. 15 cts.

Von der Freiheit eines Christenmenschen. *Dr. Martin Luther*. 32 pages. 10 cts.

Zum 25jaehrigen Jubilaem unserer Mission unter dem Tamulenvolke Ostindiens. By *Dr. H. Nau*. 16 pages. Price, 15 cts.

Parias. By *Missionary Stallmann*. 40 pages. 30 cts.

For the benefit of those of our readers that are able to read German,—and many of them are,—we wish to call attention to these publications. The *Hausfreund* has several very fine articles, the one bearing the title, "Die Familie als Hueterin guter Sitte," being especially good.—The pamphlet by Pastor Ruemelin, just because it is written by one who is not a "Missourian," will serve in removing the prejudices of many.—Luther's *Liberty of the Christian*, one of the Reformer's masterpieces, though written four hundred years ago, will be found most timely to-day.—The pamphlet by Dr. Nau will interest all the friends of our Mission in India, as it gives the brief story of this successful missionary venture.—Missionary Stallmann's story of the despised Pariah is so sympathetically written that he who reads it will feel compelled to ask the Lord to send the uplifting Gospel to those down-trodden people, and thus help them to rejoice with us in the blessed knowledge of the only Savior.—We earnestly hope that the publisher of these and many other excellent publications may be encouraged in the fine work he is doing by many orders from our readers. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Concord, \$30.00; Immanuel, Shankletown, 9.76; St. Peter's, Drys School House, 40.15; Bethany, Yonkers, 30.00; Bethel, Plaquemine, 2.00; Bethlehem, New Orleans, 50.00; Carrollton, New Orleans, 10.00; Christ, Rosebud, 5.00; Concordia, Rockwell, 5.00; Grace, Ingomar, 3.26; Immanuel, Brooklyn, 8.00; Mission in Richmond, 1.46; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Calvary, Tilden, 10.00; Mount Olive, Catawba, 2.50; Mission in Washington, 3.20; Mount Zion, Rocks, 5.00; Redeemer, New Orleans, .87; St. James's, Buena Vista, 4.33; St. Matthew's, Meherrin, 11.22; St. Mark's, Atlanta, 5.00; St. Paul's, Charlotte, 25.00; Mount Zion, Charlotte, 12.00; St. Paul's Chapel, New Orleans, 30.00; St. Paul's, Mansura, 10.00; St. John's, Salisbury, 10.00; Trinity, Albermarle, 2.00; St. Luke's, High Point, 1.92; Winston-Salem, .20; Grace, Greensboro, 14.66.—Total, \$359.53.

St. Louis, Mo., September 1, 1920.

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

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Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. If your renewal is not received before expiration, your name will automatically drop from our mailing-list.

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Vol. XLII.

ST. LOUIS, MO., NOVEMBER, 1920.

No. 11.

Death Is the Harbinger of Life.

Death is the harbinger of life,
An angel who at God's behest
Delivers us from all our strife,
And grants Christ's saints a blissful rest.

This angel may be far away
Or drawing near; let us prepare
And use the Gospel while we may,
Lest when he calleth we despair.

Of all our sins we will repent
And flee to Jesus' pierced side;
Thus we'll be safe from punishment
And calm, whatever may betide.

H. OSTERHUS.

Let Us Labor to Enter into Our Rest.

Christians, like their Master, must work God's works while it is day. Our present age is a day of indefatigable activity in God's kingdom. All believers must help to extend the Church, and also in many other respects faithfully labor in Christ's vineyard. At the same time they must see to it that their faith remains inviolate, by divine grace. In Heb. 4, 9—14 we read of this *inward* labor. No believer dare by any means neglect this work, while performing other most necessary tasks in the Lord's service. In verses 9 and 11 we read: *There remaineth a rest to the people of God. Let us labor to enter into that rest.* As Augustine of old says, we find rest in God alone. This repose for our souls cannot be found in created things. It is obtained by faith in our Redeemer. Believers have peace even here on earth, and perfect rest is in store for them in heaven where they will see their God face to face

and be satisfied. We should therefore *labor* that we believe, and retain faith within our hearts unto death. This perseverance in faith and godliness is truly a labor. But is not faith wrought and preserved by the Holy Ghost? Does not all praise for our conversion (and sanctification) justly belong to God alone, who worketh in us to will and to do according to His good pleasure? Indeed, such is the case. But faith is at the same time a human act and as such requires diligence; for God does not force man to believe, but leaves it to his choice. Then, too, faith is distasteful to our flesh and blood. Humanly speaking, it is no easy thing to stake one's entire eternal destiny upon God's grace, which is invisible and cannot be apprehended by our senses. Good works, faith's fruits, also require constant efforts. Hence we must *labor* to enter into our rest.

The following five considerations will rouse us to unwearied faithfulness:

Verse 9: *There remaineth a rest to the people of God.* Our faith's labor will not last forever, but come to a close. Then delightful rest will be ours. In heaven we shall reap, if we faint not while on earth, but hold fast the rejoicing of hope to the end. This rest remains for us, even as Canaan awaited the weary Israelites in the wilderness.

Verse 10: *For he that is entered into his rest, he also hath ceased from his own works, as God did from His.* The Father rested from His work of creation on the seventh day. The Savior, having finished the labor of Redemption, entered the state of exaltation. So we, too, shall cease from our labors. Here we walk by faith, there by sight. The blessed in heaven rest from their labors, and their good works follow them.

Verse 11: *Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.* In order to be duly impressed by this warning, earnestly ponder Heb. 3, 7—19 and 1 Cor. 10, 1—12!

Verse 12 gives us another reason why we should persevere: *For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* The Law is mighty to convince us of sin and lay us in the dust. The Gospel also is living and powerful indeed, yea, more glorious than the Law, a *power of God* to save all that believe. Let us use God's Word and Sacraments while we have an opportunity.

Our High Priest, the Word incarnate, searches our hearts, knows whether our faith's labor is genuine (v. 14), and is able and willing to bless us by His grace. Let us, then, hold fast our profession to the end without wavering. How sweet will our rest be! When the Lord will turn again the captivity of Zion, we shall be like them that dream. Then our mouth shall be filled with laughter and our tongue with singing. Then shall we exclaim: The Lord hath done great things for us, whereof we are glad.

H. OSTERHUS.

St. Louis and Springfield.

The editor, a few days ago, received a letter from one of our hard-working missionaries which, he feels, he must let all the readers of the PIONEER read. He feels certain that all our readers will be pleased to read it.

St. Louis, Mo., October 11, 1920.

DEAR PASTOR LANKENAU:—

You will find enclosed herewith a copy of my new paper. It is really a continuation of *The Holy Trinity Lutheran*. *The Lutheran Message*, however, will cover my entire field. I hope that it will do much good. At the new City Infirmary and City Hospital I meet quite a few of the upper strata of colored society. I intend to make ample use of this paper in these places. Of course, I distribute the PIONEER regularly. I believe that the work in this section, and in our entire field, for that matter, is still pioneer work. I believe the Lutheran Church must be made known among the colored people. They must know that there is such a thing as a

Colored Lutheran Church. While publicity work may not bring results immediately in point of increased membership, I believe that it will tell in years to come. I cannot imagine, for instance, that all the children who attend our schools will forget the Church.

