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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., JANUARY, 1924.

No. 1.

OUR MONTHLY MISSIONARY MOTTO.

The word "discouragement" should not be found in the dictionary of missions.

Factors in the Future of the American Negro.

It is right to think about the future. There is a value in looking forward, but a great deal depends upon the way in which we look at that future, the way in which we anticipate. If we are pessimistic, discouraged, fearful, if we do not understand or appreciate our strength, we are already defeated. The man who ever cries, "There's a lion in the way!" will not go far from home. But optimism is not enough; faith and works must be combined; prayer and wise effort must unite. In a certain church, when the collection was taken, a large and comfortable Negro woman shut her eyes that she might not see the collection plate and sang with great energy, "Fly the Gospel! Fly the Gospel!" She was recalled to a great truth by the elder, who touched her and said, "It ain't no use to sing 'Fly the Gospel' if you don't give nothin' to make it fly." That is the philosophy of the future of the Negro in America. But let us consider the factors upon which his future depends.

First: It depends upon the character and number of schools provided for the Negro. He must have some education, some rudiments of knowledge; hence the need of primary and secondary schools. There are sections of the South where there is not one decently equipped or rightly taught school. There are large regions where for years the authorities cannot or will not establish a school. There children are growing up to be ignorant, untaught, hopeless men and women. Many intelligent whites

in the North, where schools abound, do not realize that in the South there is not one-third the proper number of schools, and that there is an amazing lack of good teachers even if they had the necessary number of schools. Training of good teachers is a necessity for the right future. Support of colleges, such as the board maintains, and giving of one's means to plant teachers' training-schools will do much to make the Negro's future bright.

Secondly. The Lutheran Church believes that the future of the Negro depends on *Christian* training and education. The Negro must have, in childhood and youth, Christian teachers; he must be taught that the fear of the Lord is the beginning of wisdom. Every sensible white person understands the importance of the character of the school he attended, and of his teachers as examples. Is it not our duty as Christians to provide Christian schools for Negroes and so develop their characters in a way the state cannot and will not attempt?

Thirdly. The future of the Negro depends on a true ministry, true preaching, true church-life. We cannot expect Negroes to be upright, moral, pure-hearted, and wise without the Gospel. They must have godly ministers and faithful instruction in righteousness. No education and no increase of wealth will make them good and reliable without a religious training. Without regeneration man remains brutelike. Scratch many a finely educated man, and you will find a savage. A new heart, a spirit transformed by the Gospel, that is the highest hope for us and the Negro.

Fourthly. The future of the race depends on the

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nature and development of the Negro home. If the home is mean and degraded, a stranger to Christ's will and Christ's example, father, mother, and children will be degraded. If we wish to see Negroes becoming temperate, pure, refined, unselfish, a blessing to their race and ours, they must be taught and encouraged to create homes where God is remembered, the Bible revered, prayer offered, and holiness sought.

To some of us the Savior's words, when describing the Last Judgment, form the most solemn and awful of His teachings: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." It rests with us to help make the future of the Negro a good future. In helping him, we are helping Jesus Christ. Let us see Christ beckoning us here. Help the board, your agent, by your gifts and prayers.

Third Professor for Luther College.

That the following good news comes late to the readers of the PIONEER is due to the fact that the writer was under the impression that a report had been sent in from another source. Hence the statement carries with it a sincere apology. But good news is always welcome news, so —

On September 23 the Rev. Carl Stoll was installed into office as third professor of Luther College at New Orleans. Third professor of Luther College! This is, truly, the fulfilling of a long-felt want and will contribute much toward increasing the efficiency of the institution.

Professor Stoll is a graduate of Immanuel College, Greensboro, N. C., and previously had studied at the Concordia Institute, Bronxville, N. Y., and at Concordia Seminary, St. Louis.

Prof. H. Meibohm delivered the installation address. At the conclusion of the sermon the Rev. C. Stoll was officially installed by Professor Meibohm, Dr. H. Nau and the Rev. E. H. Wildgrube assisting.

All our local Colored congregations united for this joyous occasion and made it quite an edifying celebration.

Professor Stoll cannot be called a newcomer. While yet a student, he taught school here, about ten years ago, out "back of town," in a neighborhood known as "The Dumps." The many friends he made then and the fact that he got "a lay of the land" at that time should prove of great benefit to him in his new position.

God grant that this young brother may fully realize the importance of the work which he has been called to do in his present field of labor! May he put to good use the talents the Lord has entrusted to him! This is the only way to work in the Lord's vineyard: Work and pray — the former, willingly; the latter, unceasingly.

The purpose of our colleges is not merely the presentation of diplomas at the annual commencement exercises. *Their object is to further the Lord's cause* by properly equipping useful laborers for the Lord's vineyard, who are ready to serve Him faithfully at all times and — everywhere.

Let us, therefore, pray for the success of our



Prof. Carl Stoll.

young brother and that of his colleagues, for the successful growth of the institution, and for the Lord's prospective candidates who have been entrusted to them. And may the same prayer be sent up to the Throne of Grace for all our other colleges!

All for Him who giveth all!

W. B. SEEBERRY, JR.

What the Colored People are Doing for Themselves.

One of Many Object-Lessons.

The president of one of the Protestant boards for missions among the Negroes gives the following fine example of self-help: —

"Several years ago a Colored minister was com-

missioned by the Freedmen's Board to take charge of a little church in one of the tobacco towns of the South. These towns, with their large brick factories, offer work for young and old, but their population generally includes many vicious elements. In no towns are there so many examples of immorality, and both races, in their lower classes, are impure and intemperate. With a Pauline resolution this minister and his wife entered upon this work and at once sought a house. Only a few houses were for rent, and these were indescribably poor and filthy. Selecting one, this man, who is refined and cleanly in appearance and taste, a real Christian gentleman, cleaned it with shovel and hoe, removing the dirt and refuse from the rooms, washed and renovated it with his own hands, and made it habitable and decent. Later he procured lumber, and with some help from one carpenter he built and almost entirely furnished and painted a pleasant and attractive cottage, where he now lives.

"That simple, pleasant home has become an influence among his people. Already decent dwellings are being erected, and one sees less dilapidated surroundings. The people living there are being provoked to good works, and any one who is familiar with the shiftlessness and dilapidated appearance of the homes of the poorer whites in the South will understand how desirable it is for the Colored people to have some stimulating and illustrative examples of a real home. In the mean time this minister has prosecuted the work in his own church in the town and at another in the country very earnestly and faithfully and with blessing.

"A church-building has been erected, and last year the pastor and one assistant primed the exterior. When this pastor has secured funds for the paint, he himself will attempt the completion of the painting.

"In addition to other activities he and his wife carry on a very successful parochial school in the basement of the church. Last summer he procured some rough boards and divided off this basement into three rooms, one for his wife's pupils, one for his own, and one as a cloak- and anteroom. All this has been done with the closest economy, and it has been possible only through the determination, consecration, and practical ability of this educated and intelligent minister and his sympathetic wife. He has had to meet the usual difficulties of his region and people, the ignorance and superstition and opposition of the so-called religious bodies. But what he is doing by hand and voice, example and life, —

what desires he is kindling for a better material and spiritual living, — no man can estimate. May God preserve him and his steadfast, true, devoted wife!

"This pastor is not singular or exceptional, though he may have some special ability and some specially useful qualities; but he is one of many who labor with their own hands and are patiently teaching their people religion, industry, and a clean life."

† Mary C. Wright. †

When the editor of the PIONEER, more than thirty-five years ago, arrived in New Orleans, the first Colored person he was privileged to meet was



Mary C. Wright.

Mother Mary C. Wright. He met her the morning after his arrival in the Crescent City at the home of Pastor N. J. Bakke, whose member she was, and in whose home she was always a welcome visitor. The Editor also remembers that, after the greetings were over, Mother Wright took it upon herself to criticise the young laborer because he did not wear a black suit, in her opinion the only kind of clothes suitable for a minister or a student to wear! Yes, Mother Wright always was quite outspoken and never held back with her opinion. But for all her frankness, or, possibly, just because of it, we all liked and respected her.

But now Mother Wright is no more among the living on this earth. She departed this life on November 22, 1923, at the ripe age of one hundred and three years.

Mary C. Wright was a native of the Virgin Islands, at the time of her birth a Danish possession, having been born on the Island of St. Thomas in the year 1820. When she was nine years old, a very severe earthquake visited the islands and prompted her parents with others to emigrate to the United States. The Stuart family — such was Mrs. Wright's maiden name — located in Greencastle, Pa., and here the subject of our sketch passed the days of her youth and earlier womanhood.

When the Civil War broke out, she joined the Northern forces as a practical nurse and was among the first of those who entered New Orleans on the day of its surrender in 1862. New Orleans now became her home till the day of her death, though she made frequent and long journeys in her capacity as a children's nurse. During the yellow fever epidemics, which frequently occurred in New Orleans during the last three decades of the last century, Mary Stuart did most useful service as a sick-nurse.

As a nurse for children her services were much in demand, and not a few among the prominent men and women of New Orleans were in her watchful and faithful care during their childhood days. While serving these prominent families, she would accompany them on their summer tours, thus seeing much of our country and meeting many of its prominent people. The last family which she served was that of District Attorney St. Clair Adams, and at the time of this service she was well past ninety.

When already over sixty years of age, she was married to Walton Wright, with whom she lived in happy wedlock till death took him from her side in 1893. She was among the first to join our Lutheran Colored Missions when it was opened in the old "Sailors' Home," near the river front, and when, towards the end of 1882, a large old church-building was purchased by the Mission Board on South Franklin Ave., she followed Pastor Bakke to the new church home and remained a faithful member there till the Lord transferred her from the Church Militant to the Church Triumphant.

Mother Wright was industrious and thrifty and succeeded in saving sufficient to provide for her old age. Her thrift, however, did not prevent her from doing her share for her church. Not only

was she among the best regular contributors, but again and again she found it possible to make a special gift to the Lord's cause. Thus she donated to Mount Zion, the church of which she was a member, a very handsome and expensive altar and a beautiful altar painting representing our Lord's ascension. The bell which calls the worshipers to Mount Zion Church is also her gift, and a year before her death she had the spire of the church repaired and crowned with a new copper cross at her own expense.

F. J. L.

Items from North Carolina.

CONFERENCE AT GREENSBORO, N. C. — Early Friday morning, November 30, Immanuel Conference convened at our college for its fall session.



Rev. W. O. Hill.



Rev. W. H. Lash.

All the brethren except Professors Smith, Schuelke, and Lankenau, as well as Pastors Dorpat and Alston, were present. They were excused on account of sickness. Prof. F. Berg called the conference to order, conducted the religious exercises, and presided at the morning session. As it was resolved before conference that matters pertaining to our parochial schools were to be considered first of all, our lady teachers attended the sessions on Friday. Since North Carolina is making gigantic strides in secular education, and as we want our schools to be fully accredited, the whole morning session and part of the afternoon session was devoted to the consideration of how our teachers could attend the State summer normal and also a normal at our college, where they would receive special religious training. Conference then made arrangements for a uniform schedule of lessons for our schools. At night divine services were held in Grace Church.

The student-body, the professors, and the members of conference were present. Pastor Hill, of Yonkers, N. Y., preached an inspiring sermon, using Luke 16, 15 as the basis of his discourse. The Lord's Supper was celebrated in this service. After the service the members of conference continued in session until ten o'clock. They then went to the college, where the men were domiciled for the night. The lady teachers slept at the dormitory. Early next morning sessions were opened at eight thirty. The raising of the funds for our new dormitory was discussed and also the advisability of earnestly requesting our Mission Board to begin the work as soon as possible. Mr. G. Ferguson then read an instructive paper on "The Aim and Purpose of Our Lutheran Day-schools." This paper was discussed at length. As all the members had to be at home before Sunday, conference adjourned at one o'clock. — At this conference we welcomed two new members, Pastor Holsten, who has charge of Grace Church at Concord, N. C., and Prof. F. Naether, a graduate of Decorah, Iowa, and of the University of Iowa, who for the past nine years has had charge of a Colored congregation in Porto Rico. He is assisting at Immanuel during Professor Smith's illness. Both these brethren took an active part in the deliberations and helped to make our sessions profitable and interesting. The faculty entertained the conference and spared no pains to make the visit pleasant for the brethren.

GREER, S. C. — All our brethren will rejoice to hear that our work in Greer is making splendid progress. Our school was opened in September and now has an enrolment of 35 children. The Rev. J. W. Fuller baptized five and confirmed one just before coming to conference. The prospects for the future are bright and promising at this place.

CHANGES IN OUR FIELD. — Early in the new year the Rev. F. Foard, who has served country stations so long that he is known as the "Country Parson," will move to High Point and also serve Southern Pines. Professor Shufelt, who has served at Immanuel College for the past two years, will take charge of Gold Hill, Rockwell, and The Rocks. Pastor March, in addition to serving St. John's at Salisbury, will look after the stations at Conover and Catawba. Pastor Lash has already taken charge of Grace at Greensboro and Elon College; he also has charge of the catechumen class at the college. He had confirmation on the second Sunday in December, but your correspondent did not learn how many he confirmed; he also failed to get the names

and number of additions at the other stations. — All our teachers and pastors are busy arranging their Christmas exercises and services. J. McD.

Items of Missionary Interest.

ALABAMA. — Our Colored churches in Alabama at present have a baptized membership of 1,041 and a communicant membership of 520. — At Buena Vista it was necessary to build an addition to the church. — The mission-workers on the Alabama field met for a conference at Buena Vista December 30 to January 2. Pastor Holness, who has been



Prof. Paul Lehman
of the Teachers' Training-School, Selma, Ala.

put in charge of the new mission at Birmingham, found a number of Lutherans in that city. A day-school has been opened.

A LARGE DEFICIT. — Due to the Fundamentalist controversy in the Presbyterian Church the mission treasuries are suffering greatly. It is feared that the deficit in the foreign missions treasury will grow to the enormous figure of \$1,200,000 by the end of the fiscal year.

THE LUTHERAN ORIENT MISSION. — This society is working among the wild Kurds of Persia and Turkey. It has given the Kurds a written language, into which it has translated the New Testament. It has also published hymn-books, Luther's Small Catechism, and other Christian literature in this language.

JAPAN AND THE BIBLE. — Almost all the Bible plates for more than twenty-five languages were destroyed in the recent earthquake that did such great damage all over Japan. Also the printing-plant of the American Bible Society at Yokohama was completely ruined. But this terrible catastrophe has not stopped the spreading of the Word. More than 500,000 copies of the gospels have been printed in New York and shipped by the American Bible Society to its representatives in Japan. — Prince Tokugawa, at a recent Washington conference, estimated that there were about one million people in Japan who had accepted the teachings of Christ as contained in the Bible.

KULING, CHINA. — Kuling is the summer resort of our missionaries in China. There one large and two smaller houses have been erected with funds gathered by the Walther League. While at Kuling, the missionaries hold conferences and also perfect themselves in the use of the Chinese language. At Kuling may be found the summer homes of many other missionary boards, erected for the workers, who must spend some time every summer in the mountains if they do not want to break down.

F. J. L.

A Blessed Missionary Enterprise.

The Missouri Synod's *Annual* gives a list of fifteen home-finding societies that are maintained by members of that body. These societies receive orphaned or homeless children regardless of race or religion and find parents for them, who will either legally adopt them or foster them during their childhood and youth. Thousands of children have been aided by these societies in past years and no one can fully estimate the blessings that have been brought to helpless children by these benevolent Christian agencies.

Among the most aggressive of these home-finding societies is the one having its headquarters in Buffalo, N. Y. From its last report we learn that it was instrumental in aiding almost a hundred children in the past year, and that it found Christian parents for no less than sixteen homeless children, fifteen of whom were little babies.

From Superintendent H. F. Wind's annual report we quote the following: "Great care is taken in placing children into foster homes for adoption. All applicants for children are carefully investigated, and only high-class homes are considered.

Prospective foster-parents must be of good repute, their homes proper and fit for the reception and care of a child, and their means ample for its support and education. But the homes into which children are placed must above all be Christian homes, homes where Christ, the Savior, is followed in faith and life. Thus only can there be reasonable assurance that the one thing needful will be taught the children, and that they will develop into Christian men and women.

"A notable feature of the work are the careful tests and examinations made of children before taking them over as wards of the society and placing them into family homes for adoption. There is, first of all, the physical examination, which is usually made by one of our own physicians, and which determines the bodily health and physical perfection of the child. Blood tests are also made in this connection to determine the child's freedom from inherited blood taints. Then there is an examination of the child's ancestral tree. A history of the child's life and antecedents is obtained from relatives or friends of the child, and as much as possible this history is verified. This is done to guard against taking over children who come from notoriously immoral, criminalistic, or disease-ridden families. Feeble-mindedness is especially guarded against, and often mental tests are required of older children or of the mother, if living, of a younger child, to show that the child is not the offspring of mentally defective parents or is not itself afflicted with a feeble mind. Finally the legal aspects of the case are carefully inquired into to make sure that, when the child is given out for adoption, such action is final, and that there is no possibility of the child's ever being claimed by natural relatives. Thus every possible precaution is taken, and foster-parents are assured, as far as this is humanly possible, that the child they adopt will enjoy good health and a normal development.

"As welfare cases we classify all work in behalf of children who are not placed into family homes for adoption. Seventy-six such welfare cases were handled last year, which means that seventy-six neglected, destitute, wayward, defective children were aided in some way. Much of this work is done in cooperation with other child welfare agencies of the city. Some of the children served were suffering because of neglect by their parents; in other cases the parents were found mentally or morally unfit to give their children proper care.

Other children were defectives, either mentally or physically. Again, other children were orphans or homeless. In every case proper measures for the relief of the child in question were taken. A number of poor children were cared for, and large supplies of clothing and other necessities were furnished them. The spiritual needs of all children with whom we come into contact are also always supplied as the circumstances permit, and whenever possible, the children are connected with churches and Sunday-schools. A number of children who cannot attend church or Sunday-school are being regularly supplied with Sunday-school literature, and their mothers are encouraged to teach them the Gospel of the Savior."

What Rev. H. F. Wind says of the care taken by his society holds good with regard to all of our Lutheran home-finding societies. All that possibly can be done to safeguard the best interests of the child and of the prospective parents is done. All possible efforts are made to provide a Christian home for the wards of the societies, and everything within reason is done to give the prospective parents children such as they desire. A more practical and more blessed and useful mission enterprise than that of our Lutheran home-finding societies can hardly be found.

F. J. L.

A Home Mission Experience.

A Lutheran pastor relates the following story: While pastor on the Pacific Coast, I often visited a struggling mission in the Nahalem Valley. Along the trail over the divide between the Columbia and the Nahalem rivers lived two old bachelors. They had lived in their little cabins for years trapping, hunting, and fishing. It was a treat to stop for rest and refreshment with the one or the other and listen to some of the tales of the forest. One of the old men was an Irishman. After a few visits with them I persuaded them to accompany me into the valley and attend my service. It was not an elaborate service, only a simple service in the open, where we had gathered the scattered valley folks. After that they would always go with me until one day I found the old Irishman in bed, awaiting his end. He sent down to Astoria, thirty miles distant, for the priest.

As I could apparently do nothing for him, I continued my journey into the valley. On my return

to the cabin the priest had been there and had left again. They had not agreed on one thing. The old man had confessed and, among other things, had told about attending my services, etc., and he was told that that was his most grievous sin. But the Irishman wouldn't have it so, and the priest had left him without giving him the Sacrament. I shall never forget the scene that followed. The old dying man was lying on his hard bed, breathing heavily. His "pal" and neighbor was sitting on a log stool at the foot of the bed with his head bowed and supported by his hands. "Will you kindly give me the Sacrament?" was the appealing question. The twilight was deepening in the cabin and in the forest. A smoky lantern was lit and placed at the head of the bed. A pack of timber wolves were howling in the distance. My horse was impatiently pawing the ground at the window, and the wind was moaning in the treetops overhead. The scene was as weird as you possibly can imagine it. And there was the dying man, feverishly anxious for the token of forgiveness and peace. I told him that I was glad to be of service to him. Christ came to seek and to save that which was lost, and I was seeking lost sinners to tell them of their Savior. I told him that he had to take the Sacrament as a Lutheran and explained the most necessary points to him. Then he spoke the words that are vibrating in my memory to-day, "I am willing to take my chances with the Lutherans." It was near midnight when he received the Lord's Supper. The longed-for peace came to his soul, and in a quiet hour of the morning, at break of day, he passed away. We made a crude coffin of pine branches and dug his grave at the foot of a giant fir. His initials and the date of his death are carved in its bark. I have a wooden cross in my study which my old friend made for me as an altar piece to use on my missions to the logging camps and the settlements. It always reminds me of the Irishman who was willing to take his chances with the Lutherans.

* * *

The most impressive thing in this incident is not the mere fact that this Irishman expressed his willingness to take his chances with the Lutherans, but that he was willing to trust in the God and Savior whom the Lutherans profess, who had been preached to him out there in that great stillness, where God can make Himself heard more easily, it seems, than in the noise and turmoil of our great cities.

The Word of God is a living Word, and wherever it is preached in its truth and simplicity, it is a power of God unto salvation for Jew and Gentile, saint and sinner alike. The Gospel of Jesus Christ is the only thing that can help and comfort the dying. Men will take their chances with the Lutherans as long as they preach this Gospel and point men to Jesus Christ, the Savior.

