

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

The Lutheran Pioneer

Print Publications

1-1-1922

The Lutheran Pioneer 1922

F. J. Lankenau (Editor)

Follow this and additional works at: https://scholar.csl.edu/lutheran_pioneer



Part of the [Missions and World Christianity Commons](#)

Recommended Citation

Lankenau (Editor), F. J., "The Lutheran Pioneer 1922" (1922). *The Lutheran Pioneer*. 44.
https://scholar.csl.edu/lutheran_pioneer/44

This Article is brought to you for free and open access by the Print Publications at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in The Lutheran Pioneer by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

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. XLIV.

ST. LOUIS, MO., JANUARY, 1922.

No. 1.

OUR MONTHLY MISSIONARY MOTTO.

Not, "How much of my money will I give to God?" but, "How much of God's money will I keep for myself?"

"Sing unto the Lord a New Song."

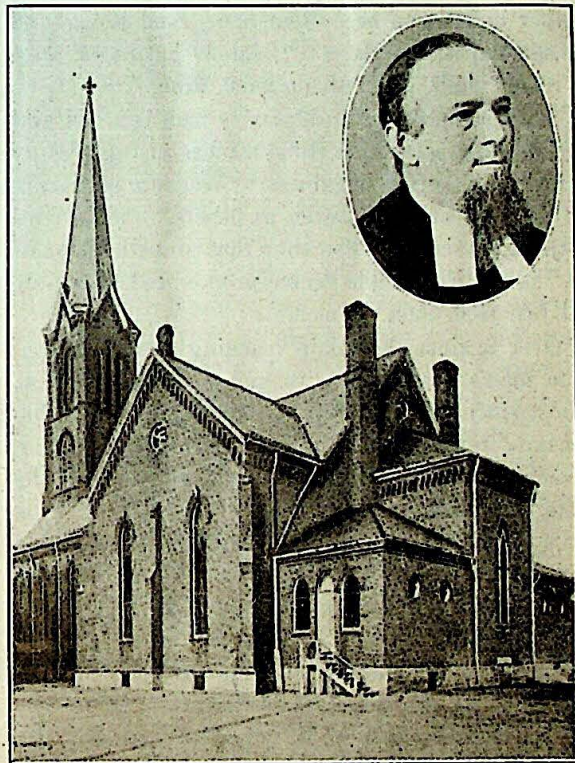
Ps. 98, 1—6.

O bless Jehovah! A new song compose,
Because He has accomplished wonders grand:
His holy arm and His almighty hand
Hath gotten Him the vict'ry o'er His foes.
His great salvation He most plainly shows;
He makes the heathen of each tribe and land,
To earth's remotest borders, understand
That He is righteous; for He ends our woes.
He thinks of His compassion and His love
And truth unto the house of Israel.
Ye nations, wheresoever ye may dwell,
Rejoice aloud, extol the King above;
With cornet, harp, and trumpets laud Him well,
And in a tuneful psalm His glories tell.

H. OSTERIUS.

A YEAR OF JUBILEE.

Let us never forget as we pass through this year 1922, that it is a year of jubilee for our dear Synodical Conference. This year the Synodical Conference, that church-body which is carrying on our Colored Mission, celebrates its Golden Anniversary. Let us praise God for all He has done through the Synodical Conference for us and others, and let us by word and deed do all we can to assist the Synodical Conference to carry on its blessed work.



Immanuel Ev. Luth. Church, Fort Wayne, Ind.,
(Rev. W. Stubnatzy, Pastor)

where the sixth Convention of the Synodical Conference, 1877,
resolved to enter upon the Colored Mission enterprise.

P4293

CONCORDIA SEMINARY LIBRARY
ST. LOUIS, MISSOURI

The Church and the Lodge.

IV.

The Church of Christ teaches in accordance with God's Word that all men are lost and condemned sinners, who, though they be ever so respectable and honorable in the sight of their fellowmen, are forever lost and damned outside of Christ, the only Savior of mankind.

The utter depravity of man's nature and his inclination to all that is evil, as also his inability to do aught that is good in the sight of God, is a plain teaching of Scripture. Christ told Nicodemus in that memorable interview which He had with him: "That which is born of the flesh is flesh." John 3, 6. Gen. 6, 5 is recorded an awful indictment against the whole human family: "And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually." Speaking of the natural, unconverted man, Paul writes: "The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be." Rom. 8, 6. And Rom. 7, 18 the same apostle declares: "I know that in me, that is, in my flesh, dwelleth no good thing."

That because of this depravity man is a lost and condemned creature the Bible teaches just as plainly as it does his utter sinfulness. "We were by nature the children of wrath, even as others," Paul writes to the Ephesians. "The soul that sinneth, it shall die," is the irrevocable decree pronounced by a holy and just God upon all men.

Over against this plain teaching of the Church as to man's utter depravity and her teaching that man's sinfulness deserves God's wrath and displeasure, temporal death, and eternal damnation, a teaching which is in absolute agreement with the Bible, the lodge teaches the very contrary. The lodge denies man's total depravity and claims that there is some moral good in everybody. Its position is that a little enlightenment and education in virtue will bring out the good that lies dormant in every soul. In the *Odd-Fellows' Text-book*, p. 146, it is said, in direct contradiction to Scripture, that every man, no matter where he is, nor what station in life he may occupy, bears the image of his Maker. All that the lodge admits is that man is fettered by the bonds of ignorance, error, and superstition; but the assertion is made that he can emancipate himself and gradually progress toward perfect truth. At the bottom of their hearts all men are naturally good,

says the lodge, and if properly enlightened and educated, they will come to realize their moral worth and make proper use of their rights and privileges. That the natural man should be the child of the devil, 1 John 3, 10, and that the whole world lieth in wickedness, 1 John 5, 19, the lodge simply denies. *The Woodman's Handbook*, compiled by W. A. Northcott, Head Consul M. W. A., 1894, declares on page XXXII that the longing and desire of man is directed toward moral purity. And on page XXII, *Selected Literature*, also a publication of the Modern Woodmen of America, we read: "The consuming desire of man is purity."

And as the lodge teaches that man is not morally depraved by nature, so it also refuses to acknowledge that the wrath of God is resting upon man because of his sins. Sickness and pain, sorrow and distress, destruction and death, the lodge does not regard as the consequences of sin, but as crosses and trials which man must bear innocently. In passing through these distressing experiences, man is playing the rôle of a martyr, and far from being a chastisement for sin, such a martyrdom will merit for man a reward from a just God, if not in this life, then surely in the life to come, where "eternal joy will dispel the ephemeral sorrow of this short and troublesome existence," and where "he shall live in the eternal glories of his Maker." (*Official Ritual Modern Woodmen of America*, pp. 74, 77.)

Now hold the teachings of the Church and the lodge on this point up against one another: The lodge teaches that all men are naturally good; the Church holds that all men are born in sin. The lodge holds that man is not a condemned sinner by nature; the Church teaches that by nature every man lies under the just judgment of an angry, but just God. Who is right, the lodge or the Church? Who agrees with the Bible? Surely the Church.

Let us, then, turn away from the false and dangerous teachings of the lodge to the teachings of the Church, confess and lament our sins, and sincerely pray, "God, be merciful to me a sinner, for Jesus', my Savior's, sake!" F. J. L.

Alabama Notes.

Twenty-six miles north of Montgomery and located on the Mobile and Ohio Railroad is a little railway station — Joffre. This little country railway station is no different from the thousands of other similar stations scattered throughout the

land. At Joffre, as at similar places, one finds the lone station agent; the deserted waiting-room; a rusty, tobacco-colored stove; a "shackly" baggage truck; the general store, which also accommodates the post-office; a stack of goods-boxes; about half a dozen empty soda-water crates, and one or two outhouses. Then there are the same old characters that one will find at a thousand other places with a similar setting; these characters never vary, except, perhaps, in name. You will find them sitting on discarded boxes chewing, spitting, smoking, and swapping yarns; squatted in little circles whittling and eying the stranger and passers-by. There is the same collection of antiquated horses, mules, and antediluvian vehicles vying with each other as to which is in the greatest need of repair. In the background, leaning against a tree, a cigarette between his lips, a slouched hat set well back on his head, strumming a guitar, the while crooning a wailing *glissando*, is the inevitable "local color." But enough of this, you have seen Joffre a thousand times; there is but one New York, while Joffre is legion.

About three and a half miles from the station, nestled in a grove of towering pines, and surrounded by a sea of ankle-deep sand, is a little green, "L"-shaped, white-trimmed building, — the home of St. John's Evangelical Lutheran Congregation. And to tell you about what happened at this place is our reason for disturbing the rheumatic joints of our trusty Oliver No. 5 this morning.

November 6—9 the Alabama Luther Conference met at the above-named place and in the said building for the purpose of holding its annual sessions. And in the *parlance da rue*, they were *some* sessions, as every one who was present will heartily testify. On Sunday morning, November 6, the undersigned preached a sermon bearing on the Reformation to a crowded house. The attendance at this opening service was typical of the attendance during all the sessions of the conference. After the regular morning service, Rev. E. R. Berger, pastor at Joffre, conducted the Communion service, which was attended by all the workers, delegates, and members of the local congregation. Thus our faith was strengthened and our zeal renewed for the work which had called us together. Sunday afternoon the Rev. C. P. Thompson, fraternal delegate from the Louisiana Luther Conference, preached an inspiring sermon to an audience which was a duplicate, in point of attendance, of the morning service. Sunday night Rev. J. W. Fuller, the fraternal delegate from the

Immanuel Conference, fed the souls of an appreciative audience with the bread of life. After the service, Superintendent G. A. Schmidt read a timely and masterly paper on "Prayer." The reading of this paper elicited a lively and instructive discussion. The paper was then received with thanks to the author.

Monday morning at ten o'clock the conference assembled for formal organization and other business. Roll-call showed all members present, excepting Rev. Chas. Peay, who was absent on account of illness, Rev. M. N. Carter, who is on a lecture tour, and three lady teachers who could not be present because of illness. Out of the twelve congregations on the field, nine sent delegates; the total attendance at conference, then, was twenty workers, nine delegates, and two fraternal delegates from the other conferences. The following officers were elected for the ensuing year: Rev. E. R. Berger, Chairman; Rev. J. S. Montgomery, Vice-Chairman; Rev. R. O. L. Lynn, Secretary; Superintendent G. A. Schmidt, Treasurer. During this morning's session it was resolved to print the minutes of the conference. Rev. E. A. Westcott was elected editor of these minutes. All who wish to get a full insight into the workings of our conference may do so by purchasing a copy of these minutes from Rev. Westcott, Selma, Ala., Box 683. The price is ten cents per copy. Monday afternoon Miss Rosa J. Young read an interesting paper on the subject, "What Place has God Given Woman in This World?" In answering this question the following three points were brought out: 1. Woman's Place in the Home; 2. in the Church; 3. in the State. The night session was opened with a sermon by Rev. J. S. Montgomery on Matt. 5, 16. After the sermon Rev. Berger presented the conference with a paper on "Infant Baptism." After a lively discussion the paper was accepted with thanks to the author. Tuesday morning was given over to business. Tuesday afternoon Miss Pearl B. McCreary read a paper on "Why I Am a Teacher in the Lutheran School." During the reading and discussion of the paper many interesting and instructive points were developed. Tuesday night Rev. Fuller preached the sermon. Rev. Westcott then presented a masterly paper on "Justification." After a thorough discussion, Conference accepted the paper with thanks. Wednesday morning was another business session. In the afternoon Miss N. L. Smith read a paper on "How are the Children in Our Schools Benefited by the Memorizing and Singing of Hymns?" Miss M. L. Pilkington presented

a paper on "What have I Done to Bring Jesus into the Homes?" After a thorough and general discussion of these two excellent papers, Conference received them with a vote of thanks to the authors. Wednesday night brought the conference to a close. On this night the audience was treated to two sermons, Superintendent Schmidt and Rev. Westcott being the speakers. At the end of the service the undersigned, in the name of the conference, thanked the good people of Joffre for their manifold kindnesses shown us while there. Conference then adjourned with the singing of "God Be with You Till We Meet Again." God willing, we hope to assemble next year at Tilden, Rev. Berger, pastor.

Our 1921 conference was voted the best we have ever had. In fact, it was so good that one of the members of the Joffre congregation, a man who, during these hard times, entertained six guests in his home from Saturday night until Thursday morning (and you know what an expense that meant), made the remark that he wished Conference would last until May! — Thursday morning saw all workers back at Joffre station, where they boarded the train for their respective fields of labor. A half day in Montgomery, where they visited the Capitol and other places of interest, and then they scattered to the four points of the compass, to resume the labors which had been laid down a week ago. As we returned to our respective fields of labor, we did so with the feeling and determination to "carry on" with greater zeal in the Master's vineyard, and with the prayer in our hearts and upon our lips that He would bless the labors of our hands. May God in His mercy bless our Conference in the future as He has in the past!

Once more, don't forget to buy a copy of our minutes and read the excellent papers printed there. They will do your soul good. Seven good spiritual papers on important subjects — all for ten cents. You pay more for less.

During the first ten months of the year \$1,809.12 was collected from our congregations here in the "Black Belt" of Alabama. If figures mean anything, they tell us that love for the Lord will overcome "hard times."

R. O. L. L.

An Urgent Appeal for a Negro Chapel in Philadelphia.

The Baltimore District Conference has commissioned the undersigned to extend an appeal to all friends of the Negro Mission for the purpose of

inducing them to help the Colored congregation in Philadelphia to erect a chapel. It is impossible for the pastor of this small flock to do effective work here on account of being compelled to conduct his services and also his Sunday-school in the house of one of his members. He is afraid to invite people to his services, because the room is too small even to accommodate the regular attendants. The large dailies of Philadelphia, and also a large weekly paper for the Negroes, having at the installation of Pastor Stoll published lengthy articles with respect to his training and future activities in this city, Rev. Stoll has become a person of some prominence among the Colored people of the city, and strangers come frequently to hear and become acquainted with him. But they turn back as soon as they see that the renowned first Lutheran minister of Philadelphia preaches in a mere private dwelling, and others, overcoming their diffidence and entering the house, are compelled to stand or sit in the hall. Pastor Stoll is therefore afraid to invite strangers to his services and reluctant to accept his salary because he can do no actual mission-work.

The Board for Negro Mission cannot help on account of having a deficit of \$10,000. The Philadelphia congregations have collected for the chapel nearly \$200. This sum has been deposited in a bank. Now, if our liberal and big-hearted ladies' aid societies, the ever-willing schoolchildren, and other zealous friends of the Negro Mission in our large Synod would become interested in this blessed project, the chapel would soon be here, and Rev. Stoll could then work with enthusiasm among the more than 134,000 Colored people in this city.

Remember that thousands of these people do not attend any church at all, and that the others visit the large and small sectarian churches, where emotionalism, revivalism, and rationalism hold sway, and where they hardly ever hear the saving Gospel of Christ. The faithful members of this congregation, who migrated here from the Southern States, and with our *Annual* in their hands hunted for our Missouri churches in the large and to them strange and bewildering city, by leading a sincere and moral life, exert a leavening, wholesome influence upon their friends, neighbors, and relatives, and they would by this moral force alone draw many of their race to the Savior, if they only had a place — and were it ever so humble — to which they could invite them to come.

Pastor Stoll has tried again and again to rent a hall, but on account of the inimical attitude of

the whites against the Colored people in the section of the city where Rev. Stoll has to work, exorbitant rents are demanded from him.

The Pastoral Conference, therefore, pleads with you to assist this congregation in getting a chapel and not to permit Pastor Stoll to cease his blessed and saving work among his race in Philadelphia.
E. TOTZKE.

News Notes from Immanuel Lutheran College.

The quartet of this college, that toured the Eastern States, has returned after a successful trip. Many concerts were given.

The Science Department of our institution has received a handsome donation of supplies from the A. L. L. These were sorely needed, and no one is more happy over this generous gift than the students, who can better understand things through the use of real experiments than when only words had to suffice.

Much interest is shown along literary lines. On every Friday evening, the students joyfully wend their way to the college chapel, where the literary society convenes. This department is under the tutelage of Professor Shufelt.

The library of our college is in sore need of books and equipment. The old reliable A. L. L. has offered to help us.

At the beginning of the school-year, Mrs. Miner had charge of the whole Preparatory Department, but now help has come to her in the persons of Mr. and Mrs. Roberts.

Athletics are still very popular. The basket-ball team opened its season with a victory over the strong Danville Club team of Danville, Va. The teams that are to be played in the future are: Livingstone College, Shaw University, Biddle University, and the A. and T. College of this city.

A new diamond will be used during the coming baseball season. This will help engender more life in the boys for the good old game of baseball.

F. C. LANKENAU.

† Mary A. Doswell. †

On December 9 we buried the earthly remains of Mrs. Mary A. Doswell, née Foulkes, wife of Henry B. Doswell and mother of the sainted Pastor Stuart Doswell, beside whose body here in the Mis-

sion Cemetery at Meherrin, Va., we now laid hers. She suffered and died of an internal cancer that confined her to her bed for about two months. On the 28th of November she received Holy Communion, and on the 7th of December the Lord called her home. Born in Prince Edward County, Va., on January 16, 1856, she attained the age of 65 years, 10 months, and 21 days, leaving her husband, three daughters, one son, and nine grandchildren.

She was one of the very first at this place to see the light of the pure Gospel and to join the Lutheran Church, giving a good example to many others. We know nothing bad about her, but what saves her is not what she did; it is what the Savior did for her and all sinners and what she accepted by faith and held to the last.



Mrs. Mary A. Doswell (sitting) and Mrs. Cora Holmes (standing).

On the basis of Luke 23, 43 I showed that she and all of us have no other hope than the grace of our Lord Jesus Christ, which saved the thief on the cross. This is sure salvation, and hence we may safely say:—

The spirit is not dead,
Though low the body lies;
But, freed from sin and sorrow,
Fled to beyond the skies,

where now she will celebrate Christmas with all the heavenly hosts before the face of the Savior.

May there be many to follow her good example!
L. G. DORPAT.

Monthly Missionary Meetings.

Not a few denominations systematically and regularly impart information to their members on the various missionary enterprises in monthly mis-

sionary meetings. Several church-bodies see to it that the subject of missions is put on the program of every Sunday-school session. Sunday after Sunday the attendants at these Sunday-schools are reminded of the great work of missions. In the monthly missionary meetings informal talks are given on the various phases of the denominational missionary enterprises. In this way the people are kept informed as to the needs and wants of the work and are also encouraged by hearing of the progress and triumphs of the Gospel at home and abroad.

There can be no doubt that there is room for such a regular imparting of missionary information among us also. While there is apparent a most welcome awakening among us as to the importance of missions, we cannot deny the fact that many of our good people are still woefully ignorant of the crying needs of our foreign and home mission-fields.

Would it not be in place for pastors and people to think this matter over? Why should not we have our monthly missionary meetings just as well as others?

F. J. L.

A Letter.

On our return from a 170-mile trip over Alabama roads in a Ford, we stopped at the post-office and found the following letter from our friend and classmate, Rev. W. G. Polack:—

DEAR REV. SCHMIDT:—

Last night \$50 was left at my door by an unknown donor with the request that it be sent to you "with the hope that this mite will help bring a soul to Jesus."

I have no idea who the donor may be, but whoever it is has the right idea: "Let not thy left hand know what thy right hand doeth," and a heart that beats with love for Christ and His kingdom.

Yours very cordially,

W. G. POLACK.

We had the pleasure of addressing the good people at Evansville, where this unknown friend lives. It is hardly necessary to state that such active interest in the work which is being done in the Southland does much to hearten the men at the front. Are there not others who will follow the example of this unknown friend, so that the deficit in our treasury may soon be wiped out, and we be enabled to carry on the Savior's work without being hampered by a continual lack of funds?

May He who sacrificed His "all" to save us from death eternal fill our hearts with undying love for

the work of saving sinful men, women, and children,—a love which will prompt us to surrender to His service both ourselves and the things with which He has prospered us! G. A. SCHMIDT.

Items of General Missionary Interest.

ST. LOUIS, Mo. — Rev. H. C. Claus has declined the call which was extended to him by a white congregation in New York City. — The members have decided to open a mission-station in the western part of the city and also to defray the expense connected therewith. There are upwards of 65,000 Colored people living in St. Louis.

A SUCCESSFUL LECTURE TOUR. — Rev. Carter, who at the time of this writing is with his mother in Baltimore, where he is resting from the fatigues of an extensive lecture trip in the Northwest, expects to resume lecturing after the holidays. The direct fruit of his work in the Northwest was \$3,000 in collections and three promises to erect mission-buildings, each to cost about \$1,300.

A SAD DEATH. — Upon his visit to New Orleans, Director Drewes met a young man by the name of Ernest Clark, a bright, loyal, active young Lutheran. In September, 1921, this same young man received the appointment of one of the rooms of the Mount Zion School. Now comes the sad news from New Orleans that Ernest Clark is dead! Pastor Kramer writes under date of December 8 as follows: "This morning Ernest Clark did not appear at the school. Teacher Schroeder sent a child to his home, which is near by, to see if he was sick. The child knocked, but received no answer. Then Teacher Schroeder went himself. There was no reply to his knocking. He went to the rear of the house and smelled gas. The door was then broken down, and Ernest was found dead on the floor beside his bed. How it happened no one knows. It seems to me that in lighting the lamp he forgot that the same combination turns on the gas for the gas-heater. His mother had been away for a week, and he was alone. Ernest was one of the last persons I had spoken to at church last night. In his death we have lost an upright young Christian man and a promising young worker in our Mission. The Lord's ways are past finding out. — It was a pleasure to see Ernest work in school."

CHARLOTTE, N. C. — Rev. McDavid reports the death of "good old Aunt Phillis Walker," who departed this life November 22. She was a member

of Mount Zion. — Rev. McDavid is again troubled with nervousness, and Director Drewes has granted him a brief vacation.

ANNIVERSARY. — In a special anniversary number the *Lutheran Hospice and City Mission Bulletin* of Buffalo calls attention to the fact that the City Mission in Buffalo has been carried on by our brethren for twenty years. The City Missionary and his assistant have been visiting regularly in fifteen public institutions of the city and have had interviews with thousands of persons every year. The statistics given show that it is indeed a wonderful work that is being done by our city missionaries and that this blessed work should be prosecuted in many more cities of our country. F. J. L.

BOOK TABLE.

Synodical Reports of Missouri Synod for 1921. Concordia Publishing House, St. Louis, Mo. No. 9. *Verhandlungen der 10. Versammlung des Atlantischen Distrikts*. 48 pages. Price, 23 cts. — No. 10. *Proceedings of the 27th Convention of the Southern District*. 16 pages. Price, 8 cts. — No. 11. *Proceedings of the First Convention of the Colorado District*. 64 pages. Price, 30 cts. — No. 12. *Verhandlungen der 49. Jahresversammlung des Oestlichen Distrikts*. 72 pages. Price, 33 cts.

The report of the Atlantic District brings a fine German paper on "Infant Baptism." The report of the Southern District is wholly English; besides the president's address and report, it brings only the business transactions, probably because it was felt that a short synopsis of the doctrinal paper on "The Office of a Bishop," from the pen of the sainted Pastor Reinhardt, would not do justice to the essay. The minutes of the Colorado District contain an instructive paper on "The Saving Grace of God." This paper is given in German, but the business transactions are reported in English. The Eastern District report has a German essay bearing the title, "Der Hausgottesdienst."

Outline for the Study of Bible History in the Upper Grades. Compiled by R. A. Mangelsdorf. Concordia Publishing House, St. Louis, Mo. Price: Single copies, 4 cts.; per dozen, 30 cts.; per 100, \$2.00, plus postage.

This leaflet brings parallel courses of Old and New Testament Bible stories. Will save the teacher and pupil much work. This *Outline* will make it convenient to use the Bible itself for instruction in Bible History. The leaflet brings also other desirable information about the Bible.

Juvenile Literature. *Kinder- und Jugendliteratur*. Concordia Publishing House, St. Louis, Mo.

A very serviceable catalog of English and German juvenile literature. May be had for the asking. Also contains selected libraries costing \$25.00 to \$100.00.

Masonry vs. Parochial Schools. 4 pages. By B. M. Holt, Fargo, N. Dak. Price, 15 cts. per dozen; \$1.00 per 100.

If any of our readers are in doubt as to who is fostering the movement against our Christian day-schools, let him read this pamphlet and have his eyes opened. F. J. L.

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.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. James's, Buena Vista, \$22.36; St. Andrew's, Vredenburg, 14.63; Mount Olive, Tinela, 11.41; Mobile, Ala., 1.25; Grace, Ingomar, 32.13; Mount Calvary, Tilden, 34.93; St. John's, Joffre, 10.70; Bethany, Nyland, 17.18; Zion, Tait's Place, 20.46; Our Savior, Camden, 15.14; Mount Carmel, Midway, 14.72; Christ, Rosebud, 59.51; St. Paul's, Oak Hill, 36.89; Selma, Ala., .92; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 2.00; Bethlehem, Monroe, 1.05; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, \$52.35; Grace, Concord, 20.00; Grace, Greensboro, 8.50; Luther College, New Orleans, 28.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 10.00; Zion, Gold Hill, 5.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.90; St. John's, Salisbury, 15.00; St. Luke's, High Point, 8.50; St. Luke's, Spartanburg, 30.44; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 3.47; St. Matthew's, Meherrin, 8.34; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; St. Paul's, Mansura, 12.00; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Peter's, Drys School House, 5.00; St. Philip's, Philadelphia, 5.00; Trinity, New Orleans, 5.00. — Total, \$1,621.78. St. Louis, Mo., December 1, 1921.

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

The undersigned gratefully acknowledges receipt of the following: Two boxes of clothing from Ladies' Aid, Waverly, Iowa. \$20.35 from St. John's Bible Class, Decatur, Ill., for Christmas Fund. 10.00 from Lutheran Ladies' Aid, Council Bluffs, Iowa. H. C. CLAUS.

Received for the Mission at Free Soil, Mich., and forwarded to Pastor H. J. Storm, the sum of \$10.00 from Mrs. Will Keil, Ashland, Ky. Also from Mr. and Mrs. C. F. Clay, Napoleon, O., for Plaquemine, the sum of 20.00. May God richly reward the kind donors!

F. J. LANKENAU.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Jan 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

PRITZLAFF MEMORIAL LIBRARY
CONCORDIA SEMINARY
ST. LOUIS, MO.

EVANGELICAL LUTHERAN COLORED CHURCHES.

LOUISIANA.

NEW ORLEANS:—*St. Paul's*, 1625 Annette St.; Prof. H. Melbohm, 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.; Prof. H. Melbohm, 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 Thalla 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.

DRYS 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*; Prof. P. E. Gosc, 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*; E. Westcott, 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.

VREDEBURGH:—*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.

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

NYLAND:—*Bethany*; J. Montgomery, 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*; Chas. D. Peay, Pastor.—Services: First and third Sundays, 11.30 A. M. Sunday-school: Every Sunday, 10 A. M.

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. XLIV.

ST. LOUIS, MO., FEBRUARY, 1922.

No. 2.

OUR MONTHLY MISSIONARY MOTTO.

“The resources of God are promised to those who undertake the program of God.”

God's Fields Are White.

Let us, never tiring,
Labor, give, and pray
For the cause of missions
Ere we pass away.

Time is very precious;
While it hastens by,
Hosts of wretched sinners
Unconverted die.

Days and years have pinions,
Soon it will be night;
We must reap God's harvests,
For His fields are white. H. OSTERIUS.

St. Louis and Springfield.

It has been some time since the readers of the PIONEER have received news from the above-mentioned congregations. We believe, however, that our failure to let these congregations be heard from will be condoned by the encouraging bit of news which we have to bring in these lines. This news concerns the total receipts for 1921 in the treasuries of the stations mentioned.

For several years past we have been able, and we thank God for this, to report each year an increase in total receipts over the preceding year. Last year at this time we feared, because of the gloomy conditions in the financial world and the unemployment of so many of our people, that we had reached the end of our string and that this year we would have to record a decrease in total contributions; and this we feared in spite of our fond desire to be able some time in the future to record a figure of at least \$1,500. But what has happened? Read, dear

friends, and rejoice with us! In 1917 the total receipts of our congregations in St. Louis and Springfield were \$399.36 (\$165.44 in the former place, and \$233.92 in the latter). In 1920 they amounted to \$1,302.20. In 1921 they rose from that figure to \$1,540.34! This last figure represents an increase of more than \$200 over the preceding year. And this bare figure does not represent the real increase, for since 1920 the dollar has increased considerably in buying power. Wages have been lowered. There has been much unemployment. At one time during the past year only three of the men in our St. Louis congregation had regular employment. Oh, if we had space to bring here a detailed survey, what sacrifices for the Lord's kingdom on the part of a number of individuals could be recorded! In Springfield a number contributed approximately \$50 each during the year. One individual told us just recently that, after he had paid his church-dues for the year in a lump sum, he intended of necessity to borrow money in order to maintain his household, but that a few days later, to his surprise, he was presented at his place of work with a gift of \$42. He remarked: "I am convinced of this: you never lose by giving to God!" True, brother, true!

Let me present just a few separate items of interest. During the past year our little congregation in Springfield contributed the fine sum of \$80.42 for mission purposes. \$25 of this was given for the China Mission by the members of the Bible Class,

a large number of whom are still in their teens. \$191.50 was contributed by means of little dime-banks for a special Emergency Fund. A considerable amount was given to the sick and needy. In St. Louis, \$425.15 was given for the congregational Building Fund. One family contributed about \$60 for this purpose. On two occasions approximately \$100 was raised at a single service. For years a building fund for the erection of a new chapel in St. Louis has been in the making in our general mission treasury. The local white Ladies' Aid for Colored Missions has diligently collected funds for this purpose for a number of years. Fifteen months ago the members of the congregation here determined to do something on their own account also for this purpose. And now, after this comparatively short time, the congregational Building Fund shows a total of \$663.83. The congregation is now determined to reach the \$1,000 mark by the end of 1922.

While these funds have been in process of collection, a very serious problem has been staring at us, *viz.*, Where, in the event that sufficient funds are received, shall we build? St. Louis has three strong colored sections. One of these is in the western part of the city, about three miles distant from our present location. For some time it has been our contention that this would be the best location for a new chapel. But our church is almost totally unknown in this district. Now we believe that our problem has been at least partly solved by a recent decision of the local congregation to start a new mission (Sunday-school at first) in this territory in order to gain a foothold there. The most pleasing feature of this decision is the determination of our little flock to support this proposed mission themselves. While, if present plans are carried out, the location of our church in this new territory will virtually mean the starting of our work anew in St. Louis, still the future of the church will hold better prospects.

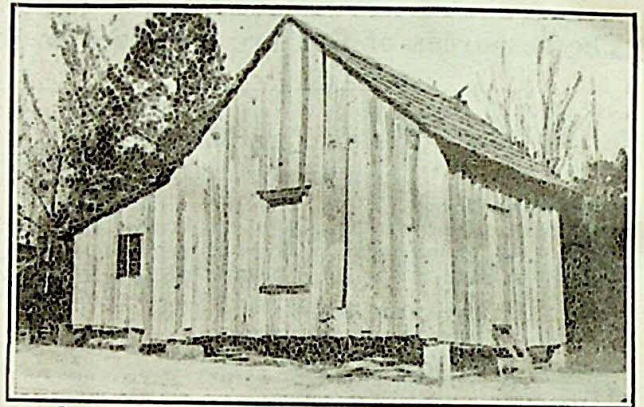
Why have we mentioned all these details? Because we believe that the friends of our work are interested in hearing them. The facts which are brought out here, especially those concerning our finances, show interest in the work of Christ. They prove love for the Saviour. In this connection even bare figures are interesting. The spiritual life in a congregation can largely be measured by the spirit of sacrifice on the part of the members. That this spirit is not lacking in our congregations, at least on the part of a goodly number of our members, is conclusively borne out by the above figures.

May the good Lord Himself maintain, yea, increase this spirit, and in this way also show the kind friends of our work that their gifts bear bounteous fruit. "You never lose by giving to God!" What a truth our brother expressed!

HERBERT C. CLAUS.

Alabama Notes.

The hurry, confusion, and fatigue attending and following Christmas celebrations has passed, and we are glad to get back into the customary routine where we don't have to worry whether Johnny gets one piece of candy more than Little Willie, or whether Mary says her "speech" louder and better than Susan. These worries have been



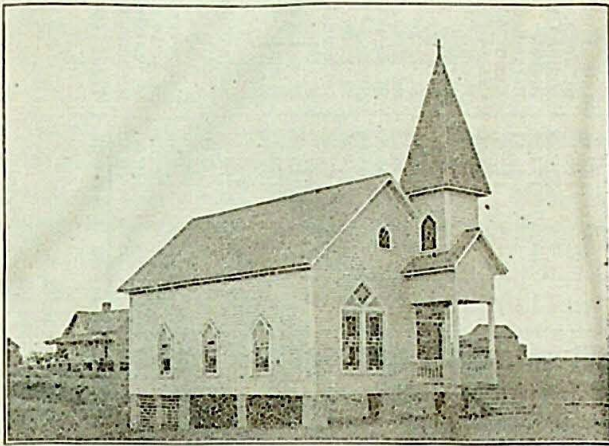
A mission was started in this shanty.

put to bed together with their father, 1921, and we don't have to think of them any more until—but why anticipate? Let them rest in peace.

On Christmas Day three new souls were received into the church; two children by Baptism and one adult by confirmation. Of course, it is a bit out of the ordinary, but what do you expect when the newspapers report that June apples and cherries were picked just before Christmas, and when during the first week in December the writer enjoyed a watermelon?—One of the baptisms was an emergency case. On the way from Tinela, where we had had our Christmas-tree, to Buena Vista, where the children and parents were waiting for theirs, Superintendent Schmidt and the undersigned stopped in the home of a member and baptized a child suffering with pneumonia. The rite performed, we proceeded on our way and arrived at Buena Vista, where, after the children's service, one child was baptized and an adult confirmed in the faith. May

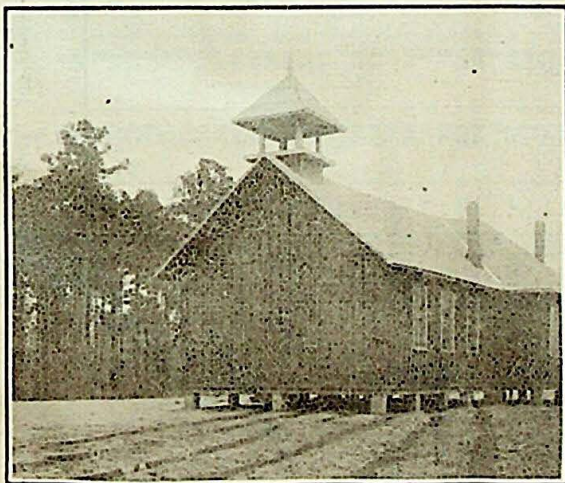
God keep and preserve the faith of these who were received into the true Church on the birthday of His Son!

During the year 1921 eleven hundred and sixty-



\$2,000 will build a chapel like this.

four persons went to Holy Communion in the various stations of our Alabama field. Six years ago there was not a known Negro Lutheran in the entire State of Alabama, and to-day the records show that nearly twelve hundred Negro Lutherans, born and reared on the plantations of the "Black Belt," confess Luther's faith by kneeling around the Lord's altar! Those of you who are supporting our mission read again Is. 55, 11, rejoice in the Lord, and increase your contributions for the cause. During the year over two thousand and five hundred



We need more buildings like this in Alabama.

dollars was collected among our Alabama Negro members! This is truly wonderful when we consider the condition of the people from whom this money came. The crops were very, very poor last

year, and many were not able to pay the *rent* for the land, to say nothing of the fertilizer, food, clothing, etc. Then, too, many worked and are working for *less* than a dollar a day. Nineteen hundred and twenty-one saw the baptism of 4 adults and 44 children, the confirmation of 23 adults and 37 children. No, there were no new stations opened. — Looking over the above figures, ask yourself the question: Does mission-work among the Negroes really pay? The only answer is, "Yes." — Watch Alabama's record for 1922. With God's help we hope to show you a good "starter" by Easter.

The hearts of the children at Vredenburgh, Buena Vista, and Tinela were made happy during the Christmas season by the receipt of a number of picture-books from the Walther League of Zion Lutheran Church of Snohomish, Wash. The books were sent by Miss Bertha Nemitz. God bless these friends in the far Northwest who have so kindly remembered the little Colored boys and girls in the "Black Belt" of Alabama! Besides the little bag of candy, the picture-book was all that many of them received during the Christmas season. So you see, dear friends, what may have seemed small to you meant much to us. Once more we thank you.

R. O. L. L.

Notes on Our Statistical Report.

The apparent increase during the past year has been greater than is apparent, due to the fact that a number of our missionaries have pruned their membership lists very closely. Names of persons who had been carried on the lists though absent for years have been taken off. In one case 19 names were canceled in this way and for this cause, in another 65.

The Mission is conducting 35 mission-schools, in which 13 male teachers, 9 pastors, and 35 lady teachers are instructing 2,650 pupils. This decrease in the number of pupils is due to several reasons. For one thing, the school at Plaquemine was ordered out of the lodge-hall, and a new building has not yet been completed. The small room that is being used in Plaquemine for school purposes can accommodate only 32 children, while in the hall 98 were enrolled. Owing to the great onrush of children in Alabama and the lack of room to take care of all that came, a tuition fee of \$1 per year was charged last year. This had the desired effect, and reduced the enrolment by 227 pupils. Strange to say, however, the average daily attendance was just as good

Statistical Report of Our Colored Missions for the Year 1921.

PASTORS AND LOCATION.	Congre- gations	Preaching- places	Souls	Com- muni- cations	Volunt Members	Schools	Teachers	Lady Teachers	Pupils	Scholars in Sunday- school	Baptisms	Con- firmations	Com- muni- cations	Marriages	Burials	Con- tributions	REMARKS.
Berger, E. R.; Tilden Ala.	1	—	103	55	8	1	P* 1	—	70	102	11	6	126	—	1	\$ 263.23	Mount Calvary. *Pastor.
Ingomar, Ala.	1	—	30	12	4	1	—	2	72	89	—	—	40	—	—	202.34	Grace.
Joffre, Ala.	1	—	36	17	4	1	—	1	42	59	—	2	96	—	2	141.34	St. John.
Lynn, Otho; Vredenburgh, Ala.	1	—	39	24	5	1	1	—	25	49	7	6	86	1	—	170.24	St. Andrew.
Buena Vista, Ala.	1	—	32	18	3	1	—	—	44	53	4	4	41	—	—	122.44	St. James.
Tinela, Ala.	1	—	28	15	4	1	—	1	37	47	2	3	35	—	—	115.28	Mount Olive.
Mobile, Ala.	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	7.26	—
Montgomery, J. S.; Nyland, Ala.	1	—	49	19	6	1	P.	—	37	52	4	—	44	—	1	172.94	Bethany.
Peay, C. D.; Oak Hill, Ala.	1	—	89	52	13	1	—	2	74	67	5	17	158	—	—	277.64	St. Paul.
Rosebud, Ala.	1	—	138	73	15	1	—	2	65	73	2	6	199	—	—	287.25	Christ.
Selma, Ala.	—	1	—	—	—	1	—	2	52	49	—	—	—	—	—	78.88	—
Birmingham, Ala. (Vacant)	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	12.35	—
Westcott, E. A.; Midway, Ala.	1	—	70	46	21	1	—	1	29	52	1	—	104	—	—	197.85	Mount Carmel.
Possum Bend, Ala.	1	—	63	31	8	1	—	—	40	46	3	2	69	1	1	159.83	Our Savior.
Talits, Ala.	1	—	45	29	9	1	—	2	90	75	10	15	126	—	—	280.75	Zion.
Poppe, A. H.; Little Rock, Ark.	—	1	27	8	—	—	—	—	—	14	—	—	29	—	—	10433.64*	St. Paul. *Two legacies.
Alston, John; Atlanta, Ga.	1	—	27	23	7	1	P.	1	85	83	3	3	123	5	3	284.41	St. Mark.
Claus, H. C.; St. Louis, Mo.	1	—	78	40	12	1	P.	—	47	60	4	5	139	—	1	806.49	Grace.
Springfield, Ill.	1	—	79	52	15	—	—	—	—	61	2	6	168	1	1	733.85	Holy Trinity.
Kramer, G. M.; New Orleans, La.	1	—	186	100	12	1	1	3	236	96	1	—	181	1	1	1191.33	Bethlehem.
New Orleans, La.	1	—	28	20	3	1	1	1	95	26	1	4	44	1	—	257.49	Concordia.
New Orleans, La.	1	—	251	133	20	1	2	1	208	124	3	7	202	1	5	928.93	Mount Zion.
Melbohm, Prof. H.; New Orleans, La.	1	—	353	217	28	1	1	3	246	64	15	12	198	10	6	1142.19	St. Paul.
New Orleans, La.	1	—	49	41	5	1	—	1	36	20	—	4	98	—	—	169.56	Trinity.
Tervalon, W. J.; Mansura, La.	1	—	117	68	19	1	P.	—	48	45	8	6	295	—	2	195.95	St. Paul.
Thompson, C. P.; Napoleonville, La.	1	—	35	22	3	1	—	2	87	73	3	—	47	—	—	407.05	St. Paul.
Plaquemine, La.	1	—	17	8	2	1	—	—	32	30	—	—	25	—	—	102.80	Bethel.
Hill, Wm. O.; Yonkers, N. Y.	1	—	68	51	15	—	—	—	—	33	1	—	156	1	2	1270.52	Bethany.
Brooklyn, N. Y.	1	—	19	15	4	—	—	—	—	—	3	—	35	—	—	198.48	Immanuel.
Alston, F. D.; Salisbury, N. C.	1	—	30	23	8	1	1	1	72	50	1	1	47	—	—	410.12	St. John.
Kannapolis, N. C.	1	—	41	34	12	1	1	—	46	48	12	9	59	—	1	321.88	Mount Calvary.
Carlson, W. C.; Charlotte, N. C.	1	—	81	50	10	1	P.	—	29	37	1	2	68	—	—	176.31	Bethel.
Monroe, N. C.	1	—	6	4	2	1	1	—	29	19	—	1	3	—	1	29.11	Bethlehem.
Foard, F. H.; Rocks, N. C.	1	—	54	29	7	—	—	—	29	3	—	—	91	—	—	172.43	Mount Zion.
Rockwell, N. C.	1	—	37	20	7	—	—	—	—	20	1	1	64	—	1	95.00	Concordia.
Catawba, N. C.	1	—	13	2	1	—	—	—	—	8	—	—	5	—	1	38.00	Mount Olive.
Conover, N. C.	—	1	5	2	—	—	—	—	—	15	—	—	5	—	—	5.00	Bethel.
Albemarle, N. C. (Vacant)	1	—	10	10	2	—	—	—	—	—	—	—	5	—	—	11.00	Trinity.
Gose, Prof. P. E.; High Point, N. C.	1	—	19	9	5	1	—	1	63	30	—	—	5	—	—	75.55	St. Luke.
Hunt, J. A.; Winston-Salem, N. C.	1	—	14	11	8	—	—	—	—	—	—	2	29	1	1	55.32	St. Mark.
Southern Pines, N. C.	1	—	50	24	4	—	—	—	—	30	—	—	31	2	—	59.00	St. James.
Lehman, Paul D.; Concord, N. C.	1	—	222	133	40	1	2*	—	142	67	10	16	205	3	3	561.81	Grace. *1 student.
Dry Schoolhouse, N. C.	1	—	74	44	8	—	—	—	60	3	3	9	99	1	—	174.97	St. Peter.
Shankletown, N. C.	1	—	63	21	4	1	—	1	39	31	8	5	59	—	—	62.55	Immanuel.
McDavid, John; Charlotte, N. C.	1	—	158	66	15	1	P.	1	112	75	5	9	140	2	4	537.71	St. Paul.
Charlotte, N. C.	1	—	57	25	6	—	—	—	—	50	3	3	93	—	3	213.95	Mount Zion.
March, C. R.; Mount Pleasant, N. C.	1	—	94	60	14	—	—	—	—	32	4	2	63	—	1	199.87	Mount Calvary.
Gold Hill, N. C.	1	—	61	34	6	—	—	—	—	30	1	—	65	—	1	87.19	Zion.
Schuelke, Prof. E.; Greensboro, N. C.	1	—	72	58	13	1	1	1	130	70	2	—	60	—	—	289.72	Grace.
Shufelt, J. E.; Greensboro, N. C.	—	1	10	10	3	—	—	—	—	150	4	3	—	—	—	77.24	Immanuel College Mission.
Elon College, N. C. (Vacant)	1	—	15	5	3	—	—	—	—	—	—	—	10	—	—	15.00	Trinity.
Stoll, Carl; Philadelphia, Pa.	1	—	16	8	3	—	—	—	—	23	1	—	20	1	—	120.05	St. Philip.
Washington, D. C.	1	—	9	5	3	—	—	—	—	—	—	—	5	—	—	13.50	Temporarily abandoned.
Fuller, J. W.; Spartanburg, S. C.	1	—	37	29	5	1	P.	1	141	112	8	13	70	1	—	396.69	St. Luke.
Dorpat, L. G.; Meherrin, Va.	—	1	135	71	25	1	P.	—	28	30	6	—	155	—	4	346.80	St. Matthew.
Richmond, Va.	—	1	8	3	1	1	—	1	22	22	1	—	2	—	—	10.39	Richmond.
TOTALS	49	7	3453	1979	460	35	13 T. 9 PP.	35	2650	2580	167	191	4322	31	49	\$24414.59	Total, \$30,311.39.

Immanuel College: 165 students; 7 professors; 2 assistants; 1 matron. Receipts, \$5796.30.
Luther College: 49 students; 2 professors; 1 music teacher; 1 teacher. Receipts, \$100.50.

with the smaller enrolment as it had been in previous years. This goes to show that people will appreciate that for which they pay more than that which is given to them gratis.

While the attendance at Immanuel College is just what it was in the previous year, the enrolment at Luther College has increased by 24 students. The Sunday-school enrolment has increased to 2,580.

We also wish to call the attention of our readers to the satisfactory increase in the attendance of our Colored Christians at the Lord's Table. Note in particular the fact that the members of our mission in Atlanta communed on an average more than five times during the year.

Most encouraging is also the way in which our Colored brethren and sisters are progressing on the way to self-support. How many congregations do on an average what Pastor Hill's people are doing in Yonkers? The average contribution per member of this little flock amounted to \$24.91. The total amount contributed by our Colored people last year was no less than \$30,348, an increase of more than \$10,000 over 1920! Seven years ago the total annual receipts were only \$5,528, and last year over \$30,000! Surely, this is most encouraging.

St. Paul's, New Orleans, is still the largest congregation in our Colored Mission and also has the largest school.

May the Lord continue to bless our work among the freedmen! May He especially bless our labors in this year, when we celebrate the fiftieth anniversary of the Synodical Conference, which has been carrying on this work for the past 45 years!

F. J. L.

India Letter for the "Pioneer."

DEAR "PIONEER" FRIENDS:—

This is not the first time that you have heard from me, and though I do not know any of you personally, I feel as if I knew you intimately, and therefore wish to acquaint you, who are interested in, praying for, and materially helping the mission in India, with some of the successes—and perhaps failures, too—that are strewn along the missionaries' path.