On October 3 our congregation in Springfield celebrated its annual mission festival. Quite a bit of preparatory work was done. Envelopes were mailed to the communicant members. And on October 3 the collection showed a total of \$64.12. The members rejoiced over their success. Just a few Sundays ago the Berea Bible Class raised \$5.40 for missions. This, together with the \$30 collection last May and the mission-festival collection, makes a total of almost \$100 given for missions this year. A real sacrifice was required on the part of some to reach this fine total on Mission Sunday. The widow of whom I wrote in a previous article again made a donation of \$5. There were several other \$5 contributions.—The Gospel has not lost its power!

I have hopes that our congregation in St. Louis will swell its Building Fund to \$200 by the end of the year.

I also have hopes that the total receipts on this field (Grace and Trinity) will reach \$1,000 for the year.

The school enrolment in St. Louis is 85. We have made it a rule that all who attend the day-school must also attend the Sunday-school. Result: increased Sunday-school attendance.

Yours respectfully,

HERBERT C. CLAUS.

A Day of Great Rejoicing in St. Mark's, Atlanta.

On Sunday, September 12, our little congregation in Atlanta celebrated Harvest Home and Mission Festival. Our pioneer missionary, Rev. N. J. Bakke, was with us and preached two stirring sermons to appreciative audiences. It is needless to say that we received much instruction, comfort and edification from his visit. Several of the older members from North Carolina had oftentimes expressed the wish to have the Rev. Bakke visit us, and now feel well repaid by his visit. The very fact that he was with us on this joyful occasion will make the day one long to be remembered.

Not only did St. Mark's members enjoy these services, but they were greatly appreciated by mem-

bers of other churches who attended. One old man remarked: "I have heard many a white man preach, but this is the only white man who knows just what to say to colored people."

On Monday our school opened with a full enrolment, larger than ever before. We are still in our same old schoolhouse; however, the children rejoiced to see it had been remodeled just a little bit.

We hope that some day, through the Christian instruction imparted to these children daily, many may be gained for our mission. J. J. ALSTON.

Alex. Harris.

The following paragraphs are taken from that interesting book, *Missionary Heroes of the Lutheran Church*:—

"The evolution of Alex. Harris furnishes an interesting illustration of what has been and is still being done at Muhlenberg Mission [on the West Coast of Africa] towards helping those people up to a higher plane of living. The case shows the wisdom of Day [Missionary David A. Day] in combining the church, the school, and the various kinds of manual labor, in dealing with the difficult problem by which he was confronted. This boy, along with a number of others, came out of the woods, naked as the day he was born and as ignorant as the other creatures that live in the jungle. He was suitably clothed and placed in a primary school, where, in the course of time, he acquired the rudiments of an education. In the Sunday-school he advanced from the position of scholar to that of teacher of a class, and later on became the superintendent of the school and a deacon in the church.

"He married one of the mission girls, moved out several miles from the missionary farm, preempted a tract of land, built himself a cabin, and settled down to the life of a pioneer farmer. Soon after he was settled in his new home, Mr. Harris wrote to the Secretary of the Mission Board requesting that a supply of primary books be sent to him, as he proposed to start a school for the neglected children in his neighborhood. The letter was well written, the spelling was correct, and the sentences were grammatically constructed. The writer expressed the belief that he could teach the children at night after his day's work on the farm. At any rate he was going to see what could be done. The books were promptly sent, and he paid for them, although they were offered as donations from the Board.

"Several years later I received another letter from Harris enclosing a bill of exchange on a London bank for an amount sufficient to pay for a steam-engine and other machinery. I was not a little surprised and gratified to learn in the further reading of the letter that Harris's farm had produced a good crop of coffee, rice, and sugar-cane, and that he needed a coffee- and rice-huller and a steam-engine with which to run his machinery. A generous manufacturer, on hearing the story of the young African farmer, said, 'I believe in helping these fellows that help themselves,' and at once ordered his foreman to pack and ship the entire outfit to Mr. Harris at forty per cent. off.

"A few years later there came a letter from Dr. Day in which he said: 'Last Sunday we dedicated a church over in Alex. Harris's neighborhood, which grew out of the school that he organized several years ago. He shipped his coffee to Baltimore and his molasses to Liverpool, and with the proceeds built the church all himself. He sent to England and bought corrugated iron for the roof and the sides of the building so it could better withstand this trying climate. A large number of people attended the dedicatory services, some of them coming a distance of many miles. The little church was soon filled to its utmost capacity; and as others continued to come, the men went out and gave their seats to the women, until the church was entirely filled with women, while the men gathered around the doors and windows to listen to the services. On a certain occasion when I preached in a native town, a number of women came to the service. The petty chief or headman with his "king whip," as it is called, laid on vigorously right and left, and drove them all away, saying, "This God-palaver is not for women." On this occasion the men voluntarily gave up their seats to the women while they stood on the outside. This will give you an idea of the change wrought by Alex. Harris. The entire neighborhood has been revolutionized.'"

The World's Call for Christ.

China has an area of 4,278,352 square miles—the largest of any country in the world, with the sole exception of Russia. It has a population of over 400,000,000—the largest of any single country in the world, fully one-quarter of that of the whole globe. China lies almost entirely within the tem-

perate zone. Everything can be grown there producible in the United States and many other things besides. It has mineral resources that rival those of our country; its coal and iron ore deposits are seemingly inexhaustible.

But China is in the bondage of heathen darkness and superstition. The hold superstition has upon the Chinese is almost incredible. It controls the practise of medicine and leads to the perpetuation of awful tortures. It prevents the growth and spread of knowledge and gives the most terrifying explanations of simple phenomena of nature, and leads the people to commit acts of unbelievable cruelty.



Mission School in Hankow.

China needs Christianity, that is the only uplifting power for its benighted millions. At present there are 5,000 missionaries at work in this large mass of people — about one to every 66,000 souls.

* * *

About one-fifth of the human race — or about 300,000,000 souls — dwells in the region between the Himalayas and the equator, and between the border of Persia and Siam. This vast area contains 2,146,000 square miles (about three-fourths that of the United States), with 163 persons to the square mile as compared with 35 in our country.

Here, in what is known as India, lives an ancient people that is very religious in the observance of the ordinances and customs of its heathen religion. A missionary one day saw a woman lying prostrate on the ground; he saw her raise herself and put her

feet were her head had been, and prostrate herself once more, and so she went on. He asked her what she was doing, and she gave in answer one Indian word, which means, "A vision of it." He knew that woman was going to travel miles and miles in this way to see what she thought a sacred flame coming from a mountain. Gross idolatry and superstition, and the iron-bound law of caste or class distinction — it is stated that there are nearly two thousand castes of Hindus, and over eighteen hundred divisions in the Brahmin caste alone — are keeping this people enslaved. The Christian religion again is the only force that can free the hearts and minds of this people from the ignorance and servitude of heathendom.

* * *

Japan, the so-called civilized country of Asia, is another field that calls for thousands of Christian workers. The people are literate and intelligent. Ninety-eight per cent. of Japanese children are in national schools. Newspapers are plentiful. Tokio is one of the world's greatest student centers. The products of Japan's factories are marketed over the whole world. Though alive in a material way, the nation is spiritually dead. Buddhism and Shintoism, the latter the state religion of Japan, are heathen cults, strong in their opposition to Christianity. Again, the Word of Him, who is the Way, the Truth, and the Life, is the only vitalizing power that can raise the Japanese people out of the depths of depravity and immoral degeneration.

* * *

Africa has been called "the dark, sobbing continent." Over its eleven million square miles, in which the areas of Europe, India, China, and Mexico could easily be engulfed, somewhere between 139 and 150 millions of ignorant, debased, and savage people are scattered.