The Lutheran Companion.

BOOK TABLE.

Sketches from the History of the Church. By G. E. Hageman. Concordia Publishing House, St. Louis, Mo. Bound in special cloth, imitation walrus leather. 300 pages, 7¼×10¼. Profusely illustrated with many woodcuts and numerous full-page plate engravings. Price, \$3.00, postpaid.

The substance-matter found in this book was published eleven years ago in Dr. E. A. W. Krauss's *Lebensbilder aus der Geschichte der christlichen Kirche*. But for all that the book is not a translation; we should rather call it a recasting of the facts contained in Dr. Krauss's book. It gives a concise and yet sufficiently complete history of the growth of the Christian Church in clear and simple English. We should like to recommend it as an appropriate gift-book, and feel certain that it will afford many pleasurable hours to its readers. The binding is beautiful, and the many illustrations, some of them quite rare, greatly enhance the value of the book. The price at which the publishers offer the volume is remarkably low.

Ungemach's Responsive Service. Concordia Publishing House, St. Louis, Mo. Price, 12 cts. Quantity price on application.

For years the sainted Teacher Ungemach's *Weihnachts-liturgie* has been used among us. Mr. Wismar deserves our thanks for arranging the music to suit the requirements of the English text and for transposing one of the original choruses so that it is now within easy reach of children's voices. Teachers should bear in mind this publication for next year's Christmas program.

Can a Christian Consistently Say, "So Mote It Be"? By Richard Kretschmar. Concordia Publishing House, St. Louis, Mo. Price, 2 cts.

A reprint of a very useful article against Freemasonry which appeared in the *Lutheran Witness* a few months ago. 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, \$3.00, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 922 Pine St., St. Louis, Mo.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: *July*: St. Andrew's, Vredenburgh, \$4.37; Birmingham, Ala., 1.65. *August*: Bethlehem, Holy Ark, 3.04; Redeemer, Longmile, 8.09; Our Savior, Possum Bend, 5.85; Zion, Taits Place, 5.35; Mount Carmel, Midway, 4.58; Mount Calvary, Tilden, 3.57; Grace, Ingomar, .58; Christ, Rosebud, 6.60; St. Paul's, Oak Hill, 3.77; St. James's, Buena Vista, 5.94; St. Andrew's, Vredenburgh, 3.87; Mount Olive, Tinela, 6.84; Mobile, Ala., .55; Bethany, Nyland, 2.80; St. Peter's, Pine Hill, 2.80; Birmingham, Ala., 1.35; Selma, Ala., 8.45; St. John's, Joffre, 5.00. *September*: Bethlehem, Holy Ark, 1.57; Redeemer, Longmile, 4.46; Our Savior, Possum Bend, 1.29; Zion, Taits Place, 2.78; Mount Carmel, Midway, 8.09; Mount Calvary, Tilden, 6.56; Grace, Ingomar, 2.62; Christ, Rosebud, 9.16; St. Paul's, Oak Hill, 3.26; St. Andrew's, Vredenburgh, 9.83; Mount Olive, Tinela, 10.34; Mobile, Ala., .25; Bethany, Nyland, 3.53; Birmingham, Ala., 7.00; Selma, Ala., 5.00; St. John's, Joffre, 2.75; St. James's, Buena Vista, 7.09; St. Peter's, Pine Hill, 2.13. *October*: Mount Calvary, Tilden, 25.89; Grace, Ingomar, 23.02; St. Andrew's, Vredenburgh, 16.65; Mobile, Ala., .35; Mount Olive, Tinela, 22.82; Bethlehem, Holy Ark, 16.94; St. James's, Buena Vista, 39.81; Mount Carmel, Midway, 14.48; Our Savior, Possum Bend, 18.32; Zion, Taits Place, 22.83; St. Paul's, Oak Hill, 23.25; Christ, Rosebud, 47.35; Selma, Ala., 9.20; St. John's, Joffre, 10.00; Bethany, Nyland, 14.72; St. Peter's, Pine Hill, 18.50; Birmingham, Ala., 2.17; Our Redeemer, Longmile, 18.06; Trinity, Springfield, 82.96; Alabama, 2.10; Alexandria, La., 5.00; Bethany, Yonkers, 50.00; Bethel, Charlotte, 10.00; Bethel, Conover, 1.00; Mount Olive, Catawba, 3.00; Bethlehem, Monroe, 5.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 8.00; Grace, Concord, 40.00; Greer, S. C., 3.50; Immanuel, Brooklyn, 5.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; St. Peter's, Drys Schoolhouse, 8.00; Mount Zion, Charlotte, 16.00; Mount Zion, New Orleans, 40.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.85; St. John's, Salisbury, 10.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 13.01; St. Matthew's, Meherrin, 9.22, and for Immanuel College, 32.31; St. Paul's, Charlotte, 32.00; St. Paul's, Mansura, 12.50; Zion, Gold Hill, 7.00. — Total, \$1,045.07.

St. Louis, Mo., December 1, 1923.

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

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REV. F. J. LANKENAU, EDITOR.

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Vol. XLVI.

ST. LOUIS, MO., FEBRUARY, 1924.

No. 2.

OUR MONTHLY MISSIONARY MOTTO.

“God was in Christ, reconciling the WORLD unto Himself . . .; and hath COMMITTED UNTO US THE WORD OF RECONCILIATION.” 2 Cor. 5, 19.

Money.

The other day the writer visited a congregational meeting in which the complaint was made against the pastor that he preached too much about money. We doubt not that in many instances pastors do bore their members with the unending preaching on money and harass themselves by doing so. On the other hand, we must not lose sight of the fact that very often congregations make this complaint without good cause, and that every mention of the need of money is offensive to them. If things were as they should be, the simple presentation of the wonderful growth of missions in practically every country of the civilized and uncivilized world would be the only thing necessary to make the money flow like water. The simple telling of the marvelous story of modern missions far and near, the simple narration of the saving of millions of immortal souls everywhere through the faithful and unselfish efforts of Christian missionaries, ought to stir us all with enthusiasm and awaken in us a desire to aid in this blessed work to our utmost ability. And therefore there ought to be no need of ever dwelling on the subject of money at any great length.

We are all people of at least average intelligence, are we not? Such being the case, and because we want to see Christ's parting command faithfully carried out and His Gospel preached over the whole world, we know that missionaries cannot be trained and sent out into mission-fields unless money is

forthcoming. Salvation is free, but bringing the glad tidings of salvation to people costs money; it requires money to preach and teach the Gospel of Christ, to build churches and schools. This being true, there is not one among us who does not know that it is his *duty* to give his financial support to the Church and its missionary enterprises.

The mixing of a little grace with our common sense ought to enable us to settle the money question quite easily. If we but let God's grace sanctify our knowledge of conditions, the money question will quickly be arranged. Here also we may apply the advice of the apostle: “Let all things be done decently and in order.” Use method in your church and business finances as you do in your other affairs. Remember that you are God's steward and therefore you ought to make money matters in church affairs a matter of conscience. Set aside a portion of your weekly or monthly income for the Church. Do not do this hastily, but use deliberation. However, when once you have decided what sum it is to be, then abide by your decision. Having decided definitely and positively what sum the Lord is to have for His kingdom, you should set aside a part of this for missions and pay it in regularly, be it weekly, monthly, or quarterly. This, we think, is the best way to contribute to missions. It is much better than occasional or spasmodic giving, since it will enable the various mission boards to estimate in advance the sums that will be available for the coming year and will make it unnecessary for them and the missionaries to act as collectors. We have

always deemed it a wise thing to have foreign missionaries that are home on furlough, as well as home missionaries, as opportunity offers, tell the Church of their work, as did Paul and Barnabas at Antioch upon their return from their first missionary journey through Asia Minor; but it has always seemed to us an imposition on these faithful laborers to expect them to act as bill collectors. "To rehearse all that God has done with them, and how He has opened the door of faith unto the Gentiles," — it is proper that our missionaries should do this. But to expect them to go about and ask the Christians for money to carry on the work of missions, — this should certainly not be expected of our missionary workers.

What, now, would be a fair contribution to missions for each among us? The writer has heard of Christians whose annual income is less than \$1,000, who give \$50 a year; but this may be more than can ordinarily be expected, since that would represent five per cent. of a person's yearly income. However, do you think that one per cent. would be too much? By giving in this proportion, some among us would be contributing hundreds every year; and I venture to say that there would be very few among us whose annual contribution for missions would not exceed five dollars. Do you think that is too much? If you do, then just remember that five dollars represents a pleasure ride in your automobile of only fifty or seventy-five miles; it is the price of an ordinary pair of shoes; it is less than many a young man spends uselessly in a month for pleasure and amusement. If we have five dollars to spend for the things that perish, should we not have five dollars a year to bring Christ to those who will eternally perish without Him?

Several months ago we said that there were about 500,000 wage-earning persons in the Synodical Conference. A very conservative estimate will place the average wages of these members at \$750 each per year. If each of these 500,000 Christians would contribute one per cent. of his income to missions, the total contribution would reach the sum of \$3,750,000, a sum large enough to enable our mission boards to treble their efforts! Just think, kind reader, what it would mean if all of us would deprive ourselves of a few luxuries and pleasures, — I say, think what it would mean in the way of blessings for many immortal souls! And possibly the greater number among us would be better off for having foregone these luxuries and pleasures.

F. J. L.

Alabama Notes.

On December 25, 1923, there departed from this life of sin and suffering *Mrs. Nettie Moore*, who for several years had been a faithful worker in the vineyard of the Master. Mrs. Moore first came to us as a teacher in our parochial school at Oak Hill. For a year she served as teacher of domestic science in our training-school at Selma, where she rendered faithful and efficient service. On October last she was stricken with illness and was removed to the Good Samaritan Hospital, where she underwent an operation, from the effects of which she never recovered. For over two months she suffered intense agony of body as she lay "in the ward of the white-washed walls"; but during these two months of suffering her faith never wavered, her childlike trust in the goodness and mercy of her Savior, who, on the anniversary of His blessed birth, came to relieve her of her bodily pains and take her to Himself in heaven.

On December 27 the funeral of our departed co-worker in the Lord was held at the home of the family of the deceased, 1605 Union St., Selma, Ala. Pastor E. B. Cozart delivered the funeral address, basing his words of comfort to the bereaved on Rom. 8, 18. Pastor Peay, Superintendent Schmidt, and the undersigned also spoke a few words of comfort to those who are left to mourn. The deceased is survived by a mother, brother, four sisters, and a husband, Sergeant Henry Moore, Twenty-fourth Infantry, U. S. A. She was laid to rest in the East Selma Cemetery.

Rest on and sleep, thou weary one;
For thee the day of life is done;
Rest on and mind not us who weep
That thou art gone to rest so soon.
With tender hands we've laid thee down
To sleep and wait thy golden crown,
Which He, thy Lord, shall give to thee
When on that day He waketh thee.

* * *

December 30 to January 2 the *Alabama Luther Conference* held its annual sessions at St. James's Church, Buena Vista. Rev. E. B. Cozart delivered the opening sermon on Sunday morning, after which Pastor W. F. Carlson spoke the confessional. Members of conference and the delegates, together with the congregation, then partook of Holy Communion. Services were also held in the afternoon and evening.

On Monday morning conference organized for business. Rev. Chas. Peay was elected chairman; Rev. E. B. Cozart, vice-chairman; the undersigned,

secretary; Superintendent Schmidt, treasurer. In the afternoon conference heard a paper and a catechization, both of which were thoroughly discussed and enjoyed by all. In the evening a short memorial service was held for our two departed coworkers, Mrs. Mary Pilkington Bradford and Mrs. Nettie Moore. The undersigned delivered the memorial address. Conference then heard and discussed another paper.

The other two days of conference were given over to business, the reading and discussion of some very good and interesting papers. Wednesday night Superintendent Schmidt delivered the closing address, basing his remarks on Josh. 13, 1. Teacher P. C. Dumas then, in a few well-chosen words, thanked the members and friends for their kindness and hospitality during our stay in their midst. God willing, conference will meet next August at Oak Hill.

In spite of the mud and threatening weather we all had an enjoyable time at Buena Vista, and we heartily thank the good members of St. James's and the people of the community for their kindness and faithfulness in attending the meetings so well. We hope to visit good old St. James's again in the near future. May God bless her and her faithful members!

The proceedings of the conference will again be published. Copies may be had from Rev. E. A. Westcott, Box 683, Selma, Ala. Send Pastor Westcott 10 cents and secure your copy before the supply is exhausted. We hope to distribute a number of copies among the North Carolina and Louisiana brethren this year.

* * *

Thursday after conference the *Alabama Sunday-school Convention* held its sessions. Mr. Nathan Ramsay was reelected chairman, and Mrs. Lorena Madison was elected secretary of the convention. A number of short, but very interesting papers were read and discussed with profit to all who heard them. A feature of the convention was the annual address of Chairman Ramsay. Brother Ramsay impressed all present with the fact that "the Lord has need of us." May God bless our Sunday-school Convention in the future as He has in the past!

The committee chosen to work out a program for the next meeting consists of Teacher John Thompson, Mrs. Minnie Bradley, and Mr. L. Madison. It is expected that the committee will have a "spicy" program ready for the next convention.

R. O. L. L.

The Progress of Our Colored Missions.

While statistics by no means tell the whole truth, they are, for all that, of value. Especially when gathered by the same person and compiled on the same basis from year to year, the comparison which they afford with previous years is very informing. The Director of our Colored Missions, Rev. C. F. Drewes, has again compiled for the benefit of PIONEER readers his annual table of statistics of our Colored Missions, and in submitting this table to our readers, we shall take the liberty of making a few remarks.

We must be thankful to God for having again blessed the faithful labors of our mission-workers and for permitting us to record progress in almost every phase of our work. While this progress has not been extraordinary in any case, it has, nevertheless, been an advance. The baptized membership has increased by 159, the communicant membership by 65, and the voting membership by 27. Our mission day-schools had an enrolment of 70 less than in 1922, due to more stringent rules in consequence of overcrowded conditions in several schools. But the Sunday-schools had 281 more pupils in 1923 than in the previous year. The 1923 day-school enrolment was 2,614, while the Sunday-schools had 3,010 pupils. Among the 279 baptized persons were 22 adults, and of the 241 confirmed 143 were grown people. There were 5,303 guests at the Lord's Table, a gain of 490 over 1922. Everybody will have to admit that our Colored Christians are comparatively liberal contributors, since the total contributions amounted to no less than \$25,256.72, an increase of \$1,622.72 over 1922. The average contribution for each confirmed member was \$11.69, surely not a small contribution in comparison with the average church contributions of others and in view of the small income of most of our members, especially of those in the rural districts of the South.

Directors Drewes says that the number of communicant members has been more than doubled in the last nine years.

A perusal of the table will reveal a number of very interesting and encouraging facts. Let us notice that our Colored fellow-Christians more frequently approach the Lord's Table than do most of our white Christians. In several instances the average is six or almost six communions for each member in the past year. Also take notice that the

Statistical Report of Our Colored Missions for the Year 1923.

PASTORS AND LOCATIONS.	Congre- gations	Preach- ing- places	Souls	Com- muni- cations Members	Volunt Members	Schools	Teachers	Lady Teachers	Pupils	Scholars in Sunday- school	Baptisms	Com- muni- cations	Marriages	Burials	Con- tributions	REMARKS.	
Berger, E. R.; Tilden, Ala.....	1	—	51	29	8	1	P.*	1	56	96	1	1	143	1	\$ 233.87	Mount Calvary. * Pastor.	
Ingomar, Ala.....	1	—	26	6	4	1	—	2	92	99	10	2	40	—	128.92	Grace.	
Carlson, W. F.; Buena Vista, Ala.....	1	—	79	38	9	1	—	2	50	50	21	14	166	2	185.76	St. James's.	
Vredenburgh, Ala.....	1	—	40	27	5	1	—	1	28	54	1	2	124	—	155.97	St. Andrew's.	
Tinela, Ala.....	1	—	62	43	9	1	—	2	31	51	2	6	158	—	244.95	Mount Olive.	
Cozart, E. B.; Selma, Ala.....	1	—	37	20	6	1	—	1	106	79	2	14	50	1	131.42	—	
Joffre, Ala.....	1	—	41	19	7	1	—	1	12	26	4	3	36	—	107.71	St. John's.	
Holness, I.; Birmingham, Ala.....	1	1	11	9	2	—	—	—	—	16	—	—	17	—	34.37	—	
Montgomery, J. S.; Nyland, Ala.....	1	—	48	24	9	1	P.	—	43	56	1	1	62	1	123.76	Bethany.	
Pine Hill, Ala.....	1	—	38	9	3	1	1	—	34	60	30	9	31	—	104.11	St. Peter's.	
Peay, Chas. D.; Oak Hill, Ala.....	1	—	104	63	12	1	P.	1	69	63	3	9	138	1	218.22	St. Paul's.	
Rosebud, Ala.....	1	—	191	92	19	1	1	—	78	98	2	1	259	1	371.56	Christ.	
Schmidt, Supt. G. A.; Holy Ark, Ala.....	1	—	54	29	7	1	—	1	27	36	13	12	147	1	402.14	Bethlehem.	
Longmille, Ala.....	1	—	75	40	8	1	—	1	41	69	22	14	206	1	300.02	Our Redeemer.	
Westcott, E. A.; Midway, Ala.....	1	—	36	21	10	1	1	—	27	53	2	—	62	—	185.99	Mount Carmel.	
Possum Bend, Ala.....	1	—	78	44	13	1	—	1	29	65	11	12	187	1	318.55	Our Savior.	
Taits, Ala.....	1	—	73	34	7	1	1	1	53	86	18	5	129	2	234.58	Zion.	
Poppe, A. H.; Little Rock, Ark.....	1	1	25	8	—	—	—	—	10	1	—	—	26	1	—	St. Paul's.	
Alston, John; Atlanta, Ga.....	1	—	33	29	9	1	P.	1	60	80	1	4	128	2	239.21	St. Mark's.	
Engelder, Prof. Th.; Springfield, Ill.....	1	—	79	56	14	—	—	—	40	40	4	6	195	—	1807.12	Holy Trinity.	
Tervalon, W. J.; Mansura, La.....	1	—	85	46	14	1	P.	—	39	40	2	1	176	—	187.22	St. Paul's.	
Alexandria, La.....	1	—	34	14	5	1	—	1	51	25	3	—	5	—	115.00	Augustana. New.	
Thompson, C. P.; Napoleonville, La.....	1	—	35	19	4	1	P.	—	39	29	—	—	28	—	347.55	St. Paul's.	
Beck, W. H.; New Orleans, La.....	1	—	246	111	14	1	2	1	216	225	10	17	185	3	1490.00	Mount Zion.	
Kramer, G. M.; New Orleans, La.....	1	—	203	112	14	1	3	1	248	130	6	5	156	—	1417.55	Bethlehem.	
New Orleans, La.....	1	—	33	24	3	1	1	1	121	40	1	3	63	—	295.00	Concordia.	
Wildgrube, E. H.; New Orleans, La.....	1	—	383	236	29	1	2	1	165	89	22	16	264	6	900.39	St. Paul's.	
New Orleans, La.....	1	—	51	42	6	1	1	—	59	30	—	2	103	—	280.85	Trinity.	
New Orleans, La.....	1	1	—	—	—	—	—	—	29	—	—	—	—	—	6.70	Pallets Land. New.	
Kroenk, G. L.; St. Louis, Mo.....	1	—	90	52	13	1	P.	1	88	95	12	9	121	5	1348.85	Bethany.	
Hill, Wm. O.; Yonkers, N. Y.....	1	—	83	54	14	—	—	—	35	5	—	—	125	2	1283.40	Immanuel.	
Brooklyn, N. Y.....	1	—	20	14	3	—	—	—	—	—	—	—	14	—	94.85	Mount Calvary.	
Alston, F. D.; Mount Pleasant, N. C.....	1	—	96	62	15	—	—	—	22	1	2	2	72	—	203.50	Mount Calvary.	
Kannapolis, N. C.....	1	—	94	67	25	1	1	—	45	50	2	15	255	—	946.50	St. Peter's.	
Dry's Schoolhouse, N. C.....	1	—	67	36	8	—	—	—	47	1	—	—	110	—	188.00	Mount Zion.	
Foard, F. H.; Rocks, N. C.....	1	—	51	31	12	—	—	—	18	1	2	2	69	1	165.00	Concordia.	
Rockwell, N. C.....	1	—	40	24	9	1	—	1	13	—	2	4	60	—	115.00	Mount Olive.	
Catawba, N. C.....	1	—	15	6	1	—	—	—	13	—	—	3	12	—	46.50	Bethel.	
Conover, N. C.....	1	1	6	—	—	—	—	—	20	—	—	—	5	—	19.55	Grace.	
Holsten, Melvin; Concord, N. C.....	1	—	200	102	30	1	1	1	106	75	5	—	123	4	644.50	Immanuel.	
Shankletown, N. C.....	1	—	40	18	4	—	—	—	15	1	—	—	40	—	52.05	St. Mark's.	
Hunt, J. A.; Winston-Salem, N. C.....	1	—	15	12	8	—	—	—	—	—	—	1	31	—	136.25	St. James's.	
Southern Pines, N. C.....	1	—	32	18	4	—	—	—	29	—	—	—	35	—	89.65	Grace.	
Lash, W. H.; Greensboro, N. C.....	1	—	50	40	14	1	—	2	82	70	6	11	117	—	600.00	St. Luke's.	
High Point, N. C.....	1	—	20	15	7	1	—	1	60	36	7	5	16	1	210.00	Trinity.	
Elon, N. C.....	1	—	10	6	2	—	—	—	—	—	—	—	10	—	20.00	St. Paul's.	
McDavid, John; Charlotte, N. C.....	1	—	172	68	15	1	1	1	89	75	8	3	141	1	633.00	Mount Zion.	
Charlotte, N. C.....	1	—	60	26	6	—	—	—	50	2	1	—	100	1	269.20	Bethel.	
Charlotte, N. C.....	1	—	57	36	6	1	—	1	40	25	3	—	53	—	175.55	Bethlehem.	
Monroe, N. C.....	1	—	20	10	2	1	1	—	22	32	8	5	37	—	95.00	St. John's.	
March, C. R.; Salisbury, N. C.....	1	—	36	26	8	1	1	1	60	43	1	3	90	—	300.00	Zion.	
Gold Hill, N. C.....	1	—	65	39	6	—	—	—	25	2	1	—	60	2	100.00	Immanuel College Mission.	
Smith, Prof. J. P.; Greensboro, N. C.....	1	—	25	20	5	—	—	—	100	4	6	7	73	—	82.55	St. Luke's.	
Fuller, J. W.; Spartanburg, S. C.....	1	—	86	49	8	1	P. 1	1	172	145	9	4	128	1	473.48	New.	
Greer, S. C.....	1	1	5	2	—	—	—	1	60	30	4	—	—	—	17.37	St. Phillip's.	
Schwehn, W. G.; Philadelphia, Pa.....	1	—	19	13	5	—	—	—	10	1	—	—	30	2	120.50	St. Matthew's.	
Dorpat, L. G.; Meherrin, Va.....	1	—	139	69	23	1	P.	—	33	26	1	2	92	—	356.17	TOTAL, \$25,256.72.	
	52	5	3864	2170	503	38	19 L. 9 PP.	33	2614	3010	279	241	5303	29	57	\$18093.91	

Immanuel College: 143 students; 7 professors; 1 matron. Receipts, \$6220.48.
 Luther College: 54 students; 3 professors; 2 assistants. Receipts, \$171.65.
 Teachers' Training-School: 21 students; 3 professors; 1 matron. Receipts, \$770.68.

congregation at Springfield, Ill., averages a contribution for each member of no less than \$32. St. Paul's, New Orleans, is the largest congregation; Mount Zion, New Orleans, has the largest Sunday-school enrolment; Bethlehem, New Orleans, has the largest day-school enrolment. Pastor Montgomery baptized most persons, Pastor Beck confirmed most; and Pastor McDavid had the most funerals. Speaking of funerals, Director Drewes makes the most interesting statement that the death-rate among our Colored members is considerably less than the average death-rate among other Negroes of the United States.

