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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum, payable strictly in advance.
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Vol. XLIII.

ST. LOUIS, MO., JANUARY, 1921.

No. 1.

New Year's Prayer.

Another year, O Lord, we are beginning;
Give free course to Thy Word and Sacrament.
Forgive our trespasses, keep us from sinning,
Guard us against all foes unto the end. *Amen.*
Corunna, Ind. ... TZM ...

Let Us Praise Christ's Name in 1921.

Our years pass by so fast,
Christ's grace remains the same
And to eternity will last,—
Hence let us praise His name.

As life's short road we tread,
Before our years are spent,
The old glad tidings let us spread:
A Savior God has sent.

O grant us strength, dear Lord,
And feed our ardor's flame
To publish Thy most precious Word
And glorify Thy name. H. OSTERHUIS.

"The Darkness Is Past, the True Light Now Shineth."

SPIRITUAL FOOD FOR THE NEW YEAR, GATHERED
FROM THE FIRST EPISTLE OF ST. JOHN.

Sin is the transgression of the Law. If we say that we have no sin, we deceive ourselves, and the truth is not in us. The lust of the flesh, the lust of the eyes, and the pride of life are not of the Father, but are of the world, which will pass away with its lust. The children of this world lie in wickedness and commit sins that are unto death. They believe not the record that God gave of His Son, thus making Him a liar. They neither know Him nor the believers, but hate both; for they walk in darkness. They know not whither they go, being

blinded by sin as was Cain who slew his brother, because his own works were evil and his brother's righteous. Hence they are murderers and do not have eternal life abiding in them.

God is Light, and in Him is no darkness at all. He is Love. Herein is love, not that we loved God, but that He loved us and sent His Son that we might live through Him. God's love to us was manifested in the Savior of the world, who has come to take away our sin and destroy the works of the devil. The apostles heard, saw, and handled the Word of Life, which was with the Father from the beginning and was manifested unto us, even His Son Jesus Christ. This is the true God and eternal Life. He that is righteous and true laid down His life for us, and His blood cleanses us from all sin. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. If any man sins, we have in Him an Advocate with the Father.

And we have known and believed the love that God hath to us, who hath promised, yea, *given us* eternal life, and this life is in His Son. He that hath the Son of God hath this life. These things have been written to us who believe on His name that we may know that we have eternal life. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness for His name's sake. Whosoever believeth that Jesus is the Christ is begotten of God and hath passed from death to life.

We know that we are of God. We know the Son of God who has given us an understanding. We hear the Gospel and have the Spirit of Truth. We have an Unction from the Holy One. The same

P4295

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Anointing teacheth us of all things and is truth. God hath given us His Spirit, who beareth witness in us. God's witness concerning His Son is greater than that of men. He that believeth hath this witness in himself. This is the victory that overcometh, yea, that hath overcome, the world, even our faith. By it we have true fellowship with Father and Son, and with one another. By God's Spirit we dwell in the Father and the Son, and they in us. And these things have been written unto us that our joy may be full.

H. OSTERHUS.

(To be continued.)

The New Year and Our Missions.

Another year has been added to the past. A new year of grace has dawned upon us. May the Lord bless us in our homes and labor, in our churches and schools, and on our mission-fields!

As we look back upon the past year, we must take up the language of David and say: "Bless the Lord, O my soul, and forget not all His benefits." His blessing has been new upon us every day of the old year. He has provided us with the necessities of life, has provided for us as a loving father provides for his children. He has given us health and strength to labor and earn our bread in the sweat of our brows. We have lacked nothing. We have had plenty and to spare.

We have had our afflictions and our sorrows. Loved ones that gladdened our hearts with their presence a year ago have gone to the rest that remains for the people of God, towards which we also are journeying. But even the afflictions and crosses which the children of God are called on to bear are blessings. They come from the loving hand of a loving Father and must work for our good.

Spiritually, too, He has richly blessed us. The Gospel has had free course among us. The Word preached and taught has borne abundant fruit. The Lord has not left Himself without testimony among us. Our churches and our schools at home and on our mission-fields, despite hostile obstacles from within and without, have numerically increased, and we have by the gracious working of the Holy Spirit advanced in the knowledge of His saving Word, in faith, and in Christian virtues. We have tasted of the goodness of the Lord in the land of the living. We have been permitted to sit together with Christ in heavenly places feeding on His bounties. For this we bless Him. For this we praise Him.

Can we forget these benefits? No, never! Out of love and gratitude we will make them known. We will tell of all His wondrous works to others. We will sing of His mercies and make known His faithfulness on our mission-fields. In loving-kindness we will remember the millions of Negroes and the thousands of Indians, all children of our soil, all lying at our doors, sin-sick, wretched, sore. The Lord Jesus, who has redeemed them with His blood, bids us go to them with the saving Gospel and work together with Him for their conversion and salvation. They are our *nearest neighbors*, all within our easy reach. We can reach them in person, and we can reach them with our missionaries; and we will and must reach them while the time and opportunities are ours.

We need more laborers, and we must educate them; we need additional room for the housing of our students at Greensboro, and we are called on — O so often — to furnish it; we need chapels and schoolhouses, and we must see that they are erected; we need more means, and, thank God, we have them. We have only to mention that *the Lord has need of them*, and they will be forthcoming. We will begin the new year with the determination and the prayer that the Lord may enable us to be more active and zealous in the work of soul-saving. We will make this new year of grace, as the Lord intended it should be, a busy missionary year at home and on the field, making it an acceptable year unto the Lord.

Our littleness of faith has so often been put to shame by the goodness of God in the past year that it is befitting that we should heartily repent of our sins and praise Him for mercies received. In this year, however, we will cling to Him and His never-failing promises with renewed confidence, never doubting that He who has commanded us to go to our churchless and Christless fellow-men will also furnish the means of support when we in obedience to the call do go.

May He crown the year and our labors with goodness, and guide us safely to the happy New Year eternal in heaven!

N. J. B.

Alabama Notes.

October 3, 1920, will long be remembered by the missionaries and members here in Alabama. It was a day of sadness, and at the same time a day of joy and thanksgiving. Our hearts were made sad because on that day our venerable Superintendent,

Rev. N. J. Bakke, who had been with us, had guided, advised, encouraged, and comforted us for so many years, spoke his farewell address to the missionaries and friends here. The services were held at St. Paul's Chapel, Oak Hill, and were well attended by both white and colored. Rev. Bakke based his address on Acts 20, 32, and commended the brethren and members to God, to the Word of His grace, and to the care of the Lutheran Church. During the delivery of the sermon there was scarcely a dry eye in the entire audience. After having had such a missionary and friend with us for so long, it was rather hard to see him leave us and our field, and that, not for a short time, but for always. We, however, realize that God directs all things for the good of His kingdom, and therefore we believe that Rev. Bakke, in his new field, can labor to better advantage for the spreading of our Lutheran Zion among the many millions of America's black citizens who are sitting in spiritual darkness and ignorance. We therefore pray that God's richest blessings may crown his labors.

After the service the missionaries sprang a surprise on the venerable worker by holding a short celebration commemorating his fortieth anniversary of uninterrupted missionary activity among the Negroes of the South. This celebration was also very touching. When the chairman, Rev. Peay, announced that we were about to celebrate the fortieth anniversary of our esteemed Superintendent, the old soldier of the Cross could not refrain from shedding tears, and neither could the audience. During the celebration the following persons spoke on some phase of the veteran's work among the Negroes: Mr. Jas. McBryde of St. Paul's Congregation gave a brief response to the sermon; Rev. G. A. Schmidt, the new Superintendent of the Alabama Field, spoke of Rev. Bakke as a missionary, the writer spoke of him as an educator, and the Hon. J. T. Dale, of Oak Hill, brought some touching reminiscences of the first days of Rev. Bakke in Alabama. As a fitting climax to the occasion the Rev. M. N. Carter presented to the celebrant a fine gold watch as a token of appreciation for the many years of unselfish service in the Master's vineyard. This watch was a present given by all the missionaries of the Negro Mission, ranging from New York to New Orleans. Rev. Bakke then expressed his appreciation of, and thanks for, the words spoken by the various persons, for the letters of congratulation from the New Orleans Conference and St. Paul's Congregation of New Orleans, and for the token which he held in

his hand, commended us to God, and with a handshake and a blessing took leave for his new home in Milwaukee, Wis. We all wish for him many more years of health and happiness. Though he is gone, he will never be forgotten, neither on this nor on any other field where he has labored.

On October 7 our Pastoral Conference held its monthly meeting at Rosebud as the guest of Rev. Carter. The entire day was spent in the transaction of business pertaining to our work here. We all went home feeling that the day had been profitably spent. It might be mentioned that Rev. Carter



Superintendent G. A. Schmidt.

treated the Conference to a good "feed," which all enjoyed. Revs. Westcott and Jas. Montgomery were received as members during the session.

For the last three years our chapel at Buena Vista has been without an altar or lectern. Who will be kind enough to donate one or both? Ship same to the undersigned at Corduroy, Ala., and send notice of shipment to his address, R. 3, Box 55, Camden, Ala. — Speaking of Buena Vista, we need a bell there also; and while we are at it, we might add that an additional room is a crying need there. At the present time the schoolchildren are packed in the chapel like sardines in a box. And to aggravate matters, *two* teachers are working there every day. Can you imagine it, two teachers in one room about 20×30? I know you will not allow that

condition to continue. Lumber is 'way down now, and we can soon get that room if —.

About four years ago we hinted that a bell would be appreciated by St. Andrew's Congregation, Vredenburgh, Ala. Vredenburgh? Yes, we are still here, and so is that *h-i-n-l*. We shall be glad to receive the bell at Corduroy, Ala. I know, dear reader, you are not going to let these "piny woods" cattle get ahead of our chapel. Every other cow around here announces her whereabouts by the clanging of her bell, and our chapel — well, "silence" is not at all times "golden."

The writer wishes to acknowledge with thanks the receipt of one dollar, through Pastor Kramer, from Mrs. Williams, of Bethlehem Congregation, New Orleans, La., for our St. Andrew's Congregation. God bless both giver and gift!

November 14 was a day of great joy and gladness for our little St. James's Congregation at Buena Vista, Ala. On that day one of her sons, Mr. J. S. Montgomery, was ordained to the holy ministry by Superintendent G. A. Schmidt. Rev. Montgomery came to us from the Baptist Church, and for the past four years has been teaching in our schools and taking private lessons in theology. Some time ago the Board appointed a committee to examine him. The committee found him competent and recommended that he be ordained. May God grant the young minister wisdom and courage to do His will!

On November 20 the Pastoral Conference held another monthly meeting at St. Andrew's Congregation, Vredenburgh, Ala. On the night of the 19th Rev. Westcott preached an edifying sermon to an appreciative audience. After the sermon the undersigned read a paper on "Conversion," which was discussed with profit to all. Saturday morning was given over to the study of the first section of the third chapter of Romans. Rev. Berger read a sermon on Matt. 24, 15—24. After the transaction of business Conference adjourned to meet on the third Saturday at Tilden (Rev. Berger, pastor). The program for the next conference is a sermon for Friday night by the writer; a paper on "The Christian Training of Children," by Rev. Peay; Saturday morning, continuation of the study of the third chapter of Romans; reading of sermon and outlines by the brethren. These conferences are very beneficial and strengthening; better come down and join us!

Everything is blooming down here in Alabama in spite of the fact that "the melancholy days are

come." Every one is into it "up to his or her neck." The pastors are teaching and trying to take care of their other duties. The writer has four stations and a school with an enrolment of 65 at the present writing, and the end does not seem to be yet. How this State ever received the name "Alabama" is beyond us, for you can find everything here but rest. "Alabama"? may-be so, but not yet!

November 22 was set aside as "Clean-up Day" in all our Alabama mission-schools. On that day the beautiful autumn leaves, grass, weeds, and old paper with which our schoolyards were decorated went skyward in clouds of smoke; floors received a generous bath — I mean scrubbing, and a nice winter coat of oil, stoves were polished, and new panes were inserted where they were needed. (If you teachers haven't done that, "get to it" now and don't have me spreading false reports about you.)

We hope to give you a lot more interesting news next month, so don't let your subscription to the PIONEER die with the old year. R. O. L. LYNN.

Mission and Thanksgiving Festival at Tait's.

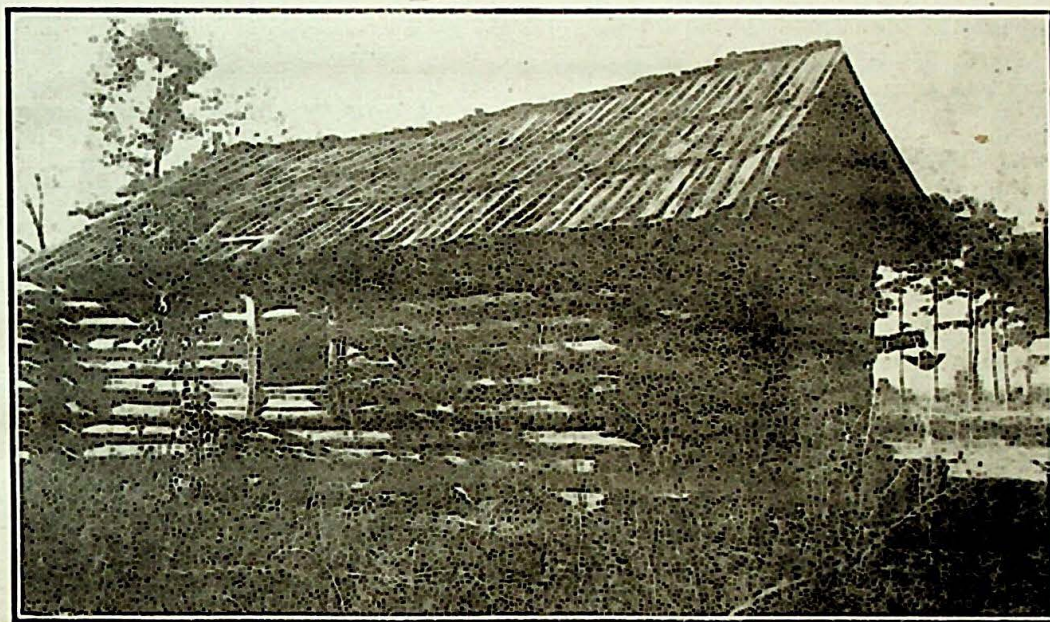
A little cabin stands on a plantation owned by a man by the name of Tait. This plantation is in the far South, where our Lutheran Church has unfurled the banner of the Gospel of Christ. In this little hut the saving truths of a compassionate Savior are being held up before the eyes of perishing men, women, and children. Sunday after Sunday in church and Sunday-school the seed of truth is being sown in the hearts of the people who gather there. Day by day, in our parochial school, the lambs of Christ are being instructed in the one thing needful. With attentive ears and hearts old and young listen to the Word of a crucified Christ which is being preached and taught.

Such an occasion, on which large numbers of Negroes, old and young, gathered to hear the Word of God was November 21, on which date this colored flock celebrated Mission and Thanksgiving Festival. Services began at 12.30 P. M., and it was five o'clock before the congregation was dismissed. The undersigned preached the Thanksgiving sermon, and pointed out that, though we are cold, sluggish, and indifferent in giving thanks to God, we have abundant reason to appear before the throne of grace and render to God thanks for His manifold blessings. An offering was then brought up to the altar, after

which the congregation heard a confessional address and was then dismissed for half an hour, during which time lunch was served.

Rev. Peay, who at present is serving Taits, preached in the next service, pointing out to the congregation the extensive fields for mission-work, urging all present to participate in the work of saving souls. Another collection was then lifted. And now, dear reader, the question arises, are these people thankful to God for what they have? Are they thankful above all things, for the gift of God's Son, the work which the Lutheran Church is doing for them, and the light which has been brought into

wind—then what is to become of our school? How can we conduct services in a small hut where there is no protection against the elements? It cannot be done. We feel certain that the Negroes of our congregation at Taits would erect a building at their own expense, but they have not the means. And it is for this reason that we appealed to you for help. We have gone farther. Our good Christians have never failed us in need. We are in need now, in dire need of a chapel, and not only have we asked for help, but we have begun with the erection of a building at this place. We trust that the Savior will not allow our appeal to fall on deaf ears, we



Church and School at Taits, Ala.

The plowshare extending to the right serves the purpose of a bell.

their darkened hearts by your missionaries? Yes, they are grateful. In spite of a poor crop, the second failure in as many years, in spite of the poverty, want, yes, destitution, these people brought a thank-offering to the Lord amounting to \$32.40. And we as laborers among these people cannot but offer our thanks to God, who by His Word and of His mercy doth thus open the hearts of these people.

We need a chapel for this flock at Taits, and need it badly. The little log cabin in which we conduct services simply will not serve our purpose longer. Over 100 children are attending school. The last time we visited this school one of the teachers had the children out in the open for instruction. It happened to be a nice day. But soon the cold and raw weather will set in, with rain and

feel certain that our good mission-friends, in whose heart the Savior lives, will help us as they have ever helped, and we have the assurance that you, dear reader, if you have not done so already, will send in a liberal contribution for our chapel at Taits, and in the near future we shall write to you again, telling you of another Thanksgiving service held in the new chapel, made possible by your aid.

G. A. SCHMIDT.

Installation at Meherrin, Va.

About sixty miles south of Richmond, Va., the old Confederate capital, there lies snugly, and, almost hidden behind the wooded hills of the Old Dominion, a village that antedates the Civil War

by many years. The railroad station, several stores, and the hotel make up the heart of this little town. Its people are good and kind, as the writer experienced once more on a visit which the occasion related in this article necessitated. We might call this little village of Meherrin typical of the Virginia village of some years past. Of course, this does not mean that Richmond, which lies but sixty or more miles distant, has not and does not now influence it in every way, but anyway we found it a fine place to spend a Lord's Day. There was nothing of the noise of the metropolis to disturb our Sunday thought, nothing much of man's creation to mar the effects of nature on hill and in forest; all seemed rather to help us find the proper mood for worship. Then, too, it was one of those grand autumnal days which one can find only in the South that found us here to induct into his new work the Rev. L. G. Dorpat, formerly of Wayside, Wis., who several days before had arrived with his family in response to a call to be pastor of St. Matthew's Ev. Luth. Church of this place.

The services had been appointed for 12 M. Not long thereafter the worshipers, mostly members of this congregation, began making their appearance. Pastor Fuller, who had so faithfully and successfully served this congregation for the last three and one half years, had charge of the services. With the prayer expressed in that old hymn, "Take Thou My Hands and Lead Me," the services were opened. From the singing of the old song one could hear the fervency of the prayer for both the new and the departing pastor. After the liturgical service and the singing of another hymn, the undersigned preached the sermon for the occasion, basing his remarks on Heb. 13, 17. Addressing himself principally to the congregation, he spoke of the Christian minister's great responsibility and the member's required duty. After the singing of another hymn, during which the regular offering, as well as that for the sick and needy in the congregation, was received, the undersigned, assisted by Pastor Fuller, inducted Rev. Dorpat into his work at this place. Thus old St. Matthew's is supplied with another shepherd. May the Lord bless this experienced laborer in his new field and prosper the congregation to whom he will preach the Word of Life!

When, in conclusion, we call attention to the fact that Pastor Dorpat is no longer a young man, but that he, nevertheless, was willing to give himself for the Lord's Negro Mission, we do it because to us it manifests a missionary spirit which we need

in order to carry out the Lord's great missionary command, "Go, and preach the Gospel." There are many more ministers within our large Synodical Conference who, so far as their physical condition is concerned, could well serve the Lord in the Negro Mission. And we need them. We need to sound this cry into the ears of the young men who are now preparing themselves for the work of the Church, and no less to those already in the work, "The Lord needs you in our Negro Mission, in our Foreign and Home Mission fields. Will you not do something for Him who suffered and died for you?" We must not only *talk* missions, but *act* missions. May the Lord of Missions help us!

W. G. SCHWEHN.

Items of Missionary Interest.

BATAVIA, ILL. — Pastor Edw. Krause, formerly pastor of our Mount Zion Colored Church, New Orleans, writes to us as follows: "You, no doubt, will be surprised to receive some Colored Mission news from Batavia, a suburb of Chicago. Last Sunday a colored lady, Mrs. Chandler, was confirmed in our church together with a white lady. There are only a few colored families residing here, and a member of one of these, Mrs. Chandler, came to our church, because she found in it what her soul needed. Her husband is also a regular visitor at our services, and we hope that he may soon see his way clear to come to us. May God graciously help him to do so!" This is truly good news, giving us all reason to rejoice!

GREENSBORO, N. C. — By the middle of November, Immanuel already had an enrolment of 143, and many more were expected before Christmas. The cry from there is, "We need more room!"

NEW ORLEANS. — Pastor Schliepsiek, the active missionary hitherto in charge of Mount Zion, accepted a call to Iowa. He left for his new field of labor the middle of November. — At St. Paul's things are progressing under the leadership of the young missionary, Rev. Gebauer. He reports good church attendances and writes that the school had an enrolment of 229 by the end of October. The Ladies' Aid and the Young People's Societies are in a flourishing condition.

LUTHERAN DEACONESS ASSOCIATION. — The first annual report of this society shows that it is prospering. This society should have the support of every friend of missions, since the work for which

it desires to educate deaconesses is largely missionary work. Membership costs \$1.00 per year. Address Rev. Ph. Wambsganss, 2307 Broadway, Fort Wayne, Ind. F. J. L.

in doctrine which God's Word demands. This little body of faithful Lutheran congregations needs encouragement, and whoever reads Brother Holt's pamphlet will surely sympathize with our Norwegian brethren in their stand for the truth, and feel impelled to help and assist them in a practical manner. F. J. L.

BOOK TABLE.

The Family Altar. By Rev. F. W. Herzberger. Concordia Publishing House, St. Louis, Mo. 375 pages, 6x9. Strong and tasty cloth-binding. Price, \$2.50.

Sad to say, family devotion is a thing of the past in many homes. In many instances it is claimed that it is because of the lack of time that family prayers are neglected. In his new book, The Family Altar, Pastor Herzberger is placing a book into the hands of our Christians in which the several devotions (one for each day in the year) are so brief and yet so rich in thought, that it would seem that at least one excuse for the future neglect of family prayers would now be removed.

Theological Monthly. Published by the Ev. Luth. Synod of Missouri, Ohio, and Other States. Vol. I. January, 1921. Concordia Publishing House, St. Louis, Mo. Price, \$3.00 per annum in advance.

The old Theological Quarterly has been expanded into a new Theological Monthly; and we feel satisfied that a great majority of the former readers of the Quarterly will hail the change with delight. The greater frequency of appearance of the Monthly and the added space will enable the editors to enlarge the scope of the magazine and make it a greater power for good. It is to be hoped that the enterprise of the publisher will be appreciated by an increasing number of subscribers, especially among our pastors. We are of the certain opinion that no pastor among us doing English work can afford to be without the Monthly. The two articles in the first number, "Confessionalism of the Missouri Synod" and "Organic Union of Protestantism," are most thoughtful and thought-stimulating. The new department, "The Theological Observer," will be a source of delight to many a reader. The "Book Review" is just, conservative, and reliable.

Select Songs. Compiled by J. A. Theiss. With an introduction on the Rudiments of Music by Karl Haase. Concordia Publishing House, St. Louis, Mo. XVI and 229 pages, 6x9. Strong cloth-binding. Price, \$1.50, postpaid. Introductory prices on application. Special liberal offer to interested teachers who wish to examine the book.

It was a happy thought to introduce this book with a few pages on the rudiments of music. The very rich selection of 300 songs is arranged in 39 divisions, which consider the church-year, the calendar year, the civic year, etc. In our humble opinion, however, a mistake was made in arranging the songs in two- and three-part harmony instead of putting out a four-part book throughout. We bespeak a large and ready sale for the book.

A Congregation's Duty to Lodge Members. By B. M. Holt. National Christian Association, 850 W. Madison St., Chicago, Ill. Per copy, 5 cts.; per dozen, 30 cts.; 50 copies, \$1.00.

In plain, simple, and convincing language the author sets forth the duty of a Christian congregation towards members that have lost their way into the lodge.

My Reasons for Opposing the Norwegian Lutheran Church. By B. M. Holt, 111 Eighth St., N., Fargo, N. Dak. Order from the author. Per copy, 5 cts.; \$3.00 per hundred.

The author is a member of the small Norwegian Synod, which was organized in 1918 as a protest against the lamentable union of the three largest Norwegian Lutheran church bodies, without that consideration of difference

ACKNOWLEDGMENTS.

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St. Louis, Mo., December 1, 1920.

H. A. DITTMAR, Ass't Treas., 1944 Clara Ave.

Prof. W. E. Schwehn, Immanuel College, Greensboro, N. C., gratefully acknowledges the receipt of gifts in the form of books and other useful things for the college from the following: Hy. Chr. Hiller, Brighton, Colo.; Alf. Froh, Sturgis, Mich.; Rev. L. G. Dorpat, Meherrin, Va.; Rev. F. E. Tilly, Winfield Junction, N. Y.

Rev. M. N. Carter, Oak Hill, Ala., acknowledges the receipt of 3 boxes (665 lbs.) of books from Rev. F. J. Lankenau, Napoleon, O., to be distributed among the Colored missionaries of the Alabama Mission.

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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. Meibohm, 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.; G. M. Kramer, Pastor.—Services: Sunday, 10 A. M. and 8 P. M.; Wednesday, 8 P. M. Sunday-school, 11 A. M.

NAPOLÉONVILLE:—*St. Paul's*; C. P. Thompson, Pastor.—Services: 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*; Paul D. Lehman, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Sunday-school, 3 P. M.

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

SHANKLETOWN:—*Immanuel*; Paul D. Lehman, Pastor.—Service: First and third Sunday of each month, 1.30 P. M.

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

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

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

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

GREENSBORO:—*Immanuel College Mission*; Prof. W. G. Schwehn, 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.

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.

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

GREENSVILLE:—*Bethel*; Walter Carlson, Pastor.—Service: 11 A. M. and 8 P. M. Sunday-school, 3 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.

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.

MEHERIN:—*St. Matthew's*; L. G. Dorpat, Pastor.—Service: Every second, third, and fourth Sunday, 11.30 A. M. Sunday-school, 10 A. M.

RICHMOND:—L. G. Dorpat, Pastor.—Service: First Sunday of the month.

DISTRICT OF COLUMBIA.

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

SOUTH CAROLINA.

SPARTANBURG:—*St. Luke's*, 388 Cleveland St.; J. W. Fuller, 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*; Chas. Peay, Pastor.—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*; E. A. Westcott, Pastor.—Service, 11 A. M. Sunday-school, 10 A. M.

NYLAND:—*Bethany*; E. A. Westcott, 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, 7 P. M. Sunday-school, 11 A. M.

TINELA:—*Mount Olive*; R. O. L. Lynn, Pastor.—Service every second and fourth Sunday of the month, 11 A. M. Sunday-school, 10 A. M.

BUENA VISTA:—*St. James*; James Montgomery, Pastor.—Service every first and third Sunday of the month, 11 A. M. Sunday-school, 2 P. M.

TAITS:—*Zion*; Chas. Peay, Pastor.

MOBILE:—R. O. L. Lynn, Pastor.—Service every second Sunday in the month, at 600 St. Francis St., 7.30 P. 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. XLIII.

ST. LOUIS, MO., FEBRUARY, 1921.

No. 2.

The Church's Riches.

(Tune: L. M.)

Zion, thou art a city fair
Which Christ hath blessed beyond
compare:
Forgiveness, grace, and peace divine,
Yea, heaven's endless joys are thine.
Thou art the Shepherd's precious fold,
He leadeth Thee to bliss untold,
Th' Almighty God hath made with thee
A covenant for eternity.
No eye hath seen, no ear hath heard,
What faith receiveth by His Word;
But it is real nevertheless,
No mouth its sweetness can express,
Nor tell how dearly Christ doth love
Thy children, Zion, from above,
Nor count or tell thy riches vast,
Which all creation shall outlast.
Praise, then, thy God with holy mirth,
And spread His saving Word on earth.
Blest be the Holy Trinity
In time and in eternity. H. OSTERHUS.

Golgotha and Mission.

During the Lenten season our hearts and minds are more than ever directed to, and concentrated on, the Passion of our Savior. Step by step we follow Him from Gethsemane to Golgotha. There under the cross we linger, beholding in faith and in love Him who bore our sins upon His holy body on the tree. Golgotha is for us sinners the most blessed and comforting place on earth.

What do we see and hear on Golgotha? With our natural eyes we see only the Son of Man, but the holy, righteous, innocent Son of Man, who nevertheless was condemned to an ignominious

death by an unjust judge. In the spirit and in faith, however, we behold in the crucified Jesus the God-Man, the Lamb of God, who according to God's eternal and unsearchable counsel before the foundation of the world was slain, and who revealed Himself in ages past to patriarchs, Moses, and the prophets as the one who should come and save His people from their sins. We see in the crucified Jesus our Substitute to whom our sins were imputed. "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

What do we hear while we are standing under the cross? We hear no complaints from His lips, no maledictions on His enemies. For these He prays. We hear only words of eternal life. Particularly comforting are His words: "*It is finished.*" What was finished? He had finished rendering full satisfaction to divine justice by perfectly fulfilling the Law for us. He had extracted from death its sting, bruised the Serpent's head, and destroyed his kingdom. He had reconciled us to God, merited forgiveness of sins by paying for them with His blood, and brought life and immortality to light. All this was finished not merely for a chosen few, but for *all sinners* of every tribe and nation. He gave himself a ransom for all.

What shall we now render unto the Lord for the love wherewith He loved us? What He asks of us is that we take Him up into our hearts by faith, comfort ourselves with His meritorious work for us, thank and praise Him. "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

But having stood under Calvary's cross and

looked into the eyes of our dying Savior, we will hate our sins which nailed Him to the cross, crucify our evil lusts and desires, separate ourselves from the world and worldly pleasures, consecrate ourselves with body and spirit unto Him and live to His glory.

What we have seen and heard on Golgotha we will communicate to our fellow-men, at home and abroad. We will show forth His death by our active missionary work. No power or event on earth, no divine act is such a powerful incentive to active mission-work as the death of Christ on Golgotha. Our hearts bleed when we think of the millions of redeemed fellow-men who are rushing to their eternal doom without having heard of the redemption of Christ. Therefore the love of Christ constrains us to make sacrifices of self and means, in order that Christ and Him crucified may be preached to the Christless.

During this Lenten season we will particularly remember our *Negro Mission* and offer up unto God in behalf of this work of the Lord substantial contributions as a sacrifice of thanksgiving for being reconciled to God by the death of His Son. Liberal donations are now needed for the up-keep of our mission and particularly for the erection of the *Dormitory at Greensboro, N. C.* From Golgotha's cross we hear, as it were, the loving admonition: "Behold, my blood-bought child, what I have sacrificed for you. Now go and do for your black fellow-men at your door what I have done for you. Preach the Gospel of My cross to them, and the Holy Spirit will lift Me up into their hearts and glorify Me." N. J. B.

"The Darkness Is Past, and the True Light Now Shineth."

SPIRITUAL FOOD FOR THE NEW YEAR GATHERED FROM ST. JOHN'S FIRST EPISTLE.

(Continued.)

Sincere Christians love God and the brethren, because God and Christ first loved them. We should not merely love in word, neither in tongue, but in truth. Nor should we shut up the bowels of compassion from our needy brother, but we ought to be ready even to lay down our lives for the brethren. — Every one that loveth is born of God and knoweth Him. He dwelleth in God and God in him. Such a man no longer walketh in darknes, but in light. Believers keep God's commandments and walk even

as Christ walked in this world. Hereby know they that they are in God; and His love is perfected in them. They do those things that are pleasing in His sight, and His commandments are not grievous. They do not hate nor commit any sin on purpose, but keep themselves. They keep themselves from idols, and the wicked one toucheth them not. They purify themselves daily, leading a life of contrition, faith, and good works. They try the spirits whether they be of God, and hear those that confess that Christ is divine and has come in the flesh to make atonement for us. But they neither hear nor believe the spirits that deny Christ and that, consequently, are not of God. This is the believers' confidence that when they ask God according to His will they receive that for which they ask.

Beloved, we Christians now are God's sons, and it doth not yet appear what we shall be: but we know that when Christ shall appear, we shall be like Him; for we shall see Him as He is. — He that doeth God's will abideth forever. Let that, therefore, abide in you which ye have heard from the beginning. Abide in Christ, that when He shall appear we may have confidence, and not be ashamed before Him at His coming. Lo, the darkness is past, and the true light now shineth!

H. OSTERIUS.

Alabama Notes.

The Alabama Pastoral Conference held its monthly meeting at the church of Pastor E. R. Berger, Tilden, Ala., December 17 and 18. The night of December 17 found all the brethren present and ready for business. At seven o'clock the congregation gathered, and the undersigned preached the sermon, using as his text the Christmas narrative as found in Luke 2, 1—5. The theme of the discourse was "The Preparation for the Birth of the Son of God" as made 1. by Caesar Augustus; and 2. by Joseph and Mary. After the sermon the Rev. Chas. D. Peay, of Oak Hill, Ala., read a very instructive paper on "The Christian Training of Children." The author developed his theme under three heads, viz., 1. why children should have a Christian training; 2. how it is to be done; and 3. the blessed results of a Christian training. In the first part the author showed that God has *commanded* that the children should be brought up in His fear and admonition, and that they *need* it, since they are sinners and therefore subject to God's wrath and

displeasure. In developing the second part it was shown that Holy Baptism is to be used. The child should be taught the Word of God in the home, in the church and Sunday-school, and in the Christian day-school by a godly example and by prayer. After all this has been done, the child will be a blessing to the home, as well as to Church and State; above everything else he will be prepared for eternal life. It is needless to say that the timely subject elicited a great deal of discussion, and it is to be hoped that much good has been and will be done by the masterly way in which the paper was presented. The audience thanked the author by a rising vote.

Saturday morning the regular business of the conference was taken up. Rev. Carter continued his study of the third chapter of Romans. By hard work we managed to finish the chapter and are now ready for the fourth, though we haven't the slightest idea as to when we shall finish it. Exegesis completed, Rev. Jas. Montgomery read a sermon on John 16, 33, taking as a theme "The Peace of God in Christ Jesus," showing 1. what it is, and 2. how it is brought about. Conference thanked the young minister for his effort and encouraged him in his work.

The matter of Christmas exercises was then discussed and arrangements made for the procuring of the necessary "goodies" to delight the hearts of the children. Superintendent Schmidt played the rôle of Santa Claus to the brethren of the conference as he came loaded with Christmas candles, tinsel, and other "purties" used to enhance the beauty of the Christmas-trees. How he ever managed to bring that stuff from Selma, in a Ford car, without smashing it all to "smithereens" will ever remain a mystery known only to him and his trusty Ford.

Conference adjourned to meet on the third Saturday in January at St. James's Church, Buena Vista, Ala. The members of Conference enjoyed their short stay at Rev. Berger's place and wish to thank his members and friends for the kindness shown them while there. May God grant pastor and congregation a happy and prosperous new year!

Rev. E. A. Westcott is rapidly becoming acquainted with the "ins and outs" of missionary work in Alabama. To be a successful missionary in Alabama one must be able 1) to walk through dust, sand, red, black, blue, and white mud; 2) to swim anything from a mud-hole to the Alabama River; 3) to ride anything from a goat to a Missouri mule; 4) to find your way in the dark; 5) to drive a Ford car, push a Ford car, pull a Ford car, and *sleep* in

a Ford car. This I say by way of introduction to the following: While returning from one of his preaching-stations, the Rev. Westcott failed to keep on the right road and, consequently, found himself lost in the wilds, and his car refused to function, as all good cars should, because it was stuck fast in a mud-hole. The night was dark, the hour late, the car had taken the wrong road, and no one would pass that way. The missionary drew his curtains, curled up on the seat and dreamed that he was in the Waldorf-Astoria and had ordered the boy to call him at ten the next morning. As he lay there and dreamed of feather-beds, steam-heated rooms, and a sumptuous table, the hooting of an owl suddenly awoke him and reminded him of the fact that he was encroaching upon the patent of one Mr. Henry Ford, so he roused himself, looked at his watch and muttered: *Sic transit gloria mundi!* In the meantime Rev. Schmidt and Teacher Sam Young were searching the landscape and beating the bush in an endeavor to find the lost one, but their quest was in vain, as the one whom they sought was thoroughly lost. Monday morning the hearts of all were lightened as the little old Ford hove into sight. As the saying goes, "All is well that ends well."

On the night of December 16 the stork dropped in to see Rev. Chas. D. Peay and family, and while there he left them a fine big boy. Mother and child are doing nicely. (Congratulations! — EDITOR.)

After the Christmas rush we are all hard at work again, some wishing that Christmas might come every day and others very well satisfied with its annual visit.

On the night of December 25 the little band at — assembled for its Christmas celebration. The teacher had spent weeks of hard work drilling the children for the occasion, and therefore the nerves of teacher and children were keyed up to the last notch. The little chapel is packed to overflowing and the windows and doors are crowded. The hour for the service arrives, and a child is delivering the welcome. A dog-fight starts in the rear of the chapel, some one yells, "Mad dog!" and pandemonium breaks loose. Men, women, and children are jumping over benches, screaming and standing upon the benches. After considerable effort on the part of the pastor and teacher all is serene once more. The exercises continue and all goes well for a while. Then suddenly and without the least warning every bench on the right side of the aisle gives way, there is a deafening crash, a cloud of dust, a scuffling, screaming, and roars of laughter. — Once more all

is quiet and the children are reciting and singing the beautiful Christmas story, when suddenly every bench on the left side of the aisle goes down beneath the load of humanity, and once more there is confusion. The people are all standing now, quiet reigns once more, and the program is finished. Dear reader, were there similar interruptions at your Christmas exercises? More anon. R. O. L. L.

St. Louis and Springfield.

The beginning of a new year is an appropriate time for retrospection. Much can be learned from the past, and from the same much encouragement can be derived for the future. — As we look back upon the past year's history of the above-named stations we find much, very much, to be thankful for. In fact, both of these stations last year enjoyed one of the most successful periods in their entire history. There were many setbacks, it is true; but even disappointments are very often blessings in disguise.

The past year was indeed a year of grace for us. In which ways? We would point in the first place to those times when we were permitted to proclaim the saving Gospel-message. The audiences were sometimes small, oftener, however, comparatively large. All told, approximately a total of 6,000 worshippers attended our services in both stations, including the St. Louis City Infirmary, and had an opportunity to hear the Truth. Here we would repeat the words of the Lord, Isaiah 55, 10. 11: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

From what God's Word accomplished in our midst during the past year we can see how sure His promise is, not forgetting to mention, however, that we could rest on His assurance with unabated confidence even though no visible results had been obtained. Taking both stations in the aggregate, a total of 21 children were baptized, and 22 people, 16 of them adults, were received into communicant membership. The attendance at the Lord's Table was larger than in any previous year. In St. Louis constitutional organization was effected in the con-

gregation. Greater personal interest in the work of the Lord was shown by more individual members, and especially in Springfield an admirable mission-spirit was evinced.

And the contributions? Now we come to another delightful subject. Read and rejoice! A total of \$1,302.20 was received into the treasuries of these two stations; Grace Congregation of St. Louis contributing \$685.25, and Holy Trinity of Springfield, \$616.95. (These congregations number 37 and 47 communicant members, respectively.) Last year the total was about half as large, and we considered it good. In 1920 it happened twice in St. Louis that over \$100.00 was collected at a single service, both collections having been previously assigned to our newly-created Building Fund. This fund, which was started only four months ago, has reached the unexpected total of \$252.00. In Springfield a total of \$114.12 was collected for mission purposes. The Bible Class alone, which numbers about 20 members, many children among them, raised \$50.00 for this purpose. Here, too, we managed to start a Building Fund, which now totals over \$75.00. Let us assure you that many sacrifices, wonderful sacrifices, were made by individuals in the collection of the above funds.

Why do we call your attention to all this? Simply to show you that God's Word is powerful. Read again Isaiah 55, 10. 11. To God all glory! And you, dear mission-friends, you who contributed to the Lord's cause during the past year with your gifts and prayers, — may God bless you abundantly! Your interest in the propagation of the saving Gospel-message has not been in vain. May God keep your hearts warm for this work, and may He warm many other hearts besides!

The past two months have been marked by excellent Sunday-school attendances. It has been quite a time since the attendance has fallen below fifty. The high-water mark of 85 was reached on November 21. Picture it to yourself, dear mission-friend, and rejoice: over fifty colored children gathered in our chapel every Sunday and learning of the precious Savior!

We are very fortunate in having the services of Student G. Kuhlmann in our Sunday-school. Much of the success of the Sunday-school is due to his earnestness and faithfulness. The children are closely attached to Mr. Kuhlmann, although respecting him profoundly. May we enjoy his services for many days! HERBERT C. CLAUS.

Statistical Report of Our Colored Missions for the Year 1920.