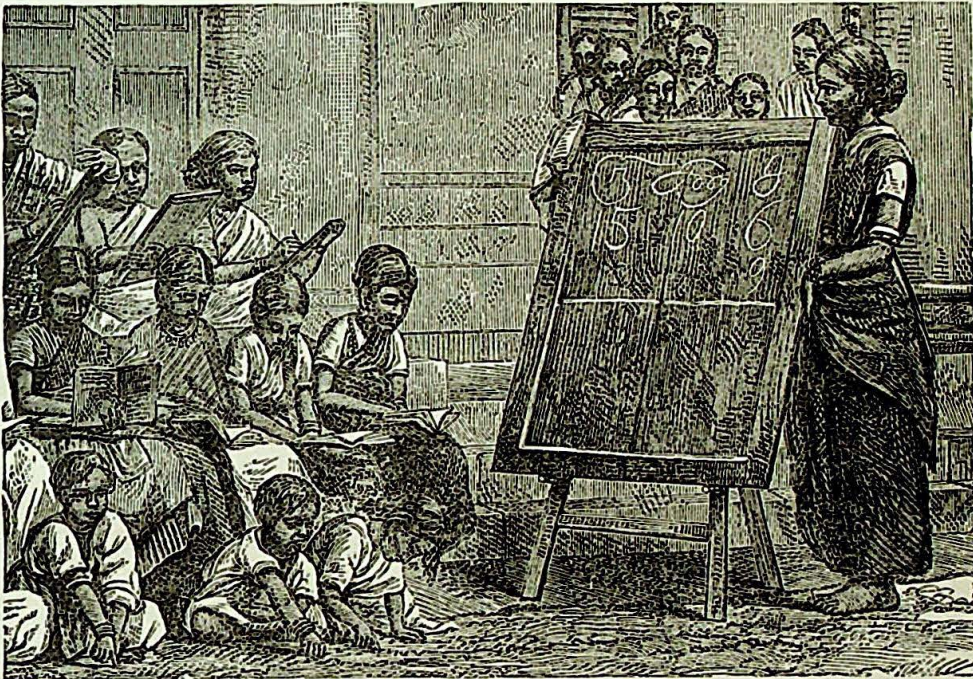
The forces of Islam, that is, the Mohammedan religion, are especially active to educate the natives to the worship of their God, and inculcate their religious principles. Africa has been stirred industrially, politically, socially, and, to some extent, religiously, by the World War. A million and more sons of Africa served as soldiers, laborers, and carriers in the great conflict. They have brought home to their fellow natives some knowledge as to the rest of the world unknown to them. In many ways Mohammedanism has seized upon this fact and improved its opportunities offered by the war to spread its wares.

Aggressive missionary work is necessary if Christianity is not to be driven from the field. Africa needs the Gospel of Jesus Christ. It alone can transform the African's moral nature, set his feet upon the rock of truth, and regenerate him into a child of God.

It has been computed that the population of the entire world—1,600,000,000—could live within the area of South America without being unduly crowded. It has the largest stretch of undeveloped fertile land in the world. Education and the truths of the Christian religion are the crying needs of the South American countries. Latin America is al-

Christ or Buddha?

It is morning in India—twenty-five hundred years ago—a bright, beautiful, Oriental morning. The shadows are slipping into the caverns of the mountains, like some dark spirit of the night, ashamed to be seen in the glorious light of the morning sun. The far-stretching plains are covered with flowers and dotted with cities older than history, with temples dedicated to many gods, lifting their tall spires heavenward, as though searching for some ray of light that would dispel the darkness of heathenism. Beautiful, beautiful India, surely the gods



Village School in India.

most as illiterate as India. The entire group of her twenty republics spends for education of all kinds only as much as New York City annually spends on its schools. The city of Brooklyn has as many churches as are to be found in the whole of Argentina—Protestant and Roman Catholic combined. But a small portion of South America's 85,000,000 inhabitants knows the way of salvation.

* * *

The above survey plainly shows that the Christian Church has a great deal of work to do. What is being done in missionary activity is making but small inroads into the vast kingdom of Satan. Let our earnest prayer be: "Thy kingdom come."

St. Paul's Parish Paper, Indianapolis, Ind.

have smiled upon thee, and thou hast rightly been called "The Gem of the Orient."

Now the stillness of the morning air is broken by the sound of voices. Coming around the mountain-side we behold a company of men clad in the bright costume of the Orient. They are walking slowly and chanting in a low, musical voice, "All praise be given unto the 'great spirit of life,' who has kissed India with the brightness of his presence and sent to us Buddha, the son of his own heart, to be our prophet and priest." Buddha walks in their midst, slightly taller than they, dressed in a robe of spotless white, richly embroidered with gold and silver. He alone is silent. His hands are crossed over his bosom, his head bent as though in medita-

tion. Coming to a wayside well, they pause, and when they have quenched their thirst from the sparkling water, they throw themselves on the grass to rest.

And now from yon woodland pathway comes a woman with hurried footsteps and pallid face, clasping closely to her breast the form of a boy, perhaps two years old. Unheeding the hands that would have detained her, she prostrates herself before Buddha, and in a voice breaking with emotion says: "Master, see my boy, my only child. Yesterday he was the light of my home, the joy of my heart, but when the morning sun kissed the hilltops, there was no laughter in his eyes, no sweet prattle on his baby lips; and they told me he was dead. Master, thou art a prophet sent from the Great Spirit-of Life to make glad the hearts of the people of India. If thou wilt but touch the hem of my boy's garment, I know he shall live."

Slowly Buddha arose. Calmly he looked at the woman. When he spoke, his voice was clear as the tinkling bells, but cold as the icy fetters that bind the mountain streamlet. "Woman, thou hast done well to come unto me. Take the body of thy child and go to-day into the homes of the rich and poor as thou findest them in thy journeying. Meet me here at eventime, and if perchance thou hast found a home wherein death and sorrow have never entered, thy heart's desire may be granted thee."

He motioned to his disciples, and they passed on toward the city, leaving the woman gazing after them with eyes in which hope and despair were battling for victory. Then clasping her babe more closely to her aching heart, as though to warm it into life with her own heart's blood, she sped away on her mission.

'Tis evening. Once more the woman stands before Buddha, sick in spirit, sad in heart, with the cold, still form, now grown purple in death, clasped even more closely to her heart. "Master, I have done my bidding, and gone to-day into the huts of the poor and the palaces of the rich, but before me another guest hath entered every home. The silent footsteps of death have crossed every threshold, freezing into icy stillness some loved one. But, master, a mother's heart pleads long for her only child. If thou wilt, speak the word that shall give my boy life."

Again that clear, cold voice fell on the ear of the heart-broken mother. "Woman, thou hast done well to do my bidding. Learn from this day's mission

that death and sorrow are universal and enter alike into the homes of the rich and poor. Take the body of thy child and burn it on the funeral pyre of thine ancestors, or bury it 'neath the yielding waves of the Ganges, and go thy way in peace."

* * *

'Tis morning in Palestine — nineteen hundred years ago — and on the road leading from the hill country of India toward the little city of Nain, behold a group of men clothed in fishermen's garb. He who walks in their midst is not arrayed in costly garments, but there is something in that face that speaks of love, sympathy, and power. It is Jesus of Nazareth and His disciples. As they come near to the city, the gates are thrown open, and lo, a funeral procession comes forth. The men who carry the bier are dressed in the garb of the common people, and the one mourner, a woman, walks with a few chosen friends. "What meaneth this?" the Master inquires. "A widow and this her only son," they say. Ah, those words fell on ears never deaf to the cry of a wounded heart. The Master draws near; the procession pauses. He raises His hand, and the bier is lowered. The mother looks up, startled that this stranger should interfere with the sacredness of her grief. But there is something in His face that bids her be still.