May He who has so abundantly blessed our Colored Missions in past years continue to favor the humble efforts we are making in His name!

F. J. L.

A Strenuous Lecture Campaign.

Last year Rev. M. N. Carter, under the auspices of the Walther League of Nebraska, made a very strenuous and successful lecture campaign in the interest of our Colored Missions. Beginning in May, Rev. Carter spent practically all his time till the end of October in the good State of Nebraska, excepting several weeks, when the serious illness of his wife kept him at home. During this period he addressed 111 different congregations, the Nebraska State Walther League Convention, and the student-body of our Normal School at Seward. Some of these audiences were addressed several times, so that the lecturer delivered no less than 122 addresses in five months, averaging more than twenty-four lectures a month. On many days, practically every Sunday, Pastor Carter spoke two or three times; on one Sunday he even delivered four addresses. In order that our readers may get an idea of the number of congregations belonging to the Synodical Conference in Nebraska, let me state that the 111 congregations addressed by the lecturer represent only forty per cent. of the congregations of the Synodical Conference in the State.

To reach these various congregations, Rev. Carter made 2,216 miles by auto and traveled 11,217 miles by train. The total expense for the whole lecture campaign amounted to only \$371.17, which was borne by the congregations.

The itinerary was arranged by the active missionary secretary of the Nebraska State Walther League, Rev. A. W. Brueggemann, of Tilden, Nebr.

The preliminary work which he did was most efficient in every way, and to it, largely, was due the success of this unique campaign.

The collections gathered at Pastor Carter's lectures amounted to \$5,791.22. Besides these collections the lecturer received direct donations for the mission treasury amounting to almost \$400. Another direct result of this intensive lecture campaign was that the PIONEER gained 371 new subscribers, while the *Missionstaube* added 199 new readers to its list.

But these direct and immediate results of Pastor Carter's lecture tour by no means exhaust the full benefits of his campaign. These benefits will continue for years to come. That we have reason to think so is borne out by two letters which we shall now let our readers read. Here is the first letter:—

Norfolk, Nebr., December 1, 1923.

DEAR REV. CARTER:—

Rev. Brandhorst is sending \$5 for me for the little Colored children in Alabama, whom you told us about when you were here. I saved this by doing without candy and other goodies, so I could do my share to help them. Will you please send it where it is needed most? Thank you!

HOWARD SNYDER, JR.

Does not this letter from little Howard Snyder bear eloquent testimony to the missionary interest aroused by Pastor Carter in Nebraska?

And now read the other letter:—

Norfolk, Nebr., October 30, 1923.

Rev. Marmaduke N. Carter,
Chicago, Ill.

DEAR BROTHER:—

This Corona is presented to you by the Walther Leagues of Norfolk, Battle Creek, Battle Creek Heights, Tilden, Pierce, Madison, and Leigh in appreciation of your faithful work in our State during the past summer.

We believe you will be able to find use for this machine and would appreciate an occasional letter to the *Nebraska Walther Leaguer*, Rev. L. Acker, editor.

Trusting that your efforts in our State may bring forth lasting fruits, and wishing you God's continued blessings in your future work, we are,

Very sincerely,

M. E. MAYER.

F. C. BRANDHORST. } *Committee.*

We let Rev. Carter's acknowledgment follow:—

The undersigned wishes hereby to thank the Walther League units mentioned by the committee in the above letter for the portable typewriter given me by them for reasons mentioned above in the committee's letter.

I am grateful to them for realizing that with such a machine I could do more for the cause which I am permitted to represent and save much valuable time in doing my work.

May the Lord bless the thoughtful givers!

Gratefully,

M. N. CARTER,
4841 Evans Ave., Chicago, Ill.
F. J. L.

Items from North Carolina.

IMMANUEL COLLEGE. — After two weeks' vacation, in which a majority of the students spent most of the time with their parents at home, Immanuel College reopened on January 3. Professor Smith, who had been absent for four or five weeks to recuperate, has returned. He is now in better health and able to take up his arduous duties of directing the institution. The repairs and alterations that were being made on the building were finished before Christmas. The changes in the chapel, while they have somewhat marred the architectural beauty, have made it safe. The new professor's dwelling has been completed and is already being occupied by Professor Roerig. The plans for the dormitory have been drawn and submitted to the State authorities, who have approved them. From now until commencement the students and professors will be strenuously working to complete the allotted work.

CHARLOTTE. — Early Christmas morning the members of St. Paul's and Mount Zion assembled at six o'clock and had divine services with Communion. After the service a committee returned and decorated the Christmas-tree for the children's service at night. After everything had been completed, they went home for dinner. About two o'clock a spark from the chimney set fire to the shingle roof, and before the fire company could extinguish it, the roof was destroyed. The organ, the pews, the carpets, and the furnishings in general were ruined by water. The children were sadly disappointed, as there was no way for them to have the exercises for which they had been preparing for weeks before. A number of them went to Bethel

the next night and took part in their program. As soon as the fire was out, the pastor made an estimate of the damage, and on the next morning the work of repairing the damage was begun. Unfortunately rain set in and continued for forty-eight hours, but in spite of all the roof was replaced and on January 7 the children were back in school.

On December 30, 1923, old Brother Tom Sanders, one of the charter members of *Bethel*, departed this life. About five years ago he had a stroke of paralysis, but as he was not totally incapacitated for work, he continued to serve the Southern Railroad as traffic policeman. He suffered a second stroke on the above-named date and quietly fell asleep in Jesus. Formerly he was the manager of the detention house of our city and during the terrible epidemic of smallpox, about twenty years ago, he had charge of all the patients, both white and colored. He was reputed to have been the best nurse in the Carolinas. In 1911 he was confirmed by the Rev. C. P. Thompson and remained a consistent member until his death. He was buried on December 31. A large concourse of friends and members attended his funeral.

MEHERRIN, VA. — The Rev. L. G. Dorpat reported a collection of \$43.86 for the dormitory at Greensboro; this was fine, but the committee is really expecting \$27 more. On the Sunday before Christmas Miss Grace Johns and Helen Winbush were added to the church by confirmation. They had a very delightful Christmas celebration at St. Matthew's. In the new year the members are going to try the envelope system, and we look for larger contributions for the church.

ATLANTA. — The Rev. John Alston reports very splendid Christmas exercises. The little chapel had been very neatly decorated, and when the Christmas exercises were held, our little chapel could not accommodate those who wished to hear the program. The members and friends, in exchanging gifts, remembered their pastor and his wife. It seems as if every one wanted to give them some token of their love. On the Sunday after Christmas the Rev. Alston celebrated his sixth anniversary as pastor of St. Mark's, and he was generously remembered again with tokens of love and appreciation.

CONCORD. — The Rev. Holsten reports that he had a very strenuous time during the Christmas season. On the Sunday preceding Christmas he preached three times; on Monday night he had the Christmas service at Shankletown with Christmas-

tree. Tuesday morning, at six o'clock, he had divine service with Communion, and Christmas night a very elaborate program was rendered at Grace by the children. The members also remembered the Rev. Holsten; he received many tokens of esteem. On January 6 Mr. Niles Baxter was united in matrimony to Miss Pearl Blyler. J. McD.

THE ROCKS. — It was a dreary, gloomy day when our little flock of faithful Lutherans gathered at their little chapel in the woods, called The Rocks. They had come to celebrate Thanksgiving Day. The local pastor, the Rev. Foard, conducted the liturgical part of the service and introduced the speaker, Rev. Hans Naether, who is presently assisting at Immanuel Lutheran College. He preached on 1 Cor. 9, 6—12, exalting God's bountiful goodness toward us and exhorting us not to sow sparingly. While the bountiful dinner was being prepared, the members pledged themselves to show their loyalty to Immanuel College. After a few days five bags of potatoes, beans, and turnips were received, express prepaid. May the Lord bless our brethren at The Rocks, and may their good example inspire others to do likewise! H. NAETHER.

The Month of February and Lutheran Missions.

Gustavus Adolphus, the hero king of Sweden, had already entertained the thought of planting a Swedish colony in America for missionary purposes, namely, to carry on mission-work among the Indians. This plan was carried out when Peter Minuit, a German in the employ of Sweden, led an expedition to Delaware. This party left Sweden in December, 1637, and landed in Delaware in February, 1638. Other expeditions followed in subsequent years. It was one of the first Swedish Lutheran pastors and missionaries, John Campanius, who translated Luther's Small Catechism into the language of the Delaware Indians. This was the first book translated into an Indian language, though it was not published till some time after Eliot had sent out his Indian Bible.

This same John Campanius arrived in America on February 15, 1643; and three years later, in 1646, the centennial year of Luther's death, he dedicated the first Lutheran church in America at Christina, the present city of Wilmington.

It was also in this month of February — to be exact, on February 23, 1719 — that Bartholomew

Ziegenbalg, the Lutheran missionary of Tranquebar and the first of all Protestant missionaries in India, died at the age of only thirty-six years. He had labored scarcely thirteen years, yet the work he accomplished in that short time was most remarkable. Ziegenbalg laid down the lines on which his successors throughout the length and breadth of India have continued to work to this day. While there have been developments during the two centuries that have passed into missionary history since Ziegenbalg died, there has been no abandonment of the methods adopted by Ziegenbalg, except in one point. He was truly "The Morning Star of Modern Indian Missions."

That other great shining light of Lutheran mis-



Bartholomew Ziegenbalg.

sions in India, Christian Frederick Schwartz, likewise entered into his eternal rest in this month, namely, on February 13, 1798, after having labored in that foreign land for forty-eight years. This missionary-statesman left a deep impression upon the land of his adoption and enjoyed the highest regard of all with whom he came into contact. His last words were: "Into Thy hands I commend my spirit; Thou hast redeemed me, O God of truth." Prince and peasant, soldier and civilian, Christian, Hindu, and Mohammedan, alike mourned the friend whom they had lost. Never probably has the death of a missionary been regretted in India by men of so many different races, classes, and stations in life, and certainly no other missionary has ever been honored in his death to such an extent by the ruling powers. Over his grave an Indian prince erected

a costly monument, on which an eminent English sculptor carved a group representing the deathbed of the aged missionary. The epitaph on the monument was composed by the royal prince himself and reads thus:—

Firm wast thou, humble and wise,
Honest, pure, free from disguise,
Father of orphans, the widows' support,
Comfort in sorrow of every sort:
To the benighted, dispenser of light,
Doing, and pointing to, that which is right;
Blessing to friends, to people, to me.
May I, my father, be worthy of thee,
Wisheth and prayeth thy Sarabojee.

Though these lines may lack the highest poetic merit, such a lack is more than compensated by the affectionate appreciation which breathes in every line. Surely a wonderful testimony to a Christian missionary.

F. J. L.

BOOK TABLE.

The Concordia Sunday-School Series. *Primary Leaflets*, published every eight weeks; price, 30 cts. a year. *Junior, Intermediate, Senior, and Catechism Department Lessons*, published quarterly; price, each, 30 cts. a year. *Junior Bible Student*, quarterly; price, 50 cts. a year. *Graded Memory Course* for Primary, Junior, and Intermediate Departments; price, each, 5 cts. *Sunday-School Teachers' Quarterly*, quarterly; price, 75 cts. a year. Concordia Publishing House, St. Louis, Mo.

This series takes care of the needs of every Lutheran Sunday-school, and for this reason should be used by all Missouri Synod congregations. A full description of the series is given on pages 1 to 3 of the *Sunday-school Catalog*. Sample copies may be had free.

His Passion. Short Sermons on the Great Passion of Our Dear Savior. By J. H. Hartenberger. Silk-cloth binding. 200 pages. Price, \$1.75, postpaid. Order from Rev. J. H. Hartenberger, Red Bud, Ill., or from Concordia Publishing House, St. Louis, Mo.

We are pleased to take notice of this volume of Lenten sermons by Pastor Hartenberger. Like his German sermons, of which several volumes have been published, these English addresses are clear as to thought, and the language is simple. These Lenten discourses will appeal because of their very simplicity and the tone of hearty sincerity pervading them. We do not hesitate to say that this volume, with its reverent and practical treatment of the Passion Story, will meet with cordial appreciation.

The Little Minister of Elderon Creek, and other stories and poems. By John Theodore Mueller. Published by G. A. and E. A. Fleischer, 106 N. La Salle St., Chicago, Ill. Very handsome leatherette binding. 185 pages. Price, \$1.25. Order from Concordia Publishing House, St. Louis, Mo.

We are sorry that we did not have the opportunity to call the attention of our readers to this handsomely bound, excellently printed, and, above all, well-written book a month or two ago. Besides the title story, which takes up over half of the book, there are four shorter stories and a number of poems in the volume. Professor Mueller is a good story-teller. His tales are interesting as to plot, simple as to language, and thoroughly Christian as to tone. May this book find a ready sale and thus encourage author and publishers to let other numbers of "The Good-will Series" soon follow.

F. J. L.

A Request.

Pastors and other readers of the PIONEER who know of members of our mission-congregations at present living in Chicago, or visiting there, will kindly send names, addresses, and other information concerning such members to
REV. M. N. CARTER, 4841 Evans Ave., Chicago, Ill.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Trinity, Springfield, \$25.00; Alabama, 9.00 and 2.70; Trinity, Springfield, for Synodical Building Fund, 100.00; Alexandria, 5.00; Bethany, Yonkers, 50.00; Bethel, Charlotte, 10.00; Bethel, Conover, 1.00; Bethlehem, Monroe, 5.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 10.00; Grace, Concord, 30.00; Greer, S. C., 3.52; Immanuel, Brooklyn, 5.00; Immanuel College, Greensboro, 1,194.03; Luther College, 20.00; Mount Calvary, Mount Pleasant, 7.00; Mount Olive, Catawba, 2.00; Mount Zion, Charlotte, 16.00; Mount Zion, New Orleans, 50.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 11.31; St. Mark's, Winston-Salem, 13.30; St. John's, Salisbury, 10.00; St. Luke's, High Point, 2.50; St. Luke's, Spartanburg, 15.00; St. Matthew's, Meherin, 23.86; St. Matthew's, Meherin, for Immanuel College, 9.00; St. Mark's, Atlanta, 7.00; St. Paul's, Charlotte, 24.00; St. Paul's, Mansura, 12.50; St. Philip's, Philadelphia, 5.00; St. Peter's, Drys Schoolhouse, 8.00; Mount Calvary, Kansas, 14.00.—Total, \$1,783.22.

St. Louis, Mo., January 1, 1924.

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

The following Colored Mission workers gratefully acknowledge the receipt of the gifts mentioned:—

Rev. E. H. Wildgrube, New Orleans: Two boxes toys, Christmas-tree trimmings, and clothes for Paillets Land Sunday-school from Miss Ada Nommensen's Sunday-school class, Milwaukee, Wis.

Supt. G. A. Schmidt, Selma, Ala.: Box of worn clothing from St. Paul's Missionary Society, Napoleon, O.

Rev. M. N. Carter, Chicago, Ill.: Mrs. E. B. Meichsner, Long Prairie, Minn., for Negro chapels, \$1.00; Master Howard Snyder, Jr., Norfolk, Nebr., for mission-work among Negro children, 5.00.

Supt. G. A. Schmidt, Selma, Ala., writes: "The appeal for clothing for the Black Belt was generously answered. To all who contributed to these shipments the words of the Savior apply: 'I was naked, and ye clothed Me!' What rich reward!"

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Feb 24" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XLVI.

ST. LOUIS, MO., MARCH, 1924.

No. 3.

OUR MONTHLY MISSIONARY MOTTO.

“How shall they believe in Him of whom they have not heard?” Rom. 10, 14.

King's Landing; \$2.50; \$4.00, etc.

A large plantation, called King's Landing, lies along the saffron-hued Alabama River, eighteen miles southwest of Selma. In answer to a pitiful cry from the people on this plantation we headed our Gospel Ford toward this community on January 17. It was with the prayer that the Savior, without whom all our work is in vain, would open the ears and hearts of these poor people to the saving message of the Gospel and bring them and their children to true faith in His Word. We asked Him to be with us and open a door for us among the poor and despised people on this plantation, as He has done at so many other places here in Alabama during the past seven years.

Driving in our faithful old Ford along winding roads and through dense forests, we met people afoot, on horse- and mule-back, in wagons and buggies; we saw little children, barefooted and in rags, frolicking around the cabins in the sunshine, and we could not but feel sorry for them, knowing, as we did, that they are living in this world without God, without Christ. Rude and bare homes they have, and in their present condition they have no hope of reaching that home eternal in heaven for which we Christians are bound and for which we are longing.

Such were our thoughts before we reached the house where our first meeting was to be held. The head of the home, father of eleven children, and four others were present at the service. Though

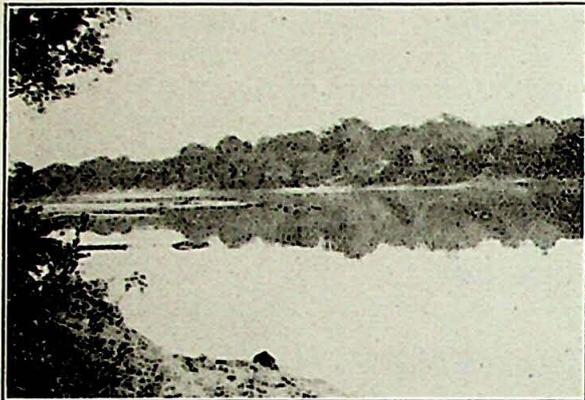
many had been notified of our intentions to conduct a service, they failed to come. Pleading with us for a church, the father of this large family said: “We need the church here badly; we're ignorant and five hundred years behind the times.”

That man is right. What a pitiful outlook for the people at King's Landing! Hundreds of old, gray-haired “uncles” and “aunties,” born before the days of the Civil War, with their children and grandchildren, live in cabins which dot this and the surrounding plantations; their labor is so poorly paid that abject poverty is their lot. And what about their lot in the world to come? Unless some one tells these poor sinners the story of the wondrous love of a crucified Savior, their precious souls cannot be saved; they must be lost.

Last summer a revival, which drew people from far and near, was conducted at King's Landing. The preacher, keenly disappointed at the size of the collections and the failure of “sinners” to respond to his threats, carried out a heathenish idea. A deacon of the church was ordered to take his post in the belfry of the building. This was on the last night of the “big meetin'.” At a certain sign from the preacher he was to toll the bell.