OUR FIRST MISSION HOSPITAL.—After viewing the problem of a mission hospital from every conceivable angle, it was decided that Ambur should be graced with this beneficent institution. This preliminary matter once settled, plans were circulated, and eventually it was agreed upon to erect a build-

ing along the following lines: There are to be three divisions: the dispensary, the operating block, and the wards.

1) *The dispensary.* This block consists of four principal rooms and two bath-rooms, arranged so that the compounding room is immediately behind and adjoining the consulting chamber. On either side of these two rooms there are two waiting-halls which separate the treatment rooms for males and females from the former. Each treatment room has a bath-room attached, and the dispensary is provided with a small window through which the medicines are to be handed to the respective patients. This block is to be built with a gable roof.

In line, really a continuation of the right waiting-hall, a seven-foot passage takes us to the

2) *Operating-theater.* The first door on the left as we pass along opens into the store-room, and the second into the linen-room. After these two rooms comes a passage branching in to the left, which, we find, terminates in the sterilizing room. But let us retrace our steps. As we proceed, we notice that there is another door opening in to the left, and upon inquiry we learn that this is the place where the anesthetics are administered; and if we pass through this compartment, we come to the operating-room, where, I hope, none of us will have to go, unless it be for a casual visit. The operating-theater is provided with large windows facing the north, and also with a "slop-room." After the patients have been treated in this place, with which mind associates white-robed nurses, glittering instruments, and dumb pains, they pass out of the back door, then to the right or the left according to sex, along a nine-foot passage to

3) *The wards.* At first the wards will be each one large room, 20×26 feet, surrounded by a wide veranda, and are designed to accommodate eight beds. Sixteen in-patients will therefore be accommodated at one time, eight males and a like number of females.

The above description, dear friends, is not meant to do more than assist your imagination to construct in your minds the building which will actually be erected here by the funds which our mission friends in America have supplied. The hospital will be erected on a beautiful site, will face north towards the railway, with a splendid grove of tamarind trees as a background. There it will stand, like a gem in a beautiful setting, as a monument to the love of those who made its erection possible.

Building operations have already commenced,

and in a few months, God willing, we hope to put it at Dr. Doederlein's disposal, to the greater glory and honor of Him in whose cause it is being erected.

WELCOME TO DIRECTOR BRAND AND DR. DOEDERLEIN. — For weeks, yea, months, we have looked forward to the proposed visit of the former of these two distinguished gentlemen; and for months, yea, years, India's cry for the alleviating hand of the skilful physician has virtually rent the sky. The public welcome, therefore, arranged by our Indian Christians and mission agents, striking as it was, only in a small degree expressed the joy that surged in our hearts, the joy born of the knowledge that the official representative of our Synod was in our midst, and that a distinguished physician was at last on the field, ready to use all of his knowledge, skill, and energy for opening up an avenue for the precious Gospel to the hearts of the people.

The welcome took place in Rev. Hamann's compound on the afternoon of November 11, 1921. Never before had I had the honor to see such a mixed gathering; for besides the two guests there were present Mohammedans and Hindus, Pariahs, and at least one Parsee, American and British and Indian, believers and unbelievers, officials and private citizens, graded from the lily-white complexions of the ladies to the somber hue of the bandsmen, a meeting of East and West, garments Western and garments Eastern of every shade imaginable; and upon this gorgeous gathering first the sun shed his lurid light and then the moon her silvery splendor. The Ambur band enlivened the proceedings with its "melodious" strains, many speeches, too long to recount here, were made, the guests were honored with the usual wreaths, and after the national anthem had been sung, the garden party came to an end. I wish you had been present, dear reader, in order to see just *how* worth while it is to embark on medical mission-work. Try to visualize the scene, color these dull words with an active imagination, and you will have some conception of this memorable afternoon. Above all, pray with all your might that our medical mission may be a success, and God grant that many, many souls be gained by it!

VANIYAMBADI. — Long before our mission commenced operations in this quarter, the London Mission had occupied Vaniyambadi, which now has a population of 20,000, exclusive of that of the many surrounding villages. This mission possessed two schools in this locality: the Higher Grade Elementary in the town proper, and a school for Pariah children in Govindapuram, a suburb of the former.

Long ago our work took us into the latter place, and some converts were made. Naturally the question arose which school the children should attend, and it was evident that we must either obtain possession of the existing school, or build another. The former course was preferable, and after negotiations had been made, we agreed to purchase the building and also to take over the other school.

On October 3 Rev. Harms, under whose supervision the schools have been put, and the undersigned, met the representative of the London Mission in the elementary school, and during the short program submitted by the children the Vaniyambadi schools were officially handed over to our mission.

A golden opportunity presents itself to us, for we may now work here without opposition, and through the medium of two more schools preach the glad tidings to perhaps hundreds of pupils.

Vaniyambadi, India.

E. A. NOFFKE.

The Forty-eighth Travancore Conference.

From the 22d to the 24th of October the Forty-eighth Travancore Conference was in session at Nagercoil. The opening service was held the evening of the 21st in which the Rev. R. W. Goerss delivered a Reformation sermon, basing his words on Ps. 80. In this service Holy Communion was also celebrated.

The following morning the regular sessions began. The morning sessions were devoted to an exegetical work on Titus, chap. 1. The Rev. A. C. Fritze very ably prepared this work, and for three mornings Conference had the pleasure of listening to the instructive exposition of St. Paul's Epistle to Titus. The thorough work and the many practical questions suggested by the text made it impossible to hear the entire work; nearly half of the portion assigned had to be postponed until the next conference.

The afternoon sessions were devoted to business matters. In these sessions many important matters were put before Conference and were discussed at length. Among others Conference was asked whether or not financial help should be given to our Christians when they patronize native physicians. This question has become important and has caused considerable trouble. At the local Government Hospitals, where Western methods are being practised, our Christians are grossly neglected, especially if

they are not able or refuse to give a bribe to the physician. This is the case with all poor people! I wish to refer to only one case. A certain man had a cancer in the mouth and went to the Government Hospital for treatment. Since he was poor and had no bribe to give, he sat around at the hospital for nearly one week without even having been looked at. Finally he left the hospital. Why was he neglected? Simply because he had no bribe to give! This man did not belong to our mission, but our people are treated the same way. Even if a poor person is admitted to the hospital, he does not always receive good care and medicine. For such reasons our Christians much rather consult their own doctors, even if the majority of them are nothing but quacks, since they at least take an interest in their case. However, since the skill of these native practitioners very often consists in the black art, Conference resolved not to give financial help if a native physician was consulted, unless the physician is the holder of a government certificate.

Since the Mission has but one bungalow in the Trivandrum field and the missionary force will soon be increased to six missionaries, four of whom will be married, the attention of Conference was also called to the lack of accommodations for the party due to arrive. Conference then instructed the Trivandrum brethren to arrange for sufficient accommodation.

On Thursday evening at 9.00 o'clock, after three days of sessions, Conference was adjourned. The next conference will be held in January after the arrival of one returning and five new missionaries. Also the representative of the Home Board and Director of Missions, the Rev. F. Brand, who at present is visiting the northern field, is then expected to be with us.

Trivandrum, Travancore. P. KAUFFELD.

BOOK TABLE.

Popular Commentary of the Bible. Vol. I: The New Testament. By *Paul E. Kretzmann, M. A., Ph. D., B. D.* Concordia Publishing House, St. Louis, Mo. 679 pages, 7×10½; substantial cloth-binding. Price, \$4.50, postpaid.

We hail with delight the appearance of this first volume of our *Popular Commentary of the Bible*. God be with Dr. Kretzmann, so that the other three volumes may appear in due time! Author and publisher have done splendid work in getting out this truly popular commentary on the four gospels and Acts. Pastors and teachers that neglect to put this book on their work-table are making a great mistake. The book is *very cheap*, for on the 679 large, double-column pages of this book there is as much printed matter as on 2,000 ordinary pages. We wish to state that this *Commentary* will not be out of

place in the homes of our members; for while Dr. Kretzmann is a very learned man, he has the happy gift of expressing the deepest thoughts in very simple language. Anybody of ordinary mentality and possessed of an ordinary education can follow the comments of the learned author.

Synodical Reports of Missouri Synod for 1921. Concordia Publishing House, St. Louis, Mo. No. 13. *Proceedings of the Twenty-eighth Convention of the Canada District.* 56 pages. Price, 28 cts.—No. 14. *Erster Synodalbericht des Alberta- und British Columbia-Distrikts.* 16 pages. Price, 8 cts.

No. 13 brings the paper, "Israel's Defection and Return at the Time of Othniel," in German, while the president's address and report as well as the business transactions are in English. The paper teems with timely, practical applications.—No. 14 contains no doctrinal paper, but a very interesting address of the president and an encouraging report on home missions in the District.

Proceedings of the Fifth Convention of the Alabama Luther Conference. 28 pages. Price, 10 cts. Order from Rev. E. A. Westcott, Box 683, Selma, Ala.

Whoever is interested in Colored Missions should send for a copy of this well-printed pamphlet, containing the papers read by pastors and teachers at the last conference of the workers in the Alabama field. The reading of these papers and essays will afford a treat to every supporter of our work among the freedmen. Order at once; the supply is limited.

Juvenile Literature. Concordia Publishing House, St. Louis, Mo.

Those interested in the literature to be put into the hands of the young should send for this pamphlet. It may be had for the asking. The editor has given a copy to the librarian of the public library of his little town, with the request that she consult its pages when next she orders juvenile literature. She is a woman who knows the influence of good and bad books on the minds of the young, and so the editor has reason to believe that she will accede to his request.

The Scripture Searcher. A Quarterly. Edited by *Rev. William Dallmann.* Price, 75 cts. The Sotarian Publishing Co., 105 Florida St., Buffalo, N. Y.

This quarterly is published in the interest of adult Bible classes, whose needs it will, no doubt, admirably serve. Those interested may have free copies for the asking.

Soli Deo Gloria. A Sacred Cantata for Congregation, Mixed Chorus, Children's Chorus, and Soloists. Words by *Dr. P. E. Kretzmann.* Music by *Prof. G. C. A. Kaepfel.* Concordia Publishing House, St. Louis, Mo. 140 pages. Price, \$1.25.

In anticipation of a general observance of the diamond jubilee of the Missouri Synod and the golden anniversary of the Synodical Conference during the coming months, the writer of the libretto, the composer of the music, and the publisher have put this cantata on the market. The text has been most happily chosen throughout, and the work of the composer is a masterpiece. We do not doubt that thousands of Lutherans will have the pleasure of hearing the pleasing melodies and appropriate accompaniments of this musical work of art. Any choir-master who desires to examine this work with a view to practising it with his chorus will cheerfully be sent a copy for his perusal.

Be Thou Faithful unto Death. By *Walter Sassmannshausen,* 2022 N. Kedzie Ave., Chicago, Ill. Price, 15 cts.; postage extra. Order from the composer.

Mr. Sassmannshausen has here given our mixed choirs a very appropriate composition for confirmation services and other occasions. The composition is not difficult, and choirs of ordinary ability will be able to render it satisfactorily. The third edition of Mr. Sassmannshausen's beautiful Easter number, "The Lord is Risen," is now also ready for the market.

F. J. L.

New Office of Walther League.

Since January 1, 1922, the headquarters of the Walther League and all its departments have been located at 6438 Eggleston Ave., Chicago, Ill. Please address all communications relative to all parts of the work of the Walther League and all periodicals, publications for review, etc., to this place, instead of to Milwaukee, as heretofore.

This will also be the future address of the following officers: Rev. Walter A. Maier, Executive Secretary and Editor of the *Walther League Messenger*; Rev. Paul G. Prokopy, Assistant Executive Secretary; Rev. H. E. Jacobs, Field Secretary of the Evangelical Lutheran Sanitarium at Wheat Ridge, Colo.; Miss Hulda A. Eickhoff, Junior Secretary; Mr. Erwin Fischmann, Business Manager.

Collection Barrels.

Schools and Sunday-schools that would like to use the well-known collection barrels for the jubilee collection of our Synodical Conference are requested to communicate with our Director of Missions, Rev. C. F. Drewes, 3735 Vista Pl., Pine Lawn Branch, St. Louis, Mo., in the very near future. If a sufficiently large number makes application, the collection barrels will probably be furnished gratis or at a nominal price.

HELP!

Some of our chapels in the Black Belt look bare and uninviting because they are not equipped with church furniture. We can also still use school-desks, carpeting, and church-bells in Alabama. Who will help?
G. A. Schmidt.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Holy Trinity, Springfield, \$55.42; Selma, 13.73; Christ, Rosebud, 25.98; Grace, Ingomar, 27.57; St. James's, Buena Vista, 20.64; Mount Olive, Tinela, 20.10; Zion, Taits Place, 50.94; Our Savior, Camden, 17.65; St. Paul's, Oak Hill, 38.64; St. John's, Joffre, 36.71; Mount Calvary, Tilden, 30.10; St. Andrew's, Vredenburgh, 33.10; Bethany, Nyland, 17.78; Mount Carmel, Midway, 18.37; Immanuel, Shankletown, 5.00; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 5.00; Bethlehem, Monroe, 4.42; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Concord, 20.00; Grace, Greensboro, 16.84; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 513.20; Immanuel, Shankletown, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 1.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.38; St. John's, Salisbury, 15.00; St. Luke's, High Point, 5.93; St. Luke's, Spartanburg, 29.00; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 14.77; St. Matthew's, Meherin, 10.12; St. Paul's, Mansura, 12.00; St. Paul's, New Orleans, 40.00; St. Paul's, Charlotte, 27.00; Mount Zion, Charlotte, 14.00; St. Peter's, Drys Schoolhouse, 10.00; Trinity, New Orleans, 5.00; Zion, Gold Hill, 5.00; St. Philip's, Philadelphia, 5.00. — Total; \$1,387.39.

St. Louis, Mo., January 1, 1922.

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

Supt. G. A. Schmidt gratefully acknowledges receipt of clothing from Rev. Eifert, Indianapolis, Ind.; N. N., St. Louis, Mo.; N. N., Mether, Iowa; Mrs. Wickham, Palacios, Tex.; Friendship Society, Mount Calvary Church, St. Louis, Mo.; Rev. Loose, Elberfeld, Ind. Communion set from K. H. Heim, New Berlin, Ill. Lamps from Rev. Loose, Elberfeld, Ind.; S. S. literature from Rev. Jacob, Elmdale, Kans.; hymnals from Rev. Ambacher, Armstrong, Ind.; \$5.00 from M. and E. Pfuetze, St. Louis, Mo. The Christmas bags which the children received were filled by friends of our missions. In answer to a circular

letter which was sent out shortly before the holidays, we received the following contributions: Mrs. Fischer, Chicago, 10.00; Fischer & Sons, 10.00; A. Fischer, Chicago, 5.00; W. Roschke, St. Louis, 3.00; Holy Cross S. S., St. Louis, 25.00; S. S. children, Herscher, 5.00; Tabitha, Danville, 6.00; I. Doctor, Fort Wayne, 10.00; Barrel, Chicago, 15.00; N. N., Chicago, 10.00; N. N., Chicago, 10.00; Mrs. Mee, 1.00. From friends in Iowa: C. Dobbertin, Jr., 1.00; I. Lange, 1.00; V. Straub, 1.00; F. Strampe, Jr., 1.00; E. Dobbertin, 1.07; schoolchildren, 23.93; F. W. Schultz, 1.00; C. Dobbertin, Sr., 5.00; W. Crum, 25; E. Bethman, 1.00; C. Straub, 1.00; C. Steinhoff, 2.00; F. Schulz, 2.00. (Total, \$151.25.) In the name of the children: Many thanks! Our friends have never failed us these past years. God bless them for their gifts of love!
G. A. SCHMIDT.

The editor gratefully acknowledges the receipt of \$5.00 from "A Friend of Missions" for the "building fund in Plaquemine, La." The same has been forwarded to the Treasurer for Colored Missions, Mr. E. Schuettner, 323 Merchants-Laclede Building, St. Louis, Mo.

We received a letter from our classmate, Rev. Polack, in which he handed us \$50.00 which some unknown donor left at his door "with the hope that this mite will help bring a soul to Jesus." Of this amount 25.00 will be placed in the *Alabama Lutheran* treasury, and 25.00 in the Ingomar building fund. The editor also gratefully acknowledges the receipt of the following contributions from friends for the *Alabama Lutheran*: J. Boehne, 10.00; I. Doctor, 4.00; N. N., Philadelphia, 1.00; I. Bengs, 1.00; N. N., Chicago, 3.00; O. Klett, 5.00; A. Voigt, 3.00; R. Sauer, 2.00; J. D. Forte, 3.00; T. Lange, 2.00; R. H. Leonhardt, 1.00; C. Bechmeier, 1.00; A. Brauer, 1.00; Mrs. Ude, .50; W. Velde, 1.00; J. Wehmuller, .50; C. Tritschler, .50; C. Hahn, .50; H. Hage, .50; M. Sommer, 1.50; R. Schult, 5.00; V. Williams, Mobile, 1.00; C. Jacobson, Wittenberg, Wis., 1.00; L. Seeberry, New Orleans, 1.00; Tilden, 7.00; E. Dobbertin, 1.00; M. Roschke, St. Louis, Mo., 5.00; L. Seeberry, New Orleans, 5.00; N. N., Louisiana, 1.00; H. Meibohm, New Orleans, 1.00.

G. A. SCHMIDT.

Grateful acknowledgment of contributions for the *Alabama Lutheran* is due Mrs. Louise Orth, Shaw, Colo., \$3.00; Miss Elsie Nolde, Jersey City, N. J., 1.00.

E. A. WESTCOTT.

We thankfully acknowledge the receipt of the following for Christmas celebration for the children: 1 box of clothing from Mr. Wm. Strodel, Huntington, Ind.; \$10.00 from Mr. W. C. Diekmeyer, Fort Wayne, Ind.; 10.00 from Young Ladies' Society, and 10.00 from Young Men's Society, through Rev. H. Boester, Chicago, Ill. J. ALSTON.

Received with hearty thanks from Bethlehem Church, Baltimore, Md., two Christmas boxes and \$1.00.

J. W. FULLER.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Feb 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XLIV.

ST. LOUIS, MO., MARCH, 1922.

No. 3.

OUR MONTHLY MISSIONARY MOTTO.

“The whole business of the whole Church is to preach the whole Gospel to the whole world.”

Prayer for Lent.

Lamb of God, unspotted and kind,
Who hast on that tree
Suffered, died, and saved mankind,
Hear our humble plea:
Have mercy upon us!

Lamb of God, so gentle and mild,
Who on Calvary
God and man hast reconciled,
Grace is found with Thee:
Have mercy upon us!

Lamb of God, confiding in Thee,
We confession make:
Great is our iniquity;
For Thy Passion's sake,
O grant us Thy peace! H. OSTERHUS.

The Church and the Lodge.

V.

At the risk of repeating in part what I have said before, I call attention to the fact that the Church and the lodge give two different answers to the important question, What must I do to be saved? I know that I have referred to this before, but it is a matter of such vital importance that I must again recur to it. The Christian Church teaches that no man can be saved unless he repents of his sins and

believes in Jesus Christ, who suffered and died for him.

This is in full agreement with the Bible. Peter tells us in his Second Epistle: “The Lord is not willing that any should perish, but that all should come to repentance.” 2 Pet. 3, 9. There is but one way to escape perishing, and that is by way of repentance. The Lord Himself told Nicodemus: “Ye must be born again.” John 3, 7. Peter told the people of Jerusalem, Acts 3, 19: “Repent ye, therefore, and be converted, that your sins may be blotted out.” When on the day of Pentecost the people asked Peter, “What shall we do?” the prompt answer was, “Repent.” A “broken and contrite spirit,” Ps. 51, 19, that is heartily sorry for having sinned against God, and a confident faith in the merits of Jesus, for whose sake God graciously forgives us our sins, must go hand in hand. “We are justified freely by His grace through the redemption that is in Christ Jesus.” Rom. 3, 24. “In Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.” Eph. 1, 7. “A man is not justified by the works of the Law, but by the faith of Jesus Christ.” Gal. 2, 16. And this faith is the work of God's grace, which He works in us by the Gospel through His Spirit. 1 Pet. 1, 5. Where this faith is, there will follow good works. “We are His workmanship, created in Christ Jesus unto good works.” Eph.

2, 10. But, of course, these works are not the cause of our salvation, they are the fruit of faith and the expression of a grateful heart that knows that its salvation is an accomplished fact. The man that is upon the right way to heaven makes the words of old Toplady his own:—

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

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly:
Wash me, Savior, or I die!

Yes, indeed, we are saved, says God's Word, not by the works of the Law, but alone by grace, for Christ's sake, through faith. And so the Church, your Church, teaches.

But what does the lodge say on this point? The lodges all, without exception, teach a different way of salvation. Not one of them knows anything about repentance; not one of them speaks of real regeneration or conversion; not one of them recognizes the necessity of faith in Jesus Christ. Paul tells us that the Scriptures were given to make us wise unto salvation through faith in Christ Jesus. 2 Tim. 3, 15. But this wisdom which the Scriptures would teach us is foolishness in the eyes of the lodge. Scripture says, "Not by works"; the lodge says, "By works" are you saved. Scripture says, "Faith in Christ saves"; the lodge says, "No; faith in Christ avails naught." The two are to one another like fire and water; they cannot agree.

That this is actually so you may judge for yourselves from the following quotations taken from the books of various secret societies. "It [Masonry] inculcates the practise of virtue, but *it supplies no scheme of redemption for sin,*" says Mackey, the great Masonic authority, in his *Lexicon*, page 641. And on page 450 of the same book he writes: "It is the object of the speculative Mason, by a uniform tenor of *virtuous conduct, to receive, when his allotted course of life is passed, the inappreciable reward, from his Celestial Grand Master, of 'Well done, thou good and faithful servant.'*" In his *Encyclopedia* the same authority writes, on page 210, that all definitions of Freemasonry "unite in declaring it to be a *system of morality, by the practise of which its members may advance their spir-*

itual interest, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven." Surely that is making plain that Freemasonry teaches salvation by works!

Grosh says in his *New Odd-Fellows' Manual*, 1882, on page 100: "What regeneration by the word of truth is in religion, initiation is in Odd-Fellowship." On page 107 he says: "*Friendship, Love, and Truth are not only a safeguard, but a remedy for all the social and moral evils that afflict our race.*" On page 379 Grosh declares that works like visiting the sick and the like are "*the rounds of that ladder by which it [Odd-Fellowship] would have its volaries rise to yet higher planes of virtue and excellence,*" and mentions as the great aim of Odd-Fellowship "to lead man to the cultivation of his true fraternal relations designed by the Great Author of his being." By good works, Grosh says on page 93 of the same book, "*we aim to improve and exalt the character of our members.*" All this, in plain language, means that Odd-Fellowship expects to save its members by their good works.

At a convention held in Los Angeles last November, William Mountain, the new Grand Exalted Ruler of the Order of Elks, in his official address said the following: "We do not want to make a church of it [the Elk Order], we don't want to preach sermons; but, my brothers and friends, the only thing God ever asked us to do was, not to pray, to join a church, or to give our money, but to give ourselves to every fellow who needs us, and to the one who needs us most, to him we owe the most; and it is *only inasmuch as we obey this injunction that we can square our own account with the Real Boss.*" (By Real Boss he means God!) There is certainly no mistaking that the Elks want to go to heaven by their works, and that they know nothing of the redemption that is in Christ Jesus.

The official *Woodman's Handbook* of the Modern Woodmen of America has on page 315: "It may be when mortals are called into the presence of the Judge, from whose decree there is no appeal, that *the sentence of condemnation may not be passed on the weaknesses of mankind, except as they are unredeemed by the virtues of life.*" In their "Opening Ode No. 2" they sing: "Work we will! Our cause is just, *charity our hope and trust.*" Morris Sheppard, leading writer of the Woodmen of the World, says on page 84 of his *Fraternal and Other Addresses*: "The man and woman in the humblest sphere may *through the influence of some sacrifice or thought or deed begin an existence after death.*"

In the *Ritual* of the Knights of Pythias you may read: "Keep sacred the lesson of to-night; and so live, that when you come to the river that marks the unknown shore, your hands may be filled with *deeds of charity, the golden keys that open the palace of eternity.*"

In the *Credo of the Loyal Order of Moose* this statement may be seen: "I wish to live here and now up to my highest and best, believing that this is the fittest preparation for a life to come." In their *Memorial Services* the Moose Dictator says: "To the brothers who live faithful to the broad and beautiful precepts of our order, there is no sting in death nor victory for the grave." Every good Moose goes to heaven on his own merits, according to these expressions.

These quotations could be multiplied, but suffice it here to say that in doing so we could only repeat what has been said in the above citations. All lodges teach this same salvation by works. They put God's plan of salvation aside, and in its place put mere moral teachings enforced by material symbols. To the careful observer it is plain that they all have systematically planned to do away with atonement through the blood of Jesus Christ and to lead the poor sinner to trust in himself on the awful Day of Judgment, with no hope except what his miserable, paltry righteousness has been able to get for himself. There are, no doubt, members of lodges by the millions who are thus learning to believe that they can be saved without Jesus' bloody merit, by practising this or that virtue, contrary to the plainest teachings of Scripture. Yes, thus there are millions who are being insidiously led to trample the blood of Christ under foot and to despise and reject the Lamb of God, who alone can take away the sins of the world. O the pity of it! Who can withhold his tears when he thinks of the millions whose faith in God's grace and Christ's redeeming merits is thus shipwrecked! Who that sees the awful danger can be silent and refuse to lift his voice in warning, in admonition, in entreaty and appeal?

F. J. L.

Luther Conference.

Luther Conference convened for its midwinter sessions on December 28 and 29 at St. Paul's Chapel, Prof. H. Meibohm, pastor.

In accordance with the usual custom, Professor Meibohm, chairman, delivered a brief opening ad-

dress. The speaker based his remarks on 1 Tim. 4, 13.

The Rev. G. M. Kramer, of Bethlehem Chapel, then read a catechization on Qu. 177 and 178 of the Catechism; the former question being: "What has the Holy Ghost done to bring you to Christ and sanctify you?" and the latter: "What has the Holy Ghost wrought in you by such a call?" The catechist very carefully selected such questions only as could not possibly transcend a child's understanding. A lecturing method was quite frequently pursued by the catechist to make his points more impressive. The catechization was well received.

The afternoon session of Conference was devoted to business.

Wednesday night a joint service was held, in which the Lord's Supper was celebrated. In this service Dr. H. Nau, of Luther College, delivered the confessional address and the Rev. W. Tervalon, of Mansura, La., the sermon.

Dr. Nau based his remarks on Ps. 51, choosing the theme: "The Well-prepared Communicant." The speaker pointed out that the well-prepared communicant is 1. deeply convinced of his sins; 2. eagerly longing for forgiveness; 3. ever praying for the gift of a sanctified life; 4. earnestly resolved to amend his sinful life.

The Rev. Tervalon chose as his text Luke 2, 33-40, and his theme was: "What the Gospel of Simeon and Anna Proposes to Us." The speaker showed that this Gospel proposes a question and a threefold lesson: 1. A question: "What do you make of the Child Jesus in the year drawing to a close? Is He set for your rise or your fall?" 2. A threefold lesson: "a. We learn from Simeon's and Anna's old age that we are not to delay repentance, but always to be prepared. b. We learn a lesson from Simeon's and Anna's piety and faithfulness. c. We learn not to fear for the Christ-child, nor for the spreading and welfare of His Church. The Child will wax and grow strong!"

Both speakers held the attention of their hearers throughout the entire service. The blessed Gospel of Jesus Christ was truly edifying and ably delivered.

Thursday morning Prof. H. Meibohm resumed



Teacher
W. B. Seeberry, Jr.,
Our New Orleans
Correspondent.

a paper on Gal. 3, 15—29. This paper had not been finished at a former conference. Owing to the broad scope of this subject and the lengthy discussion drawn out by it upon both occasions of its delivery, the essayist closed his subject at the 24th verse.

The same essayist also delivered an interesting Bible history narrative on "Joseph's Purity" in the afternoon session. Not only did he present this story in an interesting way, but his presentation was also void of any thought that might have proved suggestive or offensive.

In the afternoon session on Thursday Conference gave much time to the discussion of a proposed joint celebration of the seventy-fifth anniversary of the Missouri Synod to be held in New Orleans, La.

We have two new members this year, Dr. H. Nau, professor at Luther College, and Teacher T. Schroeder, serving at Mount Zion School. Both members took a lively interest in the proceedings.

The members of Conference feel the need of more meetings. A plan is being worked out with a view to accomplishing this wish. If the plan materializes, it bids fair to be of much benefit to our workers. Therefore, with God's help, we will make it materialize. Its object shall be not only to keep alive interest among our workers, but also to be a constant spur to greater activities for His cause.

May He give us good success and bestow His blessings upon you and us in this year of His grace!

W. B. SEEBERRY, JR.

Meeting of Immanuel Conference.

Immanuel Conference convened at the College, Greensboro, N. C., January 26 and 27, 1922. The first session was held in the afternoon. The chairman, Prof. J. P. Smith, opened the meeting with an appropriate Scripture-lesson and prayer. The roll-call showed two pastors absent, the Rev. C. Stoll of Philadelphia, Pa., and the Rev. W. O. Hill of Yonkers, N. Y. The following new workers were officially received into conference, Prof. J. E. Shufelt, Prof. P. E. Gose, Prof. F. C. Lanckenau, Prof. E. Schuelke, and Teacher Robt. Latham.

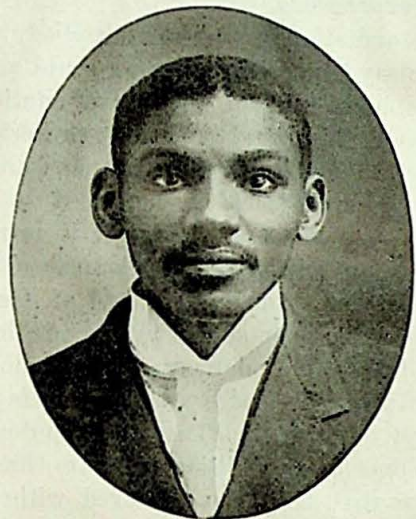
Conference at once settled down to business. Quite lively discussions were entered into pertaining to the college and the field in general.

It was heartily resolved to do all that could be done to make the golden anniversary of the Synod-

ical Conference a great success and to take this matter up immediately with the different congregations. At night a service with Communion was held in Grace Church. The Rev. L. Dorpat of Meherrin preached the sermon. His text was Luke 22, 19, 20. A goodly number attended the service, although it was a cold night, and the ground was covered with a blanket of snow.

Two sessions were held on the second day. To these sessions the theological students were admitted.

Conference heard a very favorable and encouraging report from the Alabama field through the Fraternal Delegate, Rev. J. W. Fuller of Spartanburg, S. C. The report was received with thanks.



Rev. John Alston,
Our Southeastern Correspondent.

In the last session Rev. F. D. Alston, Charlotte, N. C., led the devotional exercises. Prof. J. P. Smith presided. The President brought to the notice of Conference the song, "Ready to Serve," by the Rev. N. J. Bakke. He urged the brethren to procure and make use of the song, which, he said, as to words and music was excellent.

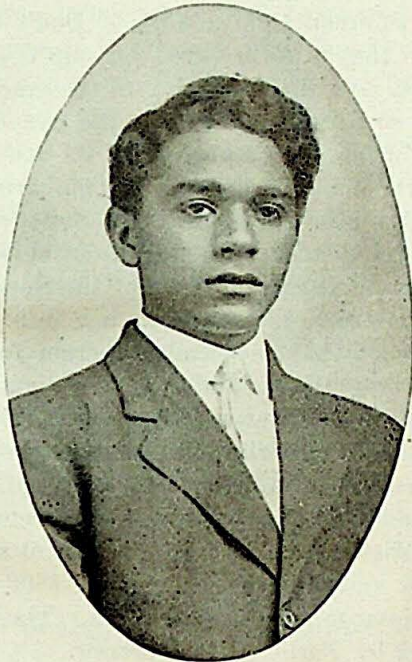
A catechization on the Introduction to the Lord's Prayer was read by Teacher Douglas Dinkins. It showed great effort on the part of the brother. Discussion followed, and it was resolved to thank Teacher Dinkins for his splendid effort.

It is needless to say that much benefit was derived from our coming together. Immediately after adjournment, the visiting pastors and teachers departed for their various charges, mutually strengthened and encouraged to resume their work with renewed vigor.

J. A.

Alabama Notes.

Covered with mud from his feet to his head, all but soaked to the skin, and shivering in the steady gale which blew down from the cold north, the pastor arrived at the graveyard to lay to rest the mortal remains of one of his flock. She was an old, old grandmother who, as a young woman, had flinched and squirmed in pain beneath the merciless sting of her master's whip as its lashes hissed and coiled about her naked shoulders. As a young woman she had stolen away to the swamps and cane-brakes and, upon bended knees behind a



Rev. R. O. L. Lynn,
Our Alabama Correspondent.

fallen log or a protecting bush, had pitifully begged the Great Master of all for a speedy deliverance from physical bondage; had asked to be as free as the birds that flitted from tree to tree, and as the little red and gray squirrels that scampered and chattered in the boughs above her. With her husband, old mother, and others of kindred misery her soul had reached outward and upward, grasping for the common heritage of all men. Her voice had reached out into the stillness of the night and was wafted aloft as it joined the sighs and groans of four million others; her voice had given expression to the longing of her soul as she joined in the chorus of that rolling, groaning, crying jeremiad:—

Swing low, sweet chariot,
Comin' fo' to carry me home.

With four million others she had rejoiced when the shackles of bondage dropped from her, and she stepped forth a *free* woman. But all was not well with her yet. For years after her physical emancipation she was the slave of a far more cruel master than ever the most degenerated Simon Legree could be, for she was in the clutches of spiritual ignorance. For over twoscore years she was held fast in the bonds of superstition and emotionalism, and her soul was being gradually strangled to death as these bonds were drawn tight and ever tighter. As in the days of her physical bondage she now sought spiritual deliverance, but in her quest she became lost in the tangled maze of dreams, visions, and good works. And so, in her blindness, she wandered in the shadow of death.

Over half a century after she had first tasted the sweetness of bodily freedom she, for the first time, rejoiced in the freedom of spiritual liberty. This freedom was given her because a true deliverer had come, the champion of the spiritually oppressed, the light of all who are groping in darkness. This deliverer, this champion, this light was the true Gospel of Jesus Christ which the Lutheran Church has confessed, taught, and preached for the last four hundred years, and the Missouri Synod for the last seventy-five years. When this Gospel came, the old grandmother embraced it with fervent zeal, and clung to it with an unshaken faith through the great crisis when the monster, that one who lays the king's scepter by the side of the shepherd's crook, came to carry her away. A few days before the summons came, she received Holy Communion, and thus had her faith strengthened for that long voyage from which none ever return. She told her pastor that her only hope was in Him who had died upon the cross for the sins of all mankind. And so at last, at the journey's end, she was *free* indeed, for "if the Son shall make you free, ye shall be free indeed."

Covered with mud, all but soaked to the skin, and shivering in the steady gale which came down from the north, the pastor, standing in a downpour of rain, committed the scarred and emaciated body to the cold and silent, but not hopeless chamber of death to await the call of the trump of the Great Captain when it shall sound the last assembly for every true soldier of the Cross. As the rough board box, the unstained handiwork of a neighbor, was lowered into the grave, which was fast filling with water, and as spadeful after spadeful of dripping mud was cast into the grave, not a tear was shed,

not a word of regret was heard; not a flower was placed upon the muddy mound. A little to one side of the last resting-place a group of men and women chatted in an undertone as they stretched their hands over a blazing fire and held first one and then the other mud-caked foot toward the glowing embers. In heaven the winged messengers of the Great King of all were joyfully welcoming one more who "had come through great tribulation, and washed her robes in the blood of the Lamb." —

On the third day of January the parsonage at Oak Hill was burned down. With the timely aid of the schoolchildren Rev. Peay was able to save all his household effects, though a good many were broken as they were dragged from the burning building. A defective flue was the cause of the conflagration. The building was insured.

The 20th of January the pastoral conference held its monthly meeting in St. James's Congregation, Buena Vista. In spite of heavy rains a good audience was out to listen to the sermon which was preached by Rev. Montgomery and an excellent paper, "The Bible Our Guide," read by Rev. Peay. In presenting the paper, the essayist divided it into two parts: The Bible is our guide, 1. because it is the *true* Word of God; 2. because it is the only book which shows us the way to salvation and guides us in this world. This paper was discussed with profit to all.

At a special service held at Buena Vista on January 29 the little congregation there raised thirty dollars to help erect a much-needed school-room. For the last several years two teachers have been instructing the children in our small chapel there. You can imagine what a confusion there must be when two teachers are trying to hear classes at one and the same time in the same room. Who will add thirty more dollars to our small beginning that this condition may be relieved?

R. O. L. L.

Items of Missionary Interest.

DEATH OF REV. C. A. FRANK, D. D. — At Evansville, Ind., there passed away, at the age of almost 76 years, a staunch friend and supporter of our Negro Mission, Pastor C. A. Frank. He departed for the better world on January 18, after an illness of about three weeks. He looked back upon a rich life of service in the Lord's vineyard. He was the founder of the *Lutheran Witness*, and while its editor he more than once spoke a word of en-

couragement for the work that our Church is doing among the freedmen. The first convention of the Synodical Conference the editor of the *Pioneer* attended was held at Evansville, Dr. Frank and his people being the hosts. The editor was then a young missionary in the service of the Colored Mission, and he will never forget how near the genial Doctor came to making the young missionary believe that he was a sort of hero, just because he was working among the freedmen of the South. And when the young missionary left for his Southern home, with what a genial smile and hearty handshake did the kind Doctor bid him Godspeed!

OUR JUBILEE COLLECTION. — Don't forget the collection that is to be lifted for our Colored Mission work, as a thank-offering to the gracious Lord who has so bountifully blessed the Synodical Conference during the fifty years of its existence. In some parts of our large body the gathering of this offering has already begun. One Sunday-school in Missouri is distributing special envelopes among its scholars, and each member of the Sunday-school is going to try to give 10 cents a month. Another Sunday-school has a special collection for Colored Missions every first Sunday of the month. From Nebraska comes the news that the work of gathering the gifts has begun with enthusiasm. From Illinois comes a call for "barrels" to take care of the offerings. Pastor C. F. Drewes, the Director of our Colored Missions, as his acknowledgment shows, was the happy and grateful recipient of \$600 from two friends of our mission in New York. The gifts were forwarded by Pastor Otto Graesser.

PLAQUEMINE. — Sad to say, building operations on the new church and school at Plaquemine have not yet been begun. We sincerely hope that the disagreeable obstacles may soon be removed, so that the good work, so very, very necessary, may proceed without further hindrance.

COLLECTION ENVELOPES. — Envelopes for the Jubilee Collection may be had for the asking. Address Rev. C. F. Drewes, 3735 Vista Place, Pine Lawn Branch, St. Louis, Mo.

A GENERAL CONFERENCE. — May 24—28 a general conference of all the workers in our Colored Mission will be held in New Orleans. This will be the first general conference held since the founding of our Colored Missions. It is surely most appropriate that this general conference should be held for the first time in this year of the golden anniversary of the Synodical Conference.

A NEW WORKER. — Pastor E. H. Wildgrube, Renault, Ill., has accepted the call to New Orleans and expects to take charge of his work in March.

A POPULAR LECTURER. — Pastor M. Carter, formerly of Rosebud, Ala., has been lecturing in the interest of our Colored Missions in various States since last fall with marked success. People have come miles to hear him, and wherever he has spoken, there he has kindled and increased the interest in our blessed work. As a result of his work, two young boys have decided to study for the ministry, and one of these young students already has determined to enter the Colored field. At present Pastor Carter is lecturing in St. Louis and vicinity. Later he expects to go to Minnesota. Our congregations in and about Stillwater, Minn., have asked him to preach one of the anniversary sermons to commemorate the founding of the Synodical Conference, at a celebration to be held in Stillwater on July 2. Those who may wish to engage the services of Rev. Carter should apply to Pastor C. F. Drewes, 3735 Vista Place, Pine Lawn Branch, St. Louis, Mo.

OUR DEAF-MUTE MISSION. — The work is carried on in 72 cities and in 13 State schools. The Mission numbers 724 communicant members, and 209 deaf are being instructed for confirmation. The work is conducted by 12 missionaries. One of the workers, Rev. E. W. Bohn, died a few months ago, after only a very short period of service in the Mission.

F. J. L.

Walther League Notes.

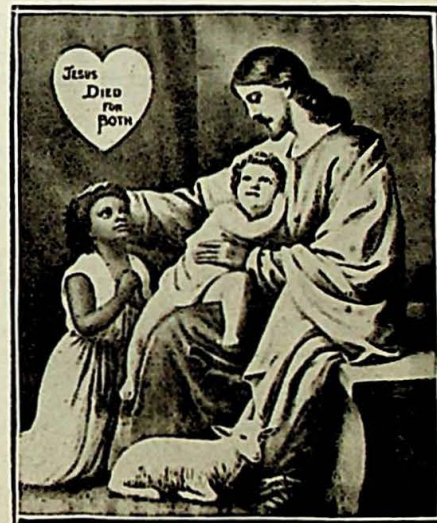
NEW NATIONAL HEADQUARTERS. — The continued growth of the Walther League has necessitated the removal of the national headquarters and of the service department to Chicago, where a large and commodious building has been purchased. All inquiries relative to the work of the Walther League are to be addressed to 6438 Eggleston Ave., Chicago, Ill.

SLIDE BUREAU. — An institution that will undoubtedly help to bring a better appreciation of our Lutheran Church in this country has been established in the Lutheran Slide Bureau by the Educational Department of the Walther League. A number of illustrated lectures (each accompanied by manuscript) have been prepared, which deal with the history of our Lutheran Church, its missions, its educational and charitable institutions. In addition, there are several dozen lectures on Biblical

subjects, Church history, travel, secular history, and kindred subjects. A total of several thousand beautifully colored views are offered to churches and societies for the fee of ten dollars a year (to defray handling charges), which would hardly cover the rental cost of some of these beautiful sets. For further information apply to the Educational Department, Walther League, 6438 Eggleston Ave., Chicago, Ill.

THE WALTHER LEAGUE HOSPICE SYSTEM now operates Lutheran hospices in the following cities: Washington, Buffalo, Chicago, Milwaukee, St. Louis, Sioux City, and Omaha. In six other localities the young people are at work establishing similar institutions.

OUR COLORED YOUNG PEOPLE JOINING THE LEAGUE. — An interesting and important event recently occurred when the first Colored Lutheran young people's society of our Church sought (and was granted) admission to the Walther League. This, the officials of the League believe, is the beginning of a strong movement which will soon result in the establishment of a Colored district of the Walther League.



"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.

BOOK TABLE.

Synodical Reports of Missouri Synod for 1921. Concordia Publishing House, St. Louis, Mo. No. 15: *Verhandlungen der elften Jahresversammlung des South Dakota-Distrikts.* 63 pages. Price, 30 cts. — No. 16: *Proceedings of the Ninth Convention of the Central Illinois District.* 67 pages. Price, 34 cts.

No. 15 brings a paper on the Mormons by Pastor F. W. Loose (German), in which the history, organization, and doctrinal position of this unchristian religious body is tersely stated. The report of the District's Home Mission Board makes interesting reading. — No. 16 has two doctrinal papers; the German essay is on Article VII of the Augsburg Confession, while the English paper treats the Eighth Article of the same symbol. The English paper has been abridged considerably. The business proceedings are reported extensively in German and briefly in English.

Lasset die Kindlein zu mir kommen! By *Rev. C. M. Zorn, D. D.* Published by Johannes Herrmann in Zwickau, Germany. May be ordered from Concordia Publishing House, St. Louis, Mo. 528 pages. Substantial cloth-binding. Price, \$2.00.

The venerable author, in his inimitable way, here brings the contents of the four gospels in 298 short chapters, to be read at the family altar. In writing these chapters, the author's special desire always was not to use any terms and expressions that would go beyond the comprehension of a child. We feel that Dr. Zorn has admirably succeeded in producing a book of devotion adapted to the child's mind, and hope that some one may be found to do for our English-speaking children what the Doctor has done in this book for the children that are able to understand German. Every chapter concludes with a short, simple prayer and a verse. May the reading of these chapters help to bring many a child nearer to Jesus, the children's Friend!

Lichter der Heimat. By *Fr. Gillhoff.* Illustrated by *R. Schaefer* and *O. Rothe.* Bound in artistic boards and cloth back; gilt edge. Same publisher as above, and may be ordered as above. Price, \$1.00.

The contents of this mechanically so tasteful book of 178 pages are more than worthy of the outward dress. As we read these poems so full of Christian sentiment, and so pure and choice in expression, we more than once pitied those who will be unable to enjoy the chaste beauty of these poetic pearls. We are sure that many a reader of these poems will be sincerely grateful to poet and publisher for having put out this collection of carefully finished poems, which all breathe a healthy Christian feeling.

Missionary Sermons. Collected and edited by *Rev. L. H. Schuh, Ph. D.* Lutheran Book Concern, Columbus, O. 549 pages; substantial cloth-binding. Price, \$2.50. Order from Concordia Publishing House, St. Louis, Mo.

This book brings a wealth of material for missionary addresses to the busy pastor. There are twenty-six sermons on "Missions in General," nine on "Home Missions," fourteen on "Foreign Missions," six on "Inner Missions," three on "Negro Missions," and four on "Jewish Missions." In one of the sermons a very sympathetic outline of our Negro Missions is given. While not able to read all the discourses, we found those which we did read fine examples of missionary discourses — instructive, edifying, convincing, and persuasive.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Selma, Ala., \$15.45; Christ, Rosebud, 34.30; St. Paul's, Oak Hill, 24.52; Zion, Taits Place, 19.33; Our Savior, Camden, 16.52; Mount Carmel, Midway, 13.53; Bethany, Nyland, 23.30; Grace, Ingomar, 20.26; Mount Calvary, Tilden, 16.39; St. John's, Joffre, 6.42; Mount Olive, Tinela, 8.12; St. James's, Buena Vista, 15.56; St. Andrew's, Vredenburgh, 6.76; Mobile, Ala., 1.10; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 5.00; Bethlehem, Monroe, 3.90; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Greensboro, 22.01; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 588.50; Luther College, New Orleans, 20.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 2.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Richmond, Va., 2.26; St. James's, Southern Pines, 6.13; St. John's, Salisbury, 15.00; St. Luke's, High Point, 7.38; St. Luke's, Spartanburg, 60.07; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 3.28; St. Matthew's, Meherrin, 10.85; St. Paul's, Mansura, 12.00; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Paul's, Charlotte, 30.00; Mount Zion, Charlotte, 15.00; St. Peter's, Drys Schoolhouse, 10.00; St. Philip's, Philadelphia, 5.00; Trinity, New Orleans, 5.00; Zion, Gold Hill, 5.00. — Total, \$1,311.94.

St. Louis, Mo., February 1, 1922.

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

Pastor Otto Gracser, New York City, has sent the undersigned \$100.00 from Miss Mamie Ahrens and \$500.00 from "A Friend." God bless the kind donors!

C. F. DREWES.

A Call for Help.