"Uncover the bier," Jesus speaks. For nineteen hundred years the world had been searching for the harmony that made the music of His voice, but had not found it, for its keynote is unselfish love. "Uncover the bier." The men obey that command; and behold, a boy, perhaps sixteen years of age, beautiful with the still, cold beauty with which death always paints our loved ones. The mother, with clasped hands, draws nearer the Master's side. The birds in the treetops have forgotten their morning song, and their voices are stilled. The wind moans and sobs, then dies away in the distance. The men stand on either side of the bier, awed into silence by the wonderful power that is transforming Death into Life, for into that marble cheek there comes a color, faint, but beautiful as the tint of a new-born rose. Those lips are losing their frozen stillness; the nostrils dilate; the eyelids quiver; the boy sits up. The widow of Nain's son has obeyed the voice that spoke from heaven, and lives again.

And Jesus said, "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

Items of Missionary Interest.

NEW ORLEANS. — News comes to us from New Orleans that a young missionary has arrived in that extensive field in the person of Miles S. Gebauer, Jr. The young gentleman arrived on September 21. We are expecting an article from the pen of the proud father of this new worker for our next issue.

BETHLEHEM, NEW ORLEANS. — All our readers will rejoice to hear that Pastor Kramer, who recently received several tempting calls to the North, has decided to remain in the Colored Mission. May God reward the brother most bountifully for coming to this unselfish decision!

OUR PUBLICITY SECRETARY. — Our readers will notice in another part of this number the changed address of Pastor N. J. Bakke, the new Publicity Secretary for our Colored Mission. May God bless his labors abundantly!

A GOOD INVESTMENT. — A year ago Rev. W. E. Sallee, a missionary in China, bought two cows, hoping to make them pay for the education of two Chinese students. Now in this country on furlough, he has received a young cow from each of fourteen dairies, valued in all at \$10,000. The cows will be under the management of a mission college, Honan Province, China.

LIBERAL OFFERINGS FOR MISSIONS. — Mission offerings received at the Treasury of the Seventh-day Adventist Board in the year 1918 amounted to \$1,408,546.49. This amount does not represent all the moneys given to missions throughout the world by the denomination, for that contributed in Europe and Australia is not included in these figures. Deducting further from this amount the sum mentioned below, that was gathered as the result of solicitations with the Harvest Ingathering *Watchman*, we still have as an offering for missions by the membership in North America for 1918, \$1,208,973.97, a *per capita* of \$13.03.

HAWAII. — Japanese children in Hawaii attend religious instruction for two hours daily, which is given them by Buddhist teachers after the regular public school hours. How many Christian parents imagine that a half hour's religious instruction once a week in Sunday-school should be sufficient! They are put to shame by these heathen Japanese parents.

PHILIPPINES. — During the twenty years that America has had possession of the Philippines, the Bible has been translated into eleven languages and

dialects of the archipelago. Two and one-half million Bibles and parts of Bibles have been distributed in this time.

KOREA. — Christian literature is in great demand in Korea. Mission boards have found it desirable to establish a number of special religious book stores, no less than thirty having been established to date.

CHINA. — One man of every four in all the world is born in China. While the territory of China equals not more than one-third of the continent of Africa, the population of China is equal to that of Africa, Australia, North and South America, with New Zealand, Sweden, Madagascar, and Portugal thrown in for good measure. And most of these millions are still in the darkness of heathenism!

F. J. L.

Gospel Explorers in the Land of Sinim.

The Chinese are preeminently a people of books. A book is almost worshiped by the educated classes. Thus the power of the printed page as a Christian messenger in China is second to none.

One writer has said that the colporteurs are "the explorers, the pioneers, the knights-errant of one of the great forces of Christianity." And so they are proving in mission-work in China. They carry Christian literature into the most distant parts of this great country, and blaze the trail for the preacher to follow. Like St. Paul, they pass through perils of robbers, perils from their own countrymen, perils in the city, and perils in the wilderness.

Only Heaven knows the wonderful influence upon this heathen people that is being produced by the millions of pages of Gospel literature circulated by noble colporteurs.

With the Gospel through Sumatra.

Sumatra is the fourth largest island in the world (omitting Greenland), having an area of 165,000 square miles. The population is estimated at three to five millions, consisting of many different tribes, principally of the Malay stock. Nearly all have their own language, though most of them speak the Malay. The peoples of the coast are markedly different from those of the interior. The coast people have for centuries come into contact with all classes of foreigners, while the others are but beginning to

be known. The majority of each of these tribes hold to the Mohammedan religion.

The Battaks are perhaps the most interesting of all the tribes of Sumatra. They inhabit the Residency of Tapinoli, and number about 500,000, of whom 125,000 are Mohammedans, and 205,000 pagans. The latter are susceptible to Christian influence. Definite efforts in different parts of Sumatra are being put forth for these people to bring them to Christ and His salvation.

Opportunities in Kiangsi.

Kiangsi has long been regarded by business men as one of the antiforeign provinces of inland China. Until about twenty years ago it was difficult to rent or purchase property in the interior of the province for settled Christian work. But during the past two decades there has been a growing friendliness toward representatives of missions, and to-day a great open door invites us to enter.

Mission-work in Kiangsi has been carried on for only a little over five years, and there are fewer than seventy-five baptized believers in the entire province.

Of the eighty walled cities in Kiangsi, some seventy can be reached by boats, the ordinary method of travel. The country is mountainous, and the scenery beautiful. Mandarin is generally spoken. The people are chiefly agriculturists.

BOOK TABLE.

Can the Secular State Teach Religion? By *W. H. T. Dau*. Published by the American Luther League, Fort Wayne, Ind. Sent to any address under two-cent postage at the rate of six cents per copy. Bulk orders, four cents per tract, postage paid.

We cannot understand how any true American, if he had any doubts before, can, after reading this remarkable pamphlet, otherwise than say in answer to the question which forms the title of this tract: "No, no; a thousand times, no!" We bespeak for the publication the widest possible distribution.

Psalm 23. A musical composition by *Herm. M. Hahn*. Published by Will A. Young, 1132 Calhoun St., Fort Wayne, Ind.

All friends of good sacred music will rejoice to learn that a new edition of this favorite song, after a delay of three years on account of the war, has now made its appearance. I feel certain that it is only necessary to announce this edition to assure its ready sale; for there are very few sacred songs that have made such an appeal as has this composition of our friend Hahn.

From the *American Lutheran Publicity Bureau* we received too late for notice in our last issue a number of tracts which may be had free by addressing the Bureau at 22—26 E. 17th St., New York City. They may be had in any amount desired: *The Lutheran Church. Why Go*

to Church? Family Worship. What Is the Business of the Church? What the Lutheran Church Stands For. Where and How to Pray. Hell. The Church's Claim upon Men. Jesus the Great Physician. The Glories of the Lutheran Church. Hands Off the Parish School! Baptism. This Do! How Often? The Bible Church. Conversion. What Is This Evolution? Am I Converted?