Everything was in readiness. The big congregation had assembled. The service started. The preacher pleaded, but the “sinners,” as on previous nights, did not respond. The preacher threatened, but to no avail. The “sinners” turned a deaf ear and a blind eye to his word-pictures of hell-fire and damnation. And now the plot. Kneeling before

the throng of men, women, and children that crowded the church, he prayed: "Lord, as a sign that this people may know that they should 'jine' the church, do Thou ring the bell, O 'Lordie'!"



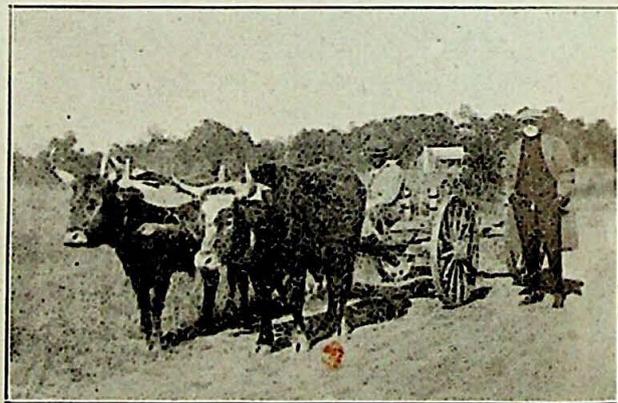
Beautiful Alabama River.

Crouching in the tower, the appointed deacon struck the bell a powerful blow. The iron-tongued messenger in the tower sounded loudly and clearly. The congregation trembled. There was breathless silence. The preacher prayed: "Lord, ring the bell once more," and again the concealed form in the tower struck the bell. The congregation was amazed. The Lord was speaking. "Lord, that there be no mistake, strike the bell just one more time," prayed the preacher. The faithful deacon in the steeple finished his work for the night with another thunderous stroke. And the response? It was marvelous! Large numbers of "sinners," old and young, filled with fear, stepped tremblingly forward to answer the "call of the Lord." And then? Pandemonium broke loose. The yelling, screaming, moaning, groaning, and stamping of the congregation could be heard far out in the stillness of the night. And why this boisterous noise? The congregation was praising the Lord "for converting sinners."

Such, dear reader, is the religion of the Negro here in the Southland. Such is the religion of the poor benighted people at King's Landing and on the surrounding plantations. They are groping around in darkness, feeling after God, but unable to find Him. Large families, fathers and mothers with their children, go to these churches with the question in their hearts and on their lips, "What must we do to be saved? How can we be happy in yonder world?" and are thus misled by blind leaders of the blind. Surely the Word of God is applicable

here: "Darkness shall cover the earth and gross darkness the people." Here at King's Landing hundreds of precious souls, purchased with the blood of Christ, are sitting in darkness and in the shadow of death.

Praise God, our Lutheran Church has been called into this community to hold up before dying sinners the glorious and everlasting Gospel of a Savior who can and will save to the uttermost. And not without results. Said one man who attended a meeting: "I learned more to-night in this one meeting than during the past forty years." Another declared: "I'm going to join that church. I came here to find fault, but you can close your eyes and even then cannot help but see that this man preaches the truth." This was a preacher. And he added: "I'm going to find a Bible and try to read it." Said a third: "If the Lutheran Church will not come to King's Landing, I'm going to join the Lutheran Church in Selma" (eighteen miles away). These and many other expressions were heard at the meetings held there this month. The Savior is revealing to these people the darkness of their former state and the glorious light of His saving Gospel. An old grandfather, a wanton sinner in his earlier days, declared by the preachers to be labeled and branded for hell and an outcast in the community, had given up all hope of being saved. He was living in constant fear of death. Hearing about our Lutheran services, he attended them and there heard of the loving and compas-



Superintendent Schmidt on a Missionary Foot Tour.

sionate Savior. He declared: "Now I know I can be saved; Jesus will not cast me out. I'm going to join the Lutheran Church with my children and grandchildren." The meetings here are now attended by large numbers, and according to a statement of one of the men not less than twenty large

families are willing to join the church. God is now visiting King's Landing with His grace.

And how did the news of the Lutheran Church reach this section of Alabama? It is an interesting story. Here it is briefly. Here in Selma lives an old grandma who, with more than seventy years upon her head, was cast aside by a church to which she belonged for many years. She had never found true and lasting peace of heart and mind. Our missionary found her and told her about the cleansing blood of the Redeemer. The truth sank into her heart. She learned to lean entirely upon the merits of her Savior and thus found peace with God. She is now decidedly happy.

It was this old "auntie" that carried the glad tidings of the grace of God to King's Landing. While on a visit there, she told the people about the Lutheran Church and its Gospel-preaching. She witnessed for the Savior, and the result was the call from the people there for such satisfying Gospel-preaching. Thus the Savior, through this old grandma, has apparently opened a large field at King's Landing for our Lutheran Church.

To what extent will we succeed at this new place? Will the Lord bring large numbers of precious immortal souls into the ark of His Church? That, dear reader, depends to a large extent upon you. Will you not approach the Throne of Grace and ask the Savior to bless the work at this new station? What a power if all the thousands of readers of this paper will daily invoke God's blessing upon the poor, benighted people at King's Landing who for the first time are hearing the glorious and saving story of the cross!—

At the head of this article we have the figures: \$2.50 and \$4.00. What is the meaning and what the connection? It's this. Here in *Selma* we are carrying on our work in an old shack along the banks of the Alabama River. More than 100 children with two teachers are crowded into this tumble-down hut of 15×25 feet! Rent? \$4.00 a month. We need say nothing more about that place. The health of the children and teachers is endangered. The work cannot make proper headway under such conditions. — In *Birmingham*, a city of approximately 200,000 people, we conducted services for a time in a place that cost \$2.50 a month rent. Included in the contract was a promise on the part of the owner to "remodel" the building if we would but take it. We did. Under such conditions our dear Lutheran Church has been carrying on her work down here at places.

Dear reader, will you not help us? Unless we take care of the places where work has already been started, how can we reach out into new fields? The people at King's Landing are calling. They and their children want to hear of Jesus and His redeeming love. And now the question:—

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 at King's Landing and other places with the light of God's eternal Word? Or shall we turn our backs upon the cry of these poor people? We do not ask for expensive chapels and buildings; we are merely asking for places where we can without disturbance carry on the work. (A chapel in Selma with school will cost only \$1,500.)

Will you not, moved by compassion for your poor fellow-men who are still in their sins, and out of love for your Savior, whose dying love saved you from the flames of hell, help us quickly with your contributions?

And — pray for us! Pray for the success of the work on our entire field. Pray for the work at King's Landing. G. A. SCHMIDT.

EDITOR'S NOTE. — It seems impossible that Superintendent Schmidt will here make his plea in vain. Surely the response to his touching appeal must be such as to enable the Mission Board to build in Selma and Birmingham in the near future. And as for King's Landing, we feel that our readers will help there too. For the poor people's sake and for our zealous missionaries' sake let us help, — help with our prayers and help with our gifts.

Winston-Salem, N. C.

This city is said to be one of the largest tobacco manufacturing centers in the world. And with that name goes all the lewdness and immorality that is usually characteristic of a tobacco manufacturing center. Thousands here are dying in their sins, and it is needless to say that thousands more will die unless something can be done to bring them to the knowledge of their Savior. The Colored population here is nearly 30,000, the largest of any city in North Carolina. What a pity that we have no Lutheran chapel in the midst of this mass of dying humanity!

But we have a few faithful Lutherans here. I wish to make special mention of Mrs. Catherine Mitchell, who was baptized and confirmed by the sainted Pastor N. J. Bakke many years ago. She



Rev. Jesse A. Hunt.

has lived in Winston-Salem for the last twelve years without having a church edifice in which she can worship. Last year, with the help of her pastor, she learned to read the Bible, and that at the age of sixty-four. She is so happy to be able to read the Word of God that it is all her pastor can do to keep her from reading too much and straining her eyesight. How this shames many young people who have learned to read and have good eyes, but nevertheless cannot be induced to read the Bible! Mrs. Mitchell has no stray sheep among her children either, for she sees to it that they read the Bible and attend the services regularly. And weather conditions, however bad, will not keep her at home during the hour of divine service. She is now sick abed, but she hopes to live long enough to see a chapel built in Winston-Salem. The members of the little flock here have collected \$108.17 among themselves for that purpose, and they are still hard at work.

J. A. HUNT.

North Carolina News.

SOUTHERN PINES, N. C. — On January 20 the Rev. Jesse Hunt, who for the past three years has faithfully served St. James's Chapel, preached his

farewell sermon. He then installed as his successor the Rev. F. Foard, formerly of Gold Hill. The newly installed pastor preached his inaugural sermon in the afternoon of the same day, basing his discourse on Rom. 1, 16. He explained to the people "what it means not to be ashamed of the Gospel of Christ." The attendance at both services was good, although the weather was very inclement. May the Lord bless His servant in his new field of labor!

WINSTON-SALEM, N. C. — This is reputed to be the largest city in North Carolina and is the largest tobacco manufacturing center in the world. For a number of years Colored people from everywhere have been flocking here, seeking employment. The city has a larger Colored population than any other city in the Carolinas. Quite a number of Lutherans from our various congregations have moved here. They were gathered into a congregation and are being served by the Rev. Jesse Hunt, who has been working here for three years. One of his greatest handicaps is that he has no chapel; the people meet and worship in a sectarian church when it is available. The members have been collecting funds with which to erect a chapel. They have more than a hundred dollars on hand for this purpose and are still busy collecting. We surely need a chapel in Winston; there are so many people here who are churchless. There is plenty of material for mission-work. We earnestly hope that means will be found to give the congregation a chapel in the near future.



Rev. F. Foard.

MONROE, N. C. — Our little congregation in Monroe is more enthusiastic over its mission-work than ever before. The enrolment in school and Sunday-school has almost doubled since December.

At the beginning of this year the church was organized. Mr. Ed Timmons was elected president; Teacher G. Ferguson, secretary-treasurer; Miss Rosa L. Harris, missionary deaconess; Mrs. Carrie Tidwell, sick-deaconess. All the newly elected officers are performing their duties diligently. The attendance at the last service was fine, and the collection was surprising. We hope these officers will keep up the good work, so that our Lutheran Zion may flourish in Monroe.

ROCKWELL, N. C. — The Rev. Shufelt moved here with his family the latter part of December, 1923, and serves the congregation here, as well as Gold Hill and Rocks. He has entered enthusiastically into his work, has a warm heart for the Colored people, and is well received by them. Under his leadership new life has been infused into the churches. Last month Mrs. Pauline Mitchell departed this life. The Rev. March, her former pastor, and the Rev. Shufelt officiated at her funeral.

CHARLOTTE, N. C. — On January 6 Herman and Helen McIllwain were added to St. Paul's by baptism. On February 10 Mr. Claiton McDonell and Miss Maud McRay were united in marriage.

J. McD.

Animism.

In some parts of Africa, Asia, South America, and Australia there exists a system of religion which is called animism. It is a form of heathenism based on the worship of souls; the worship of souls and deceased spirits, especially ancestral spirits, is the real essence of a religion that plays an important part in all heathen religions. Aside from this belief in the existence of spirits may be added a hazy and very indistinct belief in the existence of a "Great Spirit" or "Supreme Being."

Fear is the basis of animism. Its adherents are ever busy in their endeavor to secure the favor of the fickle and often spiteful spirits and to avoid their anger and hatred. The animistic heathen are not only in error, they are the slaves of constant fear. "Fear in various forms tyrannizes over the Animist in every situation of life. Even his own soul is a hostile power against which he must ever be on his guard. It is fond of leaving him. . . . The souls of relatives are easily wounded; and woe to him who even unintentionally offends them! Primitive man has to wind his way amid the throng of the souls of the people around him and

must continually bargain or fight with invisible and sinister powers. To this must be added fear of the dead, of demons, of the thousand spirits of earth, air, water, mountains, and trees. . . . Ghosts of the most diverse kinds lurk in house and village; in the field they endanger the produce of labor; in the forest they terrify the woodcutter; in the bush they hunt the wanderer. From them come diseases, madness, death of cattle, famine. Malignant demons . . . lie in wait for the child from the day of its birth; they swarm round the houses at night; they spy through the chinks of the walls for their helpless victims. The dead friend or brother becomes an enemy, and his coffin and grave are the abodes of terror. It is fear that occasions the worship of the departed. Fear is the moving power of the animistic religion."

The creed of the Animist, as far as spirits are concerned, may be thus summarized:—

"When a man dies, his spirit becomes a god that can bless or punish his descendants.

"Certain spirits of the departed, generally of a foreign tribe, can take possession of a man and cause a special disease, which is treated by exorcism.

"A living man has the power of going during the night in a spiritual form and bewitching other people.

"Certain animals and also the human body have a spiritual essence called *nura*, which is to be feared when they are killed, and against which protective measures have to be taken.

"Certain natural objects, such as the sea, the bush, fire, are more or less personal and have to be propitiated."

Animism gives no satisfactory answer to the cry of the soul and offers no comfort; its beliefs and observances are dictated by bodily necessities alone. It is expected to help only bodily distress and trouble and bring temporal blessings. All that the Animist expects from the spirits whom he worships is that they avert illness, banish other spirits, give him bountiful crops and the victory over his enemies in battle, and provide him with many children. He has no thought of forgiveness of sins or of consolation.

The Animist's morality is an altogether outward matter. Fear, which is the basis of his religion, prevents him from committing many deeds of violence; for the spirit of the victim, in the shape of a crocodile or leopard, or by some evil smell or some mysterious noise, might return to trouble him.

The morals of animistic peoples are very, very low; sensuality is unbridled, woman is despised and degraded, conscience seems utterly dead, and such virtues as truth, honesty, thrift, and purity are almost unknown. And yet, though practising almost every imaginable vice, they seem to be utterly devoid of all consciousness that they are doing wrong!

Here and there, however, at least among the more intelligent Animists, there is a growing feeling of dissatisfaction with their religion. They are beginning to see that it is failing them even in the bodily blessings which they seek. As one South American Indian said: "We bring sacrifices all the time; we do what the gods tell us to do; but the number of our sick does not grow less, and the same number dies." These people are looking for something better. Shall we bring them the Gospel, the message that alone can make them truly happy?

Missionaries report of wonderful conquests made by the Gospel among animistic peoples. Especially are they filled with astonishment and joy when they are told that God is their Father, and that He is personally interested in each one of His children. It is a most welcome message to them to hear that God will bless His people, care for them and protect them against evil spirits. As one missionary puts it: "That Christ is mightier than the devil; that demons have to obey His commands; that He is the Deliverer from evil powers; that He is a Helper in time of need, is the truth of Christianity that possesses the greatest power of appeal."

"The Animist," says a writer, "is waiting for a better faith and a surer hope. . . . The best of the converts on the soil of uncivilized heathenism . . . represent a beautiful type of piety. They reproduce many of the notes of Christianity—a child-like trust in God, habitual prayerfulness, zeal in God's cause. . . . And just as many a parent has relearned religious lessons by coming in touch with the piety of childhood, so it may well happen that the Christianity of Europe [and America] is destined to be recalled, if not to forgotten truths, at least to neglected graces, by the infant churches that are just beginning to live their lives on the basis of the mercy, the commandments, and the promises of God." F. J. L.

You can never know the sweetness of the word Savior as you might if you could tell it to the heathen for the first time.

A Few Sad Facts About India.

There are so many boys and girls in India who have never heard of Christ that, if they stood in a line, shoulder to shoulder, and great bridges were made across the seas for them to stand on, they would reach all around the world!—

In India there are vast districts with millions of people without a single Christian. It is estimated that there are to-day in India as many people as there are in the whole United States who *not even once* have heard the name of Jesus Christ. They have never heard that "God is Love"; they have never heard that there is a place like heaven, nor have they been warned against hell.

In India there are to-day millions of people who torture their bodies in many ways, striving to "make merit," trying to earn salvation by penance, sacrificing their all, in deadly earnest, lest somewhere and somehow they will have to suffer throughout eternity. They are in complete spiritual darkness, yet they are blindly groping for light. Think you not that these millions ought to have a chance to hear the news of God's redeeming love before they die?

Don't you think the native Christian was right when he said to a missionary: "If I saw some friend suffering and had a sure cure for him in my hand, what sort of person would I be if I did not go to him and offer it to him? And here the Gospel of Jesus is something to save a soul, not just a life; how could I keep it to myself?" F. J. L.

Missions and Industry.

I do not think it is the function of a Christian mission to build up a city or develop a great commercial enterprise. One of the temptations which always appeals to the missionary is to turn aside his energies into lines which will provide industry for a people who are sorely in need of this world's goods. He recognizes how their poverty handicaps his work at every turn, and prevents the growth of that comfortable civilization which should mark the progress of the Gospel. *Yet I believe that almost every mission which has attempted to develop a commercially successful industry laments to-day either the confining circumstances which must be respected if industry is to be commercially successful, or the limitations which their business necessarily puts on their spiritual service.* For example, they must pay

more attention to their proximity to a market than to the claimant needs of unevangelized tribes, or the previous occupation of a district by some other mission. And when they have established a commercially successful mission, they are face to face with grave questions, such as the dependence of their converts on material things which come upon the mission, and the absorbing pressure of the business demands of the mission, which will not allow the necessary thought or the time to be given to the first things for which a mission stands.

Donald Frazer.

An Old People's Home as a Missionary Agent.

A few weeks ago an aged woman died in our Old People's Home. She attained the ripe old age of seventy-eight years. Over three years ago she entered our Home. She had no relatives, and friends could not be found to shelter her. Yet she could no longer live alone as she had done for twenty or more years past. Her strength was gone, she was physically almost helpless, and she required much care and loving supervision. And she was able to "pay her way," to bring to a Home an entrance fee large enough to provide for her for some years to come. Yet we hesitated to receive her when application for her reception as a member of our family of old people was made. Why did we hesitate? Not only because we feared that she, an Englishwoman, would not "fit in" well with our old people of German descent, but particularly because she was not a Christian in the Scriptural sense. She "rated" herself a Christian, 'tis true, as so many do, because she believed in "the system of ethics" taught by Jesus, but she was not baptized in His name, nor did she accept Him as her divine, her one and only Savior from the wrath of God, from death and hell. Her reason would not permit her to do that, she said, and although she had attended many churches and examined their teachings, her sin and God's grace through Jesus had never been revealed to her. Thus she had reached an old age and was still unbaptized, an unbeliever, a skeptic.

No wonder our Board of Directors doubted the wisdom of receiving her into a Christian home. Would she not be a disturbing element in an atmosphere of peace and unity? Would she perhaps endanger the faith of others? These were weighty

questions, and reason said, "Don't take a chance." But over against reason there sounded the voice of God in Scripture, saying: "As we have therefore opportunity, let us do good unto all men," and: "Go ye therefore and teach all nations." This decided the question, and the applicant was received into the Home.

Immediately physical as well as spiritual attention was given her. The essentials of our faith were briefly set forth, and her promise to listen to an extended course of Bible-study was secured. For a period of almost two years she was instructed, one doctrine of faith after the other was set forth and proved from Scripture, until all chief doctrines had been treated. She was a well-educated and widely read woman of exceptionally keen mentality, and her lifetime habits of thought and her attitude of doubting unbelief made her rebel again and again against our testimony. But God's Word, "a power of God unto salvation," finally accomplished what no human power could have accomplished. At last her doubts were overcome, her unbelief was dispelled, and she asked to be received into the Christian fold through Baptism. And to her dying day she rejoiced in the Good Shepherd, who had made her His own.

Lutheran Hospice Bulletin.

BOOK TABLE.

Verhandlungen der achtundzwanzigsten Versammlung der Ev.-Luth. Synodalkonferenz von Nordamerika zu Cincinnati, O., vom 16. bis zum 21. August 1922. Concordia Publishing House, St. Louis, Mo. 56 pages. Price, 40 cts.

We hope that the late appearance of this report of the last convention of the Synodical Conference may not hinder its sale. For several reasons this particular report should be widely read among us. In the first place, it is the report of the convention which celebrated the semicentennial of the Synodical Conference and contains the splendid jubilee sermon of President Gausewitz. Then there is Prof. Meyer's paper, "The Conflict in Defense of Our School System." Finally, the report brings a complete *résumé* of the convention's deliberations and resolutions concerning our Negro Missions.

Special Problems of the Christian Day-School. Concordia Publishing House, St. Louis, Mo. 137 pages. Substantially bound in cloth. Price, \$1.00, net.

Here is a very practical book, written for practical teachers by practical schoolmen. Superintendent Buszin, of Illinois, writes on *The Status of the Christian Day-school*; Superintendent Seltz, of Iowa, brings a paper on *The Christian Day-school Plant and Equipment*; Superintendent Grossman, of Wisconsin, has an essay on *The Present-day Tendencies and Their Influence on Our Schools*; Superintendent Kuehnert, of Missouri, contributes an article on *Our Christian Day-schools in Their Relation to Other Educational Agencies*; Dr. Kretzmann, the editor of the Concordia Teachers' Library, of which this book is Vol. 8, has a chapter on *The Up-to-date Christian Teacher*. It seems to us that this bill of fare ought to make the mouth of every practical schoolman water.

Die rechte Weltanschauung. Vortrag, gehalten auf der Delegatensynode 1923 von *F. Pieper, D. D.*

Following the Faith of Our Fathers. A paper read at the convention of the Missouri Synod at Fort Wayne, Ind., in June, 1923, by *Prof. F. Bente, D. D.* Both papers published by Concordia Publishing House, St. Louis, Mo. Each 16 pages. Price, 10 cts. each.