PASTORS AND LOCATION.	Congre- gations	Preach- ing places	Souls	Com- municant Members	Volunt Members	Schools	Teachers	Lady Teachers	Pupils	Scholars in Sunday- school	Baptisms	Con- firmations	Com- muned	Marriages	Burials	Con- tributions	REMARKS.
Berger, E. R.; Tilden, Ala.	1	—	90	50	8	1	P. *	3	112	102	3	10	84	—	1	\$ 285.11	Mount Calvary. *Pastor.
Ingomar, Ala.	1	—	41	23	6	1	—	—	106	100	27	23	51	—	—	142.65	Grace.
Joffre, Ala.	1	—	36	17	4	1	—	—	22	39	1	—	37	—	—	107.00	St. John.
Carter, M. N.; Rosebud, Ala.	1	—	151	81	15	1	P. 1	—	80	94	10	4	105	1	1	293.10	Christ.
Possum Bend, Ala.	1	—	59	30	8	1	—	—	55	63	—	—	80	1	2	148.68	Our Savior.
Birmingham, Ala.	—	1	—	—	—	—	—	—	20	—	—	—	—	—	—	16.98	New.
Lynn, Otho; Vredenburgh, Ala.	1	—	32	18	5	1	P. —	—	52	29	—	—	24	1	—	159.02	St. Andrew.
Buena Vista,	1	—	34	16	3	1	—	—	60	48	—	—	24	—	—	124.84	St. James.
Tinela, Ala.	1	—	23	12	4	1	—	—	61	68	—	—	15	—	—	104.26	Mount Olive.
Mobile, Ala.	—	1	—	—	—	—	—	—	—	—	—	—	7	—	—	1.69	New.
Peay, C.; Oak Hill, Ala.	1	—	70	38	10	1	P. 1	—	99	67	—	—	88	—	—	248.16	St. Paul.
Taits, Ala.	1	—	25	19	6	1	—	—	115	56	6	19	33	—	—	131.77	Zion.
Selma, Ala.	—	1	—	—	—	—	—	—	50	44	—	—	—	—	—	22.86	New.
Westcott, E. A.; Midway, Ala.	1	—	77	48	21	1	—	—	41	50	—	7	83	—	1	231.86	Mount Carmel.
Nyland, Ala.	1	—	39	18	6	1	—	—	51	63	—	—	46	—	—	126.28	Bethany.
Poppe, A. H.; Little Rock, Ark.	—	1	19	9	—	—	—	—	10	—	—	—	20	—	—	—	St. Paul.
Alston, John; Atlanta, Ga.	1	—	23	20	6	1	P. —	1	83	82	—	2	91	5	—	191.00	St. Mark.
Claus, H. C.; St. Louis, Mo.	1	—	73	37	10	1	P. S. *	—	78	89	13	10	126	—	—	685.25	Grace. *Student.
Springfield, Ill.	1	—	77	47	15	—	—	—	65	65	12	8	161	1	1	616.95	Holy Trinity.
Gebauer, M. S.; New Orleans, La.	1	—	340	207	28	1	—	—	223	64	7	15	169	7	6	932.27	St. Paul.
New Orleans, La.	1	—	45	37	5	1	—	—	32	16	—	—	34	1	1	163.80	Trinity.
Kramer, G. M.; New Orleans, La.	1	—	186	101	13	1	—	—	242	89	3	12	106	—	4	1038.58	Bethlehem.
New Orleans, La.	1	—	23	16	1	1	—	—	107	34	—	5	37	—	—	233.58	Carrollton.
New Orleans, La.	1	—	248	131	22	1	2 S.	—	192	80	5	9	204	3	2	666.97	Mount Zion.
Melbohm, H.; New Orleans, La.	—	1	15	8	—	—	—	—	56	12	—	—	21	—	—	113.85	Redeemer.
Tervalon, W. J.; Mansura, La.	1	—	178	73	35	1	P. —	1	49	49	12	10	198	—	—	187.48	St. Paul.
Thompson, C. P.; Napoleonville, La.	1	—	33	3	1	—	—	—	82	58	4	3	39	—	—	387.57	St. Paul.
Plaquemine, La.	1	—	19	10	2	1	—	—	97	60	7	6	30	—	—	165.59	Bethel.
Hill, Wm. O.; Yonkers, N. Y.	1	—	68	52	16	—	—	—	28	1	3	—	150	—	—	1219.91	Bethany.
Brooklyn, N. Y.	1	—	15	11	4	—	—	—	—	—	—	—	24	—	—	153.47	Immanuel.
Alston, F. D.; Salisbury, N. C.	1	—	30	23	6	1	—	—	37	47	1	—	58	—	—	341.81	St. John.
Sandy Ridge, N. C.	1	—	28	20	8	1	—	—	42	42	2	8	80	—	—	260.93	Mount Calvary.
Carlson, W. F.; Charlotte, N. C.	1	—	80	48	10	1	P. —	—	28	24	5	7	206	2	—	254.18	Bethel.
Monroe, N. C.	—	1	2	2	—	—	—	—	—	—	—	—	—	—	—	1.45	Bethlehem.
Daehnke, H.; Conover, N. C.	—	1	2	2	—	—	—	—	—	—	—	—	4	—	—	2.25	Bethel.
Catawba, N. C.	1	—	16	4	2	—	—	—	—	—	—	—	8	—	—	36.00	Mount Olive.
Foard, F. H.; Albemarle, N. C.	1	—	10	10	2	—	—	—	20	1	1	—	26	—	—	45.24	Trinity.
Rocks, N. C.	1	—	52	30	8	—	—	—	30	3	3	4	67	—	—	195.67	Mount Zion.
Rockwell, N. C.	1	—	36	20	6	1	—	—	20	26	2	5	61	—	1	116.60	Concordia.
Lehman, P. D.; Concord, N. C.	1	—	212	117	37	1	—	—	105	56	6	1	150	1	1	991.60	Grace.
Dry Schoolhouse, N. C.	1	—	71	31	8	—	—	—	47	6	4	4	84	—	1	201.09	St. Peter.
Shankletown, N. C.	1	—	55	16	4	1	—	—	35	21	4	2	39	—	—	187.00	Immanuel.
McDavid, John; Charlotte, N. C.	1	—	150	68	15	1	—	—	116	107	4	2	135	—	—	423.71	St. Paul.
Charlotte, N. C.	1	—	55	22	6	—	—	—	72	4	1	—	97	—	—	259.48	Mount Zion.
Mareh, C. R.; Mount Pleasant, N. C.	1	—	90	58	13	—	—	—	25	1	—	—	68	—	—	230.80	Mount Calvary.
Gold Hill, N. C.	1	—	61	35	7	—	—	—	30	—	—	—	68	—	—	105.57	Zion.
Schwehn, W. G.; Greensboro, N. C.	—	1	—	—	—	—	—	—	155	—	—	—	—	—	—	100.26	Immanuel College Mission.
Southern Pines, N. C.	1	—	52	26	3	—	—	—	20	—	—	—	20	—	—	9.00	St. James.
Wittschen, H. N.; Greensboro, N. C.	1	—	83	62	12	1	—	—	73	75	4	6	148	1	—	310.87	Grace.
Elon College, N. C.	1	—	15	5	2	—	—	—	—	—	—	—	14	—	—	12.94	Trinity.
High Point, N. C.	1	—	20	10	4	1	—	—	82	57	—	—	23	—	—	50.78	St. Luke.
Winston-Salem, N. C.	—	1	8	5	—	—	—	—	12	—	—	—	13	—	—	27.06	Winston Mission.
Stoll, C.; Philadelphia, Pa.	1	—	25	12	—	—	—	—	—	—	—	—	20	—	—	—	Philadelphia.
Washington, D. C.	—	1	23	17	4	—	—	—	—	—	1	1	20	—	—	—	Washington.
Chester, Pa.	—	1	12	9	—	—	—	—	—	—	—	—	9	—	—	—	Chester, New.
Fuller, J. W.; Spartanburg, S. C.	1	—	42	21	4	1	P. —	1	150	40	—	—	50	—	—	208.25	St. Luke.
Dorpat, L. G.; Meherrin, Va.	1	—	126	75	20	1	P. —	1	49	30	—	—	151	5	1	487.00	St. Matthew.
Richmond, Va.	—	1	5	2	1	1	—	—	40	44	—	—	—	—	—	18.44	Richmond.
TOTALS	46	12	3400	1900	444	36	15 T.	33	2922	2550	165	198	3812	32	37	\$13882.75	Total, \$19,768.00.

Immanuel College: 153 students; 6 professors; 2 assistants; 1 matron. Receipts: \$5804.50.
Luther College: 25 students; 1 professor; 1 student instructor; 1 teacher. Receipts: \$81.75.

The Lutheran Pioneer.

Our Colored Mission Statistics.

There is unusual interest in the statistics of our Colored Mission published in the accompanying table, prepared by the Director of Colored Missions, Rev. C. F. Drewes of St. Louis. These statistics show that our missionaries are at present working in 58 different localities, taking care of 46 organized congregations and 12 preaching-stations. In these localities our workers have the spiritual care of 3,400 baptized members and 1,900 communicant members. There has been a net gain of 179 in the number of baptized members, while the communicant membership has increased by 127.

The number of schools has decreased from 38 to 36, the number of male teachers has increased from 14 to 15, while the number of teaching pastors is 10 instead of 15, and that of lady teachers 33. Our day-schools were attended by 2,922 pupils in 1920, which is a loss in attendance of 263 scholars. This comparatively large falling off is partly accounted for by the closing of the Immanuel School at Greensboro. The attendance of our mission Sunday-schools shows a net gain of 138 scholars, the enrolment for the year having been 2,559.

Our missionaries baptized 165 persons (gain of 6), confirmed 198 (gain of 63), married 32 couples, and buried 37 persons. The total number of communicants for the year was 3,766, but this number would undoubtedly have been much larger if not so many of our pastors had been without communion wine during the early part of the year.

Most encouraging in our estimation is the fact that our colored brethren are increasing their contributions from year to year, thus showing that they are more and more realizing the responsibilities of Christian stewardship. The total contributions coming from the field were \$19,768.00, a net gain of no less than \$5,443.00 over the preceding year! About \$5,800.00 of this sum came from Immanuel College by way of tuition, etc. This steady increase in the contributions of our colored brethren to the up-keep of the work done among them seems to indicate that they are generally recognizing the principle that the congregations ought from the earliest possible moment undertake their own maintenance and equipment, always taking for granted that the transition from pupilage to self-support should be made only when conditions and circumstances unmistakably call for it.

In conclusion it may be of interest to call attention to several details that appear in the report.

St. Paul's, New Orleans, Pastor Miles S. Gebauer, has the largest baptized membership and also leads in communicant membership. The pastor of St. Paul's likewise officiated at more marriages and funerals than any other missionary. Bethlehem, New Orleans, Pastor G. M. Kramer, has the largest school enrolment, though St. Paul's, New Orleans, is only 19 behind. Immanuel College Mission has the largest Sunday-school enrolment. Grace Church, Ingomar, Ala., leads all stations in the number of persons baptized and confirmed during the year; 27 were baptized and 23 were confirmed. Upon the whole, our colored Christians partake of the Lord's Supper oftener than our white members do. The table puts St. Mark's at Atlanta, and Mount Zion, Charlotte, into a particularly favorable light in this respect. Finally, let it be noticed that the banner congregation with regard to contributions is Pastor Hill's congregation, Yonkers, N. Y. The average contribution of each member of this church for last year was \$23.44, while the total sum contributed by the little flock amounted to \$1,219.91. We feel certain that there are few churches among us that have done better, and, on the other hand, we are certain that we should do well to emulate the example of these colored Christians at Yonkers.

May our heavenly Father continue to hold His protecting hand over our colored workers and their flocks, and may His blessings continue to descend upon this glorious work to the praise of His name and the salvation of many souls. F. J. L.

† Mother Robertson. †

Bethlehem Congregation had to carry another one of its old and faithful members to her last resting-place. While the bells were ringing in the joyous Christmas festival, God sent His angels to carry the soul of Mother Robertson to the celebration of the everlasting Christmas above.

For a long time Mother Robertson had been waiting and praying for this. Patiently she had borne the heavy cross which the Lord had found good to lay on her. For sixteen long years she was paralyzed. During all these years her daily journeys were from her bed to her chair, and from the chair back to her bed. In her bed or her chair she listened to the sermons I read to her, portions of Holy Scripture I explained to her. Here she read her PIONEER and the *Young Lutherans' Magazine*. Both of these papers she read with great delight,

they were rays of light in the lonely life that she had to lead. But the main source of her delight was her Bible. This Book was ever near her. When lonely she would reach for it. She had read and reread it until the binding was coming apart. From this Book she gathered strength. From this Book she also learned true Christian patience under cross and affliction. She was a truly patient cross-bearer. Never once did she complain. A smile greeted the visitor whenever he took time to stop in and see how Mother Robertson was. God's ways were always right with her. She was ever thankful that while confined to the bed and to her chair she did not suffer much pain, she was able to see and hear, to read and talk, and have others read and talk to her.



† Mother Robertson. †

But her greatest delight and the source of her patience and strength was her abiding faith in her Savior. Her Savior was her all. She would never tire of hearing of Him; she could never say often enough how much she owed to Him and to His great love for her. To this Savior she longed to go. Often she expressed the desire to depart and to be with Jesus, whenever Jesus was ready to take her.

Her wish was finally granted. While we were gathered around the Christmas-tree in our church, she who had for so many years been deprived of the privilege of coming to the house of the Lord with us to hear the singing and the sermons and to see the Christmas-tree, passed gently away, fell asleep in Jesus' arms, to awake under the everlasting Christmas-tree in heaven. We mourn that we have lost her, and we shall miss her cheery face, but our loss is her gain. Let the example of her childlike faith inspire us to greater faith in our Savior, then

we shall one day go where she has gone and join her in praising the Lord, who has made all things well. Her funeral text was: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14, 13.

G. M. KRAMER.

Items of Missionary Interest.

ACTIVITIES OF THE PUBLICITY SECRETARY. — If any of our readers should ever have been tempted to think that our Publicity Secretary, Rev. N. J. Bakke, had but little to do, let him look over the following account of his work done during the first few months of his holding the office: In a little over two months he delivered 22 sermons and lectures before 4,575 hearers and wrote 18 articles for various church periodicals; he attended three pastoral conferences and sent reports of greater or less length to 18 pastoral and teachers' conferences that were too far away for him to attend. Over and above this, he wrote a number of letters in the interest of our Colored Mission and sent out 1,000 circular letters to our schoolteachers to enlist their services in the spreading of the PIONEER and the *Missions-taube*. He traveled no less than 1,422 miles in these few months.

A NEW MISSIONARY FOR PHILADELPHIA. — On Second Christmas Day, in an evening service held in the church of Rev. Totzke's white congregation, Rev. Carl Stoll, the new missionary for Philadelphia, was installed in the presence of his small colored congregation and a great crowd of white friends of the colored work. All our white churches in the city had dismissed their services, and the pastors and many of their people were present to encourage the new work by their presence. Under Pastor Polzin, the city missionary of Philadelphia, a small congregation of 25 Lutherans had been gathered in the past few years, and at the earnest solicitation of the little flock and the pastors of the city, the Board has asked Pastor Stoll, who has been serving several Southern congregations, to take charge of the field. The work in Philadelphia promises to be very successful, since there are no less than 100,000 Negroes in the city, while Wilmington and Chester, near by, have also large colored populations.

MEHERRIN, VA. — We were permitted to read a very vivid description of the Christmas celebration

of our people at Meherrin, and are sorry that we are not able to give it to our readers. Suffice it here to say that the new pastor, the people, and the children all had a most blessed and joyous time. The new pastor is much encouraged by his Christmas experience and though no longer young in years, his letter shows that he has all the enthusiasm of a young man, and that he regards it as a great privilege to serve the Lord in his present capacity. We feel sure that God is going to bless the labors of Pastor Dorpat, and that he will have many another happy and encouraging experience, such as he had last Christmas. God bless the good people of Meherrin and their pastor, and grant them the strength and courage to work and battle for Jesus and His kingdom!

PLAQUEMINE, LA. — We have a building-site in Plaquemine. On December 31, a lot 80×175 feet was bought from Mr. Clarence O. Dupont for \$1,500. Mr. Dupont donated \$100 of the purchase price to our Mission, for which kind deed we express our hearty thanks. Now that we have a fine building-site, may God soon give us the necessary money to erect a church and school.

ALABAMA. — We are pleased to hear that Miss Rosa Young, who was ill, has recovered and is at work again.

GREENSBORO, N. C. — While President J. P. Smith and his wife were out walking the day after Christmas, a fast-moving auto without the least warning ran into Mrs. Smith and hurled her quite a distance. The car moved so rapidly that it could not be identified. Mrs. Smith was taken to the hospital, where by means of an X-ray examination it was learned that there were two fractures of the pelvic bone. May God soon restore Mrs. Smith to health and strength.

F. J. L.

BOOK TABLE.

Young Lutherans' Magazine. Vol. XX, No. 1.
 The Lutheran Guide. Vol. XXIX, No. 1.
 Lutherisches Kinder- und Jugendblatt. Vol. XLIX, No. 1.
 Fuer die Kleinen. Vol. XXVI, No. 1.

These are all juvenile periodicals published by Concordia Publishing House, St. Louis, Mo.; two each in German and English; one in each language for the little boys and girls, and one each for the youths and maidens. *The Young Lutherans' Magazine* is a 16-page monthly and costs 50 cts. a year. The number before us contains two very interesting articles, one on "Our Colored Mission-schools" and the other on "Our Southern Mountaineers." Besides these articles, which were of particular interest

to the editor, the number has other excellent reading-matter. *The Lutheran Guide* is also a monthly and costs 25 cts. a year. *Lutherisches Kinder- und Jugendblatt*, which costs 50 cts. a year, and *Fuer die Kleinen*, costing 25 cts. a year, supply the wants of those able to read German among our boys, girls, youths, and maidens, though I know of many older people that delight to read the larger German periodical. In fact, the editor is one of them; he became a reader of the *Kinder- und Jugendblatt* when it was still called the *Kinderblatt*, forty-six years ago, and he has not lost the habit of reading it to this day. What a wonderfully great blessing these periodicals would be if all those for whom they are intended would read them!

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored Congregations: Christ, Rosebud, \$22.73; Our Savior, Camden, 47.24; Birmingham, Ala., 4.95; St. Paul's, Oak Hill, 42.90; Zion, Taits Place, 48.97; Selma, Ala., 5.13; St. Andrew's, Vredenburgh, 37.03; St. James's, Buena Vista, 9.85; Mount Olive, Tinela, 20.06; Mount Calvary, Tilden, 42.12; Grace, Ingomar, 16.00; St. John's, Joffre, 5.96; Bethany, Nyland, 37.41; Mount Carmel, Midway, 18.61; Bethel, Monroe, .70; Bethel, Charlotte, 20.00; St. Matthew's, Meherrin, 12.86; Immanuel Lutheran College, Greensboro, 724.50; Bethany, Yonkers, 30.00; Bethel, Plaquemine, 5.00; Bethlehem, New Orleans, 50.00; Carrollton, New Orleans, 15.00 and 112.00; Concordia, Rockwell, 5.00; Grace, Greensboro, 28.45; Grace, St. Louis, 200.00; Immanuel, Brooklyn, 8.00; Immanuel, Shankletown, 5.00; Luther College, New Orleans, 33.00; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 3.00; Mount Zion, New Orleans, 25.00; Mount Zion, Rocks, 10.00; Redeemer, New Orleans, 13.63; St. John's, Salisbury, 10.00; St. Luke's, High Point, .97; St. Luke's, Spartanburg, 18.25; St. Peter's, Drys School House, 10.00; St. Paul's, Charlotte, 25.00; Mount Zion, Charlotte, 12.00; St. Paul's, Mansura, 10.00; St. Paul's, New Orleans, 30.00; Trinity, Albemarle, 2.00; Trinity, Elon College, 1.15; Trinity, New Orleans, 5.00; Washington, 3.10; Winston-Salem, 1.80; St. Mark's, Atlanta, 10.00. — Total, \$1,816.37.

St. Louis, Mo., January 1, 1921.

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

Gratefully received: —

By Rev. G. M. Kramer, for Napoleonville: From "The Tabithas," Danville, Ill., \$15.00; from A. D., New Orleans, 5.00.

By Rev. W. J. Tervalon, for Mansura: From Mr. Chas. Heimlich, Reynolds, Ind., a package of shoes; from Mrs. Theo. Prinz, Valley City, O., a box of clothing.

By Rev. G. A. Schmidt, for Christmas Fund: From House, Buena Vista, \$10.00; N. N., Fort Wayne, 5.00; N. N., Chicago, 10.00; society, do., 10.00; society, do., 1.00; Manners, do., 10.00; H. F. Fischer & Sons, do., 25.00; friends in Paullina and Germantown, Iowa, 21.50, and schoolchildren in Germantown, 33.50; Holy Cross Sunday-school, St. Louis, 20.00; Mr. Mee, Chicago, 5.00; St. Luke's, St. Louis, 10.00. Total, \$161.00.

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XLIII.

ST. LOUIS, MO., MARCH, 1921.

No. 3.

On Easter Day in the Morning.

Our lives were cold and dreary,
Our portion was despair,
We were so sad and weary —
Eternal woe our share.

But in a stable lowly
For man, of hope forlorn,
The Christ, our Savior holy,
At Bethlehem was born.

And suffering without measure,
He freed us from our thrall,
And, dying, earned the treasure
Of heaven for us all.

On Easter Day, in the morning,
He from His grave arose,
And in the stead of mourning
We now have sweet repose.

H. OSTERHUS.

Easter and Our Missions.

"Christ is risen! He is risen indeed!" This is the glad, comforting message that comes to us at Eastertide. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished," 1 Cor. 15; 17. 18.

But now is Christ risen from the dead. Our faith is not vain. We are no longer in our sins, and those who have died in Christ are living in bliss with their resurrected Lord.

By His glorious resurrection He has infallibly proved, not only that He was the Son of God and the Savior of the world, as He often testified, but also that the ransom He came to pay was paid in full, and accepted and acknowledged in full.

The fact that the Son of God was manifest in the flesh and died to save sinners, and that He triumphantly rose again from the dead, having led captivity captive, is so well established that only those who are blinded and kept in bondage by Satan can deny it. The Church knows it with the certainty of the Holy Spirit's infallible testimony, and therefore devoutly celebrates her sad Good Friday and her joyous Easter.

"He was delivered for our offenses and was raised again for our justification." Adam's sins were ours, but they were imputed to Christ, who knew no sin, who bore them on His holy body on the tree, and atoned for them. In like manner is the righteousness of Christ, which He brought with Him from the open tomb, imputed to us, who have no righteousness of our own, for our justification. It is ours by faith in the resurrected Savior. "Therefore as by the offense of one, Adam, judgment came upon all men to condemnation, even so by the righteousness of One, Christ, the free gift came upon all men unto justification of life." Rom. 5, 18. It is procured for all and offered to all, but possessed by those only who accept and believe it.

Now the witnesses can go out into all the world and proclaim with burning hearts and fiery tongues: "Be of good cheer, sinners! Christ, who died for your sins, is risen again for your justification. He was your Substitute before God and His Law. He has been acquitted, released from the prison-house of the grave, and declared righteous, and you are declared righteous in Him. The debt is paid; the Law is fulfilled; justice has been satisfied; Satan is crushed; death has lost its sting, the grave its victory; from His open grave He has brought the

free gifts of forgiveness of sins, justification of life, reconciliation with God, life, and salvation. It is all yours. Take it, believe it, rejoice in it!"

"How happy are our ears that hear this joyful sound!" There is salvation in none other; but in Him our salvation is sure.

While we worship at the feet of our risen Lord and find in Him our comfort and our joy, can we forget that there are millions yet who are without Christ and without hope in the world? While our hearts beat with gratitude to Him for the great deliverance He has wrought, can we be indifferent to the work of the Church which He has established, and to which He has entrusted the Means of Grace for the salvation of others as well as for ourselves? While we believe that He has redeemed us from everlasting death and has made us heirs of eternal bliss in heaven, can we stand by unmoved and cold when we think of the millions of Negroes in our land, bound fast in Satan's chains and perishing in their sins, for whom He also died and rose again? While we enjoy to the fullest extent the fruits of His death and resurrection and rejoice in the hope of glory through His grace, is it a matter of small concern to us that the Negro Mission, entrusted to us by our risen Savior, languishes, nay, is struggling "at a poor dying rate" for lack of men and money? Such questions as these it is befitting that we should ask ourselves, especially in this season, when our meditation upon the bitter sufferings and glorious resurrection of our Lord so much engages our attention.

Can you, dear fellow-Christian, rejoice in your risen Lord, comfort yourself with the forgiveness of your sins and with the sure hope of eternal life without using every effort to rescue the perishing Negroes at your door?

During these "lean" months of the year the contributions do not cover the expenses. The result is debt and discouragement, both detrimental to the mission-work. Let us be up and doing while the Easter-message rings joyfully in our ears. The risen Lord has need of our means, our money, and our goods for the upbuilding of His kingdom among the Negroes. Let us provide the men and the means that we may "go and tell them" of Him who is the Resurrection and the Life.

Now He bids us tell mankind
How all may salvation find,
How poor sinners are forgiven
And through faith may enter heaven.
Hallelujah!

N. J. B.

A Voice from Bethlehem Station, New Orleans, La.

Bethlehem? Yes, dear Editor and readers of the PIONEER, you haven't heard from us for quite a long while. Still our long silence does not spell inaction. It is true, nothing of a startling nature has occurred down here at Bethlehem station; however, God has done some things at Bethlehem during the past year for which we are particularly thankful, and we are prompted to open our mouth and speak of them. We have been highly favored by our heavenly Father in all departments of our work.

Imagine yourself seated in our last congregational meeting. The secretary has read the minutes of the previous meeting. They have been adopted. The Chairman, Rev. Kramer, now reads the financial report. "The high-water mark," did he say? The highest in the history of the congregation? What was the amount? Over \$1,000 during the year 1920. Brother Dixon: "Read that again Pastor." The pastor reads the figures again. That's correct, Brother Dixon, *over a thousand dollars* raised at our station during the year 1920!

How about our Sunday-school? Our Sunday-school last year reached its highest mark, both in enrolment and in attendance, and the collections are continually increasing. Yes, we also have a choir. It was organized early last year, and the young people's club in December. They are "The Young Willing Workers." Enthusiastic? Very! They are now rehearsing for a musical entertainment to be given, God willing, in April. They are now thinking of purchasing a piano.

Is our school "marking time"? More than that. Our enrolment is the highest we've ever had. The faculty, excluding the pastor, consists of four: the Misses Elnora King, Bernice Craig, Artemise Sabourin, and the writer. If you are ever down on a visit to New Orleans, we shall be pleased to have you drop in and see us in action.

The sum of our progress for the past year? Well, with our trials and our afflictions, our failures and our shortcomings, our sins and our weaknesses, we should say — steady. Considering the bountiful blessings bestowed on us in the past year, we bow our unworthy heads before the Giver of all good things without whom we can do nothing.

A. WILEY.

THE whole business of the whole Church is to preach the whole Gospel to the whole world.

Fortieth Anniversary of St. Paul's Chapel, New Orleans, La.

On the last Sunday in January, January 30, we at St. Paul's Chapel celebrated our fortieth anniversary in two special services, at 11 o'clock in the morning and at 7.30 o'clock in the evening.

Before describing these services, I believe it would be in place first to give you a brief history of St. Paul's, which is the largest and second oldest of our Colored mission-congregations in New Orleans.

Orleans from Little Rock, and began work at St. Paul's, January 26, 1881. Regular services were held every Sunday evening beginning May 29, 1881. It is from January 26, 1881, when Teacher Berg began work at our school, that we begin to count time at St. Paul's. As you have noticed, kind reader, this was the second start. But no matter how hard Missionary Doescher and his willing helpers from St. John's worked, the fact remains that the work was given up for over a year, and then taken up again by Teacher Berg and Pastor Bakke



After Fortieth Anniversary Service at St. Paul's Chapel, New Orleans.

As early as March 9, 1879, Missionary Doescher dedicated the old St. Paul's Chapel, and Sunday-school was begun with 17 pupils. A few weeks later he began to preach regularly every Sunday and every Tuesday evening. Later, conditions became so discouraging that he discontinued the work and advised the Mission Board to sell the chapel. However, thank God, no purchaser could be found. Upon the arrival of the Rev. N. J. Bakke at New Orleans, the middle of November, 1880, the missionary work was resumed, the Board consenting to give it another trial. He served the station till his removal to North Carolina in 1891. In January, 1881, Teacher Charles Berg was transferred to New

in 1881. Only five children attended the opening of the school, but in a short time Teacher Berg had an enrolment of about 70. He was an excellent teacher, and his labor was signally blessed. The first members and founders of St. Paul's were children educated in his school.

Rev. F. J. Lankenau, of Napoleon, O., the editor of the LUTHERAN PIONEER, was the successor of Pastor Bakke, and served the congregation most faithfully for 17 long years. Then came Rev. Alb. Witt, who served the congregation for about nine months. His successor was the Rev. Ed. H. Schmidt, now of Sheboygan, Wis., who served most faithfully for about 8½ years.

The present pastor and missionary is the undersigned, who was ordained and installed on the last day of October, 1919. At the present time we have on our list 342-baptized members, 206 communicant members, and 28 voting members. During the past year we raised \$932.27. Sixty-four scholars are enrolled in our Sunday-school, and 223 in our day-school, who are taught by four teachers. Reading from left to right on the picture, they are: The Misses Emma Dunn, Mercedes Tervalon, Sylvina Raymond, and Mr. Wm. B. Seeberry, Jr.

Now to get back to our anniversary services. As stated above, two services were held, a morning and an evening service. Rev. G. M. Kramer of our sister congregation, Bethlehem Chapel, the visitor



Pastor and Teachers of St. Paul's Chapel,
New Orleans.

of the Louisiana field, preached in the morning. His text was Ps. 115, 1. One hundred forty-one were present. After the service the pictures were taken which you see here reproduced.

Rev. Alb. O. Friedrich of St. John's Church delivered the sermon in the evening. He chose as text Ps. 84, 1-4. The attendance at this service was 235. Approximately one-third of these were members of our white congregations who came out to rejoice with us and give thanks to our good and gracious God. The plate collection at this service amounted to \$27.00. Teacher E. H. Heintzen of St. John's Church, who taught at our school from 1900 to 1904, presided at the organ. One of our teachers, Miss Emma Dunn, beautified the service by rendering a vocal solo.

Our Ladies' Society is deserving of special mention. The ladies had the walls of the church re-

kalsomined, the altar, pulpit, and lectern painted, new velvet coverings put on them, and the church beautifully decorated with palms and cut flowers.

We were delighted to receive a letter of congratulation from our Mission Board at St. Louis.

The 30th of January, 1921, was a banner event in the history of St. Paul's, and will never be forgotten. We have much reason to cry out with the Psalmist: "O give thanks unto the Lord, for He is good, for His mercy endureth forever! Who can utter the mighty acts of the Lord? Who can show forth all His praise?"

May the ever gracious God continue to bless us and you, for His dear Son's sake. This is the wish of your friend and missionary,

MILES S. GEBAUER.

Have You Forgotten Tait's Place?

In the January issue of the PIONEER an appeal appeared for contributions for a much-needed chapel at Tait's Place. A cut, showing the old cabin in which services have been conducted in the past, was also shown. This morning a contribution reached us from a friend in Ossian, Ind., accompanied by the following note:—

"DEAR PASTOR,—

"When I read our mission-paper and learn about the great need of chapels, and when I see from the pictures accompanying these articles how our missionaries and congregations are compelled to conduct services under most trying conditions, it grieves me that immediate contributions are not forthcoming to make possible a speedy erection of chapels wherever they are needed. Enclosed you will find a contribution for the chapel at Tait's Place..., and may God bless our missionaries and the work which they are doing in the Black Belt of Alabama!"

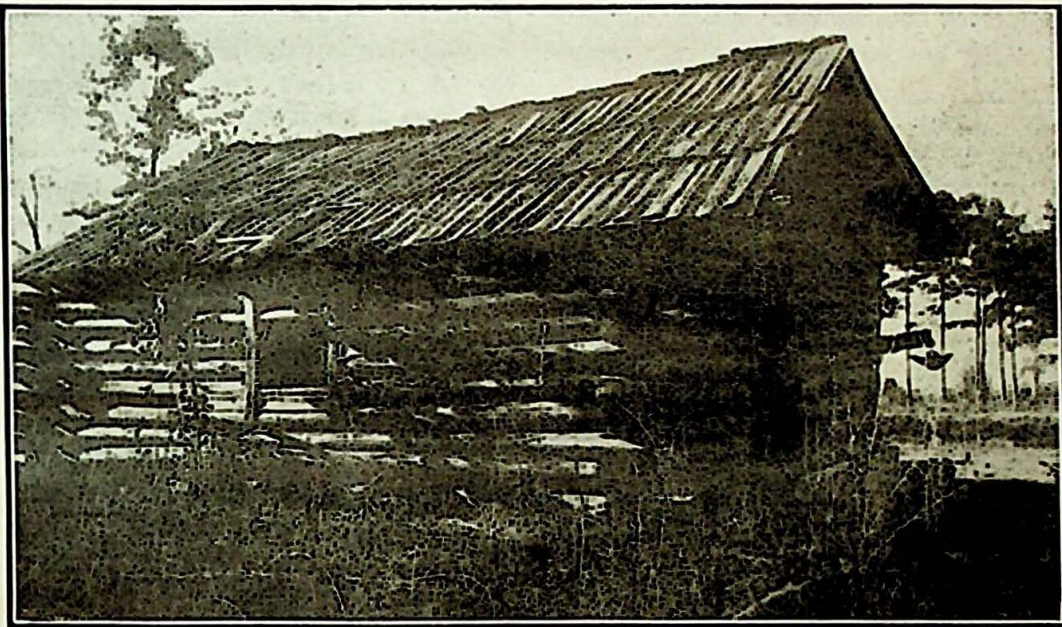
We wish to have this letter appear in our PIONEER for two reasons. First, it should serve as a reminder. We have not received sufficient funds to cover the expenses connected with the erection of our chapel at Tait's Place. We feel that many who resolved to contribute for this cause have forgotten to send in their donation. Have you, dear reader, forgotten to do so? We ask you not to put this copy of the PIONEER aside until you have addressed a letter containing your gift for Tait's Place to Mr. E. Schuettner, 323 Merchants-Laclede Bldg.,

St. Louis, Mo. The work in Alabama is the Savior's work, it is our work, it is *your* work. And may the Savior bless those who have contributed towards this much-needed chapel fund, and may He induce others by means of this reminder to follow their example.

Secondly the above letter is to serve another purpose. "May God bless our missionaries and the work which they are doing in the Black Belt of Alabama," is the way the writer expresses herself. What a blessing it would be if all the readers of our mission-papers would, in their prayers, invoke God's blessing upon the work which is being done in our

The American Lutheran Publicity Bureau Reaches Out a Helping Hand into the Black Belt of Alabama.

While I "machine" these lines, the wind is howling through the tall pines, rain is being carried along by a raw, nasty, and penetrating wind, and I am thinking of the cabins which dot the plantations of the Southland and the people living in these dilapidated huts. I can see them — old gray-haired uncles and aunties, born before the days of the Civil War, surrounded by their children and grandchildren, all huddled near the fireplace, in which



Church and School at Taits, Ala.

The plowshare extending to the right serves the purpose of a bell.

mission-fields. "Ask," says the Lord, "and it shall be given you." "Whatsoever ye shall ask the Father in My name, He will give it you." These are the promises. The next time you pray the Lord's Prayer, will you not include in the petition, "Thy kingdom come," also our Negro Mission? And will you not in this particular instance also remember the work which is being done at Tait's Place? Let us, then, with uplifted arms and with open purses be about our Savior's business, doing the work which He has given us to do while it is day, before the night cometh when no man can work.

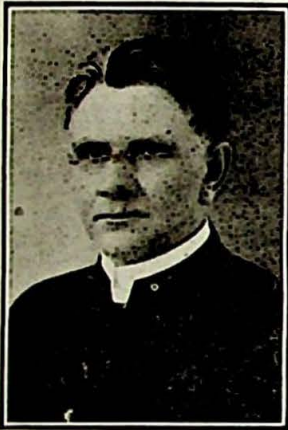
G. A. S.

THE mission-field of a Church will to a great extent be a reflection of the Church at home.

pine logs (gathered from the woods near by) burn, throwing heat and light into the room. Desolate and dreary are many of these homes. For the second time in as many years, the King of the South, Cotton, has been a failure. When there is no cotton, there is no money. For the past months the weather has not been severe, but even now the chilly and raw winds are blowing, and penetrating cold weather has set in. We feel certain that there will be much suffering in the South this year because of lack of clothing. There will be children in this section of the land, shoeless and stockingless, and the thin garments in which they are clad offer little protection against the elements. And there is no (or very little) money with which to buy garments and bedclothes. I therefore say that many of these

homes are desolate, and the people living in them are suffering for lack of the necessities of life.

The saddest feature about thousands of homes in which the Colored people are housed is this: "There is no Christ, no Savior, in these homes." Unlike Christians, who in the days of suffering and want look forward to that time when they shall be delivered from the sorrows of this life, in the dwellings, and by far the majority of dwellings, of the Negroes, there is no such outlook. Five years ago our Lutheran Church unfurled the banner of the Gospel of Christ in the Black Belt of Alabama. To-day the crucified Christ is being held up before old and young in 15 communities where we have established churches and schools. Much has been done to bring joy and happiness into the homes



REV. IM. F. ALBRECHT.



PROF. TH. GRAEBNER.

New Members of the Colored Mission Board.

of the people living near our churches. Old and young into whose ears and hearts the Word of God has been sounded, rejoice in the knowledge, a saving knowledge of a loving Savior, who died for their sins on the cross. The homes of these people are not desolate, for where the Savior enters and makes His abode, joy and happiness are found, though there is suffering and want. The people who have learned to know and love their Savior also realize that they are blessed, for they have learned to sing:

Oh, blest the house, whate'er befall,
Where Jesus Christ is all in all;
Yea, if He were not dwelling there,
How poor, and dark, and void it were!

Though the Lord has blessed the work which our Lutheran Church is doing in the Southland, though He has blessed our poor, weak, and faulty efforts beyond expectation in the upbuilding of His Lutheran Zion, we have reached *comparatively* few

people. There is still much land to be possessed, there are still hundreds and thousands of cabins which are poor, dark, and void. These homes are truly desolate, for the people living in them are living in the darkness of sin and of spiritual ignorance, without God, without Christ, and therefore without hope. When we allow our thoughts to reach out into these large areas where these people live, week by week, day by day approaching the time when — unless you and I bring the Gospel to them — they shall be miserable forever, and when we think of the few men enlisted to supply these people with the Bread of Life, we are forcibly reminded of the words of the Savior: "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Oh, for men and women who would assist in the work of reaching out a helping hand to those dying in their sins!

We had such thoughts when our eyes fell upon a copy of the little paper edited by the American Lutheran Publicity Bureau, and we decided to appeal to this body for help. True, they did not send us men to help us in our work, but they did send tracts — and a large number of them. They were given to us gratis. In this manner the American Lutheran Publicity Bureau has reached out a helping hand into the Black Belt of Alabama and is assisting in the work which our Lutheran Church is doing. We shall distribute these little leaflets which tell of the redeeming love of a compassionate Savior who died for all. We are grateful for the tracts which we have received, and thank the American Lutheran Publicity Bureau as well as the people who by their contributions have made possible the free distribution of these leaflets. And we feel certain that these little messengers, entering the homes of many who could never be reached in any other way, will, under God's blessing, assist greatly in bringing true joy and happiness to the people whom they reach. "My Word," says the Lord, "shall not return unto Me void."

G. A. SCHMIDT, in *American Lutheran*.

Selling Literature to Hindus and Mohammedans.

Not in the history of Christian missions has it been considered possible to sell Christian literature to any great extent to the Hindus and Mohammedans of India. The past two years have sur-

prised Christian workers as to what can be done in selling books and magazines, if care and tact are used in preparing and handling them. One mission board is publishing an Urdu magazine for the Mohammedan people which has a regular sale of 5,000 copies each issue. The Hindu magazine of the same board is sold mostly to the Hindus and is issued every two months, also with a circulation of about 5,000.

Indian colporteurs are able to reach many people with the Gospel-story through these magazines who could not be reached by the preacher; for they would not take time nor trouble to listen to one who should endeavor to teach them about Christ. A common experience is that the native would try to get up an argument by asking some of the most absurd questions and by interrupting the one preaching the Word. But when they buy a book, they have the plain story before them in black and white, and they may argue or oppose its teachings as much as they like, still it bears its silent message to their hearts, and tells them they are sinners and lost in the sight of God.

The printed page is one of God's most active agencies for giving the last Gospel-message of mercy to the higher classes of India.

Items of Missionary Interest.

ST. LOUIS, MO. — Our Colored congregation in St. Louis is now fully organized, having recently adopted a constitution and elected the necessary officers. — At the home of Pastor Claus there arrived, January 26, a bright young baby girl, who when baptized was given the name Audrey Eileen. God bless the little girl from on high!

SPRINGFIELD, ILL. — The voters of this church meet monthly, and a part of each meeting is devoted to the reading of the Lutheran Confessions. — Regular quarterly meetings are held, which are attended by the whole congregation. This gives every member an opportunity to hear the financial reports. — At its annual mission festival this congregation gathered the sum of \$64.12. — Pastor Claus, who has charge of St. Louis and Springfield stations, reports that he preached 217 times in 1920, made 663 calls, and traveled 6,000 miles. The two congregations gathered \$1,302.10 during the year. Of this sum \$685.25 was received in St. Louis, and \$616.85 in Springfield.

TAIT'S PLACE, ALA. — Have you read Pastor Schmidt's appeal for this station? Can you read it unmoved? In a private letter to the editor he writes the following, which I take the liberty of publishing:

"We are in dire need of benches for our chapel at Tait's Place. During the Christmas service the chapel at Tait's was packed. First all the benches on one side of the chapel (planks resting on bricks) broke down, causing no little confusion and disturbance. Finally, we succeeded in restoring order, when the same thing happened on the other side of the chapel. We hope that some congregation will come to our rescue and donate pews. An altar and baptismal font are also needed for this chapel.

"Desks are needed, not only for our school at Tait's Place, but also for other schools on the field. Will you kindly insert notice in PIONEER? Many of the schools within the Synodical Conference have been closed. Is it not possible that there are congregations which are willing to send desks to us which are no longer being used? It may also be well to mention that we can use a bell at Tait's. We had the carpenter build the steeple in such a way that a bell can easily be placed in it. Now the question: 'Can we get the bell?'"

Pastor Schmidt is one of the most modest men we have ever met. Whenever he asks for something, be it ever so necessary, he feels constrained to make apologies for doing so. We are sure that it cost him a great effort to make the appeal for Tait's Place, and it would certainly be a pity if his call for help should fall upon deaf ears. Help if you possibly can!

F. J. L.

WINSTON-SALEM. — Rev. Jesse Hunt, who has been serving our Washington station during the past months, has been transferred to Winston-Salem, N. C. The Washington station is now under the care of Rev. Carl Stoll of Philadelphia. A chapel is needed at Winston-Salem.

ALABAMA. — Rev. Eugene R. Berger, of Tilden, Dallas Co., Ala., was recently called to his former home near Mansura, La., where his father and his mother were seriously ill. — Our Alabama schools have an enrolment of 970 pupils. A splendid increase in tuition is to be noted.

IMMANUEL COLLEGE, GREENSBORO, N. C. — Rev. John McDavid reports that this institution has an enrolment of 180 students and an attendance of 170. The need of a dormitory, which already

was great, is now greater than ever. God speed the day when sufficient funds shall be on hand to begin building operations!

NAPOLEONVILLE, LA. — The readers of the PIONEER have been told at different times that a chapel and school must soon be erected at Napoleonville. Our Mission Board has decided to purchase the building site. But this will exhaust the funds on hand for Napoleonville. May the Lord open the hearts and hands of many to furnish the funds for the chapel!

Progress.

A century ago there was not a professing Protestant Christian in Japan; not one in Korea; less than ten in the Chinese Empire, and a few thousand in India. To-day there is a Protestant Christian community of some 90,000 adherents in Japan, 200,000 in Korea, nearly a million in China, and 1,617,000 in India. In India the Protestant, native Christian community is gaining about 50 per cent. every ten years. It is doubling every decade in China, while nearly a convert an hour has been added every day in Korea since the first missionary landed.

The New Era in Asia.

BOOK TABLE.

We are pleased to announce the following publications, which have been sent to us by the publishers, Concordia Publishing House, St. Louis, Mo.: —

He Loved Me, and Gave Himself for Me. By Prof. W. H. T. Dau. Tasty cloth-binding, 50 cts.

A series of seven Lenten addresses in the author's best vein, affording most welcome reading for the quiet hour during Holy Week. A beautiful volume in every way, breathing throughout the true Christian spirit, and every sentence throbbing with genuine feeling and earnest appeal.

Hold Fast That Which Thou Hast! Words of Encouragement, Warning, and Admonition to Our Confirmed Youth. Adapted from W. Ziethe. Cloth, 25 cts.; gilt edge, 35 cts.

Simple, but tender words addressed to the newly confirmed. The boundless love of the Savior is so touchingly presented, and the need of remaining true to Him so convincingly set forth, that the booklet cannot but appeal to its readers.

Psalm Ninety-Seven. By Ernst I. Erbe. Cantata: Mixed Choir and Soli. 34 pages; 80 cts.