These tracts are a fine means of making known the teachings and practise of our Church, and for this reason we should take advantage of the opportunity offered us by the Bureau and secure a supply of these excellent tracts.—Help yourself; that's right; take another one and give it to your neighbor! Call again! F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. Peter's, Drys School House, \$6.70; Grace, Concord, 9.20; Immanuel, Shankletown, 5.45; St. Luke's, Spartanburg, 5.00; Bethany, Yonkers, 30.00; Christ, Rosebud, 10.00; Concordia, Rockwell, 5.00; Grace, Greensboro, 27.05; Immanuel, Brooklyn, 8.00; Immanuel College, Greensboro, 108.00; Mount Calvary, Tilden, 6.59; Mount Zion, Rocks, 10.00; Richmond, Va., 1.06; Redeemer, New Orleans, 1.75; St. Andrew's, Vredenburg, 2.48; St. Luke's, High Point, 4.47; St. Luke's, Spartanburg, 5.00; St. Matthew's, Meherrin, 14.07; St. Mark's, Atlanta, 15.75; St. Paul's, Charlotte, 25.00; Mount Zion, Charlotte, 12.00; St. Paul's, Napoleonville, 25.00; St. Paul's, Oak Hill, 10.00; Trinity, Albemarle, 2.00; Washington, 3.15; Winston-Salem, 1.65; Zion, Gold Hill, 5.00; St. Paul's, Mansura, 10.00; Mount Olive, Catawba, 2.50; Bethlehem, New Orleans, 50.00; Bethel, Plaquemine, 5.00; Carrollton, New Orleans, 10.00; Grace, Ingomar, 2.45; Mount Calvary, Sandy Ridge, 12.00; Mount Zion, New Orleans, 30.00; St. John's, Salisbury, 10.00; St. Paul's, New Orleans, 30.00; Trinity, New Orleans, 5.00.—*Total*, \$526.32.

St. Louis, Mo., October 1, 1920.

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

Changed Address.

Rev. N. J. Bakke, 381 33d St., Milwaukee, Wis.

Important Notice.

Kindly consult the address printed on this copy of your LUTHERAN PIONEER. The bottom line of the address shows when your subscription expires. (For instance, "Dec 20" signifies that your subscription expires in December, 1920.) If it expires soon, please send 50 cts. (10 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. If your renewal is not received before expiration, your name will automatically drop from our mailing-list.

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Vol. XLII.

ST. LOUIS, MO., DECEMBER, 1920.

No. 12.

Christmas.

Since those ill-fated hours
When man offended first
And was expelled from Eden's bowers,
This earth has been accurst.

We mortals went astray;
But Christ o'ercame our foe;
He took the curse of sin away,
And freed the world from woe.

On Christmas He appeared
His blessings to impart,
And now a throne for Him is reared
In every Christian heart.

H. OSTERIUS.

"The Son of God Is Come."

I JOHN 5, 13—21.

"The melancholy days are come, the saddest of the year," sings the poet. The glories of spring, summer, and autumn have vanished. But in the dreary months, when days are shortest and nature dead, our spiritual joys rise to the greatest height. The church-year opens with the Advent season, which is followed by Christmas. That quaint old squire in Irving's *Sketch Book* was right in having his household at church on Christmas morning, considering it a day of pouring out of thanks and rejoicing. — In this issue we are bringing our study of John's First Epistle to an end. We view the closing verses in the rays of the blessed light that comes to us from the little town of Bethlehem. Hence we have chosen the words of v. 20 for our heading: "The Son of God is come."

The days of natural man are indeed "melancholy." The ungodly world lies in wickedness (v. 19). This was our condition when we were born into this world. We were idolaters (v. 21), ignorant of the true God, estranged from Him. The Wicked One had "touched," mortally wounded, our souls (v. 18), making all men his wretched slaves. By nature we were dead in sin and subject to damnation. But listen to the glad tidings of Christmas, which cause us believers to rejoice forever and ever: "*The Son of God is come*" (v. 20)! "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." "*The Word was made flesh*, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth."

The Word is made incarnate,
Descending from on high;
And cherubim sing anthems
To shepherds, from the sky.—

A mere man could not have saved us, but Christ is also "the true God and eternal life" (v. 20). As our *divine* Savior He has appeased God's wrath, overcome the foes of our salvation, and thus *redeemed* us. — He has also *enlightened* us by His Spirit, giving us a correct "understanding" of these spiritual things (v. 20). We now "know Him" as our faithful Savior (vv. 13, 20). This knowledge of Christ and hope of eternal life (v. 13) we have gained by *faith* in Him. Faith, however, comes (and is increased) by preaching, which cometh by God's Word. Hence John writes in v. 13: "These things have I written unto you . . . that ye may

believe on the name of the Son of God." By faith in Christ we have also been *regenerated*, "born of God, begotten of God" (v. 18), having our Father's nature in us. By His Spirit Christ has also *sanc-tified* us. Christians withstand sin, "keeping themselves" from all coarse and intentional sin, which would again deliver them into Satan's hand (v. 18).

Finally, Christ has also granted us the precious privilege of *prayer*, which shall not be in vain (vv. 14, 15). In v. 16 he writes: "If any man see his brother sin, a sin which is not unto death [a sin of weakness], he shall ask, and He shall give him life [and forgiveness] for them that sin not unto death. There is a sin unto death [intentional sin, whereby faith is cast out of the heart]: I do not say that he shall pray for it." It would be contrary to God's will to ask for forgiveness for such a person. We should rather ask that He would first grant the man *true penitence*. It is our duty to admonish him in order to regain him.

John writes in conclusion: "Little children, keep yourselves from idols [of mind and heart]. Amen."—Let us thank our dear Savior, who has made us so glad, in whom we are enriched with so *many* treasures. Let us serve Him and *none other*, earnestly serve Him in the great work of missions!

Rejoice, ye vales and mountains!
Ye oceans, clap your hands!

Since all He comes to ransom,
By all be He adored,
The Infant born in Bethlehem,
The Savior and the Lord.

And idol forms shall perish,
And error shall decay,
And Christ shall wield His scepter,
Our Lord and God for aye.

H. OSTERHUS.

Christmas and Mission.

Christmas is coming. All hearts are happy at the thought of its approach. The Church is gratefully making preparations for celebrating the birth of her Lord. Well may all rejoice, for the Christmas-message proclaims good tidings of great joy which shall be unto *all* people.

These tidings of great joy are contained in the words of the heavenly messenger: "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

The angel calls the Savior born in Bethlehem "*Christ the Lord*." What does that mean? It means

that the Child in the manger is the long promised Messiah, the great Jehovah, the almighty Maker of heaven and earth, the Prince of Peace. It means that the Child lying upon hay and straw in the manger is very God of very God, Light of Light, true God, begotten of the Father from eternity. It means more. It means that He is true man, mysteriously conceived by the Holy Ghost and in the fulness of time born of the Virgin Mary, flesh and blood and bones of her, true man like unto us, sin excepted. Truly, "great is the mystery of godliness: God is manifest in the flesh."

Ah, Lord, who hast created all,
How hast Thou made Thee weak and small,
That Thou must choose Thy infant bed
Where humble cattle lately fed.

"Unto you is born this day a Savior." Not for the good, the righteous, and the believers only was this Child born, but unto you shepherds, unto you parents and children, unto you sinners great and small, unto *all people*, regardless of condition, race, and color. Glorious, sublime tidings of great joy: Also unto me and for me, a lost and condemned sinner, was the Savior born.

This is the Christ, our God and Lord,
Who in all need will aid afford;
He will Himself *your Savior* be,
From all your sins to make you free.

He who now accepts this Savior, the greatest gift which God has bestowed on a lost and sinful world, with a humble believing heart, possesses all that which He promises through the heavenly messenger: Peace on earth, good will to men, forgiveness of sin, life, and salvation.