Pastor C. P. Thompson writes the Editor that he needs an organ in Plaquemine. Some friend promised us to send an organ to Plaquemine months ago, but it seems that he forgot about his promise or changed his mind. Who can help? Address: Mr. John Thompson, Box 503, Plaquemine, La. John Thompson is the teacher of the Plaquemine Mission School and a brother of Pastor Thompson, and the Editor knows that this teacher's fingers are itching to play an organ. Who will help?

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "March 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XLIV.

ST. LOUIS, MO., APRIL, 1922.

No. 4.

OUR MONTHLY MISSIONARY MOTTO.

Love never asks, "How much MUST I do?" but, "How much MAY I do?"

The Prince of Peace.

When Christ had risen from His grave,
His peace He to th' Eleven gave.
He comes to us on Easter still
And brings us peace and God's good will.

He carried out His Father's plan,
Who now is reconciled with man;
This Gospel-truth does not grow old,
However often it is told.

Then let us bless the Prince of Peace,
Who bids our fears and sorrows cease,
Till we shall join that shining throng
And evermore His praise prolong.

H. OSTERIUS.

The Church and the Lodge.

VI.

The Church teaches that our prayers should be addressed to the true God, Father, Son, and Holy Ghost, and that they should be made in Jesus' name, that is, with the sure and certain confidence that our heavenly Father will hear our prayer for Jesus' sake.

Prayer is an act of worship, and Christ says, "Thou shalt worship the Lord, thy God, and Him only shalt thou serve." Matt. 4, 10. The Psalmist writes, "O Thou that hearest prayer, unto Thee shall all flesh come." Ps. 65, 2. To address our prayers to any other being would be depriving God of that honor which He claims as His due, since He

has said, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Ps. 50, 15. But all our prayers offered to the true and living God can be acceptable to Him only when offered through the mediatorship of our Savior Jesus Christ. John 16, 23 Christ makes the most solemn declaration for all time: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." It is only when we come trusting in the merits of Jesus that our prayers are acceptable to God, according to these words of Christ. He is the only person that has a right to the desired boon, for which reason that which we ask for can only be granted us for Jesus' sake. Christless prayers must, therefore, be an abomination to the heavenly Father, since they are actually a denial of His dear Son and His merits.

The prayers of the lodge are neither offered to the Triune God nor made in Jesus' name. Since the god of the lodges is not the Triune God, Father, Son, and Holy Ghost, it necessarily follows that their prayers are addressed to some self-made idol, the creation of their own thoughts and imagination. Masonic authorities agree in stating, as we have seen, that Masonry does not teach the Trinity in Unity as we Christians understand it, neither does it teach that its "Great Architect of the Universe" is Immanuel, God With Us, Christ. In short, Masonry does not recognize the God of the Christians. Odd-Fellows, Knights of Pythias, Woodmen, Elks, Owls, Eagles, Moose, and all the others just

as little recognize the Holy Trinity. For this reason we do them no wrong when we say that all their prayers are an idolatrous worship in the same measure as was the worship of the golden calf by the Israelites at Mount Sinai and the worship of Baal in the days of Elijah.

But the prayers of the lodge are also utterly offensive to God for the reason that they are Christless. Here and there it may happen that a so-called lodge chaplain or his substitute offers a prayer in Christ's name. But officially such a recognition of Christ is not sanctioned. High Masonic authorities condemn the use of Christ's name in lodge-meetings as a violation of the principles of Masonry. (See, for example, *Proceedings of the Texas Grand Lodge*, 1907, pp. 3. 4. 22. 84. 167. 178.) In the prayer adopted by the Grand Lodge of Odd-Fellows in the United States, the name of Christ is excluded, and the Sovereign Grand Lodge of Odd-Fellows gave it as its opinion, through the Grand Sire, that it is "inexpedient, unwise, and unlawful" for a "chaplain to commence and finish his prayer in the name of Christ" in lodge-work. The writer has heard prayers offered by an Odd-Fellow chaplain at a funeral which ended with the formula, "In the name of Jesus Christ," but the official report No. 58, pp. 11. 105, of the Sovereign Grand Lodge of Odd-Fellows will show that such prayers are not sanctioned, yes, even condemned by the highest authorities of Odd-Fellowship. We are also willing to admit that Masons in their lodge-work now and then use the name of Christ, but when this is done, they that do it are guilty of an "un-Masonic" act, according to the highest Masonic authorities. We also know that in the Templar degrees of Masonry the name of Christ is used very frequently, as a matter of course, but Christ is not referred to as the Mediator, the Savior of sinners, the Substitute Bearer of all men's sins. If the truth be told, it would soon become plain that the so-called Christian degrees of Masonry are utterly antichristian in spirit and doctrine.

What has been said of the Christless prayers of the Masons and Odd-Fellows is also true of the prayers of the other lodges. Not one syllable of that sweet name is heard, since by its use they might offend some unchristian members of the order. Rather deny Christ than give offense to an unbelieving "brother" of the lodge. Intentionally the name of Jesus, our best and dearest Friend, is omitted from the prayers! Think what that means! Has the blessed Savior deserved such treatment at

our hands? Can we consistently claim with our fellow-Christians that Christ is our One and All, and yet join in the prayer of the lodge where His mediatorship is denied and His very name is taboo as though it were an unclean thing?

There are three things wanting in every lodge-prayer: There is no published lodge-prayer which clearly and outspokenly admits that the people offering the prayer are poor, unworthy sinners, whose only hope for salvation is the grace of God; there is no mention of the mediatorship of Jesus Christ who by His atoning death has alone made it possible for us poor mortals to enter into the presence of God; and, finally, the writer has never seen or heard a lodge-prayer in which any kind of reference was made to the Holy Spirit, who calls the sinner to Christ by the Gospel, enlightens him with His gracious gifts, renews his heart, and keeps him with Christ through the means of grace in the true faith unto life everlasting.

Dear reader, can you, who call yourself a Christian, unite with others in offering up such Christless prayers? Can you, who confess that you were spiritually blind and dead in sin and who also confess that your present state of grace is due alone to the gracious working of the Holy Spirit through the Word, — can you take part in any worship where He who made you to see and He who awakened you unto spiritual life in Christ is ignored and denied? O remember: "There is one God and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2, 5. Man, sinful man, can approach the holy and righteous God in prayer alone through the one Mediator Jesus Christ. Every other manner of approach means death for the suppliant. — *Will you die?* F. J. L.

Alabama!

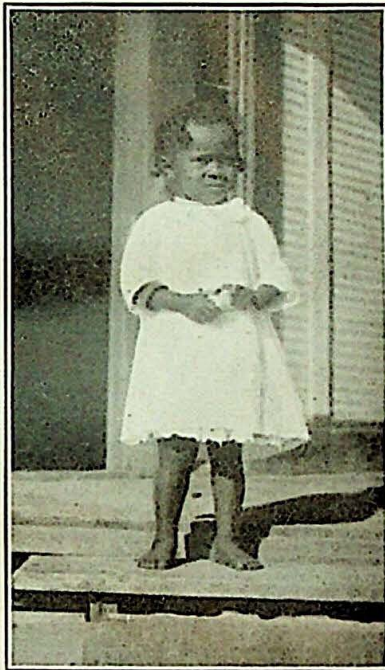
Shall the Work of the Savior Down Here Branch Out?

The little girl whom you see in the first picture is Melissa Montgomery. They call her "Pet" for short, and she has — as we heard it expressed — plenty of sense, meaning that she is very apt. "Pet" is not yet four years old, still she often stands by the window alone and "plays teacher." She will run her fingers up and down the window-sill, playing hymns. While doing this she hums the melodies, the *correct* melodies to such hymns as "Rock of Ages, Cleft for Me," "Now the Light has Gone

Away" ("Muede bin ich, geh' zur Ruh'"), etc. "Pet" can also pray. You ought to hear her say the prayer:—

At the close of every day,
 Lord, to Thee I kneel and pray;
 Look upon Thy little child,
 Look in love and mercy mild.
 Oh, forgive and wash away
 All my naughtiness this day,
 And both when I sleep and wake
 Bless me for my Savior's sake.

How is it possible for children to learn such beautiful hymns and prayers in this benighted section of the South? Where did this little child

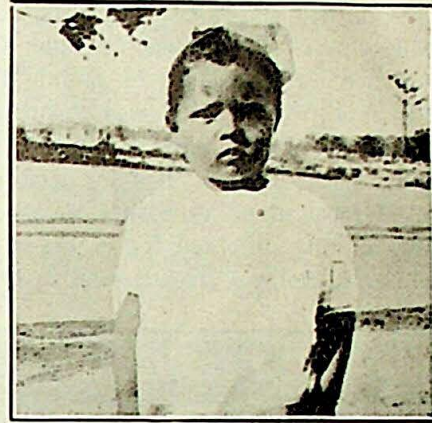


"Pet," Buena Vista, Ala.

learn these things, and who taught them to her? No, she does not go to school, for she is too small. But "Pet" has a little six-year-old sister who does go to our school, our Lutheran school, at Buena Vista. "Pet's" little sister brings home what she learns in school, and so our little friend whose likeness appears above also learns about her Savior and can sing His praises.

The other little girl whose picture you see is Lillie Mae Stallworth, a member of our Lutheran Church at Tinela. We could take you into this school which is attended by 40 children, and any of them would be able to recite for you: "I believe that Jesus Christ is true God, begotten of the Father," etc.

Thus in our Lutheran schools in Alabama children, hundreds of them, are learning our Catechism, the Bible History lessons, Lutheran hymns, and prayers. They are learning to fold their little



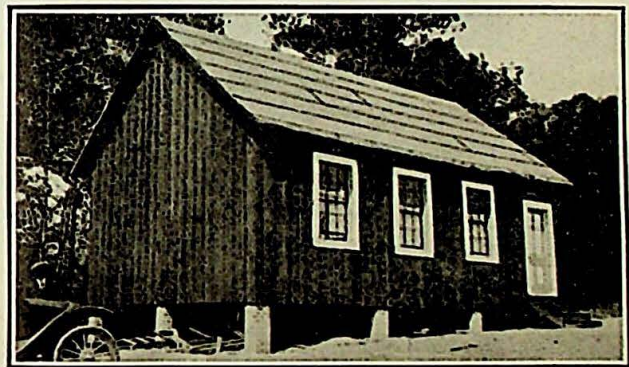
Lillie Mae Stallworth, Tinela, Ala.

hands and pray to Him who said: "Suffer the little children to come unto Me," etc.

Years ago you could hear such songs from these people:—

Ol' Satan is wearin' a hypocrite shoe.
 Look out, folks, or he'll slip it on you!

Now many can sing our good Lutheran hymns. These precious, blood-bought souls of the children are being placed on the road which leads to life everlasting. Eternity alone will reveal what streams of blessing flow from our schools into the homes



New Chapel near Buena Vista, Ala.

which surround them. Through them men, women, and children are learning to know and love their Savior and Redeemer.

Take our Lutheran churches and schools from the Black Belt, and it would be like removing the only lighthouse which guides the ships safely to the calm and quiet haven.

At Buena Vista and Tinela we are in need of buildings. The church at Tinela was built four years ago at a cost of \$61.42. No—that is no printing mistake, it cost just sixty-one dollars and forty-two cents! We need say nothing more about it. The little hut is altogether too small and will no longer serve its purpose. People, at times, must be turned away for lack of room. We have preached in this little place when it was so crowded that we could see no one save the man who stood in front of us. At Buena Vista we need an addition also. If we intend to gather in the harvest which the Lord has prepared for us, we must provide room. Will not our friends send in their con-

ing us. They and their children want to learn of Jesus and His redeeming love. And we ask our dear readers:—

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

Shall we reach out into the darkness which surrounds us and hold up before dying sinners the light of God's everlasting Gospel? Or shall we tell them: "We cannot help you, you must perish"? Shall the work of our blessed Savior branch out in Alabama, or must we refuse those who are dying in their sins the only remedy, "the blood of Jesus"?



Members of Confirmation Class in Front of New Chapel near Tinela, Ala.

tributions for buildings at Tinela and Buena Vista? We shall build inexpensive and modest buildings, but large enough to serve the purpose. In passing, let me mention that at Tinela we are preparing a class of sixteen for confirmation.

Two new places have been opened in Alabama. When we received the call to come and help these people, our head told us not to go, for we feared that we could not add more work to our already overworked laborers in the field here. But our heart said: Jesus tells us, "Go!" So go we did. We have a third call in our pocket, in which the people are begging us to come to them with God's Word. The Lord has opened door after door for us here in Alabama. He has blessed our work beyond our fondest expectations. Others are call-

The pastors and teachers on the field are willing to do the extra work if our good Christians will erect buildings in which to carry on services and school-work.

We ask you to look at the pictures once more. Will our friends provide a building for "Pet" and Lillie Mae, so that they with their parents and many others can, like Mary, sit at the feet of Jesus and hear His Word? We believe you will help us. Jesus, who saw the poor widow give, still sees His Christians contribute. He will see your offering for these buildings and bless you for it.

And if these two places, Tinela and Buena Vista, are supplied with buildings, we shall take it as an indication that our friends want the work of the Savior in Alabama to branch out. We shall

know that they want many others who still are in darkness and in the shadow of death to come to the light of the Gospel and be saved.

May the Savior Himself make you willing to give an offering for these two places, and may He continue to bless the work our Lutheran Church is doing, to the end that many more poor, benighted souls be brought to the knowledge of the truth and be saved!

G. A. SCHMIDT.

Alabama Notes.

February 17 to 18 the Pastoral Conference met at the Possum Bend Church (Rev. Westcott, pastor) to hold its monthly meeting. Friday night Rev. Berger preached the sermon to an attentive audience. After the sermon Superintendent Schmidt read an instructive and timely paper on "Unionism." The paper was thoroughly discussed and digested by the members of Conference and the congregation. The visiting strangers, however, had nothing to say *then*, but on the way home from the service as they splashed into one mud-hole and sidestepped another, they told the stars, moon, each other, and the world just what they thought of the paper and the "Lucas's" (Lutherans') practise of not visiting other churches. God's Word is, indeed, "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," and we *must* wield this sword in spite of the consequences.

Saturday morning Rev. Westcott read a sermon on "The Gadarene Maniac's Riddance from Devils," showing 1. the great need of it; 2. the wonderful manner in which it was done; 3. the effects it had. The other brethren then presented outlines on Luke 18, 31—43. Conference later listened to an exegesis on Romans 6, 1—14, which Rev. Westcott rendered. At twelve o'clock the members of Conference enjoyed an appetizing lunch which the ladies of the congregation had prepared in the schoolroom. Filled with the good things which the ladies of Possum Bend know so well how to prepare, the brethren were ready for the business of the afternoon session. Quite a batch of business was disposed of during the afternoon, among which was the reception and adoption of the program for the Teachers' Institute which is to be held at Tinela, beginning with the fourth Sunday in July. Below

is the program for the week. All concerned will please take note and come prepared to "perform."

Opening address: Rev. R. O. L. Lynn.

Monday night, paper: "How to Conduct One's Self in the House of God." Rev. R. O. L. Lynn.

Tuesday night, sermon: Rev. E. R. Berger.

Wednesday night, paper: "Office of the Keys and Confession." Rev. C. D. Peay.

Thursday night, sermon: Supt. G. A. Schmidt.

Friday night, paper: "Denominations and Their Origin." Rev. E. A. Westcott.

Sunday morning, confessional address: Rev. R. O. L. Lynn; sermon: Rev. C. D. Peay.

Sunday afternoon, sermon: Rev. J. S. Montgomery.

Sunday night, sermon: Supt. G. A. Schmidt.

In the day sessions the following papers will be rendered by the teachers:—

"Difficulties Experienced in Advancing Pupils." Miss M. L. Pilkington.

A Catechization: Miss Annie M. McBryde.

Presentation of a Bible History: Miss L. M. Stallworth.

"How We can Introduce Sewing Instruction into the Schools." Miss S. B. Cannon.

General business session.

On his way to conference, Rev. Berger and his trusty steed "Dal" were treated to a sudden mud-bath when the buggy overturned and he landed in the center of an inviting mud-hole. A hot fire and a whisk-broom soon had the brother "shipshape" for presenting himself to the audience. Rev. Montgomery did not show up for conference. He had to cross the Alabama River on a flat-boat before he could meet with us, and it may be that he—but perish the thought!

1922 bids fair to be a record-breaking year for us here in the "Black Belt." With the opening of the year two new mission-stations were opened, namely, Holy Ark, near Joffre, and Long Mire, between Vredenburg and Camden. *Holy Ark! Long Mire!* Well, our beloved Superintendent says his Ford can do *anything* and go anywhere, and he ought to know. But *Long Mire* and *Holy Ark!* Even the most docile Ford engine must sigh and tremble, kick and back-fire when headed for places with such names. "When I came out of the ark and got stuck in the mire," whew!! Well, *some* Fords are *animis opibusque parati**, whatever that may mean.—At the close of February there were 116 souls taking instruction for confirmation. This is, indeed, something for which we should thank God "with heart, and hands, and voices." Pray the Lord of the harvest that He may send more laborers into the vineyard! R. O. L. L.

* "Ready in mind and resources." A part of the motto of South Carolina.—EDITOR.

The Needs of Immanuel College.

I.

Many pages would be required to tell all that Immanuel College needs to make it an efficient missionary factor. Immanuel College stands in need of countless things. Appearances often deceive, it is said, but we have no appearances with which to deceive. When a teacher at this institution considers under what conditions he is obliged to work, he can scarcely realize how he succeeds in accomplishing as much as he does.

Usually an instructor takes pride in showing visitors the institution in which he teaches, but Immanuel lacks so much that is usually deemed indispensable in a higher institution that we must almost feel ashamed to take visitors around, since we have to make excuses for so many things which the college ought to have and yet has not.

Immanuel College is an educational institution of the Lutheran Church situated at Greensboro, N. C., whose object is to provide the Church with pastors and teachers and to help to uplift the Negro in general. It is not controlled by Negroes, but by the Evangelical Lutheran Synodical Conference of North America, the largest body of Lutherans in the United States. This college is the only institution of its kind in our country; that is, the only Lutheran theological school for Negroes within our borders. This its peculiar character will impress itself upon the mind of any one that visits the school.

But what is it that this institution needs so very badly? In order that the kind reader may fully appreciate our many wants, it will be necessary to describe conditions as they exist at the time of this writing.

To provide living- and sleeping-quarters for the female boarding students, the building that was erected for an elementary school had to be changed into a dormitory. The former classrooms have been cut up into a number of small improvised rooms that cannot be heated. These little rooms serve the girls as living- and bedrooms. And how crowded they are! Yes, and I must not forget to add that two girls are compelled to share each of the single beds with which these tiny rooms are furnished. Need I add more to convince you that this former school-building is inadequate properly to serve its present purpose?

The attic of the college building proper has been converted into a temporary boys' dormitory. The

walls of this makeshift dormitory of twelve rooms were not very substantially built, since the understanding at the time was that new quarters would soon be furnished. Since there is no room for desks in these rooms in the attic, because they are crowded to their full capacity with beds and cots, the classrooms must serve as living- and study-rooms. This under circumstances might not be a very great hardship, but as these classrooms were not originally intended to serve this dual purpose, the proper artificial lighting was not provided, and this circumstance is one much to be deplored. The so-called faculty-room must serve as a depository for the professors' books, as a dining-room for those teachers who live in town, and as a reception-room for those parents who come to visit their sons and daughters. Should a professor want to speak privately with his students, it would be a most difficult matter for him to find a room to carry out his purpose. The girls' toilet-room must also serve as a cloak-room for them, since a special waiting-room cannot be provided. The library must also serve as the theological classroom, thus making it during a great part of the day more or less inaccessible to the general student-body.

F. C. LANKENAU.

Items of Missionary Interest.

A NOTEWORTHY GIFT. — We are sure that the kind donor will not take it amiss when we call attention to the gift of Student Schulze for the dormitory at Greensboro. Mr. Schulze is serving as supply at Bay Village, near Cleveland, and we know that his gift of \$25.00 represents a substantial part of his savings and constitutes a sacrifice for the young man. We wish to refer to this fine donation, however, not so much to express our appreciation to Mr. Schulze, as rather to take the opportunity to say this: If this interest in missions as shown by this young man is a sample of the spirit to be found in our students preparing for the ministry, then we have reason to rejoice, for the dawn of a better and more glorious day is breaking. In this connection we wish to call attention to a request that came to us a few weeks ago from another student, assistant at one of our colleges, the newly founded institution at Edmonton, Alberta, Canada. He wrote that they were including the study of missions in their course, and for this reason desired some material on our Colored Missions. Among other things he also asked for maps of our various fields. We sent

him the maps, and told him where he could find reading-matter. These two young men represent our two theological seminaries, Mr. Schulze being a student at Springfield, and Mr. Seyer, the supply at Edmonton, a member of the St. Louis student-body. If once our future pastors receive systematic instruction in missions throughout their whole course, we may be sure that the interest in missions will grow apace among us!

ALABAMA.—The Jubilee Collection is being "boosted" by Superintendent Schmidt in our Alabama field. A bank is to be placed into every home, if possible, to encourage the people to give for the purpose. Considerable enthusiasm is already showing itself.

PLAQUEMINE.—Plaquemine has one more Lutheran. To Teacher John Thompson and wife there was born a little daughter, February 14. Mother and child are doing well. God hold His protecting hand over parents and child!

TWO NEW STATIONS.—Have you read Pastor Lynn's facetious remarks on our two new places in Alabama, Holy Ark and Long Mire? Appeals are coming to Superintendent Schmidt from a third place, where the people are getting a place ready for him to preach in.

REV. M. CARTER'S LECTURE.—If any of our pastors should wish to hear a good lecture on our Colored Missions by a Colored man, they should ask Rev. Drewes to send them Rev. M. Carter.

WALTHER LEAGUE MISSIONARY NOTES.—For the first time in the history of the Walther League, Colored delegates attended a convention of the League, held at Decatur, Ill.—At this same convention, the Illinois District of the League pledged itself to support at least one foreign missionary. Thus far seven Walther League districts have pledged themselves to the support of a foreign missionary.—In Brooklyn a Slovak society has applied for membership in the Walther League.—The Metropolitan District of the League has purchased a five-story house to be used as a hospice for Lutheran travelers and strangers.—Steps have been taken by a number of students at Chicago University to organize a students' chapter, the first of its kind. May this be the beginning of a nation-wide movement to safeguard the thousands of Lutheran students at our universities for our Church and train this splendid body of young men to be future church-workers.

F. J. L.

BOOK TABLE.

Synodical Reports of Missouri Synod for 1921. Concordia Publishing House, St. Louis, Mo. No. 17. *Iowa District.* German paper: The Fourth Petition for Teachers and Hearers. Price, 36 cts.—No. 18. *Central District.* German paper: Jesus Christ, God's Son, Our Lord. English paper: The Church and Missions. Price, 18 cts.—No. 19. *Kansas District.* German paper: Modern So-called "Social Theology." Price, 47 cts.

The Death of Christ. By *William Dallmann.* Concordia Publishing House, St. Louis, Mo. Price, 5 cts. each; 48 cts. per dozen; \$3.00 per hundred.

This tract handles with admirable vigor and terseness the highest of themes.

Shall the United States Recognize the Pope as Temporal Ruler? By *Prof. Th. Gracner.* American Lutheran Publicity Bureau, 105 E. 22d St., New York City.

Read and be convinced that the answer must be an emphatic "No." The tract is free.

Freemasonry and True Lutheranism. *Freimaurertum und echtes Luthertum.* Order from the author, *Rev. Ph. Wambsganss*, 2916 Fairfield Ave., Fort Wayne, Ind.

Brief, but effective tracts.

Masonry vs. Christ Jesus. Masonry vs. Christianity. Masonry vs. Parochial Schools. By *B. M. Holt.* Order from the author, Fargo, N. Dak. Price, 15 cts. per dozen; \$1.00 per hundred.

These tracts are admirably suited to serve their purpose of acquainting people with the antichristian spirit of Masonry.

Annual Report of the National Lutheran Council. National Lutheran Council, 437 Fifth Ave., New York City.

Contains much interesting information.

Awake, My Heart, with Gladness. By *J. Wambsganss.* Concordia Publishing House, St. Louis, Mo. Price, 15 cts.; \$1.50 per dozen, plus postage.

A male chorus, short and simple, based on the well-known Easter chorale. English and German text.

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.

A Most Appropriate Mission Box.

To meet a real demand, we offer this splendid Mission Box to our readers, fully convinced that we are in a position to offer them a mission box that is bound to draw the attention of old and young at a price that is remark-

ably low. This little Colored solicitor for missionary gifts can be appropriately placed in the church, the school, the Sunday-school, the society hall, or the home. We are sure that this collection device will increase the donations for missions, since it is a standing appeal to every one that sees it not to forget the great work of spreading the Gospel. Many a nickel and dime will find its way into the



mission treasury that would be lost to the cause, were it not for the silent, but insistent appeal of this little kneeling Negro boy in his white garment, who gratefully and most politely acknowledges even the smallest gift by a nod of his shapely head. Size, 5x7x11 inches. Price, \$2.50, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Building, St. Louis, Mo.

"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. Jesus is blessing a kneeling Negro child, while a white little child is on His lap. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo.

Notice.

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

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. James's, Buena Vista, \$35.17; Zion, Taits Place, 23.11; St. Paul's, Oak Hill, 18.31; St. Andrew's, Vredenburgh, 14.29; St. John's, Joffre, 18.81; Christ, Rosebud, 13.04; Mount Olive, Tinela, 12.49; Our Savior, Camden, 11.34; Mount Calvary, Tilden, 7.72; Mount Carmel, Midway, 6.65; Grace, Ingomar, 5.25; Selma, Ala., 4.50; Bethany, Nyland, 4.40; Mobile, Ala., 1.45; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 5.00; Bethlehem, Monroe, 3.02; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Concord, 20.00; Grace, Greensboro, 48.31; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 578.00; Luther College, New Orleans, 20.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 1.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 5.55; St. John's, Salisbury, 12.00; St. Luke's, High Point, 7.18; St. Luke's, Spartanburg, 38.75; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 3.25; St. Matthew's, Meherrin, 24.88; St. Paul's, Charlotte, 30.00; Mount Zion, Charlotte, 15.00; St. Paul's, Mansura, 10.00; St. Paul's, Napoleonville, 20.00; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 5.00; St. Paul's, New Orleans, 40.00; Trinity, New Orleans, 5.00.—*Total*, \$1,275.47. St. Louis, Mo., March 1, 1922.

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

The Editor gratefully acknowledges: From Mrs. Catherine and Misses Clara and Louise Lankenau, Fort Wayne, \$10.00, and from Student Andrew Schulze, supply at Bay Village, O., 25.00 for dormitory at Greensboro; Miss Augusta Orth, Shaw, Colo., 5.00 for chapel in Philadelphia.—Missionary H. C. Claus is grateful for the following gifts from St. Louis: P. M., 1.00; Immanuel Luth. Sunday-school, 2.50; Mr. F. Uhlich, through Rev. J. Frenz, 5.00.—Rev. E. A. Westcott thanks the kind donors for the following: Mrs. Goetz, Schenectady, N.Y., for Taits Place, 10.00; Mission Society (Rev. Kraeling), Brooklyn, 25.00.—Rev. G. A. Schmidt gratefully acknowledges: From Rev. Weber, Zanesville, O., school-desks; Rev. Dobberfuhr, Detroit, Mich., school-desks; Rev. Claus, Hammond, Ind., school-desks; E. Pfuetze, St. Louis, old clothes; Rev. Soeldner, Okabena, Minn., lamps; Mrs. W. Joseph, Hardville, Nebr., old clothes; E. Claus, Hammond, Ind., 5.00; G. Claus, Hammond, Ind., for chapel fund, 5.00; Rev. Schumacher, Morrison, Ill., communion ware; I. Doctor, Fort Wayne, Ind., 5.00; Tabitha Society, Danville, Ill., old clothes; F. Niedringhaus, St. Louis, periodicals; Rev. Mehl, Sylvan Grove, Kans., lamps; Rev. Loose, Elberfeld, Ind., hymnals and communion ware.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "April 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XLIV.

ST. LOUIS, MO., MAY, 1922.

No. 5.

OUR MONTHLY MISSIONARY MOTTO.

“A man may give without loving, but he cannot love without giving.”

The Church and the Lodge.

VII.

The Bible approvingly mentions three fraternal relationships: the natural relationship existing between persons born of the same parents, the racial brotherhood existing among people more or less related to one another by ties of blood, and the spiritual brotherhood existing among those who are God's children through faith in Christ Jesus. Any other *spiritual* brotherhood outside of Christ the Bible always refers to in a disapproving manner. Again and again it warns the Christian not to enter into any spiritual relationship with any one that is not a child of God. To be spiritually associated with unbelievers is an “unequal yoking together,” it is “fellowshipping righteousness with unrighteousness,” it is trying to bring “light into communion with darkness,” it is an endeavor to bring Christ into concord with Belial. He that believes has no part with an infidel, and the temple of God can have no agreement with idols. Therefore Paul exhorts all Christians: “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” 2 Cor. 6, 14—18.

One cannot be constantly mixed in secular society and be on intimate terms with the people of the world and share their sympathies without unknowingly losing some of his interest in the society of God and His people. As new-born children of God our inheritance is in heaven, and our citizenship is in heaven, and we ought to be careful where we are living and refuse to be attracted by society whose spirit is not in sympathy with the Holy Spirit. It is a sad sight indeed to see one who professes to belong to the Church of God having the most intimate intercourse and apparently feeling fully at home with those who are the avowed enemies of the Cross. It cuts an earnest Christian to the quick and causes him to fear and tremble when he hears one who is a professed Christian say, as the writer has had some say to him: “I belong to the lodge for the social pleasure I find in it.” Surely, things are far from being as they should be when the child of light seeks the company of those whom he knows to be the children of darkness, and when he openly declares that he prefers the company of those who make no pretensions of being Christians to the society of those who are his fellow-believers. “Birds of a feather flock together.” So goes the proverb. Work and business may often compel men to have companions and associates whose sympathies and spiritual preferences are very unlike, but when men are at liberty to choose their society, they will choose the company of those who have kindred likes and dislikes. When, therefore, those who profess

that they are God's children in Christ seek the companionship of those who professedly are unbelievers and possibly make their boast of belonging to "the big church," then there is every reason to fear that the professed child of God is in great danger of renouncing his sonship in the near future, if it has not actually been done already.

It is unreasonable, it is inexcusable, it is an act of spiritual suicide for a Christian man — for one who confesses that Christ has redeemed, purchased, and won him from sin, death, and the power of the devil and who desires to be separated unto God and His service — to join with men who are unbelievers, and some of whom are openly profane, and be a brother with them. Surely, to say the least, such a man is taking chances so great, that if he does not lose his faith, it is due to a special miracle of God's grace.

A Christian man who deliberately joins a lodge whose membership is largely made up of people of the world is taking his spiritual life into his hands. This step, taken by so many professing Christians, has done more mischief to individual Christian men by turning their hearts away from God and His service, and to the Church by robbing her of her members, than possibly any other one enemy of Christ. There never was a time when the cry, "Come out from among them and be ye separate, saith the Lord," was more needed than at this present day.

By extending the hand of spiritual brotherhood to such as are not of the same faith with you in Christ Jesus, you are entering a fraternal relationship which God's Word forbids in plainest terms; and by entering into this intimate relationship with those from whom your God and Savior wants you to separate, you are exposing yourself to the terrible temptation of preferring the brotherhood of the lodge to the brotherhood of the Church, and of thus denying Him who has said: "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. 10, 33.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1, 1.

F. J. L.

Alabama Notes.

No, they were not caliphs in gorgeous garments, but simple children of God, recruits in that vast army of sound Lutheranism, moving in solid and

unwavering phalanx down the ages; laying siege to the bulwarks of superstition and spiritual ignorance; storming the breastworks of emotionalism and good works, and overcoming the fortifications of unionism, rationalism, and all forms of false and pernicious doctrine. No, they were not caliphs, arrayed in purple and fine linen, but simple soldiers, uniformed in the righteousness of Christ and following the banner on which is emblazoned, in letters of dripping blood, the cheering message, "Ye shall reap if ye faint not." Simple soldiers they were, who stepped into line and received each the command from their Captain: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." A full score and one they were, whose ancestors, in the jungles on the west coast of Africa, bowed down to wood and stone. One and twenty recruits they were, who stepped into line with those whose progenitors did battle around old Wittenberg for "the faith once delivered to the saints." When the sturdy Saxons were contending for the faith along the banks of "the Father of Waters," the grandparents and parents of these recruits were placed upon the block and sold like cattle to the highest bidder.

Simple folk they were, who, after months of instruction in the fundamental doctrines of the Christian religion as taught and confessed by the Lutheran Church, stepped forth and confessed this doctrine before God and His holy angels in heaven, before the world and its sin and mockery, and before the devils in hell as they gnashed and ground their teeth. Twenty-one they were, who stepped forward in their frayed garments to renounce the devil and all his works. One by one they came, fifteen in number, and bowed their heads over the battered tin wash-basin to receive the "washing of regeneration and renewing of the Holy Ghost," that they "should be made heirs according to the hope of eternal life." One by one they came, fourteen in number, and knelt before the home-made table, which does duty as altar, lectern, and pulpit, and vowed allegiance to God and the Evangelical Lutheran Church until death shall take them hence. These twenty-one souls who gave "reason for the hope that is in them," and made "a good profession before many witnesses" by their baptism and confirmation, ranged in age all the way from budding seven, the first flush of the springtime of life, to ripe fifty, when the snows of winter begin to blanket the bowing head.

'Twas in a little log hut, about ten by eighteen, nestled among the souging pines down in Monroe County, State of Alabama, that over fifty dusky-hued persons gathered on the 26th of March to



Confirmation Class near Tinela, Ala.

witness the reception of the twenty-one children of God into the ranks of sound Lutheranism. In this log hut, which for five years has served as the habitation of God's house and the place where His honor dwelleth, twenty-five Negro men, women, and children on that day knelt in humility and solemn reverence around the Lord's Table to eat the body and drink the blood given and shed for the remission of their sins. Out through the open door; through the broken window-panes; through the fissures in the wall of logs; out over the towering pines, and riding the ethereal waves towards the blue vault of heaven the silvery chords of

My hope is built on nothing less
Than Jesus' blood and righteousness

finally broke in a burst of celestial cadence around the throne of God. And as these strains came from this nether world, telling of one more triumph of the Gospel over sin, and its offspring, death and hell, the angels bowed before the throne and cried the one to the other: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, forever and ever!"

Indeed, a great day of rejoicing in heaven; a great day of joy for our little Mount Olive Congregation at Tinela, Ala.; a great day of mourning and bitter hatred in the bowels of the seething pit!

* * *

About twenty miles southeast of Tinela another band, at Buena Vista, joined the ranks on the second day of April, and were received into the communion of saints by baptism and confirmation. This band of young soldiers numbered fourteen. Of this glorious harvest of souls eight were baptized

and eight confirmed. To these young recruits who have taken up the cause of the Cross the Savior said: "Be thou faithful unto death, and I will give thee a crown of life"; and with voices filled with the vibrations of the new life that had been begotten in them, these sturdy, dusky-hued children of the soil answered as one, "We will, with the grace of God!" From the miserable huts perched on the hillsides, from the malaria-infested swamps, and from the rolling savannahs of the upland these sons and daughters of the freedmen were gathered into the fold of Christ's kingdom, there to confess Luther's God and Luther's doctrine pure. As they made their profession of undying faith, the recording angel inscribed their names in the Lamb's Book of Life alongside the names of Abraham, Jacob, Moses, Paul, Luther, Walther, and yours, dear supporter of this blessed mission. From the four points of the compass they came to witness this harvest of God, and when they left, they carried in their bosoms the seed of that which is able to make them wise unto salvation. God bless that seed!

* * *

These souls are God's Jubilee gift to the Synodical Conference. What is yours to God, dear friend? When we think of this blessed harvest and others which are sure to follow, we should upon bended knees pray:—

In this Year of Jubilee,
Year of mercy and of grace,
Humble thanks we offer Thee,
Lord God of our fallen race.

In this year of Jubilee Ethiopia is stretching forth her hand as never before. Out of the quagmire of sin and spiritual ignorance the faltering



Received into the Communion of Saints by Baptism and Confirmation at Buena Vista, Ala.

and quavering voice cries in halting, but insistent accents, "Won't you help me to set my foot on higher ground?" Out of the enveloping quicksands of sin she stretches forth a thinning hand; a hand

that shows the ravages of spiritual disease; a trembling and exceeding bony hand; a dying hand that is clutching after stable support. Will you grasp that hand in this year of Jubilee, or will you draw back in disgusted horror and, like the Levite, "pass by on the other side"? True, it is a hand that is by no means clean; a hand that is stained with blood and smeared over with disgusting vileness, but "the blood of Jesus Christ, God's Son, cleanses from *all* sin." And that hand is sinking, friend, sinking down to hell and everlasting damnation. The eternal welfare of an immortal soul is at stake; that soul is even now dangling over the flames of the yawning pit. Ethiopia stretches forth her hand; will you grasp it? R. O. L. L.

"Come Again Soon, Please!"

On a plantation in the State of Alabama stands a little cabin of two rooms rapidly falling into ruin. This home is occupied by a family of eleven. The father, a man about fifty-five years old, has been sick for some time and never expects to recover his health. God led our Lutheran Church into the community in which this family lives, and we have been conducting services there for about two months, holding up before those who attend Jesus the Redeemer.

The undersigned visited the home referred to above last week, telling the patient the old, old story: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

On a previous occasion we had spoken to this sick man about the dying thief, showing that Jesus is the City of Refuge for all sinners. We pointed out how He had received the woman taken in adultery, and Zacchaeus, and Saul, and others. That the message which we brought was received with joy we learned from his earnest appeal to us when we were about to leave him. As we were going, this man, who apparently for the first time in his life had heard the Gospel in all its sweetness, begged of us, "Come again soon, please!"

We shall visit this man as often as we can and continue to tell him of Jesus and His love. —

In Alabama we stand in dire need of chapels in which we can tell those who flock to us — before they get sick and are to leave this world — about the compassionate Savior. Hundreds, yes, thousands, of precious, blood-bought souls are dying without the saving knowledge of their Savior and are begging us, "Come over and help us!" We need

buildings, and need them badly, buildings where people can come together and sit at the feet of Jesus and listen to His Word without continual disturbance.

Recently appeals were made in these columns for chapels at Pinela, Ingómar, and Buena Vista. Will you not kindly, in this year of Jubilee, remember these places and send in an offering, so that we can erect modest buildings at these places?

That they are really needed you may learn from the fact that at one place here in Alabama we are conducting services in one of two small rooms belonging to an elderly couple. Those that attend our services held in this place must sit on the floor, many can find no seats at all, while some who come to hear cannot even get into the room and so are compelled to go away empty.

Wherever we go, the plea is, "Come again soon, please!" We want to answer these calls. As we intend to visit the sick man of whom we spoke above and prepare him with the help of God for a blessed end, so do we intend to go and preach wherever we are called and wherever we have opportunity, be it in a church, a school, a house, a cabin, a stable, or under the great vault of heaven. But while we are ready to do this, the thought often comes to us, "Will not our friends help us in our work and give the Gospel-preaching a better opportunity by supplying us with chapels in which we shall be able to gather the people and more conveniently tell them of Him who came to seek and to save that which was lost?"

To those who give for the work among the Negroes of the Southland the Savior says: "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

G. A. SCHMIDT.

NOTE. — Will the kind reader in connection with this touching appeal for Alabama also remember the crying need of a chapel and school for Napoleonville, La.? You will perhaps remember that our building in Napoleonville was almost wrecked by a storm several years ago. However, because of a chronic lack of funds the building has been made to serve as church and school despite its dangerous condition. Now, though, the time has come when something will have to be done. The slightest wind causes so much swaying of the building that the plastering of the walls and even the boards of the ceiling are being loosened and caused to fall. The Board intended to postpone building operations in Napoleonville till after the Jubilee

collection, but its members find that conditions are such that a further delay would be inexcusable. What if a child while in school would be injured by a falling board, or suppose a sudden squall should come up (as it often does in that locality), and wreck the whole building while the people were gathered for worship? Were such a thing to happen, it would mean the ruin of our mission! Neither should we have any kind of an excuse to offer, *since the building has for years been unfit for use.* DO NOT FORGET NAPOLEONVILLE!

EDITOR.

The Needs of Immanuel College.

II.

From what has been said one can readily see that the physical equipment of Immanuel College is such that it must be greatly handicapped in doing the work it is intended to do and that it is prevented from being the influential missionary factor it could be and should be. We have no doubt that God has chosen Immanuel College to do a great work, but as matters now stand, our school is wholly inadequate to do what is expected of it.

The present college-building should be used for administrative purposes, and a recitation hall and two separate buildings should be erected *as soon as possible* to serve as dormitories for the girls and boys. Since we draw our students from all over the Southern States, we are in duty bound to provide living- and sleeping-quarters for them. Immanuel College would fail in its great purpose if it were to serve merely as a high school for Greensboro and its immediate vicinity. While day-students are not rejected, we feel that we can do our work best when students are under our constant care and supervision and not only during the time of an ordinary school-day. Those students are, therefore, most desirable who live in the college.

However, the present improvised dormitory in the attic will hold only half of the enrolled boys comfortably. What shall we do with the others? Dismiss fifty per cent. of our present male boarding students? Surely not! We feel that we should keep all we have and provide room comfortably to care for them. It is our conviction that we should have accommodations for at least one hundred male boarding students, in order that we may have a sufficiently large number of students from among whom to select our future missionary workers. And this reason alone should be sufficient to encourage

us to erect an adequate dormitory for the boys, as soon as possible after one has been provided for the girls.

The Synodical Conference has voted an appropriation of \$30,000 for a girls' dormitory. If this resolution is not carried out this year, no one need be surprised if the number of girl students should diminish, since the present accommodations for our female boarding students are so very unsatisfactory. This, however, would be deplorable in more ways than one. For one thing, let us not lose sight of the fact that some of the most successful teachers in our Colored Mission are former girl students of Immanuel College, and their fine success causes us to wish that we might have many more girls to send out as well-equipped teachers of our mission-schools. But unless we enlarge our present capacity by building a dormitory to provide decent accommodations for a larger number of girls, the number of graduate female teachers is bound to remain small. We should have dormitory accommodations for a number of female boarding students sufficiently large to permit us to select the very best and most promising among them to supply the wants of our schools.

Then we should greatly desire to have many girl boarding students for another reason, and that a very, very important one. Many of our Colored girls do not get the proper home-training. Now, Immanuel College has not the purpose to give Colored girls what is generally called a higher education, but it greatly desires to give them a better training in the ways of Christianity. This school wants to train them to be better and more useful women, to make better wives in the future, and to fit them better to train their children "in the nurture and admonition of the Lord." Every day the students hear a short, helpful talk in the chapel, study Bible History and the Catechism in the classroom, and breathe a Christian atmosphere. A few years of such training, together with practical instruction in home-making at the hands of a competent Christian matron, can only prove a blessing to the future wives and mothers of the Negro race.

Dear reader, has the writer succeeded in convincing you that Immanuel College is in need, in great need, of your help? Oh, do help us, so that funds sufficient to supply its most urgent wants may be at hand! Synodical Conference has granted an appropriation, and some contributions have come in, but far from enough to carry out the resolution of the Conference. All the resolutions of the Synodical Conference can be of no avail unless we

all do our part towards making it possible to carry out these resolutions. Help, help quickly! He that gives quickly gives doubly. Let us bear in mind the words of our Savior: "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

F. C. LANKENAU.

Eleventh General Conference of the India Missionaries

of the Ev. Luth. Synod of Missouri, Ohio, and Other States,
at Nagercoil, India, February 1—9, 1922.

Conference! How that word calls forth memories, how it stirs the imagination, how it quickens the pulses! One would like to pause a while in retrospection, but time carries us irresistibly onward from one important conference to another, and one is prone to think that the last is always the most vital of all conferences. Be that as it may, the Eleventh General Conference of the India Missionaries of the Ev. Luth. Synod of Missouri, Ohio, and Other States was in many respects unique and epoch-making.

On the night of January 31, Nature, seemingly expectant of the birth of a new era in our mission, was sublimely calm; the majestic cocoanut palms reared their feathery crowns on high, while underneath, along the dusty roads, sped the motors and busses bearing the missionaries to the appointed rendezvous, Nagercoil.

Conference was opened with divine service on Wednesday, February 1, Director F. Brand and Rev. P. Heckel officiating. The former preached an impressive and instructive sermon, an address calculated to cheer and comfort the hearers. On the evening of the 3d, Holy Communion was celebrated, twenty-seven partaking of the Sacrament.

This was a unique conference, if for no other reason than that there were present sixteen ordained missionaries, two Indian pastors, our doctor, one nurse, one zenana-worker, one lady educational worker, and our esteemed and beloved Director and Secretary of Foreign Missions, Rev. F. Brand. Besides, Mrs. Brand and several of the missionaries' wives were present at most of the sessions. This is the first conference in the history of our mission that could count so many and such a variety of workers in the cause of Christ.

The first hour of every morning session, except the last two, was devoted to the reading and discussion of Director Brand's essay. In a lucid manner the essayist, basing his remarks on the account

of the Miraculous Draught of Fishes (Luke 5, 1—11), treated the principles, policies, and problems, the subject and object, the aim and Author of all true missionary endeavor. Conference thanked the Director for his essay, declared itself in absolute harmony with all therein set forth, and accepted it as an expression and exposition of its own sentiments.

The epoch-making features of this conference were the decisions made concerning the medical mission and the training of our future missionaries. It is quite true that the former was inaugurated some years ago, and that the latter has also received more or less attention; but now, one has received an entirely new complexion, and a definite course has been outlined for the other. It is needless to say that our medical mission was founded by Miss Ellerman, that it is considered a valuable aid and asset to our Gospel-work, and that Dr. Doederlein has arrived on the field and is bringing this new venture under way; but it will surely interest our Lutherans to hear that until the combined hospital and dispensary is completed, our medical staff is working under conditions that are decidedly adverse—fighting superstition, ignorance, and disease in a place which in spite of its size and because of its primitive appointments is inadequate for the purpose and is—a tent. However, great things have been accomplished by our dauntless staff, and we firmly believe that, in this respect, a new era has commenced. Though there are now three American nurses engaged in this work, we are looking forward to the time when Indian Lutheran girls, having learned the gentle art of nursing, will go forth among their own country-folk with sympathetic hearts and skilful hands. In order that this may the sooner be accomplished, a training-school for nurses will be inaugurated with all the dispatch possible. It will indeed be a happy day when our Indian Lutheran maidens, through the medium of our own institution, will be engaged in this work of mercy and love; when they will go forth to tell their kindred of the great love of Him who suffered for all.

The same result, though in far greater measure, we expect from the three training-schools for catechists, or teacher-catechists. Though the work of training efficient Indian helpers has hitherto not been neglected, it has been more or less sporadic and could not be depended on for a steady supply of trained workers. With the establishment of a training-school in each of our three fields "the old order

changeth, yielding place to new." The standard of admission is the Higher Elementary or Lower Secondary grade of British India, and the Middle School Leaving Certificate grade of Travancore, and a two years' course, embracing Christian doctrine, an intensive study of the Bible, Church History, Catechetics, Music, and Liturgics, etc., is recommended. Well-informed, painstaking, and zealous Indian Christians are an absolute necessity for the future progress of our mission, and we fervently hope that the product of our training-schools will in turn be a leaven for good in their respective villages.