This is No. 5 of the publishers' series of "Sacred Choruses and Anthems for More Ambitious Choirs." "It combines relative ease of execution with unusual purity and chastity of form." It consists of four choruses and several solos. The choruses can easily be used separately. As a whole the composition would be well adapted for use in a song service, together with a few other hymns and choir selections. The cantata can be rendered in about thirty minutes.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Bethany, Nyland, \$19.74; Mount Carmel, Midway, 35.52; St. Andrew's, Vredenburgh, 8.91; St. James's, Buena Vista, 17.67; Mount Olive, Tinela, 13.89; Mount Calvary, Tilden, 34.70; Grace, Ingomar, 40.46; St. John's, Joffre, 7.02; St. Paul's, Oak Hill, 18.10; Selma, Ala., 1.30; Zion, Taits Place, 21.48; Our Savior, Camden, 7.19; Christ, Rosebud, 22.49; Birmingham, Ala., 4.00; Bethany, Yonkers, 35.00; Bethel, Plaquemine, 10.00; Bethlehem, New Orleans, 50.00; Carrollton, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Greensboro, 16.10; Immanuel, Brooklyn, 8.00; Immanuel College, Greensboro, 718.10; Mount Calvary, Mount Pleasant, 6.00; Mount Calvary, Sandy Ridge, 15.00; Mount Olive, Catawba, 5.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Redeemer, New Orleans, 22.39; St. John's, Salisbury, 15.00; St. Luke's, High Point, 1.84; St. Luke's, Spartanburg, 15.50; St. Matthew's, Meherrin, 20.71; St. Mark's, Atlanta, 5.00; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; St. Paul's, Mansura, 12.00; St. Paul's, Napoleonville, 25.00; St. Paul's, New Orleans, 30.00; St. Peter's, Drys School House, 10.00; Trinity, Albemarle, 2.00; Trinity, Elon College, 2.62; Trinity, New Orleans, 5.00; Washington, 2.65; Winston-Salem, .55; Zion, Gold Hill, 5.00. — *Total*, \$1,401.93.

St. Louis, Mo., February 1, 1921.

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

Rev. G. A. Schmidt, Selma, Ala., gratefully acknowledges: Received packages of clothes from J. A. Ruff, Grand Island, Neb.; L. Estel, Perryville, Mo.; Mrs. Schlier, Benton, Mo.; boxes of clothes: from Tabitha Society, Danville, Ill.; Mrs. Arndt, Meriden, Conn.; A. Wagner, Altenburg, Mo.; Mrs. Wm. Windett, What Cheer, Iowa; hymnals: P. Lindhorst, Reynolds, Ind. — For Taits Place: N. N., \$1.00; Mrs. P. F. H., Cleveland, O., 5.00; N. N., Ossian, Ind., 10.00 (Taits Pl., 5.00; catechumen room, 5.00); N. N., Slater, Mo., 2.00; N. N., Fort Wayne, 3.00; N. N., New Orleans, 5.00.

Received from the Students' Missionary Society, Concordia Seminary, St. Louis, a valuable box of used clothing and \$5.00 to cover expressage on same, for the Oak Hill Mission. Many thanks!

Received of the Rev. Hugo Grimm and congregation, Marengo, Iowa, \$4.00 to apply to freight expense on altar presented to Our Savior Luth. Congregation, Possum Bend, Alabama, recently and hereinbefore acknowledged. Many thanks!

M. N. CARTER, *Pastor.*

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. "March 21" signifies that your subscription expires now. 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.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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1 copy	50 cents.
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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XLIII.

ST. LOUIS, MO., APRIL, 1921.

No. 4.

Up, Nations, for the Night is Coming.

Up, nations, for the night is coming,
The sun is sinking low,
Lest darkness shall o'ertake you,
And fill your hearts with woe.

Up, nations, for the night is coming,
The Lord's day is at hand.
Oh, turn to God, ye nations,
From near and distant land.

Up, nations, for the night is coming;
Prepare for Judgment Day!
Cast out your idols, heathen,
And to the true God pray!

Up, nations, for the night is coming;
Come now and do not wait,
For the fearful night is nearing
When it will be too late. A. LIESKE.

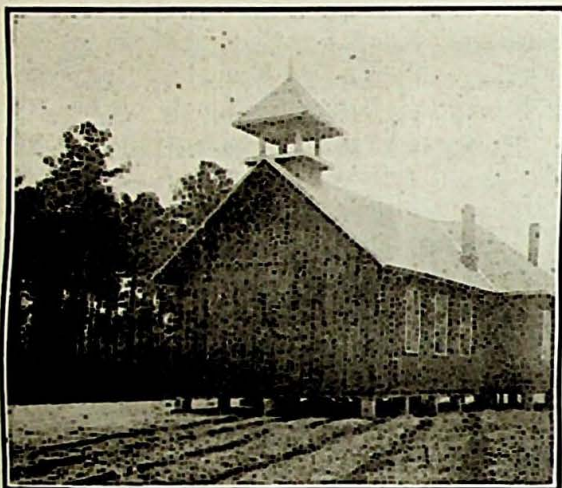
Dedication at Taits Place, Ala.

Another lighthouse has been erected in this sin- and ignorance-darkened section of the Southland. We refer to the chapel which has recently been built at Taits Place. On Sunday, February 20, this building was dedicated to the service of the Triune God. It was a joyful, happy, thankful flock that gathered for this celebration.

And surely there is every reason for joy and gratitude. Like hundreds and thousands of Negroes in Alabama, so the members belonging to our congregation at Taits Place, not long ago, were sitting in darkness and in the shadow of death. They knew little or nothing about the truths contained

in Scripture. They were living without God, without Christ, without hope. True, they had preachers long before the Lutheran Church reached them. But the leaders whom they had were—and are—evidently not concerned about the souls of men. Crowds flock to their churches to eat of the Bread of Life, but are fed on the husks of dreams and visions. These preachers are ignorant concerning spiritual things, they are blind leaders of the blind, having an eye only for the collections which they are able to exact from the people. Several men at Taits Place, realizing this, were dissatisfied with conditions in their church. They wanted a church which would point out to them and their children the way to life. They heard of the Lutheran Church and attended a service at Midway. They came back again. Here they found what they needed and wanted. They asked that we come into their community and teach them and their families what they must do to be saved. It was following this call that we went to Taits Place with the old, old Gospel of the compassionate and loving Savior who died for all, Jesus, the Redeemer of the World, was held up before the eyes of men, women, and children in services, Sunday-school, and day-school. The wondrous love of God in Christ Jesus which saves man from sin, death, and hell was proclaimed. As always, so in this case, the Word was a power unto salvation. Many who heard the message learned to know and love Him who gave His life as a ransom. And now these people are happy in this knowledge; they are grateful and have learned to give thanks unto God, who has delivered them from darkness and translated them into the kingdom of His dear Son.

When work was started at Taits Place, there was no suitable building in which to conduct services. An old hut, called Lee's Chapel, on which the tooth of time had done its work, had been abandoned by its builder, "Preacher Lee," and his congregation. It would not serve their purpose any longer. In this tottering, forsaken "chapel" we conducted our services. Those were trying times. In cold weather the cabin could not be heated. On rainy days there was no protection for those who gathered there. When services were held, a lantern, attached to a cross beam by a handkerchief, afforded the only light. One hundred fifteen children wanted to be admitted to the school, but the hut refused to accommodate so many pupils. So, while the Word of



Our New Church and School at Taits, Ala.

God which was preached in this "chapel" brought joy and happiness to the hearts of those who heard it, we felt the lack of suitable quarters keenly and were handicapped by this lack in many ways. How great, therefore, the joy on that day when it was made possible to bid good-bye to this old shack and enter the newly erected building! How thankful, that the Savior had made the friends of the Mission willing to build a chapel in which services and school could be conducted without continual disturbances! So we say it was a joyful, happy, thankful flock that gathered to dedicate this new building to the service of God.

The day of dedication was cold, raw, and cloudy. Still a large number of people were present when services were started. Standing out in the open with heads bowed, hands folded, and hearts uplifted, we followed Rev. Peay as he led in prayer, asking

God to enter the chapel, make it His abode, and bless the preaching of His Word in it. After this prayer, the congregation entered the building, and services were continued with the fervent singing of the hymn:

I love Thy Zion, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

In this service Rev. Carter of Rosebud preached to an attentive audience, basing his sermon on Ps. 50, 14. He pointed out two duties of a Christian: 1. The duty to offer thanks; 2. the duty to pay his vows, — making appropriate applications. After the first service, dinner was served by members of the congregation. A second service was held at 3 p. m. By this time the sun had made its second appearance and with it many more people. The chapel was filled. Among those present were some members from Oak Hill, who had come 26 miles to join in thanking God for His loving-kindness. The undersigned preached the sermon. An aged man, who had never belonged to any church, was baptized and, together with his wife, received into communicant membership. We could not but thank God, who received this old couple — in the evening time of their life — into the folds of grace. A boy was also baptized. May all three remain faithful to their Savior! — In the evening Rev. Peay, who serves Taits Congregation, preached in the third service of the day. In this service Willie Jones, a former member of the Midway Congregation, was received. We feel certain that all those who were present at these services will not easily forget them. It was, in every respect, a glorious day. The offering amounted to more than \$35.00, and will be used to purchase lumber with which to ceil the building.

We take this occasion to thank all the kind friends who by their contributions have made possible the erection of this building. It stands here in Alabama amid the tall pines, a monument of your love for your Savior. We call your attention to the words of Jesus which apply to you: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." And we ask you to join us in the prayer "that God would make those who have become members of Zion Congregation steadfast unto their end, and that He be pleased to use this building in the future as a beacon to guide many more souls, still floundering around

in superstition and sin, into the haven of the eternal Jerusalem."

NOTES.—We thank Rev. Wm. Schreiber, of What Cheer, Iowa, and his congregation for a bell which they kindly donated to the congregation at Taits Place. May it serve to call many into this temple of God and so into the temple not made with hands, eternal in the heavens!

We also stand in great need of furniture, desks, pews, and the like. Thanks! G. A. S.

laborers are few. Send, we beseech Thee, laborers into Thy harvest." The Lord has graciously answered our prayers. An unusually large number of Negro boys and girls has knocked for admission at the door of Immanuel and has been admitted. *But there is not room for them all.*

The Synodical Conference, in convention assembled, saw the urgent need of a dormitory for the girls at Immanuel and promptly appropriated \$30,000 for a building, under the condition, however,



Bedroom in Immanuel College.

Two girls sleep in each bed.

More Room! More Room for Immanuel College!

Immanuel Lutheran College, Greensboro, N. C., established eighteen years ago by the Ev. Luth. Synodical Conference with the object of educating missionaries and teachers for our mission among the Negroes, is in need, *sorely in need, of more room.*

For years our mission has suffered from a shortage of missionary laborers, and it is still suffering. We have been pleading with the Head and Bishop of the Church: "Lord, the harvest is great, but the

that two-thirds of the appropriation should be in the hands of the Treasurer before the erection of the building is begun. But the resolution has not been carried out. Immanuel College is *still waiting for the two-thirds and for more room.*

In the early days of March the writer, in his capacity as Publicity Secretary, paid a short visit to Immanuel College, around which so many, mostly pleasant, memories cluster, delivered a missionary address to the large student-body and to others, and at the same time looked into the crowded condition of the institution.

Our first visit was made to the temporary shelter

of the girls. The young women — a few returned to their homes on account of sickness — are crowded into the three classrooms of the Mission School building, located a stone's throw from the College. Two classrooms have been converted into four small sleeping apartments. The partition walls consist of heavy paper. In each room, besides a trunk for each girl, there are five single beds, and two girls for each bed. At the time of our visit three girls were sick, but they cannot be isolated, as there is

under the circumstances. There is *no room for a laundry.*

We climb the stairs to the attic of the main building, the dormitory of the male students. Formerly the attic was used as a storeroom for old and broken furniture, lumber, and all kinds of discarded articles. Now it has been transformed into sleeping apartments for the boys. The same material used for the partition walls in the girls' dormitory, heavy paper, is found here, too. The writer has no desire



Prospective Lutheran Lady Teachers Busy in the Laundry.

Excavations for this basement under Immanuel School made after completion of building.

no arrangement and *no room for a hospital.* In the third classroom all the girls live and study.

In the basement, which has no floor, toilets have been installed, but the bathing facilities are very unsatisfactory. Here, too, the laundry is located, that is, the clothes are boiled in big black kettles on the outside of the building, carried into the basement to be washed, and, when dried, brought into the study and living-room to be ironed. The girls are divided into groups. Each group has its laundry-day. The work is generally done after the recitation periods every afternoon and on Saturdays. This is the best provision that can be made for them

to criticize the plans, the material, and the workmanship. Credit must be given to the college authorities for providing temporary shelter for the many new students quickly and economically. It was the best the faculty could do under the circumstances. The rooms are crowded with beds, trunks, and suitcases, and there is *absolutely no room for anything else.* We heartily pity the boys who are to spend their nights in spring and summer under the slate roof of the college, when once it is heated by a Southern sun.

We accompany the President, Prof. Phil. Smith, a man of patience and stick-to-it-iveness, who has

devoted twenty years of his life to missionary work among the Negroes, as he takes us to the dining-hall. Under the supervision of the matron, the girls march to the hall and take their places at the tables. The boys follow, and they have no easy road to travel to reach their destination. The tables and the chairs are placed so closely together that a passage between them is out of the question. The waitresses hand the food to the student nearest the kitchen door, and he forwards it to another, and thus the beans and the pork and the corn-bread are passed in relays over the heads of the waiting, hungry diners, until the tables are supplied with their apportioned rations. When the platters and bowls are empty, and additional supplies are desired, they make their return trip in the same manner over the same route until they reach the hands of the waitresses at the base of supply, the kitchen door. *More room* is needed both for the girls and the boys to wield their knives and their forks. Time and space do not permit a description of the inadequately furnished kitchen. Aunt Mollie, — God bless her good old soul! — who for many years has faithfully presided over this establishment, can give the desired information.

How long is this crowded condition, this uphill work, to continue? Is there no more room for Immanuel College as an educational institution? Has it served its purpose, outlived its usefulness? If it has, let it die and be buried; the sooner, the better. If help is not rendered, and that speedily, it will die a slow death for *lack of room*. If, however, we are to continue to educate missionary laborers for our mission, — they are needed by the hundreds, — we are under moral obligations to provide them with commodious, sanitary accommodations in order that they may pursue their studies cheerfully and unhindered, until they graduate. *Hence, more room! More room for the 180 students at Immanuel Lutheran College!*

We accompany the Rev. Prof. Schwehn, a recent valuable addition to Immanuel's Faculty, a progressive and aggressive young man, to the morning devotional exercises, and while we listen to his able discourse on prayer, we ask God to bless Immanuel College with its professors and students, bless it with *more room* and make it a blessing unto many.

N. J. BAKKE.

—•••—

We cannot serve God *and* Mammon, but we can serve God *with* Mammon.

Alabama Notes.

The Pastoral Conference held its regular monthly meeting at Tait's Place, February 18 and 19. All the members were present, excepting Rev. Berger, who had been called to the bedside of his sick father. Friday night Rev. Schmidt preached the sermon, using as a text Matt. 4, 1—11. The speaker addressed the audience on "The Devil's Temptation of Christ and Christians," showing 1. his object; and 2. his manner of temptation. After the sermon, Rev. Carter read a very interesting and instructive paper on "Infant Baptism." The arguments deduced from the Word of God by the essayist proved conclusively that the little children should be brought to the Lord in their early infancy through the Holy Sacrament of Baptism. In spite of the fact that the paper was read in a community where the Baptists are strong, and many of them were out that night, not a word was raised against what was said. If silence is any sign, then every one present was thoroughly convinced that little children should be baptized.

The members at Tait's Place were bubbling over with happiness, because they now have a decent place in which to worship, a new chapel, which was to be dedicated on the 20th. [Be sure to read Pastor Schmidt's account of the dedication in this number. EDITOR.] Several of the members had dressed up their new chapel in a fresh coat of green paint, the color of all our chapels throughout this belt. According to one of the members, when we first started mission-work there, they were warned to stay away from that "ol' Lucian Chu'ch, 'cause de'l tek yuh an' all yo' chillun an' bran' yuh so as dey'll know yuh anywhere dey sees yuh." Well, yes, that is exactly what we have done, we have "branded" them with the everlasting Gospel of Jesus Christ, and we pray that our "branding-iron" may never grow cold.

Saturday morning and afternoon the regular business of Conference was transacted. Rev. Westcott read a sermon on Luke 22, 39—46, in which he showed "The Sufferings of Jesus in the Garden of Agonies," setting forth 1. how He suffered, and 2. why He suffered. The sermon was received by Conference with thanks to the author.

I have a little secret I want to tell you, provided you promise me you won't tell any one else. Good! This is the secret: In three months' time the poor people of the "Black Belt" of Alabama have sent

in to the mission treasury the wonderful sum of one thousand one hundred forty-six dollars and ninety-two cents (\$1,146.92)! Yes, use your smelling-salts and take another look. This is truly wonderful when we consider the fact that for two years we have had crop failures here. Comment is not necessary, as figures speak for themselves.

Teachers' Institute will be held at St. Andrew's Congregation, Vredenburgh, beginning June 6. All who are contemplating attending will please send their names to Rev. R. O. L. Lynn, Camden, Ala., Route 3, Box 55, no later than the first week in May, in order that the proper provision may be made for them. Board and lodging will be provided at reasonable rates. As all teachers are required by law to take the State examination, the work of the institute will be directed along such lines as will tend to prepare the teachers better for the State examination. Teachers will, therefore, bring with them the necessary State text-books.

In spite of unfavorable weather, the people at Midway are showing their appreciation of the Lenten services which the pastor, Rev. T. Westcott, is holding there every Wednesday night, by coming out regularly. Lenten services are also being held at Nyland and are well attended, considering that the services are held on Sunday nights.

For many months the need of a bell was felt at Nyland, and the members longed for something with which to call the people to divine service. Their wish has been gratified, and now they are all smiles, because every Sunday morning they can listen to and heed the welcoming tones of their new bell, as it calls them to the house of God. With grateful hearts they thank the gracious donor.

The following is the program for the conference to be held at St. John's Congregation, Joffre, Ala., during the month of November. All who are concerned will please take note; paste this program on the October leaf of your calendar and bring no excuses to Conference in November.

Sunday morning, confessional address: Rev. E. R. Berger.
Sermon: Rev. R. O. L. Lynn.

Sunday afternoon, sermon: Fraternal delegate from Louisiana Conference.

Sunday night, sermon on "Conversion": Rev. M. N. Carter.
Paper on "Prayer": Rev. G. A. Schmidt.

Monday afternoon, sermon: Fraternal delegate from North Carolina Conference.

Paper on "Why I Am a Teacher in the Lutheran School": Miss C. M. Smith.

Monday night, sermon on "Duties of Parents to Their Children": Rev. Chas. Peay.

Paper on "Infant Baptism": Rev. E. R. Berger.

Tuesday afternoon, paper on "What Place God has Given Woman in This World": Miss Rosa J. Young.

Tuesday night, sermon: Rev. J. S. Montgomery.

Paper on "Justification": Rev. E. A. Westcott.

Wednesday afternoon, paper on "How Children in Our Schools are Benefited by the Memorizing and Singing of Hymns": Miss K. L. Smith.

Paper on "What have I Done to Bring Jesus into the Homes?": Miss Pilkington.

Wednesday night, sermon: Rev. G. A. Schmidt.

Paper on "The Bible Our Guide": Rev. Chas. Peay.

R. O. L. L.

Items of Missionary Interest.

ILLUSTRATED LECTURES. — Are all of our readers aware of the fact that the Mission Board has three fine and well-illustrated lectures on the work we are doing among the Negroes? These lectures describe and illustrate our three fields, Louisiana, Alabama, and the extensive work in the South-eastern States. These lectures can be borrowed for the mere asking — lectures, picture slides, even the lantern, if you have none of your own. What more can be asked? All the Board suggests is, that you take up a collection at the time you have the lecture and turn that into the Colored Mission Treasury. Write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo., if you want to know more about these lectures.

IMMANUEL COLLEGE. — Prof. Schwehn, of Immanuel, writes that he is instructing a number of non-Lutherans, who are attending the school, in the doctrines of our Church, and that these will be ready to embrace our faith publicly in the near future.

ST. LOUIS, Mo. — St. Louis and Springfield almost lost their active and energetic missionary a month or so ago. Pastor Claus, namely, received two calls within three days! Pastor Claus's people were much wrought up because of the calls, but in a meeting lasting three hours they convinced their beloved shepherd that he must not leave them. We are happy to think that Pastor Claus is going to stay in the work, for his departure would have crippled the Mission greatly.

LECTURES AGAIN. — Director of Colored Missions, Rev. C. F. Drewes, 3735 Vista Place, Pine Lawn Station, St. Louis Mo., is willing to give illustrated lectures on our Colored Mission in churches, halls, or at mission-festivals, provided

pastors in a neighborhood arrange a tour for him in their conference districts or vicinity. That is an offer that surely some of our pastors will not let pass by!

UNCLE PINK HULL.—This interesting old Christian lately passed out of this world, and we felt quite certain that we should be able to bring some particulars from his eventful life, but the correspondent upon whom we depended probably did not find the time to write. Perhaps later!

AUSTRALIA.—Recently Pastor C. Hoff was installed as Superintendent Missionary of Koonibba Mission Station, a very successful mission carried on by our Australian brethren among the aborigines of that land. Pastor Juers, his assistant, during a recent visit at Adelaide, reported that the thermometer there reached 119 degrees in the shade at Koonibba the week before Christmas. He also reported that the work is going on nicely, and that the natives are very grateful for the work done among them.

NEW ZEALAND.—The work of our brethren among the Maoris has been discontinued, because Pastor Te Punga, who is a Maori himself, was obliged to say, after seven years' hard work, that the work was in vain. He writes in a letter, recently received by his brother-in-law: "The Maoris are far too rich, and they think of nothing but drinking and gambling. I have preached to them for seven years, but without any visible results." Pastor Te Punga is now engaged in breaking the Bread of Life to the European settlers of the North Island, New Zealand.

NEW ORLEANS.—At the home of Teacher Peter Robinson there arrived a big, healthy baby-girl, on February 17. The happy father writes that mother and daughter are well. God bless them both!

CHARLOTTE.—March 9, God gave unto Pastor Paul Lehman and wife a healthy boy. The Lord bless both mother and child!

PLAQUEMINE, LA.—We have a lot at this place, as we told our readers, but we need a building on the lot. The shack in which our missionaries are teaching school and holding services is a 'disgrace. We are sure that if you could see the shack, you would exclaim: "What a shame that the Synodical Conference compels its men to teach and preach in such buildings!" Will you not be one to help pay the debt of \$500.00 that is still on the lot and then assist the Board in putting up a building that will at least be respectable?

NAPOLEONVILLE, LA.—The house in which Pastor Thompson had been living was sold, and he was given notice to vacate the premises no later than February 1. A few hours before he had to move, the poor man knew not where to go with his wife and five small children. But as God persuaded the widow of Sarepta to provide a room for Elijah, so God also moved the heart of a widow in Napoleonville to give Pastor Thompson two rooms to occupy for the next few months. Not long after he had moved into these two rooms, his family was increased by the advent of twin daughters! The Board has an option on a property that has a dwelling on it and would be large enough to accommodate a chapel



Rev. C. P. Thompson and Family, Napoleonville, La.

and school-building. However, they need encouragement to go ahead and buy, since the receipts of the Board for the past few months have been far behind the expenses. What a pity it is that the blessed work of missions must always be hindered and crippled because of the want of funds!

OUR COLLEGES.—Talking of the work being crippled and hindered because of the lack of funds reminds us of the fine opportunity that is offered a man of some means among us to fit out our two colleges with the necessary scientific apparatus. To provide this would probably not take more than \$1000—\$1200. Who wants the honor?—The much needed dormitory at Greensboro could not be built to date. Why? Not the necessary funds. How very necessary this building is the kind reader may learn from the article by Pastor Bakke in this issue.

F. J. L.

BOOK TABLE.

Catechisations. Based on A Short Exposition of Luther's Small Catechism. By *D. Meibohm*. Part Second. New Orleans, La. Published by the author, D. Meibohm, 2833 Bell St., New Orleans, La. Substantial cloth-binding. Price, \$1.60, net, plus postage. Order from Concordia Publishing House, St. Louis, Mo.

We unreservedly recommended the first part of these catechisations to all pastors and teachers, and it gives us pleasure to do the same with the second part. These catechisations are the work of a man who has been teaching children for the past fifty-five years; almost thirty of these years in our Colored Mount Zion School at New Orleans, La. Teacher Meibohm is a theoretical and practical catechist. His logical mind having thoroughly analyzed the subject to be treated, he happily presents point after point to the child's mind by means of expert questioning. Our dear old friend's *Catechisations* have a future, as a second edition in due time will prove.

The Sotarion Publishing Co., 105 Florida St., Buffalo, N. Y., has sent us the following: —

"Tell His Disciples and Peter." An Easter program for a children's service, by *Adolph T. Hanser*.

"Friede sei mit euch!" A German Easter program for a children's service, by *Adolph T. Hanser*. Price, each, \$3.50 per 100.

"Eine Gottesdienstordnung fuer Konfirmationsgottesdienst," by *Adolph T. Hanser*.

All three are very usable programs. We are sorry they arrived too late to be given due notice in our last number.

F. J. L.

NOTICES.

Mobile Lutherans, Take Notice!

Services are held every second Sunday night at 606 Francis St., by Pastor R. O. L. Lynn.

Birmingham Lutherans, Notice!

Services will be held in your city every third Sunday, at 2 P. M., 7616 Morris Ave. (Woodlawn), by Pastor M. N. Carter.

All Alabama Lutherans, Listen!**Do You Receive the PIONEER?**

We are trying hard to keep an exact list of all the Alabama Lutherans that may have left their homes and are now living where we have no Lutheran church. We want to keep in touch with you. If you have moved, your name is undoubtedly on our list, and the PIONEER is being sent to you regularly. But are you getting it? It takes time and money to send this little paper to you every month; but we are willing to spend both as long as we know that you are receiving the paper. Now, pay close attention to what we are saying: *If we do not hear from you, we shall conclude that your address, as it appears on our list, is incorrect, and we shall discontinue sending you the PIONEER.* Understand, in future the PIONEER will go only to those who let us know that they are getting the paper. So, then, write at once to *Rev. Geo. A. Schmidt, Box 689, Selma, Ala.*

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Our Savior, Camden, \$24.39; Christ, Rosebud, 23.87; St. Paul's, Oak Hill, 19.35; Selma, 6.50; Zion, Taits Place, 20.52; Mount Carmel, Midway, 12.35; Bethany, Nyland, 17.91; St. Andrew's, Vredenburg, 16.65; St. James's, Buena Vista, 16.91; Mount Olive, Tinela, 14.72; Mobile, .75; Mount Calvary, Tilden, 17.38; Grace, Ingomar, 35.00; St. John's, Joffre, 9.67; Bethel, Charlotte, 10.00; Bethlehem, Monroe, .75, .50, .60; Bethany, Yonkers, 35.00; Bethel, Plaquemine, 15.00; Bethlehem, New Orleans, 50.00; Concordia, Rockwell, 5.00; Grace, Concord, 10.00; Grace, Greensboro, 21.31; Immanuel, Brooklyn, 8.00; Immanuel Lutheran College, Greensboro, \$18.50; Immanuel, Shankletown, 5.00; Luther College, New Orleans, 20.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 6.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Redeemer, New Orleans, 14.18; St. John's, Salisbury, 15.00; St. Luke's, High Point, 1.35; St. Luke's, Spartanburg, 35.99; St. Mark's, Atlanta, 5.00; St. Matthew's, Meherrin, 16.71; St. Paul's, Mansura, 5.00; St. Paul's, New Orleans, 30.00; St. Peter's, Drys School House, 5.00; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; Trinity, Albemarle, 3.00; Trinity, Elon College, 3.55; Winston-Salem, 2.25; Zion, Gold Hill, 5.00; Carrollton, New Orleans, 15.00; St. Paul's, Napoleonville, 20.00; Trinity, New Orleans, 5.00. — Total, \$1,533.66.

St. Louis, Mo., March 1, 1921.

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

Rev. G. A. Schmidt gratefully acknowledges receipt of old clothes from: Mrs. A. F. Born, Norfolk, Nebr.; Rev. Ahrens, Sabin, Minn.; N. N., Wisconsin; Tabitha Society, Danville, Ill.; Mrs. Nessler, Indianapolis, Ind.; \$1.00 from Mrs. Nessler. Bell for Taits Place from Rev. Wm. Schreiber's congregation, What Cheer, Iowa. Bell for Vredenburg from Mr. G. W. Franz, Boswell, Ind. Pews (new) for Nyland, Rev. C. F. Eissfeldt; oil lamps from Rev. C. F. Eissfeldt, Fair Haven, Mich.

Rev. W. J. Tercalon gratefully acknowledges the receipt of one large box of clothing from Rev. J. H. Meyer, 1416 Arthur Ave., Lakewood, O.; one box of clothing from Mr. L. M. Herbst, Ashland, Ky.

The Editor gratefully acknowledges the receipt of a number of manuscripts, which our limited space did not permit us to bring in this issue. Lack of space also prevented the appearance of the Directory in this number. We hope to bring the left-over articles and the Directory next month.

F. J. L.

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. "April 21" signifies that your subscription expires now. 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. XLIII.

ST. LOUIS, MO., MAY, 1921.

No. 5.

Faith.

(Tune: C. M.)

By faith in Christ we're justified
And from our sin set free;
How precious is His Word, our guide,
How sweet our liberty!

By faith we're walking in His way;
No ill our souls shall harm:
Immanuel, our mighty Stay,
Will all our foes disarm.

By faith all Christian work is done,
A life of service led,
Our spiritual conflict won,
The needy clothed and fed.

By faith fresh hope is still obtained,
Which fills our hearts with peace,
This world despised, and heaven gained,—
Dear Lord, our *faith* increase!

H. OSTERIUS.

Emma.

For many, many weary weeks Emma lay upon her straw-mattress and watched the days come and go with relentless regularity. Some days were bright and full of sunshine, others were dark, rainy, and full of gloom for the poor sick girl. On the bright and sunny days, Emma would watch through the many crevices in the sides of the dilapidated log hut the sun as he slowly climbed the horizon on his daily pilgrimage to the far-away land of the West. When he had reached a certain point in the sky, and his rays, coming through a hole in the little cabin roof, made a pool of light at the foot of Emma's bed, she knew that it would not be long before

"Ma," Sis, Bud, and John Henry would come in from the fields and bring her a nice cool drink of fresh water from the spring just below the fowl-house. She knew also that "Ma" would "cook" her a nice cake of corn bread and give it to her for dinner, together with syrup and greens, and that, before going back to the field, she would "shake up" the straw in the mattress and pillow and place a tin pail of water at her bedside, where she could easily reach it when she became thirsty. And then, when all were gone, she would again watch the sun as he traveled on down the sky to the place where he would go to rest in a bed of blazing gold.

But there were also gloomy days; days when the rain came on with a steady downpour, finding its way through the rifts in the roof, some drops falling upon her bed, some upon the floor, and some into the pots, pans, and other utensils placed there for that purpose; and days when the atmosphere was heavy and the wind blew through the cracks between the logs, up through the crevices in the floor, and down the shaft of the stick-and-mud chimney, forcing the acrid smoke back into the dingy room,—these, ah, these were days of sore trial for poor Emma. On these days "Ma," Sis, Bud, and John Henry had to take turns in holding her head when she was seized with violent and prolonged spells of coughing; and these came often, all too often, for her weakened and emaciated condition. As night came on, her fever would burn high and her eyes glow like the dying embers on the hearth, and her cheeks would assume an ashen gray color as she lay back panting after the paroxysm of coughing. On such nights "Ma" and Sis found sleeping with her a task, for, tortured by the burning fever, and

racked with convulsive coughing, she would twist and turn between them until the coming of the dawn.

It was during one of these black, rainy nights that Emma breathed her last. Outside the tall pines and oaks were sighing and moaning as the wind swept through their branches. Inside the little one-room log cabin a cheery fire of "light-wood" blazed, casting its flickering rays over the rough board floor and along the walls of the squalid hut. "Ma," Sis, Bud, and John Henry had arranged themselves before the hearth with their plates and pans to partake of their evening meal. Sis had just taken the "pone" from the skillet and was pouring the coffee, when the voice of the sick girl caused them all to look towards the place where she was lying.

"Ma," Emma had called, "what for you all lettin' the light go out so soon?" Instantly the members of the family exchanged frightened glances, forgot their supper, and gathered around the bed of the daughter and sister. "Ma, you say the light ain' goin' out? Then what for is it gettin' so dark in here?" "It ain' gettin' dark in here, honey, there's a big fire in the chimney," the anxious mother answered. "But, Ma, it is dark to me, and I cain hardly see you all standin' there. All the time you seem to be gettin' farther and farther away from me. Ma, do you reckon I'm dyin' or fixin' ter die?" the poor girl asked. "Naw, honey, you ain' gwine ter die, leastwise not now. Jes' you lay there an' keep quiet, an' you'll soon be all right," the mother said, as she tried to make the bed more comfortable for her daughter. "But, Ma," the girl persisted, in an ever weakening voice, "I believe I is dyin' for sho'. I feels so tired and queer, an' it keeps gettin' darker an' darker. Is Bud, and Sis, and John Henry there, Ma?" she asked after a pause. "Yes, honey, we is all here to do anything for you you wants done." "Well, listen, Ma, I wants you all to sing for me." "Yes, honey, what you wants us to sing?" After a moment's thought Emma answered, "Ma, I wants you all to sing for me the 'St. Louis Blues.'"

Sis in a low, crooning soprano voice began to sing the licentious words of that nonsensical song, the others joining in. As the last quavering notes died away, a slight tremor passed through the wasted body of the girl lying on the bed, and her heart was forever stilled. And so the soul of poor, unforgiven Emma passed out into outer darkness to wend its way through the boundless maze of a flaming, but lightless eternity because she knew not her

Savior. With a song of the underworld ringing in her ears the soul of this poor girl winged its way from a godless log cabin, which she had known as home, to the eternal wilderness where

Dead men lie like broken lutes,
Whose dying slays a song.

And you, dear reader? Why dream of the misery and heathenism in far-away lands? How about the heathen in the alley behind your house? How about the heathen in your kitchen? How about the heathen in the corn- and cotton-fields of our own South?

If you cannot cross the ocean
And the heathen lands explore,
You can help the heathen nearer,
You can help them at your door.
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say, "He died for all."

R. O. L. L.

News from the Concord, N. C., Parish.

DEAR "PIONEER" READERS:—We wish to take you on a trip around our parish to-day. This day, being March 27, is also "The Day of Resurrection." Grace Congregation, Concord, N. C., being our base of operations, etc., we shall start from here. It is 11 o'clock, the hour for morning services to begin. Our chapel is decked with many flowers of brilliant hue and sweetest fragrance. I need not tell you that this is the work of the kind ladies of the congregation. The crowd pours in. The organist takes his seat, and soon can be heard the melodious strains of "Christ the Lord is Risen To-day." Do you hear the congregation singing? How like a band of victorious warriors coming home! Sitting before the altar can be seen one adult and eight children, the Lord's Easter harvest. They rise, are examined and confirmed. Basing his remarks on Rev. 3, 11, the pastor charged the newly confirmed to hold fast to that precious heritage which was theirs through Jesus Christ till the coming of their Lord.

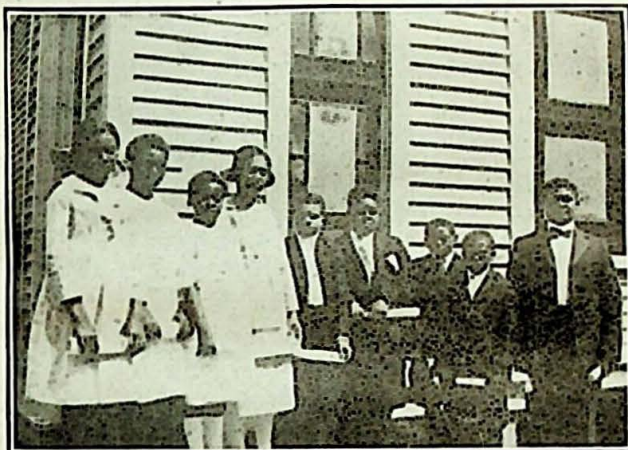
The closing hymn, "I Know That My Redeemer Lives," was sung with much earnestness and zeal.

But we must hurry on. Jumping into a waiting vehicle, we next go to our small, but faithful Immanuel Congregation at Shankletown, N. C. There we find a band of people and four catechumens waiting for us.—Services begin at once. The pas-

tor preaches an Easter sermon, basing his remarks on the epistle-lesson for that day. The catechumens, having been taught by our energetic teacher, Mrs. Bessie Reid, made a good confession, and were added to the church.

Now let's ride out some six or seven miles to our next station, the congregation of St. Peter at Drys Schoolhouse, N. C. We arrive here at 3 p. m. Are you surprised at the multitude of people and the great number of wagons and buggies here? This only goes to show that you are not acquainted with the congregation of St. Peter's, who are a most zealous people. Services will begin presently, but first let us partake of the palatable food which the ladies so thoughtfully prepared for us.

Our efficient teacher, Miss Eliza Johnston, who



Catechumens of Grace Church, Concord, N. C.

is teaching in the public school here, voluntarily instructed the young catechumens privately, teaches in our Sunday-school, and has organized our choir as well. Now let's go on with the services. Our small chapel is well filled with glad and eager hearts waiting to hear the old, but ever welcome Easter-gospel. And who could not preach after listening to such inspiring hymns! We did our best. After the examination and confirmation of this class of five souls we sat back and listened to an Easter program by the Sunday-school and choir led by Miss Johnston. The recitations and the singing were simply grand. The collection at this service amounted to \$20.25. You are surprised again? Well, friends, in the future you will remember St. Peter's.

We shall now return to Concord and close this festal day. It is now 7.30 p. m., our evening service hour. The school and choir under the able leadership of Teacher Robt. Lathan have come to render

an Easter program. But wait, another of our catechumens who was unable to come out to our morning service is here and wishes to be confirmed. The church is crowded with 247 persons. After the confirmation of this young girl, the pastor, basing his remarks on the Gospel-lesson for Easter Day, spoke briefly on "The Glorious Resurrection of Christ," showing that it proves: 1. That Christ's doctrine is true; 2. that we are redeemed; 3. that we, too, shall rise from the dead. The program was well rendered and received. Thus 19 souls were added to the Church of God in our parish. Think you that we have not great reason to-rejoice? Verily, the "Lord hath done great things for us, whereof we are glad," and to Him be all the glory. P. D. L.

Alabama Notes.

March 18 and 19, Alabama Pastoral Conference held its monthly meeting at St. Paul's Church, Oak Hill, Rev. Peay, pastor. Conference was opened Friday night with a sermon by Rev. Berger, who preached from the text Luke 23, 43. Rev. Berger used the words of the text as a theme from which he drew the following points: 1. To whom Jesus speaks these words; 2. what He promises; and 3. the manner in which He promised it. After the sermon the undersigned read a paper which was discussed by members of Conference and the congregation.

Saturday morning Conference convened for its regular work. Rev. Peay presented his exegesis on the first section of the fourth chapter of Romans, Rev. Carter read a sermon on Matt. 21, 1-16, using as a theme, "The Prince of Peace Enters Zion," showing 1. The preparation for His entry; 2. the triumphant procession into the city; 3. the King establishes His headquarters; and 4. the manner in which His rule is acknowledged. After the reading and criticism of the sermon, the other brethren presented outlines on the words of institution of the Lord's Supper. Saturday afternoon was given over to business. During the business session Conference resolved to edit a paper here on our Alabama field, said paper to be a monthly. During the first year the members of Conference, together with the teachers, will bear the expenses of the paper and deliver it to the members and friends of our congregations gratis. After the first year, however, if the congregations want the paper to live, they will have to pay the expenses by subscribing for it. This

is an experiment and venture which we hope and pray will succeed.

Conference wishes to extend its hearty thanks to the good people of Oak Hill for the splendid manner in which they entertained it while there.

Palm Sunday was a day of great rejoicing for St. Andrew's Congregation at Vredenburgh. On that day seven young people pledged their faith to their Savior through Baptism and confirmation. St. James's Congregation at Buena Vista also rejoiced with songs of thanksgiving, for she, too, had her numbers swelled by adding six souls to her roster, three by confirmation and three by Baptism. May God bless and keep these young Christians through the Word of His grace!

Easter Sunday the members of our Mount Olive Congregation at Tinela gave thanks to God, the risen Lord, for on that day He added three new souls to their small, but faithful number. These young people were confirmed in the faith of our beloved Zion. May the God whom they have confessed keep them as the apple of His eye! — Just a word about Tinela. For the last four years we have been worshiping in a little log hut which the members erected on a plot of ground which Mr. Hybart was kind enough to lend for that purpose. In this log hut we have preached and held school since October, 1920. During the past winter our teacher there, Miss Pilkington, had an enrolment of sixty-four pupils and could have enrolled as many more, but had to turn them away because *there was no room*. Dear reader, are we to continue to be handicapped by worshiping and teaching in a log hut? It is for you to say. What say you?

On the night of March 7, a number of members from the St. Paul's Congregation, Oak Hill, led by their pastor, Rev. Peay, gave Rev. Carter of Rosebud a surprise birthday party. All had a good time, but had to return home without learning the exact age of the Rosebud pastor. Moral: Ask all your questions first, and if the answers satisfy you, then deliver the "goodies."
R. O. L. L.

On to Richmond!

The capital of the State of Virginia, with its many points of historical interest and the beauties of Virginian wealth and luxury, is said to have a population of 50,000 Colored people; enough to make a larger city than Sheboygan, Wis., with its six Lutheran churches of the Synodical Conference.

I have not found one Lutheran church among the Colored people in Richmond.

My coming was announced, services were set for 1.30 p. m., and my host, Mr. Aug. Nolde, of the white Lutheran church, took me to the meeting-place in his auto at the appointed time. However, only one man, a former member of our Colored congregation at Meherrin, and a little boy were present.

We waited until 2 o'clock and then opened services with the few present. Others came in later. Finally we had two men, two women, two young people, and eleven children — seventeen out of a population of 50,000! Think of it!!

Here is a large harvest-field! But what can one missionary do among so many if he does not even live among them, is not known to them, and can visit them but once a month? Does it not look like a hopeless task?

Yet seventeen were present, mostly children. Here is a hint. If we could do more among the children, we might reach greater numbers, and through the children we might reach some of the parents.

Lodges and sects? Yes, there are plenty of them in Richmond. The hall in which we held our services is a lodge-hall, and just before we could get in, there was a sectarian meeting in the hall, and we had to stand and wait until they got out. But they are not able to give those 50,000 Colored people of Richmond the pure Gospel of Jesus Christ. It is our duty and our great privilege to do so.

Our main trouble, however, is that we lack the men, and the second trouble is the chronic scarcity of other means. Why can we not have a place of our own, where we might open a truly Lutheran day-school, have divine services once or twice each Sunday, and do other missionary work among the 50,000 Colored people in Richmond every one of the 365 days of the year?

God's holy Word never returns void. It always produces some good fruit.

Help us pray, dear reader, and help us to raise the necessary funds for bringing the only true and saving Gospel of our Lord to those 50,000 Colored people in Richmond!

Do not say, "They do not care for it; they do not want it." How should they if they have not tasted it, do not know it, and have no one to offer it to them under proper conditions and in suitable surroundings?

Those seventeen souls testify to the fact that if we do our part earnestly and faithfully, the Lord

will certainly not let us work in vain, but will give us some, possibly many, of those 50,000 in Richmond!

With kindest greetings,

Yours,

L. G. DORPAT.

A Test.