These tidings of great joy we will not and cannot keep to ourselves. He who thinks he can lock them up in his own bosom has not yet fully understood the Christmas-message. No, like the first Christmas messenger we, too, will make these glad tidings known that they who have not heard or believed it "may with us evermore such grace with wondering thanks adore." We *cannot* do otherwise, we *must* bear witness for our Savior Lord and help to advance His kingdom on earth.

This we Christians do wherever we have opportunity. To those, however, whom we cannot reach personally, be they on the home or on the foreign mission-fields, we will send our missionaries with the message: Unto you, even unto you, is the Savior born. Fear not. Open your ears and hearken to the angel's sweet song. Open your eyes and behold the Grace of God that bringeth salvation manifest in

the flesh in Bethlehem's manger. Come unto Him penitently and believingly, and great joy shall enter your hearts also. He loves to welcome you. "His mercy try, no longer doubt. He will in no wise cast you out."

These tidings of great joy are being preached to thousands of Negroes on our mission-field by our missionaries. Many, thank God, celebrate the birth of Christ in their hearts and humble homes, in our churches and schools. They kneel in childlike faith at the feet of the Manger Child, and worship Him as we do.

But, alas! there are still millions standing without, living in the darkness of sin and sitting in the shadow of death, rushing madly to their eternal doom. These, too, the Savior in His matchless love calls and yearns to save. But He wants to save them *through us*, through the Word of Grace which we preach.

During the Advent and Christmas season our hearts beat warmer in love for others. In love we remember parents and children, relatives and friends, with gifts of love. As we now during this season in grateful love worship at the feet of the Christ-child, let us also seriously remember our *missionary duties, the debt of love we owe*, comfort, strengthen, and encourage ourselves to greater efforts through the Gospel, pray fervently for our missions, and give liberally that the message of a Savior born in Bethlehem may be brought to Christless millions at home and abroad.

Let us learn the wondrous story
Of our great Redeemer's birth;
Spread the brightness of His glory,
Till it cover all the earth.

N. J. B.

News and Notes from Luther Conference in Alabama.

With the spirited singing of "Take Thou My Hands and Lead Me" Luther Conference opened its sessions at Possum Bend, November 4. The roll call revealed that all the pastors and teachers were present, which fact speaks well for the faithfulness of our workers. This is as it should be, for we learned from the portion of Scripture read to us: "Moreover, it is required in stewards that a man be found faithful."

Pastor Berger, as chairman, bade all members and delegates welcome. His remarks were supple-

mented by Rev. Carter, the pastor of the local congregation.

Election of officers gave the following result: Rev. Carter, Chairman; Rev. Peay, Vice-Chairman; Rev. Lynn, Secretary.

The delegate from the Louisiana field, Pastor Kramer, was welcomed in the name of Conference. In responding he brought the cordial greetings of the brethren from that field of the work.

It was decided to alter the program somewhat by having the papers on the various subjects as-



Rev. N. J. Bakke,
Publicity Secretary of our Colored Mission.

signed read in the evening, when the members of the community could benefit therefrom. This change was worth while, as the lively discussions of the following evening sessions showed.

Because the morning's business was soon taken care of, Conference invited Pastor Kramer to read part of his very instructive paper: The Gospel and the Gospel-preachers. The first point was that the most important work in the world is the preaching of the Gospel. Over against the opinion quoted by a leading preacher of New Orleans that it is laughable to believe the world can be saved by the blood of Jesus Christ, it was made plain that God's Word

tells us, the world is only in existence to-day for the sake of the Gospel. In that connection the great need of more young men to enter the ministry was stressed. Luther: For a father to send out his son as a preacher is the greatest, most blessed, and precious investment he can make. Again: A Christian should thank God for the privilege of crawling around the world on his knees to give something to the Lord's cause.

In the afternoon the delegate from New Orleans was asked to proceed with the reading of his paper. His next point was: The purpose of Gospel-preaching is to bring all men into fellowship with the Gospel. A special warning was sounded to pastors and teachers to beware of being engaged in the work of saving souls, and themselves being found unbelievers on that great Day of Judgment. All were

take up the matter with his own congregation and not rest until the above objective has been reached. The *Witness* also is to be introduced into as many homes as possible, and especially should be thoughtfully read by pastor and teacher. — Superintendent Schmidt reported in substance what steps had been taken with regard to the proposed Normal and High School of our field. The news that Synodical Conference had approved the plan and would support it was hailed with delight. Especially did the feature of an industrial department please the workers. But that our High School really be one in fact and not only in name it was suggested that preparations be made to get together a capable faculty, so that when the school is ready to be opened a competent staff of teachers will be on hand. To spur our workers on, scholarships will be offered to the two



Rev. C. F. Drewes,
Director of our Colored Mission.



President H. Meibohm,
Luther College, New Orleans, La.



President J. P. Smith,
Immanuel College, Greensboro, N. C.

cautioned to examine themselves as to whether their belief was a personal thing or only of the understanding and head and mouth.

The evening's session opened with divine service, Candidate Montgomery preaching the sermon. He based his remarks on Ex. 32, 26: "Who is on the Lord's side? let him come unto me." Rev. Lynn then presented his paper on Conversion. It is to be hoped that henceforth no more members of Possum Bend will be troubled by the vision, ghost, rattling bones, and clanking chains teaching of the sectarian churches in the vicinity.

The morning of November 5 was given over to business. A letter from the former superintendent of the Alabama field, Pastor N. J. Bakke, was of interest to all. Among other things he urged that a PIONEER should be in the home of every member. After much discussion as to how this could be brought about, Conference resolved that every pastor

best teachers, enabling them to pursue further studies at some other college during the summer.

The afternoon's discussions can be summed up in the words: school matters. It was resolved to have a uniform Christmas program at all our stations. Conference also expressed preference for the method of raising money for the Christmas service by contributions from the members. — The tuition question. Unanimous opinion prevailed that all our members could well afford to pay the required tuition of one dollar. In future, the cases of such parents as can pay for their children's schooling, but will not, will be brought before a committee consisting of Superintendent Schmidt, Rev. Peay, and Teacher Rosa Young. They will decide what action is to be taken.

Rev. Berger had the sermon of the evening. His topic was: A true disciple: 1. His true character; 2. His blessed advantages. Superintendent Schmidt

followed him with the reading of a masterly paper: The duties of a church-member. He should 1. Hear the Word, 2. Read the Word, 3. Use the Sacraments, 4. Give to the Lord's cause.

November 6. A lively rivalry developed as to where the next conference should meet. Pastor Berger was surprised that all three of his stations were making bids for the event. Joffre, the farthest removed station on the field, received the highest vote, and that for the reason that the members there have a hard battle to fight against sectarian opposition. They issued the invitation to us: Come over and help us! Vredenburg, one of Rev. Lynn's charges, is to entertain Luther Institute next summer. — November 22 was set apart as Clean-Up Day for all our schools. The floors are to be oiled, the grounds round about to be cleaned up, and things in general placed in shipshape. — The workers were presented with a copy of Teacher Meibohm's *Catechisations* as a gift from the Mission Board.

The afternoon of the day was free of all work, and the evening offered a literary program for the enjoyment of the members of Conference and congregation.

On Sunday three divine services were held. In the morning Rev. Lynn preached a mission and harvest-home sermon. Pastor Westcott was the speaker of the afternoon. Holy communion was also celebrated. And the Conference came to a close with the sermon of Superintendent Schmidt, who earnestly reminded all present—pastors, teachers, members—on the basis of the words: "Thou art weighed in the balances and found wanting," to be faithful in the various callings.