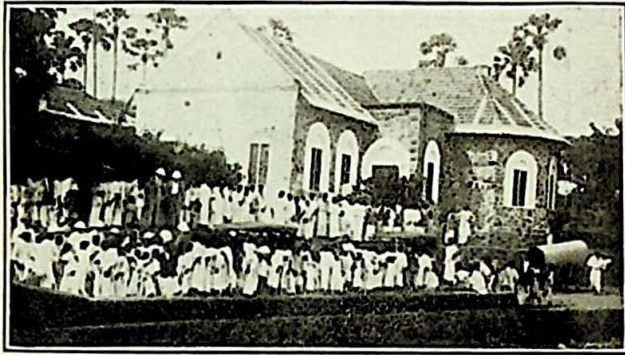
Conference also devoted considerable time and consideration to our attitude towards the "All-India United Lutheran Church." Union, or federation, without unity of faith would certainly not be pleasing to God; and, as much as the divided state of

interested spectators. Our venerable Pastor Samuel, with great animation, preached a fine dedicatory sermon. In the afternoon, a mission-festival was celebrated on the mission-compound. Many people from the surrounding villages attended.

Thursday evening saw the close of Conference. Eight days, strenuous, but blessed days, had passed all too quickly. Director Brand, speaking on 2 Tim. 4, 1—8, impressively charged his hearers cheerfully to continue in their labor and preach the Gospel of Jesus Christ. And may He, the Author of all true missionary endeavor, grant that His people do not grow lukewarm nor cold in their mission of love, and may His great love incite us one and all to preach the Gospel to every creature to the salvation of many souls!

Vaniyambadi, India.

E. A. NOFFKE.



New Vadasery Church, Nagercoil, India.

Picture taken before the dedicatory service.

Christendom is to be deplored, as much as a true union is desired, as earnest and sincere as is our invitation to all who are interested to enter into a discussion with us with the view of eliminating doctrinal differences, just so much, so surely, so sincerely and earnestly must we abide by the Scriptures and join with Luther in his battle-hymn:

The Word they still shall let remain,
And not a thank have for it;
He's by our side upon the plain
With His good gifts and Spirit.

In these days, our entire mission-work was brought under review, and many of the problems that continually confront the missionary, much that affects the spiritual and also temporal life of our community, much that concerns us individually and collectively received thorough discussion.

On Conference Sunday the Vadasery Church, of which Rev. Jesudason is the pastor, was dedicated to the service of the Lord. The spacious building was filled to its utmost capacity by devout or in-

Items of Missionary Interest.

THE JUBILEE COLLECTION. — All indications go to show that there is a general interest taken throughout the Synodical Conference in the Jubilee collection. Congregations, Ladies' Aid Societies, Missionary Societies, Young People's Societies, day-schools and Sunday-schools are at work gathering their offerings for the Jubilee in July. What a shout of joy will arise from our various mission-fields when the results of the collection will be made known and the necessary buildings will arise in the various parts of the field! Yes, and there is going to be joy in the presence of the angels of God when in all these churches and schools poor sinners will be gathered into the fold through the preaching of the Gospel. — Envelopes and wooden barrels to assist in gathering the Jubilee offerings may be had by writing to Rev. C. F. Drewes, 3735 Vista Place, Pine Lawn Branch, St. Louis, Mo.

ILLUSTRATED LECTURES. — If your congregation is not sufficiently informed concerning the work of our Negro Mission, this desirable information may be given by means of one or all of the three illustrated lectures describing the various fields. Lectures, slides, and lanterns may be had for the asking by addressing Rev. Theo. F. Walther, 6406 Easton Ave., St. Louis, Mo. — If you do not yet own it, send 25 cents to Pastor Walther for the profusely illustrated book, *Our Colored Mission*.

ALABAMA. — Our missions on the Alabama field are making strenuous efforts, under the leadership of their indefatigable Superintendent, Rev. G. A.

Schmidt, "to do their bit in gathering the Jubilee Fund." The editor is sorry that space forbids him in bringing copies of the appeals which Pastor Schmidt has sent out to our Colored members in Alabama. At last reports these poor Colored churches in Alabama expected to reach the \$750 mark with their Easter offerings for the Fund!

PROF. G. MEZGER. — We are sorry to hear that at this writing the venerable Chairman of the Board for Colored Missions is at the Lutheran Hospital in St. Louis, where he recently underwent several operations. May God hold His protecting hand over him and soon enable him to take up again his labors in the lecture-room and in the Board meetings!

PROF. TH. GRAEBNER. — When we heard a few weeks ago that Professor Graebner felt himself compelled to retire from the Board because other duties demanded his whole attention, we wished and prayed that ways and means might be found to make it possible for him to withdraw his resignation. It now seems that God has heard our prayers and that this valuable member of the Board may find it feasible to continue on the Board. We are happy!

GENERAL CONFERENCE OF COLORED MISSION WORKERS. — This important gathering has been postponed to June 14—18. May the Lord enable many of the workers to attend this important meeting and bless the sessions a hundredfold!

THE MISSION TREASURY. — There is a deficit of over \$2,000 in the current expense fund, and May, June, and July, the three "leanest" months of the year, are ahead. We earnestly hope that our friends' interest in the Jubilee collection will not let them forget this current expense fund, out of which the salaries of the workers are paid!

BARRELS AND ENVELOPES. — Director Drewes reports that numerous requests for barrels and envelopes, also for circulars, are being received at his office. The supply of circulars is exhausted just at present, but a new supply will probably be ready in a short time. Barrels and envelopes are inexhaustible!

F. J. L.

BOOK TABLE.

Synodical Reports of Missouri Synod for 1921. Concordia Publishing House, St. Louis, Mo. No. 20. *Texas District*: "Der dritte Artikel der Konkordienformel: Von der Gerechtigkeit des Glaubens vor Gott." Price, 28 cts. — No. 21. *Southern Illinois District*: "Die Heilige Schrift." Price, 30 cts.

Jubilee Programs for Schools and Sunday-Schools. Concordia Publishing House, St. Louis, Mo. Price, 5 cts. per copy; \$4.00 per 100, plus carriage.

Profusely illustrated programs for Missouri Synod Diamond Anniversary in German and English.

The Voice of Rejoicing. By M. H. Schumacher. Concordia Publishing House, St. Louis, Mo. Price, 35 cts.

A pleasing, though somewhat difficult composition for mixed choir and a solo soprano voice. German and English text. F. J. L.

A Most Appropriate Mission Box.

To meet a real demand, we offer this splendid Mission Box to our readers, fully convinced that we are in a position to offer them a mission box that is bound to draw the attention of old and young at a price that is remarkably low. This little Colored solicitor for missionary gifts can be appropriately placed in the church, the school, the Sunday-school, the society hall, or the home. We are sure that this collection device will increase the donations for missions, since it is a standing appeal to every one that sees it not to forget the great work of spreading the Gospel. Many a nickel and dime will find its way into the



mission treasury that would be lost to the cause, were it not for the silent, but insistent appeal of this little kneeling Negro boy in his white garment, who gratefully and most politely acknowledges even the smallest gift by a nod of his shapely head. Size, 5×7×11 inches. Price, \$2.50, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Building, St. Louis, Mo.

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

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

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XLIV.

ST. LOUIS, MO., JUNE, 1922.

No. 6.

OUR MONTHLY MISSIONARY MOTTO.

“Consecration to God means service to man.”

Come, Holy Spirit, Flame Divine!

Come, Holy Spirit, Flame Divine,
Our dross consume, our gold refine,
True missionary zeal inspire
Within us. Come, Thou living Fire!

Our Church's mission-fields are vast,
For Thou wast with her in the past;
Stand by us in the future, too,
Our fathers' zeal in us renew.

Arouse us that, one heart and soul,
We may help spread from pole to pole
The Word of Christ the Crucified,
And evermore with us abide!

In these last days of trouble great,
Of haughty unbelief and hate,
Be with us till we'll end our fight
And enter heaven with delight.

Amen.

H. OSTERIUS.

Help Alabama!

The Black Belt of Alabama is made up of large plantations, many of which consist of thousands of acres of land. Tens of thousands of Negroes, living here in the Southland in the tumble-down cabins which dot these plantations, eke out a scanty existence by working on the large farms. If we could take you in our Gospel-Ford and let you ride through this country to view these homes, there would be impressed upon your mind an indelible picture of poverty and destitution! The pitiful

temporal and spiritual condition of this section baffles and mocks description.

Said the prophet: “Darkness shall cover the earth and gross darkness the people.” This holds true in a particular sense of the Black Belt with its large population. Steeped in sin and iniquity, hundreds upon hundreds of men, women, and children are groaning under the burden of sins unforgiven. Upon them have shined no Gospel-rays! They are sitting in darkness and in the shadow of death! Like a blind man grasping after an object in the dark, so these people are seeking after God and the way to heaven, but have found neither! From countless numbers of lips of people living in these dreary and desolate homes has the cry been sent heavenward: “What, oh, what shall we do to be saved?” “What must we — we and our children — do to go to that land of bliss and happiness which lies beyond the grave?” There comes back to them no reply but the hollow echo of their unanswered cry. True it is that preachers infest these plantations. They are, however, blind leaders of the blind and altogether unable to lead their followers to truth and light! And so these thousands of poor, despised, and sinful people continue to grope and stumble about in darkness — in the darkness of superstition and error, in the darkness of sin and shame, and unless the light of God's eternal Word is brought to them, they will soon plunge into the abyss of hell, where they will be engulfed by outer darkness eternally!

God does not desire that one of these precious blood-bought souls be lost. Jesus shed His blood for the *world*. With compassionate and yearning heart the Savior looks down from heaven upon this neglected people, and wants them brought to Him.

"Go preach my Gospel!" Christ has said;
 "Go, all My famished feed;
 To every creature give Life's Bread;
 O'er earth My message speed!"

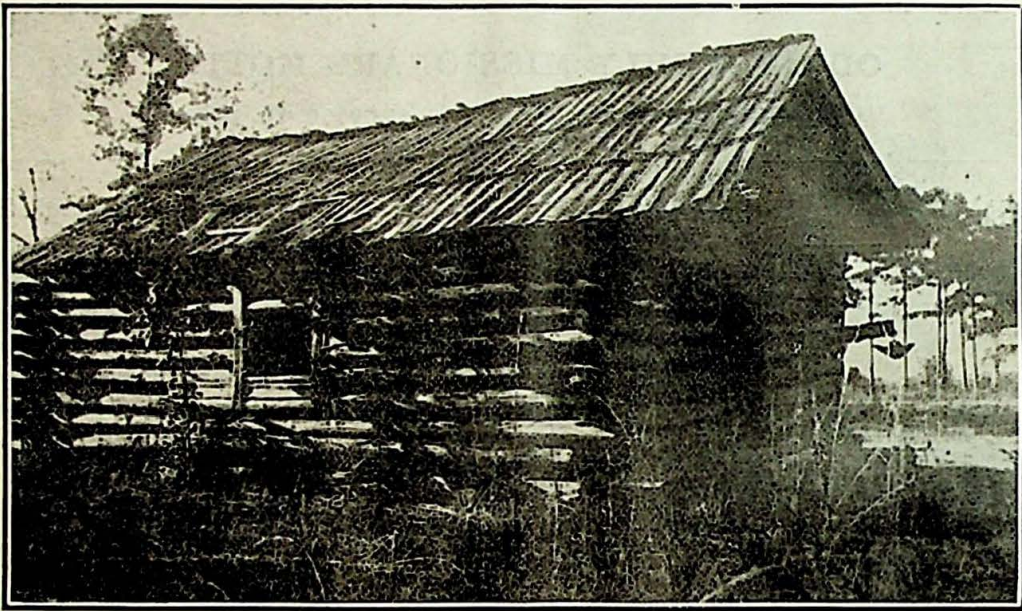
And yet amid this darkened land
 For light vast numbers cry;
 Ye that are stewards of God's wealth,
 How can ye pass them by?

Thank God, our Lutheran Church has reached out into the Black Belt of Alabama! With her

The Holy Spirit has revealed to many the story of the Cross and its meaning. What nothing else in this world could do, that the Gospel has done; namely, saved the lost and perishing.

Among the large number who faithfully attended our meetings at Longmile Place was an old antebellum Uncle. For more than sixty years he had been connected with a sectarian church. As he himself says, he knew as much when he joined this church many years ago as he did when he left it. Since coming to the services which the Lutheran Church conducted near his home, he has learned to know His Savior.

This old man, together with many others, has



A Temple of God, Alabama Mission Field.

Gospel-teaching she has in some measure penetrated the darkness in this section of the Southland! One congregation after another has been organized, and those dying in their sins have been reclaimed. Our Christians cannot but rejoice over this. They will also be glad to hear that on last Sunday, April 30, another Lutheran church was established down here. This is at *Longmile Place*, eight miles from Camden, Wilcox Co. The people in this community, having heard of the Lutheran Church, begged us to come to them and their children. Early this year we drove our Gospel-Ford to this place for the first time. Since then we have been conducting services and mid-week instructions regularly. Gradually, but convincingly God's Word worked on the hearts of those who faithfully attended these meetings.

learned from the Bible to trust solely and alone in the Savior. This old, gray-haired veteran, together with his aged wife and thirty others, were received into the Lutheran Church on the last Sunday in April. Others who wanted to join had to be denied, for we feared that they had not advanced far enough in Christian knowledge. They will receive additional instruction before becoming members of our Church. Of the people at Longmile Place it can be said: "They that sat in darkness have seen a great light." They have had the darkness which enshrouded them dispelled by the glorious light of the Gospel. They have now come to a saving knowledge of the grace of God in Christ Jesus. They have learned to know and love Him who came into the world to save the lost, and have joined the Lutheran

Church, which teaches this Gospel in its native purity.

"But where," you ask, "are services conducted in this community? Have you a chapel?" No, for, as at other places in our Alabama Field, we have been compelled to conduct services in a room which does not at all adequately serve the purpose. Sid McDowell, who hobbles around on a cane, and his wife, Marcella, live in a two-room cabin. The little hut is hardly large enough for this elderly couple, but they have thrown open its doors to the community. They have given up a room in order that we may conduct services there. On the day of confirmation, mentioned above, we were crowded into this small room for services. Pastor Westcott, who assisted me, and I used a sewing-machine for a pulpit. Rev. Mehl, pastor of our congregation at Sylvan Grove, Kans., had sent us some lamps. The box in which these lamps had been sent served as an altar. When those who were received into the Church received the blessing, they kneeled down in front of this old box. This box served in like manner during the Communion service. And seats? We have none. Yes, a few rough planks, the floor, and the few chairs which individuals carry on their backs to services. Late-comers must remain outside, for the room is very small! Similar conditions exist in Selma, where work was started two years ago. We need not tell our good Christians who support our work that the work of saving souls is made difficult because we are forced to conduct services and school in such small huts which are altogether unfit for such a purpose.

We are isolated down here in the Black Belt, and we are dependent upon the contributions which we receive from our mission friends in other parts of the country. God has blessed our work here in the Southland. He has given us harvest after harvest. By the end of June our accessions on this field alone since January will reach the 200 mark! If places of worship are provided, we can — under God's blessing — gather in many more. We do not ask for expensive buildings or beautiful chapels. All we want are modest little buildings in which to carry on the Savior's work, buildings in which we can preach and teach God's Word without disturbance. Shall we get them?

Surely, we know that the people are worthy and in need of our support! In spite of bitter opposition they have turned their backs upon the sinfulness and wickedness which surrounds them. When necessary, they have left their friends and have

come to join the Lutheran Church, in which they heard of the Friend of sinners. The elderly couple referred to above who opened the doors of their home for us, is not rich in this world's goods. The man himself is sick. Recently we had a jubilee collection at Longmile. The people, out of their poverty, brought an offering of \$30.06. We know that some carried a chicken — was it possibly the last one? — to town and sold it for a few cents in order to help swell the jubilee collection. Are people who thus throw open their homes to us for services not deserving? Are people who will sell what they have to bring an offering to their Savior not worthy of our support? Shall we give people who, despite bitter opposition, take a stand for the Savior and the Lutheran Church a modest little chapel where they can learn heavenly wisdom, or shall we tell them: "We cannot help you"?

Appeals have appeared in our papers for buildings at Tinela, Ingomar, and Buena Vista. We also need chapels at Longmile and Selma. Other places are calling! The Black Belt is open to us. Shall we continue to penetrate deeper into the darkness of sin, ignorance, superstition, and error? Or shall we retrench? Will this appeal remain unanswered? We believe our good Christians will not fail us.

Send in your contributions to Mr. E. Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo. — and let him know for which of the five places mentioned above the money is to be used.

May the Savior — without whom we can do nothing — bless this appeal! May He open the hearts of our Christian people, whom He has blessed so abundantly, to help us in our need. And may He continue to bless our work in this benighted country, to the glory of His name and the salvation of precious immortal souls! G. A. SCHMIDT.

A Chapter of Accidents.

While returning from a trip to Tinela, Superintendent Schmidt came near having a very serious accident, and it was only through the mercy of God that such was averted. Owing to the bad condition of the roads he could not use his car and so was compelled to make the trip on horseback. Meeting a wagon near a bridge, his horse became frightened and threw him under the wheels of the wagon, which was loaded with fertilizer. In falling his head struck the wheel of the wagon and the entire load

passed over his stomach. Marvelous to state, he escaped with only a scalp wound. Truly, "He shall give His angels charge over thee, to keep thee in all thy ways." Who will doubt that it was the angels of God who held up the load so that no internal injuries resulted? So may He ever keep and preserve His servants from all harm and danger!

"When it rains, it pours," so says an old adage. One week from the date of the accident related above our Superintendent was on his way to Buena Vista to hold services. Once more he must abandon his car and mount a prancing steed. Midway between Vredenburgh and his objective, darkness came down over the landscape like a veil, and the rider and his horse were thoroughly lost. From an old tumble-down shack by the side of the railroad they set out to find their way; after wandering for what seemed ages through the undergrowth and fields of waving broom-sage, they found themselves back at the old tumble-down shack. And the people at the church were waiting. Nothing daunted, horse and rider bravely set forth once more to try and extricate themselves from the bowing bushes and enveloping darkness. After exploring the entire country-side, fording creeks, testing the barbed points of pasture wire and satisfying themselves as to the quality of the points of the said barbs, horse and rider, after long wandering, once more found themselves at the old tumble-down shack. And the people at the church kept on waiting. Faint heart never fathomed flowering forest, and so horseman and charger girded up their loins and made another dash for civilization, hoping to rid themselves of the noise and sting of nocturnal insects and the incessant croaking of the frogs. After stumbling over fallen logs, decaying stumps, and discovering abandoned tram-roads; behold, after another lengthy period of time, horse and rider back — at the old tumble-down shack! And the people at the church kept on waiting. By this time the rider in question had become desperate, and so had the horse, for that faithful animal, taking the bit between his teeth, turned his head down the railroad track and began negotiating the cross-ties homeward. The rider now began to reason with himself in this manner: "This horse is going home, and the thing for me to do is to take the opposite direction." So dismounting he tied his companion in misery to a friendly bush, dropped a handkerchief near by to insure recovery of the steed in case his venture didn't prove successful, and began to count the ties Buena Vista-ward. All things come to him who waits, and so the

preacher, after counting several million cross-ties for the Vredenburgh Saw Mill Company, finally came to the people waiting at the church!

R. O. L. L.

Notes from Napoleonville, La.

The dark cloud of apprehension which hung over our little mission in Napoleonville since 1918 is about to disperse, and the smiling sunlight of serenity is about to dawn. Plans have already been drawn up by the Mission Board to erect the new chapel this summer. In a few weeks from now work will be started; the storm-wrecked building will be torn down, the lot cleaned and laid out into a cemetery plot, the parsonage moved to the rear of the newly acquired site, and the new chapel erected on the corner where the parsonage now stands. What a relief! What peace the reception of such news brings to the apprehensive mind! And we are not unmindful, dear reader, of the fact that next to God we owe it to your Christian giving that the erection of our new chapel will be made possible. You have sympathized with us in our distresses, and now our joy shall be also your joy. Watch the columns of the PIONEER for the joyful news.

We are rapidly approaching the end of the school-term. Ere our article goes to press, our school will have closed. While looking back on this present term, in spite of the many disadvantages and obstacles, we must confess that it has been a very successful one. Though the present enrolment is not the largest ever reached in the history of our mission, yet the daily average attendance and receipts far surpass that of any previous year. Much of this success is due to the indefatigable work of our two lady teachers. We have two faithful and conscientious workers in our schoolrooms in the persons of Mrs. Anna Nelson and Miss Alma Goudeau. Both of our teachers have endeared themselves to their pupils, a feature which contributes much to the success of a good school. Mrs. Nelson has charge of the upper grades since the fall of 1918, and Miss Goudeau took charge of the primary department in the fall of 1920. We regret very much that after this term we shall lose the services of Miss Goudeau in the primary department, who will, as we are informed, resign school work to become a summer bride. We wish her much happiness and God's blessing in her new sphere of life.

On the 16th of March a "surprise attack" was

made on the undersigned by the members of the congregation, aided by all the schoolchildren and a host of friends, who besieged him while he was fortified in his study in deep meditation of his sermon. The force concentrated at Mrs. Poston's home and marched undetected against the stronghold to capture it. Mrs. Nelson had planned the attack, but due to sickness and inability to come out, she appointed Dr. Nelson, her husband, to make the charge, and Miss Goudeau acted as spy. A strategic entrance was gained through the hallway to the door of the fort. At the command of the general the bombardment began. The schoolchildren burst forth in singing "I love Thy Zion, Lord." Then the door was thrown open, and the big guns were turned loose and dropped bombs consisting of rice, sugar, coffee, etc., etc., two large tubs full of every article in the grocery line. The undersigned, not knowing what it all meant, threw up his hands and surrendered, acknowledging his complete defeat. Thereupon peace was declared and cakes and ice cream eaten. The peace promises to be a lasting one.—It was a happy time, and an event which shall long be remembered.—

During the season of Lent, with all Christendom, we followed our suffering Redeemer to Calvary and took our stand under the shadow of His cross and viewed His great suffering there, the awful cost of our redemption and His unbounded Savior's love. In these services we dwelt upon the seven words of Jesus spoken from His cross. Never before were the Lenten services so well attended by the members as well as by the children of our school and by strangers. Would to God that we could always notice such a burning thirst for the divine knowledge of salvation among us as we did during our late Lenten season!

Palm Sunday a catechumen class was confirmed. The class consisted of Burnette Jones, Mabel Johnson, and Whitly Laonta. In the examination they gave a good account of themselves and proved that they had learned the Six Chief Parts of Luther's Small Catechism. After the examination Mabel Johnson and Whitly Laonta were baptized in the name of the Triune God. After the class on bended knees at the altar had pledged faithfulness to their God till death, the undersigned impressed upon their minds the words of the Apostle Paul: "I am not ashamed of the Gospel of Christ," etc. Rom. 1, 16. May the Lord keep and preserve these young converts in the confession of His name and in true faith!

Easter morning, at 5 A. M., divine service was held. In spite of the early morning hour, there was a large gathering. Every member was present with the exception of two. The climax was reached when on Easter night, at 7.30 P. M., we could not house the large crowd. Long before the service began, it was necessary to carry some of the school-desks from the schoolroom to seat as many of the standing people as possible; but we could not seat them all. After the sermon the schoolchildren rendered an Easter program in songs, dialogs, and recitations on the Resurrection. The children rendered their parts well. The rendition spoke loudly in behalf of the training abilities of our teachers. At this service a collection of \$20 was raised for our new chapel fund.

On the 26th of April our Visitor for the Louisiana field, Rev. Kramer, was among us, and held a visitation with the congregation. He preached a splendid sermon on the "The Christian Home," based on Josh. 24, 15. Wednesday afternoon he visited the schoolrooms and made a short, but appropriate talk to the schoolchildren.

May the Lord continue to bless our mission and prosper the work of our hands!

C. P. THOMPSON.

Berea Bible Class.

This is the name of an organization of Holy Trinity Church, Springfield, Ill. A picture of Berea Bible Class is contained in this issue of the PIONEER. This organization consists of about 25 members of the above-named congregation, having in its ranks not only a goodly number of recently confirmed people, but also some who have been connected with our church in Springfield almost from its founding. The purpose of the organization is, as the name implies, systematic study of the Bible. Regularly every Sunday morning this class meets to meditate on a portion of God's saving Word. Like the Bereans of old they "search the Scriptures" when they meet. Attendances usually range between 15 and 25. Once each year a thorough review of the fundamentals of the Christian religion is undertaken. These reviews usually cover a period of two months.

Regular and sincere Bible-study will never be without blessed results. This has been proved in the case of Berea Bible Class. Of late years there has been a very noticeable increase of missionary

zeal among the members. Moneys have been collected regularly for mission purposes. Last year, when the total collections of this little group were in excess of \$80, a substantial sum was sent to our China Mission. At the present writing another collection is under way, the purpose of which has not yet been determined. The charitable endeavors of the class have also been admirable.

We would here express our appreciation of the efforts of those students of our Springfield Concordia who have acted as instructors of Berea Bible Class. To their sacrifice of time and energy is due, in a large measure, the commendable spirit to be found in the class. Student G. Klein (in upper left of picture) has been in charge since the beginning



Our Berea Bible Class in Springfield, Ill.

of last September. May Berea Bible Class continue, with the help of God, to be a blessing both to our congregation in Springfield and to the Church at large!

HERBERT C. CLAUS.

Items of Missionary Interest.

THE JUBILEE COLLECTION. — We are pleased to be able to tell our readers that letters coming from the far East, as well as communications from the far West, indicate that throughout the length and breadth of the Synodical Conference congregations, schools, and societies are busy gathering for our Jubilee Collection. From Seattle, Wash., Mr. A. Korman, the Superintendent of Pastor Fedder's Sunday-school, collected \$8 in the first quarter and expects to collect \$12 more in the second quarter for the Jubilee Fund. From other Sunday-schools and day-schools comes the same good news. Let the good work go on, so that by our help the great need for buildings in our rapidly expanding field may be satisfied. May Miss D. Luft, Kitchener, Can., who

recently sent us \$10 for Immanuel College and Alabama, find many followers!

ITEMS FROM ALABAMA. — Pastor E. Westcott reports that the Sunday after Easter the congregation at Possum Bend had a very inspiring service in which five young people publicly confessed their Savior and five children were baptized. He also writes that the Easter service at Taits Place had an attendance of over two hundred and that on the Sunday after Easter two were confirmed and two children were baptized.

ST. LOUIS AND SPRINGFIELD. — Pastor Claus, in a most inspiring service on Easter Sunday, received four new members into Grace Church, St. Louis, and on Palm Sunday he was privileged to confirm three persons in Trinity Church, Springfield, Ill. Grace Church, St. Louis, is working hard for its Church Building Fund and expects to have \$1,000 by the end of this year. May God prosper the work of their hands!

NEW ORLEANS. — We hear that the new pastor at St. Paul's and Trinity is pleased with his work and that he is meeting with much encouragement from his people daily. May the Lord of the Church bless the relationship between this young brother and his people for many years to come! Pastor Wildgrube was stationed at Renault, Ill., before he went to New Orleans.

PLAQUEMINE, LA. — Here we have not yet succeeded in beginning building operations. Just when things begin to look hopeful, then something seems to occur that dashes all our hopes to the ground. It seems as if the powers of darkness are particularly anxious to hinder and obstruct our work in Plaquemine. But this should be only a stronger reason for us not to relax in our efforts.

KANNAPOLIS, N. C. — The wedding-bells rang here a few weeks ago. Teacher Ferguson of this place was married to Miss Viola Straight. God bless the young people!

INDIA. — India is as large as the United States east of the Rocky Mountains. Its population is equal to all North and South America. India has almost 725,000 villages and over 2,000 towns of more than 5,000 people. Only about 15,000 towns and villages are occupied by Christian missions. The 325 millions of people in India speak thirty-three languages and about 150 dialects. The great hindrances to Christianity are caste, idolatry, polygamy, the zenana, child-marriage, temple-prostitution, and illiteracy. Nine-tenths of the males of

India cannot read, and ninety-nine-hundredths of the females are illiterate. Religiously the people of India are divided thus: Hindus, 217 million; Mohammedans, 67 million; Buddhists, 11 million; Animists, 10 million; Sikhs, 3 million; Christians, 5 million; Jains, 1¼ million. There are almost 12,000 Protestant mission-stations in India, over 5,000 foreign mission workers, and 43,000 Indian Christian workers. In the various Protestant mission-schools over 400,000 pupils are receiving Christian training, and in the various hospitals over 2 million patients are annually treated. The Lutheran Ziegenbalg began his work in India in 1706; the Baptist Carey went to India in 1793; and the American missions in India date from 1812.

BOOK TABLE.

Ebenezer. Reviews of the Work of the Missouri Synod during Three-Quarters of a Century. Edited by *W. H. T. Dau*. Concordia Publishing House, St. Louis, Mo. 536 pages, bound in full silk cloth. Price, \$2.00.

Denkstein zum fuenfundsiebzigjaehrigen Jubilaeum der Missurisynode. Herausgegeben von *Prof. G. Metzger*. Concordia Publishing House, St. Louis, Mo. 317 pages, tasteful cloth binding. Price, \$1.50.

Two compilations of essays by various writers dealing in a most interesting way with the history and work of the Missouri Synod. The books are in no sense duplicates.

The Story of Our Church. By *Th. Graebner*. Concordia Publishing House, St. Louis, Mo. 32 pages, 6x9, strong paper cover. Price, 20 cts. Special quantity prices.

A gem; should be in the hands of every child of Synod. Twelve maps greatly enhance the value of this pamphlet.

Seventy-five Years of Sound Lutheranism. By *Louis Wesscl*.

Fuenfundsiebzig Segensjahre. Von *Theo. Engelder*.

What the Synod of Missouri, Ohio, and Other States during the Seventy-five Years of Its Existence has Taught and Still Teaches. (Can be supplied also in German.) Briefly stated by *F. Pieper*. Concordia Publishing House, St. Louis, Mo. 4 pages each, 6x9. Price, 3 cts. each; \$2.00 per 100, postage extra.

Four admirable tracts intended for mass distribution.

Statistical Year-Book of the Missouri Synod for the Year 1921. Concordia Publishing House, St. Louis, Mo. 216 pages; paper cover. Price, \$1.00.

Contains a great wealth of statistical matter of great interest and importance. There should be at least one copy in every congregation.

Synodical Reports of the Missouri Synod for 1921. No. 22. *Westlicher Distrikt*. "Von den Pflichten, die einer Gemeinde mit den durch das Amt der Schluessel verliehenen Rechten auferlegt werden." Price, 15 cts.

A Short Course in Letter-Writing. By *L. C. Heide-mann*. Concordia Publishing House, St. Louis, Mo. 27 pages; paper-bound. Price, 15 cts.

A very practicable book that ought to be widely used.

Lutheran School Journal. April, 1922. Concordia Publishing House, St. Louis, Mo.

Contains a full report of the recent School Conference at River Forest. Those desiring copies should address Mr. A. C. Stellhorn, 525 Sanders St., Indianapolis, Ind., for particulars.

Lodge Treatment of Sin.

Congregation's Duty to Lodge-Members. (Fourth Edition.)

Masonry vs. Christ Jesus. By *B. M. Holt*, Fargo, N. Dak. Order from the author. Price, 15 cts. per dozen; \$1.00 per 100.

These three four-page tracts are deserving of widest circulation.

Glorious Is Thy Name. *Lauritzen*, Knoxville, Tenn. Price, 8 cts.; 80 cts. per dozen.

Easter chorus taken from Mozart's Twelfth Mass, transposed and harmonized by *Lauritzen*. F. J. L.

A Most Appropriate Mission Box.

To meet a real demand, we offer this splendid Mission Box to our readers, fully convinced that we are in a position to offer them a mission box that is bound to draw the attention of old and young at a price that is remarkably low. This little Colored solicitor for missionary gifts can be appropriately placed in the church, the school, the Sunday-school, the society hall, or the home. We are sure that this collection device will increase the donations for



missions, since it is a standing appeal to every one that sees it not to forget the great work of spreading the Gospel. Many a nickel and dime will find its way into the mission treasury that would be lost to the cause, were it not for the silent, but insistent appeal of this little kneeling Negro boy in his white garment, who gratefully and most politely acknowledges even the smallest gift by a nod of his shapely head. Size, 5x7x11 inches. Price, \$2.50, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Building, St. Louis, Mo.

A Bargain.

A few copies of the late Pastor N. J. Bakke's books, *Unser 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.

"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. Jesus is blessing a kneeling Negro child, while a white little child is on His lap. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo.

Notice.

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

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. John's, Joffre, \$12.67; St. Andrew's, Vredenburg, 11.93; Mount Olive, Tinela, 11.73; St. Paul's, Oak Hill, 9.20; Selma, Ala., 8.77; Christ, Rosebud, 8.85; Our Savior, Camden, 6.27; Mount Carmel, Midway, 6.24; Holy Ark, Joffre, 5.90; Mount Calvary, Tilden, 5.87; Zion, Tait's Place, 5.10; Grace, Ingomar, 4.56; Our Redeemer, Longmires Place, 4.55; Bethany, Nyland, 3.24; St. James's, Buena Vista, 2.82; Bethany, Yonkers, 40.00; Bethel, Charlotte, 10.00; Bethlehem, Monroe, 4.82; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Concord, 20.00; Grace, Greensboro, 13.79; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 429.75; Immanuel, Shankletown, 5.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 2.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 5.57; St. John's, Salisbury, 12.00; St. Luke's, High Point, 8.74; St. Luke's, Spartanburg, 66.50; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 3.40; St. Matthew's, Meherrin, 34.06; St. Paul's, Charlotte, 30.00; Mount Zion, Charlotte, 15.00; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Paul's, Mansura, 10.00; St. Philip's, Philadelphia, 5.00; Trinity, New Orleans, 5.00; Zion, Gold Hill, 5.00; Bethel, Plaquemine, 5.00. — *Total*, \$1,050.33.

St. Louis, Mo., April 1, 1922.

Received for *Colored Missions* from the following Colored congregations: Redeemer, Longmire Place, \$9.57; Holy Ark, Joffre, 3.42; St. John's, Joffre, 10.57; Grace, Ingomar, 3.64; Mount Calvary, Tilden, 8.79; St. Andrew's, Vredenburg, 12.68; Mount Olive, Tinela, 4.98; Mobile, Ala., .65; Bethany, Nyland, 5.47; St. James's, Buena Vista, 2.73; Selma, Ala., 5.46; St. Paul's, Oak Hill, 7.80; Christ, Rosebud, 7.55; Mount Carmel, Midway, 9.62; Our Savior, Camden, 10.30; Zion, Tait's Place, 7.16; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 5.00; Bethlehem, Monroe, 5.34; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Concord, 20.00; Grace, Greensboro, 21.93; Immanuel College, Greensboro, 421.25; Luther College, New Orleans, 20.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 1.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.03; St. John's, Salisbury, 12.00; St. Luke's, High Point, 15.43; St. Luke's, Spartanburg, 33.22; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 3.48; St. Paul's, Charlotte, 30.00; Mount Zion, Charlotte, 15.00; St. Paul's, Mansura, 10.00; St. Paul's, Napoleonville, 20.00; St. Peter's, Drys Schoolhouse, 10.00; St. Philip's, Philadelphia, 5.00; Trinity, New Orleans, 5.00; Washington Mission, 6.35; St. Paul's, New Orleans, 40.00; Bethany, Yonkers, 45.00; Immanuel, Brooklyn, 15.00; Richmond, Va., .45; St. Matthew's, Meherrin, 31.19. — *Total*, \$1,055.06.

St. Louis, Mo., May 1, 1922.

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

Rev. G. A. Schmidt gratefully acknowledges receipt of hymnals from Rev. Wilson, St. Louis; lamps from Rev. Mehl, Sylvan Grove, Kans.; a bell from Rev. Lichtsinn, Hammond, Ind.; desks: from Rev. Webber, Zanesville, O.; Rev. Claus, Hammond, Ind.; Rev. Kroening, Lincoln, Kans.; Rev. Pritz, Lowden, Iowa; Sunday-school literature from Mr. Daeumer, St. Louis; books from Concordia Publishing House, St. Louis; hymnals from Rev. Kretzmann, Kendallville, Ind.; clothes from Rev. Polack, Evansville, Ind.; communion set from Rev. Polster, Parkers Prairie, Minn.; \$4.00 from Mrs. Broese, La Crosse, Wis.

Teacher John Thompson gratefully acknowledges the receipt of \$1.00 from Miss Augusta Orth, Shaw, Colo., for an organ at Plaquemine, La.

The Editor received from Miss D. Luft, Kitchener, Ont., Can., \$5.00 for Immanuel College Dormitory and 5.00 for chapels in Alabama. Also 5.00 from Mrs. Viola Simon, Santa Monica, Cal., for Alabama. God bless the kind donors!

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "June 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XLIV.

ST. LOUIS, MO., JULY, 1922.

No. 7.

OUR MONTHLY MISSIONARY MOTTO.

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

Triune God, We Magnify Thee!

Triune God, we magnify Thee
On this Golden Jubilee.
What was started by our fathers
In Thy name so trustfully
Thou abundantly hast blessed
And Thy grace made manifest.

Triune God, we magnify Thee,
Who for half a century
Hast bestowed success upon us,
Led and helped us wondrously.
Should we not with ardor warm
Unto Thee our vows perform?

Triune God, we magnify Thee,
And we pray: Remain with us!
Help us still to save our brethren
By Thy Gospel glorious,
That in heav'n with us they may
Praise Thy boundless grace for aye!
H. OSTERIUS.

Our Golden Jubilee.

On Sunday, July 9, the fiftieth anniversary of the Synodical Conference will be observed throughout the length and breadth of our country, and even far beyond the confines of our country, in Canada, South America, Europe, Asia, and Australia. We hope that there will be but very few congregations affiliated with synods connected with the Synodical Conference, either organically or by

the ties of friendship, who will not observe this Golden Jubilee of the largest general church-body in the world.

We urge you to be sure and attend the anniversary service of your congregations, since that is the best way to show your rejoicing for those blessings which have come to you through the instrumentality of the Synodical Conference. If you attend the jubilee service in your church, you will be sure to hear just what all you owe to the Synodical Conference (much more than you ever realized), and this will then constrain you to thank God for His blessings with your hearts and hands and voices.

The purpose of the Synodical Conference is to express to the world that unity of faith which exists among the various synodical bodies comprising the Conference, to assure and promote unity in doctrine and practise among its members for the future, to put forth the greatest possible efforts in the spreading of Christ's Gospel, and to work incessantly to bring about, if possible, the union of all Lutheran American synods into one orthodox American Lutheran Church. Surely a grand and glorious purpose and aim!

And the Synodical Conference has not worked in vain during the past half century. God has richly blessed its efforts in behalf of the expansion of His kingdom and the unification of the Lutheran Church in America. God in His grace has acknowledged our feeble and imperfect attempts and apparently brought nearer the union of the American Lutheran



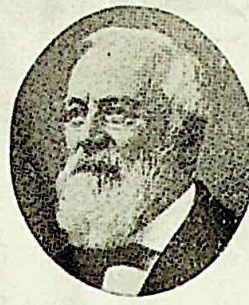
Prof. C. F. W. Walther, D. D.



Prof. W. F. Lehmann.



Rev. H. A. Preus.



Prof. P. L. Larsen, D. D.



Rev. J. Bading.

First, Second and Fourth, Third, Fifth, and Sixth Presidents, Respectively, of the Synodical Conference.



Rev. C. Gausewitz,
President of Synodical Conference since 1912.



Rev. J. F. Buenger,
First Chairman of Board for Colored Missions.



Rev. C. F. W. Sapper,
First Secretary of Board for Colored Missions.

Church on the basis of the truth, the only means by which a truly God-pleasing union can be brought about. In view of this let us exclaim with David on Jubilee Sunday: "In the congregation will I bless the Lord."

In connection with the services of thanksgiving there will also, no doubt, be a special thank-offering lifted to support that special work of spreading God's kingdom which is carried on jointly by the bodies of the Synodical Conference, *our dear Negro Mission*. This is but natural. Hand in hand with the thanks of our lips must go the sacrifice of our hands. We that enjoy the blessings of the pure Gospel cannot do otherwise than help others to enjoy with us the blessings of the glad tidings of salvation.

May the blessed Savior lead you to donate liberally to the great cause of Negro Missions! Yes, may the recollection of God's great blessings and the consideration of the Negro's great need impel you to bring your offering!

F. J. L.

A Mission Festival in India.

The General Conference of all the missionaries in India convened at Nagercoil, Travancore, February 1—9. Each day was a very busy one. Conference Sunday, February 5, was also an important day. In the morning the large Lutheran church in Vadasery, a suburb of Nagercoil, was dedicated. This congregation is being served by our first native Indian pastor, Rev. Jesudason, who was ordained last year.

In the afternoon a mission-festival was held in the spacious dormitory of the Girls' Boarding-school. As most of our native Christians live in the small villages surrounding Nagercoil, from two to fifteen miles distant, those who lived quite far had been asked to start coming already in the morning. Arrangements had been made to serve the noonday meal on the compound to those who had thus started in the morning. The meager sum of two and one-half chuckrums, about three cents in American money, was charged.

The service began at 2.30 p. m., and the large dormitory was practically filled. The liturgical

Love never asks, "How much *must* I do?" but rather, "How much *can* and *may* I do?"

services were conducted by Rev. Kuechle. One's heart swells to hear these people, formerly poor benighted heathen, giving glory to Him who has not only redeemed them with His precious blood, but has also brought them personally to the Way, the Truth, and the Light.

Rev. Hamann preached the main sermon, basing his words on Rom. 1, 13—20. The central thought and theme of his sermon was the contents of verse 14, where St. Paul says of himself: "I am a debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." Rev. Hamann then pointed out that every Christian is a debtor. After faith in Christ has been kindled in his heart, he is to bring these glad tidings of salvation through Christ to such as are still without Christ and therefore without hope. For this purpose we have come to India, for this purpose we also go to other heathen countries. He then admonished the people to bring the Gospel to their own villages, to those in their own homes who were as yet unbelievers. They must lead such a life as to be continually witnessing for Christ, their Savior; letting their light shine so that others may come to the only true Light. Even though they could not do much financially because of their deep poverty, yet the obligation of spreading the Gospel by word and deed, by confessing and witnessing, will rest upon them to their last hour.

Thus, kind reader, the work of your mission in India is again brought to your notice. May you remember these people in all your future prayers! Implore God to grant them His Holy Spirit that their faith may wax stronger and stronger, and that their confession in word and deed may become more and more pronounced, so that God's name will be hallowed and His kingdom come here on the sunny plains of Southern India. G. C. C. SCHROEDER.

The Wants of Luther College, New Orleans.

We have heard of the needs of Immanuel College upon various occasions and have been convinced that they are great indeed; but of the wants of our other higher institution, Luther College in New Orleans, we have heard very little. However, it, too, has its wants, its great wants, and it is only proper that they should be heard.

For one thing, the building is in dire need of paint. It is years since the exterior was painted,

and the interior has probably not been painted since the college was built, more than fifteen years ago. The walls are also in great need of a thorough overhauling; in fact, the best would be to take off the old plaster altogether. The hurricane in 1915, you know, unroofed a part of the building and permitted the entrance of torrents of water, which thoroughly drenched the walls of the building and loosened the plaster.

The college building is also in need of a new heating apparatus. The stoves are in a sad state of dilapidation, having been repaired again and again. The most practical thing, probably, would be to install a small hot-air furnace with a gas or an oil burner.

While Luther College may need no dormitories, since most of its students are either from town or can stay with their relatives in town, still there is a crying need for more room. The upper grades of St. Paul's School are still using one of the two first-floor rooms, and one of the two second-floor rooms serves four of the out-of-town students as study and dormitory. This leaves only two rooms to serve as classrooms and for all other purposes, such as music-room, laboratory, sewing-room, library, assembly-room, etc., etc.

The time, no doubt, has come when the college should no longer be expected to furnish the classroom for the upper grades of St. Paul's School. But even if this were no longer done, the situation would nevertheless not be fully relieved.

Director Meibohm writes that it might be possible to purchase a property immediately adjoining the present college property, and that the acquisition of this house would give Luther College another large building, which could be made to serve in several ways. The purchase of this property would also bring Luther College into direct communication with a prominent thoroughfare, a thing that would probably be very desirable.

We are sorry that our space does not permit us to enter into a discussion of the many needs of Luther College as fully as we should like. But so much is certain, if Luther College is to fulfil its purpose and to be of service in fitting out future workers in the Colored Mission field, it will be necessary to do something to equip the institution better than heretofore. A students' library is a crying need; an adequate supply of apparatus to teach science is a necessity; a special music-room, in which possibly the sewing-machines might also find a place, is essential; and an assembly-room, where

those students might study that have no recitation period, is indispensable for efficient work and good order.

The writer has always felt that the great importance of Luther College in the economy of our Colored Missions has not been so generally realized as it should have been, and that for this reason it has often been denied those things which it had a right to have granted. Circumstances conspired to put Luther College in the background, with the result that many friends of our Colored Missions never realized what opportunities were being lost because of the apparently more immediate and greater needs of the sister institution at Greensboro.

However, that is no reason why the importance of Luther College for the Lord's work should not finally be recognized and the means provided the institution to carry on its divinely appointed task. The writer knows that no one would be more willing to put Luther College in a position to enter upon a greater sphere of usefulness than our Board, and that its members are sincerely longing to be put in possession of sufficient means to fit out this institution as it deserves and circumstances and conditions demand. Who will help swell the Jubilee Fund so that Luther College may also be taken care of?

F. J. L.

News and Notes Concerning the Lutheran Deaconess Association.

Dear member, — or if you have not as yet joined the association, dear prospective member, — the Lutheran Deaconess Association cordially invites you to renew your membership in the association by remitting \$1 for the year 1922 to the Lutheran Deaconess Home, 2916 Fairfield Ave., Fort Wayne, Ind. It is our desire to increase the membership of the association to 10,000 members this year. Will you not, by sending in your contribution and inducing some of your friends to do likewise, assist us in reaching our goal?

The new Deaconess Hospital at Beaver Dam, Wis., was dedicated on the 29th of January and opened for service on the 1st of February. This hospital has room for 30 beds and is worth in the neighborhood of \$130,000. We have every reason to be thankful to God for having enabled us to take over this institution, which, by the way, is unencumbered by any debts.

The Deaconess School at Fort Wayne is at-

tended by eight students. In Beaver Dam six students have enrolled to date. The association is bending every effort to train these students as effective Lutheran deaconesses for service in the various missions and charitable institutions of the Synodical Conference.

The young ladies attending the classes are given three years' training in nursing, so that they may be registered as regular nurses, and in addition to this they are given instruction that will especially fit them for work in Lutheran institutions, etc.

It will probably interest the reader to know that the association appropriates \$100 per year for every student preparing for service as a deaconess. This appropriation barely covers the expense to which these young ladies are put in preparing for this service. In addition to this the association provides every student with the necessary text-books. This item alone constitutes quite an outlay, and the membership dues contributed by the friends of this endeavor help to defray this expense.