The following is a quotation from a letter addressed to the members of Grace Congregation, St. Louis, during the week after Palm Sunday, in which we outlined the coming Easter service: "It rained in Springfield last Sunday, but the attendance was good. Perhaps the Lord may test our

There were five catechumens, two girls and three men. All of them made a splendid profession. The two girls, dressed in white, unfalteringly answered all of the catechetical questions put to them and firmly recited their confirmation vow. It was a pleasing sight. One of the men, Ike Buckner, being in a paralyzed condition, had to be assisted to the chapel, and then, during confirmation and the Lord's Supper, to the altar by several members. Mr. Buckner recently told us: "I've heard a lot of doctrine, but your doctrine is the best I've ever heard!" Yes, fellow-Lutheran, rejoice, we have Bible preaching in our midst!—We might also remark that this same man was recently underhandedly deprived of a piece of property, valued at



Our Sunday-School in St. Louis, in the School-yard of the Old Immanuel Church.
Rev. Claus at extreme right, Teacher Gose at left of picture.

constancy also by sending rain on Easter." The possible became a fact. We were greeted on Easter by a drenching rain, which extended over the entire morning. Now, the reader will be interested to know whether our people stood the test on this occasion. We are pleased to say they did! Not only did we enjoy a good church attendance on this morning, but the attendance at the Lord's Table was the largest in the history of Grace Congregation. Besides, on this morning over \$90 was added to our Building Fund. \$61 of this came via the dime-bank route (several banks are yet to be opened), \$12.85 was contributed by the Bible Class, and \$12.41 was collected on this morning by the Sunday-school children.

But what set our heart a-throbbing more than all of the above mentioned was the privilege of again receiving a number of people into our communion.

about \$3,000, and thus left almost penniless. However, he did not come to us seeking charity. This was proved by an urgent request for one of our dime-banks.

As intimated in the above quotation, our congregation in Springfield, Ill., also, according to our judgment, stood the test which the Lord sent in the form of rain on Palm Sunday. Last year we experienced the worst blizzard of the entire winter season on our annual day of confirmation at this place. This year it began to rain in torrents a half hour before the service. Nevertheless, we enjoyed a splendid church attendance and an exceptional attendance at the Lord's Table, 34 partaking of the Sacrament. Here we confirmed four boys and two ladies and baptized two infants. We might mention now that we have at last reached the goal for which we have striven for a long time,— 50 communicant

members. The exact communicant membership now is 53. The number of souls is 81. God alone be praised!

Dear reader, God has undoubtedly tested *you* many times. It may be that He is doing so right now, if not in the way described above, then in some other manner. "Perhaps He has blessed you with this world's goods. Are you fulfilling your obligations to Him? However, you can do this in the right way only if your heart is filled with love and gratefulness to Him. "Lovest thou Me?" asks Christ. If you do, you will bend every effort to bring the saving Gospel to the perishing thousands both at home and abroad. HERBERT C. CLAUS.

Churchgoing Zeal.

Of the many mission-stations the Lord has opened in this Black Belt of Alabama during the past five years, Nyland is one. That's so, you will say; seems as though we remember the name; it has a familiar sound. But what has happened to Nyland? We have not heard anything of it for so long; we are getting to be anxious as to whether or not it is still alive.

No fears need be entertained with regard to that, kind reader. Nyland is still very much alive. True, Bethany Congregation is rather far removed from its sister churches. Nestling among the pines up in the hills, with numerous creeks and long stretches of marshy bottom-lands surrounding it, Nyland is hard to be reached. It is an outpost, "'way off by itself." Nevertheless, its members belong to the "up-and-doing" class. Even though they are only a small band, and very much scattered at that, they are helping to hold aloft the banner of God's Word and Luther's doctrine pure in a community filled with ignorance and sin. They are Lutherans, and that means they are active, zealous Christians.

Now, a good Lutheran shows his faith in many ways, does he not? One of these ways is in his zeal for the place where the Lord's honor dwelleth. But, sad to say, many people fall victims to the devil's favorite arrow: Stay-away-from-church. Not so with a certain Nylander I want to tell you of. Fannie Steele, one of our members, is an old auntie living many miles away from the chapel. To be exact, the distance is over nine miles. Does this keep her from attending services regularly? By no means! Aunt Fannie does not intend to let a matter of nine miles stand between her and the

chapel. So, despite the fact that she has some seventy odd years behind her, she trudges to Nyland on foot. On foot? Certainly, for Aunt Fannie can afford to take the train but seldom. Work is not plentiful for an old auntie, and railroad fares are high. So there is no other way left but to walk. This, however, is easier said than done. Walking is no enjoyment in these parts, especially during the rainy season. Mud is everywhere, a mud all of its own kind. Yet it is not too much for Aunt Fannie to wade through this mud when our Sundays for regular services are at hand. Often she starts on Saturday and does not arrive home again until Monday. Zeal for the Lord's house? Yes, a laudable portion of it!

On the particular day I am thinking of we had special services. Aunt Fannie had made up her mind: I'm going to be there. This time she was to ride a part of the way. So she went to bed early Saturday night. Suddenly she awoke. It was dark, pitch dark. Having no clock, she did not know what time it was. Should she go back to sleep? No, for she might oversleep. Poking up her fire, she sat down to keep warm, meanwhile waiting for dawn. To her surprise dawn was a long time coming, for she sat up nearly all night, at least from midnight on. At seven she took the train for the station that is nearest to her church. Arrived there, Aunt Fannie had to walk another three miles over rough country roads, up and down steep hills, before she could say she was at her destination. And then she had a wait of three to four hours before services would begin.

So now you have heard a bit about Nyland again. Yes, it's still on the map. And when you pray for our Black Belt Missions, don't forget to include Nyland. Remember Aunt Fannie also. Her zeal for her Master's house is a fine example for us all.

E. A. WESTCOTT.

"He's Only a Teacher!"

"He's only a teacher!"—this expression is so often heard in our Lutheran circles. A teacher does not seem to count for much. His salary is small. He must be content with a modest home. Circumstances often make it necessary for him to wear worn and shabby clothes. He seldom gets credit for his nerve-racking efforts. Yes, he is often looked down upon by those who owe him more than gold or silver. He is made the culprit when he has

done nothing but his duty. He remains obscure. He teaches the abc's, a little arithmetic, reading, writing, spelling, Catechism, and Bible History. Anybody could do that. "He's only a teacher!"

But what does a Lutheran schoolteacher mean to you, dear friend? Ought he not to be honored and respected by you as he deserves? Do you realize to the fullest extent what he does for your child? He teaches the secular branches as well as, and perhaps better than, the other teacher. Not only that, but, what is by far more important, he teaches your child spiritual things. Day after day your child becomes better indoctrinated under your teacher's capable instruction. He knows that by the Word of God he is building a fortress within your child against Satan, the world, and the flesh. He knows his duty to bring your child up in the nurture and admonition of the Lord. He is continually concentrating his efforts to keep your child with Jesus. Thereby he creates a lasting impression that will not be wiped out by temptations in later life.

Oh, hold on to your spiritual blessings! Cherish the Lutheran schoolteacher highly! Uphold him with every ounce of strength! Treat him kindly! Do all you can to make him comfortable in his labors! Respect his calling! Lose him, and you will lose the power and strength of the future Lutheran Church. Keep him, and you will retain Lutheranism with its fullest blessings. G.

Cling to the Rock.

A beautiful illustration of what it means to cling to the Rock, Christ Jesus, is given in the incident that tells of a little girl and her baby brother who were playing on the track of the Pennsylvania Railroad in the Horseshoe Curve. Just as the engine of a long passenger train made the turn, the engineer saw the children. The shriek of the whistle startled the girl, and every eye looking over could see them. Close to the rail, in the upright rock, was a little niche, out of which a piece of rock had been blasted. In an instant the baby had been thrust into the niche; and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars, ring out: "Cling close to the rock, Johnny! Cling close to the rock!"

And the little creature snuggled in and put his head as close to the corner of the rock as possible, while the heavy cars whirred past him. And many

were the moist eyes that gazed, and many a silent thanksgiving went up to heaven.

"Cling close to the Rock," is the warning given to each one of us. Are we heeding it?—*Selected.*

NOTICE.

We again desire to call the attention of all the friends of our Colored Mission to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

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St. Louis, Mo., April 1, 1921.

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

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F. J. LANKENAU.

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JOFFRE (Old name, Kingston): E. R. Berger, Pastor.—Services: First Sunday, 12 M. Sunday-school: Every Sunday, 11 A. M.
MIDWAX:—*Mount Carmel*; E. A. Westcott, Pastor.—Services: First and third Sundays, 12 M. Sunday-school: Every Sunday, 11 A. M.
NYLAND:—*Bethany*; E. A. Westcott, Pastor.—Services: Second and fourth Sundays, 12 M. Sunday-school: Every Sunday, 11 A. M.
BIRMINGHAM MISSION, 7616 Morris Ave., (Woodlawn) Birmingham:—M. N. Carter, Pastor.—Services: Every third Sunday, 2 P. M. (No Sunday-school.)
ROSEBUD:—*Christ Church*; M. N. Carter, Pastor.—Services: First and third Sundays, 11.30 A. M. Sunday-school: Every Sunday, 10 A. M.
POSSUM BEND:—*Our Savior*; M. N. Carter, Pastor.—Services: Second and fourth Sundays, 12 M. Sunday-school: Every Sunday, 11 A. M.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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No. 6.



Pastor Nils J. Bakke.

Thus Grant Our Prayer.

"Thy kingdom come!" we daily pray,
 For many millions walk astray.
 Their misery cannot be told—
 They are without the Shepherd's fold.
 Can we, inactive, see them die?
 That would our Christian name belie.
 Our zeal must, therefore, be renewed,
 Our off'rings brought, our task pursued.—
 Lord, who art seated on the throne
 Of heav'n, and didst for all atone,
 Let us find favor in Thy sight,
 Pour out Thy Spirit, show Thy might,
 Fill numerous hearts that now are dead
 With faith in Thee, our glorious Head,
 And every hindrance overcome.
 Thus grant our prayer, "Thy kingdom come!"

H. OSTERHUS.

† Pastor N. J. Bakke. †

Pastor N. J. Bakke, the Publicity Secretary of our Negro Mission, has been called to his eternal reward. With him one has passed away who has been most intimately connected with the growth of our Colored Mission practically from its very beginnings. When he entered the work forty and more years ago, our Negro Mission was still in its swaddling-clothes, and he faithfully helped to rear the infant. To his indefatigable labors is due to a great extent that the weak and unpromising infant has had such a healthy growth. When Pastor Bakke entered upon his labors as a missionary among the Colored people of New Orleans, there were only three stations; to-day the PIONEER brings a list of 57 stations in its Directory. And the departed had a share in all this growth.

The Lord called His servant home to his eternal rest on Sunday, May 8, at 9.30 P. M., after a short, but painful illness. He was sick only a few days. He died at Milwaukee, Wis., where he has made his home since last fall, when he entered upon his new duties as Publicity Secretary for Negro Missions.

The departed was a native of Norway, where he was born September 8, 1853. When thirteen years of age, he came to America with his parents. When a young man, he decided to serve the Lord in the ministry. To carry out this purpose he entered Luther College of the Norwegian Lutheran Synod at Decorah, and after having completed his classical studies, he entered Concordia Theological Seminary at St. Louis. In the fall of 1880 he was called by the Colored Mission Board to take up the work at

New Orleans, which had been begun by Rev. Doescher a short time before. In 1891 he went to North Carolina and there founded the first stations on that extensive field. When the Lord called us to Alabama, Pastor Bakke went there, after having served the Negro Mission for a number of years as President of Immanuel College, which he founded, and as Director of Missions.

At its covention last fall in Milwaukee, the Synodical Conference created the new office of Publicity Secretary and chose its veteran missionary to be the first incumbent of the important position.

Pastor Bakke is survived by his stricken widow, two sons, and one daughter. His two sons, Norman and Vernon, are students at Concordia College, Fort Wayne. God's weary servant was permitted to see all his loved ones about his bed as the time of departure drew nigh, and, like Jacob of old, he was granted the privilege of leaving his blessing with those whom he so greatly cherished.

Since his removal to Milwaukee, Pastor Bakke had identified himself with Bethlehem Church of that city, and it was in that church that the funeral services were held on Wednesday, May 11, at 2 P. M. May God be the Father of the widow and the fatherless, and comfort them with His everlasting comfort!

On Wednesday morning, May 11, a short service for the immediate family of the deceased was held in the mortuary chapel of the undertaker. This service was conducted by Pastor O. Kaiser. Immediately after this service the remains were transferred to Bethlehem Church, where from the time of their arrival till the hour of two in the afternoon the body was viewed by the members of Bethlehem Congregation and the many other friends and acquaintances of the departed. The main funeral service was held at 2 o'clock, and was also conducted by the pastor of Bethlehem Church, Rev. O. Kaiser. The service was opened by the singing of the hymn "For Me to Live Is Jesus, to Die Is Gain for Me," followed by an impressive sermon by Pastor Kaiser based on Matt. 25, 21: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many. Enter thou into the joy of thy Lord!" After the sermon an octet, under the leadership of Teacher J. A. Theiss, sang "Abide with Me." Rev. C. Gausewitz, the President of the Synodical Conference, spoke on the text, "Where I am, there shall also My servant be."

Two members of the Board for Colored Missions had come from St. Louis to attend the funeral services. Immanuel College, Greensboro, N. C., whose first president Pastor Bakke had been, was represented by Prof. W. G. Schwehn, while the pastors of the North Carolina mission-field, in which field he was the pioneer, was represented by Pastor McDavid, of Charlotte, N. C.

Interment was made in the beautiful Wanderers' Rest Cemetery amidst the singing of the strains of "Bethany."
F. J. L.

Tenth Anniversary in Yonkers, N. Y.

Recently Bethany Congregation in Yonkers, N. Y., had the opportunity of checking up the results of its activities during the past decade. The occasion was the tenth anniversary of the congregation and of its pastor. What was examined particularly was the effect our activities have had on others. One would naturally expect that on such an occasion a general inventory of the spiritual, numerical, and material strength of the congregation would be taken. Indeed, this is most important, but with this internal growth we deal regularly and note its success or failure at more frequent intervals. So we made use of this termination of our first decade, to look around us and to estimate the effect which our Christian activities have had upon those outside of our congregation.

For ten years we had busied ourselves with spreading "God's Word and Luther's doctrine pure" among the people of our city, not only through the pulpit, but by distributing tracts, and in every other legitimate way. At times we had met with sarcastic criticism and even stern opposition. But we worked on, spreading the Word, and letting our light shine as best we could. And now, what of the results? A small minority of those whom we had reached had come out boldly and joined us in this glorious work. But what of the others? A goodly number of these had become occasional visitors in our services, but the vast majority of them had not responded at all. What effect had our work had upon this large number of people who apparently had not been touched by our repeated invitation? Had they, through the fragments of the Word carried to them, become sufficiently acquainted with us and the object of our activities to respond were a supreme effort made? We left it to our tenth anniversary to answer these questions for us. And most

gratifying was the result. Not only were we allowed on this occasion to view the most encouraging prospects of our Church among the people among whom we are working, but we were also permitted to see the place we occupy in the hearts of our fellow-Lutherans round about. But let me tell you about the anniversary itself.

It was held in the Parish House of St. John's Church. The assembly hall, where Bethany Congregation worships, was decorated with palms and cut flowers. At 7.40 p. m. there were about fifty people present. When the service opened at eight o'clock, there were more than two hundred. Fifty had come in a body from St. Mark's Church, and St. John's Church and Bronxville College were well represented. These Lutherans had come to assure Bethany Congregation that its work of ten years had blended harmoniously in the general upbuilding of the Lutheran Zion in this vicinity. Then there was the large number of visitors, many of whom had traveled from near-by cities to wish pastor and congregation happy returns of the day. The order of service had been printed on a neat souvenir folder so that every one present would be able to join in our beautiful service. Pastor O. H. Trinklein, of St. Mark's Church, officiated at the altar. When that large assemblage arose to open the service with the Gloria in Excelsis, though there were those in the audience who had never been in a Lutheran church before, there was not the slightest evidence of a discord. All seemingly caught the spirit of the occasion, and the minor differences of race, custom, and the like, faded before the bright light of purity of doctrine and sincerity of worship. Pastor von Schlichten, of St. John's Church, delivered the anniversary sermon. And a mighty fine sermon it was. His text was Ps. 122, 6—9. The speaker impressed his audience most forcefully when he had them rise in the midst of his introduction and sing two verses of "Jerusalem the Golden." His subject was: "The Glories of the Heavenly Jerusalem as Reflected in the Jerusalem on Earth." An anthem by the choir, and a duet by two young ladies added to the beauty of the service. No special offering was taken up, but the plate collection, which amounted to a little more than fifty dollars, was given to the Building Fund.

After the service, the entire assemblage went down into the dining-hall. The men's club had provided ample refreshments for all, and the ladies, who had decorated the hall very beautifully, were on

hand to serve. At the table Pastor von Schlichten presided as toastmaster. The following persons represented their respective organizations, each with a short speech. Mr. Wm. Carter, Trustee Board; Mrs. Ottilia Doswell, Luther League; Mr. P. W. Mott, Sunday-school; Mr. Wm. Doswell, Men's Club; Mrs. Bertha Carter, the Choir; Miss Beatrice Lytle, Ladies' Aid; Mrs. S. E. Monzon, Lutheran Education Society. Short congratulatory addresses were made by Prof. R. W. Heintze of Bronxville College; Mr. J. F. E. Nickelsburg of the Lutheran Publicity Bureau, and several representative citizens of Yonkers. An enlarged picture of the first Board of Trustees of the church was presented to the congregation. The members of the congregation presented to the pastor a traveling bag. Pastor Trinklein made the presentation speech. The pastor, in thanking the people for their splendid demonstration, summed up his gratitude and that of the congregation in the words of Jacob (Gen. 32, 10), "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant." He closed his remarks by inviting the entire assemblage to the fifteenth anniversary, to be held at the corner of Willow and Cottage Places, where the congregation owns lots and intends to build.

Thus closed the biggest event in the history of our congregation. To say the least, we are sincerely thankful and greatly encouraged. We are thankful to the good Lord for the many, many blessings which He has showered on us during these ten years. We are thankful to the many faithful Christians throughout our land who have, through their prayers and gifts, supported us in this cause. We are encouraged by our success of the past, and by the promising prospects of the future which this occasion has revealed. We can only consecrate ourselves here anew to the glorious work of our Heavenly Father, and ask Him to be with us in the coming years as He has been in this first decade of our work.

W. O. H.

An Urgent Need: A Chapel for Plaquemine, La.

Our mission in Plaquemine is at the present time housed in the local Odd-Fellows Hall, a building that was erected long before the Civil War. Originally it was the home of a slave-trader. The basement of the building was then used for slave-

quarters. After the war it was bought by the Odd-Fellows. The place has for years enjoyed a very bad reputation because of the dances and concerts that are given there. Various lodges meet in the building, one for every night in the week and several on Sunday. Many a time a Lutheran service, a lodge-meeting, and a dance are going on at the same time in the building!

Our Sunday-school is held at 2.30 in the afternoon, and we have a large number attending. The service immediately follows the Sunday-school. The school is held in the large auditorium of the Hall on the second floor, which is reached by a long flight of outside steps. This auditorium is used by us for Sunday-school and services, and by others for dances, concerts, moving-picture shows, and public mass-meetings. On the left side, near the entrance of the auditorium, is the door which leads into the lodge-room.

Sometimes while the Sunday-school is going on, the people will rush up the stairs and into the auditorium, there to sit down till it is time for the meeting of the lodge to begin. That these people have little respect for what is going on in the front part of the room and that they show little consideration for the Sunday-school and its work is self-evident. They whisper and talk without shame to the great disturbance of teachers and pupils. And what is the case when we have Sunday-school is just as true when we have services. Isn't it actually surprising that any one should come to our services under the circumstances? Several months ago a stranger attended our services. We noticed that he took an active part in the singing and also recited the Creed with us. On that day the people in the lodge-room were particularly noisy. In the midst of the sermon there came an almost deafening burst of laughter from that part of the building, greatly disturbing the preacher and his hearers. After the service the undersigned went up to the stranger and sought his acquaintance. His name was Seymour, and years ago he had attended our mission-school at Napoleonville under Mr. Eberhardt. Among other things he told us this: "Some time ago I heard that there was a Lutheran church in town, but I looked in vain for it. Several days ago I was informed that the services were conducted in this hall. When I first heard it, I could hardly believe it, for you must know that this place has a very bad name. It seemed impossible that the Lutherans would have services in such a place as

this. But I like the Lutheran Church, and I'll come back to services even here. But do try to get a better place." Mr. Seymour has been a regular attendant since that Sunday, and he and his family in all probability would become members if a decent place of worship could be provided.

The same is true of others. Parents who send their children to our school have declared that they will not let their children be confirmed until we have a permanent home for our flock. Worshipping as we do in so disreputable a house, it is really a marvel that decent people come at all. Only a few weeks ago a man who is not a member of any church, but who himself has attended our services, told our mission-teacher that he would under no circumstances have his daughters attend our services in the hall, where they would be exposed to the disrespect and insults of low people that are always sitting around in the hall during our services. He added: "You do not know this place. I know the class of men who gather here, and if you knew the situation as I do, you would no longer hold services and Sunday-school here."

Now, under the circumstances what are we to do? Shall we discontinue our work in Plaquemine altogether? Shall we abandon the hundred and more children that have come to our school? Shall we forsake those souls that have already joined our Church? We are sure that you will say: "No, never!" There are dozens of people in Plaquemine waiting for the time when we shall put up a chapel for them. Shall we disappoint them? We have here not a few young people who have already been instructed for confirmation, but who have not joined because their parents refuse to give their consent so long as our place of worship is in the Odd-Fellows Hall. Children whose parents have tried to force them to join other churches have told their parents that they would join no church but the Lutheran.

Dear reader, have we made it plain to you that a chapel in Plaquemine is an urgent need? We have a lot, but the lot will help us none without the chapel. You do not want us workers, after months' of hard work, to give up all we have won, do you? Will you not listen to the cry of all these children that are attending our mission-school and who are longing to hear of Jesus? Shall these young people that are asking for a place of worship and their parents plead in vain? Oh, do not say, "No."

We have another paragraph to add to the above. Since January a private school has opened its doors

in opposition to ours in the same building in which we are. Day after day our children are being molested by the children of the other school, and day after day they are compelled to listen to obscene and profane words out of the mouths of the pupils of the other school. Shall we let this go on? Shall we permit the children of our school to be exposed to these insults and these offenses? Surely not! For the spread of the Lord's kingdom and the saving of the souls of many Negro children here in Plaquemine, may God make many of our Lutheran Christians willing to give of their means to erect a chapel and school in Plaquemine this summer!

C. P. THOMPSON.

Alabama Notes.

April 15 and 16 the pastoral conference held its monthly meeting at Mount Olive Congregation, Tinela. All the brethren were present, and every one seemed to have enjoyed himself very much. On Friday night Rev. Peay of Oak Hill preached a very inspiring sermon to a packed house. The speaker used as a text Acts 20, 28. The gist of the first part of the sermon was that the pastor should "study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." The second part of the sermon was summed up in the words that he should preach the Word in season and out of season, rightly administer the Sacraments, and faithfully visit his members. After the sermon the Rev. Carter, of Rosebud, read his paper on "Infant Baptism." In the first part of the paper he showed the meaning and efficacy of Baptism, and in the second part, "Why Baptism should be practised upon infants," the following points were brought out: Because of their spiritual condition without it; because of this condition they need Baptism; because of God's command so to do; because of God's holy promise concerning Baptism; because of the nature, power, and effects of Baptism itself; because without Baptism children are outside God's plan of salvation; because New Testament usage and the practise of the Church Fathers favor it. Every one enjoyed the paper very much, and from the discussion which followed it was apparent that there are still some "hard-boiled" who refuse to yield to the teachings of Scripture.

Saturday morning the brethren assembled for

the regular business. Rev. Peay continued his exposition of the fourth chapter of Romans, after which the brethren read their outlines on the "Ascension of Christ"; Rev. E. A. Westcott read the sermon for criticism, basing his discourse on 1 John 1, 1. 2, using as a theme "An Advocate with the Father," showing 1. what this means, and 2. why Jesus can be our advocate. The afternoon session was given over to business.

While every one enjoyed the visit to Tinela, still after the session on Saturday afternoon there was a great deal of discouragement. For about three hours there was a regular deluge which caused the creeks to rise "in a hurry," consequently all found themselves tied up on the "wrong" side of the creek, and wondering about the services on Sunday. The party visited the troublesome creek at four o'clock on Sunday morning, but the water was still too deep for their coughing and chugging "John Henrys." About nine o'clock the creek was on a fair road to "normalcy" and the visiting brethren started towards their waiting congregations.

The Gospel of Jesus Christ, which is the power of God, is bearing visible fruits at Oak Hill. Great indeed is the number of poor people round about Oak Hill who are still sitting in darkness and spiritual death. But thanks be to God, some have seen the glorious light of the Lutheran Church and have come to this light. From all reports, the church attendance is increasing Sunday after Sunday, the members have imbibed the missionary spirit and are inviting others to their church. On the 17th of April some of the visible fruits of the Gospel and the missionary efforts of pastor and members were manifested in the number of souls that stood before the altar and confessed Christ and His Word as taught and confessed by the Lutheran Church. On that day six adults knelt at the altar and pledged their faith to Christ and His Church, and one infant was baptized. Rev. Carter preached an inspiring sermon on "Jesus, the Good Shepherd." As Rev. Berger was water-bound and could not get home to his congregation at Tilden, he preached the confessional sermon. — Those who were confirmed at Oak Hill had left the church of error and emotionalism which, by the way, is only a few hundred yards from our own Lutheran Zion. The entire service was inspiring from beginning to end, and pastor and congregation were filled with renewed zeal to go out and do more work in the service of the Lord than ever before. At present

four adults are taking instruction for confirmation, and the pastor hopes to confirm them in the near future. — May God continue to bless His Word, not only at Oak Hill, but throughout the entire world!

During the last quarter, ending April 1, some fifty persons were confirmed on this field, and there were sixteen or eighteen additions by Baptism. The field is ripe, but the laborers are few!

During the last quarter \$623.09 was collected in the Alabama field. That is about two hundred dollars more than last year. Of the amount collected \$495.08 were sent in to the Mission Board, \$128.08 were spent for expenses. — Keep your eyes on Alabama!

R. O. L. L.

Items of Missionary Interest.

NAPOLEONVILLE, LA. — Pastor Thompson and his family are at last safely housed in a permanent parsonage, and great is their rejoicing. In a recent communication they asked us to express their hearty thanks to all who so kindly helped them to a home and also in other ways assisted them.

MONROE, N. C. — This mission, after years of depression, has taken an upward course during the past few months under the leadership of Rev. W. F. Carlson. We hope that Monroe, which is one of our old missions in North Carolina, may again grow and prosper.

GREENSBORO, N. C. — Immanuel is a true missionary institution. Some months ago a number of its students who had been instructed in the Lutheran doctrine became members of the Church, and just recently several others have joined. On April 24 Professor Schwehn received two students into the Church by confirmation and on May 3 four of the male students were baptized, and one young lady was confirmed in the college chapel. How thankful we should be that our higher institutions, unlike so many others, lead their students to Him who is the Wisdom of God!

CONCORD, N. C. — Our congregation at Concord has experienced an increase in membership by the advent of a healthy baby-boy in the family of the pastor, Rev. P. D. Lehman. God bless the parents and child!

NEW ORLEANS, LA. — Rev. A. Wiley has been suffering with a severe eye trouble since the beginning of March, but last reports say that he is getting better. The illness of Rev. Wiley has compelled

Rev. Kramer to take his place in school.—From May 11—14 Luther Conference convened in Mount Zion Church. The opening sermon was preached by Rev. Miles Gebauer of St. Paul's Chapel. In the two open meetings papers were presented on "Fraternalizing of Our Young People a Menace to Our Church," by Rev. A. Wiley; "Evil Results of Divisions in the Church," by Teacher Wm. Seeberry; "What Are Legitimate Ways of Collecting Money for the Church?" by Rev. G. Kramer. The conference was attended by two workers from the Alabama field, Supt. Geo. Schmidt and Rev. O. Lynn. The latter preached the sermon in the morning service at Mount Zion on conference Sunday, which service was beautified by the singing of the pupils of the Mount Zion and Bethlehem schools. In the preparatory service on Sunday evening Pastor Thompson of Napoleonville, La., preached the confessional sermon, while Supt. Schmidt delivered the sermon in the main service. In all the conference services there was singing by the Mount Zion Choir, under the direction of Mr. M. Holsten.

LUTHERAN DEACONESS ASSOCIATION. — This new organization has 5,000 members in 32 States. One student of the Deaconess School is already laboring in the mission-field of our Church in India. Another student expects to enter the work in our Italian Mission as soon as she has completed the three years' course. The Training-school for Nurses at present has six students who are preparing for missionary and charitable work in the Church. A mother-house has been acquired for the sum of \$10,000 and will be removed to the Hospital property at Fort Wayne. If several other wealthy members of our Church will do what one member did in New York, — give \$1,000, — the mother-house will soon be paid for. The work of the deaconesses that this association intends to send out is of a truly missionary character, and for this reason every true friend of missions should be interested in the work of this organization. The financial secretary is Mr. Aug. Freese, 618 W. Creighton Ave., Fort Wayne, Ind.

F. J. L.

The Blind Man's Rebuke.

Says Mr. R. B. Stewart: "There was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out, 'May I speak?' After getting permission, he pushed his

way through the crowd until he was standing on the platform beside my friend.

"'Friends,' he exclaimed, 'I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a Judgment, I do not believe in a God, for I have never seen any of them.' He continued talking in this way for a while, when another voice was heard from the crowd, 'May I speak?'"

"The infidel sat down, and the next man began: 'Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing; it is not true. You tell me grass and trees are growing around me where I now stand. There is no such thing; that is also untrue. You tell me that there are a great many people standing here. Again, I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about, but, friends, I was born blind, I never have seen one of you, and while I talk, it only seems that I am blind, or I would not say such things. And you, he said, turning to the infidel, the more you talk, the more you expose your ignorance, because you are spiritually blind, and cannot see.'" — *Sel.*

NOTICE.

We again desire to call the attention of all the friends of our Colored Mission to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

BOOK TABLE.

Christian Art in the Place and in the Form of Lutheran Worship. By Paul E. Kretzmann, Ph. D., B. D. 415 pages, 6x9. Concordia Publishing House, St. Louis, Mo. Price, \$3.50.

While this book will probably never become a popular book in the sense in which this word is generally used, it will prove to be of inestimable value to all those who wish to gain proper and authoritative information concerning the exterior and interior of churches, the church service, the vestments of the pastor, and other things connected with the church. In a clear and lucid manner the author speaks of the architecture of church-buildings, of the liturgy, of the church festivals, of the proper liturgical decorum of the pastor, of church music, and the like. We wish that space would permit us to give our readers the rich table of contents. Suffice it to say that Dr. Kretzmann in this book gives us neither a meager sketch nor a confused mass of facts, but a masterly presentation, sufficiently detailed, of Christian art in the place and in the form of Lutheran worship. Congregations contemplating the building of a new church, or the refurnishing of their old church, will do well to purchase this book for reference.

Evolution. An Investigation and a Criticism. By Prof. Th. Graebner, Concordia Seminary, St. Louis, Mo. 148 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. Bound in stiff art-paper cover. Northwestern Publishing House, Milwaukee, Wis. Price, 80 cts. Order from Concordia Publishing House, St. Louis, Mo.

We should like to see a copy of this book in every public school, high school, and college library in the land. No one who reads this little book can fail to be struck by the courage, the keen logic, and the lucid style of this fascinating treatment of a subject which should be of great interest to all of us who have the spiritual welfare of our people at heart. Not only our young men and women attending higher institutions are in danger of becoming poisoned by the false theories of evolution, but every reader of the Sunday papers and the magazines is exposed to danger. Professor Graebner here now supplies an excellent antidote by his critical examination of evolutionary theories, which he proves to be "science falsely so called."

Freemasonry and True Lutheranism. — *Freimaurertum und echtes Luthertum.* Both by Rev. Ph. Wambsganss, Fort Wayne, Ind. Order from the author. Price, 10 cts. per dozen; 35 cts. per 50; 50 cts. per 100.

In this tract Pastor Wambsganss brings extracts from an article which appeared in *The New Age Magazine*, the official organ of the Supreme Council, 32d degree, A & A Scottish Rite of Freemasonry, S. J., U. S. A. The article is by Denman S. Wagstaff, 32 K. C. C. H. In this article Bible Christians are referred to as "church-ridden" people, and the author prays that "they may come to know that the God of the Parsee (a fire-worshiper), the God of Mohammed, the God of the Indian and the African, the God of all gods, is He who is one and the same to all men."

How to Join the Lutheran Church. By Herbert C. Claus. Order from the author, 3725A Sullivan Ave., St. Louis, Mo. Price, 15 cts. per dozen; 85 cts. per 100.

This fine tract is from the pen of one of our missionaries. All engaged in working up adult catechumen classes, and that includes most of our pastors, will find this tract very serviceable in removing prejudices against our Church and dispelling peculiar notions which exist with respect to gaining membership in our Church.

Thirty Short Preludes to the Most Familiar of the English Gospel-Hymns for the Organ. By Fr. Reuter, 126 Washington St., New Ulm, Minn. Price, \$1.75. Order from the author or from Concordia Publishing House, St. Louis, Mo.

Those who are acquainted with Professor Reuter's earlier organ compositions, particularly with his first series of *Preludes for English Gospel-hymns*, will be pleased to hear of the publication of this second series. We had a friend to play us a number of these preludes, and feel constrained to say that the organist who is looking for real preludes to our English hymns should not fail to procure a copy of this book. While not easy, the compositions are not really difficult; without exception they are thoroughly churchly in character, and actually are introductions to the hymns. Especially beautiful we found the preludes to "Silent Night," "O Sanctissima," "Go to Dark Gethsemane," and "Holy Spirit, Hear Us."

Lutheran Alumni Song. Original Text in English by F. W. Herzberger. German version and music by J. Wambsganss. Price, 25 cts. each; per dozen, \$1.50. Published by J. Wambsganss, 287 Ninth Ave., Long Island City, N. Y.

This beautiful poem by Pastor Herzberger in praise of our Christian day-schools has been happily set to music by Teacher J. Wambsganss. Its popularity is attested by the fact that it is already seeing its second edition. It was a happy thought on the part of the composer to give two harmonizations of the song, one for a children's chorus and one for mixed voices. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Bethany, Nyland, \$8.46; Mount Carmel, Midway, 11.71; Zion, Taits Place, 15.40; Mission in Selma, 2.52; St. Paul's, Oak Hill, 9.50; Mount Olive, Tinela, 2.60; St. Andrew's, Vredenburg, 6.68; St. James's, Buena Vista, 7.91; Mission in Mobile, .25; Mission in Birmingham, 3.00; Christ, Rosebud, 13.01; Our Savior, Camden, 8.74; St. John's, Joffre, 7.45; Mount Calvary, Tilden, 5.69; Grace, Ingomar, 14.85; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 10.00; Bethlehem, New Orleans, 50.00; Bethlehem, Monroe, .70; Carrollton, New Orleans, 15.00; Concordia, Rockwell, 7.00; Grace, Concord, 20.00; Grace, Greensboro, 19.71; Immanuel, Brooklyn, 8.00; Immanuel College, Greensboro, 699.50; Luther College, New Orleans, 20.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 6.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Redeemer, New Orleans, 10.28; Richmond, Va., 4.62; St. James's, Southern Pines, 5.70; St. John's, Salisbury, 15.00; St. Luke's, High Point, 2.70; St. Luke's, Spartanburg, 24.93; St. Mark's, Atlanta, 5.00; St. Matthew's, Meherrin, 11.94; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; St. Paul's, Mansura, 12.00; St. Paul's, Napoleonville, 35.00; St. Paul's, New Orleans, 40.00; St. Peter's, Drys School House, 10.00; Trinity, Albemarle, 2.00; Trinity, Elon College, 2.69; Trinity, New Orleans, 5.00; Winston-Salem, 5.70; Zion, Gold Hill, 5.00. — Total, \$1,324.33.

St. Louis, Mo., May 1, 1921.

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

Received \$5.00 from A. R. Klawitter, Albany, Oreg., for chapel at Napoleonville; a box of infant clothes from Mrs. A. Heinecke, Sheboygan, Wis.; a box of infant clothes from Mrs. A. O. Faulborn, Englewood, N. J., and 5.00 from a friend through Mrs. A. O. Faulborn; 5.00 from Mr. and Mrs. Geo. C. Bode, Kingston, N. Y.; 10.00 from a friend through the Mission Treasurer toward helping the undersigned missionary and family when they were homeless and when twins were born. — Thanks and God's blessing to the donors!

Napoleonville, La., May 4, 1921. C. P. THOMPSON.

The undersigned acknowledges with thanks the receipt of books for Immanuel Lutheran College library from the following donors: Mrs. K. Grosse, St. Louis; Rev. E. Duerr, Milwaukee; Schriftenverein, Zwickau, Saxony; Mrs. W. Schneider, Buffalo, N. Y.

Greensboro, N. C., May 4, 1921. W. G. SCHWEHN.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XLIII.

ST. LOUIS, MO., JULY, 1921.

No. 7.

"Come unto Me, I will Give You Rest."

(According to a story told by Caspari.)

A native of East India, overwhelmed
By sudden sorrow for his sin and guilt,
Went to the heathen priest, who counseled him
To wash in Ganges' sacred waters. Peace
Would then be his; he did it, but in vain.
Then said the priest: Go on a pilgrimage
Unto a holy shrine which thou wilt find
Four hundred and fifty miles away from here.
This feat accomplished, the unhappy man
Had still not found the rest he fondly craved.
Then said the priest to him: Now hearken well!
Do this, and thou wilt surely find relief:
Take ten strong nails and drive them through your soles,
And on your shoulders take a heavy log,
Then walk on foot one hundred fifty miles
In spite of blood and pain. The man obeyed.
When he had dragged himself along in vain
For sixty miles and reached a little town,
The poor man's strength gave way, and he broke down.
A large crowd gathered round him, listening
Unto a missionary who proclaimed
The tidings sweet of Christ, the Crucified,
The Lamb of God that takes away our sins,
Whose blood can cleanse the darkest spot. These words
Fell on that heathen's conscience like fresh drops
Of welcome rain upon the parched ground.
"This Man can help me!" he exclaimed aloud;
"I will believe in Him, and thus be saved!"
He was instructed, joined the Church, and went
Back to his home with a rejoicing heart,
For he had found the one most needful part.

H. OSTERIUS.

Thank God for Our Christian Day-Schools.

He was only a little "shaver," was Johnnie Ross. Out of his cheerful black face his large eyes, rolling in continual wonderment, shone up at you. Artless was his manner, Southern and soft his childish speech. The cares of this sad and sin-laden world had not yet robbed his young life of its happy freedom when the Lord called his soul into eternity.

That morning Johnnie had, with his brothers, left the squalid shack he called home for the bright and cheery schoolroom of the "Lutheereans." Trudging along, clad in his scanty blouse and panties, he held fast under his arm the little reader out of which he was to recite his lessons. As his bare feet kicked up the dust of the road, he may even have hummed to himself the air of a Lutheran hymn.

"There goes the bell!" and Johnnie scampered into line to march to his place and desk. Quietly he folded his hands, while the teacher called on all to lift their hearts and voices in praise to Him who had watched over them as they slept.

Now I wake to see the light;
Lord, Thou hast kept me through the night.
To Thee I lift my voice, and pray
That Thou wouldst keep me, Lord, this day.
If I should die before 'tis done,
O God, accept me through Thy Son,

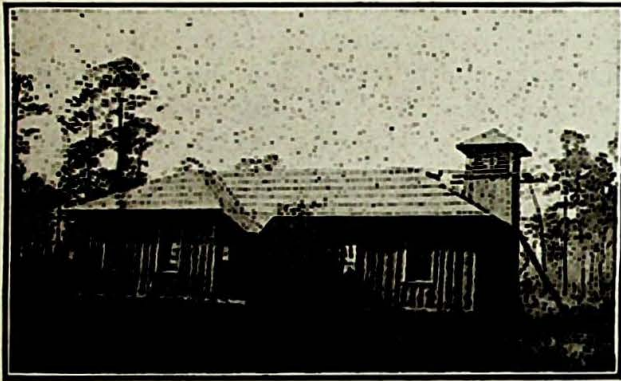
so they sang to their Creator. Then in simple style the teacher told the Bible-story for the day, impressing upon the minds of the children some outstanding truth with regard to their Savior. Thus the day was begun in the fear of the Lord. And after it had been spent in learning the three R's, it was closed again in like fashion. In unison the school repeated Luther's classic:

I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day; and I pray Thee that Thou wouldst forgive me all my sins where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me. Amen.

And with the saying of the Lord's Prayer all were dismissed.

Home Johnnie took his way. But he was unusually quiet and thoughtful. He complained about being sleepy, and asked to be permitted to take a nap. His mother spread out an old coat on the porch, and Johnnie went to sleep. For some reason he got up and went into the house to lie down on his mother's bed. Sam, an eight-year old brother, came into the room, and, thinking to have some fun, he took up a gun and poked it into the face of sleeping Johnnie. With no other idea in his head but to "scare" his brother, he pulled the trigger and — nearly blew the little fellow's head off. The mother came running from the field, but it was too late, Johnnie had passed over into the other world.

May we not take it that Johnnie's soul was carried in the arms of the angels to His Savior? That morning his prayer had been: "If I should



One of Our Alabama Christian Day-Schools.

die before the day is done, O God, accept me through Thy Son." And only about an hour before his soul left his earthly clay, he had said: "Into Thy hands I commend myself, my body and soul. . . . Let Thy holy angel be with me. . . ." True, poor little Johnnie had not been baptized. Still, that was not his fault. Small as he was, he had expressed the desire to be baptized, and had gone home one day, saying to his Baptist mother and father: "I've 'jined' the Church," meaning thereby that he wanted to be one of those who were going to be baptized on Easter Day. Surely, he was one of Christ's lambs.

Friend, it sometimes seems to you—and, for that matter, to all of us—as though our Christian day-schools are a big expense. That they are. But can a saved soul like that of Johnnie Ross be estimated in dollars and cents? Can it? No, especially not when you think of what it cost Christ to buy back souls from sin and hell—the price of His holy and precious blood. Oh, thank God that through

your gifts schools, dealing out the Bread of Life, have been erected and are being maintained also in this Black Belt of Alabama. Through them little "Johnnie Rosses" are learning to love their Savior, are learning to answer the all-important question: What must I do to be saved? by saying, Believe in the Lord Jesus. And that despite home influence, which says, You must pray, you must lead a good life, you must see visions and dreams. Thank the Lord, I say, for our schools—your mission-schools. And do not grow weary in answering the call for more and more funds, for more and more such Christian nurseries.

E. A. WESTCOTT.

A Hint for Others.

We take the following from the *Missionary News*, a monthly published in the interest of the missionary and charity work carried on by the St. Louis Lutheran churches of the Missouri Synod. As our readers read the interesting clipping, others may possibly receive encouragement to do as these St. Louis Missionary societies are doing.