It would be carrying coals to Newcastle were we to take up space to commend these two masterful papers to our readers' attention. Whoever neglects to read these two pamphlets is missing something.

Home Department Questions on Primary Leaflets. Concordia Publishing House, St. Louis, Mo. Price (set of eight cards), 5 cts.

The publishers say of this set of question cards: "This is a new venture . . . and is undertaken in deference to the wish expressed by a few and subsequently supported by a few additional missionaries in our Synod, who deplore the absence of means of reaching an undoubtedly existing audience in rural districts, which for physical reasons cannot be brought to Sunday-school. The plan of the promoters of this undertaking is to send our *Primary Leaflets* to such children and to furnish, at the same time, a question sheet on which children thus enrolled in a sort of Home Department of the Sunday-school may write their answers and send them to Sunday-schools."

The Lutheran Deaconess. Official organ of the Lutheran Deaconess Association within the Ev. Lutheran Synodical Conference of North America. Vol. I, No. 1. Published quarterly by Concordia Publishing House, St. Louis, Mo. Price, 25 cts. a year.

The editors of this bright and newsy little paper are Pastors Herzberger, of St. Louis, Witte, of Chicago, and Ilse, of Cleveland. Send for a sample copy.

A New Report Card. New form. Concordia Publishing House, St. Louis, Mo. Price, with blank line for name of school, 75 cts. per 100; with name of school printed on card, \$2.00 for 100, \$4.50 for 500, \$7.50 for 1,000.

These well-printed, strong cards deserve to be introduced into all of our Christian day-schools. Send for sample. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Trinity, Springfield, \$25.00. *November:* Mount Carmel, Midway, 23.95; Our Savior, Possum Bend, 13.32; Zion, Taits Place, 29.14; Our Redeemer, Longmile, 20.00; Bethlehem, Holy Ark, 17.86; Christ, Rosebud, 29.71; St. Paul's, Oak Hill, 39.11; Mount Calvary, Tilden, 35.95; Grace, Ingomar, 39.60; Bethany, Nyland, 16.88; St. Andrew's, Vredenburg, 19.00; St. James's, Buena Vista, 16.72; Mount Olive, Tinela, 25.64; Mobile, Ala., 40; St. Peter's, Pine Hill, 17.38; Selma, Ala., 9.00; St. John's, Joffre, 10.00; Birmingham, 3.07. *December:* Mount Carmel, Midway, 6.65; Our Savior, Possum Bend, 8.02; Zion, Taits Place, 21.85; Our Redeemer, Longmile, 18.69; Bethlehem, Holy Ark, 3.34; Christ, Rosebud, 21.32; St. Paul's, Oak Hill, 17.48; Mount Calvary, Tilden, 15.92; Grace, Ingomar, 14.08; Bethany, Nyland, 14.42; St. Andrew's, Vredenburg, 16.47; St. James's, Buena Vista, 7.65; Mount Olive, Tinela, 18.95; St. Peter's, Pine Hill, 4.32; Selma, Ala., 11.00; St. John's, Joffre, 7.60; Birmingham, 3.63; Alabama field, 5.00; Augustana, Alexandria, 5.00; Bethany, Yonkers, 50.00; Bethel, Charlotte, 10.00; Bethlehem, Monroe, 5.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 30.00; Concordia, Rockwell, 3.50; Grace, Concord, 40.00; Greer, S. C., 4.20; Immanuel, Brooklyn, 8.00; Immanuel Luth. College, Greensboro, 496.50; Lecture tour, 10.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleas-

ant, 7.00; St. Peter's, Drys Schoolhouse, 7.00; Mount Zion, Charlotte, 16.00; Mount Zion, New Orleans, 50.00; Mount Zion, Rocks, 6.35; St. James's, Southern Pines, 8.34; St. John's, Salisbury, 10.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 7.05; St. Matthew's, Meherrin, 27.91; St. Paul's, Charlotte, 24.00; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 15.00; St. Philip's, Philadelphia, 5.00. — Total, \$1,559.97.

St. Louis, Mo., February 1, 1924.

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

Received for Christmas celebration in the Black Belt: Rev. R. Heyne, Decatur, Ill., \$10.00; Rev. F. Daberkow, Beemer, Nebr., 3.00; Rev. Th. Moellering, Cincinnati, O., 5.00; N. N., Chicago, Ill., 25.00; M. Roschke, St. Louis, Mo., 8.00; Fr. Fruechternicht, Elgin, Ill., 1.00; Miss Nommensen, Milwaukee, Wis., 5.00; Holy Cross Sunday-school, St. Louis, Mo., 25.00; Rev. R. Sauer, Herscher, Ill., 20.00; Eliz. Gottschalk, 2.00; N. N., Fort Wayne, Ind., 10.00; H. Fischer, Chicago, Ill., 10.00; D. Fiddelke, Paullina, Iowa, 5.00; Rev. H. Claus, Ferguson, Mo., 5.00; N. N., Chicago, Ill., 20.00; F. Strampe, Paullina, Iowa, 1.00; P. Feddersen, Kingsbury, Ind., 5.00; Paullina, Iowa, through E. Dobbertin: T. Schoenhoff, H. Strampe, A. Meyer, each .50; J. Beermann, Chr. Priese, each .25; Mrs. Steinhoff, Fr. Strampe, A. Riedemann, C. Straub, E. Horn, C. J. Dobbertin, E. Dobbertin, each 1.00; Chas. Dobbertin, 5.00; Fr. Schulz, 2.00; schoolchildren at Danville, Ill., 3.00; Tabitha, Danville, Ill., 5.00; Mrs. Mee, Chicago, Ill., 1.00; Mrs. Hunt, 1.00; Mrs. L. J. Simon, California, 30.00; Mrs. G. Tatge, Chicago, Ill., 5.00; M. and E. Pfuetze, 5.00; Rev. P. Claus, Hammond, Ind., 22.00; Y. P. S. at Chester, Ill., 10.00; schoolchildren at Danville, Ill., 2.40. — Total, \$260.40. — Heartly thanks! G. A. SCHMIDT.

Received for Immanuel Lutheran College from the Misses Kuegele, Richmond, Va., two volumes of the *Lutheran Witness* and other papers; for the indigent students' fund from Edward Rakow, Dundee, Ill., \$1.00. May the Lord reward the kind donors! F. J. L.

NOTICE.

Since not all who sent clothing to our needy colored people during the holidays received direct acknowledgment, we want to take this occasion to acknowledge gratefully the receipt of the many boxes, packages, etc., of old clothing. We would herewith call the attention of all who by their kindness helped to clothe the naked to the words of our Savior: "I was naked, and ye clothed Me." What glorious reward! G. A. SCHMIDT.

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "March 24" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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No. 4.

OUR MONTHLY MISSIONARY MOTTO.

They "returned from the sepulcher and told all these things unto the eleven and to all the rest." Luke 24, 9.

Why the Early Church Grew So Rapidly.

A number of reasons could be given for the rapid growth of the early Church. Some of these reasons may be found in the conditions of the times, while others are to be found in the membership of the Church. Several causes of the rapid growth of the Church we shall mention in the following:—

1. Then, as never since in the history of the Church, every follower of Jesus was convinced that he was called to be a missionary. Not merely the public teachers, but every member proved of service in the spreading of the Gospel. The informal missionary was as active in his private way as was the public servant of the Word. Celsus, that implacable foe of Christianity, bears this testimony: "Many of the Christians, without special calling, watch for opportunities and both within and without the temples boldly proclaim their faith; they find their way into the cities and armies and there, having called the people together, harangue them with fanatical gestures." They were so sure of their message and so mastered by their mission that nothing could stop or hold them back. No doubt, many others beside Celsus regarded these early apostles as fanatics because of the energy of their moral and religious passion. They defied all difficulties and brushed aside all obstacles and ever moved onward, urged by their love and heroic resolution.

2. The parting command of Jesus was ever in

the minds of the early Christians. These men and women were fully convinced that Jesus meant exactly what He said when He commanded them to go into all the world and proclaim His Gospel. Only this can explain their missionary zeal and activity. Not only apostles, evangelists, and teachers, but also merchants and miners, sailors and soldiers, laborers and craftsmen, voluntarily made it their business to extend Christ's kingdom. The garrisons along the outskirts of the Roman Empire became outposts of Christianity, and captured Christian soldiers were the means of converting whole tribes and nations. And not only men, but likewise women were busy in this holy propaganda. Merchants carried the Gospel wherever they went and with their earthly wares offered their customers the Priceless Pearl without money and without price. Wherever the Christian went, he raised the Cross and gathered around him the beginnings of a church.

3. They knew that God and His Holy Spirit was with them. With Paul they could say and did say: "If God be for us, who can be against us?" They felt that they were unconquerable. They were divinely convinced of the truth of their message, as well as of the blessed fact that the Holy Spirit was present with them and their message and by means of their message wrought upon the hearts of those to whom they proclaimed it. They knew that, being in possession of the Gospel, they had with them the power of God and the sword of the Spirit. Yes, the Holy Spirit was a blessed reality to them as they faced the opposition of the Jews

and the persecution of the Gentiles. Trusting in His presence, they did not fear to face any foe.

Speaking of the quenchless enthusiasm of the early Christians and their glorious intrepidity in the service of the Savior and His kingdom, Lawrence says in his *Introduction to the Study of Foreign Missions*: "The main source of missions is not, strictly speaking, in any motive at all, but in a motor, in Christ Himself, as the Author, Operator, and Energizer of all divine vitalities and activities. Christ is the one motive Power. Not the command of Christ, not the love of Christ, not the glory of God, not the peril or guilt or possibilities of souls, no one of these alone is the controlling force, but Christ Himself."

Thus the poet puts these words into the mouth of Paul:—

Christ! I am Christ's, and let the name suffice you.
Ay, for me, too, He greatly hath sufficed.
Lo, with no winning words I would entice you;
Paul has no honor and no friend but Christ.

Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son,
Lone on the land and homeless on the water,
Pass I in patience till the work is done.

And now, if these were the reasons and causes for the rapid growth of the early Church, should we not bring them back into the experience of the Church of to-day and make them effective for our work by letting Christ be to us what He was to the early Christians?

F. J. L.

Our Colored Mission in Cincinnati.

The six congregations of the Missouri Synod in Cincinnati, about two years ago, decided that they would enter into a federation for the purpose of extending Christ's kingdom in their city. The constitution of the federation says that their body is formed "to foster Christian fellowship and love; to engage in joint gatherings of import to our Church; to organize new churches; to do inner mission and rescue work; to advance the cause of Christian education."

A Board of Directors has been chosen for the federation, and this board has incorporated itself under the laws of the State of Ohio, in order that it may be empowered to buy property in the name of the federation.

And the first property that it is intended to purchase is to be for Colored Mission purposes!

The secretary of the federation, Teacher M. F. Kollmorgen, reports the following action as having

been taken by the delegate body of the federation in a meeting held January 28:—

"After various minor details had been determined, the committee centered its attention on the question of purchasing property for the establishment of a church and school for our Colored Mission. The committee which had been charged with the duty of searching for a suitable location for mission property reported that five lots were available on Hopkins Street, between Linn and Baymiller Streets. It was thought that these lots could be bought for about \$5,000. The trustees were instructed to purchase the lots.

"The question of suitable buildings to be erected on these lots for purposes of worship and instruction was also discussed. A general estimate of the cost of a necessary building brought the figure up to about \$5,000. After considerable discussion it was resolved to empower the Board of Directors to finance the purchase of the lots in question and to erect a suitable building for church and school purposes. The cost of lots and building is not to exceed \$10,000."

Isn't that fine! Remember, dear reader, that our congregations in Cincinnati are not very large; all six of them do not aggregate more than 1,200 communicant members. And yet this small band intends to provide our new Colored Mission in Cincinnati with a home at an expense of at least \$10,000! God bless our Cincinnati Lutherans for their fine missionary spirit!

Rev. Geo. Kase, the aggressive and efficient worker in charge of the institutional mission-work in Cincinnati, is the founder of the Colored work in that city. Concerning his labors among our Colored brethren, he writes the following in the new organ of the Cincinnati Federation of Evangelical Lutheran Churches of the Synodical Conference, *The Cincinnati Lutheran*:—

"With a spirited determination our newly elected Board of Directors intends to prosecute this mission which God Almighty has so obviously laid before our doors. Now is the psychological moment to act. In a year from now it may be too late. There is no time to be wasted. Hell-hounds of all descriptions are exploiting the immigrant Negro from the South, and they are using 'religion' as their decoy. Even Mohammedanism has stretched out its coiled fangs and is devouring soul after soul right here in Cincinnati. The intelligent and thinking Negro is becoming so disgusted with the type of 'Christianity' and 'religion' that is preying

on his race here that hundreds of them are turning infidels and skeptics. Our friend Mr. Beverly is certain that if the Negro once got acquainted with the Lutheran Church and its doctrines and practises and methods of training, it would not only save his soul, but prove the only efficient agency for his moral and social uplift as well. But no time is to be lost. The enemy is working hard and fast, day and night. Every Lutheran Christian of our city right now must put his shoulder to the wheel and give, if necessary, till it hurts, so that our Colored Lutheran church in the West End may be erected just as quickly as possible. Is there a loyal disciple of Jesus Christ among us who can lay his hands on \$10,000 right now? Is there? Then let him hurry and hand it over to our board. Christ is asking for it. Any amount that you can spare or not spare must be put in motion quickly. The Negro of Cincinnati is crying for light and mercy. We are in possession of the only efficient means to supply them, and God have mercy on our souls if we neglect this opportunity!

"Thirty divine services were held during the past year at the home of Mr. and Mrs. Livingston, 706 Betts Street; 26 week-day catechetical instructions were given at Mr. Beverly's home; 448 hearers were reached; 40 calls at homes were made; two partook of Holy Communion. A class of four, possibly five, will soon be confirmed. Total number of hearers reached by the missionary, 8,439; territory covered, 4,658 miles." F. J. L.

What About Birmingham?

Urged repeatedly by Pastor Holness, our Colored missionary in Birmingham, to visit that city, we recently took time to make the trip.

One hundred miles through plantations, forests, swamps, and our Gospel Ford brought us to the industrial center of the South. On the following morning, February 24, we were conducted by the Rev. Holness to our "Lutheran Colored mission."

What a lovely place of worship! An old, dilapidated, and extremely large storeroom, situated on the dumping-grounds of Birmingham! In this tumble-down building, where the "Holy Rollers" held forth for a number of years, we are conducting services. Some old "pews" which the "sanctified people" left behind serve as seats; an ancient stove, cracked and rusty, is supposed to supply heat; the old stovepipe refuses to conduct the smoke to the

hole in the wall, some thirty feet away, and the damp, musty, smoke-laden air is well-nigh unbearable. The surrounding neighborhood has an extremely bad reputation. We were informed that policemen travel their beats in this section *in squads of six*. Such is the place where our Colored Lutheran church holds forth in the metropolis of Alabama. Surely a disgrace.

Attracted by opportunity for work, a large number of our Lutheran Colored people have left their cabins on the plantations and located in Birmingham, the manufacturing center of the South. These scattered sheep of our Lutheran Church are surrounded in the big city by a thousand attractions and temptations. Let me mention but one. The



After the Ordination and Installation Service in Birmingham, Ala.

Left: Rev. C. F. Drewes, Director of Missions. Center: Missionary Holness. Right: Rev. G. A. Schmidt, Superintendent of Missions in Alabama.

denominations in that city have large, beautiful, attractive places of worship. We have changed our place of worship not less than six times in two years! First a private home; then another private home; then we rented a place for \$2.50 a month — think of it, a place for \$2.50 a month in a city of approximately 200,000! — From there to a different home; then to a little church for a few weeks; once more to a house; and now to the neighborhood of garbage, refuse, tin-cans, and gunmen!

And our Colored Lutherans, notwithstanding these conditions, cling to their Lutheran Church with a tenaciousness that is amazing. They know their Church, and they truly love her. Thirty persons came out on that wet, raw, chilly Sunday in February to sit at the feet of their Savior and hear

His Word. They passed the lovely meeting-places of the sects to come to the shack described above, knowing that there they would hear the Word of God in its original purity. The same night twenty-five men, women, and children braved the dangers of the neighborhood to be present at services. An elderly widow, bringing with her two children, transferred three times on the street-cars, paid a fare of sixty cents, and traveled six miles to worship in her Lutheran Church. And she lives in the shadow of a large Baptist church! This same faithful soul kept her children out of the public school four months, hoping our Lutheran Church would provide a day-school for her little ones. She feared the contact in any other school. Finally, she had her elder daughter teach the little folks, using our Concordia Publishing House books. Despairing of getting a Lutheran school, she this year sent her children elsewhere. Another young man traveled fully six miles to come to services. And he came twice the same day, passing at least a dozen sectarian churches. Three communicant members, living in Bessemer, with its many churches, came on the interurban, a distance of twelve miles, to be present at the Communion service for the day. Faithfulness? Loyalty? How they put us to shame!

And now, what about Birmingham? How long, dear reader, are you and I going to lead these people into temptation? We have now rented a nice, suitable storeroom, but can have it for only one year. So our mission and the members belonging to it have a nest for twelve months; but what then?

Pastor Holness is an active, conscientious missionary. The field is enormous in size and promising. To say nothing of mission material, we have about thirty communicant members who already have made their homes in that city. It is certain that others will move there.

This is again a case of immortal souls at stake. Shall we take care of our people in Birmingham? Shall we reach out into the sin and vice and lead precious souls to their Savior? If our readers will with their prayers and contributions remember our little flock in Birmingham, we shall erect a neat little chapel in that city and build up a congregation to the glory of God and the salvation of immortal souls.

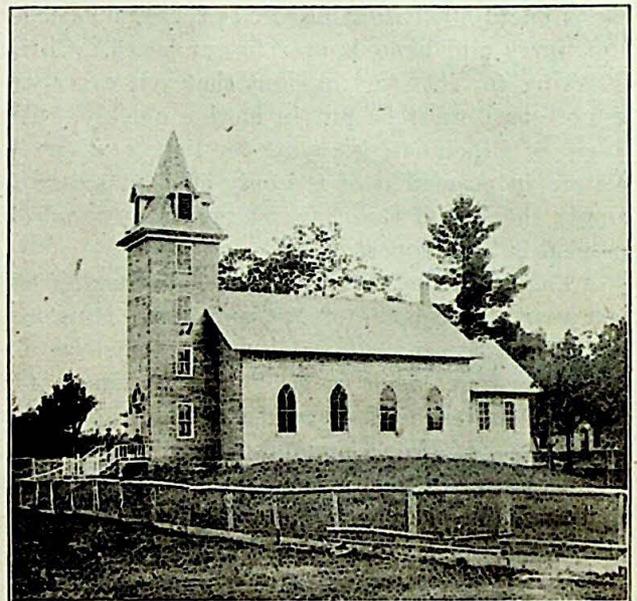
Shall our pleading be in vain?

G. A. SCHMIDT.

Items of Missionary Interest.

AN ANNIVERSARY. — It will be twenty-five years this year that the Missouri Synod began its work among the Stockbridge Indians of Wisconsin. Since then the work has prospered. Especially since a boarding-school was opened, have many children been led to the Savior. The present enrolment is 130.

INDIAN MISSION OF THE WISCONSIN SYNOD. — Since 1893 this body is working among the Apaches of Arizona with success. The work is being carried on at eight places. The three mission-schools have



Indian Mission Church, Red Springs, Wis.

an enrolment of 133 pupils. An orphanage, lately opened, has eleven inmates. The synod has appropriated over \$75,000 to carry on this mission for the next two years. Recently the Roman Catholics tried to hinder the work of the Lutheran missionaries, but so far without success. God grant that our faithful laborers will succeed in gaining many more for our Church from among the 5,500 Apaches of Arizona!

FOREIGN MISSIONS OF THE MISSOURI SYNOD. — Twenty-six foreign and 225 native workers are laboring in the Indian field, and 16 foreign and 51 native laborers are engaged in the China field of the Missouri Synod. A worker has been found who will take up the work among the Mohammedans of India in the near future. Three new stations will soon be opened in China, in the province

of Szechwan. This province has a population of 60,000,000. Our laborers will be the first Lutheran missionaries in this great field. A medical missionary has also been gained for the China field in the person of Dr. P. Kleid.

AN AGED WORKER STRICKEN.—The sad news comes to us from New Orleans that our faithful old friend, Teacher D. Meibohm, recently suffered

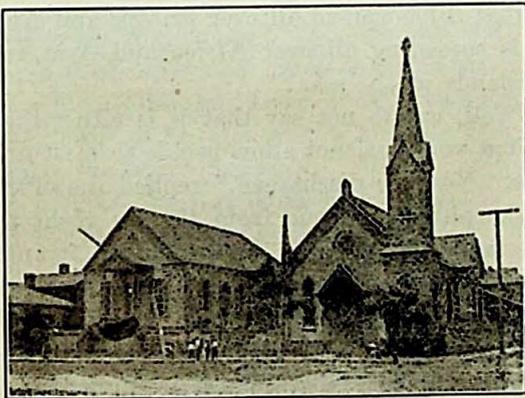


Teacher Eugene Vix.