Of special interest is the fact that one of the young ladies in training at the present time, Miss Esther Tassinari, a young lady of Italian parentage, and heretofore a member of the Roman Catholic Church, took instruction and was confirmed on Palm Sunday.

It was during the Lenten season of 1920 that the first general invitation was extended to the members of the Synodical Conference to become associated with us in this movement to train Lutheran deaconesses and to establish a Deaconess Home. This call for a renewal of memberships and for new members is the third that is being issued, and we sincerely hope that it will be met with a response that will cheer the officers of the association as well as the fourteen young ladies who stand ready to devote their lives to service in this work and also bring us nearer to the membership goal that we have set for 1922.

Frequently, on entering a business establishment, we read a little placard that carries the admonition, "Do It Now!" May we ask you, dear reader, to do it now, that is, to send your contribution to this splendid cause before you put aside this paper and possibly forget that you should be and probably are interested?

May the almighty and gracious God, who has so signally blessed our work, continue to prosper it also by giving us a host of friends and supporters!

PH. W.

A Testimony.

Selma, Ala., March 28, 1922.

DEAR REV. LANKENAU:—

Mayhap you can use this letter for the PIONEER. It comes from one of our this year's catechumens on the Alabama field.—

“DEAR REV. SCHMIDT:—

“I was asked by my father on the 14th day of March why I want to join the Lutheran Church. He wanted to know what I found in the Lutheran Church which would cause me to leave the — Church just to be a Lutheran.

“I told him: I have lived in the — Church eight years, and the pastors did not teach the true Gospel. The Lutheran Church has taught me to read my Bible. In reading the Bible I found that I had been deceived and was blind to the real truth. I had never learned the true answer to the question: What must I do to be saved?

“The — preachers told me to ‘get religion’ by praying. They said I must go into the woods and fields at night and pray until I had become converted. So I prayed and even went into the woods, but I did not get any ‘religion.’

“But when I came to the Lutheran Church, the pastors and teachers taught me to believe in Jesus. By going to the Lutheran Church, sitting down there quietly and hearing God's Word, the Spirit of God worked faith in my heart. Now I am converted, trusting in Jesus for salvation.

“And now I am a Christian, not believing in Luther, but in Jesus. But I am not ashamed to call myself a Lutheran, and shall remain a Lutheran until I die.

“This is what I told my father when he asked me why I wanted to join the Lutheran Church.

“— — —”

This little note shows the great darkness, spiritual darkness, in which the people live down here, it shows how many who have learned to know and love the Lutheran Church meet with opposition on the part of friends and relatives when they want to join the Lutheran Church, and it also shows clearly how some, in spite of such opposition and even persecution, will take a stand for Christ and our dear Church, which points the way to heaven through the blood of Christ, and faith in that blood.

Yours very truly,

G. A. SCHMIDT.

Do Missions Pay?

An old gentleman living in a quiet Eastern village had a visit—the first in many years—from his son, a prosperous storekeeper in Western Canada. On Sunday father and son went to church, where they listened to a sermon on Christian missions. Throughout the service the old gentleman was restless.

“I'm sorry,” he said, as they left the church, “that I brought you here to-day.”

“Why, father?” asked the younger man.

“I'm sorry,” he replied, with a shrug of his shoulders, “that you had to listen to that sermon. I don't believe in missions. They are a stupid waste of men and money.”

The younger man made no reply at the time, but when he reached home, he asked his father and mother to let him tell them a little story.

“A few years ago,” he began, “a young man left his father's farm to seek his fortune in the Canadian West. He got into bad company and was left one day by the roadside, drunk and unconscious.

“At that place, living in a little sod-covered shack, there was a young man who had been sent out by a missionary society. He was brave. He loved men and sought them in the spirit of his divine Master. He found the drunken fellow, who had been left by his companions to die from alcohol or exposure, and carried him to his shack, placed him in his own bed, and worked over him until he brought him back to consciousness. Then after he had fed him, he remonstrated with him for wasting his life, and prayed earnestly with him.

“Father and mother, I am that man, and I tremble to think what I should have been but for that faithful missionary.”

Not Too Much for an Indian.

An Indian one day asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked, “Why?” He said, “One dollar for me to give Jesus, and one dollar for my wife to give.” The bishop asked him if it was all the money he had. He said, “Yes.” The bishop was about to tell him, “It is too much,” when an Indian clergyman, who was standing by, whispered, “It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus.”—*The Christian*.

Then and Now.

The time is past when, as, one hundred twenty years ago, the great pioneer of English missions in India, Carey, could be silenced in his speech before a conference of pastors while discussing the Church's duty with regard to missions; or when the Scotch General Assembly, about the same time, in their first debate on missions, declared a speech of similar character to be fanciful and laughable, yes, even dangerous and revolutionary, until the aged Dr. John Erskine, rising up and laying his trembling hand on the Bible, hurled like a thunderbolt among the awe-struck assembly the commands and promises with regard to missions, and thus recalled it to a sense of its long-neglected duty; or when a German professor of theology, in 1798, declared, in regard to the founding of a missionary society in East Friesland, that the people of East Friesland had not yet been reached by German culture; or when, as in 1810, those pious students at Andover were obliged first to ask the Association of Congregationalists in Massachusetts whether it would be right for them to take up the work of foreign missions.

Now all Scotland is proud of such missionaries as Dr. Duff, one of the great apostles of India; now she has raised a great monument in Edinburgh in honor of David Livingstone, the great peace-conqueror of Africa, Bible and ax in hand, as an eloquent witness to the conviction that true civilization cannot go forward without Christian missions and the Gospel. Now Scotland and England are sending whole colonies, mission-colonies, into the very heart of Africa, to perpetuate the work of Livingstone. Now the political press, which a hundred years ago often had a scornful laugh for the work of missions, speaks with acknowledgment and praise of the achievements of the great missionary societies. Now America surpasses all other lands in interest and willingness to sacrifice for the cause of missions. Now there are in all Protestant lands, large and small, missionary societies firmly established, and what fifty years ago was a very rare and unusual occurrence, namely, annual missionary festivals, has become a much-cherished custom in thousands of congregations. Yes, the missionary spirit is growing, and the Christians are gradually, but generally awakening to a realization of their great duty, and that there can be no more practical way of proving the just merits of Christianity than just by mission-work.

F. J. L.

Items of Missionary Interest.

JUBILEE CONVENTION. — As this issue of the PIONEER is being arranged, the workers in our large Colored Mission field are getting ready to go to New Orleans, where a convention of the Lutheran Colored Churches of America is to be held in the Mount Zion Lutheran Church, June 14 to 18, to commemorate the founding of the Synodical Conference fifty years ago. The opening service will be on Wednesday night, June 14, with Rev. W. O. Hill, of Yonkers, N. Y., as preacher, while Rev. Herbert Claus, of St. Louis, Mo., will deliver the confessional address. The morning hours of Thursday, Friday, and Saturday will be devoted to the hearing of a doctrinal paper by Prof. J. P. Smith, President of Immanuel College, Greensboro, N. C. The afternoon sessions will be devoted to business. On Thursday night Rev. Lynn will present a paper on "The Relation of the Pastor to His Congregation," and on Friday night the subject for discussion will be, "Christian Burial, and Who is to Receive It." The Sunday services will be held in the spacious auditorium of the Pythian Temple. The special features of the morning service will be a sermon by Rev. P. D. Lehman, of Concord, N. C., an educational address by Rev. F. D. Alston, of Charlotte, N. C., and a song by a large children's chorus, directed by Prof. W. Seeberry. In the evening the features will be a sermon by Rev. John McDavid, of Charlotte, N. C., an address by President J. P. Smith, of Greensboro, N. C., and the rendering of a vocal selection by a large choir directed by Prof. W. Seeberry. The presentation of the Jubilee Fund gathered by all our Colored congregations, schools, and Sunday-schools will also take place in this evening service.

OUR ILLUSTRATED LECTURES. — Pastor William Brueggemann, of Tilden, Nebr., fully realizes the value of illustrated lectures. During the past year he has arranged for no less than four such lectures for his own and other congregations. The last lecture which this brother has arranged for is the one on Our Colored Missions in the Black Belt of Alabama. He has succeeded in listing no less than twenty-three congregations for this lecture in his neighborhood. We feel certain that this lecture will go far toward interesting and informing many hundreds and increasing the prayers and gifts for our Colored Mission in those congregations where it will be given. May many others follow in the footsteps of Pastor Brueggemann!

WHAT OTHERS ARE DOING. — The Woman's Foreign Missionary Society of the Methodist Episcopal Church has 620 missionaries in India, Burma, Malaysia, the Indies, the Philippines, China, Korea, Japan, Africa, Mexico, South America, Italy, Bulgaria, and France. It supports 994 boarding-schools, 1,458 day-schools, 3 colleges, and 9 English schools. It furnishes literature in about a dozen languages. It takes care of 209,569 patients in hospitals and dispensaries. Its property in foreign countries is valued at \$3,215,470. The society numbers 539,012 members, who last year contributed more than \$2,000,000 to the cause of foreign missions.

NOAH'S CARPENTERS. — A lad, very eager to collect money for missionary purposes, was often disobedient to his parents and did not hesitate to tell a lie now and then. One day his sister asked him: "Henry, do you know what became of Noah's carpenters? Do you know that in spite of the fact that these men helped Noah to build the ark, they perished in the Flood?" — It is no advantage to work for missions if we are not Christians ourselves. Think of Noah's carpenters, and make sure that you enter Noah's ark yourself. F. J. L.

A Great Preacher's Remedy.

Phillips Brooks was once asked, "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

"The first thing I would do," he replied, "would be to preach a sermon on, and ask the congregation to make an offering for, foreign missions."

Phillips Brooks was never called to that kind of church, but many pastors and congregations to-day are proving in their own experience that the best way to keep out of debt, develop a healthy church, serve the local community, is to adopt a world missionary policy and make offerings for carrying the message of Christ into all the world.

BOOK TABLE.

Kirchenagende fuer Ev.-Luth. Gemeinden. Concordia Publishing House, St. Louis, Mo. 329 pages. Cloth, \$2.00 (Edition C.). Morocco, gilt-edge, \$5.00 (Edition M.). Divinity circuit, gilt-edge, \$5.00 (Edition D. C.).

This is a new and revised edition of the old Missouri Agenda, with a liberal addition of new formulas, prayers, and collects.

Synodical Reports of Missouri Synod for 1921. Concordia Publishing House, St. Louis, Mo. No. 23. *California and Nevada District.* "Das Buch Hiob in seiner Bedeutung fuer Prediger und Gemeindeglieder." Price, 28 cts. — No. 24. *Nebraska District.* No paper. Price, 15 cts.

Letter of Transfer. Ev. Luth. Synodical Conference. Concordia Publishing House, St. Louis, Mo. Price, 30 cts. per dozen, postpaid.

This *Letter of Transfer* with the attached *Acknowledgment of Transfer* and *Notification of Membership Transfer* will prove very serviceable.

Concordia Pupils' Roster and Record Card. (New and improved form.) Concordia Publishing House, St. Louis, Mo. Price, \$1.00 per 100; \$4.00 for 500. Very practical. F. J. L.

A Most Appropriate Mission Box.

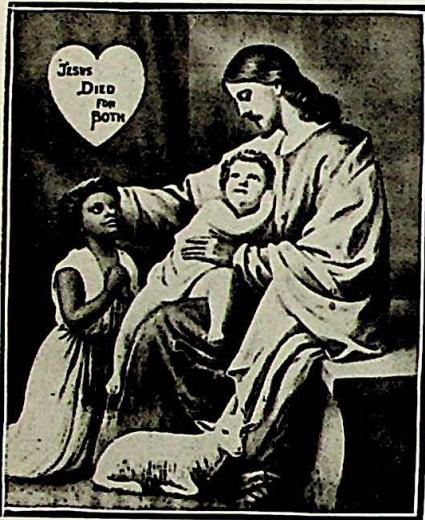
To meet a real demand, we offer this splendid Mission Box to our readers, fully convinced that we are in a position to offer them a mission box that is bound to draw the attention of old and young at a price that is remarkably low. This little Colored solicitor for missionary gifts can be appropriately placed in the church, the school, the Sunday-school, the society hall, or the home. We are sure that this collection device will increase the donations for



missions, since it is a standing appeal to every one that sees it not to forget the great work of spreading the Gospel. Many a nickel and dime will find its way into the mission treasury that would be lost to the cause, were it not for the silent, but insistent appeal of this little kneeling Negro boy in his white garment, who gratefully and most politely acknowledges even the smallest gift by a nod of his shapely head. Size, 5x7x11 inches. Price, \$2.50, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Building, St. Louis, Mo.

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.



"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. Jesus is blessing a kneeling Negro child, while a white little child is on His lap. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo.

Notice.

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

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Our Savior, Camden, \$20.19; Our Redeemer, Longmile Place, 8.21; Selma, Ala., 7.42; Mount Calvary, Tilden, 6.11; Zion, Taits Place, 6.00; St. John's, Joffre, 5.03; Mount Carmel, Midway, 4.66; Grace, Ingo-

mar, 4.52; St. James's, Buena Vista, 3.42; Mount Olive, Tinela, 4.45; Bethlehem, Joffre, 3.93; Bethany, Nyland, 2.80; St. Andrew's, Vredenburgh, 2.70; Christ, Rosebud, 2.69; St. Paul's, Oak Hill, 1.97; Mobile, Ala., 1.55; St. Luke's, High Point, 1.00; Bethany, Yonkers, 45.00; Bethel, Charlotte, 10.00; Bethel, Plaquemine, 5.00; Bethlehem, Monroe, 7.20; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.00; Grace, Greensboro, 21.83; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 575.46; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 1.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Richmond, Va., 2.83; St. James's, Southern Pines, 4.60; St. John's, Salisbury, 12.00; St. Luke's, High Point, 5.60; St. Luke's, Spartanburg, 41.17; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 3.99; St. Matthew's, Meherin, 61.00; Mount Zion, Charlotte, 15.00; St. Paul's, Charlotte, 30.00; St. Paul's, Mansura, 10.00; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Philip's, Philadelphia, 5.00; Trinity, New Orleans, 5.00; Washington, 75. — Total, \$1,161.08.

St. Louis, Mo., June 1, 1922.

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

The undersigned wishes to gratefully acknowledge the receipt of a package of clothing from Mr. and Mrs. J. Roller, of Champion, Nebr. The package was given through Pastor H. Werning, of Imperial, Nebr.

Received the following unsigned letter from an unknown friend: —

"Dear Rev. Lynn, —

"Accept my sacrifice that it may help to build large churches into which Lilly Mae and little 'Pet' may enter and continue to fold their little hands and pray to Him who said: 'Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven.'

"Yours in the Lord,

The letter contained two dollars and bore a New Orleans post-mark. God bless both giver and gift!

R. O. L. L.

Rev. H. C. Claus gratefully acknowledges the receipt of \$50.00 from the Concordia Seminary Missionary Society, St. Louis, and of six bundles of clothing from Mrs. Favere, St. Louis.

The Editor has the great pleasure of acknowledging the receipt of a second \$25.00 from Student Andr. Schulze, supply teacher, Dover, O., for the dormitory at Greensboro. May God richly bless His young servant!

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "July 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XLIV.

ST. LOUIS, MO., AUGUST, 1922.

No. 8.

OUR MONTHLY MISSIONARY MOTTO.

“Christ is either Lord of all, or He is not Lord at all.”

Work.

Let us work while it is day,
Here our duties to fulfil;
While there's opportunity,
Let us do our Master's will.

For the night's approaching fast,
Sable darkness coming on;
Then our working-day is past
And our reek'ning day will dawn.

So, then, work while it is day,
Use the time allotted you,
Daily walk the Master's way,
Daily strive His will to do.

Girded with the sword of faith,
Battle on while beams the sun,
Though the road be rough and strait,
Till life's little day is done.

A. G. SOMMER.

And So They Met at New Orleans.

The Versailles Conference, the Washington Conference, and the Genoa Parley were born into the world in the midst of tumult and shouting. These conferences were opened and their sessions held in marble halls, and the great of the earth, gathered around green-topped tables, guarded by the best secret police service the world could afford, pondered over questions, the solving of which meant the making or undoing of nations, the joy or sorrow of whole peoples. Gathered ostensibly to bring eco-

nomie healing to the torn and bleeding nations of the earth and to bind up the festering sores of years, yet behind each mahogany chair there lurked a shadow which urged every man present, like a trained duelist, to watch for, and take advantage of, every unguarded point of the question under discussion. If in the years to come these conferences of nations prove to have been a failure, the world will sagely shake its head and then go heedlessly on its way.

June 14 to 18 of the present year another conference, unheralded by the press of the land, unnoticed by the teeming thousands, sat in solemn sessions in a little dove-colored chapel down in the city of New Orleans. Mid the roar of trolley-cars, the cries of street hucksters, and the shout of children at play this conference came into being and carried on the work for which it had assembled. Although this meeting was unknown to the world at large and received no editorial notice in the big dailies of the cities, still it was unique in its character and *personnel*, and eternity will show the fruits of the work accomplished there. The members of this conference of white and Colored men had traveled many hundreds of miles to discuss, not sociological or racial problems, but *the* problem of the ages, the saving of immortal souls. Marble and sound-proof halls did not shut them off from the noise of the streets, the comforts of cushioned mahogany were not theirs; no cooling breezes, generated by the vibrations of a purring electric fan, soothed their perspiring brows; but these men

were happy, even jubilant, for they were in the sanctuary of the Lord and about their Master's business.

'Twas back in the latter part of the summer of 1912, at a conference held in a little, obscure chapel, situated among the rocky hills of North Carolina, that the subject of a joint conference was first broached, and now, after ten years of waiting, this Year of Jubilee saw the realization of that dream, the consummation of what at first seemed an idle wish. From the metropolitan district of New York, from the cities, towns, and out-of-the-way places of the Carolinas, from the lone mission-post in the State of Georgia, from the "Black Belt" of Alabama, from the Mississippi basin of Louisiana, and from the Lutheran stronghold in Missouri a band of men, and women, too, set out in groups and singly and wended their way towards a common objective. Here and there along the route one more pilgrim was added to the band and received the hearty welcome of his fellow-travelers. And so, after years of waiting and many hours of weary travel, some thirty-odd men, ministers and teachers in the Lord's vineyard, a group of woman teachers and an appreciable number of delegates from the congregations of our Negro Missions met at New Orleans.

And that meeting, the first of its kind to be held in the history of the Lutheran Church, will long be remembered. In the years to come all who attended the first general conference of workers in the Negro Missions can and will cast far back in the chain of memories and feel once more the link of hands clasped for the first time and thrill in body and soul at the memory of that clasp. The opening of the conference was as it should be. Although a great number of those present were strangers as concerned personal knowledge of each other, yet they showed that they were "fellow-citizens with the saints" of God by making a common confession of faith before the altar of Him who is the Father of all. This confession of faith was made by kneeling in reverence before the Lord's altar and receiving the body and blood given and shed for the remission of all sins. And thus strengthened in the unity of faith, these servants of the Lord were ready to "carry on" in the work for which they had assembled. At this opening service the choir, under the efficient leadership of Teacher Wm. Seeberry, Jr., voiced the prayer in the heart of every one present when it sang, "O Send Out Thy Light!" And He who hears the slightest whisper heard this prayer

also, and He did send out His light during all the sessions which followed, as He has done since the world began and shall continue to do until the end of time.

One idea seemed to predominate the entire conference. The keynote was struck in the opening sermon, and the echo was heard in the papers and discussions which followed. The idea, or rather hope, was expressed by the entire conference that our mission-congregations become self-supporting and thus relieve the Mission Board of the ever-increasing burden of caring for congregations that are now old enough to stand alone. As a step towards this ultimate goal the conference suggested that the pastors ask their congregations to increase their contributions to the Mission Board fifteen per cent., and that they set aside each month a fixed sum to be paid directly to the pastor as salary. This arrangement would relieve the Mission Board of a considerable burden and at the same time help swell its treasury, so that the light of the Gospel can be carried into new fields. And may God speed the day when every congregation, both large and small, can pay the salary of its pastor out of its own treasury, so that the help which it is now receiving can be given to others, in order that they, too, may rejoice in the Gospel of their salvation!

As a thank-offering to God for the manifold and undeserved blessings which He has poured out upon them through the missionary efforts of the Synodical Conference during the past forty-five years, the congregations of the three mission-fields (North Carolina, Alabama, and Louisiana) collected approximately twenty-five hundred dollars to be presented to Synodical Conference when it meets at Cincinnati in August. This sum might seem a small amount to be gathered from the three mission-fields, but if we divide it into the separate contributions from each field, we shall see what this sum meant to the contributors. From North Carolina came over twelve hundred dollars; Alabama brought eight hundred, while Louisiana and the Berea Bible Class of Trinity Congregation, Springfield, Ill., made an offering of four hundred. Do you realize what the gathering of this sum meant to the members of the congregations from which it came? It meant a real sacrifice. This money was collected from washerwomen, house servants, and farmers who are little better off than peons. Every cent meant a real sacrifice on the part of those who gave it.

The climax of the meeting was reached on Sun-

day, June 18, when all the members of Conference, together with the members of the various congregations of the city, met at a large hall to celebrate the fiftieth anniversary of the founding of the Synodical Conference. The spirit of the occasion was manifested in the sermons and singing. With all due respect to those who delivered sermons and addresses, — and they were excellent sermons and addresses, too, — the singing was easily the feature of the day, and especially the singing of the children in the morning service. Brother, you should have heard those children sing! A chorus of three hun-

of the prison" (spiritual), and to save just such as they are. So well did the children sing that one of the brethren remarked that even if the singing in heaven was no better, he would be perfectly satisfied. And if you, dear reader, have been fortunate enough to have heard a band of *untrained* Negroes sing, and especially Negro children, you will appreciate the force of that remark when it is applied to a chorus of *trained* Negro singers.

On Sunday night, after the sermon and address, the conference was brought to a close, and a fitting close it was with the choir singing "With Us Abide."



First Joint Conference of All Workers in Our Negro Missions.

dred and fifty of them sang from a balcony "Lead Us, Savior, Lead Us." The strains of that song floated out through the open windows and penetrated the walls of the Parish Prison, located just across the street from the place of meeting. From the balcony, where the children sang, one could look down into the prison-court and see the unfortunates at play. The song of those children found an answering echo in the hearts of some of those men behind the bars; for at the end of the song, a quartet of prisoners gathered behind the iron-barred windows and answered with blind Fanny Crosby's immortal paean "Saved by Grace." God grant that they be "saved by grace"; for the Savior, to and of whom the children sang, came to "open the doors

After one of the brethren had spoken a few well-chosen words of thanks to the good people of New Orleans for the wonderful way in which they had entertained the out-of-town guests, the entire congregation joined in singing "God Be with You." On Monday morning the brethren struck their tents and with a heart full of gratitude to God and the good people of New Orleans turned towards their various fields of labor to build higher the walls of Zion and to work diligently while it is yet day, for "the night cometh when no man can work."

All were glad to shake hands and chat with the one who every month, as the chairman expressed it, sends out a batch of love-letters to the workers on the field. We refer to the Treasurer of the Mission

Board, Mr. E. Schuettner, who was an honored guest at the conference. The venerable Director of Missions, Rev. C. F. Drewes, could not be present because of a painful accident which he had suffered in an automobile wreck a few days before the convening of the conference. May God in His mercy grant the beloved Director a speedy and a complete recovery!

This first general meeting of all the workers in the Negro Missions resulted in the permanent organization of a joint conference, which is to convene triennially. The next meeting is to be held, God willing, some time during the year 1925, at Concord, N. C. May all who were present at this the first meeting be spared to attend the second and many more to follow!

Do the Negro Missions pay? Turn to Is. 55, 11 and Rom. 1, 16, look back forty-five years at the small beginning, and see how to-day Lutheranism has spread among the Negroes of eleven States and the District of Columbia, and then look at this conference at New Orleans, and you have the answer. And the next forty-five years —? Who among those present at the first meeting will attend the sixteenth? Yes, who? May the seed that is being sown in the name of the Lord bring forth fruit a hundredfold during the next twoscore and five years as it has in the past! And it will, dear friend, if you continue as you have. R. O. L. L.

A Pentecost at Holy Ark, Ala.

You have, no doubt, heard people say that down South men and women are not so much in a hurry as they are in the North; that all take their time and plenty of it; and that it is seldom that a day's work is done in less than two days, etc. This, however, is not true, as you may easily see from the following facts.

Mr. E. B. Cozart is a student of Immanuel College. He finished his studies some time in May, and left Greensboro on Thursday, June 1, arriving at Selma, his future field of labor, on Friday night. The young brother was permitted to rest on Saturday, but early on Sunday morning Superintendent Schmidt took him to Holy Ark, a station that was opened a few months ago. Holy Ark was to witness a great ingathering that day, and the young worker was to see that which was to gladden his heart and increase his zeal.

In the morning hours Pastor Schmidt conducted

the Sunday-school. The very large attendance was a happy surprise to the young missionary. Among the Sunday-school pupils were also not a few aged men and women. Two teachers ably assisted in teaching the large number of pupils. The Pentecost story was the subject of the lesson, and the interest shown by all was probably due to the fact that what transpired at Jerusalem on the first day of Pentecost as a result of the outpouring of the Holy Spirit and the preaching of the Gospel by Peter and the other apostles was to be reenacted among them in a measure that day.

In the afternoon another service was held. A great service it was; a service that made a lasting impression upon the new laborer. In this service there was baptizing, confirmation, Communion, and preaching. After a careful course of instruction in the teachings of God's Word, a goodly number of people were ready to be received into the membership of our Lutheran Church. No less than twenty persons were that day confirmed, while twelve were baptized. He who bestowed miraculous blessing at the first Pentecost in Jerusalem is giving in His way new Pentecosts to His Church to-day. Wherever the Gospel of the first Pentecost is preached, there souls will also be gathered into the Church of Christ. In this most inspiring service Superintendent Schmidt was assisted by Pastor Berger, who also preached one of the sermons.

At night another service was held, and again there was a good attendance of attentive and interested hearers. After the sermon the Jubilee Collection barrels were opened. The people of Holy Ark had gathered the neat sum of \$30.07. Considering the poverty of these people and the short time in which this collection had been made, this sum represents many sacrifices on the part of the donors. I am sure the incident of the poor widow who gave her mite was acted over in Holy Ark in more than one instance.

When I heard of these successful services on Pentecost at Holy Ark, there arose before me the picture of a tumble-down shack standing at the corner of the woods. And then I saw people coming towards that shack from every direction, through the woods and across the clearings and fields; some in dilapidated buggies, some in ox-carts, and most of them on foot; many of them hatless, more of them shoeless, but all dressed in the best they possessed in the way of clothing; mothers carrying their suckling babes, fathers carrying the one- and two-year olds, the older children

bearing baskets and bundles with the family dinners. The crowd before and around the shack is becoming greater and greater; some are already entering the cabin and sitting down on the rough boards resting on blocks, which serve as seats; expectancy of a not unhappy nature is showing itself on many faces. They do not have long to wait; for up the road — or what is in reality only an excuse for one — a Ford has made its appearance. Soon its regular “chug, chug, chug” may be distinctly heard; a few more minutes, and the expected ones have arrived, the beloved superintendent of the Alabama field, Pastor Schmidt and his young colaborer. Upon the smiling face of Pastor Schmidt there is not to be seen a trace of the care that we know must be in his heart because of the responsibility that is resting upon him. In no way does he seem to be conscious of the great sacrifice he is bringing by spending his young days in the Black Belt of Alabama, preaching Christ’s Gospel to the poor and despised Colored people of that region. Nor does it seem to trouble him that he is compelled to preach this precious Gospel in such miserable surroundings, dilapidated plank shacks and tumble-down log cabins. His one desire seems to be to preach the Gospel to poor sinners, no matter where and under what conditions. And our other workers are filled with the same sacrificing spirit, thank God! Yes, we may well feel proud of the workers that have gone down South into Alabama and other States to work among the Negroes for us.

But, then, the question comes to me: “Is it right for us to ask all this of these young men? Is it right for us to ask these young men to preach in such hovels and spend their days teaching in such wretched huts? Is it not sacrifice enough that they go far from their friends, and leave the society and comforts of home, to act as our messengers and do our work for us? Is it not uncharitable and utterly selfish on our part to expect them to work under such actually shameful conditions?” Think it over, dear friend; think it over in the sight of God, and then live up to the conclusion you arrive at in a practical manner.

The least that we can do, it seems to me, is that we ask the Board for Colored Missions — *our Board* — properly to provide for the personal needs and wants of our faithful substitutes in the field of Negro Missions, and also furnish them with adequate chapels and schools in which to preach and teach. We ought to do this for the sake of the missionaries.

However, it should also be done for the sake of the work. Of course, the chief thing about a meal is the meal itself. But there is no gainsaying the fact that dishes and table are of some importance. I have more than once lost my appetite while sitting at a table covered with an unclean table-cloth, and dirty dishes have driven from me all desire to eat. Haven’t you passed by a restaurant on more than one occasion because it did not look inviting? Surely you have. Well, then, friend, apply all this to the case in point, and ask yourself this question: “All things being equal, will not our faithful missionaries in Alabama and elsewhere work with greater success and have more hearers in church and pupils in school, if we provide them with decent schools and chapels?”

Now, be honest! — Good, then; go and act accordingly.
F. J. L.

Letters of David Livingstone.

A recent number of the *Atlantic Monthly* brings a selection of letters written by David Livingstone to his younger brother, Charles, in the years 1851 and 1852.

In one of these letters, after describing the country along the upper reaches of the Zambesi and the tribes living there, he continues thus: “You will see what a field is opened up for evangelical effort. The country is densely populated, and the people, having generally enough food, may attend if they will to instruction. The Supreme Being is called Nyampi, or Beza. In referring to a person having died, they say, ‘He was lifted by Nyampi,’ or ‘by the Lord.’ They make use of certain divination, and prayers, too. I have visited a great many tribes which never have enjoyed any intercourse with missionaries either directly or indirectly, and never met a single individual unaware of the existence of the Creator and Governor of all things. All understood the nature of sin — and the expressions made use of by all imply the belief in the existence of a future state of being. If any ever existed who had no knowledge of the existence of God, sin, and futurity, it is remarkable that no instance should now remain. Intelligent old men with whom I have conversed ridicule the idea of their ever having been destitute of the knowledge of God, and quote their proverbs and fables handed down from time immemorial in proof. One of these is essentially the story of Solomon and the harlots.

They are, however, degraded low enough, and no nation needs more the humanizing influence of the Gospel than the African."

Further on he continues: "I must now send family and all away, somewhere, for two years at least, in order to ascertain whether one may live, in spite of the fever, in Sebituane's* country. I think of sending them to Scotland. Have proposed this to the Directors of the London Missionary Society, their mother taking them home for education. . . . If the Directors agree to my proposal, I shall wend my solitary way into the region of the Zambesi and spend, if I live, two years hard at work, in a state of widowhood. I shall feel parting with the children very much. It will be like tearing out my entrails. But more is done for Queen Victoria every day and no boohoo about it. I hope that I am not such a sorry sojer to our Captain as to fail in my duty. Pray for us; they will be orphaned. But there is a Father to the fatherless, and I believe He will accept my work and my sacrifice."

In a letter written to his brother from Cape Town in April, 1852, he says: "My poor wife and family sailed by the *Trafalgar* on April 23, and I am now like the worthy sparrows on the housetop of whom we used to sing as 'companionless.' My heart is very sore. I shall never see my children again—they will grow out of my knowledge and will all forget me. But I grudge Him nothing who died for me. My tears flow, but He knows that my heart grudges Him nothing of all that I have. May He accept my service and use me for His glory and grant that my children may not rise up among the number of His enemies. It would be a sad sight at last to see them on the left side, and hear them say, 'You cared more for the heathen than for us.' Pray for them."

Livingstone was not only a missionary, but likewise a naturalist and scientist of no small caliber. However, how different he was from many of our scientists of to-day! Here is what he writes in a letter from Kuruman, in September, 1852, while on his journey from Cape Town into the interior: "I have other work on hand, namely, the formation of a Sichuan dictionary, and a work in imitation of White's *History of Selborne*. I admire the wonderful works of God, and the wisdom He has displayed in the animal kingdom; and as I have

* Sebituane was the head chief over many native African tribes in that region. He was very friendly to Livingstone, but died not long after the writing of this letter.

already some facts not known in works of natural history, I think a work written after the manner of White, with neither tawdry sentimental reflections nor idolatrous spouting about Nature, but with a manly acknowledgment of the Divine Wisdom and special operations in all developments of instincts and adaptation," etc., etc.

He then continues in the same letter: "I mean to have hands full of work (for fear the devil should find mischief still for idle hands). This great work must be done, whether the others are proceeded in or not. I need not tell you to be kind to my children if I never return. I give you Agnes if I am cut off. The Directors will take care of Mary and the other children; or, better still, He who has said, Leave thy fatherless children, and let thy widows trust in Me. My dear brother, I must succeed or die. See how people perish for gold. *They* are not enthusiasts, of course. It is a wonder that we are not more enthusiastic for the glory of Him who left His glory and for our sakes became poor. May He accept our service!

"You think much more highly of me than I deserve. You see the outside. I see the heart, and He who knows the heart sees in me a bitter fountain. Behold, I am vile. The Providence of God has been most graciously manifested to me, notwithstanding all my defects and sins."

For Livingstone, the humble sinner, who knew himself redeemed by the blood of Jesus, there was but one purpose in life. And all other things, no matter how dear to his heart they may have been, he counted as naught. With Paul he said, "For me to live is Christ." Christ was his passion, and to make Christ, whom he knew to be the only Savior of sinful man, known to sinners was what he lived for. To those who would hold him back he said: "Wist ye not that I must be about my Father's business?"

F. J. L.

Items of Missionary Interest.

SANTA MONICA, CAL. — Pastor W. F. Troeger, of Santa Monica, is doing pioneer work for some future Colored mission-worker. He is regularly preaching to a number of Colored people and is also supervising a Sunday-school for their children. — The Ladies' Aid Society of his church is also active in missionary work. Some one was kind enough to favor us with several samples of an invitation sent out by this society. On the face of the card is

printed this: "The Ladies' Aid Society of the Pilgrim Lutheran Church cordially invites you to attend a Birthday Party," etc., giving the place and time of the party. On the lower margin of the card is a space for the name and address of the invited person. Attached to the card by means of a silk cord is a dainty little bag for a contribution of as many cents as the invited person might be old, or more. This request for the missionary donation is printed in verse on the reverse side of the card.

A DEPLORABLE ACCIDENT. — Pastor Drewes, the Director of Colored Missions, met with an accident a month ago that might have ended fatally. While returning with a brother pastor from a meeting, the auto they were in was run into by some reckless driver. Besides receiving a number of bruises and gashes about the head and on the right hand and left leg, the severity of the collision brought a hemorrhage of the brain perilously near. After staying at a hospital for several days, the patient was removed to his home and there rapidly improved. We hope that when this reaches our readers' hands, our beloved Director may be fully restored.

FORT SMITH, ARK. — It always pleases us greatly when we hear of people in the Southland taking an interest in our Negro Missions. Thus we were much gratified when the principal of our parochial school in Fort Smith sent us the copy of an appeal which had gone out to all the pupils of the school, urging them not to forget the Jubilee Collection for our Colored Mission Building Fund. Principal Eug. E. Wunderlich writes: "We are staging a vacation drive among the day-school children of our school in Fort Smith. If everything goes well now, we hope to give you some nice support by September. We are sending a letter to all our children as a reminder." God bless the endeavors of this zealous friend of our Negro Missions and all others in the same great cause!

THE JOINT CONFERENCE AT NEW ORLEANS. — Our readers must not neglect to read Pastor Lynn's vivid account of the General Conference held at New Orleans. All reports that have reached us speak of the Conference as a great success. Let our readers particularly notice the resolutions referring to the attainment of self-support on the part of our Negro congregations. If the congregations will prove as earnest as were their representatives in this matter, it will probably mean that the sum of \$500 per month will be released for us elsewhere

in opening up new fields. We know of several congregations that have already acted upon the resolution and done so enthusiastically.

THE JUBILEE FUND. — Our Colored congregations have contributed about \$2,500 to this Fund. How are our white congregations doing? God give us all willing hearts!
F. J. L.

BOOK TABLE.

Select Songs for School and Home. Home Edition. By J. A. Theiss and B. Schumacher. With an introduction on the Rudiments of Music by K. Haasc. Concordia Publishing House, St. Louis, Mo. Substantial cloth-binding. XVI and 392 pages. Price, \$2.00. Special introductory and exchange prices upon application.

This is the four-part edition of a book of songs put out about two years ago. The publication of this Home Edition will make this collection of English songs even more popular than it has been. The introduction of this book into our homes would prove a fine means of expelling a lot of "undesirable musical stuff."

Address at the Celebration of the Seventy-fifth Anniversary of the Missouri Synod at Fort Wayne, Ind. By Prof. W. H. T. Dau. American Luther League, Fort Wayne, Ind.

The American Luther League is willing to furnish this booklet free of charge, one copy or in quantities, to any one who will make good use of them. Help to spread the message contained in this booklet!

Das erfolgreiche Kuvert-Finanzsystem. Seine Einführung und Durchführung. By Pastor S. A. Stein. Second edition. Published by the author, 416 W. Columbia St., Springfield, O. Sold at Lutheran book-houses. Price, 25 cts. a copy; \$2.40 a dozen; \$18.00 a hundred.

In calling attention to this very serviceable pamphlet, we wish to say that the author has also put an excellent English booklet on the market covering the same subject; it bears the name, *A Guide in Church Finance*. We believe that if we could induce our members to read either one of these booklets, all our churches would soon introduce the weekly duplex-envelope system. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. Luke's, High Point, \$2.40; St. Philip's, Philadelphia, 5.00; Concordia, New Orleans, 15.00; Bethlehem, New Orleans, 50.00; Mount Zion, New Orleans, 40.00; Bethel, Conover, 1.00; Bethel, Plaquemine, 2.00; Bethlehem, Monroe, 4.25; Concordia, Rockwell, 5.00; through Rev. Carter, 14.50; Grace, Concord, 100.00; Grace, Greensboro, 7.96; Immanuel College in Greensboro, 19.70; Immanuel, Shankletown, 10.00; Luther College, New Orleans, 20.00; Mount Calvary, Sandy Ridge, 12.00; Mount Olive, Catawba, 2.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.13; St. John's, Salisbury, 12.00; St. Luke's, Spartanburg, 26.28; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 3.44; St. Matthew's, Meherrin, 20.36; St. Paul's, Charlotte, 30.00; Mount Zion, Charlotte, 15.00; St. Paul's, Mansura, 5.00; St. Peter's, Drys Schoolhouse, 75.00; Bethany, Yonkers, 45.00; Immanuel, Brooklyn, 15.00; St. Paul's, Napoleonville, 20.00; Trinity, New Orleans, 10.00; St. Paul's, New Orleans, 40.00. — Total, \$649.02.

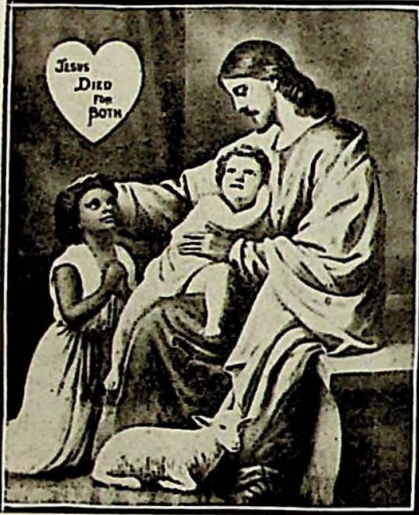
St. Louis, Mo., July 1, 1922.

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

Contributions of Immanuel Conference to the Golden Jubilee Fund: Bethany, Yonkers, \$150.00; Grace, Greensboro, 116.01; Grace, Concord, 100.00; St. Paul's, Charlotte, 100.00; Mount Zion, Charlotte, 100.00; St. Peter's, Drys Schoolhouse, 75.00; St. Luke's, Spartanburg, 72.00; Mount Calvary, Mount Pleasant, 70.00; Mount Calvary, Kannapolis, 68.36; St. Mark's, Atlanta, 57.50; St. John's, Salisbury, 51.00; Mount Zion, Rocks, 50.00; Immanuel College S. S., Greensboro, 50.00; Zion, Gold Hill, 50.00; Bethel, Charlotte, 35.00; St. Mark's, Winston-Salem, 28.00; Concordia, Rockwell, 25.00; St. Luke's, High Point, 25.00; Immanuel, Brooklyn, 15.00; Immanuel, Shankletown, 10.00; Bethlehem, Monroe, 10.00; St. James's, Southern Pines, 5.00; Mount Olive, Catawba, 5.00; Bethel, Conover, 3.00. — *Total*, \$1,270.87.

F. D. ALSTON, *Treas.*

NOTE.—To the above is to be added \$43.71 from St. Matthew's, Meherrin, Va., and 2.50 from the Mission in Richmond, Va. — EDITOR.



"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. Jesus is blessing a kneeling Negro child, while a white little child is on His lap. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo.

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.

A Most Appropriate Mission Box.

To meet a real demand, we offer this splendid Mission Box to our readers, fully convinced that we are in a position to offer them a mission box that is bound to draw the attention of old and young at a price that is remarkably low. This little Colored solicitor for missionary gifts can be appropriately placed in the church, the school, the Sunday-school, the society hall, or the home. We are sure that this collection device will increase the donations for



missions, since it is a standing appeal to every one that sees it not to forget the great work of spreading the Gospel. Many a nickel and dime will find its way into the mission treasury that would be lost to the cause, were it not for the silent, but insistent appeal of this little kneeling Negro boy in his white garment, who gratefully and most politely acknowledges even the smallest gift by a nod of his shapely head. Size, 5x7x11 inches. Price, \$2.50, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Building, St. Louis, Mo.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Aug 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XLIV.

ST. LOUIS, MO., SEPTEMBER, 1922.

No. 9.

OUR MONTHLY MISSIONARY MOTTO.

“While we are lingering and delaying, souls are perishing.”

The Heathen Have My Sympathy.

(A translation of the song: “Die armen Heiden jammern mich.”)

The heathen have my sympathy;
How deep their woe and sin!
O God, behold their misery!
Their soul is dead within.

They worship idols deaf and blind,
They bow to wood and stone,
Not knowing in their darkened mind
That Thou art God alone.

Nor do they know the Lamb that bore
Our burden lest we die;
Their heart is wretched to the core,
Beneath a curse they lie.

O Father, full of love and pow'r,
Thy mercy we implore.
When strikes the heathen's happy hour?
When will their night be o'er?

Aloud their sorrows to Thee cry,
And we, Thy children, plead,
Release them soon and let them fly
To Christ, the Friend in need.

They, too, are His possessions dear,
Redeemed upon the tree;
O give them to Thy Son, and hear
Our prayers most graciously.

Then will they praise Thee evermore
On earth, and there on high
With all Thy saints Thy name adore
Where we shall never die. H. OSTERHUS.

From Out the Depths.

Up from the cotton- and corn-fields of the South, from the miserable hovels of the towns, from the back alleys and slums of the merciless cities, there comes a moaning and groaning, a sighing and bitter weeping. These sounds of sorrow, borne on the wings of the evening breeze, rise and swell to a wailing crescendo and then sink to a quavering diminuendo and are like unto the groans of travail coming from the bowels of some giant organ giving birth to a discordant dirge. Shrieks and sighs, begotten of agony and sorrow and flung aloft, are freighted by the perfumed evening zephyrs to the distant hills where they eddy and die midst the silence of a thousand pines, standing like Titan sentinels in the golden light of a high-hung moon. Die? No, they do not die, but out there among the silent hills these sighs and groans, these wails and shrieks, children of sorrow all, take the form and fashion of a man. And like a spectre of the night this scion of melancholy sound stands outlined against the star-studded sky. A ragged mantle is drawn about his naked shoulders, and the friendly shadows of the pines seek to cover his bare feet, while the moon-beams play full upon his upturned face. In the eyes of this phantomlike son of sorrow there is a look of ever-present fear, while upon his dusky face are stamped doubt and uncertainty.

For a moment this dusky figure stands outlined

against the sky in an attitude of fear and doubt, his eyes searching the deep shadows in fearful apprehension. Then, growing bolder, he draws the tattered mantle closer about his shining shoulders and steps out into the full moonlight. A groan escapes his parted lips as he stands there looking out across the hills shimmering in the light of the full moon. Then with face uplifted, one trembling hand grasping his frayed mantle and the other extended heavenward, he unburdens his soul to the moon-kissed landscape. "O God," he groans, "is there no balm in Gilead; is there no physician there? Is there no place in this great wide world where I may come to the measure of a man, to the fulness of my birthright unhindered and untrammelled? For over three centuries I have been hounded across continents, fettered and sold as a beast of burden. For over threescore years the baying of the bloodhound has struck terror to my soul, and as the panting hart of the field I have sought shelter and protection in forbidding swamps. My shoulders bear the scars of ten thousand lashes, placed there in anger by merciless men. Aye, and by men who boasted the fear of God in their hearts! For years I have been robbed and cheated of my hard-earned goods, and driven like a dog from place to place. And to-day the stench of my burning flesh rises from the commons of a hundred towns and assails the nostrils of an outraged civilization. Men, aye, women and children, too, fight for pieces of my charred or bullet-torn flesh that they may gloat over it even as do vultures over a new-found carcass. Justice unbinds her eyes and places a peculiarly labled weight in the balances when I am dragged trembling before her.

"I flounder in the darkness, but no one tenders a light. My ignorance is a byword in the world, but no one offers to relieve it. In my struggle upward obstacles are deliberately thrown in my way, and no one will show me how to overcome them. My religion is laughed at by the thousands and branded as superstition by the multitudes, but no one will lead me to the way of true salvation.

"But hark! I hear a sound as of men in jubilation! From their lips drop words of strange, but wondrous love. They are singing a new song, the words of which roll and crash like the voice of mighty thunders, they swell and sweep forward like the sound of many waters; they soothe and strengthen like the sweet balm from Mount Gilead. Methinks it is the battle-cry of men up in arms against that which has brought me to my low estate.

They speak and sing like men who are armed with a mighty weapon and panoplied for battle to the death. In the song they are singing I detect the clarion call to the defense of all that which they hold dear. The words of the song they are singing come sweeping over the hills and break in a wonderful cataract of harmony about my quickened ears. The words? Ah, listen as they roll and swell and quicken and conquer!

A mighty Fortress is our God,
A trusty Shield and Weapon;
He helps us free from ev'ry need
That hath us now o'ertaken.
The old Evil Foe
Now means deadly woe;
Deep guile and great might
Are his dread arms in fight,
On earth is not his equal.

"Truly, men who sing such a song have that for which I have been looking and longing, they have that which will bring peace to my troubled soul. These men carry on their lips the words of everlasting peace, and on their tongues rests the remedy for all my ills. But will they hear my cry? Will they hear the supplication of one who is despised and buffeted? Will they rescue one who is stumbling in the darkness and confounded because of a multitude of troubles? Will they lead him to that 'Mighty Fortress' and let him take refuge behind that 'trusty Shield and Weapon'? Will they guide me to Him that He might help me 'free from ev'ry need that hath me now o'ertaken'? Oh, will they? Dare they brave the storm of prejudice and bitter hatred towards me, take me by the hand and lead me to the Rock that is higher than I?