"On the afternoon of May 3 the missionary enterprise of St. Louis Lutheran ladies was again forcefully demonstrated. The occasion was a 'coffee' held in Holy Cross Hall and sponsored by our dear Ladies' Aid for Colored Mission. They were assisted by eight ladies' societies from our various churches in the city. These societies were: Holy Cross Frauenverein, Messiah, Redeemer, Pilgrim, Trinity, Immanuel, Emmaus, and Holy Cross Ladies' Aids. We wish to express our heartfelt thanks to these societies in general and to their representatives at the 'coffee' in particular for the part they took in making this affair such a grand success; also to those societies which sent various donations in lieu of taking charge of a table. It was the kind cooperation of the above-named societies that made the 'coffee' possible. In this connection we wish to mention also our energetic president, Mrs. M. Sommer, to whose executive ability and zealous interest no small part of the success of this charity affair was due.

"It was a grand afternoon all the way around. The attendance exceeded our expectations. From two o'clock until five the ladies in charge of the tables were kept busy serving their wares, delicious cake and piping hot coffee, to a veritable host of guests. All of the tables were neatly decorated. A feature of the decorations was a miniature log-cabin which graced the table of Messiah Ladies' Aid.

The chimney of the cabin was arranged to serve as a contribution receptacle. This novel decorative piece was the work of Mrs. S. Schaub and daughter. It seemed to catch the eye of all the guests. A little five-year-old boy had it about right when he remarked about the cabin: 'See those big cracks in the wall? That means these people are poor and need help!' Spiritually poor? Yes! — Another novelty was a colored doll, in whose apron a deep pocket had been sewed for receiving contributions. This was supplied for the Colored Mission table by Mrs. Schaperkötter. The necessary 'color' to the afternoon was lent by Teacher Gose's little dark-skinned singers. They were rewarded for their efforts with a 'feed' spread for them by the kind ladies. Entertainment was also provided by the Eastern Four, the well-known quartet from Concordia Seminary. Their selections, delightfully rendered, were in complete harmony with the occasion. Two of the selections rendered were: 'Coppah Moon' and 'Kentucky Babe.' Our sincere thanks to the Eastern Four! — In behalf of the Mission Board Prof. G. Mezger delivered a short, but inspiring address, in which he commended the past efforts of our Ladies' Society, and encouraged them to continue their zealous work also in the future. And finally, besides bringing a neat financial gain for the treasury of our society, the afternoon also brought a substantial gain for our membership list. Yes, it was a grand success in every way. The receipts amounted to over \$300.00."

H. C. C.

A Catholic's Opinion on Religious Education for the Negro.

It seems that some few years ago the Catholic publicists tried to make their readers believe that the Protestant churches were "doing nothing for the Negro." This misleading information not only called forth from a certain Catholic missionary among the Negroes a contradiction of that statement, but at the same time the voicing of a truth which to our mind we shall do well to consider and, if possible, carry out. Among other things, he points out that Protestants are employing a most effective method in the successful prosecution of their work among the Colored. Not only are they doing something, but in establishing and maintaining elementary and higher schools of learning they are winning many for Christ and their Church. And he furthermore impresses upon his fellow-Catholics that the Catholic Church

will do well to profit by the example which Protestantism has set, and educate the masses of Negro folk in Catholic schools. This is what he has to say on this policy: "Without schools and higher education the ultimate conversion of the Negro to Catholicity must be indefinitely postponed." Rome has always proved herself alert and wise to anything which makes for the extension of the borders and influence of Roman Catholicism. And here, too, we must agree, she viewed the situation in the light of the great possibilities which lie for any church-body in the education of the Negro under denominational guidance and influence. The Catholic missionary was also rightly informed when he wrote that Protestants were educating the Negro into their churches, for they have invested approximately \$15,000,000 in schools for Negroes. Besides this, millions are spent every year in the maintenance of such denominational schools.

Our Synodical Conference also realized what a great agency the school would be in winning the Negro for Christ and the Church. And so we find that in the majority of these Negro Lutheran congregations Christian day-schools are conducted as a part of the missionary program. These Christian day-schools were attended by almost three thousand Negro children during the last year. How much Christ and His Word have here accomplished the future alone can tell. Besides these Christian day-schools, our Synodical Conference also maintains two higher schools of learning, Luther College in New Orleans and Immanuel College at Greensboro, N. C. Both of these schools have not only supplied our Colored Lutheran Mission with a goodly number of preachers and teachers, but have been instrumental in leading many others to a right conception of the Gospel and to faith in Jesus Christ. It cannot be otherwise. When students attend a school where Christ is taught and His Word is the underlying principle of all instruction, there will be some students whom the Word reaches and brings to Christ. And this influence cannot and does not stop with the students; for as these students go back into the home and community from which they came, Christ goes with them, and thus many are led to Christ and made acquainted with the Lutheran Church. And so that Catholic priest was not far from right when he contended that "the conversion of the Negro to Catholicity must be postponed indefinitely," so long as they neglect schools and higher education for the Negro under the influence of the Roman Catholic Church. We are tempted

to say: Without schools and higher education the conversion of the Negro to Christ and the Lutheran Church must be postponed indefinitely. In other words, we cannot as Lutherans afford to neglect both the elementary and higher education of the Negro. The schools we already have must be properly equipped so that we shall satisfy both our own requirements and those of the respective States. Thus we shall bring many Negroes under the sound of the Gospel and through it win them for Christ.

Let us, then, heed the advice contained in the voice of this Catholic missionary. Let us not in any way consider the educational feature of our missionary endeavors among the Negroes lightly, but rather make it a most important part in our endeavor to preach the Word to the lost souls among the Negro folk.

W. G. SCHWEHN.

Isle of Pines Mission.

Isla de Pinos, as the natives call it, has also been called the "Gem of the Caribbean." It is one of the many of those sunny, charming, inviting isles of the crystal-clear Caribbean Sea. It has an ideal tropical climate, more healthful, it is even claimed by some Pineros, than of any other isle in the world. For the Northerner who first gets there, it has a peculiar charm, like all tropical lands, though some parts of Isla de Pinos lack much of the luxuriant tropical vegetation and are barren, affording sufficient natural nourishment and strength only to the ever-present pine tree, whence Isle of Pines has received its name. However, some claim it is known as the Isle of Pines because of the fine pineapples grown there. And they are good. In fact, all kinds of tropical fruit thrive well there, — lemons, limes, grapefruit, oranges, etc., — but a constant use of fertilizer is generally needed to nourish the soil. Years ago Isla de Pinos was inhabited by Indians, but then came the Spaniard, and the red man vanished just as mysteriously as he did from the face of the American mainland.

On this charming tropical isle we have several missions. At my time, in Santa Fe, Santa Barbara, Nueva Gerona, and on the South Coast of the isle. It was my pleasure and privilege to serve this last mentioned mission, so I shall take the privilege of reporting more particularly regarding our South Coast Mission.

The Rev. R. C. Oertel, who has since gone to his reward, is the founder of our Isle of Pines Mission. After having worked successfully in the Texas Dis-

trict for a number of years under the grace of God, he went to the Isle of Pines for a much-needed rest. As a true pastor who yearns for the salvation of immortal, blood-bought souls, it grieved him to see many people spend Sunday as other days, without hearing the Word of God. And so he invited a number to a service which was held in a private place, and the following Sundays again held services. Upon returning to the States and reporting to the President of our Synod, a call was extended to the Rev. Oertel to carry the Gospel into benighted Catholic Cuba. He had always been interested in a collection of butterflies and insects of all kinds, and so he came to the Isle of Pines well prepared with nets for this purpose. Whether he secured many good specimens, I do not know, but it so happened that with the net of the Gospel he won immortal souls for Christ.

Fortunately, in Santa Barbara we have had a small parochial school from the beginning, where the Rev. O. C. Mueller first taught school.

It was he who opened the way for our mission on the South Coast. The South Coast is the most interesting of our mission-stations on the Isle of Pines. It's a wonderful place for tourists, — excellent fishing, turtling, hunting, bathing. The Rev. Mueller visited here and happened to speak to some of the inhabitants of the South Coast regarding the spiritual needs of the settlement. And the Lord so guided it that it was the man and his wife who had the interest of a mission most at heart, and Mr. and Mrs. Jackson are to-day the mainstays of the mission.

This devout man and his wife soon told him their trouble; told him that they had no school for the children and no church services. They had had a school and church services long ago, but now the children were growing up without an education and proper Christian training. That same day the Rev. Mueller preached under the shade of those beautiful cocoanut palms, which since then, due to a blight, have disappeared, and with them one of the principal sources of a meager income. Soon a subscription list of contributions for the purpose of maintaining a mission was signed, and a call was extended for a missionary to teach and preach.

Well do I remember the day when I left New Orleans bound first for South Coast, Isle of Pines. "Isla de Pinos" — the name alone called forth all kinds of missionary scenes. I saw myself among some kind of dark natives, surrounded by tropical vegetation, teaching and preaching to them. And

when I boarded the *Christopher Colon* at Batabano, a small port chiefly frequented by sponging vessels, I felt I was in a different world, more so even than in Havana. A complete change in the atmosphere has an irresistible charm; a dream-land effect. And I wondered just where I was going, how I would manage the important work, and the like. Not being able to speak the language (Cuban), I felt quite lost and lonesome. It was mere chance that I happened to meet one of the men from the South Coast.

And what a peculiar sensation it was as we drew

son, with tears in her eyes. And I shall never forget the satisfaction her eyes and face expressed and the words she said: "I'm so glad. For years I have been praying night and day; now I know that God heard my prayer. How thankful we ought always to be!" She surely showed that she was thankful. The love of Christ, her Redeemer, ever radiated in all its warmth. She called me her "old son," having lost her own son in a sad accident. A mother could not have been kinder and more loving toward me.

And what had been her prayer? That her people might have a school in which the children would



Our Mission School at Plaquemine, La.

Teacher J. Thompson standing at the door, in center.

nearer and nearer to the South Coast! From a distance the Coast had a somber appearance; it was one dark gray mass. As we drew nearer, the bright tropical sun revealed more and more of its beauty. First the palms were discernible; then the white-washed, palm-thatched cottages appeared here and there along the coast midst cocoanut-palms. A little nearer, and there stood practically the whole settlement watching the launch come in.

How my Caymeneroes looked me over! Old Grandpa Powery thought I was quite young to preach. No wonder. He was going on 70, and I was barely 20. A broad, rugged, honest smile stole over tall Mr. Jackson's face, as I was introduced, and then we went to his humble home. There was Mrs. Jack-

learn the Word of God, learn to know their Savior; that they all might hear the Word of God in divine worship. In other words, she wanted a parochial school in connection with the mission. She had written to various denominations, but without results. She was told that they had no one who would both teach and preach. "For years," she said, "I wrote and wrote, until I grew tired. Finally I decided to leave it to the Lord." Her prayer was answered.

On Sundays when she could not go to the chapel, she would give me her offering upon return from services. For hours she read her Bible. And every morning and evening there was home devotion in the Jackson family, when either father or mother led in

prayer and on bended knees sent petitions forth to the heavenly Father or words of thanks and praise. The children had to learn passages from the Bible and recite them at this devotion. Not before evening devotion would the family retire, and not until after devotion would we go to school or Mr. Jackson and his son go to work. Ah! it warms your heart to see such consecrated, radiant Christianity. — If I had more time and space permitted, I could tell you many more interesting things about the South Coast, but the editor's patience is already taxed.

But there is yet one thing I must mention. Mrs. Jackson's heart's desire has been that her youngest son might serve in the Lord's vineyard. Ira is now 15 years old, and father and mother are willing to send their dear boy from distant Cuba. That's a fine spirit of sacrifice, isn't it? Pray for



Two Little Lutherans in Rockwell, N. C.

Ira Jackson and his parents and the Isle of Pines Mission.

Jacksons have no earthly means to speak of; they are poor — but rich in faith, love, in Christ. P.

Items of Missionary Interest.

St. Louis, Mo. — Our little Colored congregation is making strenuous efforts to have a chapel of their own some day. And their energetic young pastor, Rev. Herbert C. Claus, is surely doing all he can to keep up the enthusiasm and resolution of his people. Every member, every man, woman, and child, in the church is furnished with a dime savings bank, and at regular intervals these banks are opened. Up to date over \$400 has been collected for the Building Fund. This Fund was begun about nine months ago. We are convinced that when once others learn of the earnestness of this little band of Colored Christians, they will get assistance. Let us hope so!

LUTHERAN DEACONESS ASSOCIATION. — Applicants for the deaconess school that have one year high school training, take a three-year course in the Fort Wayne Lutheran Hospital Training-School for Nurses and during that time also receive training in the duties of the female diaconate. This training, which is given by Pastors Wm. Moll, J. Graebner, H. Doege, and F. Wambsganss, includes Catechism, Bible Study, Church History, Distinctive Doctrines, history of the female diaconate, and the exercise of mercy from the early days of the Church till the present time. In the Training-School for Nurses the course includes all the necessary medical and surgical instruction and practise. — The Home for Deaconesses, which has been completed, cost the association the sum of \$10,000, though it is worth much more. To keep up this Home requires the sustained help of all that may be interested in the work. For this reason members should not forget to keep up their membership by sending in their annual dues of one dollar or more. — Since the graduates of this School for Deaconesses are to serve the various missions of the Church, it will be quite appropriate to call attention to its purposes and needs at the annual mission festivals and make an appeal for new members. Let us not forget that every deaconess will be a laborer in the vineyard of the Lord.

PLAQUEMINE, LA. — Dear reader, have you already done your duty concerning Plaquemine? You remember that the PIONEER brought a strong appeal for help in its last issue that this promising station may be supplied with a chapel this summer in order that the good work which has been done here may not have been in vain. If you have not as yet done your share towards providing this needed chapel, please do so at once.

NEW MISSIONARY WORKERS. — Of the graduates from the two theological seminaries of the Missouri Synod no less than 18 have been assigned to mission-fields. Two of these will enter our Colored Mission: Candidate F. Lankenau will teach in Immanuel College, Greensboro, and Candidate E. Schuelke will take charge of Greensboro and High Point stations. Six new workers will enter the field in India, four will go to China, two to Europe, two to Argentina, and one to Brazil. Especially gratifying is it to hear that so large a percentage of this year's graduates are entering mission-fields and that a great many of them declared their willingness to serve in foreign fields. — In this connection it may be in place to state that of the 189 calls for ministerial candidates only 113 could be considered, and that

for the 38 graduates of our two normal schools there were 108 calls. You see, it is still true: The harvest is plenteous, but the laborers are few!

AN OVERCROWDED SCHOOL. — At Chikore, East Central Africa, two hundred miles from a railway and in the heart of the forest, is a mission-school so largely attended that most of the classes have to be held outside the building. After the morning session all the boys are required to work in the field. The hoes are placed on the ground, a signal is given, and the boys rush in and grab the hoes. This is not due to the boys' eagerness for work, but each boy scrambles to get the smallest hoe. Many of the pupils come direct from heathen kraals. F. J. L.

The "Monument of Gratitude" at Wheat Ridge.

Excellent progress is being made in the construction of the new home of the Sanitarium. God willing, the dedication will take place in August. Erected at a cost approximating \$250,000, it will, when completed, afford accommodations for more than 150 victims of the "Great White Plague." The building is fireproof throughout, modern in every respect, and arranged according to the best approved scientific plan for tubercular treatment.

There are many other places for the treatment of consumptives. What distinguishes Wheat Ridge from all of these is the fact that here the *soul* is the object of primary consideration. The spiritually depressing effects of tuberculosis are counteracted by a cheerful Christian atmosphere, by regular preaching of the strengthening Word of God, and by the constant attendance of a chaplain.

The Sanitarium is an undertaking that deserves the support of every Christian. It is both a missionary and a charitable institution. It tenders relief to a class of sufferers that stand peculiarly in need of not only physical, but also spiritual ministry. It is the concrete evidence of Christian faith working by Christian love. It is an effective medium through which to serve our needy fellow-men.

About \$90,000 are still necessary in order that the new building may stand free and clear of debt. Determined efforts are being made to raise the required sum by either contributions or pledges before the day of dedication. If every one of the thousands who are now being approached directly with the appeal for Wheat Ridge will make but a small sacrifice, the goal will easily be attained. There was

a time when we were wont to recite impressively: "Little drops of water, little grains of sand," etc. The same principle applies in this case.

The Walther League with its more than 30,000 members is devoting itself whole-heartedly to the task of raising what still is needed. Wherever possible the personal appeal is brought directly to the individual society. This method is working out splendidly. Our young people are again proving themselves to be willing and cheerful to support, and to give for, a cause whose merits are demonstrated to them. Through them chiefly the large sum that has already been raised has been secured. They are once more putting their shoulders to the wheel to see through this splendid undertaking.

May God bless their efforts and the work of the Evangelical Lutheran Sanitarium at Wheat Ridge, Colorado!

A Sacred Debt Unpaid.

On the western side of the South American continent, comprising most of Ecuador, Peru, and Bolivia, there is an area of land half as large as our own country that is in virtual heathenism, though the Christian white man came there four hundred years ago. When the white man first came to this portion of South America, he found there an empire of gold. In one of the large temples of this Inca Empire every single implement was made of pure gold. This highly organized empire had miles upon miles of improved roads and many well-constructed aqueducts to carry the crystal water down from the mountains to the inhabited portions of the land. So plentiful was gold among these people in those early days that they were able to give more than \$15,000,000 worth of gold to ransom one of their emperors from the Spanish conquerors. This ransom filled a whole large room, and it took the conquerors a whole month to melt down the metal. But sad to say, after they had received the gold, the cruel robbers killed the Inca after all! It has been reckoned that the total value of all the treasure taken by the white men from these poor people reached high up into the billions. And what is still worse, the Spanish conquerors destroyed nine-tenths of the native people in war and in the mines within a hundred years after they came.

Only about 7,000,000 destitute Indians are left of what was once a great and prosperous people. Neither the State nor the Church is taking proper care of them. Though probably most have been

baptized, this has been little more than an empty form, and many of the old heathen ceremonies are still observed. Modern sanitation and education are unknown among these people. The rate of mortality among them is higher than anywhere else in the world. Probably more than half the little children die before they are two years old. Only about one person out of two thousand is able to read.

We have a treasure in Christ's Gospel that can more than offset the treasure of gold of which these Indians were so shamefully robbed. The white man has it in his power to do good to this race which he has ruined. So far the white man has done but little to right the wrong done to these poor natives of South America. A half dozen schools and a handful of preachers of the Gospel is all they have received in return for all the millions of which they were robbed. However, we hear that now plans are under way to build forty well-equipped stations in the near future and to man them with 147 workers. The whole cost will be about \$3,500,000, a little more than one-fifth of the ransom exacted for the release of a single Inca.

F. J. L.

BOOK TABLE.

Eunice. Letters of a Fatherly Friend to a Young Christian Mother. By C. M. Zorn, D. D. Done into English by the author's son, Rev. H. M. Zorn. Concordia Publishing House, St. Louis, Mo. 1921. Price, \$1.00.

This little book contains twenty-three letters to a young Christian mother on the training and spiritual care of children. The letters are frank and outspoken, tender and pure, delicate and chaste. This book has in it rich blessings for the earnest reader. May it find entrance into many homes!

Statistical Year-Book of the Missouri Synod for 1920. Concordia Publishing House, St. Louis, Mo. Price, 75 cts.

This valuable reference book of 173 pages is indispensable for every person that wishes to be informed concerning the externals of the Missouri Synod. Every page brings proof of the carefulness of the compiler, Pastor E. Eckhardt.

The Augsburg Confession. Reprinted from *Concordia Triglotta*. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

Here is given the earliest specific confession of our Church in simple, smooth, modern English. The cheapness of this edition will make it possible for every one among us to possess a copy. By all means, buy, read, and digest your Augsburg Confession.

Teachers' Manual of Suggestions on Miller's "Modern Grammar." Concordia Publishing House, St. Louis, Mo. Price, 50 cts.

Teachers using Professor Miller's *Modern Grammar* will find this *Manual of Suggestions* very handy.

How to Join the Lutheran Church. By Herbert C. Claus. Order from the author, 3725 A Sullivan Ave., St. Louis, Mo. Price, 15 cts. per dozen; 85 cts. per hundred.

This little tract is already seeing its second edition. We understand that the Western District Mission Board,

Missouri Synod, has ordered 2,000 copies. As other boards get acquainted with the tract, they will also order, we feel sure; for the tract actually supplies a want.

C. L. L. C. Published by the Ev. Luth. Sunday-school Association of Cleveland and Vicinity. Vol. I. No. 1. Address Walther J. Wefel, Chairman, Bureau of Exchange, 3432 E. Fairfax Rd., Cleveland Heights, O.

The purposes of this association are most commendable; its organ is very readable. If you are interested in Sunday-school work, be sure to send for a copy.

F. J. L.

NOTICE.

We again desire to call the attention of all the friends of our Colored Mission to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Holy Trinity, Springfield, \$50.00; St. Andrew's, Vredenburgh, 15.04; Mount Olive, Tinela, 5.69; St. James's, Buena Vista, .74; St. Paul's, Oak Hill, 11.72; Zion, Taits Place, 2.90; Selma, Mission, 1.42; Grace, Ingomar, 6.47; Mount Calvary, Tilden, 5.46; St. John's, Joffre, 5.71; Bethany, Nyland, 5.46; Mount Carmel, Midway, 3.02; Our Savior, Camden, 2.68; Christ, Rosebud, 8.95; Bethany, Yonkers, 40.00; Bethel, Charlotte, 15.00; Bethel, Plaquemine, 10.00; Bethlehem, New Orleans, 50.00; Bethlehem, Monroe, .47; Carrollton, New Orleans, 15.00; Concordia, Rockwell, 15.00; Grace, Concord, 20.00; Immanuel, Brooklyn, 15.00; Immanuel, Shankletown, 5.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Richmond, Va., 1.00; St. James's, Southern Pines, 7.04; St. Luke's, Spartanburg, 45.80; St. Mark's, Atlanta, 5.00; St. Matthew's, Meherin, 8.32; St. Paul's, Mansura, 12.00; St. Paul's, New Orleans, 40.00; St. Peter's, Drys School House, 10.00; Trinity, Albemarle, 2.00; Trinity, New Orleans, 5.00; Zion, Gold Hill, 5.00; Washington, 1.85; Winston-Salem, 3.50; Immanuel College, Greensboro, 607.25; Mount Olive, Catawba, 3.00; Grace, Greensboro, 20.60; St. Luke's, High Point, 1.25; Trinity, Elon College, 2.45; Redeemer, New Orleans, 13.96.—Total, \$1,155.75.

St. Louis, Mo., June 1, 1921.

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. "July 21" signifies that your subscription expires now. 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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REV. F. J. LANKENAU, EDITOR.

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Vol. XLIII.

ST. LOUIS, MO., AUGUST, 1921.

No. 8.

Jesus Alone.

Lord Jesus Christ, our Savior dear,
Thee only we adore;
For Thou alone canst give us cheer
That lasts forevermore.

Beloved Advocate on high,
We daily think of Thee;
For where our Treasure is and Joy
Our thoughts would also be.

Oh, may we all rejoicingly
To our great business tend
Of setting troubled sinners free
By faith in Thee, kind Friend!

H. OSTERHIUS.

A Plain Statement and an Appeal.

A few days ago the editor received a letter from the Director of Colored Missions which filled his heart with mingled feelings. In this letter the Director spoke of the wonderful advance the work is making, of securing new workers for the expanding field, and of like joy-provoking things. But in that same letter he also referred to the Board's difficulty in meeting its financial obligations and of the necessity of closing three stations because of the want of funds.

What saddened the editor's heart most of all was what the Director wrote him concerning conditions in Plaquemine, La., where the work has held forth such wonderful promises. Our school and congregation have been expelled from the hall where they have been gathering. Services are being held in private homes, as no suitable hall can be rented. The school is without a home and cannot be opened in the fall, if we do not find the means to put up

a building on the lot which the Board purchased, but has not yet been able to pay for. The situation is indeed sad and serious, and calls for immediate help. Unless this help is given, and given at once, the fine, flourishing mission-school will have to be abandoned. A building suitable for church and school purposes could be erected for about \$3,000, as the teacher, Mr. Thompson, is a practical brick-mason, and the men belonging to the little flock are willing to donate their services. Friends, there is no greater need anywhere in the Colored Mission field than at Plaquemine. Will you help? Remember, for us to give up in Plaquemine would mean a shameful retreat of the forces of righteousness from the powers of darkness and sin!

It is just about a year ago that the Synodical Conference voted an appropriation of \$215,000 for the coming year's work. The year is drawing to a close, and a great year it has been, wonderful in its results in more ways than one. But not nearly all that was contemplated could be done, partly because of the lack of laborers, but principally because of the want of funds. However, notwithstanding the fact that only a part of the year's program could be carried out, the Board has been obliged to borrow heavily to pay its workers and do the most necessary building. Though the year is practically at an end, the Board has not received more than one-third of the money that was appropriated. It is a serious situation, but by no means hopeless, if we but arouse ourselves and do our duty at this eleventh hour.

Gratitude for the blessings of God on our work in the past, and particularly during the last year, should move us to sacrificial liberality. So wonder-

fully has the work been blessed in recent years that we say each year is better than the preceding, and we tell the truth.

Hundreds of the lost have been led to Christ, hundreds have enlisted in larger service for the Master, waste places have been changed into fruitful gardens, the blessing of salvation has been brought to multitudes, and a great spiritual uplift is apparent in many parts of the field. These are achievements that must fill our hearts with joy. With Samuel we gratefully say, as we set up our Ebenezer: "Hitherto hath the Lord helped us."

But our very prosperity has become our embarrassment. Our work has been so signally favored in every direction that enlargement has been necessary. It is more necessary now than ever. One success has opened the way for another. Foundations laid must be built upon if we are to have a beautiful building and not a pile of rubbish. We must therefore not only hold our own, but reach forth and seize the opportunities all around us.

At its meeting a year ago, Synodical Conference appropriated the sum of \$215,000 for the year, \$115,000 for current expenses and \$100,000 for new churches, schools, etc. These sums were appropriated because they were actually needed to answer the numerous and urgent calls for help.

But the gifts from the churches have come in slowly, very slowly. The Board had to borrow heavily to meet the most urgent expenses. Most of the District synods are behind their gifts of a year ago. In order to meet its obligations, our congregations must come to the rescue of the Mission Board at once. A large sum is needed, not less than \$125,000 if the work is to go ahead and not be crippled. In order to raise it, all our forces should be enlisted immediately. By the 1st of October this sum should be in the hands of the Board's treasurer.

Pastors and laymen, brethren and sisters, let us come at once to the holy task and do our share of this necessary work. Let us help the Board that it may meet every claim and help its members to face with confidence and courage the future that is so promising for our Colored Mission. God give you prayerful hearts and open hands! F. J.-L.

Luther Conference.

"Wasn't it fine?"

"Best I've ever attended."

"Getting better every year."

Expressions like the foregoing from the major-

ity of our laymen fully assure us that our this year's convention at New Orleans was the most interesting we've had since the existence of Luther Conference. Here is a little outline of the sessions:—

Wednesday, 8 P. M., we assembled at Mount Zion Chapel, where all of our sessions were held, and were edified by an able sermon delivered by Rev. Miles Gebauer of St. Paul's Congregation. In this initial service the speaker addressed a large and attentive audience. Following the service, delegates from our various congregations—local and out-of-town—presented their credentials and were cordially welcomed by Conference.

Thursday morning the members of Conference went into private session. After devotion, Prof. H. Meibohm delivered a brief address of encouragement to the brethren. The brethren from Alabama, the Revs. G. Schmidt, M. Carter, and R. O. Lynn, were then formally welcomed to all the privileges of Conference by the chairman, and also by Rev. C. P. Thompson of Napoleonville, La. Rev. Schmidt responded briefly in well-chosen words. Business then engaged us till the noon hour.

In the afternoon session Teacher John Thompson of Plaquemine, La., read a very interesting essay on "Discipline in School." It is always interesting to discuss the different methods to be employed in "making John and Jane keep their mouths shut and study their lessons," etc. This essay naturally created much discussion. While tact and assertiveness should be discreetly employed by the teacher, it is to be remembered that kindness to children and love for them for Christ's sake should always be the underlying principle of his efforts to obtain good discipline in school.

Thursday night, in the open meeting, Rev. G. M. Kramer, Bethlehem Congregation, led the discussion on "What Are Legitimate Ways of Collecting Money for the Church?" This essay, brimful of interest, received the favorable criticism it merited. The essayist pointed out that the legitimate, or right way, of collecting money for the Church should be through Christian giving, which is, briefly, cheerfully giving for Christ's sake.

Friday morning, in private session, Rev. W. Tervalon, Mansura, La., read an essay on "Justification," holding to the plain truth of Scripture—justification alone by grace, through faith, for Christ's sake. The essay was well prepared and well received.

In connection with the business matters of the afternoon session a committee was appointed whose

duty is to present to the Mission Board the matter of a proposed "General Conference of All Workers in the Colored Mission," but the final decision in the matter shall be left to said board.

Friday night's open meeting was made extremely interesting by questions previously put by laymen and answered in this session by members appointed by Conference. Here are two of the questions that may interest the reader: "Should a Lutheran pastor marry a divorced couple?" "Why did Christ descend into hell?" The former question evoked quite a lengthy discussion.

By a resolution of Conference a part of Friday night's session was devoted to holding a brief memo-

denburgh, Ala., preached a splendid sermon to a large audience. The singing of the schoolchildren of Mount Zion and Bethlehem contributed to the beauty of this service.

In the night service Rev. C. P. Thompson delivered the preparatory address, and Rev. G. Schmidt, delegate from the Alabama mission-field, delivered the sermon. Both speakers held the attention of the audience throughout their respective addresses.

We are very grateful to the beloved members of Mount Zion for the favors shown us during our activity in their midst. The music rendered by the choir under Mr. Holsten also deserves much praise.



Students of Luther College, April 29, 1921.

Rev. Gebauer and Dir. Melbohm at right, Student Roepe at left of picture.

rial service in honor of our beloved and sainted Pastor N. J. Bakke. Rev. M. Carter, of Rosebud, Ala., was speaker for the occasion. Dear reader, all who knew Pastor Bakke knew him but to love him. But if there were any present who were not acquainted with him, the writer feels confident that even from the hearts of these a prayer went up before the throne of God at the conclusion of Rev. Carter's very eloquent address—a prayer of gratitude for His having given our beloved people such a man. Truly, we agree in our hearts with the speaker: "A giant—a mighty giant has fallen!"

Conference furthermore resolved that a resolution of condolence be forwarded to the family of the deceased and that said resolution also appear in THE PIONEER, if possible.

In the Sunday morning service Rev. Lynn, Vre-

denburgh, Ala., preached a splendid sermon to a large audience. The singing of the schoolchildren of Mount Zion and Bethlehem contributed to the beauty of this service.

Teacher Peter Robinson caused us to create no little curiosity by the attractive ribbon badges we wore, on which were stamped "Luther Conference 1921." Teacher Robinson made these himself. We thank him for this splendid form of advertisement.

But how much more we thank Him whose good and gracious gifts to His dear children are forever and ever.

Praise be to Him for Christ's sake!

W. B. SEEBERRY, JR.

Alabama Notes.

The Alabama Teachers' Institute held its annual sessions at Vredenburgh, June 4—10. During the sessions we were privileged to meet, and become

acquainted with, Prof. Th. Graebner, of Concordia Seminary, St. Louis, Mo. The object of the Institute this year was to prepare our teachers for the State examinations, to be held in July. At the convention of the Alabama Luther Conference last fall it was resolved to give a scholarship to a summer school to the two teachers making the highest marks in classroom work and at the examinations at the Institute this summer. This honor fell to the Misses Smiths, Miss Kate L. and Miss Chinetia. Miss Kate L. Smith made the highest mark, and Miss Chinetia M. Smith made the second highest. Both teachers, therefore, have the privilege of attending any higher school of learning which they may choose during the summer of 1922. We wish to congratulate the two young ladies!

Institute came to a close on Friday night by holding a memorial service for our sainted Rev. N. J. Bakke. Rev. Peay, of Oak Hill, delivered the memorial address to a large audience. A quartet composed of pastors and teachers lent beauty and solemnity to the service.

The *Alabama Lutheran* has made its debut. This is a monthly four-page sheet published by the Alabama Luther Conference as "A Witness in the Black Belt for the Truth." The entire make-up of the sheet is in perfect keeping with its motto. The beautiful cut on the first page catches and holds the attention of the reader. As we look upon the picture, we behold the lifeless body of the Savior hanging limp upon the cross. At the foot is His mother sorrowfully embracing the cross, while close by stands Mary whom He had delivered from the bondage of seven devils, then there is the beloved disciple, John, standing in mute agony at the feet of his dear Master. On the left side of the picture, printed in bold type, are the words, "A Witness in the Black Belt for the Truth"; on the right side of the picture we find the words, "We preach Christ crucified, Savior and Redeemer of a world lost in sin." Then follow interesting and instructive articles on the Savior and His Word. We wish a long and useful life to the *Alabama Lutheran*.

The pastors' conference held its monthly sessions at Nyland, May 15 and 16. On Friday night Superintendent Schmidt preached the sermon, basing his remarks on the healing of blind Bartimaeus. After the sermon Rev. E. R. Berger read an excellent paper on "Heaven." The paper was profitably discussed. — A few years ago Nyland was referred to as the "Baby," but she has now outgrown her "long clothes" and is enjoying the healthy life of

a well-grown maiden. The members formerly worshiped in a two-room hut and sat upon improvised benches, but they now have a beautiful chapel and comfortable pews. Rev. E. A. Westcott is the pastor at Nyland.

R. O. L. L.

Educating the Negro Girl.

We are living in an age when an education is not only of the greatest importance, but of the greatest necessity. Ages ago it was already established that "knowledge is power," and experience has taught us all that this was never more true than in our day. We have come into the habit of associating the lack of education with everything that makes this life a drudgery rather than a pleasure. In fact, the time in which we live demands educated men and women. Everywhere men have come to this conviction. The great State of North Carolina is just now proposing to appropriate \$18,000,000 for its educational system. All over the country educational agencies are making every effort to keep abreast and do all in their power to help in decreasing the ratio of illiteracy among our people. And long ago men have come to realize that not only the boy, but also the girl should be offered educational opportunities. The training of the girl is of inestimable value. This is true of any race of people, but especially of such as are still in the making. Not least among these is the American Negro. And the education of the Negro girl is of especially great importance and consequence.

That we shall have some prejudice to overcome we have no doubt, for not all believe that the girl, much less the Negro girl, should be educated. We shall pass over such objections, however, and be content with endeavoring to show just why we believe the education of the Negro girl very essential, both in the advancement of the Church and of the race.

In the treatment of this subject we may find it of some assistance to mention here at the outset the self-evident fact that from the girls of to-day will come the mothers of to-morrow. This no one will deny. Let us, therefore, go just a step farther by stating that what the race of to-morrow will be depends largely — we had almost said altogether — upon the mother of to-day. And just to add another fact, the mothers of to-morrow will be no farther religiously, morally, and intellectually than the girls of to-day. Accepting this as true, we may well conclude that if we take care of the girls, the

mothers will take care of themselves and the race. Let us, therefore, not neglect the girl. And since it is a fact that no race of people ever rises higher than their home, we should do all in our power to make the home what it should be. And tell us, in what better way can this be accomplished than by training the girl, the future mother? For it is she that will make the home what it is; it is she that will influence the home for good or bad; it is through her that the home will be uplifting or degrading; she is the great factor in the home. If we could but realize how much depends upon the home in the progress of any people, we are sure that then we would make it what it should be and, with respect to the Negro, train the Negro girl.

Taking for granted, then, that we all agree that the education of the Negro girl is of the greatest importance and consequence, we might now proceed to ascertain what kind of an education shall be offered to the Colored girl. Here again let us bear in mind the future; looking forward to the time when the majority of the girls of to-day will be housewives and mothers. It will be best that we proceed from this proposition. This fact, to our way of thinking, we must never lose sight of in the education of the girl. Therefore, the training should be with this idea in view; namely, train the Negro girl so that she will be prepared to take over the duties of a wife and mother. On the other hand, we do not believe that because of this she should receive a training in home arts exclusively. It naturally follows, and it is our conviction, that such a training should enable her to act intelligently in the capacity of mother and housewife. A mother should also possess sufficient knowledge to give the home the stamp of intelligence, both in the keeping of the home and the rearing of children. To this end she should be taught the common branches, as arithmetic, grammar and composition, history, both of the world and of the United States, geography, and hygiene. Together with this let her be trained in domestic science, which includes the arrangement and keeping of the home, the economical and palatable preparation of meals, the care and training of the child in its early years, and a short course in practical nursing or care of the sick. Do this, and you will have equipped a girl to make of the home what this term implies and means. She has thus through her training been prepared to make the home a veritable source of pleasure, comfort, inspiration, and hope. A school offering to the Negro girl, or any girl, a course as outlined above, would

be one of the greatest factors in the development and progress of a people.

However, by force of necessity and choice, not all girls will be satisfied with an education as set forth above. In the first place, it has been so arranged in the public school system of our country that the vast majority of teachers are women. This is true also of our mission-teachers among the Colored. In every State, in every city, in every community there is a great dearth of teachers. These must be supplied, these must be trained. And as was told us some time ago by a prominent educator of the State of North Carolina, the private and denominational schools must continue assisting the State in supplying teachers. A nation dare never neglect the proper training of its teachers. Train the mother and neglect properly to prepare the teachers of a nation, and you have paved the way for the destruction of well-nigh all home-training. The nation will do well therefore to offer to such as are to teach her youth the best that education can offer. Hence a school for Negro girls should also offer a course in the training of teachers. Here we might also call attention to the fact that there are many girls among all people who have the inclination and desire to avail themselves of a classical course. We would say, offer them this also.

But we cannot stop at this. In the above we have endeavored to set forth in all brevity what to us seemed to be a way in which to train the girl, especially the Negro girl, for life. What was stated above purposed to be a training of the intellect and hand, but we have purposely mentioned nothing of the training of the heart. We reserved its treatment until last for the sake of emphasis. With us it should, it must, receive the first consideration. Take this out of education, and you have succeeded in cutting out its very heart. We refer to what has long ago been set down as "the beginning of wisdom," giving the girl above all a Christian training. This we understand to include, not only a thorough course in the doctrines of the Christian religion, but also a Christian training pervading, influencing, transcending all education. To send a girl out into life without having given her this advantage may be likened to sending out a ship without a rudder. For we cannot imagine a Christian home without a Christian mother in it. And since Christianity, specifically Christ, is the foundation, the cornerstone of every true home, we are confident the nearest way to make that home Christian is to have there the influence of a Christian mother. And,

furthermore, since the girls of to-day are the mothers of to-morrow, above all give to the Negro girl a Christian training. If the Negro race would rise, as we think it is destined to do, then it must rise from the Christian home. It was, therefore, not the poorest advice that Judge W. H. Harrison — a Negro, and judge of the Superior Court in one of the counties of Oklahoma — could have given his race some time ago, when he urged his race to get education, but above all Christ. Incidentally let us mention here also what it will mean for the extension of our dear Lutheran Church, for us as Lutherans to provide Christian education, or a higher school, for the Negro girl. That girl whose privilege it has been to be taught the Christian doctrine through the medium of Luther's Catechism will make a most acceptable mother of children. Herein lies not only the future of the race, but the future of the Church as well. Prof. Berg of our Immanuel College, a number of years ago, on the occasion of a synodical convention, very fittingly expressed this view thus: "Give me all the Negro girls to train, and I care not who has the boys." We are sure that when our large Lutheran constituency once realizes the importance of training the Negro girl, it will only be a question of time until such facilities will be provided in our higher educational institutions as will enable us to take all girls who desire to have a Christian education, and thus give Christ to millions of Negroes.

Thus we have tried to outline what to our mind would be a wonderful opportunity to Christianize and, in a sense, civilize a people in the making. Can the Lutheran Church let this opportunity pass by? Can the Lutheran Church afford to let the other denominations use the training of the Negro girl as a means of extending the pale of Christ's Church, and she not avail herself of the opportunity? Certainly the Church can be called upon to educate only so long as this furthers the spreading of the Gospel; certainly the Church can use education only as a means or agency to bring men under the influence of the Word of God; certainly the Church can only then establish and maintain educational institutions when she is striving to serve the Savior in the upbuilding of His kingdom. May we awaken to this opportunity; may we arise to accept it with all our might, as God gives us strength; may we never forget that Christ has called us — privileged us — to assist Him in the ingathering of immortal souls into the heavenly garner!

W. G. SCHWEHN.

Resolutions of Condolence Sent by Luther Conference to Mrs. Bakke and Spread upon Its Minutes.

WHEREAS, It has pleased Almighty and Gracious God to call out of this world of labor and woe into the light of His presence to his eternal reward the soul of Rev. Nils J. Bakke;

WHEREAS, Rev. Bakke is the only Lutheran pastor who gave his whole life's service in the Lord's vineyard to work in the Colored Mission, having shirked neither toil nor sacrifices, having labored faithfully and indefatigably, at the expense of rest and health, at the risk of honor and life, and having suffered ostracism, injury, and threats of violence;

WHEREAS, He has served in every field and in every capacity in this work, in school, in church, and in college, as pastor, as missionary, and as founder of congregations in Louisiana, in North Carolina, and in Alabama, as professor and president of Immanuel College, as Field Secretary of the whole mission-work, and as Superintendent of the Alabama field;

WHEREAS, In the forty-one years of his labors he has by his eloquent teaching proclaimed to us the true Gospel for our salvation, and has both by preaching and practise led us in the paths of righteous and holy living, and by his kind and fatherly attitude endeared himself to us all;

WHEREAS, He has, especially, set all the workers in the Colored Mission an exalted example of zeal, faithfulness, fortitude, and abnegation of self; be it therefore

Resolved, That we, the workers in the Colored Mission in Louisiana, in Luther Conference assembled, also the accredited delegates from the congregations to this conference, as well as the members of our New Orleans congregations at large, assembled in open session at Mount Zion Church, hereby express our deep and sincere sorrow at this bereavement, by which, in the unsearchable, yet gracious, counsel of God, a master in Israel has been called hence;

Resolved, That we render our grateful thanks to our Lord for all the blessings He has bestowed on the deceased, and, especially, for the abundant and varied benefits that through Pastor Bakke's labors have been conferred on every soul concerned in, and affected by, the Colored Mission work of the Ev. Luth. Synodical Conference;

Resolved, That we, individually and collectively, hereby exhort one another to adhere steadfastly unto

the end, in our faith and our life, to the teaching once delivered unto the saints and brought to us in precept and in example by the now sainted Pastor Bakke;

Resolved, That a copy of these resolutions be spread upon the minutes of Conference, and that a copy be sent to Mrs. Bakke and her children as an expression of our deepest sympathy and sincerest condolence, with the prayer that the comfort of the divine Gospel be their consolation, and that the faithful Lord, according to His promise, be their Father and Provider.

(Signed by the committee:) H. MEIBOHM.
W. B. SEEBERRY, JR.
G. M. KRAMER.

New Orleans, La., May 16, 1921.

Items of Missionary Interest.

GREENSBORO, N. C. — Immanuel College will have three new teachers on its staff in the new school-year. Besides Candidate F. J. C. Lanckenau, whose acceptance of a call to this institution we mentioned last month, Rev. J. E. Shufelt, of Sprakers, N. Y., and Mr. Paul Gose, of St. Louis, Mo., will be added to the faculty. — Prof. W. G. Schwehn has accepted a call to Philadelphia, where he will have charge of a white congregation. In him Immanuel College is losing an earnest and efficient worker.

"THE ALABAMA LUTHERAN." — The first two numbers of this new paper have come to our desk. It is published by the laborers in our Alabama field in the interest of their missions. It is a monthly tract and missionary paper and is to be a witness for the truth in the Black Belt of Alabama. We bid the *Alabama Lutheran* a hearty welcome!