Teacher D. Meibohm.

a mild stroke of apoplexy. We hope that the improvement in his condition which his son reports to us may be permanent, and that he may soon be able to be about again. Mr. Meibohm, who looks back upon more than half a century's service as a teacher,



Mount Zion Church and School.

entered the Negro Mission field about thirty-two years ago and, together with the sainted Mr. Eugene Vix, conducted the Mount Zion Mission School with singular ability and success. F. J. L.

A NEW LUTHERAN NEGRO MISSION IN SOUTH AMERICA.—Rev. Aug. Drews, a pastor of the Missouri Synod working among the white natives of Brazil, recently opened a mission among the Negroes in Solidez. The spiritual need of the Negroes of Brazil is incredibly great, and it was this deplorable condition that induced Pastor Drews to begin the work among them. For the present, services are being held in the home of a Negro

named Valerio Antonio Alves, whose son intends to enter our theological seminary at Porto Alegre. These services are very well attended. A friend of the work, Mr. Emile Wille, has donated a lot, and almost enough money is already on hand to build a chapel. As soon as the chapel will be completed, the missionary hopes to be able to open a Christian day-school for Colored children. Pastor Drews is also preaching at another place, near Solidez. This other place of worship is a mud hut with a roof of straw, so low that it is impossible to stand erect in the building. God prosper the mission-work among the Negroes of Brazil!

The Greatest Mission Factor.

The Bible is God's light and truth, reduced to writing. It is the written revelation of God. Jesus Christ was a living revelation of God; He was God made manifest in the flesh. The Bible is the light-dispenser that dispels the darkness covering the earth and the gross darkness of the people. It is this because it bears testimony of Christ, the only Redeemer and Savior of mankind. As the sunlight dispels the darkness of the night, so God's Word dispels the night of sin.

To send the Bible abroad is the most effective mission-work that can be done. But to do this costs money. It costs millions of dollars every year to send the light to other lands. Printing the Bibles costs much money, and paying the salaries of the many self-sacrificing colporteurs, who take the Bible to all the parts of the world, is another great expense item, though most of the colporteurs get a mere pittance.

"What are you selling?" a native of India one day asked a colporteur.

"Books that tell the story of Jesus," answered the man who was putting into practical obedience the command of Jesus, "Go."

"Oh, then they must be good books."

The native bought one and said to his companions: "Books that speak about Jesus cannot but do you good. Buy them." Thirty men did so.—

The Bible is printed in 713 languages and dialects. This alone shows that it is a popular book. It goes among people weighted down under superstition, formalism, ignorance, and sin and frees them from their awful load. Where the Bible is read, there Christ comes with His light and His grace.

Is It Nothing to You?

Is it nothing to you, all ye that pass by?
Lam. 1, 12.

Is it nothing to you, O ye Christians,
That millions of beings to-day,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord, who saves,
And "fourteen hundred every hour
Are sinking to Christless graves."
Is it nothing to you, O ye Christians?
Can you say you have naught to do?
Millions in China are dying unsaved;
And it is nothing to you?

G. P. TRUMBULL.

Working under Difficulties.

Dr. Davis, a missionary in Japan since the early seventies of the past century, in his life of Joseph Hardy Neesima, writes as follows of the difficulties they encountered in that country fifty years ago:—

To show the difficulty we encountered in trying to teach Christianity at this time, one example may be given. A physician of Fushimi, a southern suburb of Kyoto, asked us to come down to his house and teach the Gospel. The writer went down one Sunday and gave him, and a few of his friends who had assembled at his house, a talk about the true God. The next Sunday Mr. Neesima went down and talked to the five or six people who had assembled; for this the physician was summoned to appear at the Kyoto-Fu and told that he must not allow such meetings at his house. All who had listened or had received any tracts were also summoned to appear at the office and very closely questioned and frightened. The physician was thus summoned on three separate occasions.

The following is a part of the conversation which occurred between the Fu officials and this physician on the last day, when he was discharged:—

"This man Davis came here to teach an English school, did he not?"

"Yes."

"Then he is like a man that has a license to sell deer-meat, but sells dog-meat?"

"Well, is it dog-meat? I used to think so, but on tasting of it, I found that it was a great deal better than deer-meat; and I would like to ask you one question: This way is allowed to be taught publicly in Kobe, in Osaka, and in twenty or thirty

places in Tokyo; how is it that here in Kyoto-Fu a man is not allowed to hear it in his own home? Are we not all under the same government? I do not understand this."

"Well," said the official, "I do not say that way is either good or bad, and I do not say that you and your friends cannot hear it in your house; but you let in the common people, the lower classes, who cannot understand it. We cannot allow this. We have good and sufficient religions here in Japan; we do not want any more. We have Confucianism for scholars such as you and Buddhism for the masses."

"I would like to ask you one thing," the doctor replied: "If Confucianism is an all-sufficient religion, why is it, since its founder lived hundreds of years before Christ and taught during a long life, that this way has not spread beyond China and Japan? So if Buddhism is an all-sufficient religion, started by Buddha hundreds of years before Christ and taught by him through a long life, how is it that it has not spread beyond India, China, and Japan? And if Christianity is a bad way, how is it, since its Founder taught only three years and was put to death when He was thirty-three years old, that it has spread all over Europe and America and is spreading all over Africa and Asia and all the islands of the seas?"

"Well, we do not say that it is either good or bad, but you must not allow people to meet at your house. You are discharged," replied the official.

The physician came from the Fu right to my house and told me this, and I copied it into my diary. He borrowed a number of books and tracts, took them home, and lent them to his neighbors; but his practise gradually fell off, and he was brought near to starvation, so prejudiced did the people become against him; and he finally, alas! lost his interest in Christianity.

**"The Blood of Jesus Christ, His Son,
Cleanseth Us from All Sin." 1 John 1, 7.**

There was once a caravan crossing to the north of India and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey and, sinking down, was left to perish on the road. The missionary saw him and, kneeling down at his side, when the rest had passed along, whispered into his ear, "What is your hope?" The

dying man raised himself a little to reply and with great effort succeeded in answering, "The blood of Jesus Christ cleanseth us from all sin," and immediately expired with the effort.

The missionary was greatly astonished at the answer and at the calm and peaceful appearance of the man; he felt assured that he had died in Christ. How or when, he thought, could this man, seemingly a heathen, have gotten the knowledge of this salvation?

As he thought of it, he observed a piece of paper lying on the ground at the side of the man, which seemed to have fallen out of the man's hand. Full of curiosity the missionary stooped down and picked it up. And what do you suppose it was? A page out of the New Testament, old and worn, and bearing the marks of much use, — a page of the New Testament bearing among other verses the one heading this article: "The blood of Jesus Christ, His Son, cleanseth us from all sin." Where had the man obtained possession of this piece of precious paper? Now that his lips were sealed in death, no one could give answer. Had this single page brought him to saving knowledge, or had he had the opportunity to hear the Gospel from the lips of some missionary? No one can tell. But so much is certain: that piece of paper bearing the precious assurance that Jesus' blood took away from him the guilt of his sins was to him the firm foundation in the hour of death.

How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine
To guide our souls to heaven.

A Speaking Book.

When Dr. Paton was printing his first New Testament in the Aniwan language, Chief Namakei, an old man, eagerly watched the missionary one day and finally said, "Does it speak?" "Yes," said Paton, "it can talk in your language." "Oh, let it speak to me, let me hear it talk!"

Paton then read a few lines, when the old man cried, "It does speak! Oh, give it to me!" Grasping the book, he turned it round and round. Then, pressing it to his heart, he shouted, "Oh, make it speak to me again!"

Surely this is an unspeakably blessed work of the missionaries, when they make the Word of God speak to men.

F. J. L.

BOOK TABLE.

Proceedings of the Seventh Convention of the Alabama Luther Conference of the Ev. Luth. Synodical Conference of North America, held at Buena Vista, Ala., December 30, 1923, to January 2, 1924. Order from Rev. E. A. Westcott, Box 683, Selma, Ala. Price, 10 cts.

We bespeak for these proceedings a wide reading among the friends of our Colored Missions. The conference shows a commendable enterprise in printing these minutes and for this reason should be encouraged. These conferences take the place of synodical meetings among our Colored brethren, and because of their importance it is perfectly in place that the proceedings of these meetings should be printed and distributed.

This recent Alabama Luther Conference was attended by eleven pastors, twenty-two teachers, and ten lay delegates; forty-three accredited members in all, besides the visitors. We have a number of District synods that are not attended by many more. Among the papers that were read are the following: "The Second Coming of Christ"; "The Means Used by the Holy Ghost in Converting Man"; "The Envelope System"; "The Pastor's Salary." Two excellent sermons are reported, one "in memory of two departed coworkers" and the closing address. Concerning the papers found in this pamphlet, we wish to say that whoever reads them will feel constrained to thank God for the fine body of Colored workers we have in our mission-field, of whom the essayists are representatives. Reader, by all means send for a copy of these proceedings!

Synodalhandbuch der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Auf Beschluss der Synode zusammengestellt. Fuenfte, voellig umgearbeitete Auflage. Concordia Publishing House, St. Louis, Mo. Strong cloth-binding. 184 pages. Price, 90 cts., postpaid.

Here is a most valuable publication, indispensable for every pastor and teacher of the Missouri Synod who is able to read German, but also useful for other members of that synod. It brings its constitution and by-laws, rules and regulations for various boards and officials, reprints of a number of valuable documents, official definitions and explanations, agreements made with other church-bodies, the constitution and by-laws of the Synodical Conference, and a very complete index. An English edition will make its appearance within a short time.

A Sermon on Christian Education. Based on Matt. 18, 1—14. By Rev. Paul Pieper, Pastor of St. Peter's Ev. Luth. Church, Milwaukee. Published by request. Northwestern Publishing House Print, Milwaukee, Wis. Price, 10 cts.; per dozen, 60 cts.; per 100, \$4.00.

Whoever encouraged the author of this sermon to let it appear in print did the Church a service. It is a strong and convincing plea for Christian education and for our Christian day-schools.

Ein rechter Freundesbrief. Ein wirklich an einen vormaligen Lehrer und jetziges Glied der Elks geschriebener Brief. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; per dozen, 48 cts.; per 100, \$3.33, and postage.

This touching and convincing letter deserves to be spread far and wide. We hope that the publishers will be encouraged to publish an English translation, so that those who are particularly in danger of joining the Elks and similar lodges may be duly warned.

My Savior Lives! A complete program for children's Easter services. By H. R. Charlé. Concordia Publishing House, St. Louis, Mo. Price, 5 cts. per copy; per dozen, 50 cts.; per 100, \$3.50.

A unique program for an Easter service. The whole text is in verse. Sample copies upon request; special prices for large quantities.

"Tell His Disciples — and Peter!" Mark 16, 7. An eight-page Easter program; second edition. Sotarian Publishing Co., 105 Florida St., Buffalo, N. Y. Samples free.

First Steps. Sotarian Publishing Co., Buffalo, N. Y. Published monthly at 50 cts. a year. Samples free.

A Sunday-school paper for beginners and for members of the Cradle Roll. The Bible-stories are told in type, pictures, and symbols. With the help of this leaflet mothers should find it easy to teach their little ones at home.

F. J. L.

ACKNOWLEDGMENTS.

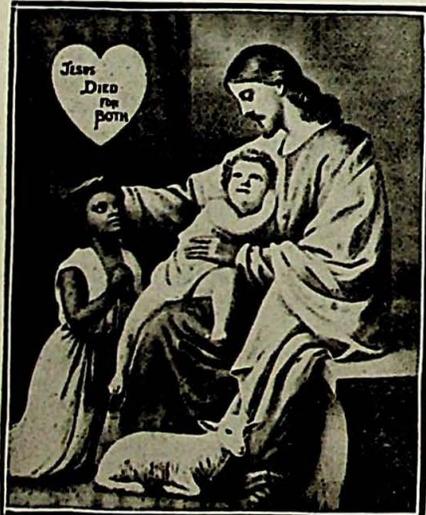
Received for *Colored Missions* from the following Colored congregations: Trinity, Springfield, \$30.00; Alabama field, 2.00 and 6.50; Augustana, Alexandria, 5.00; Bethel, Charlotte, 10.00; Bethel, Conover, 1.50; Bethlehem, Monroe, 5.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.25; Grace, Concord, 40.00; Immanuel, Shankletown, 12.00; Grace, Greensboro, 15.83; Greer, S. C., 3.00; Immanuel Lutheran College in Greensboro, 433.15; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; St. Peter's, Drys Schoolhouse, 7.00; Mount Olive, Catawba, 1.00; Mount Zion, Charlotte, 16.00; Mount Zion, New Orleans, 50.00; Mount Zion, Rocks, 13.65; St. James's, Southern Pines, 7.40; St. Luke's, High Point, 5.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 8.73; St. Matthew's, Meherrin, 31.41; St. Matthew's, Meherrin, for Synodical Building Fund, 1.60; St. Paul's, Charlotte, 24.00; St. Paul's, Mansura, 12.50; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 3.75. — *Total*, \$841.77.

St. Louis, Mo., March 1, 1924.

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

Received from Mrs. E. Schaeffer, St. Louis, Mo., \$5.00 for indigent students of Immanuel College, Greensboro, N. C. God bless the kind donor!

F. J. L.



"Jesus Died for Both."

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

A Most Appropriate Mission Box.

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



missions, since it is a standing appeal to every one that sees it not to forget the great work of spreading the Gospel. Many a nickel and dime will find its way into the mission treasury that would be lost to the cause, were it not for the silent, but insistent appeal of this little kneeling Negro boy in his white garment, who gratefully and most politely acknowledges even the smallest gift by a nod of his shapely head. Size, 5x7x11 inches. Price, \$3.00, plus 15 cents for postage. Order from Mr. Ewald Schuettner, 922 Pine St., St. Louis, Mo.

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Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "April 24" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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No. 5.

OUR MONTHLY MISSIONARY MOTTO.

“Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth.” Acts 1, 8.

“Why Did You Not Come Before?”

(An aged Hindu woman, when first hearing the Gospel, said, “Why did you not come before? My hair has grown gray waiting for the good news.”)

An aged woman, poor and weak,
Had heard the mission teacher speak;
The tears came slowly rolling down
Upon her withered features brown.

“What blessed news from yon far shore—
Would I had heard it long before!”

“Oh, I have bowed at many a shrine
When youth and health and strength
were mine!
How earnestly my soul has striven
To find some gleam of light from heaven!
But all my toil has been in vain—
These gods of stone but mocked my pain.

“A weary pilgrimage I’ve trod
To win some favor from my god;
And all my jeweled wealth I’ve laid
Beneath the dark pagoda’s shade;
But still the burden on my breast
Bowed head and heart with sore unrest.

“Now I have waited many a day;
My form is bent, my hair is gray,
But still the blessed words you bear
Have charmed away my long despair;
My weary heart with joy runs o’er,—
Ah, had you come to me before!”

“How welcome is the glorious name
Of Jesus, who to save me came!
And shall I live when death is past?
And may I all my burdens cast
On Him? And is His mercy free?
Not bought with gifts? Such news for me!

“Yet please forgive me when I say
I’ve needed this so many a day.
In your glad homes, did you not know
How India’s tears of sorrow flow?
If you had known on that bright shore,
You surely would have come before.”—*Sel.*

Kings Landing.

1. “Uncle” Milton.

Do you see the picture on page 34? The old man with the crutch is “Uncle” Milton. He lives in that old cabin in the background. Next to him sits his aged wife.

When the Lutheran Church started services at Kings Landing three months ago, people began to talk. This old man, with seventy-five years on his back, heard about it. He had never belonged to church and for years had led a riotous life. Some time ago a disease began gnawing at his foot. It was necessary to remove the member. As “Uncle” Milton sat in his bare, rude home, he began to think. And thoughts more serious than ever began to crowd his brain. He thought of his sinful, wayward life. He looked forward. A few short days, and then? The grave—eternity—hell-fire! His soul was greatly troubled. He was afraid to die. He was despondent. Was it the agony caused by the operation which made him think continually of the pains of those who will be damned forever?

We cannot say. But we do know that he pleaded with his people to take him to “that new church.” The mules were hitched to the old wagon, and we find “Uncle” Milton sitting in the midst of that large audience that has crowded the Lutheran meeting-place at Kings Landing.

He hears from our missionary that sin leads to hell. He hears that those who love the world will perish with the world. What thoughts must have passed through his mind! So it is true, “Uncle”

Milton's worst fears are confirmed. He must take the wages of sin, eternal death! We could not look into his heart, but the tears which trickled down his cheeks told the story of what was going on there.

And now he hears of a Savior. "Can that Savior love an old, hardened sinner? Will He really save me, yes, me? Have I not waited too long? Are my sins not too many and too black?" Such thoughts shot through his harassed brain.

There, he hears it: God loved the *world!* That must mean "Uncle" Milton too. Hope springs up in his heart. He wants to join the Lutheran Church; for it tells him how he can be saved. But will "that new Church" want him? The missionary is called to his home, and he asks him this question.



Some of Our New Members at Kings Landing.
"Uncle" Milton in the center.

He is assured that he will gladly be received as a member.

However, the devil is not willing to give up this old man so easily. "Uncle" Milton is cast about with exceedingly vexing doubts and fears. And has he not heard other preachers say: Only the pure in heart shall see God, only the righteous will be saved? What chance, then, for such an old sinner?

Sitting by the side of this wretched soul, our Lutheran missionary explains the text: "Christ Jesus came into the world to save *sinners.*" He shows how Jesus saved the low, lewd harlot and that filthy thief hanging dying on the cross.

The victory is won. "Uncle" Milton repeats these words with which the missionary tries to comfort and reassure him:—

Just as I am, though tossed about
With many a conflict, many a doubt;
Fightings and fears within, without,—
O Lamb of God, I come, I come!

"We'll baptize you on Easter Sunday, grandpa," says the missionary. Easter? That's too far off for "Uncle" Milton. He wants the assurance which Baptism gives sooner than that.

On the following Wednesday this old man received the assurance of the forgiveness of his sins which Baptism gives. A short sermon was preached in the cabin. The little congregation that was assembled upon this occasion may be seen in the picture above.

In answer to our question, "Do you believe that Jesus is your Savior?" old "Uncle" Milton cheerfully said, "I do." "Do you want to be baptized in the name of Jesus?" "Yes," he answers longingly, "and I want to be saved."

So "Uncle" Milton is the first-fruit of a field at Kings Landing "white already to harvest." Dear reader, pray for "Uncle" Milton.

2. Jottings.

From "Uncle" Milton's we go to another home. Yes, they have heard about the Lutheran Church. "How much does this paper cost? We have read this one over and over." It's the *Colored Lutheran*, our missionary monthly, that has caused joy in this home. Fifty cents are handed us, and the paper will make regular visits to this Colored family. We take our Bible, read a text, explain it, offer a prayer, and after an invitation for the people to come to church start out for "Aunt" Callie's home, five miles away.

Yes, there she is, still in that old filthy bed. She will never get up again. Her only daughter is out in the field plowing. We sit down and tell this dying grandma of the friend of sinners. We sing a hymn and, leaving the home, offer a prayer to God's Spirit to seal our message in the heart of "Aunt" Callie.

Now to that other cabin, where there is another old "auntie." She is sitting at the same place, right next to the fireplace. She is trembling as usual. Her nerves are shattered. But we notice that a smile lights up her face as we enter. For four years she has been an invalid. Unable to attend services, she received no spiritual attention whatever. We sing a hymn, tell her of the redeeming love of Jesus,—another hymn, a prayer, and we leave the house, having made happy another heart.

A few more visits, and then our instruction meeting. A large crowd gathers. More than forty

have given their names and, God willing, will be received into membership on Easter Sunday.

Dear friend, pray for the glorious work your Lutheran Church is doing here in the Southland among this despised people. So much, so very much, depends upon your prayers.

And don't forget — *we are in need of chapels at Selma, Birmingham, and Kings Landing.* Will you not, before you forget it, write a letter and enclose a gift?

With greetings from the Black Belt,

G. A. S.

Alabama Experiences.

While on his recent trip of inspection, Rev. C. F. Drewes, the Director of Colored Missions, wrote a letter to one of the members of the Board, from which we bring some extracts:—

"I arrived in Selma quite unexpectedly last Friday evening. Superintendent Schmidt received my letter informing him of my intended coming only half an hour before my arrival, and he barely had time to get to the station to meet me. From the station Rev. Schmidt took me immediately to the rented "lecture-hall" of our Teachers' Training-school, where a mid-week service was to be held that evening. Student Paul Eckert preached the sermon, basing his discourse on Rom. 1, 16: "I am not ashamed of the Gospel of Christ," etc. During the sermon Miss Rosa Young had a mild attack of heart trouble and had to be taken to the rented dormitory of the training-school, of which she is the matron. The incident caused no appreciable disturbance in the service. After the sermon I gave a short address. Aside from the twenty-two students, the professors, resident missionaries, and their families, there were present members living in the northwestern part of Selma and a number of strangers.

"On Saturday I viewed the lots recently purchased for the training-school and had a conference with Professors Lynn and Lehman, which will be continued to-day. All the students of the training-school are Lutherans. Their deportment is most commendable. It is remarkable what a change takes place in Negroes after they have united with our Church. The Lutheran Church brings them the truth, and the truth makes them free. John 8, 31, 32.