"These men who have met in a congress of jubilation have the balm of Gilead, they have the ointment with which to heal my throbbing wounds, but will they administer it that I may come 'unto a perfect man, unto the measure of the stature of the fulness of Christ'? Or will they leave me to rot and die in the disgusting lazarettos where I have been bound for these many years? Dear God, will they! Oh, what is the answer?"

The moon hid for a moment behind a passing cloud, and when she again showed her face, the phantom of sorrow had disappeared. R. O. L. L.

EVERY MAN should work in the next ten years as though he were the only man Christ was counting on to carry the Gospel to the world.

J. Campbell White.

Alabama.

During the past months our readers have been told much about the work here in the Southland. Let me add a few lines which may be of interest to the friends of our mission.

The opposition with which we met at Holy Ark, where a congregation was organized this June, is still strong. Every effort has been made to put an end to the work which has been started at this place. Recently a sectarian preacher called a meeting of all people living at Holy Ark, as we were informed, to "tell them things which the undersigned had *forgotten* to tell them." On the night of this meeting, it is alleged, many false reports were given about our Lutheran Church and her work. Let me name but three. 1. It was stated that that man (meaning the writer) is not a Lutheran, but a Catholic priest who is sailing under a Lutheran flag. The speaker told the audience: "I have watched this man who comes here to preach to you, and have found that he spends his Sundays in the Catholic church in Selma." 2. The gathering was also told: "I have written this man three times concerning the work here, and he does not answer his mail." 3. "If you Negroes here at Holy Ark are not careful, you will find out — when it is too late — that this man does not mean it well with you, that he is not your friend, but that he has some sinister motive in coming to this place and teaching you." Such are the tactics used in an effort to bring to naught the work which our Lutheran Church is doing at Holy Ark.

And still, in spite of the calumny, in spite of threats and promises, the little flock at Holy Ark remains steadfast and loyal to our Church. May God continue to hold His protecting hand over the work at this point.

Our Institute at Tinela was held the latter part of July. A complete report will be given in these columns. Let me mention the effect of our congregational singing during the Institute. Our meetings were held in the open, with only a thin canvas covering over our heads. The strains of the hymns, "Come, Thou Almighty King," "Jesus and Shall It Ever Be," "All Glory Be to God on High," "How Sweet the Name of Jesus Sounds," etc., rang far out into the surrounding country. They also reached the home of a white family on one of the near-by plantations. The remark was made: "If the singing in heaven is as good as that Lutheran singing, I want to be there."

We were sitting on the "veranda" of a cabin,

waiting for the people to come to services. The mellow light of the moon covered up all defects in the scenery and made the surrounding country unusually beautiful. Our thoughts went back to the days of slavery, and we were interrupted in our meditation by an old Uncle who sat by our side. "Do you know," said he, "the people down here believe that the only way to put out a fire started by lightning is with sweet milk." — There are people in this section of the country so steeped in superstition as to believe such nonsense. And what is worse, there are tens of thousands here in the Southland who are convinced that by their deeds, prayers, and works they can appease the wrath of God. They know nothing of the *grace* of God in Christ Jesus. Let us with unabated zeal support the glorious work in Alabama, leading people from their ignorance, superstition, and sin to Christ and heaven and happiness. G. A. SCHMIDT.

Ordination of a New Laborer.

On Sunday, August 6, the undersigned preached his valedictory sermon at Joffre, Ala., using as his text 2 Cor. 13, 11. His successor is Candidate Eugene B. Cozart, one of this year's graduates of Immanuel Lutheran College, Greensboro, N. C., who was ordained and installed in his field of labor on the same day that the writer preached his last sermon there. In the ordination sermon, which was preached by Superintendent G. A. Schmidt, the young laborer was charged and admonished to preach the Word of God, the Law in its severity and the Gospel in all its sweetness. The ordination sermon was based on 1 Kings 22, 14. After the sermon the young missionary was formally ordained and installed by Superintendent Schmidt, assisted by the writer.

The people of St. John's at Joffre were privileged to hear yet a third sermon on that same day, for their new pastor after his ordination and installation entered the pulpit and preached his inaugural sermon to his new flock, basing his discourse on 2 Thess. 2, 13. His sermon was practically a response to the previous discourse of Pastor Schmidt, for he promised his members that he would faithfully proclaim to them the Word of God as it is revealed in the Scriptures, that he would preach both Law and Gospel, and that he would do so publicly and privately as occasion demanded. He concluded his sermon by asking his hearers to give

heed to the Word of Life when it is preached to them.

May God, who has called Pastor Cozart into His service, bless him and his congregation, so that through his labors many souls, still groping in the Black Belt of Alabama, may be brought to know and confess Christ as their Savior and be eternally saved.

E. R. BERGER.

Missionary Zeal of the Moravians.

The bicentennial of the Moravian Church this year brings to mind the great missionary zeal shown by the members of this church since its foundation. They were among the pioneers in the foreign mission-field. Only a few years after Ziegenbalg and Pluetschau went to India, the first pair of Moravian missionaries went to the slaves of the West Indies. They started out with five dollars between them. When told that the slaves would not trust them, but would class them with their cruel taskmasters, they answered that they would become slaves themselves if in that way they might bring spiritual freedom to those that were in bodily bondage.

Other Moravian missionaries went to Greenland, where they in certain respects lived like the natives, in order to get near them. More than six fruitless years did they spend in this inhospitable land before they made their first convert.

Within ten years, from 1732 to 1742, ten missionary enterprises had been undertaken, and though the death toll was heavy among these heroes of the Cross, yet they never grew dismayed. Others were always found ready to take the place of those whom death had carried off. From 1732 till to-day many thousand Moravian missionaries have gone out to bring the message of Jesus to the poor heathen. They have gone to the Negro slaves of the South and to the Eskimos of the North, to the Calmucks and Tatars of Asia, to the Georgians, the Samoyedes, and the Laplanders of Europe, to the Moors of Algiers and the Copts of Egypt, to the Hindus and Persians, to the natives of Australia, the Hottentots, Kaffirs, and Bantus of Africa, and to the Indians of North, Central, and South America. They carried the Gospel to the Bush Negroes and Coolies of Surinam and Demerara, and brought the tidings of salvation to the lepers of Africa, South America, and Palestine. They always seemed to seek the most neglected and despised of men. Some of their missionary enterprises failed, but most of them were

very successful, so that the Moravian Church has the distinction of having the larger part of their membership made up of converts on the mission-fields in the proportion of two or three to one.

F. J. L.

Children and Our Colored Missions.

There is nothing more gratifying to a friend of the mission cause than when he sees the children taking a lively interest in this blessed work. Such gratifying experiences we have had this summer again and again in connection with the Jubilee Collection. If our Board for Colored Missions finds itself able to carry out the most necessary building program it has mapped out, it will be largely due to the interest which the children have been taking in the whole matter. From the North and from the South, from the East and from the West, letters are pouring in with contributions from our children for the Jubilee Building Fund. And though in many cases the contributions are not large, the words which in many instances accompany the gifts bring home the fact that these gifts were given in the same spirit that the widow gave her mites.

Just read what Pastor Hafner, Haven, Kans., writes: "It was at the annual school picnic. Two of the pupils asked their teacher, 'May we bring our ponies, with which we ride to school, to the picnic and let the other children ride on them for a nickel a ride and give the money to the Colored Missions?' Permission to do this was readily granted by the teacher. It was amusing to see the little tots climb on the ponies and grasp the reins with fear and trembling. Sometimes the mamas had to hold them and walk along beside the ponies. If they had no nickel, a penny was accepted! At the end of the picnic, when the two little friends of our Colored Missions counted their treasure, they found that their ponies had earned no less than \$2.33." When once our children show such an interest in the cause of missions, we need not fear that the Church of the future will forget the Savior's parting commission.

Pastor R. Piehler, Goodenow, Ill., has a band of "Mission Chicken Raisers" in his school. This year these "Mission Chicken Raisers" and the small class of confirmands sent in \$41 for the Jubilee Building Fund.

F. J. L.

THE more religion we export, the more we possess.

Teaching Indians the "Jesus Way."

We glean the following from an interesting article written by Rev. J. C. Schmidt, for thirteen years a missionary among the Negroes of North Carolina:—

Among the duties assigned the writer of these lines, when he was called to Arizona, was to look after the spiritual welfare of the pupils at the Indian School in Phoenix, the capital of the State.

It is one of the three greatest Indian schools, supported by the United States Government, the other two being Sherman School, at Riverside, Cal., and Haskell Institute, Lawrence, Kans. Phoenix, like the other two schools just mentioned, has an enrolment of 750 pupils, half boys and half girls, representing between twenty-five to thirty tribes, e. g., Papago, Navajo, Pima, Maricopa, Apaches, etc. The authorities endeavor to separate the children of the various tribes, in order to prevent jealousy arising between different groups of tribes. More than ninety-nine per cent. of the pupils are full-blooded Indians; there are, in fact, but two pupils at Phoenix that have white blood in them. (Full-blooded Indians are not decreasing in Arizona. Of the 42,000 Indians in the State but 400 to 500 have mixed blood in their veins.)

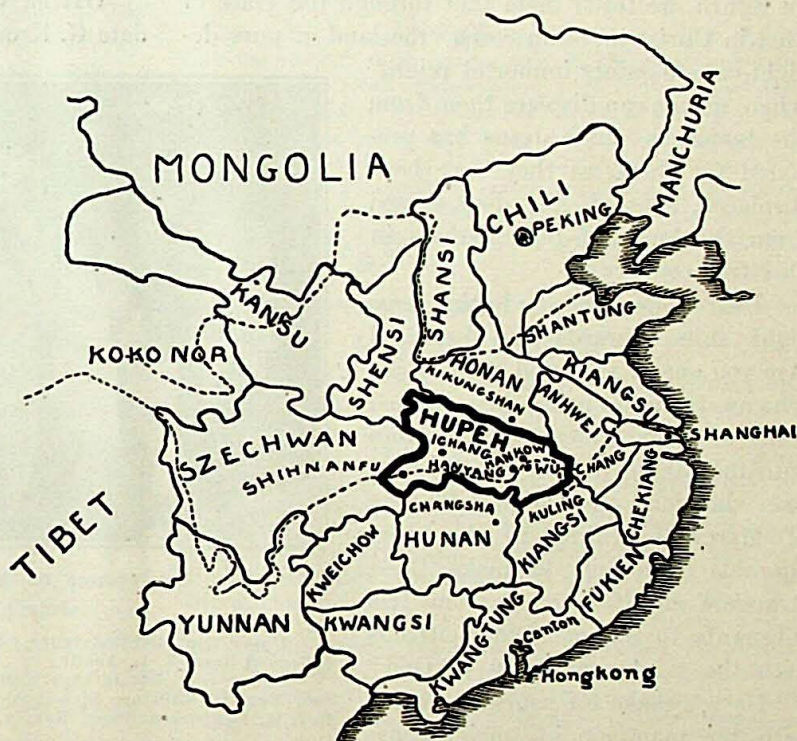
It was my privilege to instruct a class of eight Apache boys and one of twenty-eight Indian girls every week for an entire school-year at Phoenix, and to show them the "Jesus way" of salvation, as one Indian expressed it.

All, with the exception of one lad, were in their teens, adults; and more attentive pupils I have never had, either among the whites or among the Negroes, among each of which I spent over thirteen years as pastor and missionary. This fact made the hour of instruction ever a pleasure and a joy.

Of course, it were vain to look for *immediate* results of this teaching of the Gospel at the Indian School at Phoenix. It is but a sowing of seed, in the full expectation that the Lord of the harvest will, in due time, let some come up and bring forth fruit in its season, some thirty, some sixty, some an hundredfold for the eternal garner, according to

His gracious promise: "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." Is. 55, 10. 11.

Twice during the school-term a religious speaker of international reputation lectured at the Indian School, during the hours set apart for religious in-



Map of China Showing Location of Hupeh Province together with Our Three Mission-Stations.

Kilkungshan (dshigungssahn) and Kulling (gulling) are summer-resorts. At Peking is the language school. Shanghai is the landing-place.

struction, and the superintendent of the institution intimated to me, to permit the Indians of my class to go to the large assembly-hall in order to hear him, if they desired, instead of attending my plain lessons about Jesus. Imagine my joyful surprise, when the class told me, both times, they would rather have their regular lessons, than hear the man, who had traveled all the world over!

The Indian question is a greater and more intricate problem racially, spiritually, nationally, and internationally, than most Americans fancy. Being here, the Red man in his home and community will be largely what we Christians make him. It de-

pend on us, whether he will go on in ignorance, superstition, and vice, or whether he will be called out of darkness and the shadow of death into the marvelous light of the Gospel, by learning to believe that the "fairest among the children of men, the Chief among ten thousand, and the One altogether lovely" has shed as many drops of His divine, precious blood for the lowest of these unbleached Americans, as for the greatest white saint in Christendom.

We are occupying lands that formerly belonged to these original Yankees. Is it asking too much if, in return, we teach them that through the grace of God in Christ they can reach "the land of pure delight, where saints immortal reign," where no one can displace them from the mansions which Jesus has prepared for them, as they have been displaced, cheated, and dispossessed from the lands of their fathers in this free country?

Dear reader, are *you* letting *your* light shine towards the Indians? Are you one of the good Samaritans who are trying to bring the wounded souls of these American aborigines into the saving inn of the Church? one who daily goes to the Throne of Mercy, appealing to the ever-adorable Redeemer to make these strangers and foreigners from His covenants to become fellow-citizens with the saints and heirs of God?

Do you make for yourself friends with the mammon of unrighteousness that missionaries can be sent to these step-children of nature to lead them to the "Desire of the Nations," who bought them also with a price?

Northwestern Lutheran.

Items of Missionary Interest.

ALABAMA MISSIONARY STATISTICS. — While the collections on our Alabama mission-field amounted to \$1,160.27 during the first six months of 1921, the collections for the first half-year of 1922 were \$1,638.66. When we consider the fact that this has been the "sorriest" year financially that the Black Belt has experienced for a long time, we must say that this increase is remarkable. — We now have 934 baptized and 502 communicant members in this

field. The number of accessions from January to June this year was 224, 120 by confirmation and 102 by Baptism. The six pastors in this field preached 405 sermons in the six months, and the various laborers made 3,071 visits during the period.

AN ORDINATION. — On Sunday, August 6, Superintendent Geo. A. Schmidt of the Alabama field ordained and installed Rev. Eugene B. Cozart, at Selma, Ala. Rev. Cozart graduated from Immanuel College, Greensboro, N. C., in May. May God be with the young laborer and bless him abundantly!

OTHER ORDINATIONS. — On August 27 Candidate G. Kroenk, a graduate of Concordia Seminary,



Conference of Mission Workers at Kuling,
July 11 to August 7, 1921.

Upper row, left to right: Mrs. and Rev. L. Meyer, Mrs. and Rev. Geo. O. Lillegard, Rev. E. L. Arndt.
Lower row, left to right: Rev. E. Riedel, Rev. and Mrs. Schwartzkopf and son, Rev. H. Gilbring, Vice-President F. Brand, Mrs. Riedel and son, Mrs. and Rev. H. Bentrup and son, Rev. A. Gebhardt; below: Dorothea and Paul Riedel.

Springfield, Ill., was ordained by Missionary Claus in St. Louis. Superintendent of Missions Pastor C. F. Drewes preached the sermon on this occasion. — Candidate Walter Beck was ordained at New Orleans, as well as installed, on September 10. Rev. Beck is a graduate of Wauwatosa Seminary. May God, who has so graciously given our Colored Mission these laborers, bless them with His continual presence and help!

GROWTH! — The Director of Colored Missions, Rev. C. F. Drewes, writes: "According to the reports which have lately come in, our Mission now numbers 3,720 baptized members, which is a net gain of 267 since January 1, 1922, and of 1,382 since January 1, 1917. God be praised!"

NEW CHAPELS. — At last Tinela, Ala., is to have a chapel! And Longmile, a new station in the same

State, is also to get a building. Both are very prosperous places, and it will surely be welcome news to the pastors and people to hear that the Mission Board sees its way clear to provide them with chapels.

HOLY ARK, ALA.—Only half a year ago our missionary preached his first sermon at Holy Ark; to-day we have there an organized congregation of thirty-two members. On the first Sunday in June Superintendent Schmidt confirmed twenty-one persons and baptized eleven at this place.

A TENTH FOR THE CHURCH!—The majority of members of almost 100 societies in Young People's Christian Union of the United Presbyterian Church are giving one-tenth of their income to church purposes. This young people's society this year has already given \$45,620 for church activities, a gain of \$7,862 over the previous year. The senior societies of this young people's league gave more than one-half of all they raised to missions.

POCAHONTAS, MO.—In a letter to the Director of Colored Missions Pastor G. H. Hilmer writes: "Sunday, July 9, our congregations celebrated the 50th anniversary of our Synodical Conference. Special services were also held at Pocahontas to which a number of Colored folks of the neighborhood had been invited. About sixteen Colored persons were present and listened with devout attention to the sermon. The subject was, "The Synodical Conference and Negro Missions," based on Ps. 68, 31. About sixty little wooden barrels had been distributed among the schoolchildren. After counting, an average of twenty cents was found in each. As a matter of fact, the congregation also lifted a substantial sum for our Colored Missions. And what after all is the main thing, my people are very much interested in mission-work. God bless our Synodical Conference and our Negro Missions!"

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 is celebrating its golden anniversary this year, 1922, 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.

BOOK TABLE.

The Bible Student. Vol. I, No. 1. A Bible-study Quarterly for Young People, Adult Classes, and the Home. *Th. Grabner*, Editor. Published by the Walther League, 6438 Eggleston Ave., Chicago, Ill. 48 pages. Price: 20 cts. per copy; 70 cts. a year (4 numbers); 10 or more copies to one address, 60 cts. a year.

A well-planned, well-written, well-printed Bible-study quarterly.

Our Task in China.—Warum will es in China so langsam licht werden? Concordia Publishing House, St. Louis, Mo. 28 pages. Price, 15 cts. each, postpaid.

Here are two mission pamphlets that ought "to go like hot cakes." Our people are all the time complaining that they want information; here it is. Every pastor, every teacher, every one among us interested in our China mission-field—and every one among us ought to be—should buy one or the other, or both, of these booklets and inform himself on conditions in China in general and in our mission there in particular. The map on page 69 and the illustration on page 70 were taken from *Our Task in China*.
F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: St. Matthew's, Meherrin, from Aunt Pollie Rowlett, for Alabama, \$10.00; Zion, Taits Place, 6.20; Bethany, Nyland, 8.66; Mount Calvary, Tilden, 8.90; Grace, Ingomar, 5.15; St. Paul's, Oak Hill, 3.90; Christ, Rosebud, 8.05; Selma, 10.69; St. John's, Joffre, 4.63; Our Savior, Possum Bend, 7.40; Mount Carmel, Midway, 7.26; Bethlehem, Holy Ark, 9.87; St. Andrew's, Vredenburg, 8.85; Our Redeemer, Long Mile, 8.25; Mount Olive, Tinela, 9.18; St. James's, Buena Vista, 2.30; Mobile, 1.80; St. Philip's, Philadelphia, 5.00; Bethany, Yonkers, 45.00; Bethel, Charlotte, 11.50; Bethel, Plaquemine, 1.00; Bethlehem, Monroe, 3.18; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 7.00; Grace, Concord, 20.00; Grace, Greensboro, 6.98; Immanuel, Brooklyn, 15.00; Immanuel College, 42.50; Rev. M. N. Carter, 14.15; Luther College, New Orleans, 20.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 6.50; Mount Olive, Catawba, 1.00; Mount Zion, Charlotte, 15.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; Richmond, .84; St. James's, Southern Pines, 5.82; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 57.73; St. Mark's, Atlanta, 5.00; St. Mark's, Winston-Salem, 3.73; St. Matthew's, Meherrin, 17.94; St. Paul's, Charlotte, 30.00; St. Paul's, Mansura, 5.00; St. Paul's, Napoleonville, 20.00; St. Pauls, New Orleans, 40.00; Trinity, New Orleans, 10.00; Zion, Gold Hill, 6.50.—Total, \$680.46.

Received for *Jubilee Fund* from the following Colored congregations: Bethany, Yonkers, \$150.00; Grace, Greensboro, 116.01; St. Paul's, Charlotte, 100.00; Mount Zion, Charlotte, 100.00; St. Luke's, Spartanburg, 72.00; Mount Calvary, Mount Pleasant, 70.00; Mount Calvary, Kannapolis, 68.36; St. Mark's, Atlanta, 57.50; St. John's, Salisbury, 51.00; Mount Zion, Rocks, 50.00; Immanuel College Sunday-school, 50.00; Zion, Gold Hill, 50.00; Bethel, Charlotte, 35.00; St. Mark's, Winston-Salem, 28.00; Concordia, Rockwell, 25.00; St. Luke's, High Point, 25.00; Immanuel, Brooklyn, 15.00; Bethlehem, Monroe, 10.00;

St. James's, Southern Pines, 5.00; Mount Olive, Catawba, 5.00; Bethel, Conover, 3.00; Trinity, Berea Bible Class, Springfield, Ill., 25.20; St. Paul's, Mansura, 22.17; St. Paul's, Napoleonville, 40.33; Bethel, Plaquemine, 5.00; Bethlehem, New Orleans, 125.64; Mount Zion, New Orleans, 68.40; Concordia, New Orleans, 4.55; Luther College, New Orleans, 20.00; Trinity, New Orleans, 21.00; St. Paul's, New Orleans, 154.00; Christ, Rosebud, 100.03; Our Savior, Possum Bend, 70.82; Our Redeemer, Long Mile, 64.74; St. Paul's, Oak Hill, 64.69; St. Andrew's, Vredenburg, 63.24; Bethlehem, Holy Ark, 60.43; Mount Calvary, Tilden, 58.02; St. John's, Joffre, 51.50; Zion, Tait's Place, 48.63; Mount Olive, Tinela, 40.18; Mount Carmel, Midway, 39.99; St. James's, Buena Vista, 34.37; Bethany, Nyland, 28.17; Selma, 26.01; Grace, Ingomar, 25.44; Mobile, 1.50; sundry from Alabama, 24.24; Jubilee service collections in New Orleans, 87.79. — *Total*, \$2,461.95.

St. Louis, Mo., August 1, 1922.

EWALD SCHUETTNER, *Treas.*,
323 Merchants-Laclede Bldg.

Supt. Geo. A. Schmidt gratefully acknowledges: Rev. Lichtsinn, Hammond, Ind., \$11.40 (freight). Rev. Schulze, Hutchinson, Minn., old clothes. Zanesville, O., 22.23 (freight). Rev. Pautsch, East Peoria, Ill., old clothes. N. N., Pittsburgh, Pa., for chapel fund, 1.00. Rev. Jung, Martinsburg, Nebr., crucifix and two candle holders. B. Lange, Fort Wayne, Ind., old clothes. Rev. Lanckenau, Napoleon, O., Sunday-school charts. Redeemer Sunday-school, St. Louis, Mo., Sunday-school charts, pictures, etc. Anna Johnson, Secor, Ill., old clothes. N. N., Chicago, Ill., for chapel fund, 2.00. Miss Brockschmidt, St. Louis, Mo., for chapel fund, 5.00. Mrs. Winter, St. Louis, Mo., for chapel fund, 2.00.

Teacher John Thompson, Plaquemine, La., gratefully acknowledges the receipt of an organ from Mr. and Mrs. Fred Bremer, members of Rev. Th. Luft's congregation, Okolona, O., and seven bundles of double school desks from Zion Congregation, Harvester, Mo.

Rev. F. J. Lanckenau received from Mr. O. C. Harms, Detroit, Mich., \$100.00 for "Mountain Home" in China and 100.00 for Colored Mission chapels.

NOTICE.

The Board of Foreign Missions has a number of illustrated lectures on India and China which should be seen and heard in every congregation of the Missouri Synod, for they will stimulate interest in our mission-work. The Board furnishes everything: lantern, slides, a typewritten text of the lecture, and screen. Application for the use of the lectures should be made well in advance of the date for which they are required. Address your application to

REV. H. HOHENSTEIN,
3506 Caroline St., St. Louis, Mo.

"Jesus Died for Both."

A postal card in colors bearing this title has been published by our Colored Mission Board. Jesus is blessing a kneeling Negro child, while a white little child is on His lap. The card is intended to awaken and nourish the love for missions in the hearts of our people, and is also appropriate for distribution in our day-schools and Sunday-schools. Price, 2 for 5 cts.; 30 cts. per dozen; \$2.00 per 100. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo.

A Most Appropriate Mission Box.

To meet a real demand, we offer this splendid Mission Box to our readers, fully convinced that we are in a position to offer them a mission box that is bound to draw the attention of old and young at a price that is remarkably low. This little Colored solicitor for missionary gifts can be appropriately placed in the church, the school, the Sunday-school, the society hall, or the home. We are sure that this collection device will increase the donations for



missions, since it is a standing appeal to every one that sees it not to forget the great work of spreading the Gospel. Many a nickel and dime will find its way into the mission treasury that would be lost to the cause, were it not for the silent, but insistent appeal of this little kneeling Negro boy in his white garment, who gratefully and most politely acknowledges even the smallest gift by a nod of his shapely head. Size, 5×7×11 inches. Price, \$2.50, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 323 Merchants-Laclede Building, St. Louis, Mo.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Sept 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

SPECIAL NUMBER.

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. XLIV.

ST. LOUIS, MO., OCTOBER, 1922.

No. 10.

OUR MONTHLY MISSIONARY MOTTO.

“The King’s business requires haste.”

The Christian’s Prayer.

Christ, Thy Gospel giveth me
Pardon, peace, and liberty;
Thou hast opened heaven’s gate
For us all; Thy love — how great!

Lord, Thy Spirit saith to me:
“Bring this joy and liberty
To the sheep that straying roam;
Give them light and lead them home.”

Lord, Thy strength to me impart
And true willingness of heart
To perform this task of mine.
Amen. All the praise be Thine!

H. OSTERHUS.

Our Jubilee Conference at Cincinnati.

This year’s convention of the Synodical Conference was a jubilee convention in the full sense of the word. President Gausewitz sounded the keynote in his sermon in the opening service. He based his address on Phil. 1, 3, 5 and called the attention of the Conference to the grace we have enjoyed during the past fifty years in the fellowship of the Gospel and exhorted his hearers to be sincerely thankful for this inestimable gift.

The convention was held August 16—21 at Cincinnati in the church of Pastor Th. Moellering, though all six congregations of the city were the hosts and afforded the guests right royal entertain-

ment. Unity of faith, confession, and purpose induced our fathers to found the Synodical Conference half a century ago, this unity has held the Conference together till the present day, and this unity was the blessed tie that bound together the delegates assembled at Cincinnati.

The morning sessions of the convention were devoted to a paper on our parish-schools by Prof. J. P. Meyer of Wauwatosa Seminary. The paper made a deep impression upon the delegates and brought home to all once more the great value of our Christian day-school and the importance of guarding its best interests as the apple of our eye.

The afternoon sessions of the convention were filled with discussions of our Negro Mission, its progress, problems, and needs. The result of these discussions our readers will find given on another page in a series of resolutions passed by the convention. On Friday evening Director Drewes gave an interesting illustrated lecture on the work done by our Colored Mission workers in the Black Belt of Alabama.

On Sunday afternoon the delegates met with the members of our six churches in Cincinnati in a large hall downtown for a joint anniversary celebration. The speakers on this occasion were President Gausewitz, the editor of the PIONEER, and Pastor Charles Peay, a Colored laborer from Alabama.

On Monday evening the convention was brought

to a fitting close by a divine service held at the Church of Our Savior, Pastor F. Kroencke. Pastor A. F. Zich, who preached the sermon, based his discourse on Matt. 13, 31—33.

We cannot refrain from closing our brief remarks by taking also this occasion to thank the congregations of Cincinnati, and in particular the serving ladies and the individual hosts, for the exceptionally hearty hospitality shown the Conference and its guests throughout the convention. God bless the good people of Cincinnati for all the kindness shown us!

F. J. L.

Twenty-First Report of the Board for Colored Missions.

From July, 1920, to July, 1922.

This year we are celebrating the golden jubilee of the Synodical Conference. This Conference was founded by five orthodox Lutheran synods in St. John's Church, of the Wisconsin Synod, at Milwaukee, Wis., July 10, 1872. Despite all the ragings and ravings of Satan, despite all the enmity of heterodox denominations, despite the many mistakes which we have made, this church federation still exists to-day, after a lapse of fifty years; indeed, it has grown to be the largest Lutheran church-body in our country. This is the Lord's doing; it is marvelous in our eyes. To Him be all the glory and praise!

In this anniversary year we are thinking of the manifold blessings which our gracious Father in heaven has so bountifully bestowed upon us and our children by means of this church federation, and thank Him with hearts and hands and voices. In this connection we particularly consider the great and undeserved blessings which He has so richly showered upon the main joint work of the Synodical Conference during the past forty-five years — our dear Colored Missions. At its sixth convention, held in Emmanuel Church, Fort Wayne, Ind., in the year 1877, the Synodical Conference decided to take up the work of spreading the Gospel among the Colored population of our country. The proposal to enter upon this work was hailed with delight and great enthusiasm. By the grace of God the small mustard-seed that then was planted has grown to be a great tree, whose branches spread out over eleven States of the Union.

As intimated, the beginnings of our Negro Missions were small and insignificant, as is generally

the case with the things pertaining to the kingdom of God. The Synodical Conference elected a board in whose hands the direction of the work should repose. The first board was composed of Pastors J. F. Buenger and C. F. W. Sapper, and Mr. J. Umbach, all of St. Louis. That same fall (1877) the Board called Rev. J. F. Doescher as its first missionary. Pastor Doescher accepted the call and was consecrated to his important work on the 17th day of October, 1877, at the convention of the Western District of the Missouri Synod, at Altenburg, Perry County, Mo. His instructions were to find promising mission-fields in the Southern States. Doescher's itinerary took him to Memphis and through Arkansas, Louisiana, Mississippi, Alabama, Georgia, and Florida. At Little Rock, Ark., he founded the first mission-station. This station was taken over by a young candidate for the ministry, Frederick Berg, at Eastertide of the following year (1878). In July Pastor Berg organized our first Colored congregation. This first congregation is still in existence. Pastor Doescher also founded a mission-station in New Orleans. The first home of this mission was the old dilapidated Sailors' Home, situated near the banks of the Mississippi. This was the beginning of Mount Zion Church in New Orleans.

The spiritual condition of the poor Negroes in Little Rock, New Orleans, and other places was simply indescribable. Though they had been freed according to the body a little more than a decade before, they were languishing in the far worse bondage of sin and knew nothing of the precious liberty which Christ had merited and gained for *all* men by His life, sufferings, and death. In view of their sad condition the words were appropriate: —

The heathen have my sympathy;
How deep their woe and sin!
O God, behold their misery!
Their soul is dead within.

Nor do they know the Lamb that bore
Our burden lest we die;
Their heart is wretched to the core,
Beneath a curse they lie.

At the end of the first decade (1887) there were three missionaries in the service of our Negro Missions; these served about 300 persons in five congregations. Four years later (1891) the Lord of the harvest led our Colored Missions to North Carolina. Now the work grew rapidly. At the end of the second decade there were 1,400 persons in eighteen congregations, and at the end of thirty years the number of persons in the care of our

workers had increased to 1,900, and the number of congregations to thirty. Then came seven lean years. Because of the great expense of erecting the college-building at Greensboro, the mission treasury labored under a heavy debt for years. However, not only did God help us to pay off this debt, but altogether unexpectedly He opened to us the door to a most promising mission-field in the Black Belt of Alabama. There our missionaries, during the past six years, have been granted the privilege of carrying the bright torch of the Gospel deeper and deeper into the darkness of sin and vice, and farther and farther into the jungles of superstition and heathenism, and by the grace of the Holy Spirit hundreds upon hundreds have been enlightened unto life eternal. During the first six months of the present year more than 200 persons have been received into the communion of our Church by Baptism and confirmation in this field. Though our laborers are already working at seventeen different places, we may truthfully say that up to date only the surface of this field has been scratched. It is a great and most promising field. "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." The work of our laborers in Alabama has helped to add no less than 1,350 persons to our Church in the past six years. The total baptized membership of our Negro Missions at present is 3,725.

According to the last census we have a Negro population in this country of 10,463,013. Thousands, yes, hundreds of thousands of these are churchless and sit in darkness and in the shadow of death. Countless numbers of those who are connected with some church nevertheless know nothing of the grace of God in Christ Jesus. Their preachers tell them nothing of this grace, but, instead, these men, often illiterate and immoral, tell them their own dreams and pretended visions. It is almost incredible what all is done by these preachers in the name of the Christian religion. They care nothing for the spiritual welfare of their hearers. Their chief aim seems to be to get as much money as possible out the pockets of their people. They are blind leaders of the blind. Most of them have never studied at a theological school. Many of them have not even a common school education, and not a few of them are unable to read and write. But they can bellow like the Biblical bulls of Bashan. Shepherd and sheep often live in open and flagrant sins and vices. How sad the lot of these poor benighted people! That we are not

exaggerating may be plainly seen from a statement of a competent and impartial person.

The well-known Negro leader Booker T. Washington (died 1915) asserts that "three-fourths of the Baptist ministers and two-thirds of the Methodists are unfit, either mentally or morally, or both, to preach the Gospel to any one or to attempt to lead any one. With few exceptions, the preaching of the Colored ministry is emotional in the highest degree, and the minister considers himself successful in proportion as he is able to set the people in all parts of the congregation to groaning, uttering wild screams, and jumping, finally going into a trance. One of the principal ends sought by most of these ministers is their salary, and to this everything else is made subservient. Most of the church service seems to resolve itself into an effort to get money. Not one in twenty [of these preachers] has any business standing in the communities where they reside, and those who know them best mistrust them most in matters of finance and general morality. . . . A large proportion of the church-members are just as ignorant of true Christianity, as taught by Christ, as any people in Africa or Japan, and just as much in need of missionary effort as those in foreign lands." So far Booker T. Washington. What he here states can be corroborated by our missionaries.

How do our missionaries work among these poor, benighted, superstitious Negroes?

The principal work is done by the agency of the *mission school*. In the thirty-five schools of our Colored Missions, nine pastors, fourteen male teachers, and thirty-five female teachers are engaged in teaching. These schools have an enrolment of approximately 2,800 pupils. Among the pupils may be found such as have attained their majority and are legally entitled to vote. Though these grown-ups are often found in the primary classes, they do not seem to make much of it. All shades of color are represented. Some of the pupils are so light that it is difficult to see why they should be classed with Negroes. Most of the children come from poor homes, and their poor clothing bears eloquent testimony to this fact. Many of those attending our city mission-schools have passed most of their lives in the streets. Of the Savior most of them know little or nothing. "I knowed a whole heap about Him; but I done forgot it all," said a big boy when admitted to one of our schools. A girl fifteen years of age thought that we celebrate Christmas "because Lincoln made the Niggers free." Most of them have not learned good manners and order. Many

of them are wild and dirty when they enter our schools. The teacher has a task, indeed, to get them under control.

And what do they learn in our mission-schools? Reading, writing, arithmetic, and other things that will be of service to them in life. Our schools have the reputation of doing good work along these lines. When our schools were under suspicion during the World War, the Southern correspondent of a New York paper was compelled to admit: "They have done, first and last, no doubt, a very creditable work." Surely, when an opponent says this, it must be true.

But the best thing which the children learn in our schools is God's Word, of which the apostle says that it makes wise unto salvation and that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. It is only in very rare cases that parents make the request that their children be excused from religious instruction. As a rule the children gladly participate in the religious lessons. When the writer upon the occasion of his official visits asks the children what they think to be the best thing that is taught in our schools, the answers are: "The Catechism" — "Bible History" — "God's Word." Only in one instance did a little fellow say, "The Fu'st Readah." The teacher explained this answer of the boy by telling me that the little chap had just been transferred into the First Reader. When I visited our mission-school in Plaquemine, La., it had been in existence only four months. Two boys carried my grip as we went to the station. Our way led us past the Colored public school. It was a neat building, while our mission-school had its home in an ancient, dilapidated plantation house on the edge of town. The public school had three teachers, while our school had only one teacher for a hundred pupils. And yet the boys said as they passed the public school: "The Lutheran school is the best in town; for there we learn God's Word."

Our schools are opened with song and prayer. The children are brought up in the nurture and admonition of the Lord by means of the Word of God. And if one of our readers should wish to see a school that is governed by good Christian discipline, he can find it by visiting, for example, Teacher Seeberry's room in St. Paul's school at New Orleans. The discipline and order that obtain in our mission-schools have gone far to establish their excellent reputation. Despite the tuition that we

charge in our schools many parents prefer to send their children past the public schools to one of our mission-schools.

Great is the blessing which these children bring into the homes and to their families when they sing our Lutheran hymns and recite their Catechism and the Bible histories. It is in this way that many a seed of the divine Word falls into the heart of parents and other members of the family. The children are obliged to learn the Catechism so that they may repeat it correctly and smoothly. Of course, new children will sometimes make mistakes. Thus a good-sized boy repeated the explanation of the First Article as follows: "I believe that God has made me and all — preachers." Some years ago I met a child only seven years old in one of our mission-schools in North Carolina who was able to recite not only the Six Chief Parts, but the Christian Questions and Answers as well. Of course, they also learn our beautiful Lutheran hymns and chorals, and when once they know them, they sing them wherever they go, on the street, while at play, and at work. It is by no means an uncommon occurrence to see a Lutheran bootblack come down the street, singing songs like this: "Come, Follow Me, the Savior Spake," "We All Believe in One True God," "Abide, O Dearest Jesus, among Us with Thy Grace." It is well calculated to touch the heart, as one sits on the porch of some North Carolina parsonage in the quiet dusk of the evening, to hear coming out of the door of a lowly Negro cabin standing on the edge of the pine forest, and then softly stealing across the cotton-field, the beloved strains of some familiar song of our childhood, such as,

Now the light is gone away;
Savior, listen while I pray,
Asking Thee to watch and keep,
And to send me quiet sleep.

Not *all* the Negro children that attend our schools join the Lutheran Church. But often the seed that is sown sprouts and grows at some later day. For several years a boy that had attended one of our schools was lost sight of. When finally the pastor again saw him, the former pupil was lying upon his deathbed. "Pastor, my trust is all in my Jesus," said the sick boy. And the bright beam of this hope soon after lightened his way into the heavenly Paradise, where he now sees his Savior face to face in bliss eternal and light unfading. Teacher Meibohm, who has been leading hundreds of Negro children for twenty-eight years to Jesus, the children's Friend, tells the following incident:

"One day a well-dressed Colored lady came into the school-yard and asked me whether I was Teacher M. When I had told her that I was he, she said, 'I come from Defiance, and my sister-in-law, Clara B., who in former years attended your school, asked me to come and bring you her greetings. She told me that she never would have learned to know her Savior if she had not attended your school.'" Thus God encourages our mission-workers in their work, by letting them learn from experiences like those just mentioned that their work is not in vain. But only the last day will fully reveal how many Negro boys and girls have found the way to heaven in our mission-schools.

In our *divine services* all is quiet and orderly. If our Negro members get to church before the service, they quietly sit down in their pews, and if able to read, they will probably take a hymn-book and spend the time till the opening of the service in reading a hymn or two. The congregational singing is good. Our good old Lutheran chorals are preferred by them. The sermon is simple Gospel discourse. God's Word is preached to the Negro hearers just as it is preached to us in our churches. The eighteen Colored preachers of our Negro Missions preach no other Gospel than our preachers deliver to their white hearers; and the manner in which they proclaim this Gospel differs in no way from that of their white collaborators. The hearers are quiet and attentive. It is seldom that any one goes to sleep, even though the services sometimes last several hours. Especially in new places the people are so hungry for the Gospel that they cannot hear enough of it. Some time ago a member of the Board visited a station that had been opened only five months before the time of his visit. After he had finished his sermon, his Colored hearers cried out: "Keep on! Keep right on!" Such a thing had never happened to him in his white congregation in St. Louis. He preached a second sermon. When that was at an end, the people cried: "Preach on! If you can stand it, we can, too!" So he gave a third sermon that same evening.

The collection is gathered in a manner somewhat different from that which obtains in our white churches. A deacon steps up to the front and places the collection-plate on a small table. A hymn is sung. During the singing of the hymn the people step up to the table and deposit their offerings. If necessary, the deacon makes the change for them.

The *Communion service* is just as solemn as it is with us. The communicants approach the Lord's

table with decorum, and their whole demeanor shows that the Sacrament is fraught with deep solemnity for them. White Southerners, accustomed to the ordinary emotional and noisy Negro service, again and again express their great surprise at the quiet and decorous behavior of our Lutheran Negro worshipers. A recent visitor at New Orleans expressed himself in this way: "The Colored worshipers in our mission-churches are in every way just as quiet and well-behaved as are the hearers in our white churches, as I have seen here to-day."

FRUITS OF THE WORD.

The Word of God proves its divine power also in the Colored Missions. It regenerates and sanctifies. Deeply fallen Negroes have become new men and women through the labors of our missionaries to the amazement of their neighbors. Hundreds and thousands of Negroes have been rescued from the power of darkness and translated into the Kingdom of Grace, where they now have redemption through Christ's blood, namely, the forgiveness of sins. Having found their Savior, they now go on their way rejoicing, as did the eunuch of Ethiopia. By the power of the Holy Spirit they battle victoriously against devil, world, and flesh and walk in newness of life. Of course, even as we, so they also have not yet reached perfection, and much weakness is still apparent in their lives. And yet there are pleasant surprises. One of our white missionaries once said: "When we visit our Colored Christians in their lowly cabins to comfort and cheer them, we often find a faith so strong, patience so great, and a hope of heaven so confident that we leave them, ashamed of our little faith and yet encouraged at the thought that God has so richly blessed our feeble efforts." Also those that are without notice the difference between our Lutheran Negroes and others. Not long ago a woman in Alabama said: "I should like to join the Lutheran Church; but in that Church one cannot sin enough." A Southern business man, who has had many business dealings with Negroes, once told the writer: "If all Negroes were like the Lutheran Negroes, they would be all right." A Southern paper said several years ago: "Many of our people will tell you that the Lutheran Negroes, taking them all 'round, are the best we have." White families are always looking for Colored Lutheran servants, because they have a reputation for honesty and trustworthiness. Thank God for this fine reputation that our Colored Lutheran fellow-Christians have among their fellow-citizens!

CHURCH CONTRIBUTIONS.

Right giving is a part of sanctification. How about our Negroes in the matter of giving? It is generally known that the Negro is poor, very poor, as a rule. But as the widow in the gospel gave her mite, so does also the Negro Christian. It has happened that a poor Negro woman has sold her last hen on Saturday in order that she might lay her offering on the contribution-plate on Sunday. It is most gratifying to see how our Colored brethren and sisters are growing in the grace of giving for the kingdom of God from year to year. Seven years ago the contributions amounted to \$5,528, last year they totaled \$30,865. This represents an increase of more than \$25,000 in seven years. Among the offerings received last year from our Colored Christians was the bequest of the late Ellen Bransford amounting to about \$11,000. Ellen Bransford had been a slave in her youth. Years ago she became a member of our mission-church in Little Rock, Ark. When she entered into the rest of the people of God a few years ago, it was found that she had bequeathed her whole estate to our Colored Missions. Many a person among us, who never thought of his Church when he drew up his testament, may have asked: "Is it really possible to make a good Lutheran out of a Negro?" Does not this example of Ellen Bransford show that among our Negro Lutherans there are such as have a greater love for their Church than many white Lutherans?

Though our Colored fellow-Christians have made such fine progress in the grace of giving, they by no means feel that they may now stand still and rest on their laurels. In June past they held their first general conference at New Orleans and on that occasion celebrated the fiftieth anniversary of the Synodical Conference. In their anniversary service representatives from the various fields of the Mission laid down \$2,600 as a thank-offering on the table. In the business meetings of the conference the chief topic for discussion was the question: What can we do to increase our offerings for the support of the work that is being done among us? Two things were resolved upon with great unanimity and enthusiasm: That every congregation should try to increase its monthly offering by 15 per cent.; and that every congregation fix a sum that it will pay monthly towards the pastor's salary; this latter fixed sum the Board's treasurer is to deduct when he makes remittance of the monthly salary. May God grant our Colored people the ability to carry out these resolutions!

STEADFASTNESS OF OUR COLORED LUTHERANS.

Are the Negroes who join our Church faithful and steadfast? This question is often put, and generally in a tone of doubt. What is the truth in the matter? Sad to say, we have to admit that not all who promise faithfulness at the altar when they are confirmed remain true to their vow. But after all, our experience with Colored members is probably no worse than it is with white members. Our workers among the Negroes can tell many encouraging things concerning the steadfastness and faithfulness of their members. The writer once heard one of our missionaries make the following remark before a gathering of Negroes at a new mission-station: "I am the pastor of a Lutheran Negro congregation numbering almost 400 baptized members. If some one should go to my people and point a loaded pistol at them, saying, 'You must leave the Lutheran Church, or I'll shoot,' they would say, 'Shoot!'"

A girl attended one of our schools. Her father was a preacher. The girl became convinced that the Lutheran Church is the Church of the pure Word and Sacraments, and desired to be confirmed. To this her father strenuously objected and finally used force to prevent her from attending services. But all attempts of the father were of no avail. Despite all opposition the girl was at last confirmed. She is now a grown person. Her steadfastness has had the effect of bringing other members of the family into the fold of the Church.

In another case two sisters attended one of our mission-schools and then went home, fifteen miles distant. While attending our school they had been confirmed, and upon arriving at home, their certificates of confirmation were given a place of honor on the walls of the log cabin which was their home. Though friends and relatives attempted to cause them to forget their confirmation vow, these young Lutherans not only overcame all such temptations, but even became missionaries for their Church. With their own hands they made several rude benches and opened a Lutheran Sunday-school in an old abandoned hut standing on the plantation. In the course of time many of their friends and relatives became members of the Lutheran Church.

In another case the father of a large family died, leaving a widow and a number of helpless children behind. To this widow one day came the wife of the plantation owner on whose property the widow and her children lived. Said the white woman to the poor widow: "Barbara, your husband is dead;

winter is at the door. How are you going to get through the winter?" "Mrs. X., God only knows." "Barbara, here are \$25; these I will give you and still more, if you will get out of this old German mess." "Thank you, Mrs. X., but I prefer to stay with my Lutheran Church." Was not that steadfastness?

Here is another instance. Down somewhere in Alabama there lay a Colored mother on her bed of pain. People living in the neighborhood were trying hard to get her away from her Lutheran Church. They went so far as to tell her that her sickness was a punishment for having embraced the Lutheran faith. But the Colored teacher of the mission-school came and read every day to the dear old soul out of her Bible and Catechism. The patient felt that her end was near. She gathered her children about her deathbed, telling them that she was ready to die in the faith which the Lutheran pastor had preached to her, and earnestly pleading with her children to remain faithful to their Lutheran Church and school. Then she closed her eyes and peacefully passed away. She was faithful unto death, and Christ has given her a crown of life. May God grant that *we* by His grace and strength remain faithful to His Word unto our end!

ITEMS OF INTEREST.

1. June 14—18 the first general conference of our missionary laborers convened at New Orleans. A full report of the proceedings was brought in the August number of the PIONEER. It was a most successful convention in every way. The second general conference is to be held at Concord, N. C., in three years (1925).