ST. LOUIS, MO. — Under date of June 28 Pastor Claus writes: "I feel that I must let you know about the success which attended the third opening of our dime-banks in St. Louis. This opening took place yesterday and netted a gain of over \$80 for our local Building Fund, — to be exact, \$81.62. Several banks were not turned in yesterday. But I am sure that when the missing banks are emptied, the total for this opening will exceed \$90. There were some very bright spots in this affair yesterday. One lady who has been sorely afflicted in body during the past few years gave \$10.20. She gathered this money by taking in sewing. Her husband is out

of work, and yet he also made a splendid sacrifice, turning in \$5.60. Another, out of work, gave \$5.80. Another, also out of work, gave \$2.50. Another man, paralyzed, gave \$1.70. — I suppose you know that we lost our teacher, Mr. Gose, he having been transferred to Immanuel College. The hot summer months are here, and you know how they affect church attendance. But when attendances begin to lapse, when it seems that every one refuses the invitations to hear the Gospel, when it seems that nothing will go right, yet something is always bound to turn up to impart strength to the drooping hands. The result of our bank opening yesterday was encouraging indeed. The total amount in our Fund now is \$461. This has been gathered by our little flock in less than a year's time. It seems to me that these little pocket banks could be introduced with good results also in other sections of our field. I am not in favor of raising money by means of all sorts of unworthy schemes. But these banks can be used in complete harmony with the spirit of the Gospel. They afford the holders a splendid opportunity to save for their Church. I believe that if our people were given more opportunities to give, — if they were told when to give and how to give, — they would give more."

A MISSIONARY ANNIVERSARY. — Twenty-five years ago the general convention of the Missouri Synod, then assembled in Fort Wayne, decided to take over the work among the deaf, which Rev. A. Reinke, of Chicago, had been carrying on privately for several years. The Revs. Bentrup and Wangerin were the first missionaries, and the latter is still in the service of the Mission. God has signally blessed and prospered this work among the deaf-mutes during the past twenty-five years. At the present time thirteen missionaries are ministering to the spiritual needs of the deaf in eight organized congregations and at a large number of preaching-stations. At no less than 72 different places do the missionaries of the Deaf Mission preach the Word of Life.

F. J. L.

SOME ONE was commending a man for his generous contributions to missions. "That isn't generosity," he returned; "it's business. The missionary job belongs to the whole Church, and the missionary is taking care of the biggest end of the job — the going part. When a man goes out on the road to transact business for me, I don't expect a vote of thanks for paying his expenses." — *Sel.*

BOOK TABLE.

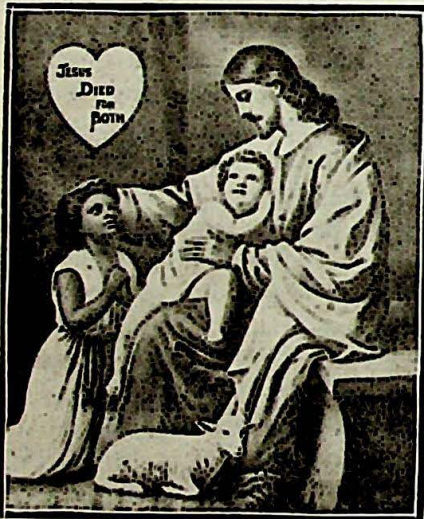
The Creed. By Prof. F. W. C. Jesse. Concordia Publishing House, St. Louis, Mo. 175 pages. Cloth bound. Price, \$1.00, postpaid.

About a year ago Professor Jesse put out his catechetical treatment of the Decalog. This volume treats the Creed. As far as the material is concerned, he closely follows Prof. Mezger in his *Entwurf*, though he presents his material in the form of an essay. We also wish to add that Prof. Jesse has greatly enhanced the value of his book by his "Prefatory Remarks" and "Notes." Those who have the first book of this series will be sure to get this second volume; those who have not yet made the acquaintance of this fine work, should send for the two volumes. They may be had for one week's examination upon application.

Warum sollen wir Gemeindeschulen grunden und erhalten? Beantwortet von C. H. Seltz, Schulvisitor fuer Iowa. Published by the American Luther League, Fort Wayne, Ind.

The Sane and Scriptural Sunday. By W. H. Kruse. Published by the American Luther League, Fort Wayne, Ind.

These two fine tracts may be had for the asking. The publishers say: "We are willing to send these booklets out free of charge. Where bulk orders are placed, our only condition is that distribution be guaranteed or that unused copies be returned. If names and addresses are sent us, we shall mail the booklets from our national office in Fort Wayne, paying the postage ourselves." If people fully understood the value of these tracts, the national office of the American Luther League would be literally swamped with orders. Readers, take up the offer and help the cause of truth! F. J. L.



"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. The accompanying cut will give you an idea of its beauty, though the colors are missing. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo.

NOTICE.

We again desire to call the attention of all the friends of our Colored Mission to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Mount Carmel, Midway, \$8.25; Bethany, Nyland, 5.52; Grace, Ingomar, 6.10; St. Paul's, Oak Hill, 14.11; Zion, Tait's Place, 12.87; Selma, 1.20; Christ, Rosebud, 25.50; Our Savior, Camden, 10.50; Birmingham Mission, 3.25; St. Andrew's, Vredenburgh, 2.00; Mobile, Ala., 1.00; Mount Olive, Tinela, 1.97; St. James's, Buena Vista, 5.60; Mount Calvary, Tilden, 1.53; St. John's, Joffre, 11.90; St. Paul's, Napoleonville, 20.00; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; Mount Calvary, Sandy Ridge, 12.00; St. John's, Salisbury, 15.00; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 3.50; Bethlehem, Monroe, .60; Bethlehem, New Orleans, 50.00; Carrollton, New Orleans, 15.00; Concordia, Rockwell, 5.00; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 31.75; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 6.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Redeemer, New Orleans, 7.23; St. Paul's, Mansura, 12.00; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; St. James's, Southern Pines, 4.25; St. John's, Salisbury, 15.00; Trinity, Albemarle, 2.00; Trinity, New Orleans, 5.00; Washington Mission, 1.05; Winston-Salem, 3.36; Zion, Gold Hill, 5.00; Grace, Greensboro, 17.65; St. Luke's, High Point, 1.60; St. Mark's, Atlanta, 35.00; Trinity, Elon College, .37; St. Luke's, Spartanburg, 30.17; Richmond, Va., 11.00; St. Matthew's, Meherrin, 15.72. — Total, \$710.55. St. Louis, Mo., July 1, 1921.

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

A grateful acknowledgment is due the Berea Bible Class of Trinity (Colored) Church, Springfield, Ill., for a contribution of \$25.00 for our China Mission. Missionary Herbert Claus remarked in his letter: "This Berea Bible Class consists of about twenty people, half of them still in their teens. This little group gives money regularly for mission purposes. Last year they raised \$50.00. May this good example encourage others to do likewise!"

RICH. KRETZSCHMAR.

The undersigned gratefully acknowledges the receipt of \$10.00 from the Hon. J. W. Boehne, Evansville, Ind., and of 25 cts. from L. S., San Francisco, for the chapel in Plaquemine, La.

F. J. LANKENAU.

Prof. W. G. Schwelm, Greensboro, gratefully acknowledges the receipt of fifty very useful books for the Immanuel College library from Rev. W. Spande, Mason City, Iowa.

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XLIII.

ST. LOUIS, MO., SEPTEMBER, 1921.

No. 9.

We Must Spread the Gospel Message.

Our blessed Lord is ever nigh
To every trustful, praying soul;
He hears and grants the poor man's cry,
And makes the helpless sinner whole.

Our foes, sin, death, and Satan grim,
With all their formidable might,
Have been discomfited by Him
In bloody, but successful fight.

His Word makes known His gracious acts;
Let us still hear and read thereof
And spread the message of these facts—
The peaceless world has need thereof.

H. OSTERHUS.

Plaquemine is Calling!

To a Christian every opportunity to do good is a claim. If you saw a man naked and could give him clothing, without a home and could give him shelter, that opportunity would be a claim; yes, that chance, an obligation. We read that Christ "must be lifted up." Why "must"? Because man's need awakened Christ's love, a love that drove Him, compelled Him, to save by a necessity of its own. For Christ the opportunity to save meant the obligation to help. So it was with Paul. He writes, "I must see Rome." Who compelled him? No one, but something. He had something that he must impart to the Romans, a message that he must deliver. Men were weak, Paul had strength from on high to impart; men were blind, Paul had light to bring them; men were in sin and despair, Paul had the means to rescue them. And because men were

in such a plight and he had the help they needed, what else could he do as a Christian but bring them the help they needed? Paul regarded himself a debtor to the Greek and the Jew and the barbarian, to every one that had not what he had. That is why Paul said, Woe is me if I preach not the Gospel to the man who does not know it.

Dear Christian friend, Plaquemine is calling you and me just as Rome was calling St. Paul. Plaquemine down in the Black Belt of Louisiana is calling. There our faithful missionary, Rev. C. P. Thompson, and his faithful helper and brother, Teacher John Thompson, by hard work have gathered a flock of worshipers and a large number of pupils, but because of their faithful confession of Christ they have been expelled from the lodge-hall in which they had been gathering during the past months. Services are being held in private homes. But what about the school, if a building is not provided in the near future? If immediate help is not forthcoming from you and me, the school may be ruined. Fully realizing this, the Board, trusting in Jesus' promise, has instructed Missionary Thompson to have the necessary building erected at once. This was the only thing the Board could do.

But now you and I are called upon to see to it that Jesus' promise is fulfilled. Will we do our duty? Do we really hear Plaquemine calling us? Director Drewes wrote to the editor a few weeks ago: "The appeals in our August missionary papers will surely bring enough gifts from our friends. The building is not to cost more than \$3,000—chapel and school under one roof." Is he going to be disappointed? And what is worse, is our Lord

Jesus going to be disappointed in us? I think not. Loyalty to our Savior, who wants us to help Plaquemine, as we positively know, and a sense of fairness which tells us that we must do for others as men once did for us and our forefathers, compels us to see in the need at Plaquemine a claim and obligation that we cannot shift on to the shoulders of others. Do we want to be guilty of darkening the lives of hundreds of children in Plaquemine by not putting the light of the love of Jesus before their faces? You and I know what Jesus has been to us; there are many in Plaquemine that do not know Him.

Suppose your boy had diphtheria and your doctor's knowledge of antitoxin would save him; how thankful you would be! But your neighbor's child also has diphtheria, and you know it. However, they know nothing of the serum that saved your boy. They hold the poor gasping child over fires of charcoal and lime, trying in the old way to help him to breathe, and you let him suffocate in the old cruel way, and you let his parents break their hearts in the old way; would that not be heartless on your part? *What saved your boy would also save that child.*

You and I thank God for the blessed message of the Gospel and the glorious salvation it has brought us, but what are our thanks worth without obedience to our Lord and love to our fellow-men? God give us open eyes, attentive ears, prayerful hearts, and open hands!

F. J. L.

Alabama Notes.

The Alabama Pastoral Conference held its monthly sessions at Midway (Rev. E. A. Westcott, pastor), July 15 and 16. All the members of Conference were present excepting Superintendent Schmidt, who is ill at his home in Chicago, and Rev. Berger. The writer is unable to account for the absence of Rev. Berger, unless he was lost in "the tangled wildwood." Friday night Rev. J. S. Montgomery preached the sermon, basing his address on Rom. 1, 16, 17, drawing from these verses the theme: "Why Need We Not be Ashamed of the Gospel of Christ? 1. Because of its glorious contents; 2. because of the divine power that is in it." After the sermon Rev. Carter read a very good paper on "Preparation for Communion." The paper was divided into two parts: "1. Preparation on the part of the pastor; 2. preparation on the

part of the people." During the reading of the first part of the paper, it was shown that the pastor must prepare as a Christian. He must study to know the Word of God, and carry his course in the school of the prophets. The pastor must be called and consecrated to the holy office of the ministry. He must be a devout Christian and a blameless example to his flock. The pastor must baptize infants, instruct them in the Christian doctrines and confirm them in the faith of their Savior. He must furthermore study the needs of his flock, announce the Holy Communion, and warn against unworthy participation. He must explore the communicant, and see,

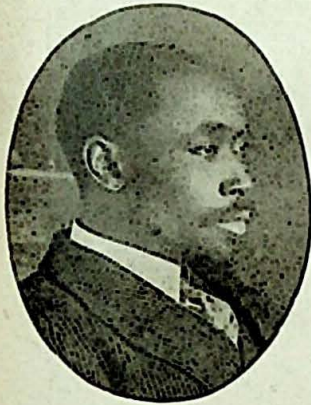


Rev. O. R. L. Lynn.

as far as it is humanly possible, that the communicant is truly worthy and well prepared. The pastor must also secure the elements to be used in the Holy Communion or be assured that they are on hand; consecrate these elements, call the announced to the altar and distribute the consecrated elements, the bread and wine. The preparation on the part of the people consists in a general preparation. They should be baptized in infancy; hear and learn God's Word; avoid false doctrines, and be confirmed in the true faith. Mere bodily preparation, such as fasting and the like, does not go far enough. The communicant must *believe* the Word of Christ. He must have contrition for his sins and seek forgiveness with the Lord. The *faith* which the communicant has will lead him to search

the Scriptures and receive their comfort. The communicant should come to the Lord's Table because of Christ's invitation. He should *reverently* present himself before the Lord's Altar to receive Christ's body and blood and depart rejoicing in the forgiveness of sins and the glorious strengthening of his faith. After the reading of the paper it was profitably discussed by the congregation. A vote of thanks was then given the author.

Saturday morning at nine o'clock the brethren assembled for the day's work. Before entering upon the tasks of the day, however, the brethren all gathered around the Lord's Altar and had their faith renewed and strengthened by partaking of Holy Communion. The chairman of Conference, Rev. Peay, delivered the confessional address, speaking from the text: "But let a man examine himself,



Rev. M. N. Carter.

and so let him eat of that bread, and drink of that cup." 1 Cor. 11, 28. Communion service over, the work for the day was cheerfully taken up. The undersigned presented an exegesis of Romans 5, 1—8. After the presentation of his exegesis, the writer read a sermon for criticism, using Heb. 10, 23—25 as a text. The other brethren then presented outlines which were criticized and discussed.

The afternoon session was given over to the discussion of the general business and welfare of the field. — The members of conference extend their hearty thanks to the good people of Midway Congregation for their generous hospitality, and pray God's blessings to rest upon them and their beloved pastor. God willing, Conference will hold its August meeting with the good people of our Rosebud congregation (Rev. Carter, pastor).

July 17 and 24, St. James's, St. Andrew's, and Mount Olive congregations, of which the undersigned is pastor, held a reunion service in which the members pledged anew their faithfulness to the Lord. All the members present partook of the Lord's Supper. The members of these congregations, together with their pastor, gave thanks to God for His manifold blessings during the past five years. As we look back over our struggles of the past five years, we are compelled to say, "Marvelous are Thy works, O Lord!" The blessings of God

which these congregations have enjoyed are very singular, indeed, when we consider all things. Since their organization five years ago neither congregation has lost a member by death. Some have moved away, it is true, and we have lost track of them, but the sod of the cemeteries remains unturned, not a single gravestone is to be found. A wonderful blessing! Five years ago St. Andrew's Congregation boasted *two* members, St. James's and Mount Olive had — *none*. To-day the combined membership numbers *one hundred*; of this number *fifty-eight* are communicants. Who will dare have the temerity to doubt God's Word! "My Word shall not return unto Me void, but it shall accomplish that whereto I sent it," is His promise. Behold the manifestation of this promise! Led from spiritual ignorance and darkness into the marvelous light of God's Word; drawn out of "shouting" churches and extreme emotionalism; surrounded by opposition churches and tempted to the evils of unionism; ridiculed and scorned by enemies, and "warned" by so-called friends; from the storm, dust, and confusion created by howling and screaming preachers to the quiet and methodical teaching of the Lutheran Church, — only *one* has fallen away! You, however, would have to be on the field to appreciate what that means. This is a record of which not only the three congregations immediately concerned, but the *entire* Lutheran Zion should be proud and lift up grateful hearts to the Giver of all good, from whom all blessings flow. May God bless us during the next five years and in all future time as He has in the past!

A murder was recently committed in these parts, and the relatives and friends of the slain resorted to a novel way to catch the murderer. Before burying the dead man they placed an egg, upon which two cross marks had been made, in each hand of the murdered man, closed the stiffened fingers over the eggs, and lowered the corpse into the grave. These marked eggs in the hands of the dead, such is the superstitious belief, will cast a spell or charm over the criminal so that he cannot escape, but must circle around the graveyard until caught! Are we living in the jungles of Africa or in twentieth century *enlightened* and *Christianized* America?

Our mission treasury is empty. Jesus says: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." The cry from Alabama is, "Come over and help us!" The Lord says, "Preach My Gospel to *every* crea-

ture." The world says, "Save your money and have a good time. The Negro is a brute and cannot be Christianized. Why waste your earnings on *him*?" What do *you* say? What are you going to do?

R. O. L. L.

Immanuel Conference at Spartanburg, S. C.

On the morning of July 28 the ministers, teachers, and lay delegates of Immanuel Conference assembled in St. Luke's Ev. Luth. Church to hold their annual conference. The pastoral conference assembled at 9.30 A. M., and was opened in the name of the Triune God. Rev. J. Fuller, *pastor loci*, conducted the devotional exercises. Hymn 264 was sung, Ps. 68 read, and an appropriate prayer offered. The pastor then extended to the brethren a cordial welcome. Prof. H. Meibohm, fraternal delegate from Louisiana, and Rev. M. N. Carter from Alabama were received and accorded the privileges of the floor. Election of officers followed. Prof. J. P. Smith was elected chairman; Rev. F. D. Alston, vice-chairman; Rev. J. McDavid, secretary.

Immanuel Conference had no sessions last year, and quite a number of very important questions came up for discussion. Among the most prominent were: Immanuel College, memorial services in honor of Rev. N. J. Bakke, celebration of the fiftieth anniversary of the founding of the Synodical Conference, and many other subjects which were discussed at length.

In the afternoon of the 28th of July, at 2 P. M., the public conference convened. Rev. Fuller again conducted the devotional exercises. A temporary organization was effected, and permanent officers elected. Rev. W. H. Lash was made president; Rev. J. W. Fuller, vice-president; Rev. W. Carlson, secretary; and Rev. F. D. Alston, treasurer. The various committees were appointed and reporters for different periodicals selected. Grace Church of Concord and St. Matthew's of Meherrin extended invitations to Conference to hold its next sessions in their midst. The latter invitation was accepted.

The doctrinal essay was read by the esteemed President of Immanuel College, Prof. J. P. Smith. He had an extensive, lucid, and masterful essay on "Good Works." This paper was discussed at length at both sessions of the public conference, and was concluded after the sermon Friday night.

On Thursday night, the Rev. F. Ford delivered an instructive sermon on 2 Cor. 5, 19. On Friday, Rev. W. Carlson preached from Ex. 14, 15.

On Saturday night there was a short program by the young people of St. Luke's, and brief addresses to the delegates were made. Rev. P. D. Lehman stressed the financial straits of the mission treasury, and urged the delegates to see to it that greater efforts be made to send in more and larger contributions to the Board. The Rev. J. McDavid spoke on the fiftieth anniversary of the founding of



Prof. J. P. Smith.

the Synodical Conference and how it should be appropriately celebrated. Rev. W. O. Hill talked on the Education Society. The ladies of St. Luke's served refreshments after the speaking.

Sunday morning Rev. P. D. Lehman delivered an eloquent sermon from Luke 11, 11-24, after which the Lord's Supper was celebrated. In the afternoon Rev. M. N. Carter preached an impressive sermon from Eph. 6, 10-18. Then came the climax of Conference, the memorial services in honor of the sainted, esteemed, and beloved Rev. N. J. Bakke, who departed this life on May 6.

Prof. J. P. Smith read the following resolutions: WHEREAS, It has pleased the almighty and gracious God on the 6th of May to call from the Church

Militant to the Church Triumphant, and from labor to reward, the Rev. Nils Jasper Bakke; and

WHEREAS, Rev. Bakke, from the time of his graduation and ordination in 1880, passed his life in the work of the Lutheran Church as a missionary among the Colored people of the South, first as a pioneer laborer in New Orleans, La., then as a zealous worker in the North Carolina field, where he advocated the founding of Immanuel College, became its first president, and with diligence, an exemplary life, and lucid teaching of the pure doctrine of the Lutheran Church prepared a number of pious men for labor in the Lord's vineyard; and

WHEREAS, When in 1910 it was found necessary to have a Field Secretary to supervise the extensive work of the Church, he accepted the office, and with zeal and courage, with love and sympathy,



Rev. John McDavid.

supervised, assisted, and pushed the work to the utmost of his ability; and

WHEREAS, When during his tenure of office Alabama uttered the Macedonian cry of "Come over and help us," he responded, and, resigning his directorship, became Superintendent of Alabama and labored there until it became the most fruitful field of our work; and

WHEREAS, When Synodical Conference deemed it necessary to have a publicity agent to lay the needs of our cause before the friends and supporters of our work up North, he accepted this office and conducted it with the same success as he had all others; and

WHEREAS, In his long career of forty years' labor, he, like all faithful laborers in the Lord's vineyard, had to make many and great sacrifices, endure manifold hardships, suffer persecutions, ostracism, and bitter antagonism from the people of the South, but, in spite of all never daunted, continued to labor until his end; and

WHEREAS, The Lord has signally blessed His servant to see that his labors were not in vain, for he lived to see the work spread in 11 different States, to have 50 stations, 2 colleges, over 3,400 souls, and more than 2,000 children in her schools: therefore be it

Resolved, That we, the Immanuel Conference,

in conference assembled, humbly thank Almighty God for granting us such a warm friend, dear pastor, and kind spiritual father; and be it also,

Resolved, That at a service on the Sunday on which Conference is assembled suitable memorial services be conducted and these resolutions be read; and be it also

Resolved, That we with zeal take up the cause where he left off, and carry on the work which he so gloriously began, and by the preaching and teaching of the pure Gospel and the administration of the unadulterated Sacraments, like him, be instruments in the hands of God to bring many to salvation; and be it also

Resolved, That we urge every congregation to hold suitable memorial services in honor of Dr. Bakke, at which a collection shall be lifted to provide funds for a suitable memorial to be erected to his blessed memory; and be it finally

Resolved, That these resolutions be sent to the bereaved family, that they be published in our church periodicals, and spread on the minutes of Conference.

J. P. Smith.

W. O. HILL.

JOHN McDAVID.

} Committee.

Prof. Smith then spoke on Dr. Bakke's activities as a preacher and educator. Prof. H. Meibohm eulogized him, and related of his great work in Louisiana. Rev. McDavid talked of his splendid achievements in the North Carolina field; and Rev. M. N. Carter told of his final accomplishments in Alabama. These addresses were well received and stirred deep emotions.

At night Rev. F. D. Alston delivered a sermon from Gen. 27, 18—23. It was a splendid effort. Rev. W. O. Hill made the final address, in which he, in the name of Conference, thanked the kind people of Spartanburg for their liberal hospitality. The conference closed by singing Hymn No. 17. At an adjourned meeting it was resolved to have a big rally in our churches, and raise over \$1,000 for the girls' dormitory.

The sessions of Conference were well attended; and, although the weather was extremely hot, the speakers were given the best attention. The pastor and his kind people exerted themselves to make it pleasant for the visitors; and the public was well and favorably impressed with the Lutheran Church. The sessions were harmonious. In all, the Lord's name was glorified, the cause of Christ advanced, and the brethren edified and encouraged to greater efforts in their labor for the Church. J. McD.

"Do Mans Pray?"

She was just a little girl, five or six years of age, but she had attended the mission-school for two terms, her mother sending her along with the other children so that she would not be "in the way" at home. She learned very rapidly and took a healthy interest in everything and everybody around her. One morning, while the teacher was catechizing on "Prayer" and showing the need and blessedness of prayer, he was interrupted by little Julia, who asked the question, "Teacher, do mans p'ay?" "Certainly, Julia, men pray. All Christian men pray. Why do you ask such a question, my little girl?" "'Cause my papa don't p'ay," was the answer. "Now, my little girl, you mustn't say that," said the teacher. "Of course, your papa prays; you don't happen to see him when he does. He prays after you are in bed at night and before you get up in the morning." "Naw, sir, he don't neither, 'cause I watches him ever' night when he goes to bed. He jes' pulls off his clo'es an' gets right in bed without gettin' down on his knees an' askin' God nothin'. An' in the mornin' I wakes 'fore he do, an' I watches him then an' — an' he don't get down on his knees in the mornin' an' ask God nothin'. He jes' puts his clo'es on an' goes on 'bout his bizziness. Naw, sir, teacher, my papa don't p'ay, an' I jes' thought, didn't no mans p'ay 'cause my papa didn't p'ay. I jes' thought, didn't nobody p'ay but li'le boys, an' girls, an' teachers, an' p'eachers, an' other folks."

What an accusation against *that* house! "Mans," all of you, do you pray? Your children ask, and your conscience echoes, "Do you pray?" Remember the Word of your God: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. . . . *Praying* always with all prayer and supplication in the Spirit." Eph. 6, 4. 18.

O blest that house where faith ye find,
And *all* within have set their mind
To trust their God and serve Him still,
And do in all His holy will.

O blest the parents who give heed
Unto their *children's* foremost need,
And weary not of care or cost;
To them and heaven shall none be lost.

The question has come ringing down through the ages, resounding from one household to the other, "Mans, do you pray?" R. O. L. L.

Items of General Missionary Interest.

MOUNT ZION, NEW ORLEANS, LA. — At last, after a long vacancy, the upper classes of the Mount Zion School will have a permanent teacher in the person of Teacher Theo. Schroeder, of Alva, Okla. Ever since the death of the sainted Mr. Vix the upper classes of the Mount Zion School have had no regular teacher. May God bless the labors of Teacher Schroeder abundantly!

BETHLEHEM, NEW ORLEANS. — The sad news comes to us that Teacher Wiley's eyes have not sufficiently improved to enable him to take up his duties in Bethlehem School this fall. Physical disability compelled this efficient and faithful worker to give up the ministry several years ago, but we had fondly hoped that he might serve the Lord in school for a long number of years. Surely, God's ways are not our ways!

SPRINGFIELD, ILL. — From the *Lutheran Message* we take this item: "The Bible Class again demonstrated a fine missionary spirit when, during the month of May, they raised the sum of \$25 for mission purposes. It was unanimously decided to send this money to the China Mission. May the Lord preserve the wonderful enthusiasm of the Bible Class!"

ALABAMA. — The last number of the *Alabama Lutheran* brings the following figures, showing the receipts from our Colored congregations in Alabama during the first six months of this year: —

Station.	Church.	Sunday-School.	General.	Total.	Per Mbr.	To Board.
Nyland . . .	\$ 63.84	\$ 5.00	\$26.20	\$ 95.04	\$0.34	\$ 47.16
Vredenb'gh	62.48	6.15	21.70	90.33	4.52	68.69
Ingomar . . .	33.83	11.47	50.00	95.30	4.17	78.95
Taits Place	113.56	7.52	20.25	141.33	4.03	107.86
Midway . . .	73.55	9.44	43.24	126.23	3.95	57.06
Oak Hill . . .	90.35	10.41	34.10	134.86	3.65	71.24
Joffre	33.56	4.75	17.00	55.31	3.25	44.96
Tilden	85.70	8.45	16.55	110.70	2.84	45.94
Tinela	17.94	7.69	12.00	37.63	2.51	30.49
Buena Vista	24.45	4.55	15.00	44.00	2.32	32.61
Possom B'd	36.24	11.31	25.10	72.65	2.27	59.09
Rosebud . . .	78.04	10.08	33.95	122.07	1.67	84.96
Selma	13.10	3.51	14.50	31.11	—	19.11
Birmingham.	8.85	—	—	8.85	—	8.85
Mobile	3.71	—	—	3.71	—	3.71
Totals . . .	\$739.20	\$100.33	\$329.59	\$1169.12	—	\$760.68

ST. LOUIS, MO. — Pastor Claus writes in the *Lutheran Message*: "Our faithful and energetic teacher, Mr. Paul Gose, has been transferred by the Mission Board to Immanuel College, Greensboro, N. C. The congregation deeply regrets his loss, but wishes him God's richest blessings in his new field.

In a meeting after services on June 26, the congregation resolved to send Mr. Gose a letter of appreciation and thanks for his faithful work in our midst. Mr. Gose labored with great success in our congregation for nearly three years. The most cherished object of his endeavors was our school. His constant aim was not only to raise the standard in our school with regard to the secular branches, but above all to bring home to the young hearts in his care the wondrous love of the Savior Jesus Christ. His success causes our regret over his loss to us. May the Lord fill the breach brought about by Mr. Gose's transfer! At present Mr. Gose is taking a course at the University of Missouri to prepare himself for his future work."

F. J. L.

BOOK TABLE.

The Devil and His Angels. By *B. M. Höll*, Fargo, N. Dak. Price, 1 ct. each; 75 cts. per 100.

This little tract of a few pages presents the Biblical teachings concerning the Prince of Darkness in a simple manner. The tract is timely, since so many nominal Christians deny the personality of the devil. F. J. L.



"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. The accompanying cut will give you an idea of its beauty, though the colors are missing. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 323 Merchants-Laclède Bldg., St. Louis, Mo.

NOTICE.

We again desire to call the attention of all the friends of our Colored Mission to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Mount Calvary, Tilden, \$3.21; Grace, Ingomar, 1.53; St. John's, Joffre, 1.00; Mount Calvary, Midway, 8.86; Bethany, Nyland, 4.39; Christ, Rosebud, 4.43; Our Savior, Camden, 3.81; St. Paul's, Oak Hill, 6.60; Zion, Taits Place, 18.27; Selma Mission, 2.00; St. Andrew's, Vredenburgh, 23.61; Mount Olive, Tinela, 2.15; St. James's, Buena Vista, .53; Mobile Mission, .56; St. Luke's, Spartanburg, 20.79; Bethany, Yonkers, 40.00; Bethel, Plaquemine, 2.00; Bethlehem, Monroe, 1.30; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Concord, 10.00; Grace, St. Louis, 82.72; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 30.00; Mount Calvary, Sandy Ridge, 12.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Richmond, Va., 5.50; St. James's, Southern Pines, 6.59; St. John's, Salisbury, 15.00; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 3.20; St. Matthew's, Meherrin, 15.28, and from L. G. D., 36.25; St. Luke's, High Point, 1.66; St. Paul's, Mansura, 12.00; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; St. Peter's, Drys School House, 5.00; Trinity, Elon College, .86; Trinity, New Orleans, 5.00; Washington Mission, 1.40; Zion, Gold Hill, 5.00. — Total, \$633.59.

St. Louis, Mo., August 1, 1921.

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

The undersigned most heartily acknowledges the receipt of \$100.00 for the chapel at Plaquemine, La., from that sincere friend of our Colored Mission, Mr. Wm. Meilahn, Oak Park, Ill.

F. J. LANKENAU.

Received with thanks towards the kind donors two beautiful new quilts for the dormitory of Immanuel Lutheran College from the Lutheran Ladies' Society of Pleasant Grove, Mo.

Greensboro, N. C., August 13, 1921.

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. "Sept 21" signifies that your subscription expires now. 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.

CONCORDIA PUBLISHING HOUSE,
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EVANGELICAL LUTHERAN COLORED CHURCHES.

LOUISIANA.

NEW ORLEANS:—*St. Paul's*, 1625 Annette St.; 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.

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.; G. M. Kramer, 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*; Paul D. Lehman, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Sunday-school, 3 P. M.

DREX SCHOOLHOUSE:—*St. Peter's*; Paul D. Lehman, Pastor.—Services: Second and fourth Sunday of each month, 1.30 P. M. Sunday-school: Every Sunday, 1 P. M.

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

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

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

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

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

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

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

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

MT. PLEASANT:—*Mt. Calvary*; C. R. March, Pastor.—Services: Every second and fourth Sunday, 12.15 P. M. Sunday-school, 1 P. M.

GOLD HILL:—*Zion*; C. March, Pastor.—Services: Every first and third Sunday, 12.30 P. M. Sunday-school, 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.

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

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

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

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

MONROE:—*Bethlehem*; Walter Carlson, Pastor.—Services every second and fourth Sunday of the month.

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.

SOUTH CAROLINA.

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

DISTRICT OF COLUMBIA.

WASHINGTON:—*Mission, Cadets' Armory*, 708 O St., N. W.; Carl Stoll, Pastor.—Service: Every Sunday, 3 P. M.

VIRGINIA.

MEHERRIN:—*St. Matthew's*; L. G. Dorpat, Pastor.—Services: Every second, third, and fourth Sunday, 11.30 A. M. Sunday-school, 10 A. M.

RICHMOND:—L. G. Dorpat, Pastor.—Service: First Sunday of the month in St. Luke's Hall.

GEORGIA.

ATLANTA:—*St. Mark's*, 247 Garibaldi St.; John Alston, Pastor.—Services: Sunday, 7.30 P. M.; Wednesday, 7.30 P. M. Sunday-school, 12.30 P. M.

ALABAMA.

OAK HILL:—*St. Paul's*; Chas. Peay, Pastor.—Services: Every Sunday, 12 M. Sunday-school: Every Sunday, 11 A. M.

TAITS PLACE:—*Zion*; Chas. Peay, Pastor.—Services: First and third Sundays, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

SELMA MISSION:—Chas. Peay, Pastor.—Services: Second Sunday, 3 P. M. Sunday-school: Every Sunday, 11 A. M.

VREDENBURGH:—*St. Andrew's*; R. O. L. Lynn, Pastor.—Services: Every Sunday, 7 P. M. Sunday-school: Every Sunday, 11 A. M.

BUENA VISTA:—*St. James*; R. O. L. Lynn, Pastor.—Services: First and third Sundays, 11 A. M. Sunday-school: Every Sunday, 2 P. M.

TINELA:—*Mount Olive*; R. O. L. Lynn, Pastor.—Services: Every second and fourth Sunday, 11 A. M. Sunday-school: Every Sunday, 9 A. M.

MOBILE:—R. O. L. Lynn, Pastor.—Services: Every second Sunday, at 606 St. Francis St., 7.30 P. M.

TILDEN:—*Mount Calvary*; E. R. Berger, Pastor.—Services: Second and fourth Sundays, 7.30 P. M. Third Sunday, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

INGOMAR:—*Grace*; E. R. Berger, Pastor.—Services: Second and fourth Sundays, 1 P. M. Sunday-school: Every Sunday, 12 M.

JOFFRE:—E. R. Berger, Pastor.—Services: First Sunday, 12 M. Sunday-school: Every Sunday, 11 A. M.

MIDWAY:—*Mount Carmel*; E. A. Westcott, Pastor.—Services: First and third Sundays, 12 M. Sunday-school: Every Sunday, 11 A. M.

NYLAND:—*Bethany*; E. A. Westcott, Pastor.—Services: Second and fourth Sundays, 12 M. Sunday-school: Every Sunday, 11 A. M.

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

ROSEBUD:—*Christ Church*; M. N. Carter, Pastor.—Services: First and third Sundays, 11.30 A. M. Sunday-school: Every Sunday, 10 A. M.

POSSUM BEND:—*Our Savior*; M. N. Carter, Pastor.—Services: Second and fourth Sundays, 12 M. Sunday-school: Every Sunday, 11 A. M.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XLIII.

ST. LOUIS, MO., OCTOBER, 1921.

No. 10.

Hosts from Babylon Returned.

Hallelujah! God hath wrought
Marvelous salvation,
Great deliv'rance He hath brought
By the Reformation.

Christ still sitteth on His throne
As our only Master;
We are saved by grace alone
From our sins' disaster.

These and other teachings clear,
Which the Pope had banished,
In those days did reappear;
Gloom and bondage vanished.

Hosts from Babylon returned
Unto Zion's mountain,
Hastening, with hearts that burned,
To Siloah's fountain.

God Himself delivered men
By the Reformation,
And made known on earth again
His divine salvation. H. OSTERHUS.

The Church and the Lodge.

The Church teaches that the written Word of God is the only rule and standard of faith and life. As the sun was placed by God in the heavens to rule the day, so also the Bible is and remains our absolute and supreme rule in all matters of religion. The Church holds that Christian knowledge is not given by God through nature, nor by private manifestations. Nature may tell us that there is a God, and may also tell us some things about God; but how we can get into the right re-

lation to God, how the conversion and salvation of the sinner occurs, these things we must learn from the Bible, since it is the only source of Christian teaching. The Bible, the revealed and inspired Word of God, is our light, to lead us and guide us through this life to heaven above. The Church believes and teaches that whatever is taught in spiritual matters in disagreement with the Bible will lead man astray and never bring him to heaven.

This teaching of the Church is in perfect agreement with the Bible itself, as anybody can easily see. Abraham told the rich man in hell that if his brothers were to escape hell and gain heaven, they must hear Moses and the prophets. Luke 16, 29. The prophet declares, Is. 8, 20: "To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them." And Christ says, John 12, 48: "The Word that I have spoken, the same shall judge him in the last day." Paul commends the Bereans for searching the Scriptures and comparing his preaching with the written Word of God, and the Savior says: "Blessed are they that hear the Word of God and keep it." Deut. 4, 2 the Lord declares that nothing shall be added to nor anything be taken from His Word, and Paul invokes upon all that walk according to the rule of God's Word the peace and mercy of God. Gal. 6, 16.

If anything is plain, it is this: God in His written Word has given us in all spiritual and religious matters a rule and guide which is infallible and which He wants us to follow implicitly in all matters of faith and life.

Now, what does the lodge say about the Bible, the inspired and inerrant Word of God and the only

sure guide to heaven? In the eyes of the lodge the Bible is a good book, one of a number of "good" books. The lodge puts the Bible on a level with the Hindu's *Vedas*, the Mohammedan's *Koran*, the Mormon's *Book of Mormon*, and the Christian Scientist's *Science and Health*. The lodge sees no reason why one should not be as good as the other. "To require that a candidate profess his belief in the divine authenticity of the Bible, or a state of future reward or punishment, is a serious innovation in the very body of Masonry. Masonry has nothing to do with the Bible; it is not founded on the Bible," says Chase in his *Digest of Masonic Law*, p. 208. Since the Jew, the Mohammedan, the Hindu, the Buddhist, the Mormon, and others are welcomed at the altar of the lodge, the sacred books of these religions and cults are necessarily recognized by the lodge as being just as good guides in spiritual matters as the Bible. If a man has no regard for the Bible, this does not close the doors of the lodge against him. In the eyes of the lodge all religions are alike good, and so, of course, all the so-called "sacred books" of the various non-Christian religions are "just as good" as the Bible. The Bible is the sacred book of the Christian, but as such it is no more than the *Koran* of the Turk or the *Vedas* of the Hindu, says the lodge, and for the Christians to place the Bible above these other "sacred books" is inexcusable arrogance and reprehensible narrow-mindedness.

Do you agree with what the Church says of the Bible, or do you share the view of the lodge? If you believe that the Bible is the inspired Word of God and the only rule and guide of faith and life, then you do not agree with the lodge, and then, to be consistent, you should have nothing to do with the lodge.

F. J. L.

Plaquemine.

In Plaquemine building operations have been begun, and if God gives His blessing, our little congregation there will soon have a church home and our prosperous Christian day-school a safe shelter. Just with reference to Plaquemine the editor has had some more pleasant experiences during the past month.

A few days after a friend in Oak Park, Ill., had handed him a hundred dollars for Plaquemine, a letter came to his desk with \$10 from far-away Colorado, sent by a mother and her daughter, "to help Plaquemine in building the church it needs so

badly." The writer then continues: "I wish we could have more services out here. We have a student to preach to us in the winter. We have fourteen miles to go, and the roads are very bad most of the time, so that we cannot go very often. In the summer, when the roads are good, we have no church at all. I hope you can do something toward having a minister out here all the time. We have a nice house for a minister, but we haven't had one for two years. Hoping that the Plaquemine people are getting enough money for their church, I am," etc.

What touched me especially was the fact that this lady and her daughter, though they were practically deprived of the blessings of church services, were so willing to help the Plaquemine people to get a church. This is surely the spirit of unselfishness.

A few days later came another letter, this time from Texas. It contained a draft for \$500 for Plaquemine and read thus: "Inclosed find check of \$500, which is a thank-offering for God's special blessing, to be applied towards a mission-building at Plaquemine, La. I had intended to send this to another very worthy charitable cause, but after reading your statement and appeal in the August number of the PIONEER, I recognized it to be a true Macedonian call for help. I sincerely hope others may be moved to help in this cause, since it would be a shame to close this mission-station. But the good Lord will see to it that they will not be disappointed. Yours sincerely," etc.

How happy the pastor, teacher, and people at Plaquemine will be when they hear of this liberal thank-offering! When we read this letter, the thought came to us that there might be others among our readers that have good reasons and also the ability to offer a gift of thanks to the Lord for special blessings received from His bountiful hands, and that this example might be an incentive to do likewise.

Besides the above, the editor has received a number of other gifts, all of which have been duly forwarded to the Treasurer, Mr. Ewald Schuettner, 323 Merchants-Laclede Building, St. Louis, Mo.

F. J. L.

ACKNOWLEDGMENT.

The undersigned gratefully acknowledges the receipt of the following moneys for Plaquemine: N. N., Texas, \$500.00; Mrs. Louise F. Orth and daughter, each \$5.00; J. F. Brown, Napoleon, O., \$10.00; Miss Esther Bock, Port Huron, Mich., \$5.00; Miss Kate Kiefer, Bremen, Ind., \$2.00.—God bless these friends of Plaquemine!
September 10, 1921.

F. J. LANKEAU.

The Value of a Lutheran School.

Many people do not know it. One man in Richmond, Va., who is not rich and has but a moderate income, knows it, for he has voluntarily pledged himself to pay \$100, if a Lutheran school can be started there with a competent Lutheran teacher, to whom he may send his child. He has also talked to others who are not Lutherans and has received the promise of two men to pay \$2.50 each monthly and to send their children to such a school, if one can be opened. We have an organ and a suitable place with some tables and plenty of chairs, too, but no teacher and not enough money to pay a competent teacher, if we get one, a suitable salary for eight months of the year. Are there enough fellow-Christians among the readers of the PIONEER who value a Lutheran school sufficiently to help us pray for a competent Lutheran teacher and for the remainder of what will be necessary to pay his or her salary for the year? The value of a truly Lutheran school is manifold, but the main value lies in bringing the children to their Savior and on the way to everlasting life, and that is worth all the efforts we can make. Amen!

L. G. DORPAT.

News Items from India.

Nagercoil Field.

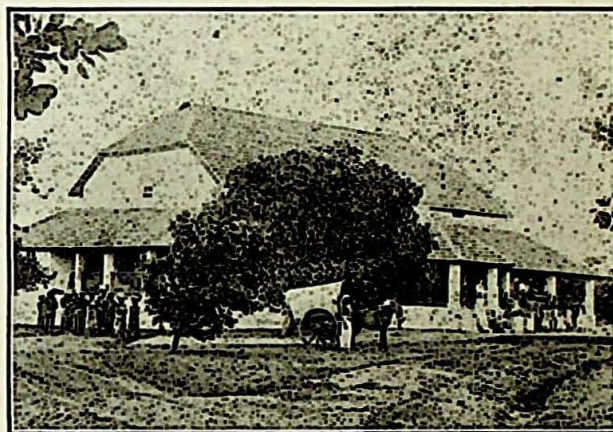
Since coming down from Kodaikanal, our beautiful hill station, June 3, Rev. Goerss, missionary in charge at Nagercoil, has been extremely busy with work in the village congregations and schools. Of the former we have 26 in the Nagercoil area. And the distances from our compounds to these churches varies from a mile or two to fifty miles. With only one missionary able to speak the language, it is easily seen what long and fatiguing rides, over roads none too good, Brother Goerss has to make on his motor cycle. (Good news just received! An order from the Mission Board authorizing the purchase of a Ford for the Nagercoil station.)