As we look back upon the work of the four days spent at Possum Bend, we cannot but confess that it was profitable and interesting to all. Surely, every one attending the sessions will return to his duties strengthened in faith and the more eager to carry on the Lord's battle. May He who smiled on us with the "best weather He had at His command," as some one put it, smile on us also during the coming year with grace and mercy and love.

E. A. WESTCOTT.

Out of Love for Christ.

To celebrate a yearly mission-festival is nothing new among Lutherans. It is an old and tried custom, but only too often is it little regarded and less thought of as a means to a great end, the work of saving souls.

Here in the Black Belt of Alabama our Colored Christians also have mission-festival. And in connection with it they celebrate "Harvest Home." They wish to thank the Giver of all good gifts for the harvest of the year by a special service, and they show their thankfulness on this occasion by sharing liberally of the earth's yield to help in that other great harvest, the gathering in of souls for Christ.

Such a day was October 31 for Mount Carmel at Midway. The interior of the neat little chapel—the gift of a mission-friend—was prettily decorated with products of the soil: cotton, corn, and sugar cane. The members had been urged by letter from the pastor and by invitation from the teacher



Rev. E. A. Westcott,
Newly Called Missionary for Alabama.

to attend the services to thank God with hearts and hands and voices. The weather was threatening in the morning, but the Lord held back the rain, so that nearly every member was present, also a number of strangers.

The first preacher of the day, the undersigned, showed his hearers that by doing mission-work they wrought even greater works than Christ. They have the power to open the eyes and ears of the spiritually blind and deaf unto the saving truths of God's Word—works which are far greater than only opening the eyes and ears of the physically blind and deaf. And one way in which they can do these greater works is by means of their gifts. Through these offerings, which make it possible to send out missionaries, they can reach many and many a hungry soul dying for want of the Bread of Life.

The next preacher, Pastor G. A. Schmidt, exhorted the members to greater thankfulness unto God for all the blessings of this life: health, home, crops; but especially for that unspeakable Gift, the Father's beloved Son Jesus Christ. He based his remarks on Eph. 5, 20.

And the children beautified the service by rendering in chorus that old mission-hymn: "From Greenland's Icy Mountains."

The collection! There were two of them. The first was in envelopes and brought in the bulk of the day's offerings. The second was the result of a special effort on the part of the members in answer to the exhortation: Christ loved *you*; how much do you love *Him*?

Now, before I tell you the amount this gathering of 48 adults and 11 children contributed — out of love for Christ — to the Lord's cause, I want you to take into consideration these facts. First of all, this has been a poor cotton year, for the boll-weevil, a cotton-pest, ruined the best part of the crop. Secondly, our people depend solely on cotton to give them a little money; in other words, no cotton, no money. Thirdly, what little cotton has been picked cannot be turned into cash because of the inability of the farmer to have it ginned and sold — the market combine to force higher prices is against him. So there he is, after all the toil of planting and harrowing and picking, in possession of a bale or two as a blessing from the Lord, and yet unable to use this blessing because of man-made conditions.

How much was their offering? A glorious one: \$53.29! You should have seen how happy the members were when the result was announced. "Thanks be to God," was the sentiment of thankful hearts and praising lips. Shining eyes revealed the nature of the heart-beat in their bosom. Why, I heard several men say that they gave all they had in the second offering — they simply emptied out their pockets! Doesn't that show that these people have a zeal and love for Christ's kingdom; that they are anxious to use this power every Christian has to do greater works than Christ; that they really are thankful for the blessings of the year?

Another thing. The schoolteacher, a faithful Christian, donated the proceeds of an entire field of cotton. Out of her own pocket she paid for the planting and harrowing and picking of the crop. But her expenses — on account of the poor year — were greater than the returns. Still she cheerfully and joyfully turned over the toil of months unto the Lord. Why? Out of love for Christ!

What can you and I learn from this? Methinks the injunction of the Lord: "Go thou and do likewise" is in place here. Let us keep in mind two pictures: that of your Colored brethren of the Southland going to the altar for the second time and returning with pockets turned inside out — empty! — and that of a girl, a schoolteacher, raising cotton and giving the entire proceeds to God. Then there would be no need of our mission-treasury's going thousands of dollars into debt.

E. A. WESTCOTT.

Items of Missionary Interest.

A NEW MISSIONARY IN ALABAMA. — God has given us a new missionary for our ever-expanding mission-field in the Black Belt of Alabama in the person of Pastor E. A. Westcott, who graduated last summer from our theological seminary at Springfield, Ill. He was installed by Superintendent G. A. Schmidt at Midway October 14, and at Nyland October 24. Pastor Schmidt based his sermon of installation on the words: "As the Lord liveth, what the Lord saith unto me, that will I speak." 1 Kings 22, 14. Brother Westcott is not altogether new at mission-work among the colored people, having served our Salisbury, N. C., charge and also taken an active interest in the work of Holy Trinity in Springfield. May the Lord abundantly bless his labors in the Black Belt!

COST OF AN AFRICAN WIFE. — In Eastern Africa a king's daughter may be bought for the price of six goats, and if the bride should die within a certain period of time, the father will replace her by giving the bereaved bridegroom another wife from among his numerous daughters. What an ordinary man's daughter may be bought for, if a king's daughter is so cheap, may easily be imagined.

A SHAMEFUL PRACTISE. — By means of all sorts of dishonest promises the natives of Central Africa are induced to work in the mines of South Africa. The life they are there obliged to live is so different from what they are used to in their native forests that many of them die an early death in consequence. Debauchery and immoral living kills thousands. While 90 per cent. of the natives of Africa are reached by the commerce of the white man, only 9 per cent. are reached by the white man's missionary efforts.

AN UNFAIR EXCHANGE. — The native beer of Africa did much harm, but not as much as the white

man's ruin is doing. Polygamy was a deplorable institution, but commercialized prostitution, introduced into Africa by the white man, is a far greater curse than polygamy ever was. As a result of the white man's coming to Africa, 50 per cent. of the natives of South and Central Africa have venereal diseases. The world needs the products of Africa, and the white man has a right to them at a fair rate of exchange, but surely not at the cost of Africa's physical and moral ruin.

AFRICA'S NEED.— Christian work is what Africa needs above all other parts of the world. Of the 32,000,000 natives of Central Africa, only 6,000,000 are reached by Protestant missions. In Africa there is only one missionary to 35,000 natives. Of the 850 native languages and dialects, the Bible has been translated into only 100 tongues.

HEATHEN GODS AND THE SILVER MARKET.— After quietly buying all the silver they could for months, the Hindus of India virtually cornered the silver market of the world for a while last summer. Then quietly biding their time, the Hindu merchants, when the time was ripe, let loose their flood of silver, much of it sculptured into gods, and drove the market down and down. Silver that had sold at \$1.37 per ounce a few months before, as a result fell to 80 cents an ounce in a very short time; and all because Hindus sitting at the foot of the Himalayas, casting their trust in their idols of silver to the winds, melted the gods which their ancestors had sculptured with infinite pains in their groping desire to pay honor to them.

MISSION HOSPITALS IN CHINA.— When several years ago the pneumonic plague was raging in Manchuria, the government of China called upon the Christian medical missionaries to take charge of the work of stamping out the disease. They were given complete authority in the threatened provinces and succeeded in averting a disaster to the whole world by their efficient and self-sacrificing labor.

F. J. L.

The Great Progress of Missions.