2. May 8, 1921, Pastor Nils J. Bakke, after forty years' service in our Colored Missions, passed from labor to rest and from strife to victory. He attained an age of 68 years and 8 months. During the forty years of his service he became the guide of many Negroes to the realms of glory. (See PIONEER, 1921, p. 42.)

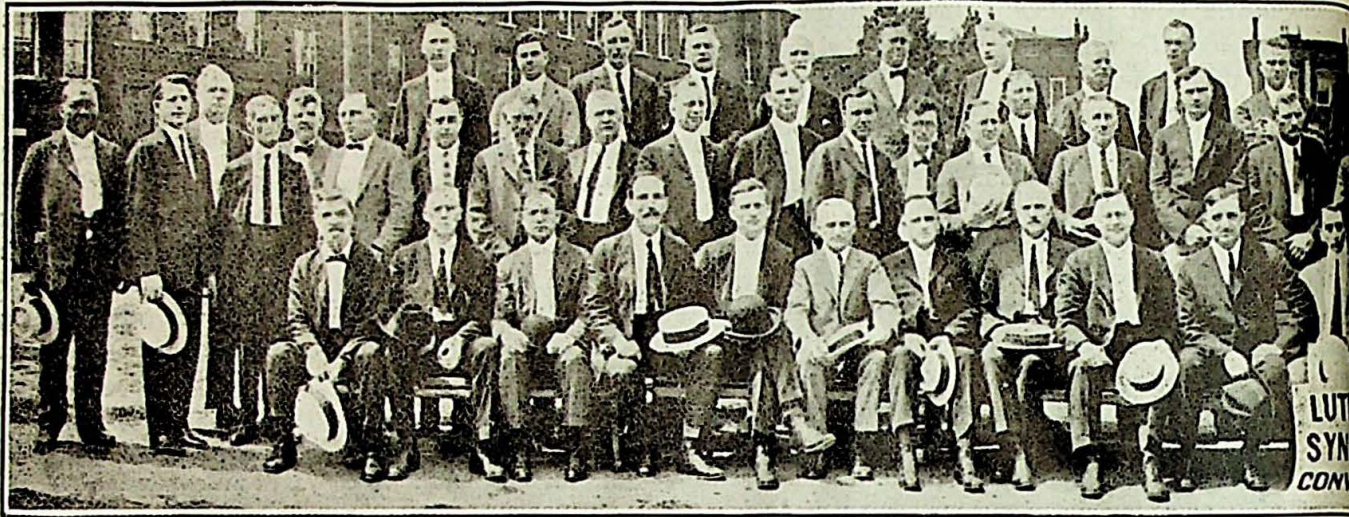
3. The passing of Pastor Bakke gives the Board occasion to suggest that the Synodical Conference pass resolutions regulating the support of superannuated white laborers and such as may be unfit for service, as well as of the needy widows and orphans of white laborers. The support of Colored laborers and their survivors will probably best remain in the hands of the Board for the present.

4. *Our Two Colleges.* — *Immanuel College, Greensboro, N. C.* The Board has devoted much time during the last few years to the discussion of

higher education. Immanuel College, especially, was the subject of deliberation. Once the enrolment at this institution had fallen to thirty-eight (1916 to 1917). This was probably due in a measure to the low entrance requirements of the school. These were at one time so low that persons having finished the third grade were admitted. To-day the school is on a level with our ordinary high schools. The attendance has increased to 165. These were instructed by seven white professors and by two Colored assistants in the Preparatory Department and by one Colored matron. To provide accommodations for the unprecedentedly large enrolment in 1920, the attic of the college building was converted into bedrooms for the boys, at an expense of \$1,000. Because of this temporary arrangement we were compelled to put up two fire-escapes at a further expense of \$1,000. The girls are for the time being quartered in the school-building standing on the campus. By means of Beaver Board this building has been partitioned into a number of smaller rooms and thus has been transformed into a dormitory. It is all a wretched arrangement and cannot continue much longer. Though a girls' dormitory to cost \$30,000 was authorized by the Synodical Conference two years ago, the Board is not able to go ahead till at least two-thirds of the cost of the building are on hand. — A vote of thanks is due the American Luther League for the complete furnishing of a scientific laboratory at a cost of \$850.

Luther College, New Orleans, La. This institution has also shown very gratifying progress. The enrolment reached 49 last year. More room is sorely needed. Repairs are also necessary. We hope that the Jubilee Collection will enable us to do something for Luther College. The faculty of Luther College consists of Director Hugo Meibohm and Prof. Dr. Henry Nau. The faculty has asked that Pastor John McDavid (Colored) of Charlotte, N. C., be added to the faculty. The Board has granted this request, and Pastor McDavid has been called.

In this connection the following resolutions, which were passed at a plenary meeting of the Board, April 21, 1922, may here be added: 1. According to present prospects the faculty of Immanuel Lutheran College at Greensboro is to remain a white faculty exclusively. 2. The Mission Board recognizes as the ultimate aim to develop our missions into self-supporting, self-governing, and self-propagating congregations, and hence considers it but natural to train Colored workers for the faculties of our colleges. 3. The Board is favorably dis-



Delegates to the Jubilee Convention of the Ev. Luth.

posed to establish a Normal High School in Alabama. The teaching force shall be Colored.

5. *The Missionary Board.* — As Pastor J. W. Schulze accepted a call into the Minnesota District of the Wisconsin Synod, in January, 1921, and thus withdrew from the Board, Prof. Th. Graebner of Concordia Seminary, St. Louis, was chosen to fill the vacancy. — At the request of the Board and with the consent of President Gausewitz and the committee chosen by the Synodical Conference in 1920, President Bergemann of the Wisconsin Synod, early in 1921, provisionally appointed two advisory members of the Board from his Synod, namely, President Im. F. Albrecht of Fairfax, Minn., and Pastor W. A. Hoenecke of Milwaukee. To date three plenary meetings of the Board have been held with these two advisory members. The arrangement has proved very satisfactory. It lies with the Synodical Conference to decide whether this arrangement is to be permanent or not. It may here be mentioned that the Wisconsin Synod has set aside \$20,000 in its budget for this year for our Colored Missions and that it is giving our Mission its first laborer this year in the person of Rev. Walter A. Beck. — Because of the expansion of the Negro Missions and the increase in work devolving upon the Board, it has been decided that the Board no longer meet every month, as was the case heretofore, but that the meetings be bimonthly. Two of the six meetings in the year are to be plenary meetings; that is, all the members of the Board, also those of the Wisconsin Synod, are to attend these two meetings. An executive committee, consisting of the President of the Board, the Director of Missions, and the Treas-

urer of the Board, are to transact the business that may come up between the meetings of the Board and then report on their actions at the Board's meetings. — The terms of the following members of the Board have expired: Prof. G. Mezger, Treasurer E. Schuettner, and Pastor L. A. Wisler.

6. *The Jubilee Collection.* — Incident to the fiftieth anniversary of the Synodical Conference, the Board for Colored Missions has addressed all congregations with the request that they give a thank-offering for the benefit of our Colored Missions. Three illustrated circulars were sent out: 1. Bringing the Negro Children to Jesus. (Intended for day-school and Sunday-school children.) 2. A Message to the Young People of the Synodical Conference of North America. 1872—1922. 3. A Hearty Appeal to the Women of the Synodical Conference. (German and English.) Printed letters addressed to the pastors and teachers accompanied the circulars. The collection is still in progress; for this reason the result is not yet known. But even if the expected sum of \$150,000 is not reached (though that amount is sorely needed to erect the necessary buildings), our Colored Missions will have had the benefit of the publicity occasioned by this collection.

7. *Publicity.* — To spread information concerning our Negro Missions and to awaken and sustain interest for this enterprise, the following is being done: The *Missionstaube* and the LUTHERAN PIONEER are published monthly. The subscription price of each is 50 cents a year. Both periodicals should have a far larger number of subscribers. — The three illustrated lectures on our Colored Mis-



Conference at Cincinnati, O., August 16 to 21, 1922.

sions are very popular. The pictures are good and the three lectures very instructive. Pastor Theo. F. Walther is the manager of these illustrated lectures. The writer takes every opportunity to serve congregations with these lectures. — Since last fall Pastor M. N. Carter, one of our Colored workers, has spent almost all his time lecturing on our Negro Missions. He has made a good impression wherever he has been and is so generally desired that he is booked for lectures far into the year 1923. Pastor Stoll assisted Pastor Carter for a short time. — Last fall Pastor W. O. Hill of Yonkers, N. Y., undertook a concert tour through the Atlantic District of the Missouri Synod with four students of Immanuel College. Upon the occasion of every concert Pastor Hill gave a talk on our Colored Missions. If a favorable opportunity should offer itself, it is the intention to repeat this experiment.

8. *Representatives of Negro Missions in District Synods.* — Several synodical Districts have no representatives at the present time. The Synodical Conference is requested to fill these vacancies.

9. *Property Owned by Our Colored Missions.* — Two colleges, two professors' dwellings at Greensboro, fifteen chapels, five chapels which serve also as schools, twenty chapels and schools under one roof, eight schools, ten parsonages, and three smaller dwellings which serve as homes for janitors. The total property represents a value of approximately \$225,000.

10. *Missionary Personnel.* — The following are in the service of the Mission: A Director of Missions, a Superintendent in Alabama, who also serves

several stations, nine white professors, of whom several serve mission-congregations, twenty-three missionaries (five white and eighteen Colored), fourteen male teachers (two white and twelve Colored), two Colored students, who are teaching school, three Colored female instructors in the colleges, a Colored matron, and thirty-five Colored female teachers. The total number of laborers is eighty-nine (eighteen white and seventy-one Colored). Besides the above, Prof. Th. Engelder of Springfield and Pastor Ad. H. Poppe of Little Rock are rendering valuable assistance.

11. *The Needs of the Negro Missions.* — About \$125,000 are needed this year to cover the running expenses; and the same amount will be needed in 1923. We hope to realize \$150,000 from the Jubilee Collection. This sum is necessary to carry out the building program.

May our blessed Lord and Savior, Jesus Christ, fill the hearts of our mission-workers with zeal, love, and perseverance in their laborious, but glorious and blessed work! And may He make us all more earnest in prayer and more willing to give of our substance for this great work, which is becoming more and more extensive from year to year, and permit us all, here in time and hereafter in eternity, to see and realize that it is true what His holy lips have spoken by the royal prophet David: "Ethiopia shall soon stretch out her hands unto God."

In the name and by the authority of the Board for Colored Missions,

CHRISTOPHER F. DREWES,
Director of Missions.

To the Honorable Officers and Delegates of the
Ev. Luth. Synodical Conference of North America.

In session at Cincinnati, O., August 16 to 21, 1922.

CHRISTIAN AND FRATERNAL GREETINGS:—

Your treasurer is pleased to submit the following report for the fiscal years July 1, 1920, to June 30, 1922.

	RECEIPTS.		
	1920-21.	1921-22.	Totals.
Joint Synod of Wisconsin	\$ 7090.45	\$ 9404.98	\$ 16495.43
Missouri Synod	79449.12	85406.34	164855.46
Norwegian Synod	—	1.00	1.00
Slovac Synod	400.00	50.00	450.00
Sundry sources	15347.54	6551.81	21899.35
Mission-stations	15282.91	14648.17	29931.08
Totals.....	\$117570.02	\$116062.30	\$233632.32

	DISBURSEMENTS.		
	1920-21.	1921-22.	Totals.
Salaries	\$71025.86	\$77398.15	
Chapels	4884.70	2221.96	
Traveling expenses...	8914.76	8124.78	
Rent and repairs....	3785.30	2939.09	
Missionstaube and Pioneer	147.33	132.86	
Loan to missions....	50.00	—	
Investments	3719.04	—	
Immanuel College....	11235.68	8010.32	
Poor students	449.00	835.00	
Sundry expenses*	5362.64	4508.00	
Transitory	111.16	101.00	
Borrowed money repaid	—	200.00	
Jubilee expenses	—	3053.72	
Totals.....	\$109685.47	\$107524.88	217210.35

Balance.....	\$16421.97
Cash on hand, July 1, 1920.....	5801.14
Bonds received, July 1, '20, to June 30, '22	\$22223.11
	8200.00

Cash on hand, July 1, 1922..... \$14023.11

* "Sundry expenses" covers such items as books and stationery, fuel, insurance, publications, freight, postage, printing, etc.

Conditions of the various treasuries are as follows:—

	Deficit.	Balance.
Chapel Fund		\$8097.36
Chapel funds: Chicago		488.02
Detroit		1.00
Ingomar		394.15
Napoleonville		851.33
Philadelphia		378.00
Plaquemine		1645.66
St. Louis		6385.63
Church Extension Fund		279.48
Dormitory at Greensboro		5856.72
Endowment Fund		6806.67
Jubilee Fund		339.65
Mission Fund	\$7304.94	
Missionstaube and Pioneer.....	252.94	
Poor Students' Fund	105.13	
Transitory		7.25

	\$7663.01	\$31530.92
Less deficit		7663.01
Balance.....		\$23867.91

This balance is accounted for as follows:—

Cash in bank	\$14023.11
War Savings Stamps	50.64
Building bonds	25.00
Denver Sanitarium note	500.00
Alabama working capital	100.00
Bonds	13498.10
Due from Mission-stations	1201.06
	\$29397.91
Bills payable	5530.00
	\$23867.91

It may be of interest to learn that receipts from "sundry sources" include such items as legacies (Ellen Bransford estate, \$11,096.01; and Leah Jones estate, \$946.80), interest from bank and investments, amounting to \$1,797.85; proceeds from the sale of books and post-cards, lecture collections, *Missionstaube* profit, etc.

For the sake of completeness the treasurer respectfully reminds the Honorable Conference that Missouri Synod accepted a budget of \$100,000.00 for the calendar years 1921 and 1922, and the Joint Synod a budget of \$25,000.00 for the same period. The degree with which these budgets have been met is reflected in the figures given above.

It may or may not be generally known that our missionaries and teachers, together with some lay members, met in conference in New Orleans from June 14 to 18, 1922, and among other things resolved to increase their donations to the Board, to pay all incidental expenses in maintaining their respective chapels, and to try to raise a fixed sum monthly toward paying the pastor's salary, the end and aim being self-support. This should not, however, prompt the members of the Synodical Conference to relax in their efforts toward raising their quotas for Colored Mission work. The child is just beginning to walk and still needs support. Furthermore, while our Colored Christians have taken a long stride forward in adopting these resolutions, economic conditions will make progress slow along these lines.

The Lord has blessed our efforts. He has strengthened and encouraged us with success, and has opened to us many fields in which the harvest is ripe. The extent to which we claim these blessings depends largely upon the support and encouragement given the Board and its missionaries by our white brethren.

Respectfully submitted,

EWALD SCHUETTNER, *Treasurer.*

St. Louis, July 14, 1922.

We have audited the accounts and records of the Board for Colored Missions of the Evangelical Lutheran Synodical Conference of North America for the period covered in the foregoing report, and we hereby certify that the same is in accordance with the books of the institution and, in our opinion, is correct.

(Signed.) K. STONE & COMPANY,
Certified Public Accountants.

Resolutions Concerning Our Negro Missions,

Adopted at the Convention of the Synodical Conference, August 16—21, 1922.

1. The Synodical Conference, with gratitude toward the Lord, expresses its hearty appreciation of the fact that our Colored brethren are earnestly trying to increase their contributions to carry on the work that is being done among them, and looks forward with joyful anticipation to the time when our Colored congregations will have become self-supporting.

2. As to the question whether our Colored missionaries should become members of the synodical Districts now existing in the Synodical Conference, it was the opinion of the Conference that these workers be advised not to attach themselves to such Districts for the present, but that they be satisfied with the conferences now existing among them, since these are being attended also by lay delegates, and are therefore to all intents and purposes District synods. Especially is such the case with the General Conference, recently founded, and which the Synodical Conference earnestly wishes to see continued.

3. Proper notice was taken of the death of that veteran missionary, Pastor Nils Jules Bakke, and it was resolved that the following data be published in the report of the convention: Pastor N. J. Bakke was born at Drontheim, Norway, on September 8, 1852. In his seventeenth year he came to America with his parents and soon after entered Luther College, Decorah, Iowa. He received his theological training at Concordia Seminary, St. Louis, Mo., where he graduated in 1880. In November of that same year he accepted a call into the Negro Mission and was stationed in New Orleans. In the fall of 1891 he went to North Carolina and there founded the first stations on that extensive field. In 1903 he became director of the new Immanuel Lutheran College, now at Greensboro, N. C. When it was found necessary to create the new office of Director of Missions, in 1911, Pastor Bakke was called to that responsible position. When the Lord called us to Alabama, in 1916, Pastor Bakke was chosen superintendent of that promising and important field. Increasing age induced the Synodical Conference to relieve him of the arduous duties of this trying position in 1920 and to give him the more pleasant office of a Publicity Secretary. But after only nine months' service in this capacity the Lord

called him out of the Church Militant to the Church Triumphant. He was called to his eternal reward on May 8, 1921, at the age of 68 years and 8 months. For more than forty years Pastor Bakke served the Lord as a worker among the Negroes of our country. His widow, two sons, and a daughter survive him. "Well done, thou good and faithful servant; enter thou into the joy of thy Lord!"

4. Concerning the support of superannuated white mission-workers and such as are no longer fit for service, as also the support of the families of deceased laborers, the Synodical Conference was of the opinion that it would be best to leave this matter in the hands of the Mission Board for the next two years, where it has been in the past. Conference appointed a committee of three to act with the Board in this matter in an advisory capacity.

5. Conference granted Treasurer Schuettner the privilege of addressing the convention at some length on the financial needs of the Board to carry on the work of Negro Missions successfully and efficiently. The floor was likewise given to President J. P. Smith of Immanuel Lutheran College, Superintendent Schmidt and Pastor Peay of Alabama, and Visitor Kramer of New Orleans.

6. Conference expressed its disappointment over the fact that the girls' dormitory, which has been a crying need at Greensboro for years, had not yet been erected. The future of Immanuel Lutheran College is in a measure dependent upon the erection of this building, and Conference resolved that all our congregations be urged to help collect the funds necessary to supply this crying need.

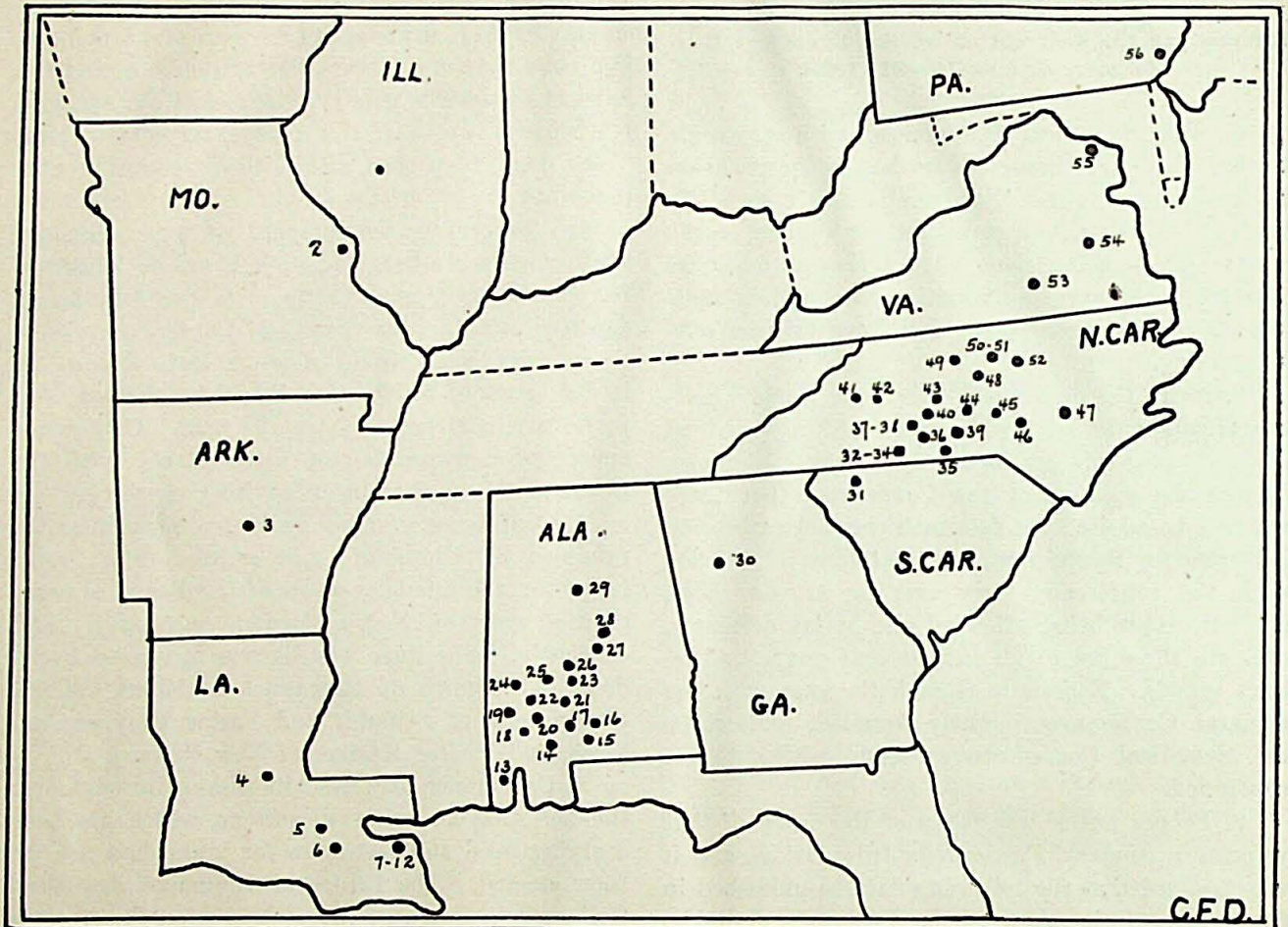
7. Conference convinced itself of the need of a normal high school in Alabama to train teachers for the Alabama field. It was resolved that such a school be opened without further delay.

8. A hearty vote of thanks was given the American Luther League for fitting out the Immanuel College laboratory at a cost of \$850.

9. It was resolved that in the future the venerable Synod of Wisconsin be represented on the Board for Colored Missions by two members, who are to have the same powers as have the others.

10. Conference resolved that all congregations be urged to participate in the lifting of the Jubilee Collection, so that the Board be able to carry out the extensive building program as planned. Conference convinced itself that the building program as outlined was limited to the barest necessities, and deliberated for some length of time upon what could be done to arouse all pastors and congregations to

Where Our Negro Mission-Stations are Situated.



- | | | | |
|-----------------------|------------------------|-----------------------------|---------------------------|
| 1. Springfield, Ill. | 16. Oak Hill, Ala. | 32-34 Charlotte, N. C.: | 46. Gold Hill, N. C. |
| 2. St. Louis, Mo. | 17. Rosebud, Ala. | 32. St. Paul's. | 47. Southern Pines, N. C. |
| 3. Little Rock, Ark. | 18. Vredenburgh, Ala. | 33. Mount Zion. | 48. High Point, N. C. |
| 4. Mansura, La. | 19. Nyland, Ala. | 34. Bethel. | 49. Winston-Salem, N. C. |
| 5. Plaquemine, La. | 20. Longmile, Ala. | 35. Monroe, N. C. | 50-51 Greensboro, N. C.: |
| 6. Napoleonville, La. | 21. Possum Bend, Ala. | 36. Drys Schoolhouse, N. C. | 50. Grace. |
| 7-12 New Orleans: | 22. Taits, Ala. | 37-38 Concord, N. C.: | 51. Immanuel College. |
| 7. Mount Zion. | 23. Tilden, Ala. | 37. Grace. | 52. Elon, N. C. |
| 8. St. Paul's. | 24. Midway, Ala. | 38. Immanuel. | 53. Meherrin, Va. |
| 9. Bethlehem. | 25. Ingomar, Ala. | 39. Mount Pleasant, N. C. | 54. Richmond, Va. |
| 10. Trinity. | 26. Selma, Ala. | 40. Kannapolis, N. C. | 55. Washington, D. C. |
| 11. Concordia. | 27. Holy Ark, Ala. | 41. Conover, N. C. | 56. Philadelphia, Pa. |
| 12. Luther College. | 28. Joffre, Ala. | 42. Catawba, N. C. | |
| 13. Mobile, Ala. | 29. Birmingham, Ala. | 43. Salisbury, N. C. | |
| 14. Tinela, Ala. | 30. Atlanta, Ga. | 44. Rocks, N. C. | |
| 15. Buena Vista, Ala. | 31. Spartanburg, S. C. | 45. Rockwell, N. C. | |
- Mission-stations not shown on map:
57. Brooklyn, N. Y.
58. Yonkers, N. Y.

a sense of their missionary responsibilities towards the Negro of our country.

11. The purchase of a suitable dwelling for the Director of Colored Missions was decided upon.

12. Pastors Alfred Sauer, Stephen Tuhy, August Drews, W. Hafner, and Geo. Schroedel were chosen representatives for the Colored Missions in their respective Districts to fill vacancies due to the removal of the former incumbents. In the other Dis-

tricts the present representatives will continue to serve.

13. Conference urges pastors, teachers, and members to do all in their power to enlarge the number of readers of our two missionary monthlies, the PIONEER and the *Missionstaube*. The Board was commended for publishing various circulars in the interest of the Jubilee Collection and for doing other efficient publicity work to bring the work and

needs of the Negro Missions before the people. In this connection Conference also expressed the wish that the Board use the columns of the church-papers published by the various synods belonging to the Synodical Conference as much as possible in the interest of our Negro Missions.

14. Conference decided that the PIONEER in the future serve as a missionary monthly only and that a special paper be published in the interest of our Colored members, to serve them as a church-paper. It was further decided that the present *Alabama Lutheran* be used for the latter purpose after an

Schuettnner were reelected members of the Mission Board, and the appointment of Pastors Albrecht and Hoenecke was confirmed.

17. The hearty thanks of the Synodical Conference was voted the Board for Colored Missions for their faithful and efficient services. F. J. L.

A Day of Joy in St. Louis.

Sunday, August 27, was a day of particular joy for the members and pastor of Grace Congregation, St. Louis. On that day the undersigned was priv-



After the Ordination and Installation Service at St. Louis, August 27.

Seated on chairs (right to left): Rev. H. C. Claus, Rev. G. Kroenk, Director of Missions C. F. Drewes.

appropriate change of name, and that the present editor of the *Alabama Lutheran* serve as editor of the new church-paper.

15. The Board was authorized to print editions of the October PIONEER and *Missionstaube* large enough to make it possible to send every pastor of the Synodical Conference a copy of each paper, and that these papers bring the complete report of the Board for Colored Missions in that particular number. This will enable all pastors to give their people the necessary information concerning our Negro Missions.

16. Prof. Geo. Mezger, Pastor Wisler, and Mr.

ileged to ordain and install Candidate G. L. Kroenk as second missionary to the Colored people of St. Louis.

The service on the above date was one of the most inspiring we have had in a long time. The Director of Colored Missions, the Rev. C. F. Drewes, preached the sermon for the occasion, basing his remarks on the words of Jehovah to Moses: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Ex. 4, 12. In a very eloquent way Pastor Drewes impressed upon his hearers that a divine call is necessary for the public administration of the means of grace, that

a minister of the Gospel is to preach the Word of God and that alone, and that God has promised to be with His servants in all their ways. The sermon was followed by the rites of ordination and installation, the writer officiating, after which Mrs. Lou Gatewood, a member of the local congregation, rendered a really beautiful vocal solo. The deep interest of the congregation in the occasion was reflected by their whole-hearted singing and their close attention throughout the service. Four members of Holy Trinity Church, Springfield, Ill., had made the trip to St. Louis in order to witness the ordination and installation. Floral decorations, provided by the local Colored Ladies' Aid, added to the impressiveness of the service. A cordial welcome was given the new missionary and his wife, who, by the way, came over 2,000 miles (from Walla Walla, Wash.) with her husband into our midst.

Missionary Kroenk is not a novice to the particular peculiarities of our work, having taken an active interest in our Springfield congregation for several years prior to his graduation last June from our theological seminary at that place. The new missionary will have charge of our day-school in St. Louis and will collaborate generally with the writer in the extension of the boundaries of our Lutheran Zion among the Colored populace of this city. May the good Lord crown the efforts of the new laborer in His vineyard with abundant success!

HERBERT C. CLAUS.

Our Jubilee Collection.

Will our Jubilee Collection prove a success? Will the Board have the sorely needed \$150,000 at its disposal when the Jubilee Collection will have been completed? The writer feels that he could answer these questions with an unhesitating "yes" if all teachers among us would have done as one teacher did. The teacher we refer to is Teacher Eug. E. Wunderlich, Fort Smith, Ark. Soon after the school had closed down for the summer months, he sent a circular letter to all the pupils of the school, earnestly charging them not to forget the Jubilee Collection. The letter was a model of its kind. But not satisfied with this, he several weeks later sent them a second letter. And this letter is so fine and to the point that the editor simply cannot withstand the temptation to let the readers of the PIONEER read it. After you have read this

letter, you will surely agree with me in saying that it rings true and must surely have touched the children's heart. Here is the letter:—

Fort Smith, Ark., August 18, 1922.

MY DEAR LITTLE FRIEND:—

I know that you are very glad that the time will soon be here when you can attend school again. I am sure you are tired of vacation already, are you not? School will begin September 18, at 9 o'clock in the morning, unless it will be changed before that time. You had better begin to find your books, so that you may be ready to start right in.

Have you forgotten the little barrel which you took along the last day of school? I hope you have not forgotten it. Are you trying to fill it? Don't you think the poor Negro families in the South will be glad to hear that the pupils of the Lutheran School at Fort Smith are saving pennies so that they might hear the Word of God? And just think how glad they will be when they hear that we have really sent them some help. You have probably often wondered what your pennies will be used for, so I will try to tell you a little more about our Negro Missions in the South.

The next time you come to Sunday-school take a good look at our school. Isn't it a beautiful building? Are you not glad that you can go to school in such a fine building? Go to church next Sunday and look once more how beautifully our church is decorated. Don't you feel good when you can sing, pray, and listen to the Word of God in such a beautiful building? Now, how about the Negro Mission? Have the Negroes such fine buildings where they can worship God? No, they have not. Most of their churches are old log cabins which might fall down at any time. While in our church we sit on nice, comfortable seats, they have to sit on a block of wood or on a rough board. Would you like to go to such a church? Then look at the schools. The school-buildings are even worse. The roofs and the walls are so old and so full of holes that there is no protection when it rains. The children usually have to sit on the ground when studying. You wouldn't want to go to such a school, I know.

Is it right that we go to church and to school in such fine buildings, and let those poor people, who are so glad when they can hear the Word of God, attend church and school in hovels? Is it right for us to send ministers there and ask them to preach and teach in such buildings? Can't we do some-

thing to help there? I told you in the last letter that we can pray and give money to this cause. And your pennies? They will be used to build churches and schools for those poor people. Will you help? Remember that every penny means a nail or a board for a church or a school in the South.

I am coming out to see you soon. Will you tell me then what you did for the Negro Missions? The barrels will be collected the first day of school.

Your teacher,

EUG. E. WUNDERLICH.

REGARDING the missionary spirit as of the essence of the spirit of the Gospel, let us, then, cultivate, cherish, and display it in the labor of love and in the perseverance of hope. Let us bear in mind that God is with us in this great work, and that He has ordained that they that water others shall themselves be watered out of the river of life; and that those who are blessings to others shall be blessed of God themselves. — *Alexander Campbell.*

BOOK TABLE.

Popular Commentary of the Bible. *The New Testament.* Vol. II: The Epistles of the Apostle Paul; the Epistle to the Hebrews and the Catholic Epistles; the Book of Revelation. By *Paul E. Kretzmann, Ph. D., D. D.* Concordia Publishing House, St. Louis, Mo. Substantial buckram binding. 664 pages, 7x10. Price, \$4.50, postpaid.

We hail with delight the appearance of this second volume of Dr. Kretzmann's *Popular Commentary*. Here is a commentary that will satisfy the wants of the pastor and religious worker in general, and yet the treatment is such that a person of ordinary education can read it with profit. A number of brief articles on subjects of special interest and importance — for instance, Election of Grace, Sunday, Christian Giving, etc. — are of particular value. A special subject-index covering the whole New Testament has been added and will prove a great help to many readers.

Synodical Reports of Missouri Synod for 1922. Concordia Publishing House, St. Louis, Mo. No. 1. *Verhandlungen der elften Versammlung des Atlantischen Distrikts.* German paper: "The Biblical Doctrine regarding Sunday." 60 pages. Price, 28 cts.

Is the Age of Miracles Past? By *M. S. Sommer.* Concordia Publishing House, St. Louis, Mo. 12 pages. Price, 5 cts.; 36 cts. a dozen; \$2.50 a hundred.

The author of this tract denies the question he puts, and proves from the Bible that his answer is correct.

Ev.-Luth. Hausfreund-Kalender. 1923. Herausgegeben von *Dr. O. Willkomm.* 39. Jahrgang. Verlag von Johannes Herrmann, Zwickau, Sachsen. 85 pages. Price, 10 cts. Order from Concordia Publishing House, St. Louis, Mo.

Lutherkalender 1923. Wochen-Abreisskalender mit Lutherworten. Mit 4 Bildbeilagen von *Gust. Koenig.* Herausgegeben von *M. Willkomm.* Price, 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

Those of our readers who are able to read German should order and read these two publications. They are well worth possessing. F. J. L.

A PLEA.

The Editor recently received the following note from Superintendent G. A. Schmidt of Alabama: "Kindly put a plea for school-desks and second-hand sewing-machines in the next issue of the PIONEER. We want to teach the girls how to make dresses, patch, sew on buttons, darn stockings, etc. A few words about the poverty of the Negroes of Alabama and the great need of teaching this practical kind of domestic science may bring a number of machines."

The Editor can only say that he heartily supports this plea of Pastor Schmidt, and if his word goes for anything with his readers, he wishes to use it in telling them that no better use of second-hand school-desks and sewing-machines can be made than that of sending them to Rev. G. A. Schmidt, Selma, Ala. You may rest assured that desks and machines will be put to good use, and will be of great service in the wonderful work which Pastor Schmidt and his zealous coworkers are doing in the "sticks" of Alabama. Ah, yes, the Editor wishes that all good readers of the PIONEER could realize and appreciate the great good that these devoted laborers are doing with the limited means at their disposal. He is certain that, if they but knew half of what is being done by our mission-workers, the support given them would increase a hundredfold. Therefore, help, help! Send your old desks and second-hand sewing-machines, and send them soon!

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Bethlehem, Holy Ark, \$7.74; Mount Carmel, Midway, 4.35; Our Savior, Possum Bend, 8.81; Zion, Tait's Place, 14.42; Bethany, Nyland, 7.84; Christ, Rosebud, 11.59; St. Paul's, Oak Hill, 2.72; Mobile, Ala., .06; St. Andrew's, Vredenburgh, 10.87; St. James's, Buena Vista, 5.29; Mount Olive, Tinela, 12.34; Selma, Ala., .83; Our Redeemer, Longmile, 11.56; Grace, Ingomar, 2.86; Mount Calvary, Tilden, 9.08; St. John's, Joffre, 7.46; Bethany, Yonkers, 45.00; Bethel, Conover, 1.00; Bethel, Plaquemine, 1.00; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 10.00; Grace, Concord, 20.00; Grace, Greensboro, 12.12; Immanuel, Brooklyn, 15.00; Immanuel College, Greensboro, 15.00; Immanuel, Shankletown, 5.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 6.50; Mount Olive, Catawba, 2.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 5.16; St. John's, Salisbury, 14.00; St. Luke's, High Point, 4.01; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 3.79; St. Paul's, Charlotte, 30.00; Mount Zion, Charlotte, 15.00; St. Paul's, Mansura, 5.00; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 6.50. — Total, \$549.90.

St. Louis, Mo., September 1, 1922.

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

Received of Supt. G. A. Schmidt from Mrs. Margaret Taescher, Cincinnati, O., \$10.00 for Parthenia Hill. With thanks to the kind donor,

Immanuel Lutheran College. J. P. SMITH, *Pres.*

Pastor H. C. Claus, St. Louis, gratefully acknowledges the receipt of \$2.00 from the Sunday-school of Pastor O. F. Kutschinski, Harbor Beach, Mich.

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. XLIV.

ST. LOUIS, MO., NOVEMBER, 1922.

No. 11.

OUR MONTHLY MISSIONARY MOTTO.

"The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both."

Arise and Shine!

(After the German of *J. Sturm.*)

Zion, rise without delay,
Rise and shine in this thy day,
For Jehovah's brilliancy
Hath arisen over thee.

Deepest night lies heavily
On the lands surrounding thee,
But with God's own glory bright
Thou shalt drive away that night.

Christ, our Sun, with heavenly art
Will illumine the Gentile heart,
Turning darkness into day;
Zion, rise without delay! H. OSTERHUS.

Installation of a New Worker.

After a vacancy of several years, Mount Zion, New Orleans, once more has its own pastor. We are sorry that we could not bring our readers this good news already last month, for the new pastor, the Rev. Walter H. Beck, was installed at Mount Zion on September 10. Pastor Beck is a graduate of Wauwatosa Seminary, and Mount Zion will be his first charge. He was ordained and installed by Pastor G. M. Kramer with the assistance of Dr. Nau, Professor Meibohm, and Pastors Wildgrube and E. Kuss. Prof. Dr. Nau preached the sermon upon the occasion, basing his discourse on Eph. 3, 8. In his sermon Dr. Nau emphasized the duties of the

ministry and the spirit in which these duties should be performed.

Mount Zion is our oldest Colored church in New Orleans and was founded by Pastor Doescher almost



Missionary Walter H. Beck.

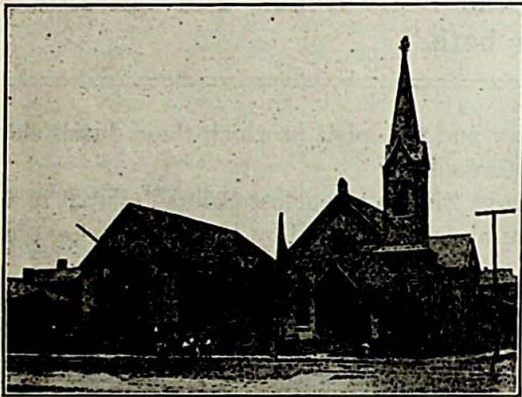
forty-five years ago in the old "Sailors' Home." Under Rev. Doescher's successor, Pastor Bakke, Mount Zion moved to its present location, corner Franklin and Thalia Sts., where the Mission Board bought a church-building that had been the house

of worship of a Colored Methodist congregation. This old church was replaced by the present church-building about twenty-five years ago. A few years previous to the building of the new church a large school had been erected.

We hope that the Lord of the Church may bountifully bless Pastor Beck in his field of labor and grant him the blessed privilege of leading many souls to the Good Shepherd. F. J. L.

Mount Zion's Oldest Member.

The oldest member of Mount Zion Church, New Orleans, is Mrs. Mary C. Wright, who was among the first to join the congregation when its home was still in the "Sailors' Home" almost a half-century ago.



Mount Zion Church and School.

During all these many years she has been a diligent hearer and doer of God's Word and a liberal contributor to her church.

Several years ago she donated a beautiful altar and altar painting to her church and with her own means bought a new bell to replace the old cracked bell in Mount Zion's tower. Just recently she has had the church-tower, which had received some severe wrenching during the storm several years ago, thoroughly overhauled and repaired, and a beautiful gilt cross once more adorns the graceful spire as a result of this aged Christian's generosity. We also learn that she recently presented the little Concordia mission-church in Carrollton, a suburb of New Orleans, with a bell.

Mrs. Wright's recent gifts to Mount Zion amount to no less than \$200, and her total donations during the last few years will probably total about \$500. May God graciously reward Mrs. Wright's generosity! F. J. L.

From a Cabin in the Black Belt.

Before leaving for the convention of the Synodical Conference at Cincinnati, we decided to make a final swing through the "Black Belt" of Alabama and attend to several important missionary matters.

Fifty-five miles over rough roads in a Ford brought us to Rosebud, our oldest congregation in Alabama, where we found Rosa Young instructing fifty children who were attending summer school. From Rosebud we doubled back five miles to Oak Hill to attend to some business that required our attention. Pastor Montgomery and the writer then covered forty-five miles to visit a sick member at Nyland.

Five years ago, when work was started at Nyland, an old "auntie" of seventy-nine years was numbered among those who joined the first catechumen class. After having been instructed, she joined the Church. A faithful member of the Church Aunt Lulu has been. Since connecting herself with our Church in 1918, she has not missed one Communion service. This old soul was in her seat every Sunday, unless sick on her back. Though poor in this world's goods,—now and then she earned a few pennies by washing,—she always had an offering for the Lord in her large old pocketbook. The writer cannot recall that she ever failed to have a contribution for her Savior. And how attentively she listened to the Gospel that was brought to her by the Lutheran Church! Indeed, she was in every respect a model Christian, a fruitful tree planted in God's vineyard.

And now she is sick. Her mind at times wanders, and a sore on her one foot, the size of a dime at first, is eating farther and farther, covering the entire foot. Living with her in the one-room dilapidated cabin is her aged husband, with whom she has spent the greater part of her life. He is so old that he is scarcely able to move about. This couple lives from the crumbs that fall from the tables of others. Both are rapidly nearing the time when they shall be summoned before the judgment-seat of God.

Aunt Lulu has nothing to fear when she thinks of that time! In the heart of this old and ignorant Negro "auntie" is a live and strong faith in her Redeemer. While in her home we asked her the following questions:—

"Who is your Good Shepherd, Aunt Lulu?"
"The Lord Jesus."

"Who are the lost sheep?" "You and me."

"What has the Good Shepherd done for us?"

"He bought us."

"What was the price?" "His own blood."

"What else has Jesus, your Shepherd, done for you?" "He 'seeked' [sought] me."

"What else?" "He found and led me to the Lutheran Church."

"Anything else?" "Yes."

"What?" "All these years He took care of me."

"What will Jesus do for you when you die?"

"He'll take me to the home in heaven."

"Are you worthy of such love?" "No!" Such was the emphatic reply we received to this question.

"What have you done to cause the Good Shepherd to show you such love?" "Not a thing but *sin*."

saved." And we are sure that this dying man understands and believes; for while he was still strong enough to converse in a whisper, he told us in answer to our question, "Can your prayers, gifts, and works save you?" "I used to believe so, but I know better now." We then asked him, "What alone can save you?" and received the prompt answer, "The blood of Jesus."

And so the light carried by *your missionary* reaches these poor dying souls, enlightens their hearts and understanding, and brings them to a joyful faith in Him who is the *Savior of the world*.

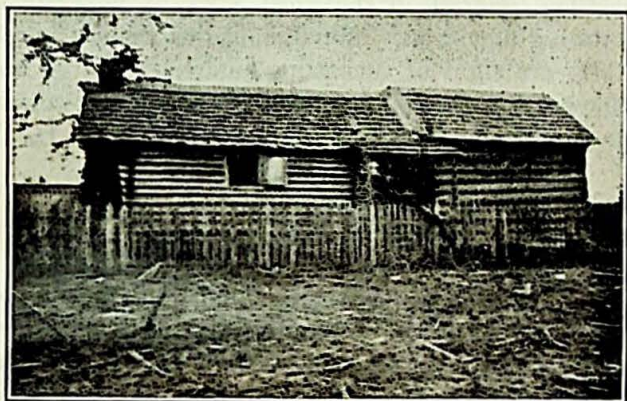
* * *

The writer of these lines is jotting down these notes on Uncle Sid's front porch. Another hour and the people will gather for divine service in the cabin from which these lines are written. Many will then again hear the glorious tidings of a Savior from sin.

* * *

We are asking our friends' continued support for the work that is being done in the "Black Belt." Support us with your prayers and gifts, and thousands of others will learn that "there is none other name under heaven given among men whereby we must be saved," except the name of Jesus, "the Lamb of God, which taketh away the sin of the world."

G. A. S.



A Cabin in the Black Belt.

Dear reader, it is true what Paul writes 1 Cor. 1, 28: "And base things of the world, and things which are despised, hath God chosen." What the wise and learned of this world do not know, that God has revealed, *through your missionaries*, to this old, simple, despised "auntie." — We left this old log cabin refreshed by the simple, cheerful answers of Aunt Lulu, and we are convinced that she is safe in her Good Shepherd's hands.

Do you think that our mission-work among the Colored people is in vain?

After spending the night at a hotel in a little town, we continued on our way. At three o'clock in the afternoon we reached another cabin, in which lives a family of nine members. The father, sick with tuberculosis, is too weak to talk. But we again told him the old, old story of Jesus and His love on the basis of Acts 4, 12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be

Grateful Hearts.

In the Lutheran Church it was always a hard thing to find the money to carry on the work of the Church. God always raised up men to do the work, but the money needed was often lacking. The history of the Church tells us of not a few instances where young men offered to carry the Gospel into heathen lands, but there was no one to send them, no one to make it possible for them to go forth. To our great shame we are obliged to admit that Lutheran missionaries like Schwartz and Ringeltaube in India, Jansen in Africa, and Guetzlaff in China were not supported by Lutherans in their work.

So, also, it is with us more the lack of money than men that is hindering our more rapid advance in the work that we are doing along missionary lines. Oh, that the Lord of the Church would arouse our people to see that the Lord hath need of their money to carry on His great work of evangelizing the world!

Yes, the Lord hath need of our money to carry on His great work! And, thank God! there is an increasing number among us that is beginning to realize this, and as they realize this fact, they are ready to respond. Let me show this by means of an example.

It is just about a month ago that the editor of the PIONEER received a letter from a person and a place which he has promised not to mention. In the letter was the following: "In a few days we will have \$25, which we have set aside as a thank-offering to the Lord for having increased our salary. My wife and I decided that we should like this to go to some place where it is most urgently needed. From what we can see of the situation this little money would likely be most needed among our Colored brethren. If there is any particular place where you would like to see it go, kindly pencil it on the margin of this letter or on the reverse side of this sheet and mail it in the inclosed stamped envelope." In answer the editor suggested that they give their donation for the dormitory at Greensboro. In a few days the draft for \$25 came and was forwarded to Treasurer Schuettner at St. Louis. When the editor then wrote to the unselfish donors that an acknowledgment of their splendid gift would appear in due time, this is what they wrote: "Referring to your very kind letter of the 21st inst., we deeply appreciate your kindness in regard to the public acknowledgment of the gift, but we would rather that our names were not mentioned in this connection, since, after all, it is but a gift of the kind that a steward gives when returning to his master what was first given to him. Then, too, we often think how easy it is to fall into a bit of refined selfishness; that is, to think that by giving to God because He always gives back more abundantly than we give, such a gift as ours would be a good investment. We wish to regard what we have given as a thank-offering for the one fact that our souls have been redeemed without cost to us."

Now, dear reader, if you have time, read this short article once more and permit the spirit of these letters to grip you as it did the editor.

F. J. L.

Inventive Minds.