Rev. G. Jesudason, our first ordained native pastor, reports that seventeen or eighteen senior and junior catechists, as well as a few school-teachers, met Saturday morning, June 18, for the first weekly catechists' meeting of the season. The sermon topic for next day formed the subject for discussion.

We have eight junior catechists, who completed

their course last year. They will receive additional training in catechetical work Saturday mornings from Brother Goerss. Some of them are at present teaching in our village schools. It is hoped that all will be regular catechists by the end of the year, since the need for workers is so very pressing. The fields are indeed "white to harvest"; we have many requests that new work be taken up, but "the laborers are few," so that most requests have to be refused.

The preceding refers not to native Indian workers only, but to foreign missionaries from the home base as well. These are needed for the great work of training Indian leaders to carry the message of salvation on to their brethren. Come over into India and help us!



Missionary's Residence, Nagercoil.

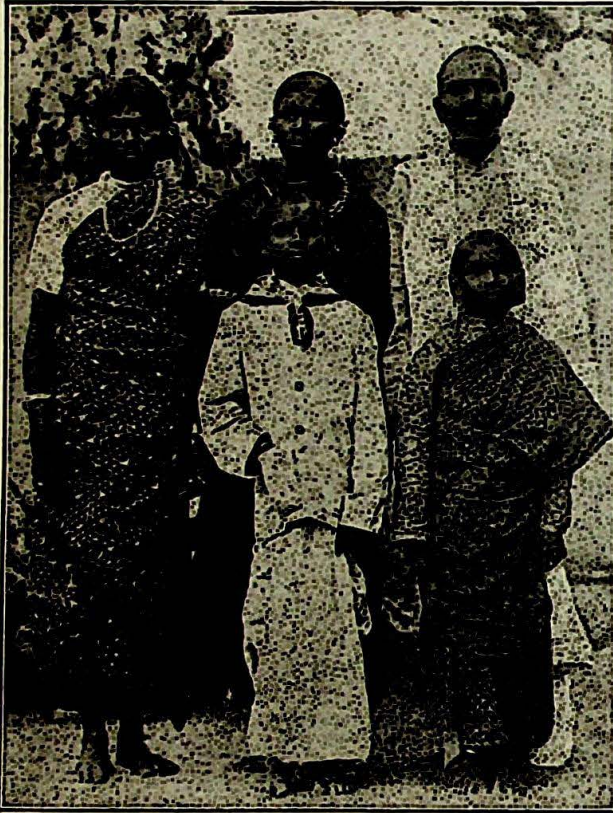
At the morning service of June 19, the Vadassery congregation, served by Rev. G. Jesudason, practically filled the church. Rev. Jesudason communed thirty-eight. In the evening he administered emergency baptism to a young wife who is dying of quick consumption.

SCHOOL NOTES.

All village schools, thirteen in number, opened on May 16. Our higher grade vernacular schools, with boarding establishment attached, situated at Nagercoil, opened a week later. One of these is for boys and the other for girls. Their combined enrolment at present is 160. In all, sixty-eight new children sought admission when classes were started last month. But many were refused since they came from villages where they can attend our lower schools for a year or two longer.

To run our boarding establishments costs about \$1.50 per child per month. We have many orphan children in the boarding-schools.

In Vadakkangulam we now have a complete higher grade vernacular school with eight standards, or classes. The curriculum followed is that of a lower secondary school. There are 143 children on the rolls. . . . Vadakkangulam offers a rich field for mission-work among the higher castes. It is proposed to erect a bungalow in the course of the next two years to enable a missionary to live there. Brother Goerss is working on a plan and estimate.



Newly Baptized Hindu Christians.

New schools have been opened at Kandanguli and at Puthucheri (girls). The former has an enrollment of sixteen, the latter of twenty-five.

Nagercoil, India, June 22, 1921.

PAUL F. HECKEL.

Vaniyambadi Field.

The return of former missionaries to our India mission-field as well as the arrival of new men has not only served to stimulate the few that were laboring here, but has also materially affected building and other important ventures.

You, dear readers of the PIONEER, must remember that we have two mission-fields here in India: one, the so-called Northern Field, situated

in the Madras Presidency, the other, the Southern Field, situated in the native state of Travancore.

It is my intention to write concerning the most important occurrences in the Northern Field.

The most noteworthy events in our section of the mission-field are undoubtedly three dedications that followed each other at intervals of seven days.

DEDICATIONS OF SCHOOLS.

Girls' Boarding-School. — For a long time the need of a girls' boarding-school has made itself felt; so, persuaded that one should be founded, Conference decided to restore an old building in Ambur and use it for this purpose. On July 2, prospective pupils arrived in Ambur from all parts of our field, and on the following day an impressive dedication service was held, conducted by the Rev. Kuechle. The building received the appropriate name "Tabitha"; and though it is but small (far too small, for only about 20 of the applicants could be accommodated), we fervently hope that it will be a means of educating some of India's daughters to be valuable mission-agents in the service of the Lord and of lifting them from their sordid conditions to a happier, healthier, and nobler outlook on life, of elevating them from their usual lethargic habits to a life of toil and usefulness.

School at Thuraiyeri. — The second dedication took place in Thuraiyeri, one of the villages belonging to the Vaniyambadi circuit, under the care of the Rev. Harms. Many years ago Rev. Freche built a substantial church in this village, and it was destined, until July 10, to serve a dual purpose, that of a church and also that of a school. Now a very pretty little building has been erected just outside the limits of the *cheri*. On Sunday morning, July 10, the congregation and missionaries assembled in the church. Then a procession was formed which passed through the village and back to the school; and, as is customary in India, thrice it wound round the new building and finally came to a halt on the front veranda. Rev. Harms unlocked the door in the name of the Triune God, and after a prayer had been spoken in the school, all assembled in the church, where two sermons, delivered by the Brethren Hamann and Kuechle, edified the audience. After the service, wreaths were presented to all the missionaries and ladies present.

School-Chapel at Oorgum. — The third dedication of this series took place at Oorgum, Kolar Gold-fields, on July 17. On the Gold-fields, where so many people are employed and where the children

are not compelled to go out to work, there is ample opportunity of doing mission-work. When our mission opened a school there some time ago, it was in a very modest manner. No building could be rented or bought, and a small inoculation shed was put at our disposal. This shed served its purpose for a time; but it was patent that sooner or later something more progressive would have to be done. Accordingly, Rev. Hamann had a fine building erected, and this was dedicated by him on July 17. Though the building is fairly large, we are told that it is already too small to accommodate all of those who wish to attend.

OTHER SCHOOL NOTES.

Ambur Secondary School.— Both the secondary and the primary departments of this school reopened for the new school-year on June 20. The enrolment in the secondary department, which embraces classes 3 to 5, and "Forms" I to V, is over 260, which is a considerable advance over last year's enrolment. The 10 divisions, or sections, in which these eight classes are grouped (two classes are divided into two sections each) are taught by ten teachers, two of whom are trained graduates; besides, there are a Tamil "pandit," a Bible master, a drawing master, and a gymnastic instructor, the last named also teaching in the primary department. The missionary in charge (Rev. Hamann) acts as principal of the school and has ten periods of English work in "Forms" IV and V. It is hoped that the Sixth Form can be added next year, thus completing our first Mission High School. In spite of the fact that four classes are accommodated in a temporary shed, the building is very much congested. Relief will be afforded only when a proposed extension, which is to contain three classrooms, a library, and a teachers' room, will be ready for occupancy. It is hoped that the work can be taken in hand at an early date. The primary department has been somewhat depleted by the promotion of a large number of boys to the upper school, but the number of new pupils enrolled indicates that this department, too, will soon have its normal enrolment, which is about 120. Three teachers are instructing these little scholars in classes 1 and 2.

Ambur Boarding-School (boys).— This institution keeps on growing apace. The number of new pupils enrolled brings the total number of boarders up to 55; and the problem of housing this unexpectedly large number is a serious one, all the

more so because applications for admission continue to reach us. To begin with, a small building originally intended for sericultural work has been converted into a temporary dormitory. Here, too, relief is in sight. The Mission Board has given its sanction for the building of an extension to the present building, and the work is to begin without delay. Our 55 boarders, together with the children of some other Christians in town and some inmates of our new girls' boarding-school, form a strong Christian contingent among the pupils of our secondary school in town.



A High-Caste Hindu Family.

QUARTERLY CONFERENCE AT VANIYAMBADI.

Upon the invitation of the undersigned the brethren belonging to the Northern District met in conference at Vaniyambadi, July 20—22, the brethren J. Harms, H. Hamann, G. Kuechle, and E. A. Noffke being present. The sessions lasted from 2.15 to 5.30 P. M. on Wednesday, from 8.30 to 11.30 A. M. and 2 to 5 P. M. on Thursday, and from 8.30 to 11.30 on Friday; besides, a special session of the medical committee, at which Miss L. Ellerman was present, took place on Thursday evening. Thursday, 7 P. M., a divine service was held, and all partook of Holy Communion. Rev. Hamann preached an instructive, interesting, and inspiring sermon on 1 Cor. 2, 1—5, his underlying thought being: The subjection of the messenger to his message. Though these were days of extra

work, they were also days fraught with joy and happiness, especially when one remembers that the social life of a missionary in India is very limited.

Vaniyambadi, India.

E. A. NOFFKE, *Missionary.*

Medical Mission-Work in India.

An Official Communication Addressed to the Lutheran Women and Ladies' Societies of the Missouri Synod.

Eleven years ago by your generous and general assistance the beautiful Mountain Retreat (Bergheim) at Kodaikanal was procured for the benefit of our dear missionaries and their families in India, who will never forget to thank you for it.

Now the Board of Foreign Missions is again looking to you Lutheran women of our churches for liberal support of a most worthy and needy cause. The medical mission-work in India was begun on a very small scale when Miss Ellerman, our first mission nurse, was sent to India. All the means for her support were pledged and supplied by Lutheran ladies' societies. You undoubtedly have heard of the valuable services she has rendered to our missionaries and their families in case of sickness and to thousands of pagan patients to whom she tendered not only the coveted bodily relief, but at the same time directed them also to Jesus, the great Physician of their body and soul. When she recently returned to India from her first home furlough, she took with her Miss A. Georgi as her assistant, and she also rejoiced in the fact that at last a doctor had been found to superintend and to organize the medical mission-work, Dr. Theo. Doederlein, of Chicago, having consented to suspend his extended practise and to give his valuable services to our medical mission in India. He is now on his way to visit our mission-field in China, whence he will proceed to India some time in November. Two nurses also are ready to sail the end of October to join him in the work. Meanwhile the missionaries have finished the plans and started building operations for the erection of a dispensary or small hospital at Ambur.

Thus our medical mission-work will be put on a proper basis, and we may hope to see much good accomplished in the way of giving assistance to the heathen population suffering from the terrible ravages of various diseases and of removing the obstacles of prejudice and suspicion, thus affording a greater opportunity to our missionaries to bring

more heathen to Christ, their Savior. But remember, the expenditure of at least \$25,000 is necessary during this year for our medical missions in India. We cannot draw for this purpose on the general Foreign Mission Treasury, which at present is burdened with a deficit of over \$20,000 and will have to meet a great increase of expenses in the near future, for the Lord has answered our prayers and has given us ten new missionaries and three teachers for the great harvest-fields in India and China.

May we not, therefore, again look to you, dear Lutheran women of our Synod, so richly blessed by the various mercies of God, for special contributions for our medical mission-work in India? Lend us once more your generous assistance for the Lord's sake, and He will bless you for it!

With fraternal greetings in behalf of the Board of Foreign Missions,

RICH. KRETZSCHMAR, *Chairman.*

Items of General Missionary Interest.

INDIA. — We feel certain that our readers will be delighted to read the two special letters which appear in this number of the PIONEER from Missionaries Noffke und Heckel. These letters bring us first-hand information from the fields of the Missouri Synod in India. We hope to be able to bring more letters of the same kind in later issues. We ask our readers to read the appeal of Pastor Kretzschmar, the Chairman of the Missouri Synod Foreign Mission Board, in behalf of Medical Missions.

FOR THE BENEFIT OF THE DORMITORY. — During the convention of the Central District of the Missouri Synod at Fort Wayne in August we were granted the privilege of attending a sacred concert given by the Fort Wayne Lutheran Choral Society, at St. Paul's Lutheran Church, under the auspices of the Fort Wayne Council of the American Luther League. The concert organist for the occasion was Prof. M. Lochner, of Concordia Teachers' College, River Forest, Ill., formerly professor at Immanuel Lutheran College, Greensboro, N. C. The vocal and instrumental selections were rendered in a faultless manner and called forth the unqualified praises of the 1,800 hearers. The offering upon the occasion was designated for our dormitory at Greensboro. We were told that considerably over \$200 was collected.

ORDINATION OF A YOUNG LABORER.— On Sunday, September 11, Candidate F. C. Lankenau, who has been called to teach at Immanuel College, Greensboro, N. C., was ordained by his father in St. Paul's Lutheran Church, Napoleon, O. The ordinator was assisted by a number of pastors in the vicinity. The young laborer entered upon his duties on September 15. The faculty of Immanuel College will have two other new members, Professors J. E. Shufelt and Prof. Paul Gosc.

TRANSFER.— We are informed that our pioneer teacher in the Alabama field, Miss Rosa J. Young, has been transferred from Midway to Rosebud. Miss Young's new address is now Rosebud Place, Oak Hill, Ala. F. J. L.

Food for Thought.

Hear what we get from foreign mission lands! These lands furnish 18 per cent. of the world's cotton, 20 per cent. of the petroleum used, 58 per cent. of all gold, 75 per cent. of the tin, 80 per cent. of the silk, and 98 per cent. of all the rubber.

We have given our government to at least one-half of the non-Christian peoples of the world. And our trade has followed the flags of Christian nations, as statistics show. Since 1910 our commerce with missionary lands has increased from \$665,000,000 to \$2,356,000,000. (Stop a moment to consider what these figures mean!)

But the Cross has not always followed trade. While the commerce of our country almost quadrupled itself in the past ten years, our investments in Foreign Missions have only a little more than doubled themselves. In 1910 we gave \$12,122,305 to preach the Gospel of salvation to the heathen, and last year we gave \$27,024,951 for this blessed purpose. Is this as it should be?

Last year we sent over a million dollars to Persia for their rugs, but for missions in that country we contributed only \$212,896. Are these figures what they should be? Is what we give in proportion to what we get? Friend, consider! Take out your purse and see whether you haven't some money there that belongs to Foreign Missions, or Negro Missions, or some other mission. Look closely! F. J. L.

WHY hold this world's goods with which He has entrusted you, for selfish gain, and only have to regret throughout eternity the great mistake you have made? Invest your mites and your millions for God!—*Jaffray.*

BOOK TABLE.

Synodical Reports of Missouri Synod for 1921. Concordia Publishing House, St. Louis, Mo. No. 1. *Verhandlungen der 27. Jahresversammlung des Sued-Wisconsin-Distrikts.* 32 pages. Price, 15 cts.—No. 2. *Proceedings of the Sixth Convention of the English District.* 95 pages. Price, 45 cts.—No. 3. *Zweihundertfuefzigster Synodalbericht des Michigan-Distrikts.* 79 pages. Price, 37 cts.

By resolution of Synod the reports of the synodical conventions of the Missouri Synod will no longer appear as a periodical, but as publications of the various Districts. If the District is large and orders a large edition, the price of the report will be less per copy than when the edition is small. Also the size of the report will affect the price. The entire series of reports may be ordered, but the price of each report, for reasons given above, cannot be fixed in advance of publication.

Report No. 1 contains a paper by Rev. W. Albrecht on "The Position of Our Church towards the Lodge." A synopsis of the paper is also given in English. We make bold to say that for practical purposes it would have been better had the German presentation of the paper been condensed to the compass of three pages, and the English version been given more fully. The references to lodge literature make the paper particularly valuable.

Report No. 2 brings a historical paper on Miles Coverdale, the English Bible translator, by Pastor Dallmann. The report brings a very full report of the business transactions of the convention.

Report No. 3 brings a very full discussion of the Scriptural doctrine of the nature and the unfulfilling marks of the Church. The essayist based his remarks on Questions 186—190 of our synodical Catechism. The paper is by Pastor E. Berner. This report is wholly German.

Paul Gerhardt. His Life and His Hymns. By *William Dallmann.* Concordia Publishing House, St. Louis, Mo. Full cloth; profusely illustrated; 76 pages. Price, 50 cts.

Who among us does not love and revere Paul Gerhardt, the sweet singer and staunch confessor? Here you have an opportunity to learn more about one of your favorite hymnologists.

Why a Christian School for My Children? By *John H. C. Fritz.* Concordia Publishing House, St. Louis, Mo. 4 pages. Price: 10 cts. per dozen, postpaid; 50 cts. per 100, \$4.50 per 1,000, postage extra.

A fine sample of propaganda printed matter that deserves to be spread broadcast.

Inalienable Rights. A Brief Study in One Hundred per Cent. Americanism. By *W. H. T. Dau.* Published by the American Luther League, Fort Wayne, Ind.

You may have this wonderful little publication for the asking. On sixteen pages Prof. Dau has succeeded in telling us what real Americanism is, and in impressing upon us that eternal vigilance is the price of liberty.

Go with Me. Commemorating the Day of Reformation. Published by the author, Teacher emer. *J. Wegner,* 2208 Clark St., Milwaukee, Wis. Price: 10 cts.; per dozen, 90 cts. Order from Concordia Publishing House, St. Louis, Mo.

This catechization for more advanced pupils will be found somewhat out of the ordinary in contents and manner of treatment. Several very interesting old woodcuts embellish the booklet and enhance its value.

Geistliche Gesaenge. By *Walter Sassmannshausen*. Nos. 6, 7, 8. *Bless the Lord, O My Soul!* For mixed choir, male choir, and children's chorus. Price: No. 6, 20 cts.; Nos. 7 and 8, @ 15 cts.; postage extra.

This composition is pleasing to the ear, and may be sung by choirs that are not able to render difficult music. Suitable for many occasions, and well worth examining.

The Story of Christmas Night. Recitation with organ or piano and mixed choir. Music by *Fr. Reuter*. Published by *Fr. Reuter*, 126 N. Washington St., New Ulm, Minn. Price: Full score, net, \$1.00; choir copy, 10 cts., net. Also German text. Order from *Concordia Publishing House*, St. Louis, Mo.

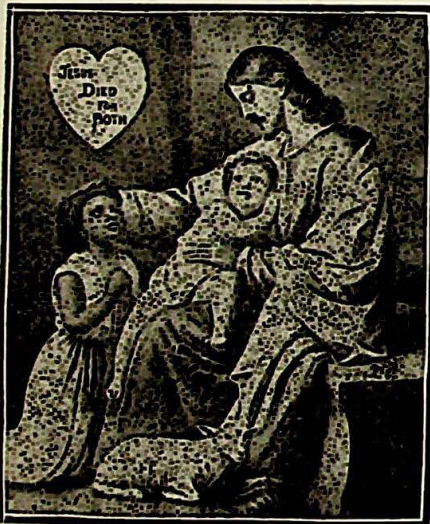
A most beautiful composition that will be admired by all that hear it. Choir directors should not fail to examine this latest *opus* of *Prof. Reuter* at an early date to enable them to be in a position to delight their Christmas congregations with its sweet notes.

And the Gentiles Shall Come to Thy Light. German-English Christmas Program. By *J. Gieschen*. Northwestern Publishing House, Milwaukee, Wis. Price: 6 cts.; 60 cts. per dozen; \$4.00 per 100.

A good Christmas program. Ten pages are devoted to the German part and six pages to the English. Some of the hymns are accompanied by their tunes, while others are not. We were not able to tell why the distinction was made.

Christian Christmas Stamps. Published by *J. R. Lauritzen*, 120 W. Cumberland Ave., Knoxville, Tenn.

These artistically executed Christmas stamps in four colors come in sheets of sixteen. We are sorry to say that we do not know the price, but we suppose that they sell at the ordinary price of Christmas seals. If you want real *Christian* Christmas seals, send an order to the publisher. Sunday-schools and Aid Societies are given a discount of 40 per cent. F. J. L.



"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. The accompanying cut will give you an idea of its beauty, though the colors are missing. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from *Mr. Ewald Schuettner*, 323 Merchants-Laclede Bldg., St. Louis, Mo.

NOTICE.

We again desire to call the attention of all the friends of our Colored Mission to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to *Rev. Theo. F. Walther*, 6406 Easton Ave., St. Louis, Mo.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Greensboro, \$14.94; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 2.00; Bethlehem, Monroe, 2.19; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Immanuel College, Greensboro, 32.00; Immanuel, Brooklyn, 15.00; Mount Calvary, Mount Pleasant, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.10; St. John's, Salisbury, 15.00; St. Luke's, Spartanburg, 18.40; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 2.75; St. Philip's, Philadelphia, 5.00; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; St. Paul's, Mansura, 12.00; St. Paul's, New Orleans, 40.00; Trinity, New Orleans, 10.00; Zion, Gold Hill, 5.00; Washington Mission, 1.65; St. Matthew's, Meherrin, 14.33; Grace, Concord, 10.00; Grace, Greensboro, 15.48; St. Luke's, High Point, 2.70 and 1.60; St. Peter's, Drys School House, 10.00; St. Matthew's, Meherrin, 7.25; Birmingham Mission, 1.00; Selma Mission, 1.95; Zion, Taits Place, 5.49; St. Paul's, Oak Hill, 6.64; Mount Carmel, Midway, 7.79; Bethany, Nyland, 5.32; Mount Calvary, Tilden, 5.71; Grace, Ingomar, 1.53; St. John's, Joffre, 5.05; St. James's, Buena Vista, 1.17; St. Andrew's, Vredenburgh, 3.47; Mount Olive, Tinela, 1.67; Mobile Mission, .50. — Total, \$523.68.

St. Louis, Mo., September 1, 1921.

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

Received with thanks toward the kind donors \$25.00 for *Parthenia Hill*, Greensboro, N. C., from the Young People's League of the Church of Our Savior, Cincinnati, O. Greensboro, N. C., September 12, 1921. 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. "Oct 21" signifies that your subscription expires now. 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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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. XLIII.

ST. LOUIS, MO., NOVEMBER, 1921.

No. 11.

Christ, Our Lord, will Care for Thee.

When life's burden grievously
On thy lonely heart doth press,
And this world appears to thee
But a sorry wilderness,
Banish all thy anxious care,
And betake thyself to prayer;
Confidently bow thy knee:
Christ, our Lord, will care for thee.

When the day is void of joy
And some grief depresses thee,
When thy foibles thee annoy
And distress thee needlessly,
Seek in prayer His kindly face,
And receive His pard'ning grace.
Then look forward trustfully:
Christ, our Lord, will care for thee.

When at last the day of death
Will put out life's flick'ring light,
When thou must yield up thy breath,
When thy hearing fades and sight,
Then to Him thy soul commend
And be satisfied, my friend.
Lay thee down quite peacefully:
Christ, our Lord, will care for thee.

H. O.

S. O. S.

The Treasurer of the Board for Colored Missions is sending out a call for help. Not only is the Treasury empty, but it even has a debt of over \$10,000. Last year the Synodical Conference requested the Board to raise the salaries of the Board's laborers and promised to see to it that the larger expense that would result would be more than covered by an increase in contributions from our congregations. However, what the Treasurer then feared has actually happened: the promised increase in contributions did not materialize, and the result is a deficit of over \$10,000. The Board saw

that this deficit was coming and already several months ago decided to close several stations; but the closing of these stations could not ward off the deficit. What is to be done? Do our Christians want the Board to close more stations? Surely not!

Never has the outlook been brighter; never have the workers been more hopeful; never has our Mission had a more efficient and enthusiastic band of laborers; never have our schools been better attended; never have our two colleges had more students; never have our churches been better attended; never have the Colored people felt more inclined to the Lutheran Church than now. The only problem is one of finances, and shall we let that hinder us in doing our duty? Surely not!

Friends, now is the time to help; now it is that God expects every one of us to do his duty. Let us not disappoint our Lord; let us not disappoint the Colored people who have learned to trust us and look to us for help.

F. J. L.

The Church and the Lodge.

II.

The Church of Christ teaches that there is but one God, who has revealed Himself to us as one in essence and triune in persons, Father, Son, and Holy Ghost; and the Church further teaches that this one true God alone is to be worshiped. All who deny this one true God in word or deed, and, instead, worship some so-called supreme being, be it a creature of God or of man's hand or mind, have a false God, and all the worship they offer such a false God is idolatry.

Luther speaks a very plain word on this point: "Therefore it does not help the Jews, Turks, and heretics [we could add: secret societies] anything that they pretend great piousness and boast against us Christians that they, too, believe in *one god*, creator of heaven and earth, and call him *father* with great earnestness, although this is nothing but altogether vain words wherewith they take the name of God in vain and abuse it, contrary to the sacred commandment, as Christ says to the Jews, John 8, 54: 'It is My Father that honoreth Me, of whom ye say that He is your God; yet ye have not known Him.' . . . For where God shall not be such a God (as Scripture teaches) who is a natural Father and has a natural Son, both of whom have a natural Holy Spirit in the one divine essence, *their God is nothing and no God at all*. Therefore *they have no God*, but they abuse His name with sin and by dishonoring Him, and *fabricate* for themselves a special god and creator, who is to be their father and they his children. . . . They give the holy name of God to their *vain dream and lie, i. e., to the devil*; he is their father and the father of all lies. And yet they claim to be the dearest children and the greatest saints. . . . And, again, you cannot deny a single person [of the Godhead] without denying all three and *the whole God entirely*, as is said 1 John 2, 23: 'Whosoever denieth the Son, the same hath not the Father.'

What the Church teaches on this point, and what Luther so plainly and forcibly says, is in perfect agreement with the Bible. The two passages which Luther quotes are enough to show this. But there are many other passages like these. Christ says, John 5, 23: "All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." John says in his Second Epistle, v. 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." In his First Epistle the apostle speaks even stronger, if possible: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also."

Surely, then, nothing can be plainer than this: The Bible teaches that there is but one God; this one true God is Father, Son, and Holy Ghost. To worship any god beside this one true Triune God is idolatry.

Now, what does the lodge say on this point? This: Let the Christians believe in a Triune God, if they wish to do so; many members of the various secret societies do so. If, however, others do not wish to recognize a Trinity, we respect their belief, and we should regard it as uncharitable to say that they are not worshiping the true God, and to accuse them of idolatry. Chase says in his *Digest of Masonic Law*, p. 206: "It is anti-Masonic to require any religious test other than to believe in a god, the creator and governor of the universe." In his *New Odd-Fellows' Manual*, Grosh says, p. 297: "Judaism, Christianity, Mohammedanism, recognize the one, only living, and true God." (Compare with this what Luther says, as quoted above.) The Woodmen of the World admit Jews to their society, and a prominent member of the order, Judge Muse, Dallas, Tex., says of this fraternity: "All religions are admissible if they have faith and belief in God." The Modern Woodmen of America take the same view, for in their *Handbook* one may read on page 269: "The belief of an applicant in matters of Deity or religion has no bearing upon the object of Woodcraft as defined in the ritual. . . . The fraternity should not arrogate to itself to select the Christian and reject the unbeliever. . . . The doors are, then, left open to the Jew and Gentile, the Catholic and Protestant." While they all want a god recognized by their members, they also all agree in neglecting to recognize the only true God, Father, Son and Holy Ghost. Yes, the Odd-Fellows even go so far as to call such expressions as "the Holy Trinity" "cant phrases" and "sectarian war-slogans." In singing the Doxology at the dedication of their "temple" in Fort Wayne several years ago, the Elks had the impudence to change the last line from "Praise Father, Son, and Holy Ghost" to "Praise God for our true brotherhood"!

Is it not plain to you that the Church and the lodge do not agree on this point? And is it not equally plain to you that the Bible is with the Church on this point? And, finally, do you therefore not feel in conscience bound not to have anything to do with the lodge? F. J. L.

A New Colored Mission-Station.

This new station is not in some Southern State, but in the Jack Pine Region of Michigan. About two months ago a new church was erected for this station. The following clipping, which appeared in

the *Ludington Daily News* of October 9, tells all about the dedication and the rare missionary zeal betokened by Pastor Storm, the founder of the station:—

"It may be that the Lord often uses a muddy road and a balky auto as a means of calling His servants to a harvest of souls, but if so, the call is not always heard or heeded. It was by such a combination, however, that Rev. H. Storm, pastor of the Lutheran church at Pelton's Corners, Freesoil Township, discovered that there was a little colony of unshepherded Colored people out in the jack pine country of the township and was led to establish a mission-church for them. He feels that it was by God's own leading that he was made aware of the need of such service.

"While stuck in the mud, as he was for about two hours, Mr. Storm saw some of the Colored people living in the vicinity, and, after talking with them for a little while, they gladly accepted his offer to come out and hold services for them.

"At first these services were held in a school-house near Mud Lake, but later the white people of the Mud Lake district decided to dissolve their school district organization and sold their building to private parties. This left no building available for church services, so Mr. Storm said to his little flock, 'We'll build a church.'

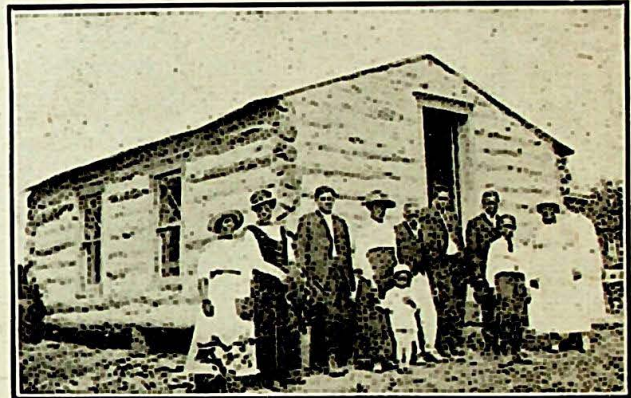
"The accompanying picture shows what they built, a log structure about 18×22, not imposing in appearance, but affording a comfortable meeting-place for the little band of worshipers. It was built at a cost of about \$95, the money being advanced by the courageous young minister.

"When all was ready, it was announced that the church would be dedicated on a given date. Word was sent out to the Lutheran parishes at Manistee, Arcadia, Pelton's Corners, Riverton, and Ludington, and the response was hearty and generous. A large crowd gathered, and the prayers that were raised, invoking blessings upon the humble little mission-church out on the barrens, were as earnest and sincere as any ever raised in dedication of lofty cathedral with far-reaching spires, and who shall say that they will not bring down as great a shower of blessings upon both petitioners and listeners?

"When the story was told of the devotion and faith through which means to erect the building had been secured, an appeal was made by Rev. Carl Schinnerer of St. John's Lutheran Church, Ludington, to reimburse Rev. Storm for the money he had advanced. The response was generous, about \$116

being donated within a few minutes. The amount left after paying the church debt Mr. Storm is saving as a fund to meet such emergencies as are likely to arise, should the winter prove severe and long. He is also collecting winter clothing, which the negroes buy at nominal cost, and is generally advising and helping them to make the most from their little farms and prepare for the proverbial rainy day. Should there be pupils enough to warrant the effort, he will conduct a parochial school at the mission.

"The church is located about six miles northeast of Freesoil, near what is known as Pickerel Lake. There are about 15 families of Colored people located within a five-mile radius. Rumor has it that many more families are expected in the spring to



House of Worship of Colored Congregation near Freesoil, Mich.

settle on farms sold them by a Chicago real estate company.

"Many of the negroes now living near Freesoil are making good money this fall picking apples in the well-laden orchards of that region."

News from Immanuel Lutheran College.

Another school-year has begun. Renewed life is noted wherever one looks. There are reasons for this.

The faculty has been enlarged, thereby giving each individual member more time for his particular work. In former years such was not the case. The three or four professors who then constituted the teaching force were overburdened with labor and anxiety. Naturally, their minds had to be thinking of too many things at once. In addition to this college-work, each member of the faculty had a mission-station to take care of.

The faculty now consists of seven members.

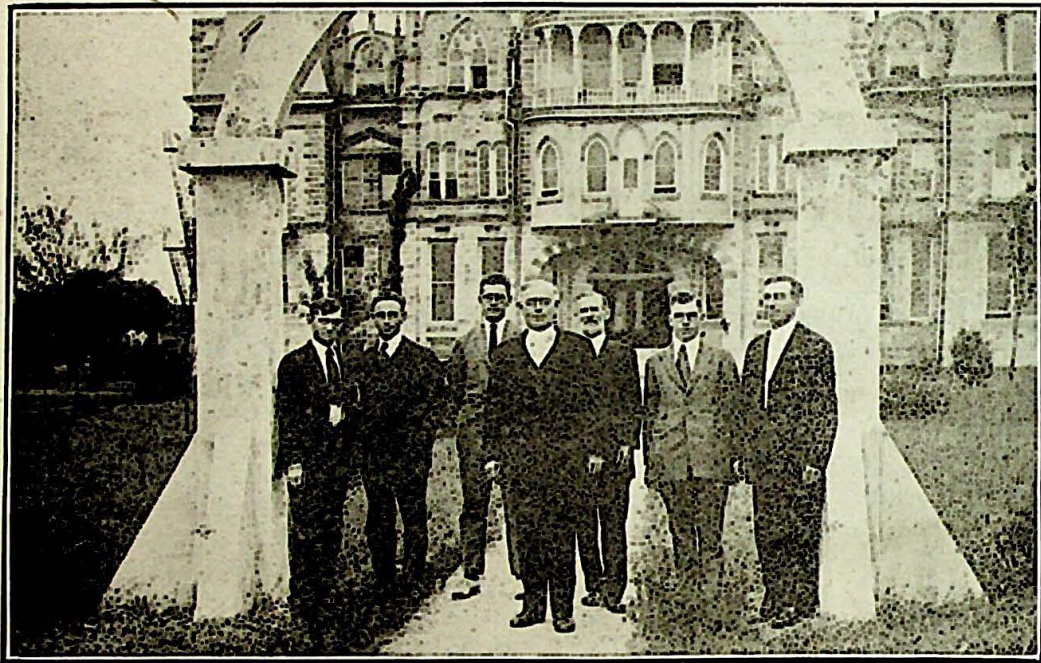
Three of them have taught at Immanuel's before, and four are new men. The new members are the Professors Schuelke, Shufelt, Gose, and Lankenau. Of these four new men, three have put some time in Negro mission-work before. Prof. Schuelke helped out at Immanuel's in 1919-20; Prof. Gose has taught in the Negro mission-school and has done other mission-work in St. Louis under the efficient leadership of Pastor Claus; Prof. Lankenau has taught one year at the sister institution of Immanuel's, Luther College of New Orleans.

Of the veteran professors much need not be said

Mathematics and History; Prof. Schuelke, Science; Prof. Shufelt, Latin and History; Prof. Gose, Agriculture; Prof. Lankenau, English Language and Literature.

The Preparatory Department of the college is under the direction of Mrs. Minor. Miss Lucile Motley has charge of Domestic Science. Captain Reid has charge of the military department.

Every member of the faculty is working hard to raise our institution to a higher standard. Heretofore, graduates of this institution had trouble in entering higher schools of learning because of the



Faculty of Immanuel College, Greensboro, N. C.

Left to right: Th. Rennegarbe, E. Schuelke, F. C. Lankenau, F. Berg, P. E. Gose, J. E. Shufelt. In center, President J. P. Smith.

in the way of introduction. All the friends of the Negro Mission know the venerable and faithful servant in this work, Prof. Berg, who served as the president of this institution for years. Because of ill health and overwork he was succeeded as president by Prof. Smith, who is working zealously for renewed spirit in the college. Prof. Rennegarbe entered upon his duties here last year; he formerly taught in the mission-schools of this State.

Prof. Shufelt is a new member of the Synodical Conference, joining our Synod this last year. He was formerly a member of the Merger Synod.

The subjects taught by each of the professors are the following: Prof. Smith, Religion and Eloquence; Prof. Berg, Theology; Prof. Rennegarbe,

lack of credits. A fifth year was added to the course this year to have our students better prepared.

Two students are enrolled in the theological department under the efficient instruction of Prof. Berg.

Now a word in regard to student activities. Music, which is loved by all the students, is being taught by Prof. Schuelke. Under his able direction a mixed choir is being trained in the arts of Orpheus. Much interest and progress is being shown. He is also training a quartet for a contemplated tour of the Eastern States to raise funds for the proposed dormitories of our institution. If this tour is successful, others are to be planned. Instruction is also given the students in organ-playing; piano-

playing should also be taught, but the college has no good piano for this purpose.

Interest is also shown in athletics. In developing the student-mind, the welfare of the body is not forgotten. Immanuel is a true believer in the Latin adage, "*Mens sana in corpore sano*" [a healthy mind in a healthy body]. The undersigned has charge of athletics, and his ambition is to have good teams. Immanuel is a member of an athletic association. Care will be taken, however, that athletics do not interfere with studies.

For various reasons the library has not had deserved attention. In the near future the books we have will be arranged according to the Dewey system, the system which is used in most of the large libraries of our country. The library contains many valuable books on history, literature, and religion. However, there is not enough fiction. Reading among the students is not as common as it should be. In order to awaken more interest in this art, the classes in English will be required to read a certain number of books.

The housing of the students is still a problem. The wish of the college authorities is to enlarge the student-body, but this cannot be done if the college remains as crowded as it is at present. With the present enrolment we are uncomfortably crowded. We *must* have more room. In other words, we *must* build if we do not want to turn students away who might be gained for Christ and His kingdom. Two dormitories, one for the girls and one for the boys, ought to be erected. The plans for the girls' dormitory are now being drawn. May the Lord bless this undertaking!

Dear friend of missions, Christ says: Go ye and teach all nations. Let us heed this warning, and say with the poet:—

O Christ, our true and only Light,
Enlighten those who sit in night;
Let those afar now hear Thy voice,
And in Thy fold with us rejoice.

F. C. LANKENAU.

Three Days with Rev. Carter in Minnesota.

The readers of the PIONEER probably remember that Rev. M. Carter of Alabama was asked to deliver lectures on the Negro Mission in Minnesota and adjoining States in the fall. The writer would like to tell of three days he spent in one county in Minnesota. On Sunday he was to lecture twice,

once at L. and once at W. He arrived at L. on Saturday evening. The members of six congregations were to hear him there on Sunday afternoon. But as it was impossible to seat all the people in the church, an additional lecture was arranged for Sunday morning at a country church. Hardly half of the people knew he was to lecture there, but they appreciated his lecture very much and showed it by an offering of over \$60. In the afternoon he spoke to a large audience at L., which donated \$200 for Negro Missions. Then an automobile drive of some 20 miles brought him to W., where the congregation was celebrating its mission-festival. Although three services had already been held there and over \$1,000 had been collected for general mission purposes, the large church was again filled to capacity in the evening. Rev. Carter's lecture made a deep impression and brought forth an offering of \$300. Monday evening he preached at N., a country church, which was filled, and over \$67 was received. On Tuesday he spent the day with the pastors of the county who were holding their monthly meeting, and in the evening he lectured at H., another country church. Again a large audience for a country charge enjoyed his lecture and contributed \$77. So the offerings for the Negro Mission totaled over \$700 for three days. And this is but a part of the results of his lectures. More valuable than the sums collected is the better understanding of the needs of the work and the enthusiasm for it which he created.

We wish Rev. Carter God's blessing on his travels and shall gladly welcome him in our county again. We hope that many congregations may avail themselves of the opportunity and invite Rev. Carter to speak to them whenever they have the opportunity.

PAUL F. KOEHNEKE, Rushford, Minn.

News Items from the Nagercoil Field, India.

July and August are harvest months in the States, and they were harvest months in another sense in our mission. A total of 83 souls, in the large majority of cases adults, were received into the communion of the Triune God by the Sacrament of Baptism. Of these 20 persons were baptized by our Indian pastor, the Rev. G. Jesudason.

It is a truly inspiring sight to behold gray-haired men and women totter forward to make confession of their faith in the Savior of sinners and then kneel to receive the washing of regeneration.

As thorough a course of instruction as possible in the fundamentals of our religion precedes the administration of the Sacrament. May these newly received members of the body of Christ prove faithful to their confession and finally be garnered as a precious harvest in the Father's house of many mansions above!

Another cause for rejoicing was the receipt of the news that this year a large number of our seminary graduates have been designated for foreign service. Of these six men were assigned to India. May they all arrive safely and soon, to enter upon their labors before "the night cometh, when no man can work." And we are to get a lady worker for the girls' boarding-school. Splendid! May the Lord of the harvest send many more laborers into His harvest!

End of July witnessed a delightful reunion of the five missionaries and one Indian pastor on the Travancore field. We met at Trivandrum for a conference lasting three days, or, to be more exact, nearly three and one-half days. Matters pertaining to the upbuilding of the Kingdom in this part of the world formed the topics around which our deliberations centered. Our prayer is that the gracious Lord grant us, His servants, the guidance which we so much need in approaching the many difficulties connected with the work in a heathen land. And, dear reader and friend: In your petitions to the Throne of Mercy remember also the adherents and the teachers of Christ in far-off India!

Nagercoil, August 23, 1921. PAUL F. HECKEL.

Brief Items of General Missionary Interest.

SAD NEWS. — The President of the Colored Mission Board, Prof. G. Mezger, mourns the death of his beloved wife. She was called from this world below to the world of glory above on September 17. God bless the bereaved husband and children with His enduring comfort!

AN EXTENDED LECTURE TOUR. — Director of Colored Mission, Pastor Drewes, spent all last month on a lecture tour through Nebraska. Pastor Joeckel, Garland, Nebr., arranged about twenty lecture dates for him.

MONTHLY MISSIONARY MEETINGS. — At its last convention the Central District of the Missouri Synod passed a resolution urging all the congregations of the District to introduce regular monthly missionary meetings. The Ohio Conference of the

District has decided to carry out this resolution, and Pastor H. M. Zorn has been asked to work out practical plans for these proposed meetings.

OUR COLLEGES. — Luther College, New Orleans, opened with an enrolment of thirty-five, and the number of students at Immanuel, Greensboro, N. C., is also very large.

LOSS OF A LABORER. — Rev. Miles Gebauer, after serving St. Paul's Chapel for only a month more than two years, has accepted the call to the white Mount Calvary Church, New Orleans.

MANSURA, LA. — Missionary Tervalon's wife is still in poor health, but we hope that she may soon fully recover. — Teacher Arthur Berger, Mount Zion, New Orleans, is also on the sick-list. The doctor has advised him to rest for a few months. He is passing his vacation with his parents near Mansura. May God soon give him back his health!

MISSIONARY NUMBERS. — The September numbers of the *American Lutheran* and the *Walther League Messenger* were almost wholly devoted to missions. The increased interest in missions which this shows can only fill the heart of every disciple of the Great Missionary with joy.