At the close of the 18th century there were actually only seven Protestant missionary societies in existence. Of those only three had worked through the greater part of the century, the Propagation Society, the Halle-Danish, and the Moravian, while the other four had been founded in the very last decade of the century. To-day there are 187 societies in America alone; England has 52; Ger-

many, 26; and the other European countries probably another 25.

To this great array of societies in America and Europe must be added a large number of independent societies in the various colonies, as well as certain self-supporting, newly established native Christian societies, which are sending out missionaries. Such native societies exist in India, Madagascar, Hawaii, the Fijis, and other mission-fields.

At the beginning of the last century the whole number of male missionaries employed by these seven societies was one hundred and seventy. Of these about one hundred belonged to the Moravians. To-day there are in the employ of the various American and European societies at least 25,000 ordained Americans and Europeans, and 112,000 native workers who are taking care of over 50,000 stations and outstations.

At the beginning of the 18th century there were scarcely 50,000 converted heathen under the care of evangelical missions. To-day China has 500,000 Protestant Christians, Japan has 100,000, and India has 2,000,000. More than 2,000,000 natives of Africa are members of some Protestant church.

The largest of the old missionary societies, the Moravian, had, 1801, 26 stations, 161 workers, and about 20,000 native Christians. To-day this society has 100,000 native Christians, which is three times the number of members on the home base. The English Church Missionary Society, founded in 1799, had 26 ordained workers in 1819; twenty years later, 86; in 1880, 211. At the present time this society has over 400 ordained foreign workers in its employ, not to mention 400 ordained native workers and a great host of unordained foreign and native laborers. These workers minister to about 400,000 native Christians. The annual income of this society is over \$2,000,000 per annum. But this one society no more than reflects the progress of every other missionary agency. There has been an increase in workers, in income, in membership, in churches, and in schools.

F. J. L.

BOOK TABLE.

Proceedings of the Thirty-First National Convention of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1920. Concordia Publishing House, St. Louis, Mo. 93 pages. Price, 75 cts.

This English report of our Great Detroit Synod or the German report should be in the hands of every voting member of the Missouri Synod. It is only when they are fully informed as to what recommendations Synod has made that the congregations will be able to act with intelligence and enthusiasm.

Lutheran Annual for 1921. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

This *Annual* of the Missouri Synod should find a welcome in every English-speaking home of Synod. However, it does not. The manager of the Concordia Publishing House says that it and its German counterpart are sold in 130,000 copies, and that it is undoubtedly the most widely distributed Protestant year-book; but for all its wide distribution, the manager's statement shows that there must be about 75,000 homes in the Missouri Synod that have not yet opened their doors to this *Annual* or to the *Kalender*. I wonder why not?

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1921. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

The German brother of the *Annual*. Contains very fine reading-matter.

John Wiclif. By *William Dallmann*. Concordia Publishing House, St. Louis, Mo. 79 pages; richly illustrated. Dark-green cloth cover. Price, 50 cts.

Those who have read the author's *John Hus*, *William Tyndale*, and *Patrick Hamilton* will need no encouragement to buy this fourth book of the series. It is just as refreshing and original in style and just as trustworthy in its statements.

Des Pfarrers Kinder. Von *Marg. Lenk*. Erzählung aus der Zeit des Dreissigjaehrigen Krieges. Fuenfte Auflage. Mit acht ganzseitigen Bildertafeln von *H. Barnsfuehr*. Published by Johannes Herrmann, Zwickau, Sachsen. Beautiful binding. 288 pages. Price, \$1.50.

If you can read German, procure a copy of this charming story, and you may be assured of several hours of delightful reading. The author excels in sympathetic interpretation of character and in truthful setting of the historical background. The story is one that will interest young and old, and well deserves the great sale it has enjoyed.

Sieben Erzählungen von Marg. Lenk und B. Mercator in neuen Umschlaegen mit bunten Ludwig-Richter-Bildern. Published by Johannes Herrmann, Zwickau, Sachsen. Price, 10 cts. each.

The titles are: *Die Bemme, Man bittet, stark zu klingen!* *Die kleinen Meistersaenger*, by Marg. Lenk; *Das Zeitungskind, Das Glockchen von Klarenbach, Das stille Kind, Dummerchen*, by B. Mercator. Short stories of singular charm and beauty. The colored covers are a source of delight to the eye.

Is Dancing a Sin? By *B. M. Holt*. Order from the author, 111 Eighth St., N., Fargo, N. Dak. 8 pages. Price, 3 cts. per copy; per dozen, 25 cts.; per 100, \$1.75; per 1,000, \$8.00.

A strong and convincing arraignment of the society dance. The author sets forth an array of arguments against dancing which are unanswerable.

Variations on the Melody "Lasst mich gehn." By *Fr. Reuter*. Order from the composer, 126 N. Washington St., New Ulm, Minn., or from Concordia Publishing House, St. Louis, Mo. Price, 80 cts.

This composition is well adapted to be played at funerals while the congregation is viewing the body. It is churchly in every respect, and not too difficult to render. The composition, besides the introduction and conclusion, has six variations of that well-known German song "Let Me Go."

He Surely Hath Borne Our Griefs. By *Walter Sassmannshausen*. Order from the composer, 2022 N. Kedzie Ave., Chicago, Ill., or from Concordia Publishing House, St. Louis, Mo. Price, 12 cts.; postage extra.

This composition for a mixed choir is happily adapted to the text. It is of medium difficulty.

Sweet Fields of Bethlehem. A Christmas service for Sunday-schools. Lutheran Book Concern, Columbus, O. Single copies, 6 cts.; per dozen, 60 cts.; per 100, \$4.50. Transportation extra on dozen and hundred lots.

A very serviceable Christmas service at a very reasonable price. A German program similar to the above, called *Froehliche Weihnacht*, may be had at the same price.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Holy Trinity, Springfield, \$64.12; Mount Calvary, Mount Pleasant, 5.00; Bethany, Yonkers, 30.00; Bethel, Charlotte, 20.00; Bethel, Plaquemine, 5.00; Bethlehem, New Orleans, 50.00; Carrollton, New Orleans, 10.00; Concordia, Rockwell, 5.00; Grace, Concord, 25.00; Grace, Greensboro, 28.29; Immanuel Lutheran College, Greensboro, 1,573.57; Immanuel, Brooklyn, 8.00; Mount Calvary, Mount Pleasant, 5.00; Mount Olive, Catawba, 7.25; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Redeemer, New Orleans, 21.62; Richmond, 1.15; St. Luke's, High Point, 6.92; St. Luke's, Spartanburg, 5.00; St. Matthew's, Meherrin, 44.49; St. Mark's, Atlanta, 5.00; St. Paul's, Mansura, 12.11; St. Paul's, Napoleonville, 25.00; St. Paul's, New Orleans, 30.00; Trinity, Albenarle, 2.00; Trinity, Elon College, .60; Trinity, New Orleans, 5.00; Washington, 3.25; Zion, Gold Hill, 5.00; St. Paul's, Charlotte, 25.00; Mount Zion, Charlotte, 12.00. — Total, \$2,090.37.

St. Louis, Mo., November 1, 1920.

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

Received of Rev. J. W. Fuller, from Mrs. Mary Dossell, Meherrin, Va., two barrels of apples and \$2.00 for expressage on same. With thanks for the treat,
IMMANUEL LUTHERAN COLLEGE,
by J. P. SMITH.

Pastor W. J. Tervalon, Mansura, La., wishes us to thankfully acknowledge the receipt of a box of clothing from L. M. Herbst, Ashland, Ky., and of a valise of clothing from Rev. Geo. H. Kase, Tipton, Ind.

F. J. L.

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