Pastor E. H. Reuter, Logansport, Ind., sends the PIONEER the following interesting bit of news: "Some of the ladies of St. James's Lutheran Aid Society put in a little extra time the past summer

working for missions. Each lady in her own way decided to earn an extra dollar which should not in the least interfere with the congregational budget for synodical purposes, nor with her contribution on the annual Mission Sunday. The extra dollar was made by washing, laundering shirts, sewing aprons, baking coffee-cake and bread, raising vegetables, selling auto tires, etc.

"The sum realized in this way was no less than \$77 and was distributed as follows: for Negro chapels, \$20; for training of Social Workers, \$20; for Board of Support, \$20; for Mountain Retreat in China, \$17.

"The ladies intend to continue this scheme the coming year and will try to interest more ladies to take part. I doubt not that we shall be able to turn in \$100 easily by the end of the year."

The interest in the great work of missions is growing among us. Throughout our whole Church there are signs of increasing interest. Let us not allow it to die out; but let us rather do all we can to spread and enlarge it.

F. J. L.

Hindu Superstitions.

The people of India are bound by the chains of innumerable superstitions. When one first hears of some of their childish ideas, they seem amusing, but as a person studies over the matter, the conviction becomes stronger and stronger that these superstitions are an awful curse to these poor people. Missionaries say that no man can mingle with them very long without feeling that the burden of superstition under which they are ground down, as they go through life, is too intolerable to be borne.

Superstition seems to be the native air of the Hindus. They offer fruits, vegetables, and flowers to stone images and imagine that these offerings will be filled with divine power. The story is told of a dog who once ate of the food offered to an idol and went straightway to heaven. They believe that animals offered in sacrifice at once go to heaven. Dust that has clung to the feet of a holy man is supposed to be sacred, and the water in which he has washed his feet will be drunk by his venerated followers. There is a superstitious value attached to amulets, charms, and spells; and bulls, monkeys, snakes, rivers, and trees have divine attributes. So many hundreds of superstitions current among the people could be named. Such beliefs form the chief religious ideas of the poor villagers.

The whole land is a haunted house of disorderly superstitions, ghosts and demons, demigods, household gods, local gods, tribal gods, and universal gods, with their countless shrines and temples. The whole country is alive with imaginary terrors. The very air seems to be a realm swarming with ghostly fears. Devotees by means of self-inflicted tortures are working with might and main to free themselves from some dire fate or with some hoped-for merit. And the wily Brahman, with his monopoly of enchantments, knows how to keep in absolute mental servility the spell-bound Hindu. The Brahman priest claims to be even superior to the gods, who at his behest will turn milk into wine, plants into meat, give back life to the dead, and kill those whom the Brahman will have put out of the way. For this reason it is not surprising that the following remarkable saying is current almost everywhere throughout India: "The whole universe is subject to the gods; the gods are subject to the *mantras* [texts from the sacred Hindu books]; the *mantras* to the Brahmans; therefore the Brahmans are our gods."

Thus a gross darkness rests upon the hearts of the poor Hindus. A heavy burden of false belief, distressing and degrading, has become fixed upon their consciences, and there it will remain until the light of the Gospel of Jesus Christ breaks in upon their night and leads them into the blessed liberty of truth. God speed the day! F. J. L.

The Gospel's Power.

The Rev. H. Nott, a missionary in the South Sea Islands, once read a passage of the Gospel according to St. John to a large number of heathen that had gathered around him. When he had read the 16th verse of the third chapter, one of the natives, who had listened with the greatest attention, cried out, "What words did you just now read? Let me hear them again!" The missionary again read the verse: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The heathen jumped up and exclaimed, "Is that true? Can that be true? God so loves the world, although the world does not love Him? He loves the world so much that He gave His only-begotten Son, that He should die in order that men may live? Can that be true?"

The missionary read the verse a third time, and

told the man that it was true indeed, and that this was the glad news which God had sent to them for their salvation, and that every sinner that believes in that Son of God should not perish, but have everlasting life.

The astonished heathen was overpowered by this glad Gospel-news. Tears rolled down his cheeks, and he left the meeting in order that he might meditate upon that love of God which on that day had touched his heart. In this love he found perfect rest and peace for his soul. F. J. L.

The Power of Satan.

A missionary in the Tinnevely District, South India, relates the following occurrence:—

"A priest appeared at the devil-temple before the expectant visitors. A caldron was over the fire, and in it was a mass of lead in a molten state. 'Behold!' calmly cried the priest, 'the demon is in me. I will prove to you all the presence within me of the omnipotent divinity.' With that he lifted the caldron and poured the liquid lead over his head. Horns were blown, tom-toms beaten, fresh logs of resinous wood flung into the fire, and goats sacrificed. The priest staggered about a little, and then fell down in a fainting fit. Three days afterward he died in awful agony. But his mind was clear and calm to the very last. The last words he uttered were: '*Nane satye sami*,' that is, 'I am the true Lord.' In the midst of his fearful torture and even in the hour of death he believed with the fiercest certainty of faith that his body was the inviolate shrine of the demon he adored. That demon was to him the Supreme. With that indwelling demon he identified himself. So he died with a cry denouncing his own divinity. This is terrible, but it is true." F. J. L.

A Good Korean Plan.

A Korean came into the study of a missionary one day and said, "I have been memorizing some verses in the Bible, and thought I would come and recite them to you." The missionary listened while the convert repeated in Korean, without a verbal error, the entire Sermon on the Mount. Feeling that some practical advice might be helpful, the missionary said, "You have a marvelous memory to be able to repeat this long passage without a mistake. However, if you simply memorize it, it will do you

no good. You must practise it." The Korean Christian smiled as he replied, "That's the way I learned it." Somewhat surprised, the missionary asked him what he meant, and he said, "I am only a stupid farmer, and when I tried to memorize it, the verses wouldn't stick. So I hit upon this plan. I memorized one verse and then went out and practised that verse on my neighbors until I had it; then I took the next verse and repeated the process, and the experience has been such a blessed one that I determined to learn the entire Gospel of St. Matthew that way." And he did it. — *Hartman's Popular Aspects of Oriental Religions.*

A Home Missionary.

"Send me a pincushion for Christmas."

This is the spirit evinced by Miss Ida Harford of near Proctor, N. C. For the past three years Miss Harford has been living in one half of a box car and teaching school in the other half. She gave up a home of refinement and comfort, even luxury, to answer the call that came from her heart.

At the request of the missionary society of her church Miss Harford took charge of the children of about eighty lumbermen and their wives, as far as the lumbermen would let her. At first this was not far, for there seemed to be a fear of education. The children were unwashed, undressed, unfed. There was no attempt at teaching the three R's.

The hardships that Miss Harford had to endure would have broken the courage of many men. One of the most distressing nerve-racking conditions that had to be fought was the intense silence. The men were far off in the woods at work. The women were busy about household duties. The children were at their lessons. The roar of a bear was heard at a great distance, then all was still. The wind, sighing through the trees, sounded loud. Months passed before she became even measurably accustomed to the stillness that seemed to weigh on one like a heavy garment.

The place that Miss Harford calls home would not be worthy of the name if her wonderful spirit were not always illuminating the gloomy interior. A bed, the sides of which were made of blue packing boxes and the ends of green ones, two straight-backed chairs, the remainder of a carpet, a trunk under the bed, a box used as a chiffonier, and a shelf for books and "lynements," used to relieve the pains of the camp people, comprise the furnishings.

The results of the weary days and minutes of toiling that Miss Harford has devoted to her chosen work now show. The youngsters — seventeen of them — are rapidly becoming more like the children they should be. Imagine a baby of four or five years of age chewing tobacco and occasionally drinking whisky. In many of the homes, now, even grace is said before meals.

At Christmas time, Miss Harford wrote to Washington, D. C., asking for gifts that would make the Christmas of her children more real. Her sole personal request was for a pincushion.

The sacrifices she has made, the suffering she has of necessity undergone, the opposition she has endured, all make her the more determined to finish the great work that lies before her. Enlightenment for the careless inhabitants of the lumber camp is the reward for which Miss Harford is seeking. She has no selfish motive in the work. Long ago she contributed all of her means available.

J. FRED CHASE,
in *The American Magazine.*

Items of Missionary Interest.

RELIEF CLOTHING CAMPAIGN.—Of indirect missionary interest is the very successful clothing campaign just brought to a close by the Walther League. More than 100,000 pounds of clothing and thousands of shoes were gathered by the societies within a month, and were sent to Europe to be distributed in Germany, Russia, and other war-torn countries.

UNIQUE SERVICES.—When a large party of Walther Leaguers in the latter part of July held a regular service on Pike's Peak, 14,000 feet above sea level, that was the first organized service ever held there, and when the same party held a service on Mount Washburn, Yellowstone Park, almost 11,000 feet above sea level, this was probably also the first ever held there.

A SPECIAL HOSPICE SECRETARY.—At its recent convention the Walther League authorized the employment of a full-time secretary, who is to devote his whole attention to hospice work. We are pleased to note the degree to which this important factor in the conservation of our youth is being stressed and hope that this phase of the League's activity may experience great expansion under the supervision and direction of a full-time secretary.

ALABAMA.—We have been favored with a very carefully prepared program of a mission-workers'

conference which was held at Tilden, Ala., November 5—9. That it was a conference of mission-workers is evidenced by some of the subjects treated; as for example, "Winning Souls," "How the Church of Christ is Built," "Creating Interest for Mission-work," and "Getting the Adults to Attend Sunday-school." We hope to bring our readers particulars of this convention in our next issue.

MOUNT ZION SCHOOL, NEW ORLEANS.—The three teachers of the Mount Zion School are actually being swamped with pupils. The primary grade has an enrolment of 142, and there are days when there are actually 125 present! The two upper grades are also overcrowded. Attempts to induce those who can find no room in the Mount Zion School to go to Bethlehem, where the congestion is not so great, have proved successful in some instances, but since the two schools are a considerable distance apart, some parents find it too far to send their smaller children.

OUR MOST NORTHERN NEGRO CHURCH.—Up in Michigan we have a small, but flourishing Colored church, which was founded by Pastor J. H. Storm of Free Soil. This congregation was founded and is being served without any expense to the Board of Missions. At present Pastor Storm is instructing fifteen persons for confirmation.

LUTHER COLLEGE, NEW ORLEANS.—Considerable repairs were made on the building of Luther College during the summer months. The enrolment had already reached fifty-one at the time of this writing and is probably greater when this reaches the reader's eye.

NEW MEMBERS.—Pastor Claus, St. Louis, is the proud possessor of a young daughter, born September 21, bearing the name of Eunice. — Pastor Lehman, Charlotte, N. C., on October 4 was presented with a boy. May God bless these children and their parents and permit them to enjoy continued health in body and soul!

ALABAMA NEWS ITEMS.—Rev. Eugene R. Berger recently married Miss Sarah Cannon, of Vredenburgh, who rendered the Colored Mission faithful service as a teacher for four years. Our hearty congratulations!—Teacher John Thompson is removing to Rosebud, Ala., where he will take charge of the mission-school. — A "Teachers' Training-school" for our Alabama field will have been opened in Selma by the time these lines reach the reader. Pastor R. O. L. Lynn will be the teacher. Ten young ladies have already applied for admission.

For the present the school will be domiciled in a five-room house that has been rented for the purpose. — By the transfer of Pastor Lynn from his former field of labor four congregations have become orphaned. Student Gustave Kreft of our St. Louis Seminary has volunteered to assist Superintendent G. A. Schmidt in serving these places. — Miss Rosa J. Young, who has been dangerously ill for several weeks, is slowly recovering. However, it is not probable that she will be able to do any teaching for several months to come.

NEW ADDRESS.—After November 1, 1922, the address of the Treasurer for Negro Missions will be Mr. Ewald Schuettner, 922 Pine St., St. Louis, Mo.
F. J. L.

BOOK TABLE.

Synodical Reports of Missouri Synod for 1922. Concordia Publishing House, St. Louis, Mo. No. 2. *Sued-Wisconsin-Distrikt.* Paper: "Die Betaetigung des allgemeinen Priestertums aller Christen." 63 pages. Price, 28 cts. — No. 3. *Nord-Illinois-Distrikt.* Paper: "Das koenigliche Amt Christi." 68 pages. Price, 30 cts. — No. 4. *Central District.* Papers: "Das Amt unsers Herrn Jesu Christi ein prophetisches, hoehpriesterliches und koenigliches Amt." "The Church and Missions." 68 pages. Price, 30 cts. — No. 5. *Colorado District.* Paper: "The Saving Grace of God." 32 pages. Price, 14 cts.

The Family Altar. New Edition. By F. W. Herzberger. Concordia Publishing House, St. Louis, Mo. 392 pages. Price: Bound in fancy grained dark-blue cloth, \$2.50; same binding, gilt edge, \$3.25; divinity circuit binding, \$5.00.

That this book of daily devotions is meeting with a ready reception is evidenced by the fact that this new edition is called for in less than two years after the appearance of the first. Each devotion consists of a short Bible-verse, followed by a brief explanation and one or several well-chosen hymn verses. The new edition has been enlarged by the addition of several prayers and indexes of subjects treated and of Scripture-texts.

New Orders of Worship for Christmas Services: *Christmastide Reverie. In Dulci Jubilo.* Concordia Publishing House, St. Louis, Mo. Price of the former: 6 cts. each; 60 cts. per dozen; \$4.50 per 100. Price of the latter: *Music edition:* 15 cts. each; \$1.44 per dozen; *word edition:* 5 cts. each; 50 cts. per dozen; \$3.50 per 100.

Both orders are very good, but the former is easier than the more elaborate second program. Of course, *In Dulci Jubilo* will well repay by its greater beauty the extra time and work it will require to practise it.

Concordia Pupil's Transfer. Concordia Publishing House, St. Louis, Mo. Size, 5×3 in. Price, 15 cts. per block of 25.

A very desirable form of transfer to be given children that leave one school for another.
F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Christ, Rosebud, \$16.46; St. Paul's, Oak Hill, 4.44; Our Savior, Possum Bend, 9.10; St. James's, Buena Vista, 2.35; St. Andrew's, Vredenburgh, .50; Mount Calvary, Tilden, 3.00; Grace, Ingomar, 4.24; Bethlehem, Holy Ark, 4.61; Selma, Ala., 5.00; St. John's, Joffre, 5.83; Mount Carmel, Midway, 7.74; Zion, Taits Place, 9.56; Bethany, Nyland, 3.21; Our Redeemer, Longmile, 3.54; Alabama, 27.75; Immanuel Conference, 70.92; Bethlehem, Monroe, 4.66; Bethel, Charlotte, 11.50; Richmond, Va., 1.00; St. Matthew's, Meherrin, 23.49; Bethlehem, Monroe, 2.21; Alabama field, 7.62; Bethel, Charlotte, 11.50; Bethel, Plaquemine, 1.00; Grace, Concord, 20.00; Grace, Greensboro, 9.67; Immanuel College at Greensboro, 795.32; lecture tour, 33.13; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 6.50; Mount Olive, Tinela, 42.00; Mount Zion, New Orleans, 40.00 and 50.00; Richmond, Va., 1.00; St. James's, Southern Pines, 5.43; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 4.10; St. Matthew's, Meherrin, 20.60; St. Paul's, Mansura, 5.00; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Paul's, Oak Hill, 50.00; St. Peter's, Drys Schoolhouse, 10.00; Zion, Gold Hill, 10.00; Bethlehem, New Orleans, 50.00; Concordia, New Orleans, 15.00; St. Luke's, High Point, 2.91; St. Paul's, Charlotte, 30.00; Mount Zion, Charlotte, 15.00. — *Total*, \$1,566.89.

St. Louis, Mo., October 1, 1922.

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

Superintendent G. A. Schmidt gratefully acknowledges receipt of Sunday-school literature from Rev. J. Jacob, Elmdale, Kans.; hymnals from Rev. G. J. Mueller, Pitcairn, Pa.; communion set from Rev. J. M. Weidenschilling; old clothes: from Tabitha Society, Danville, Ill.; Mrs. Th. J. Lemke, Madison, Nebr.; Miss M. S., Pittsburgh, Pa.; Mrs. H. Johnson, Secor, Ill.; Esther Butzke, Polk, Nebr. — For the *Alabama Lutheran*: Vredenburgh, 2.92; Buena Vista, 3.95; Tinela, 1.20; Ingomar, .75; Midway, 2.45; Possum Bend, 3.55; Tabitha Society, 2.00; N. N., Fort Wayne, 5.00; Rev. Roessner, 1.00; Prof. Gose, 5.00; Rev. Feddersen, 2.00; Ingomar, .50; Vredenburgh, 1.00; Buena Vista, 2.26; Taits Place, 1.45; N. N., Fort Wayne, 5.00; Buena Vista, 1.05; Vredenburgh, 1.02; Joffre, 2.50; Mrs. Hanser, 1.00; Mrs. Lehm, .25; Prof. Smith, 5.00; Rev. Hill, 1.00; Prof. Gose, 1.00; Rev. Fuller, 1.00; Rev. Thompson, 1.00; N. N., at conference in New Orleans, 1.00; contributions at door during conference in New Orleans, 1.80; N. N., Fort Wayne, 5.00; Prof. Meibohm, 1.00; Buena Vista, 3.20; Holy Ark, 1.56; Tinela, 1.55; Mrs. Butler, .50; Tabitha Society, 3.00; N. N., Fort Wayne, 5.00; H. Hiller, 1.00; Tinela, 2.35; N. N., Chicago, 10.00; B. C. Martin, 5.00; Vredenburgh, 2.25; N. N., Fort Wayne, 5.00; Rev. Doerfler, 5.00; Redeemer Sunday-school, St. Louis, literature. — For other purposes: Tabitha Society, Danville, Ill., 10.00; N. N., Detroit, 10.00. — God bless the kind donors!

"Jesus Died for Both."

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

A Most Appropriate Mission Box.

To meet a real demand, we offer this splendid Mission Box to our readers, fully convinced that we are in a position to offer them a mission box that is bound to draw the attention of old and young at a price that is remarkably low. This little Colored solicitor for missionary gifts can be appropriately placed in the church, the school, the Sunday-school, the society hall, or the home. We are sure that this collection device will increase the donations for



missions, since it is a standing appeal to every one that sees it not to forget the great work of spreading the Gospel. Many a nickel and dime will find its way into the mission treasury that would be lost to the cause, were it not for the silent, but insistent appeal of this little kneeling Negro boy in his white garment, who gratefully and most politely acknowledges even the smallest gift by a nod of his shapely head. Size, 5x7x11 inches. Price, \$2.50, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 922 Pine St., St. Louis, Mo.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Nov 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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

Vol. XLIV.

ST. LOUIS, MO., DECEMBER, 1922.

No. 12.

OUR MONTHLY MISSIONARY MOTTO.

“They made known abroad the saying which was told them concerning this Child.”

Christmas Greeting.

May He at whose birth the angel choirs sang “Glory to God in the highest, peace on earth, good will toward men!” fill the hearts of our readers with His blessed peace, encourage them to glorify God by word and deed, and impel them zealously to assist in bringing the Gospel of God’s good will towards all men in the new-born Savior to all nations!

GO!

Go, says the Lord to you this day
As, to the men of old;
Go preach the Gospel to the world
And bring men to My fold.

Go tell the news to ev’ry soul
That on dark Calvary
A Savior died to save from guilt,
To open heaven’s way.

O wretched heart that will not hear
To do the Lord’s command,
While men are dying destitute
And sin enwraps the land!

Shout from the housetops without fear
To stranger and to friend
That news of Christ the Crucified
May reach creation’s end.

Go ’long the highways of this world,
Go tread each hill and plain,
Go climb the lofty mountain peak,
And sing the Savior’s name.

The day is dying, and the night
Is quickly coming on,
Go reap — *the harvest fields are white* —
Ere working-day is gone. A. G. SOMMER.

“GO!”

“In some places geography is now taught by what is known as the ‘Regional’ method. The teacher speaks to the class about the school, the playground, the village or town, the county, the country, the empire, the world. In that way their minds expand, their ideas broaden, and they are educated to think imperially.”

This is the method employed by the Holy Ghost in Acts 1, 8 where He tells us: “Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” The missionary work and propaganda must begin at our “Jerusalem,” but it must not stop there as it too often does. “Jerusalem” is very important, indeed it comes first, and unless we do something there, we are not likely to do anything at all. But for Jerusalem to be the center and circumference of all our labors and influence is disastrous for the other parts and equally disastrous for our own souls, which need a wider vision and field of action corresponding to the great heart love of our Redeemer. To stay in “Jerusalem” means contraction and ends in stagnation, and that is one

reason, no doubt, why Jesus said "Go." Christianity without the "go" would never reach these other perishing millions who are now waiting upon you and me.

"You in your small corner and I in mine," is not the way Jesus puts it. It may be good as far as it goes, but we need to get out of our "small corner" and obey the Great Commission, which is sounding in our souls, if the Holy Ghost abides, for He is faithful to urge us to lift up our eyes and look upon the fields of "Judea, Samaria, and the uttermost part of the earth." There is no room for expansion and development in our "small corner" in "Jerusalem," and Jesus left there long ago and is beckoning us into "Macedonia." If you are unresponsive, disobedience lies at the door, for He will accept no excuses; all are called out of their "small corner," either to go in person, to send others, to give, or to the ministry of intercession. Of course, all are commanded to pray the Lord of the harvest to send forth laborers, but others whose hearts long to go and who cannot may be called to give or to the special ministry of intercessory prayer.

We may all find our place in the missionary geography lesson of Acts 1, 8. The great question is how far we have progressed. If we are making our influence felt for the Gospel in the "uttermost part of the earth," Jesus has a rich blessing in store for us, because we are walking in the light as He is in the light; His Word finding free course in us; the Great Commission our joy and rejoicing, *i. e.*, our present joy and the basis for our future and eternal rejoicing. Paul referring to those whom he had led out of the darkness of heathenism, called them his "crown of rejoicing." 1 Thess. 2, 19. He obeyed the commission; his was the joy of saving souls and his the eternal rejoicing.

The early Christians obeyed the command and went everywhere preaching the Gospel; theirs, too, was the joy and rejoicing. Have you and I walked in this light, and shall we, too, rejoice in those whom we have led to Jesus' feet from the ends of the earth? Let us be true ambassadors of the imperial kingdom of heaven, and let us not miss this "crown of rejoicing." O. M. S.

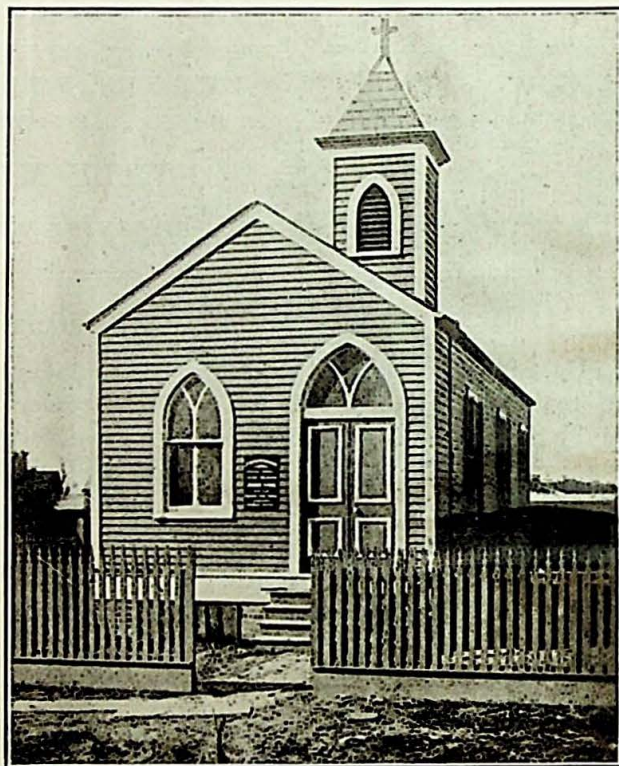
A Quick Trip over New Orleans.

BELOVED READER:—

Quite a long time between chats, isn't it? Well, it wasn't because we had forgotten you. We were just awaiting a favorable time to take you over our

New Orleans stations and show you how the Lord's work is progressing. You know how richly the Lord has blessed us in the past. As we journey along, you will see that these blessings are being multiplied. Then you will understand why we feel so very much encouraged to continue our humble efforts in His service with renewed energy and greater zeal.

And now that we are together, let us see New Orleans and see how the brethren fare. Let us take a St. Charles Belt car and enjoy a forty-minute ride



Our Carrollton Chapel.

to Carrollton, the upper part of the city. A few blocks' walk brings us to our crowded and rapidly growing Carrollton station.

Here we find Teacher P. Robinson and Miss R. Sanders as busy as bees.

"How are prospects up here?" you ask.

"Appearances speak for themselves," your guide answers.

This station, which, of course, includes a chapel, is supervised by the Rev. G. M. Kramer, of Bethlehem Chapel. The membership as yet is small, though growing. But time is short, so let us hurry back down town to Bethlehem station.

"But look at the crowded classrooms here! You folks are packed, aren't you?"

"Well, just about. And still 'packing.' New faces every Monday." The four teachers, A. Wiley, A. Johnson, Mrs. Eleonora Blake, and Miss B. Craig, certainly have their hands full. Teacher Wiley, we are happy to say, is rapidly recovering from a protracted illness. Suppose we now walk on down, about twelve blocks, to Mount Zion station.

But right here, dear friend, I must tell you of a recent happening at this station, which, I am sure, you will be happy to hear. I realize that separate mention should be made of this important event, and feel confident also that you are charitable enough to allow me to insert it here.

"But you people here have wonderful schools."
 "Yes, we are holding our own. Why, Teacher Schroeder, there, is even packed, and he has the upper grades."

"And Miss Johnson's enrolment?"

"Oh, about one hundred forty-five!"

We now take a trip down to old reliable St. Paul's station.

We see them going right on making Lutherans. Making Lutherans! — you like that, don't you? Here we find Teacher A. Berger, Misses S. Raymond, R. Bonnafon, and your humble guide, — when he's not with you.



Bethlehem School, New Orleans, La.

On Sunday, September 10, the Rev. Walter Beck was here ordained and installed in his new field of labor. The Rev. Beck is the first missionary to come to us from the Wisconsin Synod. May others follow! I would like to tell you of the beauty of this service, the singing, the enthusiasm of the Mount Zionites — of the deeply impressive sermon delivered by Professor Nau of Luther College and how it was received by the congregation as well as by our beloved candidate. But time does not permit. Suffice it to say that this service, in which all of our local congregations joined, was made a memorable one. May God bless the efforts of His young laborer in His vineyard! So let Mount Zion rejoice!

Going over into the schoolrooms, we meet Teachers D. Meibohm, our veteran laborer, Theodore Schroeder, and Miss Ethel Johnson.

"And your enrolment?"

"Mine? — Well, here and there, I have 'three-in-one'; that is, three pupils in one seat. This, of course, will be remedied."

You know, too, that we have a new pastor here at St. Paul's, the Rev. E. H. Wildgrube. He was installed March 5. The Rev. G. M. Kramer preached the installation sermon, and — well, you know how those installation sermons are, — strong and inspiring. They "find" you. Pastor Wildgrube is "old" with us now. He certainly has the love and cooperation of his congregation, — and has earned it. God bless His servant and further the happy relation of pastor and congregation for His name's sake! —

And now let's go through the school-yard over into that freshly painted big building. That is Luther College.

"Your church, school, and college look pretty good to me."

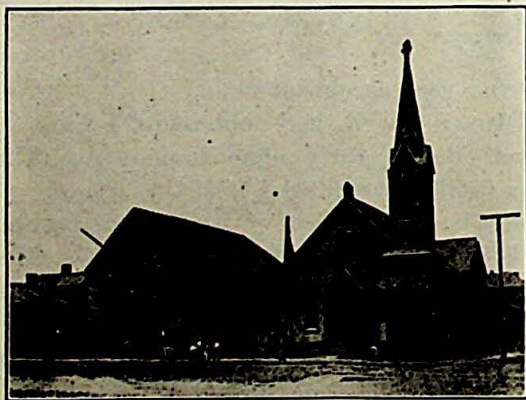
"Yes; we are all preened up in new paint. And it is no 'sepulcher' affair either. The inside looks as good as the outside — probably better. Why, our buildings have improved the appearance of the whole neighborhood. How deep is our gratitude to our beloved Mission Board! And now wait just a short while. Our Board has done more than its share; now comes ours."

"How many professors has Luther College?"

"Three: Professor Meibohm, Dr. H. Nau, and the Rev. Wildgrube. Rev. Wildgrube is temporarily filling the chair offered the Rev. John McDavid, of Charlotte, N. C. Upon the latter's refusal, the seat was offered to the Rev. F. Alston, of Charlotte, who also declined the call. Both brethren, we are sure, refused for legitimate reasons. In spite of this, however, the college is in good shape, has a good enrolment, and is likely to make this a banner year. Your guide looks after the musical department." And now we go down to Trinity station.

It's farther down town than the others. But car-fare has been reduced from eight cents to seven cents, — so we'll walk. Here we meet Miss R. Johnson. Her enrolment is in its youth, but bidding fair for a healthy maturity. Much can be accomplished here at Trinity with time and patience. The Rev. Wildgrube is supervisor. He is working diligently for congregation and school.

And now, dear friend and brother, our trip is ended. I hope you enjoyed meeting the brethren and finding them up and doing. The Lord is truly



Mount Zion Church and School.

blessing us. It is now easy for you to judge the future prospects of our congregations from the present conditions of our schools. — "Coming events cast their shadows before," you know. But sh-h!!

It's the editor. It's great to hide behind the editor when you are exhausted, isn't it? Ever felt that way?

My beloved reader, be you pastor, teacher, or



Trinity Chapel, New Orleans.

layman, may God, for Jesus' sake, bless your efforts in His service also! This is His work. Without Him the toiler worketh in vain.

To Him be praise, honor, and glory!

WM. B. SEEBERRY, JR.

James Washburn's Christmas.

It's an ideal Christmas morning. The earth is snow-bound, and a brisk, crisp wind is blowing over the fields and through the streets of the town where James Washburn lives. James, a lonely old gentleman of sixty-two winters, has risen early for the occasion; for he is determined to go to the next town, twenty miles distant, where his Lutheran church is, to attend the Christmas service. He must walk five miles of the way; but what are five miles to James Washburn to attend a service at any time!

James sets out to cover the twenty miles. The large crowd on the train makes it necessary for him to stand, and on his last hop by foot the cold morning air pierces his clothes and cuts his face. His heart leaps for joy as he sees the church in the distance; for nothing is dearer to James than to join in with heart and soul when the wonderful Lutheran hymns are sung, nothing can strengthen him more than a sermon based on Scripture. He comes near to his church and notices to his dismay that all is quiet. No people, no happy noises. He tries the door; it is locked. Poor James! He

waits for ten minutes, looks around, but nobody comes. James is human; his angry vein is swelling; his soul is filled with bitter reproaches. "They could at least have let me know," he thinks. "Here I've come this whole distance through snow and cold for nothing. I'm not coming back so soon again."

But this lasts just a moment. James's better side is showing itself now. "Perhaps," he says to himself, "something has happened. Probably they could not let me know in time. Satan has been prompting me to think evil of my brethren. I'm coming back! And if the door is locked ten times, I'm coming back! And what's more, I'm going to see Deacon Monroe to investigate the trouble." He goes to Deacon Monroe's place, but Brother Monroe is not at home. James next tries the Smiths, faithful members like himself. Smiths are at home and give him a hearty welcome.

It is all due to unfortunate circumstances that James was not informed that there would be no Christmas service. The pastor living in the neighboring town suddenly took ill on Christmas Eve. He had caught a cold and had a high fever. It was too late to drop each member a card, so the pastor's wife telephoned Deacon Monroe to call upon as many members as possible before church time the next morning.

Just as Mr. Smith is relating all this to his friend James, Deacon Monroe knocks at the door in great excitement. "Has anybody told Brother Washburn?" he shouts. "No," answers James with a loud voice, following his apparent anger up with a ripple of laughter. "What, you here, James?" cries Monroe. "Are you angry, James? I am so sorry! I forgot to telephone to you of our pastor's sudden illness. I could have done so early this morning, but I just forgot." "It's all right, it's all right," says James in a comforting tone, "mistakes will happen."

"We are going to have our Christmas service anyway," is the suggestion of Mr. Smith. Without waiting he continues, "May Bell, get the large red hymn-book, and limber up your fingers! Come, you all, we're going to sing Christmas hymns." They did sing, and James sang the loudest.

After they had finished, Mrs. Smith has a word with James. She says, "Brother James Washburn, you're going to have some of my turkey dinner to-day, and you're going to stay all day and for supper too."

James thinks; he's ashamed to say it aloud.

He only thinks, "And I was angry, and I listened to Satan."

Dear reader, perhaps the grievance you have against people in the church is all due to unfortunate circumstances, perhaps you don't understand. At any rate, don't let Satan keep you from worshipping.

James departed joyfully. After all, he had had a big Christmas. P. G.

Who Is Next?

Here is certainly good news, news that ought to interest all our readers. At a recent meeting of the Chicago Heights Special Pastoral Conference it was unanimously decided that the various ladies' aid societies and possibly other societies represented in the conference district hold themselves responsible for the salary of Miss Rosa J. Young, our pioneer missionary worker in the Alabama Field. Rev. Richard Piehler, who reports this good news, writes that the resolution was passed with great enthusiasm, and he expresses the hope that many other conferences may follow this example.

From our own experience we are able to state that, when a society or congregation puts itself under obligations to provide the salary of a designated worker, the interest in missions is thereby greatly increased. The congregation or society then feels that this particular worker is its own missionary and naturally has a far more personal interest in his work than it would have otherwise.

Several years ago three societies in the editor's congregation made themselves responsible for the salaries of three native workers in India. When we made the promise, some thought that we were taking too great a load upon ourselves by the obligation, but time has proved that the missionary interest in these three societies has so greatly increased that they are not only able to meet their obligations so far as these three native missionary workers are concerned, but they have actually been able to do as much for other missionary enterprises as they are contributing to the support of these native workers.

We feel quite certain that the societies that have taken over the support of Miss Young are going to meet with the same experience.

God grant us the pleasure of being able to report that other circles among us have followed in the footsteps of the congregations belonging to the Chicago Heights Conference! F. J. L.

Reformation Day

Celebrated at St. Mark's, Atlanta, Ga.

The members and friends of St. Mark's at Atlanta, Ga., celebrated Reformation Day in a somewhat unique manner this year. From reports that have reached us, the schoolchildren rendered our beautiful Reformation hymns in a most praiseworthy way, and the pastor, Rev. John Alston, of course, did his usual part of the service, as we take it, at the altar and in the pulpit. But the extraordinary part of the service was a paper read by Mr. J. J. Whitfield, bearing the title, "Why the Lutheran Church?" The fact that Mr. Whitfield would read a paper upon the occasion of the celebration, no doubt, did much towards bringing a record crowd to St. Mark's.

Mr. Whitfield, we hear, handled his subject most skilfully. He dwelt at some length on a description of conditions in the Church before the Reformation and enumerated a number of the then prevalent errors and sins. Then he proceeded to show that the Lutheran Church is not a new Church, as is so often thought, but that it is the old Church of the apostles, of which Christ is the Corner-stone, since all its doctrines were taught already by Christ and His apostles. The essayist next emphasized the great blessings which God has bestowed upon us through the Reformation, stressing in particular the open Bible and religious liberty. This naturally led Mr. Whitfield to urge upon all present the duty of making greater sacrifices for the Lord and His kingdom and of working with greater zeal in the extension of Christ's kingdom.

What the strangers heard upon this occasion must have caused them to look with greater respect upon our dear Lutheran Church, her message, and her mission; and what our members heard from the lips of one of their fellow-members must have induced them to rejoice in their Lutheran church membership and impelled them to make a solemn vow, by the grace of God, to be faithful and loyal sons and daughters of their Church. F. J. L.

A Home Mission Experience.

About two months ago Mr. K., the owner of some land on Pelee Island, a small body of land lying in Lake Erie, stopped me on the street of our little town to tell me that there were Lutherans on Pelee Island that were longing for services in our

faith. Mr. K. himself is a Roman Catholic, but was apparently much concerned about the spiritual care of these Lutherans. I told him that, while it would be impossible for me personally to take care of these good people, I should immediately write to a brother minister in Detroit and ask him to take the matter in hand. I wrote at once, and in a very short time received the assurance that the people on Pelee Island would receive the proper care, and that in due time I should hear of the progress made.

A few days ago the following letter came to me, and I found it so interesting that I cannot forego the pleasure of giving it to the PIONEER readers to read. The whole letter breathes such a fine missionary spirit that it is bound to please everybody that is interested in home missions. At the same time it shows how we may take advantage of every opportunity offered us to provide our fellow-men with the Gospel. But here is the letter:—

"Complying with your request, I shall tell you a little of my work among the Pelee Islanders. Since I am in the best position to serve these people, the place was turned over to me. Pelee Island is fifty miles from Windsor and is reached by taking an interurban car from Windsor to Leamington, Ontario, and thence a boat to Pelee Island. The island lies twenty miles from the mainland.

"The first time I went to the island, Mr. B., a genuine Lutheran, took me to various people in his car and we arranged a service for the following week. We have held a service every week since then with an average attendance of twenty-five to thirty-five hearers. At first we met in the respective homes, but now we have rented the town-hall. The majority of the people come from 'Missouri' and 'Ohio' circles.

"The boat does not ply on Sunday, so our services are always held on Wednesday evening. The boat will 'tie up' December 12, and I'll not be able to go out again until the beginning of March. We expect to organize in March, and I'll then likely have a confirmation class of seven.

"Pelee Island has a resident population of approximately 800, all farmers. The dimensions of the island are nine by four miles. Conditions are rather primitive. Only one store, no 'movie,' no electric light, not a bit of pavement, no garage (although almost everybody has a car), only one doctor, etc. During the months of December, January, and February the people are cut off from the mainland almost entirely.

"The soil produces wonderful crops, but the high cost of transportation allows them to ship only

such things as tobacco and grain. The boat has a rather irregular schedule, and it takes almost two full days to go there for a service. Till now I have preached there eleven times. The round trip costs \$4.00, but the people have always defrayed the expenses.

"I think I shall spend several weeks on the island in the spring and very likely will be able to induce a number of other people to attend our services. Will write to you again at some later day. I am certainly very glad that you called our attention to these people."

Is not this really a fine missionary letter? Does it not show a fine spirit on the part of this young pastor? As long as we have pastors with such a spirit, we may rest assured that the people in the lanes and along the hedges — along the missionary by-ways — will be looked after. May God bless this young worker and grant him the joy of a successful canvass of Pelee Island next spring! F. J. L.

Items of Missionary Interest.

A REMINDER. — If you are planning to give the LUTHERAN PIONEER as a Christmas gift to some friend, — and you could not plan better! — we would remind you of the importance of sending in your subscription at this time, for Christmas is not far off.

BANDITS AND MISSIONARIES. — Bandits in the Province of Honan recently captured several American missionaries, among them also Madame Soderstrom and daughter, two Lutheran missionary workers. However, after several days' imprisonment these two ladies were again set free as was also Missionary Ledgard of the China Inland Mission; but two other American workers are still in the hands of the bandits.

THE "PIONEER" AND PUBLIC LIBRARIES. — The Director of Colored Missions, Pastor Drewes, recently informed me that the PIONEER is to be found in three public libraries in the State of Indiana. How would it be if readers in other towns having libraries would see to it that our little PIONEER were placed in their own public library? There are possibly fifty public libraries in our country where the PIONEER is found on the reading-table, but there are at least 2,000 libraries in which the PIONEER could and should be placed. Will you help to do this?

A TEN YEARS' RECORD. — During the last ten years the Mission Board of the Seventh-day Adventists sent out 1,347 missionaries to foreign countries. At the present time this denomination is working in 109 countries of the world. This church-body is by no means a large nor a rich denomination.

A HINT TO SUNDAY-SCHOOL TEACHERS. — This from a letter: "I need my two copies of the paper in my business, missionary business in our Sunday-school. I read every word in one of the copies usually within twenty-four hours after they arrive. Then I take both of them to Sunday-school and paste a little tag on each of them, which says, "Please read and return next Sunday." I give them to teachers and scholars, and there are generally several asking for them as they see the papers come in. As the old copies come in, we give them to other persons. We keep this up till they are worn out."

A STATEMENT AND A REQUEST. — The LUTHERAN PIONEER is the only English missionary periodical published within the bounds of the Synodical Conference and should be read in every English-speaking family of our part of the Church. Will you not lend a hand that this goal be reached? Will you not try to gain one or more new readers?

AN EXPENSIVE MATTER. — China, despite its great poverty, spends every year more than one hundred million dollars in idolatrous worship. Think of it, \$100,000,000 to maintain ignorance and superstition! Such is the stupendous sum annually wasted by a nation of beggars. Ah, should we not hasten to help that this woeful waste of good money be stopped by bringing to them the Gospel of Christ?

HERE IS NEED, INDEED! — Bengal has a native population of almost fifty million. Fifteen out of every sixteen of these people live in the 125,000 villages of this division of India. The spiritual need of these millions is great; many are clamoring for the bread of life. F. J. L.

BOOK TABLE.

Lutheran Annual for 1923. — *Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1923.* Concordia Publishing House, St. Louis, Mo. Each 108 pages. Price, each 15 cts.

Here are two old friends that will need no introduction to our readers. One or both of these publications should be in the hands of every family affiliated with the Missouri Synod. We notice several very important improvements in the make-up of the lists found in the two annuals.

Great Leaders and Great Events. Edited by *Pastor L. Buchheimer*. Concordia Publishing House, St. Louis, Mo. Illustrated. Bound in fine silk cloth. 347 pages. Price, \$1.75.

This book contains thirty historical essays from the field of church history by twenty-two different Lutheran writers. These essays cover a period of time extending from apostolic days to Paul Gerhardt, the preacher-poet. They were written for the common run of people, and for this reason are rather more popular than exhaustive and critical in content and style. But though not of a learned character, these essays will be found to be carefully written throughout, and will prove good reading to those that are interested in the history of God's kingdom on earth.

Synodical Reports of Missouri Synod for 1922. Concordia Publishing House, St. Louis, Mo. No. 6. *Minnesota-Distrikt*. "Der Herr hat Grosses an uns getan, des sind wir froehlich," Ps. 126, 3, is the leading thought, or general theme, of four doctrinal papers. 84 pages. Price, 37 cts. — No. 7. *Oregon- und Washington-Distrikt*. Paper: "Drei wichtige Fragen fuer die Kirche der Jetztzeit: Loge, Begraebnis, Kirchenzucht." 36 pages. Price, 18 cts. — No. 8. *North Dakota- und Montana-Distrikt*. Paper: "Die Gefahren, welche unserer evangelisch-lutherischen Kirche in dieser letzten Zeit von seiten der Welt drohen." 64 pages. Price, 28 cts.

Negro Year-Book, 1921-1922. The Negro Year-Book Co., Tuskegee Institute, Ala. 469 pages. Price, paper cover, 50 cts.; board, \$1.00.

This publication, an annual encyclopedia of the Negro, is a standard work of reference in its sphere. Mr. Monroe N. Work, the editor and compiler of this *Year-Book*, has certainly put in many an hour of hard work in getting out this reliable treasury of facts. We see a number of decided improvements in this latest issue of his annual. Old material has been revised and rewritten. The first 109 pages are devoted to a most comprehensive and complete review of events affecting the Negro, 1919-1921. To the student the bibliography on the Negro will prove very valuable.

We are pleased to acknowledge the receipt of the following publications from *Pastor W. M. Czamanske*, Sheboygan, Wis.: —

Our Christmas Joy. A Children's Service for the Savior's Birthday. Single copies, 6 cts.; dozen, 60 cts.; 100, \$4.50.

Good Tidings. A Children's Christmas Service. Prices as above.

Tyndale and Luther. A Children's Service for Reformation Day. Single copies, 5 cts.; 100, \$3.00.

A Kingdom for a Dance. Sermon on Mark 6, 17-29. Single copies, 5 cts.; dozen, 40 cts.

A New Christmas Word-Roll for Player Pianos. Barthel-Duesenberg Piano Co., 912-914 Pine St., St. Louis, Mo. Price, \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

This new roll brings "O Little Town of Bethlehem" and "Little Children, Can You Tell?" It was issued by special request, and will please as much, we are sure, as have the choral medleys published previously by this firm. What a blessing it would be if rolls of this character were played more!

F. J. L.

A Correction.

The biennial report of Treasurer Schuettner which appeared in the October number of the LUTHERAN PIONEER states that he received \$1.00 from the Norwegian Synod. This is correct. However, it is also correct that Rev. A. J. Torgerson, Treasurer of the Norwegian Synod, during this period remitted \$1,273.03 to Mr. E. Seuel, Treasurer of the

Missouri Synod. The latter forwards all contributions for our Colored Missions to Mr. Schuettner without specifying the source whence they come. We are very glad to make this statement and give due credit to our friends in the Norwegian Synod of the American Lutheran Church. God bless them for their active missionary interest!

CHRISTOPHER F. DREWES,
Director of Colored Missions.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Ingomar, \$8.63; Mount Calvary, Tilden, 7.94; Mount Carmel, Midway, 6.65; Zion, Tait's Place, 16.85; Our Savior, Possum Bend, 8.80; St. John's, Joffre, 4.20; Selma, Ala., 3.75; Bethlehem, Holy Ark, 7.86; Bethany, Nyland, 15.00; St. Paul's, Oak Hill, 7.86; Christ, Rosebud, 18.84; St. James's, Buena Vista, 31.63; Mount Olive, Tinela, 11.92; Mobile, Ala., .65; St. Andrew's, Vredensburgh, 6.19; Redeemer, Longmile, 8.25; Immanuel College, Greensboro, 250.00; Concordia, Rockwell, 5.00; Mount Zion, Gold Hill, 10.00; Bethel, Conover, 1.00; Mount Olive, Catawba, 2.00; St. Philip's, Philadelphia, 5.00; Bethany, Yonkers, 45.00 and 45.00; Immanuel, Brooklyn, 15.00; Bethel, Charlotte, 11.50; Bethel, Conover, 1.00; Bethel, Monroe, 1.27; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Grace, Concord, 20.00; Grace, Greensboro, 8.05; Immanuel, Brooklyn, 1.00; Immanuel College, Greensboro, 751.00; lecture tour, Rev. Carter, 32.70; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Olive, Catawba, 1.50; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.16; St. John's, Salisbury, 14.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Matthew's, Meherrin, 19.92; St. Mark's, Winston-Salem, 9.83; St. Paul's, Charlotte, 30.00; Mount Zion, Charlotte, 15.00; St. Paul's, Mansura, 20.70; St. Paul's, Napoleonville, 20.00; St. Paul's, New Orleans, 40.00; St. Peter's, Drys Schoolhouse, 10.00; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 7.00. — Total, \$1,734.15.

St. Louis, Mo., November 1, 1922.

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

Pastor H. C. Claus, St. Louis, gratefully acknowledges the receipt of the following: From Mr. and Mrs. Th. Wittbrodt, St. Louis, \$2.00; from Mr. Boehne, Sr., and Mrs. Boehne, Jr., Waterloo, Ill., 2.00 each. — The Editor of the PIONEER has received from Mrs. Phoebe Schulty and from Mrs. Mary Mehring, Napoleon, O., 5.00 each for the dormitory at Greensboro, and from Miss Louise Potter and her Sunday-school class, Detroit, 10.00 for the same. — Thanks!

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Dec 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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

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

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

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

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