WALTHER LEAGUE AND FOREIGN MISSIONS. — As a result of the foreign mission program of the Walther League five of the ten missionaries sent into the foreign field by our Church will be supported by districts of the Walther League. Officials of this organization predict that even this is only the beginning of a great missionary movement on the part of our young people, and an awakening to the responsible opportunities of bringing light into the darkness which still covers many millions in Christless countries. The young people of the Walther League direct all of this work through their congregational channels. It is not an endeavor without the Church, but a mission program which bases its appeal on the love for Gospel-bringing, and which is to be upheld by regular and systematic offerings, in themselves small, yet when brought by many thousands of our young people, aggregating a considerable sum. The committee of the Walther League appointed to supervise this effort consists of Rev. Walter A. Maier, Prof. L. Fuerbringer, and Rev. C. Buenger.

NEW WALTHER LEAGUE HOSPICES. — Within the last four months, the Walther League Hospice Committee reports, three hospices have been established in different parts of the country. One in Sioux City, Iowa, was established largely through the efforts of the local Leaguers. St. Louis Leaguers

recently purchased a large and substantial home, and reports from Washington, D. C., indicate that the hospice in the national capital will soon be opened. It is the intention of the National Hospice Committee to assist in establishing a chain of these institutions across the continent. Every year hundreds of our young people are lost to the Church simply because in severing their home- and church-ties they have come under the influence of destructive forces which have led them to deny their faith. Young men and women who are forced to earn their livelihood in strange cities should be given the encouragement and the comfort of such Christian homes, and to help in providing more of such facilities the recent international convention of the Walther League adopted a resolution calling for the establishment of a hospice extension fund. F. J. L.

BOOK TABLE.

Concordia Triglotta. Edited by Prof. F. Bente and Prof. W. H. T. Dau, under the auspices of Concordia Seminary Faculty. All the confessional documents of the Lutheran Church, carefully revised and reprinted in their original languages and, very extensively, in new English translation, with comprehensive historical and topical introductions by Prof. F. Bente. Concordia Publishing House, St. Louis, Mo. Royal octavo; strong library buckram binding; 1556 pages. Price, \$10.00, cash; or \$1.50 with order, and \$1.50 per month for six months. Price includes carriage.

The publication of this monumental work has involved the investment of almost \$50,000. The *Triglotta* is published as a memorial of the four-hundredth anniversary of the Reformation, and all concerned may feel proud of the achievement. The editors and translators, especially Prof. Bente in his historical Introductions, have performed a task for which the Church can never fully repay them; and the publishers have turned out a product that is in every way a masterpiece of the printer's art. Now it is up to us, for whom this labor has been done, to show our appreciation by doing our utmost that the result of years of painstaking labor on the part of the editors and the thousands of dollars invested by the publishers may not be buried for years to come in the stockrooms of the Publishing House. What an unspeakably great blessing would it bring to our Church if every pastor, teacher, and congregation would own a copy of this great book and read it!

Starck's Prayer-Book. Translated from the German edition of Dr. F. Pieper by Prof. W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. Bound in silk crepe blue cloth; gilt and blind stamping; 612 pages. Price, \$2.25. Also to be had in fine divinity circuit seal grain, gilt-edge binding for \$5.00.

A book that will be welcomed in many a home whose members in their younger days heard their fathers read the daily prayers at the family altar from the old German *Starck*. It must have been a difficult task to give the beautiful prayers of the German *Starck* in fluent and idiomatic English, but Prof. Dau has proved himself fully equal to the undertaking; and as one reads the prayers, the conviction grows upon the reader that we have in this English rendering of the German *Starck* the product of a labor of love. The mechanical make-up of the book is in agreement with the contents, and the price is low.

Synodical Reports of Missouri Synod for 1921. Concordia Publishing House, St. Louis, Mo. No. 4. *Siebenundzwanzigster Synodalbericht des Minnesota-Distrikts.* 63 pages. Price, 30 cts.—No. 5. *Neunter Synodalbericht des Nord-Illinois-Distrikts.* 71 pages. Price, 33 cts.—No. 6. *Verhandlungen der achten Jahresversammlung des North Dakota- und Montana-Distrikts.* 67 pages. Price, 36 cts.

These three reports are wholly in German. No. 4 has a treatise on "Modern Destructive Departures from the Scriptural Doctrine of Christ, the Savior." No. 5 brings a paper on "Christ Our King." No. 6 has an essay by Dr. Pieper bearing the title, "What Do We Learn from Luther at Worms?" All three papers are deserving of careful reading. These reports also bring very interesting and illuminating information on the home missions of the Districts.

Three-Volume Collection of Organ Music for Lutheran Churches. By Prof. Fritz Reuter. Concordia Publishing House, St. Louis, Mo. Vol. I: *Choral Preludes and Interludes.* 138 pages, 12x9. Price, \$6.00. Vol. II: *Festival Preludes.* 42 pages; 30 compositions. Price, \$2.00. Vol. III: *Funeral Music.* 40 pages. Price, \$2.00.

Many of the compositions are by Prof. Reuter himself; the others are by composers of the best standing. All that know Prof. Reuter's previous publications need not first be assured by reviewers that the churches are here offered the very best in dignified and proper organ music for services. Though not to be classified as easy compositions, we feel that we are not departing from the truth when we say that an organist of moderate ability will have little difficulty in playing this music. Congregations that want their organists to render good churchly music should provide them with copies of this work.

Recitation Plans. Reprinted from the *Lutheran School Journal*, July, 1921. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This pamphlet brings eight recitation plans for parochial schools. Teachers will find them deserving of study.

The Immodest Dress. By B. M. Holt, Fargo, N. Dak. 10 cts. per dozen; 75 cts. per 100.

A most timely folder. Send an order to the author.

O Little Town of Bethlehem. A Christmas Service for Sunday-schools, 1921.

Bethlehem Ephrata. Liturgie fuer einen Kindergottesdienst zur Feier der heiligen Weihnacht, 1921. Lutheran Book Concern, Columbus, O. Price of each: Per copy, 6 cts.; dozen, 60 cts.; \$4.50 per 100. Transportation extra on dozen and hundred lots.

Notice.

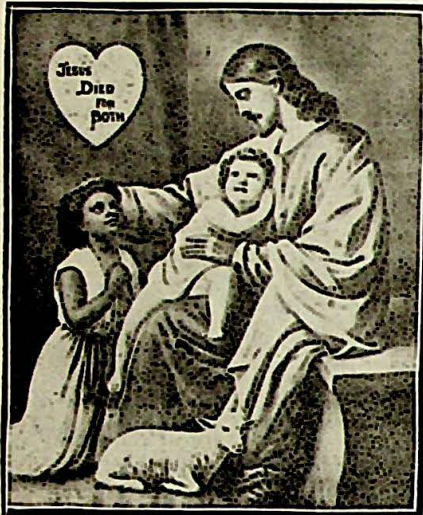
We again desire to call the attention of all the friends of our Colored Mission to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

To Our Congregations Using the Envelope System.

Sunday, July 9, 1922, is the day set apart for observing the fiftieth anniversary of the Evangelical Lutheran Synodical Conference of North America. On this festive occasion we wish to thank God for the great blessings bestowed upon us through this religious organization, to thank Him also with our hands. The jubilee offering is to be used for improving the colleges at which our Colored pastors and teachers are trained, and for the erection of

chapels and schools in our Negro Missions. All our congregations which use the envelope system are requested to insert an envelope for the jubilee offering, Sunday, July 9, 1922.

In the name of the Board for Colored Missions,
C. F. DREWES, *Director*.



"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. The accompanying cut will give you an idea of its beauty, though the colors are missing. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Trinity, Springfield, \$50.00; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 2.00; Bethlehem, Monroe, 1.75; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 25.00; Grace, Concord, 10.00; Grace, Greensboro, 10.92; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 313.25; Immanuel, Shankletown, 2.00; Mount Calvary, Sandy Ridge, 12.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Richmond, Va., 1.97; St. James's, Southern Pines, 6.65; St. John's, Salisbury, 15.00; St. Luke's, Spartanburg, 16.30; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 2.90; St. Matthew's, Meherrin, 27.25; Mrs. Rowlett, through Rev. Dorpat, 6.00; St. Paul's, Charlotte, 27.00; Mt. Zion, Charlotte, 14.00; St. Paul's, Mansura, 10.00; St. Paul's, New Orleans, 40.00; St. Peter's, Drys School House, 10.00; St. Philip's, Philadelphia, 5.00; Trinity, New Orleans, 10.00; Zion, Gold Hill, 5.00.—*Total*, \$808.99.

St. Louis, Mo., October 1, 1921.

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

Gifts for the Foreign Mission Field.

A large number of packages containing gifts of some variety for our missionaries and their families, as well as for their parishioners were received from many ladies' aid societies. Although July 10 had been mentioned as the last day on which gifts could be received in time to be included in the shipment, we nevertheless waited till July 19 before closing the chests. Packages which arrived after the above-mentioned date will be sent as opportunity

offers. We take occasion to express our sincere appreciation of the hearty response which our appeal elicited, and our cordial thanks for the generous participation in this donation on the part of so many societies. We thank those especially who enclosed carefully prepared lists of the contents of their packages, as well as money to assist in defraying freight charges. God will certainly deal with all cheerful givers according to His promises and according to the riches of His grace. To the committee in charge of the packing the sight of the many and valuable gifts was a source of great joy and a real encouragement in this work.

The following is a list of moneys and other gifts received:—

Received for the India Mission.

Through Mrs. F. Kindinger, Treas. of Luth. Ladies' Mission Society, Detroit, Mich., \$30.00; Concordia (W. S.) Church, Detroit, Mich., 5.00; Miss Sophia Mahl, Lockport, Ill., 2.00; N. N., Bayville, O., 3.00; N. N., Bayville, O., 2.00; Mrs. Helen Fritze, Topeka, Kans., 3.00; Ladies' Aid Society, Frankenmuth, Mich., 5.00; Mrs. A. Braunlith, Treas. of Sewing Circle 96, Cleveland, O., 5.00; Ladies' Aid, South Euclid, O., 5.00; Mrs. Theo. Vogel, Pocahtontas, Mo., 2.00; Mrs. F. Zucker, Treas. of Mission Sewing Society, Fort Wayne, Ind., 5.00; Lydia Sewing Circle, Staunton, Ill., 5.00; India Mission Ladies' Aid, St. Louis, Mo., 5.00.—*Other gifts*: Mission Sewing Society, Fort Wayne, Ind.; Zion Ladies' Society, Fort Wayne, Ind.; Trinity Lutheran Ladies' Aid, Evansville, Ind.; Lydia Sewing Circle, Staunton, Ill.; St. John's Ladies' Aid, Forest Park, Ill.; Ladies' Aid Society, Springfield, Ill.; St. Paul's Mission Sewing Circle, Kankakee, Ill.; Ladies' Aid, Hinsdale, Ill.; Ladies' Aid Society, Red Bud, Ill.; Ladies' Aid, South Euclid, O.; Sewing Circle 96, Cleveland, O.; Mission Sewing Circle of the Concordia (W. S.) Church, Detroit, Mich.; Ladies' Aid Society, Frankenmuth, Mich.; Ladies' Mission Society, Martini Ev. Luth. Church, Baltimore, Md.; Luth. Ladies' Aid, Magnolia, Iowa; St. Paul's Mission Society, Martinsville, N. Y.; Ladies' Circle, through Mrs. Flora B. Hecker, Boston, Mass.; Mrs. C. Weidhaas, Palmyra, Mo.; Mrs. Bussman, Courtland, Minn.; Emmaus Welcome League, St. Louis, Mo.; India Mission Ladies' Aid, St. Louis, Mo.; Filer, Idaho (box); per Rev. Clausen, Vincennes, Ind.; Mrs. Flora B. Hecker, Dorchester, Mass.

MRS. M. SOMMER, *President*.

MRS. THEO. LANGE, *Treasurer*.

Received and forwarded to Mr. Ewald Schuettner, Treasurer, 323 Merchants-Laclede Building, St. Louis, Mo., for the chapel in Plaquemine, La.: From Rev. H. E. Jacobs, Martinsville, N. Y. (Mueller-Peters wedding collection), \$17.30; from N. N., Arizona, \$3.00. God reward the kind donors!

F. J. LANKENAU.

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. "Nov 21" signifies that your subscription expires now. 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.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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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. XLIII.

ST. LOUIS, MO., DECEMBER, 1921.

No. 12.

Christmas.

Holy night, so full of gladness,
How we welcome thee!
Brightly, banishing all sadness,
Shines the Christmas-tree.

In this night a Babe from heaven
Came to bless the earth;
Unto us a Son was given
By a wondrous birth.

Child, Thou art the Friend most glorious
Of entire mankind,
Who, a Helper strong, victorious,
All our foes will blind.

Fleeing from our sins' vexations,
We Thy grace implore;
For 'tis Thou who giv'st all nations
Joy forevermore. H. OSTERIUS.

To All Our Pastors.

For the Annual Meeting.

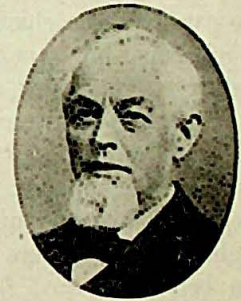
Most of our congregations have a so-called annual meeting at the beginning of the new year. This is generally the most important meeting of the year, and consequently it is usually attended by a greater number of members than the other congregational meetings.

Now, we have a matter that we should be pleased to have all the pastors of the Synodical Conference put on the program of their next annual meeting. It is a matter that should concern us all. It pertains to the matter of lifting a Jubilee Collection in all our congregations upon the occasion of the fiftieth anniversary of the Synodical Conference. Surely this is a matter that should be taken up and discussed in all earnestness.

It was on July 10, 1872, that the Synodical Conference was organized by representatives of a number of Lutheran synods, who had met in the church of Pastor J. Bading in Milwaukee. At the time the following synods were represented: The Synod of Ohio and Other States; the Synod of Missouri, Ohio, and Other States; the Synod of Wisconsin; the Norwegian Lutheran Synod; the Synod of Illinois; the Synod of Minnesota.



Dr. C. F. W. Walther.



Pastor J. Bading.

Presidents of Synodical Conference.

In his sermon, which he delivered in the opening service of the first convention of the Synodical Conference, Dr. Walther exclaimed: "O blessed day! Our children and children's children will speak of this day with joy and thanksgiving. If our former disunion was a sad spectacle for all the friends of Zion and a comedy for the Evil Foe and all that hold to him, our present brotherly unity is without a doubt a delight in the eyes of God, of all His holy angels, and of all His true children, but on the other hand a discouraging sight for the Evil Foe and for all the enemies of God and of His kingdom, the kingdom of truth and peace." (*Brosamen*, p. 568.)

By God's grace, our dear Synodical Conference is still existing and may soon celebrate its golden anniversary. The following synods now comprise it: The Missouri Synod, the Wisconsin Synod, the Slovak Synod, and the Norwegian Synod. The Free Church in Germany and the Evangelical Lutheran Synod of Australia are in full unity of faith with the Synodical Conference. Richest blessings have been poured out upon our fathers, upon us, and upon our children by this union. And for this reason we wish to thank God in the year of jubilee with hearts, and hands, and voices.

Surely not one of our congregations wants to stand back in the fitting celebration of this anniversary! Fully realizing its great debt to God for all His mercies during these years, surely every congregation will joyously pass the resolution: "We will also take part in lifting this Jubilee Collection."

The manner in which this collection is to be gathered, of course, is left to each congregation. But in passing I shall take the liberty of saying that the congregation in St. Louis to which the writer belongs has suggested to its members that each one, if possible, give a cent for each one of the fifty years, that is, fifty cents in all.

For what purpose is this money to be gathered? To carry on the chief joint work of our Synodical Conference, our work among the Negroes of this country. This work, so richly blessed by the Lord, is just at present in great need of suitable buildings all over the field. In many places our missionaries have been compelled to hold services for years in most wretched and unsanitary shacks. In our two higher schools, where future servants of the Word are being prepared for their life's work, there is great need for more room. At Greensboro, for instance, the "boys" are obliged to live in the low attic of the college-building! Need it be said that such a poorly lighted and ill-ventilated place as an attic is not a proper locality to house students? The girls at Greensboro, who are preparing to be teachers in our mission-schools, are living in three small schoolrooms, where thirty-six girls are sleeping in eighteen single beds! Is this not enough to convince you that we must find more room?

Now, do not forget to set this important matter on your program for the annual congregational meeting.

May the Lord bless this undertaking, so that it may serve to His glory and the salvation of many immortal souls!

C. F. DREWES.

The Church and the Lodge.

III.

The Christian Church teaches that Jesus Christ, the Son of God, came into the world to save sinners; that He is the only Savior of sinners, so that there is salvation in none other; and that he who does not believe in Christ as his Savior cannot be saved.

This teaching of the Church is in perfect agreement with the Bible. Listen: "For the Son of Man is come to seek and to *save* that which was lost." Luke 19, 10. "Christ hath *redeemed* us from the *curse of the Law*, being made a curse for us." Gal. 3, 13. "Jesus Christ is the *propitiation for our sins*; and not for ours only, but also for the sins of the whole world." 1 John 2, 2. "For this purpose the Son of God was manifested that *He might destroy the works of the devil*." 1 John 3, 8. "The blood of Jesus Christ, God's Son, *cleanseth us from all sin*." 1 John 1, 7. "Neither is there salvation in *any other*; for there is none other name under heaven given among men whereby we must be saved." Acts 4, 12. "I am the Way, the Truth, and the Life; *no man cometh to the Father but by Me*." John 14, 5. To the jailer of Philippi, who asked Paul, "What must I do to be saved?" the Apostle gave the answer, "*Believe in the Lord Jesus Christ*, and thou shalt be saved." Acts 16, 30, 31.

Christ is the Savior, the only Savior, of sinners. Only they that believe in Him shall not perish, but have everlasting life. John 3, 16. He is "the Lamb of God, which taketh away the sin of the world." John 1, 29. Only "in Christ we have redemption through His blood, even the forgiveness of sins." Col. 1, 14. There is no salvation for any man that rejects this only Savior. There is salvation in none other, said Peter to the people at Jerusalem.

Now, friend, read once more the first paragraph above, which tells you what the Church teaches on this point, and, having done that, read again the many Bible-passages which I have quoted,—look them up in your Bible, if you want to make sure that I have quoted them correctly,—and I am sure that you will see that the teaching of the Church and the teaching of the Bible are exactly the same. Do you not find it so?

But what does the lodge teach in this matter? The lodges say: "We do not object if a man wants to hold that Jesus is his Savior, who has died for him that he might be saved and go to heaven; in fact, not a few members of secret societies hold that

old teaching to be correct. But if others do not see it that way, and expect to enter the realms of glory by some other route, it is not for us to say that they are wrong. We believe in every man's going to heaven in his way and in his fashion, and we will not allow any of our members to say that salvation through Christ is the only way."

"Freemasonry does not teach Christianity," said T. M. Collins, Secretary of the Grand Lodge of West Virginia, in an official document, dated January 22, 1921. Mackey, a generally accepted authority in Masonry, who in his day occupied one of the highest offices in the order, says in his *Encyclopedia*, page 162: "Masonry is not a Christian institution." And in the same book, on page 641, he declares: "Freemasonry is not Christianity." Grosh in his *New Odd-Fellows' Manual* says: "The descendants of Abraham, the various differing followers of Jesus, the Pariahs of stricter sects, here gather around the same altar, as one family, manifesting no differences of creed or worship." (p. 283.) J. C. Root, the founder of the Woodmen of the World, said: "Our doors are left open to the Jew and Gentile, the Catholic and Protestant, the agnostic and atheist." The Knights of Pythias, the Elks, the Foresters, the Grangers, and all the other secret societies hold the very same view that is expressed above by men of greatest prominence in their respective orders.

Now think it over! Here is the whole thing in a nutshell: The Bible says there is no salvation outside of Christ; the lodge says there is salvation without Christ. The Bible says that he who does not believe in Christ will be lost, no matter how good a man he may have been in the eyes of the world; the lodge says that such a man can be saved though he was not a Christian. If one thing is plain, it is this, that the Bible teaches that Christ is the Savior, the *only* Savior, of sinners, and that faith in Him is absolutely necessary to salvation. And if another thing is plain, it is this, that the lodge, Masonry and all the other lodges, teach that Christ is *not* the only hope of sinners and that faith in Him is *not* necessary to salvation. The Church and the Bible agree; the lodge and the Bible disagree. With whom are you going to hold, with the Church and the Bible, or with the lodge against the Bible? Friend, you have to choose. God help you to make the right choice! F. J. L.

It is possible to give without loving, but it is impossible to love without giving.

All in a Day's Work.

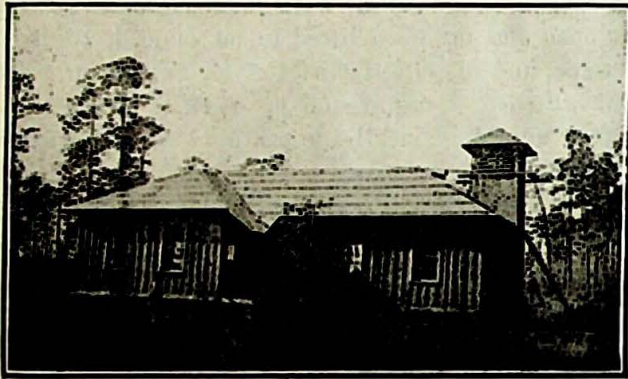
For some time I had been sitting in my "Foa'd" day in and day out, visiting many of our stations down here in the Black Belt on important business. On this particular Sunday morning I had Pastor Montgomery with me. We set out from Selma at the early hour of 7.30 A. M. for the distant congregation of Nyland. The day bade fair to be a beautiful one, being slightly cooler than the weather had been for months. For this we were thankful, since the drive was, therefore, somewhat pleasanter. Automobiling here at times may have some "joys" for the missionary, but certainly not when a Southern sun is blazing in the skies, when the heat waves fairly "sizzle" upwards from a parched and cracked prairie road, and your engine is throwing back on your limbs and in your face additional stifling heat. With my auto-door tied back to keep it open and my hood lifted to let some of the heat escape, and myself in shirt sleeves, hatless, and collar wilted to a rag around my neck, I've presented often anything but the appearance of a Lutheran preacher.

As I started out to say, on this day Pastor Montgomery and I had our faces set towards distant Nyland. For thirty-six miles we rattled over fairly decent roads to complete the last twenty a-bumping over baked prairie and red clay soil. Arrived at the chapel, and after due waiting, we proceeded with the Sunday-school and services. I was giving up my pastorate of this flock and entrusting it into the hands of Pastor Montgomery. During the sermon and later while we had a sociable bite to eat together, it was apparent that our people become closely attached to their spiritual shepherds. This speaks well for them and reminds one of the touching farewell St. Paul was accorded on leaving his Ephesian Christians.

Our next objective was Possum Bend. But first we had to cross the Alabama River. This we did at a landing called Clifton. But how primitive the crossing arrangements are! You who ride over cable-hung bridges of great span, who shoot in perfect safety through long tunnels underneath large bodies of water, imagine this picture. A river of shallow depth possibly over a hundred yards wide; a flat constructed of rough boards and rudely put together, large enough to hold a car, unwieldy oars hewn out by hand. Now the ferryman begins to push off from shore by means of a pole. Slowly the clumsy ferry heads into the river, then crawls up

along the shore. With oars the Negro continues upstream until he thinks he can make the opposite landing by floating down on the current. Finally, after much grunting, he is ready for us, inviting us to run on to the flat. Again, in crossing, the same procedure is followed out—poling, rowing, riding down on the current. Now for the ascent up the bank, which is so steep that to ask our car to climb up the side of a house would be a fair comparison. However, we have confidence in our Ford, for it can do almost incredible stunts. And so with a snort of impatience, after having reached the top, our engine sets out for Possum Bend, fourteen miles away.

Here we won't linger longer than to say that on this occasion also another missionary, Pastor Carter, laid down his office to give it over into my trust. The affection with which the people saw their pastor leave them was touching.



Chapel and School, Possum Bend, Ala.

Vredenburgh, next stop! This was another jump of about thirty miles. Running into a shower, we affixed chains and put up storm curtains, but we were spared what we had dreaded—a terrific Southern downpour. Up steep hills we tortuously climbed, through deep sand and across many a creek we raced against time, for it was getting late. Finally, Vredenburgh hove into sight, Vredenburgh with its immense piles of waste edgings of lumber burning day and night, fires which forcibly remind one of the eternal fires of God's wrath on lost souls. Here a boy was to meet Pastor Montgomery to take him out in a buggy to the three-mile distant chapel. Not finding him on hand, I had to make the run out. On the way back through the noisy and squalid Negro quarters I picked up several Negro boys who were going my way. How glad I was that I had done so, for after a few minutes they were of valuable assistance to me in changing a tire. The remaining six miles to

Tinela were made in record time, considering the poor condition of the "roads."

And now I was to go through another service. But my condition! I was covered from head to foot with a thick layer of dust, my shoes seemed never to have known a shine, my shirt was spotted with grease, and my collar—! Then, too, my hair was disheveled, my face grimy and streaked with sweat, my hands black as a machinist's. And my brain, if one could have taken a peek into it, would have given a like appearance. I had to ask the people, who had come out in goodly numbers, to give me five minutes' time to clear away the brain-fogs that had collected there and to gather my thoughts that had been tumbled and jostled into a veritable rubbish-heap during the last lap of the trip. Still, I enjoyed the service in that little log-cabin, thankful to the Lord that I was being permitted to tell the old, old story of Jesus and His love to hungry souls.

Happy I tumbled into bed at a friendly house close by. True, I had gone nearly the limit, being completely worn out and not having had a thing to eat since noon. But I "fed" my stomach on a pipeful of tobacco and told it to grumble away while I slept.

Now I might go on to tell of the big rain that came up overnight, putting me on edge for fear of being mud-bound in a village having only one road as a connecting link with the outside world. I might describe how in the morning I plowed through the stickiest of sticky mud to Buena Vista only to be told there that I had not a chance of continuing on to my objective—and that, at the very most, not over five miles away. I might recount my having to make a roundabout trip of about fifty miles through "awful" mud, a trip lasting all day long, to reach the place I was so close to in the morning; yes, and of abandoning my car and taking to horseback to complete the journey. I might again relate how, for what seemed an eternity, I crawled through "oceans" of mud and inky darkness to get back to a hotel, there to scrape the caked mud from hands, arms, and face, not to speak of clothes and shoes. And again I had to console my stomach with a smoke, knowing that no one would hear its growling but the bedclothes. Again I was spent beyond my bodily and mental powers. Let this suffice, however, lest you be wearied by too much detail.

Kind friend of missions, the Lord has made men willing to be spent in His work of saving souls among the Colored people. How much do YOU spend

in support of this glorious work, to say nothing of *spending yourself* in it? Oh, if you can't give of your time and energy in the actual harvest of souls, but must entrust that to others to spend themselves in your place, *give*, for the love of Jesus, of your means, "spend" your means to the breaking-point for Him who spent Himself, body and soul, on the cross for you!

E. A. WESTCOTT.

A Word from Our Treasurer.

Believing that you will be interested in the growth of our Negro Mission as reflected by the Treasurer's records, I am giving such data as the space allotted me permits.

Although the duties are greater than had been anticipated, many pleasant incidents have helped to lighten the burden and make your Treasurer's work a pleasure. The sincerity of the contributing Christians is an encouragement that has helped to buoy up the spirit on many occasions when funds were running low, and it is this same faithful cooperation on your part that prompts the Board to be optimistic in the face of a \$10,000 deficit. Yes, we have a \$10,000 deficit in our current expense treasury, and it is comforting to know that this matter needs only to be called to your attention to be corrected.

At the close of the fiscal year which ended June 30, 1917, our white Christians had contributed \$56,410.44, while for the year 1920—21 the receipts were \$85,439.57. Our Colored Christians have also shown a very healthy growth in the grace of liberality, having given \$4,955.61 for 1916—17, while last year they sent to the treasury \$15,282.91.

The cost of maintaining our Mission has grown in proportion to its size from \$62,250.44 for 1916—17 to \$105,966.43 for the year closing June 30, 1921.

Herr Unbekannt, whose regular visits were always the occasion for rejoicing, has not called on the Treasurer since November, 1919. We miss the good brother. Others of our contributors are likewise so regular with their gifts that the Treasurer feels he knows many of them quite well.

You have, with your gifts, made it possible for our Mission to claim the blessings we have so far enjoyed, and on behalf of the Board as well as myself I want to thank you sincerely for your cooperation. I am satisfied that you will not rest now, but will continue to support this work. You

will continue to invest your money with God, knowing "that he which converteth the sinner from the error of his way shall save a soul from death." James 5, 20.

EWALD SCHUETTNER.

An Unasked-for Testimonial.

About a year ago one of our members here in the Black Belt left her cabin to go to work in a large city in this State. While there, she has faithfully attended monthly services conducted in a house by one of our missionaries. Recently the undersigned received the following letter, which speaks for itself:

"TO WHOM IT MAY CONCERN:—

It gives me great pleasure to say that I believe — a good, consistent Christian woman. She has been with me for more than a year, and is faithful, conscientious, and helpful. She gives me much confidence in the good teachings and usefulness of the Church she represents. Her Church is fortunate to send out members of such high standard.

Very truly,

MRS. —."

Surely this unasked-for testimonial speaks volumes for the work our Lutheran Church is doing among the Negroes of this section.

E. A. WESTCOTT.

The Mission of the Wisconsin Synod among the Apaches.

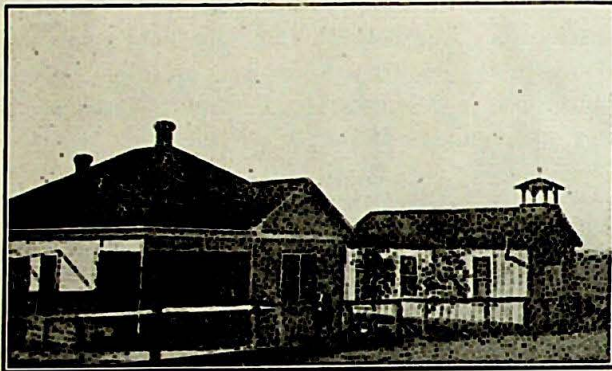
The mission-work which the Wisconsin Synod has been carrying on among the Apache Indians in Arizona since 1893 for a number of years did not show very promising results. Appropriations for the work were of necessity small, the interest in the mission was at times at an ebb, and the Indians mistrusted the white missionary and his message from the "white man's God." But a change for the better has set in. Hundreds of Apaches have accepted Christ as their Savior, many hundreds more are "almost persuaded," and whole villages are clamoring for the Gospel.

The work on this mission-field has now entered on a period of great and rapid development. Within the last five years the number of workers and converts has been more than doubled. Superintendent E. Guenther, Whiteriver, Ariz., reported at the meeting of Synod in Milwaukee this summer that

208 baptisms have taken place in the last biennium. Of this number Rev. Guenther himself baptized 45 adults in one class. They were pupils in his Sunday-school class in the Government boarding-school in Whiteriver.

Work is now being done at nine stations, to which a tenth is soon to be added. The mission personnel at present consists of nine ordained men and one native evangelist. To this number there will soon be added an ordained assistant for the Superintendent and a woman assistant for the East Fork station. At nearly all the stations there is a trained interpreter, who is not steadily employed, but who translates the Sunday sermon into Apache and who accompanies the missionary on his trips to the Indian tepees whenever necessary.

The three day-schools, the curriculum in which



Parsonage, Church, and School of Indian Mission, Globe, Ariz.

corresponds to that of the Lutheran parochial schools in the East, are attended by over 100 Indian children between the ages of 6 and 18 years. A boarding-school is seriously being contemplated and will no doubt materialize in a few years.

The total Indian population of the two extensive reservations on which our brethren are working is five thousand. Of these, about 400 are communicant members of the Lutheran Church. The mission has not yet reached the stage of organized congregations, but there are hopeful signs in that direction.

A new roomy parsonage and a beautiful white stone chapel with a seating capacity of 200 are nearing their completion at Rice. The combined cost of these two buildings will be almost \$15,000. Another chapel, which will cost \$10,000 and which will seat 300, has just been begun at Whiteriver. At Rice and Whiteriver the Government has large boarding-schools for the Apache youth. At Bylas,

a station which is about one year old, a chapel costing \$4,000 and seating about 200 will be built this year.

The budget which the Wisconsin Synod appropriated unanimously for its Indian Mission for the next two years totals \$64,000.

The Franciscan Fathers have started a counter-mission among the Apaches. They have one priest and a beautiful chapel at Rice. But although he has been working there for nearly three years, his success has not been very flattering.

Please remember your Apache brethren in your prayers.
H. C. N.

Dedication of a New Bell at St. Matthew's, Meherrin, Va.

Our old bell that had been donated to our church years ago, having cracked and become useless, our members took it down and went to work to collect for a new one. This task was completed in September, and a new bell was ordered at once. The price is \$79.90, plus \$10.62 freight, the bell weighing 950 pounds. St. Matthew's Ladies' Aid contributed \$31.12, and the male members volunteered to do the work of hauling and hoisting. On October 25 the work was done, and on Sunday, October 30, Reformation Festival, the bell was dedicated to the service of God. It is to call us and our children to come and hear God's holy Word for the salvation of our souls. — What is noteworthy about this is that God gave us grace to accomplish this without any outside help. May He graciously bless the ringing of this bell and continue to prosper our congregation for the glory of His holy name! L. G. DORPAT.

A Successful Mission-Festival and Harvest-Home Celebration.

A communication from Miss Rosa J. Young informs us that Christ Church, Rosebud, Ala., celebrated a most successful harvest home festival and had a glorious missionary meeting on Sunday, October 16. The chapel had been appropriately decorated with the fruits of the field for the occasion. Pastor Peay preached the harvest home sermon in the morning before a large gathering of people, and after the sermon a considerable number of members partook of Holy Communion. The collection in the morning amounted to \$30, the children raising

\$13.19. In the afternoon, Superintendent Geo. Schmidt preached a mission-sermon. The missionary offering in this service amounted to \$18. Thus the total collection for the day was no less than \$48. Miss Young estimates that no less than 200 attended these services, and concludes her letter with the words: "We thank our God for such a sunny day, such glorious services, such an enormous crowd, and such good collections for the spreading of Christ's kingdom." We would add that these poor, poor Negroes, by collecting \$48 for missions, put to shame many a white congregation.

F. J. L.

A CHRISTIAN JOURNALIST says: "I had not gone halfway round the world until the conviction was forced upon me that Christianity is the panacea for all ills and evils."

BOOK TABLE.

Lutheran Annual 1922. — *Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1922.* Concordia Publishing House, St. Louis, Mo. Each 104 pages. Price, 15 cts.

It is not necessary to do more than call the attention of our readers to the appearance of these two annual publications to assure them a hearty welcome in thousands of homes. Besides bringing what one should expect in a Christian almanac; namely, Christian calendar material and instructive Christian reading-matter, these annuals bring a wonderful amount of information about the Synodical Conference and its affiliated synods.

Synodical Reports of Missouri Synod for 1921. Concordia Publishing House, St. Louis, Mo. No. 7. *Fuenfzehnter Synodalbericht des Oregon- und Washington-Distrikts.* 28 pages. Price, 15 cts. — No. 8. *Verhandlungen der dritten Jahresversammlung des Nord-Wisconsin-Distrikts.* 23 pages. Price, 13 cts.

No. 7 brings a short German summary on two pages of the doctrinal paper presented on "The Christian Home." The English summary covers only one page. It is self-evident that such summaries must be wholly unsatisfactory. For this reason we think that it is far better to omit the doctrinal matter altogether, if not more than a mere skeleton can be given. No. 8 simply mentions the doctrinal paper read by Dr. Kretzmann, but does not attempt to give a summary. Both reports bring the addresses of the District presidents, a report of the District officials' activities, and interesting reports on District home missions.

Der 46. Psalm. *Das Schutz- und Trutzlied der lutherischen Kirche.* By P. E. Kretzmann, Ph. D., B. D. Concordia Publishing House, St. Louis, Mo. 51 pages. Price, 25 cts.; cheaper in quantities.

This is the paper read at the convention of the North Wisconsin District. The paper was well worth the printing and should be read by many. It aroused great enthusiasm at the time it was read, and the North Wisconsin District Synod ordered a large number of copies for distribution in its congregations.

Faith-Cure. *The Practise Sometimes Miscalled "Divine Healing."* A study of its methods and an appraisal of its claims. By Th. Graebner. Concordia Publishing House, St. Louis, Mo. 36 pages. Price, 10 cts.

This treatise first appeared in the columns of the *Lutheran Witness* a few months ago. At the time it appeared there, we expressed the wish that it might appear in pamphlet form, in order that it might thus be made accessible to many who would never see the *Lutheran Witness*. If you did not read these chapters at the time of their first publication, by all means order this pamphlet now.

The Christmas Song-Book. The Sotaron Publishing Co., 105 Florida St., Buffalo, N. Y. Paper-bound edition, 35 cts. per copy. Edition de luxe, bound in imitation leather stamped in gold, put up in neat box, \$1.00.

The sale of this *Christmas Song-book* has been phenomenal. No less than 80,000 of the paper-bound edition have been disposed of in past years. Undoubtedly, many will be glad to hear that the publishers have now put out a finer edition, which can be most appropriately used for presentation purposes. In no single book have so many Christmas-songs ever been brought together.

Masonry vs. Christianity. By B. M. Holt, Fargo, N. Dak. Price: 15 cts. per dozen; \$1.00 per 100. Order from the author.

When we that never were members of a secret order speak against them, we are told that we are talking about a thing of which we know nothing. No one can say this of Mr. Holt. He was a member of the Masonic order for years, and when he publishes this tract, he knows that he is publishing facts. Oh, that this little tract might assist others that are now in the net of secretism to see its real nature, and then do what Mr. Holt felt compelled to do!

F. J. L.

A Bargain.

A few copies of the late Pastor N. J. Bakke's books, *Unsere Negermission in Wort und Bild* and *Our Colored Mission, Illustrated*, are still on hand. These books are richly illustrated and bring a very readable history of our Colored Mission from its very beginning. Since the Synodical Conference will celebrate its golden anniversary in the near future, these books now have a peculiar interest at the present time, describing, as they do, what is the chief joint work of this great body of Lutherans. When first published, the books sold for 50 cents each, but if they were to be published to-day, they would cost more. However, as long as the supply lasts, we are willing to send either book postpaid to any address for only 25 cents. State whether you want the English or German edition, and order from Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.

Christmas Seals.

In order to provide ample funds to care for the increasing number of charity patients who are asking admission to the new Evangelical Lutheran Sanitarium at Wheat Ridge, Colo., the young people of the Walther League have taken over the campaign to dispose of more than fifteen thousand dollars worth of Christmas seals.

They are appealing to the members of our Church requesting that these attractive stickers be used not only on Christmas mail, but also on Christmas parcels in place of the customary "fancy sticker."

The stamps are sold for a penny apiece and come in books of twenty-five. This year they are printed in an appealing shade of green, picturing the snow-covered hemlocks in the foreground with the white-peaked Rockies in the distance. In the center stands the new and magnificent

pavilion, the "monument of gratitude toward God," which the young people are endeavoring to clear of all remaining indebtedness.

The power of the penny will be strikingly illustrated by the increased opportunities which the sale of these stamps will permit. We hope most sincerely that our Christians will be happy to take this way of sending the Christmas joy broadcast and of alleviating the sufferings of more unfortunate victims of the great white plague.

Please order any amount of Christmas seals from the
WALTHER LEAGUE OFFICE,
3607 Vliet St., Milwaukee, Wis.

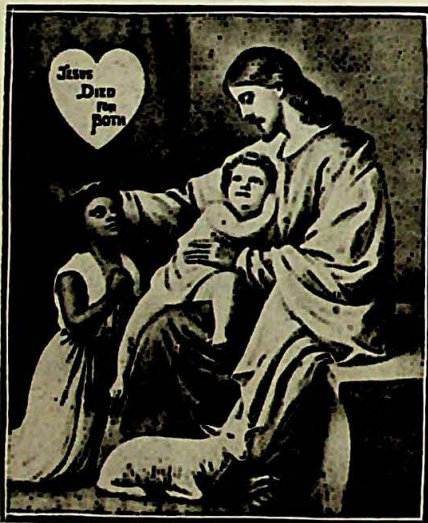
To Our Congregations Using the Envelope System.

Sunday, July 9, 1922, is the day set apart for observing the fiftieth anniversary of the Evangelical Lutheran Synodical Conference of North America. On this festive occasion we wish to thank God for the great blessings bestowed upon us through this religious organization, to thank Him also with our hands. The jubilee offering is to be used for improving the colleges at which our Colored pastors and teachers are trained, and for the erection of chapels and schools in our Negro Missions. All our congregations which use the envelope system are requested to insert an envelope for the jubilee offering, Sunday, July 9, 1922.

In the name of the Board for Colored Missions,
C. F. DREWES, *Director*.

Notice.

We again desire to call the attention of all the friends of our Colored Mission to the three fine illustrated lectures which so graphically picture our three most important fields. Congregations should not fail to take advantage of the opportunity offered by these lectures to become acquainted with our Mission. For particulars write to Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo.



"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. The accompanying cut will give you an idea of its beauty, though the colors are missing. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Mount Olive, Tinela, \$2.14; St. James's, Buena Vista, 1.70; St. Andrew's, Vredenburg, 1.48; Mount Calvary, Tilden, 3.84; St. John's, Joffre, 3.34; Grace, Ingomar, 1.24; Mount Carmel, Midway, 3.82; Bethany, Nyland, 4.05; St. Paul's, Oak Hill, 7.15; Zion, Taits Place, 3.00; Christ, Rosebud, 5.45; Our Savior, Camden, 5.52; Selma, Ala., 1.50; Mount Carmel, Midway, 3.59; Bethany, Nyland, 5.00; St. James's, Buena Vista, 12.01; Mobile Mission, .70; St. Andrew's, Vredenburg, 4.43; Mount Olive, Tinela, 8.21; Christ, Rosebud, 14.61; Selma Mission, 7.52; Birmingham, Ala., 2.50; St. Paul's, Oak Hill, 6.95; Zion, Taits Place, 14.70; Grace Ingomar, 10.36; Mount Calvary, Tilden, 31.38; St. John's, Joffre, 5.86; Our Savior, Camden, 9.46; Grace, Ingomar, 38.00; Our Savior, Camden, 12.31; Zion, Taits Place, 38.75; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 2.00; Bethlehem, Monroe, 1.07; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Concord, 10.00; Grace, Greensboro, 7.79; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 582.15; Immanuel, Shankletown, 10.00; St. Peter's, Drys School House, 10.00; Luther College, New Orleans, 18.00; Mount Calvary, Mount Pleasant, 10.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 1.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 25.00; Richmond, Va., 5.00; St. James's, Southern Pines, 5.25; St. John's, Salisbury, 15.00; St. Luke's, Spartanburg, 46.20; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 7.91; St. Matthew's, Meherrin, 23.03; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; St. Paul's, Mansura, 14.00; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Philip's, Philadelphia, 5.00; Trinity, New Orleans, 5.00; Zion, Gold Hill, 5.00; Grace, Ingomar, 53.72. — *Total*, \$1,425.60.

St. Louis, Mo., November 1, 1921.

H. A. DITTMAR, *Asst. Treas.*,
1044 Clara Ave.

Received from Mrs. Will Klein, Ashland, Ky., and forwarded to Mr. Ewald Schuettner, Treas., 323 Merchants-Laclede Building, St. Louis, Mo., for the Plaquemine chapel, the sum of \$10.00. God bless the kind donor!

F. J. LANKENAU.

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