"Yesterday (Sunday) my experiences were such as to give me an idea of what our mission-workers

do and suffer down here. I arranged to go with Missionary Westcott to Possum Bend and Taits Place. It rained all Saturday night, and it was still raining at eight o'clock when we left Selma in the new 'Mission Ford.' I had been previously informed that the trip would be 115 miles long. In Dallas County, a distance of about twenty miles, the roads were pretty good. Then we crossed a bridge and were in Wilcox County. 'Here the good roads come to an end,' said Pastor Westcott. He certainly told the truth! We remained on the 'Mobile Highway' — rather 'Low-way' — till we got to Catherine. From Catherine to the Alabama River, a distance of seven miles, we went over a road that filled me with horror; but Missionary Westcott, who during the past three and a half years has traveled 50,000 miles with a Ford and has gained much experience, guided our vehicle with remarkable dexterity. An ancient ferry-boat took us over the swollen Alabama. The colored ferryman receives \$20 a month and half the fare he collects after dark. The Alabama is about 300 yards wide where we crossed. A further ride of nine miles brought us to Camden, the county-seat of Wilcox County, a village of only 425 inhabitants. The diminutive size of Camden, however, does not prevent some of its inhabitants from thinking that their hamlet is the very center of the universe. Our Possum Bend chapel is situated about three miles beyond Camden, some distance from the highway, in the forest. There is no external reason why our church should want to hide itself amid the trees, for though it is but a small building, it is clean within and without and is set in a tidy yard, which is even beautified with flower-beds.

"Despite the rain the service was well attended. So was the Sunday-school, which was held before the service. In the service proper I preached on 'Christ Our Sin-offering.' The service was over at half past two. The people had been sitting for almost three hours. A woman who was recently confirmed, and who told us that she was not sorry that she had joined the Lutheran Church, brought us a box of lunch before we left. The hearty invitation extended to me to come back in the near future was seconded by a Mrs. Emma Moore with the words, 'We will kill a lot of chickens for you.' Old 'Aunt Maria Dockery expressed the naïve wish, 'Please help that my old husband there will join the church too!' I wish the friends of our Colored Missions had been privileged to hear our members at Possum Bend sing, 'All Glory Be to God on

High' and 'O Lamb of God Most Holy,' clear women's voices blending in wonderful harmony with the men's tenor and bass. It was truly a touching and uplifting experience for me.

"Just as we were leaving, I saw near the chapel a large lumber-wagon, drawn by two large mules, which was literally covered with its human freight of men, women, and children. 'That is our church-wagon,' said Pastor Westcott. 'Many of our members have to come to church a great distance, and for this reason the congregation has rented this wagon.' A plain proof that there is such a thing as progressiveness also in the Black Belt.

"We had no time to eat our lunch before proceeding on our journey, but that did not prevent us from eating it. Pastor Westcott guided the Ford with one hand while he held a sandwich in the other.

"Tait's Place, our next objective, is situated in the river bottoms. The Sunday-school was already out when we arrived. The service, which began soon after our arrival, lasted three hours. I preached, Rev. Westcott delivered a confessional address, confirmed a man, and distributed Holy Communion. I never found hearers more attentive, and their faces plainly indicated their genuine appreciation of the Word of God brought to them by the Lutheran Church. After the service I was gratified to have these simple Christians tell me, 'You made my heart feel good to-day.' No wonder that our faithful missionaries forget all their hardships when they are permitted to preach the Gospel to such hungry souls.

"It was about six o'clock when we turned our Ford toward Selma for the homeward journey. When we arrived at the river, it again began to rain. Half a mile farther on we found Prof. O. Lynn standing in the rain at the roadside. He had preached at Midway, four miles distant and was now waiting for us to take him back to Selma, where we arrived at nine o'clock.

"To-morrow (Tuesday) Missionary Westcott will drive to Longmile, sixty-one miles from Selma, where he intends to make visits during the day and preach in the Lenten service in the evening. On Wednesday and Thursday he will do the same thing at Possum Bend and Tait's Place, returning on Friday morning. Then he will have two sermons to get out for Sunday. It is truly a continual grind. How our faithful missionaries are able to do this year in and year out is a mystery to me. One thing, however, is clear to me: we must do more than we have done, in order that their self-

sacrificing labors here in the Black Belt in the service of the Gospel may be lightened, if possible.

"When I arrived in Selma on Sunday night at nine o'clock, neither Superintendent Schmidt, nor Student Eckert, nor Missionary Weeke had returned from their preaching trips. At eleven o'clock Pastor Weeke arrived and asked to be admitted. He had stuck in the mud at Joffre. His shoes were literally covered with mud, — black mud, gray mud, and red mud! Superintendent Schmidt and Student Eckert did not return from Kings Landing and Tinela till three o'clock this morning. Kings Landing is 15 miles distant from Selma. They had also had bad luck, and Student Eckert had been compelled to get out and push. On his shoes he carried not a small portion of Wilcox County real estate! — When we entered the Fords this morning, I, for one, was not surprised to find in each car a card directing us to a man who would be willing to clean autos for a reasonable remuneration! That man is surely not blind.

"All in all, we have here a corps of missionaries whose equal it will be hard to find. May God preserve them unto us and richly bless their unselfish labors!"

Our New Mission in Chicago.

A Colored mission was recently opened in Chicago. As yet it has no home of its own, and the services are therefore temporarily held in the Y. M. C. A. auditorium, Wabash Ave. and 38th St., at 10.30 A. M. and 8 P. M., every Sunday. The missionary is giving regular instruction at the same place every Sunday morning at 9.30. The opening of this Colored mission had been contemplated for a long time, but there were always difficulties that could not be overcome, until now a determined effort has had the above-mentioned result. We hope that in the near future kind friends will be found who will make it possible to give our Colored mission in Chicago its own home.

While we are not able to state exactly how many Colored Lutherans there are in Chicago at the present time, we have reason to believe that if all the former members of our Southern Colored congregations now living in Chicago would regularly attend Pastor Carter's services, he would have a fine nucleus to begin with.

Our missionary is Pastor M. N. Carter, formerly of Alabama, but more recently engaged in making the work of our Colored Missions known through-

out the country by means of lectures. Rev. Carter was very successful on the lecture platform and succeeded in creating much interest in the work wherever he spoke.

Letters like the following plainly show the impression that he made on his hearers:—

Lincoln, Kans., February 10, 1924.

Rev. M. N. Carter,
Chicago, Ill.

DEAR FRIEND:—

I received your letter shortly after Christmas. Thank you for the greetings. I am enclosing a dollar for the mission, which I saved in dimes.

Best regards from my pastor and from my people.

Your friend,

LENA OBERMUELLER.

Box 61, Congress Park, Ill.
February 17, 1924.

DEAR PASTOR CARTER:—

Enclosed you will find a check for \$12 for the Colored Missions. The next morning after your most interesting lecture one of my fourth-grade girls, Katherine Zuttermeister by name, came to me with an envelope for the little Negro children, in which she had a \$10 gold piece.

The same week my grades had a sleighride party. There remained \$2 in the treasury. This they also voted to give to Negro Missions.

You may rest assured that your lecture made a deep impression upon our people, and I think there will always remain a warm spot in their hearts for this mission.

Wishing you God's blessing in your new field of labor, I remain,

A. F. EILERS.

F. J. L.

Cincinnati's Enthusiastic Response to a Challenge.

It is a fact well known to our readers that the black man has been leaving the South at the rate of hundreds of thousands every year. There are districts in some of the Southern States that are becoming virtually depopulated as far as the Colored people are concerned. Though the South, since this wholesale migration began, has held out great inducements to the Negro to hold him to his native soil, these in most cases proved to be in vain. The Negro had made up his mind to seek his fortune in the promised land of the North, and to the

North, especially to its great industrial cities, he would go.

Our good Lutherans of Cincinnati have realized for some years past that their fair city was also receiving its quota of Southern Negroes, and that its Colored population was rapidly increasing. When the Synodical Conference met almost two years ago in Cincinnati and there celebrated its semicentennial, the local Christians heard much of the blessed work their Lutheran Church has been doing for years among the Negroes of the Southland. What they heard led them to lend a willing ear to the pleas of their city missionary, Rev. Geo. H. Kase, who had already been prospecting among the Colored people of the city, to give him support in the work which he intended to take up, especially among the Negro immigrants from the South.

For more than a year Pastor Kase has been conducting services at the home of Mr. and Mrs. Livingston, who formerly were connected with one of our churches in the South. He has also been giving catechetical instruction to a number of persons, who will soon be ready for confirmation. Rev. Kase has thus already gathered a fine nucleus for a future Colored congregation.

But what this new mission needs is a home of its own. It needs not only a *church* home, but, above all, a *school* home. There is every reason to believe that a Christian day-school would be frequented by a large number of pupils from the very beginning. It is the opinion of those who have already been gained that the Christian day-school is the best and most blessed means to do missionary work among the Negroes. As a highly educated Negro whom we met, put it: "The Lutheran Christian day-school is the only *reasonable* way of saving my people."

The Cincinnati Federation of Missouri Lutheran churches no sooner realized the great need of the Negroes among them than they determined to prosecute the work so unselfishly begun by their city missionary. With admirable courage the federation determined to appropriate \$10,000 to procure a home for their local Colored Mission. Having determined this, a mass-meeting of all the members of our churches in Cincinnati was called for Sunday afternoon, March 23, at old Trinity Church on Race St., Rev. Th. Moellering, pastor.

Though the weather was by no means propitious, the response of the members to this call was most gratifying. After a devotional service, conducted by Pastor Moellering, Rev. P. L. Dannenfeldt intro-

duced the writer to the gathering. In his address the speaker showed that the 35,000 Negroes of Cincinnati were a challenge to them as citizens and as Christians. He emphasized the great spiritual need of these thousands of strangers who had come to live among them and asked them to come to the rescue by supplying their religious and moral wants. After the editor's address very interesting talks were given by Mr. W. H. Hoerr, chairman of the federation's Board of Trustees, Mr. C. W. Bredenfoerder, the chairman of the meeting, and Pastor Littmann.

And the result? This, that \$3,906.50 was subscribed at this meeting for the purchase of a suitable home for the local Negro Mission! A canvass of the congregations is expected to double this sum, at least. And mark well, dear reader, this money is being gathered by six small congregations. All told, our six white churches in Cincinnati scarcely number 1,200 communicants. And yet this handful of Christians has the courage to undertake the purchase of a local plant for a Negro mission!

A property, a former public bath-house, has already been selected as a suitable mission-plant. This property consists of a substantial one-story brick structure twenty-three feet wide and ninety feet long and can be bought for a little over \$5,000. The bath fixtures in the building can be disposed of at a handsome figure. The building can easily be divided into two rooms, so that the front room can be used as a chapel and the rear room for school purposes. The officials of the federation are of the opinion that this property, if purchased, can easily be put into proper condition and suitably furnished for church and school purposes without going beyond the \$10,000 appropriated.

Thus the missionary spirit of our Cincinnati white Lutherans is going to make it possible for the Colored Mission Board to carry on a promising work in their city. By providing the Board with a plant, these Christians are making it possible to carry on a blessed enterprise which otherwise could not be undertaken. We personally feel that our Cincinnati brethren have found a solution to a difficult problem and have shown how it can be made possible for our Negro Mission Board to carry on a work for which there is such a crying need in so many of our Northern cities, but which till now could not be done because the means to provide the necessary plants were not at hand.

May our brethren in other Northern cities follow the example of our Cincinnati congregations!

F. J. L.

Items of Missionary Interest.

PAILET'S LAND, NEW ORLEANS. — Pastor E. H. Wildgrube, of St. Paul's, New Orleans, by request delivered a lecture on the distinctive doctrines of the Lutheran Church before the members of St. Luke's Pan American Congregationalist Church, on Thursday, March 27. Our missionary did this upon the urgent request of the above congregation and by the advice of his conference. May his testimony bear much fruit!

DIRECTOR OF MISSIONS. — Rev. C. F. Drewes, Director of Colored Missions, recently spent several weeks in Louisiana and Alabama. During his trip he visited most of the mission-stations in those two States and also Luther College in New Orleans and the Teachers' Training-school in Selma. He was also granted the privilege of addressing the Southern District Synod, which held its annual sessions in New Orleans while he was in that city. In another part of this number the reader may read extracts from a letter which the Director wrote from Selma while on his trip.

NEW WORKERS IN THE ALABAMA FIELD. — The force of laborers in Alabama has been increased by the accession of two new laborers. One of these is Pastor Paul Weeke, formerly of Superior, Wis., the other Rev. Isaac Holness, formerly a worker in the West Indies. Pastor Holness was installed in his new field of labor at Birmingham, Ala., March 16, by Director Drewes and Superintendent Schmidt.

SYSTEMATIC MISSIONARY PUBLICITY. — There is perhaps no more indefatigable and efficient man in charge of missionary publicity within the bounds of the Synodical Conference than Rev. A. W. Brueggemann, the Walther League missionary secretary of the Northern and Southern Nebraska Districts, Missouri Synod. It was Pastor Brueggemann who arranged Pastor Carter's lecture itineraries last year, on which 122 lectures were delivered in the interest of our Negro Missions. He is now arranging for the giving of three missionary lectures in his territory: Foreign Missions in China, Home Missions in Brazil, and District Home Missions. Strenuous efforts are being made to induce all the congregations of both the Northern and the Southern Nebraska Districts to apply for all three lectures. The lectures are illustrated with a large number of good slides. It would surely give a great impetus to the work of missions throughout our Synodical Conference if such publicity work were done in all the Districts.

CONCORD, N. C. — The ladies of our Concord church have recently organized a ladies' missionary society.

OUR SINCERE SYMPATHY. — We learn that President I. F. Albrecht of the Minnesota District, Wisconsin Synod, lost his son in an auto accident on March 8. Pastor Albrecht is a member of our Negro Mission Board. May God abundantly comfort the bereaved family!

IMMANUEL COLLEGE. — This institution has an enrolment of 105 students. Prof. H. Naether is a new member of the faculty. He was inducted into office January 31.



Prof. Hans Naether.

ATLANTA, GA. — The Rev. Alston reports that they have had a very severe winter, and that much sickness and suffering has diminished the attendance at school and church; but with the return of spring things are looking bright again. March 30 the congregation welcomed two new members.

GREENSBORO, N. C. — Mrs. A. W. Cobb writes regarding Grace Church: "On October 4, 1923, the Rev. W. Lash was installed. We were indeed very glad to welcome the Rev. Lash as our pastor and spiritual leader. At the first monthly meeting, plans were formulated to repair the church property. On December 2 a special collection was lifted for this purpose, and \$115.08 was raised. Steps were also taken to raise money for the street pavement. Since the Rev. Lash has been pastor, he has confirmed fourteen members and baptized nine. He expects to confirm a large class on Palm Sunday. The church is not only paying its current expenses, but also sending about \$35 to the Mission Board. Grace is aiming to reach the goal of \$50 a month."

SPARTANBURG, S. C. — In spite of the inclement winter and several epidemics, our school in Spartanburg is holding its own. It still has the three teachers: the Rev. Fuller, Mr. H. Rivers, and Miss Windsor. St. Luke's has the best attended Sunday-school of our conference. On March 2 two persons were confirmed. The Rev. Fuller reports that our school, Sunday-school, and church at Greer, S. C., are progressing nicely.

ROCKWELL, N. C. — The Rev. Shufelt reports that on February 20 the young people of Gold Hill organized a society and named it "The Bakke League of Lutheran Young People." March 3 witnessed the gathering of the people of Mount Zion, Rocks, for the purpose of painting the church; everybody worked, and the work was finished in one day.

F. J. L.

A Serious Missionary Crisis.

The conditions following upon the war, especially the low rate of exchange in many Protestant countries of Europe, have brought about a crisis in the development of foreign mission work. This is, of course, especially noticeable in Germany, where the director of the celebrated Rhenish Mission Society has stated that financial self-support is impossible for this society, which for many years has sent its missionaries into many parts of the world. Before the war this society had an income of one and a half million marks. That represents, at the time this is written, about sixty dollars. Danish money has not suffered to any extent comparable with this, and yet it is also quoted at a low rate of exchange, with the result that the Danish Mission Society, which has been working in India for years, faces a deficit of three hundred crowns, a great sum in these troublesome times. The Finnish Mission Society, which sends its workers to Japan, is being harassed in the same manner. Some of these fields are being taken over by the various Lutheran synods in our country, but there is still a chance for our Church. — *Walther League Messenger*.

BOOK TABLE.

Popular Commentary of the Bible. Old Testament, Vol. II. By Paul E. Kretzmann, Ph. D., D. D. Concordia Publishing House, St. Louis, Mo. 736 pages, 7×10½. Tastefully bound in green buckram. Price, \$5.00, postpaid.

With this commentary of the poetical and prophetic books of the Old Testament, Dr. Kretzmann's monumental work lies complete before us. What we have said in praise of the first three volumes that have appeared we

can only repeat with reference to this last volume. Its every page shows the painstaking care of a thorough and conscientious scholar. But while bringing the results of a scholar's study, this work is written in a language so simple and in a style so lucid that any intelligent layman will not find it difficult to read it with profit and pleasure. What a stream of blessing would be poured out upon our Church if every pastor and every teacher in day-school and Sunday-school could own and study these volumes!

Until June 30, 1924, the publishers offer the four volumes of this *Commentary* for \$16.60, carriage prepaid. To owners of the first three volumes of the *Commentary* this fourth volume is offered at the special price of \$4.35, postpaid.

The Baptism, or Gift, of the Holy Ghost. By P. E. Kretzmann, Ph. D., D. D. Concordia Publishing House, St. Louis, Mo. 19 pages. Price, 12 cts. a copy.

This pamphlet is a reprint of a paper read before the Western District convention of the Missouri Synod in 1922. It is brought out in this form in answer to numerous requests from various quarters. Need we say that the paper deserves a wide circulation because of its subject and because of its masterful treatment?

The Proof-Texts of the Catechism with a Practical Commentary. Vol. II. By Louis Wessel, Professor at Concordia Theological Seminary, Springfield, Ill. Order from Concordia Publishing House, St. Louis, Mo., or Concordia Supply Co., Springfield, Ill. 155 pages. Price, \$1.60, plus postage.

Feeling deeply the unique value and significance of the proof-texts of the Catechism, Prof. Wessel has devoted himself to their interpretation with an enthusiasm, a patience, and a spiritual insight which leaves little to be desired. There is nothing in these expositions that is not plainly expressed, and every pastor and teacher will find them a most valuable help in his catechetical preparation. We have in this practical commentary a lucid and attractive example of Scripture interpretation and a fresh and forcible application of Bible-teaching to daily life. All the proof-texts of the Third, Fourth, Fifth, and Sixth Chief Parts are commented on in this second volume.

We need not urge the possessors of Volume I to procure Volume II, since the first volume, no doubt, has been so helpful to them that they will not want to be without the second volume; but it may be a good thing to tell the owners of Volume I to order this second part soon, since the edition is limited. Those who are not the happy possessors of the first part of this *Practical Commentary* should by all means order the whole work if they possibly can. Volume I costs \$2.00.

Cantate! A Song Service in Commemoration of the Quadricentennial of the First Lutheran Hymnal, 1524—1924. Chorales with English and German text. Arranged by P. E. K. Concordia Publishing House, St. Louis, Mo. Music edition, 30 pages, 20 cts. a copy; special discount on quantity orders. Word edition, 30 cts. per dozen; 100, \$2.25.

The publication of the first Protestant hymn-book is an event of enough importance to be celebrated throughout our Church. This *Service* desires to render assistance where special anniversary services are contemplated. This *Service* is of decided merit and deserves to be widely used in our churches.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Trinity, Springfield, \$30.00; Grace, Greensboro, 35.82; Immanuel, Brooklyn, 5.00; Bethany, Yonkers, 50.00; Luther College, New Orleans, 40.00; Alabama, 7.51; Augustana, Alexandria, 5.00; Bethel, Charlotte, 10.00; Bethany, Yonkers, 50.00; Bethel, Conover, 1.50; Bethlehem, Holy Ark, 10.00; Bethlehem, Monroe, 6.00; Bethlehem, New Orleans, 57.50; Concordia, New Or-

leans, 15.00; Concordia, Rockwell, 7.50; Grace, Concord, 40.00; Greer, S. C., 4.50; Immanuel, Brooklyn, 3.00; Immanuel Lutheran College, Greensboro, 733.01; Luther College, New Orleans, 20.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; St. Peter's, Drys Schoolhouse, 7.00; Mount Olive, Catawba, 1.50; Mount Olive, Tinela, 27.00; Mount Zion, Charlotte, 17.00; Mount Zion, New Orleans, 50.00; Mount Zion, Rocks, 10.55; St. James's, Southern Pines, 6.75; St. John's, Salisbury, 10.00; St. Luke's, High Point, 5.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 9.31; St. Matthew's, Meherrin, 31.39; St. Paul's, Charlotte, 24.00; St. Paul's, Mansura, 12.50; St. Paul's, Napoleonville, 10.00; St. Philip's, Chicago, 119.81; St. Philip's, Philadelphia, 5.00; Zion, Gold Hill, 17.25.—**Total, \$1,538.40.**

St. Louis, Mo., April 1, 1924.

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

Prof. J. P. Smith received for indigent students of Immanuel Lutheran College through Rev. F. J. Lankeau from Mrs. E. Schaeffer, St. Louis, Mo., \$5.00; from Mr. Katt, Fort Wayne, Ind., 1.00; from English Lutheran Mission Society of St. Mark's Church, Sheboygan, Wis., a box of bed-clothes, express prepaid.

Rev. M. N. Carter received for mission in Chicago: From the following members of Rev. Boecler's congregation, Chicago: Mr. W. Rave and Mr. E. Voelz, each \$10.00; Miss Verna Willer and Mr. W. Dietz, each 5.00; Mr. Conrad Geweke, 2.00; Mr. and Mrs. E. Vick, 2.00; Mr. John Volkman, 1.50; Mrs. Rettke, Leonard Herman, Ruth Herman, Alwin Mink, Loretta Drebes, Mrs. Scidler, Mrs. Kusch, Mrs. Schmidt, Sophie Nielson, Helen Peters, Emma Peters, Frieda Peters, W. Steger, Daniel Schultz, Mrs. Amelia Richard, Mrs. Walter Radtke, Mrs. Bertha Radtke, Mrs. Fielmann, John Stueber, Frieda Nielson, W. Stueber, H. Wille, Aug. Schuemann, W. Rinker, N. N., each 1.00; Mrs. Klefner, .75; Dorothy Lavin, Gertrude Carp, each .10; Harvey Grim, Henrietta Grim, each .05 (\$61.55). From Rev. Streufert's congregation, Chicago: Mrs. Johanna Bunke, 1.00; Mrs. Johanna Siebert, .50 (\$1.50). Through Teacher A. F. Eilers, La Grange, Ill., from school-children, 12.00. From Miss Lena Obermueller, Lincoln, Kans., 1.00. **Total, \$76.05.**—From Rev. A. Ollenburg's congregation, Bloomfield, Nebr., 8.00 for equipment of his study. From Walther League of Rev. Kuchner's congregation, Columbus, Nebr., 20.00 "for some purpose."

Rev. E. H. Wildgrube gratefully acknowledges the receipt of 50 mounted Bible pictures for Paillets Land Sunday-school from Miss Ada Nommensen, Milwaukee, Wis. God bless the donors!

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "May 24" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XLVI.

ST. LOUIS, MO., JUNE, 1924.

No. 6.

OUR MONTHLY MISSIONARY MOTTO.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Pet. 2, 9.

Alabama.

1. Kings Landing.

On Sunday, April 26, another congregation was organized here in the Black Belt. This time it was at Kings Landing.

"Pastor," said an old Colored woman, "I'm sure glad the Lutheran Church came here to teach me about my Savior. Now we're seeing the light for the first time. With God's help I'm going to remain faithful to the Lutheran Church till I die." That was the spirit of the nineteen souls received into the Lutheran Church at Kings Landing on Easter Sunday.

That the devil will give these newly confirmed members no rest is evident, particularly to one acquainted with conditions here in the Black Belt. "You Lutherans have no religion. You've got to go out into the woods and pray — pray — pray, and then pray some more before you'll see 'something' in a vision. And when you hear the voice, then you've 'got it.'" That is what the enemies of our Church tell our Lutheran fledglings at Kings Landing.

Wherever our Church goes with the light of God's Word here in the Southland, she meets with the most fanatical opposition. Not long ago an effort was made to keep people from joining our Church. A sectarian preacher was supposed to have had a dream. In this dream he saw the Apostle

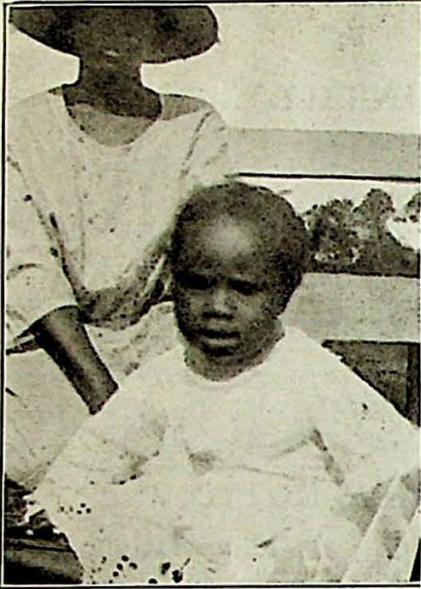
Peter standing at the door of heaven. Some Lutherans came and knocked at that door. Said Peter: "Who's there?" "Lutherans," was the answer. "There are no Lutherans up here," said Peter. — With such nonsensical stories efforts are made to shake the faith of those who take instruc-



Confirmation Class at Kings Landing.

tions preparatory to joining our Church or who have already connected themselves. Such rabid stories often have the desired effect.

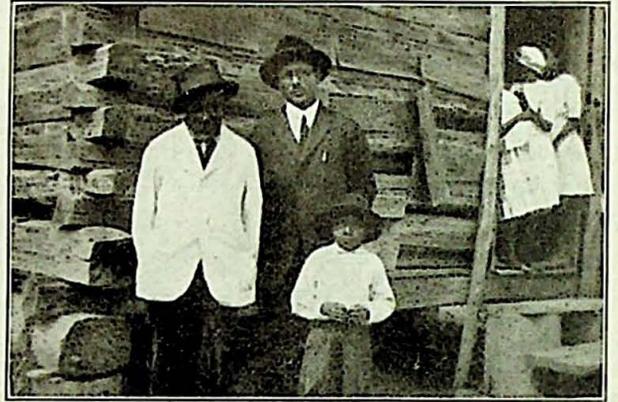
Above you have a picture of our confirmation class at Kings Landing. The smaller children were baptized. May the Savior give these precious souls, who have faced ridicule and scorn to confess Christ in the Lutheran Church, grace to remain faithful to their end!



The Youngest Member at Kings Landing.

The picture of the little baby is that of our youngest member at this youngest mission-station.

The picture of the people in the wagon was taken just before they reached the house in which services are conducted. All joined.



An Aged "Uncle" and Professor Lehman.

The little boy attends our Pine Hill school.



On the Way to Church.

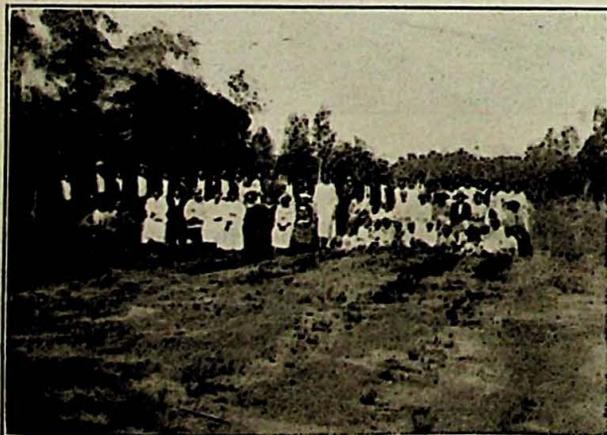
This whole "load" joined.

The very large group shows the number of people present at our service at Kings Landing on Easter.

Kind reader, pray the Lord of the harvest that He lead many more ignorant and dying sinners at Kings Landing to a saving knowledge of their Redeemer.

2. Pine Hill.

In the picture you see an old "uncle," born before the Civil War. Also a little Colored boy who attends our school at Pine Hill. Between them



Congregation at Kings Landing on Easter Day.



Congregation at Pine Hill.

stands Professor Lehman, who is assisting Pastor Montgomery in the work at Pine Hill and Nyland.

We would like to call the attention of our friends to the cabin immediately in the background. Here services are held. That little place is a disgrace to our dear Lutheran Church. We had the pleasure of preaching to the congregation shown

in the last picture. This was on the first Sunday in April. It was uncomfortably crowded, and we were very grateful that it was a bright and warm day. We had no rain-coat with us, and one is needed *in* this building when it rains.

On Palm Sunday nine more souls were added to the congregation here, and the time has come when we must build. Not only does this building refuse to afford protection against the weather, but it is too small. O that the Lord would open the hearts of our Christians to the crying need for buildings in our growing Alabama field!

3. This and That.

Our friends will be glad to hear that more than one hundred persons were received into Christian fellowship on Easter here in Alabama. The number of accessions on the field for the year 1924 will reach 150 by the end of April. We are indeed grateful to the Lord for adding to our labor His blessing.

Prof. O. Lynn, teacher at our local Training-school, is recovering from an operation.

Our Easter collection was for the starving children in Europe. By the time all reports are in, we shall have an offering of approximately \$300 for these unfortunate victims of the war.

Let Our Northern Cities Awake!

About a year ago, Willie Gulette, one of the members of Our Savior Congregation, Possum Bend, Ala., left for the city for more remunerative work to help support his widowed mother, his brothers, and sisters. Birmingham was his first objective, but he finally located in Chicago. I, as his pastor, kept in touch with him, sending him the *Colored Lutheran* and giving him pastoral advice. For some reason or other, although I repeatedly urged him to get in touch with one of our white pastors in that city, he never did succeed in doing so. Recently I learned that his mother had received a letter from the people with whom he is staying, asserting that he had joined their church. You know how a true Lutheran pastor feels on hearing such news. I lost no time in writing an earnest letter to the young man. Below is a part of his letter in answer to mine. You will understand why I rejoiced and sent a prayer of thanks to God upon reading it.

"DEAR PASTOR:—

"This being the fourth Sunday in January, it makes me think way back. This day, one year ago, I was blessed to sit at your feet and hear the true Word of Jesus Christ. And to-day I am sitting in my room, and don't know of any Lutheran church where I could go to hear this true Word. Can only sit and read my Bible and understand it to the best of my knowledge.

"Dear Pastor, I received your loving letter Friday and can't tell you how I felt when I read where you said it hurt you to your heart to hear that I had turned my back on the Lutheran Church. Well, this is what made me feel bad—to hear that you think that I have done such a thing. My promise was, when I joined the Lutheran Church, that I would suffer even death before I would turn away from it. Now, whether you know it or not, I mean to keep that promise.

"Now, about that other church. It is true that for the last three or four weeks I have been visiting a church called the Church of Christ. . . . The first time I was asked by the minister to join, but I refused, telling him that I was a Lutheran, had only lately arrived in Chicago, and hadn't yet located a Lutheran church, but was expecting to find one at any time. So after the service I was asked to stay over for the Bible Union. I liked it. . . . Later the secretary had to leave, and I was asked to take his place. I did so. I didn't think that there was anything wrong in that. But you are my pastor and never have advised me to do anything that wasn't for my good, so if you think it best that I shouldn't take a part in this Union, I will not attend.

"Will you read this letter in the church? And if any one is under the impression that I have or ever will turn from the Lutheran Church, tell them for me they are wrong.

"Yours in Christ,

"WILLIE GULLETTE."

Further comment is hardly necessary. I am happy to know that permanent Lutheran work among the Colored of Chicago has now been begun by Pastor Carter, and that Willie Gulette is one of those who will henceforth sit under the sound of true Lutheran Gospel-preaching in Chicago.

E. A. WESTCOTT.

CHURCHES, like armies, grow by conquest. When conquest ceases, mutiny begins.

A Friend of Our Negro Missions.

In Evansville, Ind., there is a friend of our Colored Missions whom the editor would like to meet face to face and whose hand he would much wish to give a good, hearty grasp. This friend, to use the words of James, is a doer of the Word, and not a hearer only. And, besides, he is so careful to remain unknown that he sends the gift anonymously to his pastor, Rev. W. G. Polack, accompanied by a slip of paper on which he *prints* the brief direction, "Please send this mite to Rev. Schmidt, to use for Missions in the name of *Jesus*."

And how much is this "mite"? Fifty dollars, Superintendent G. A. Schmidt informs the editor. "For three successive years I have received from an unknown friend in Evansville, Rev. Polack's congregation, \$50."

In referring to these repeated gifts of this Evansville Christian in this manner, we are probably doing something which is displeasing to him, but we feel it our duty to do so, even at the risk of offending his modesty. We desire that his light be permitted to shine by means of this notice, not to his glory, but to the praise of his Father in heaven.

And just as Paul boasted of the charity of the Macedonians to the Christians of Corinth, so that the latter might be provoked to do likewise, so would we by these lines of acknowledgment cause the zeal of our Evansville friend to provoke many to follow his example.

F. J. L.

A Letter from India.

A lady of the editor's acquaintance has for years been supporting a number of native Hindu orphans. Aside from these orphans, she has also provided the means to educate several Hindu girls as teachers in the mission-schools of her Church. It always affords the writer great pleasure to hear this old lady tell of her girls and of their progress. When I some time ago expressed my surprise over the fact that she seemed to know so much about her girls and their individual traits and characters, she told me that she received a general circular letter concerning the school where her girls were attending several times a year and with this general letter also short reports on the individual girls. Noticing the editor's interest, she said that she would give me samples of these letters, and a few days later the writer was handed the following missives, which he

feels will be of interest to his readers and possibly give them some good suggestions.

Here is the general letter from the principal of the school, which seems to be sent to all patrons of the school in typewritten form:—

"DEAR PATRON:—

"It gives me pleasure to write to you at this time concerning our girls and their work. We are happy over the progress they have made during the past year.

"With the exception of a few, they are such a healthy looking bunch—so different from a year ago! Except for malaria fever, which is everywhere so prevalent in India, we have been unusually free from sickness. This means much, not only to the physical, but also to the mental and spiritual tone of the school.

"Regular attendance means steady development and unfolding of the mind, and so I was not surprised when the Third Grade teacher reported that every girl in her class was ready for promotion at the end of the year. And there were but few failures in any grade.

"There has been a terrific spiritual warfare carried on steadily throughout the year. This was precipitated by the political upheaval that spread over the country. 'India for the Indian! The white face isn't welcome, nor do we want anything from his country!' I'm sorry to say that not only did the heathen feel this way, but many Christian workers and preachers began to feel that the white man was directing too much the affairs and policies of the Church. In many places this 'Home Rule' was brought to bear upon students till some schools closed for lack of pupils. Mission-schools suffered less than others, but still we had to deal with many feelings and actions that, if left unchecked, would have led to open rebellion. But God used this seeming obstacle to further His cause. Twenty-two of my girls were received into full church membership in the past year, and there are about twenty smaller girls leading faithful Christian lives who did not yet formally unite with the Church. A number of the older girls have renewed their consecration to Christian life and service. The general atmosphere of the school is much better than a year ago. However, we are not resting on our oars, but are constantly pulling up the stream. And the dear Lord is blessing our work.

"I want to tell you of three great days for my girls in every year. There are also other great days, but I wish just now to speak of only three. They

come regularly and are the following: The last day of school when promotions are made; Christmas, when some of them receive presents from far-off America; and the missionary's birthday. No notice is taken of the girls' birthdays, for at least ninety-nine out of every hundred birth-dates are forgotten here. But the missionary is serenaded in the morning of his natal day with original songs; all the flowers, both wild and cultivated, that can be found, are strung in garlands and hung on him or her. A half-holiday is usually declared, and a picnic is the order of the day. Jumbo was in Sironcha on my last birthday and was engaged for the celebration, so among many other novel experiences of the day was an elephant ride!

"Like most children, Christmas is to them the *great day*. But I do not think that they lose sight of the true meaning of Christmas as much here in India as they do in America! But they can scarcely wait till Christmas arrives. Why? 'Has my mother in America sent me a present?' is the first question heard from all quarters on Christmas morning. Oh, the joy if she has! You who have sent a gift to your child, though it may have cost only five cents, cannot realize what this gift means to a poor Hindu girl! Where patrons fail to send a gift, we try to give some little thing to the child thus forgotten, but it doesn't bring the exquisite joy that a present from America does.

"Some have asked how best to send a parcel. We find that if parcels are wrapped in cheap, strong cloth and the cloth is *sewed* on, they arrive in good condition. Simply to tie the wrapper on is very unsafe, since the parcel is then usually opened and a part of the contents extracted. Especially if it is soap, it is sure to be taken, for, oh, how every Indian loves soap! And my girls are no exception to the rule. A cake of toilet soap makes a very acceptable present for them. The parcel should be sent by parcel post not later than the latter part of October, if possible.

"The influence of the gift may go far beyond the child who receives it. May I illustrate? Last year little five-year-old Phebe — whose life has been so full of sadness with but few glimpses of joy — received a talking doll. The word 'mama' means in our Teluga language 'my mother.' Her joy in receiving this doll was exceeded only in sharing it with others. Not only did old and young alike share it in our compound, but also whoever came, be he Christian, Mohammedan, or Hindu, and regardless of whether he came to bring milk, sell

vegetables, or to be treated at the dispensary. The astonishment was so great over this doll that the news of the gift spread until hundreds came from various villages to see and hear this wonder. This gave us an opportunity to tell of the more wonderful things of Christ and His kingdom. One of the Bible women, whose district is particularly difficult, said, 'If you could give me one of these dolls, I should be able to enter every home in my village with the Gospel-message.'"

This general letter was accompanied by a short letter about one of the girls supported by the writer's old friend. This letter read thus and was written in longhand by the principal of a school where she had done supply work:—

"Asnath! Yes, it has well paid to spend money on her, for she is a faithful follower of the lowly Christ. She was my 'right hand man,' and when I sent her away to school again this year, I hardly knew how to get along without her.

"She completes her Normal training this year and will be back to teach here next year. We shall certainly appreciate her help.

"I wish I had a 'snap' of her to send you. She is queenly looking and a perfect lady.

"May our heavenly Father reward you for all you have done and are doing in India to establish His kingdom here. "Sincerely, "C. D. F——."

The writer could have much to say in connection with these two letters, for his heart is full, but it is probably best to give them to the reader without further comment. Only this: How blessed it is to give!
F. J. L.

A Chinese Letter of Appreciation.

One of our American church-members donated a splendid set of communion ware to the Chinese Christians in Shihnan, Hupeh. The donor wishes to remain unknown. Although the recipients of the gift do not know who the donor is, the kind act of the American fellow-Christian does not therefore remain unappreciated.

The following is a translation of the letter written to express the thanks of the members of the mission in Shihnan:—

"Respectfully informing you (Dear Sir/Madam):

"On the 28th of last month we received the four gold-plated silver sacramental vessels; namely, a wine flagon, a goblet, a plate, and a baptismal bowl, which you [your Honor] sent [presented

from a far distant place] to us from your country [your honorable country]. Our church [our humble church], in accordance with your directions, has received these gifts, and is respectfully preserving them.

"We feel that you are a true believer, sincerely serving the Lord, doing heavenly work for Him. Besides exerting yourself in your labors in your own country, you also, with equal love, think of other lands. You do not fear the oceans separating us, but go to the trouble of presenting us with numerous treasures. If it were not for your sincere faith in the Word, this could not have taken place. How could we ever forget your exalted goodness [forget to think and to speak about it]?"

"We, the undersigned, have nothing wherewith to repay you, except to pray God, our Lord, abundantly to reward your righteousness [the righteous man] with grace and peace, and thus spread abroad the fame of your beautiful virtue. Furthermore, that He will enlighten us with the Holy Ghost and enable us to enjoy mutual fellowship in spite of distance, and never to be separated unto eternity. This is the fragrant incense and the sacrificial tripod of our good wishes.

"Furthermore, we people at first did not know how to follow the holy [Christian] doctrine. We had to depend upon the various American pastors who continuously promulgated the [Christian] doctrine in our midst, influencing and purifying us, and animating our souls.

"Our church, now at the beginning, is still like a young fledgling. The road to heaven is long, and there often are dangers and obstacles; so we look forward to your writing us and helping us to correct our shortcomings.

"We want to make it a point respectfully to write you this letter in order to voice our sincere thanks.

"Christmas is also approaching, so we pray our Lord to bestow upon us jointly His blessed favors.

"We especially write this letter in order to greet you with best wishes for your welfare and happiness, and to send you our greetings for the festival.

"In the name of the Lutheran Church of Shihnan,

CHAN KAN-CH'ENG.

"(Also signed by) Jao Hsi-ju, Liu Yüeh-t'ing, Hsü Shih-tuan, and Liu Li-chao. The 19th day of the 12th month of the 12th year of the Chinese Republic (December 19, 1923)."

Shihnan, Hupeh, China.

ARNOLD H. GEBHARDT.

Items of Missionary Interest.

MANSURA, LA. — The members of our Mansura congregation are getting ready to put up a neat iron fence in front of their church and parsonage. The church and parsonage are also going to get a new coat of paint. The painting will be done by the members. — In Marxville, the seat of government of Avoyelles Parish, La., and only a few miles distant from our Mansura church, the Catholics have recently opened a Colored church. The new building here erected by the Romanists has helped to call the attention of our Mansura people to the needs of their property; hence the improvements mentioned above!

NAPOLEONVILLE, LA. — Director Drewes, on his recent visit, arranged that certain necessary improvements be made about the mission property at this place also.

SELMA, ALA. — We should like to add a few remarks to the article of Superintendent Schmidt on the Alabama field with reference to the needs of Selma. As we understand, the Board has made arrangements that our Teachers' Training-school at this place is to get buildings of its own during this summer. But no provision could so far be made to supply the needs of the two promising mission-places that have been opened in this thriving city of 16,000 inhabitants. One of these mission-places has found a temporary home in the rented quarters of the Training-school, and the other is domiciled in a dilapidated and most disreputable-looking shack in the eastern part of the city. In this last-named building 106 children are being taught by two teachers under the most trying and discouraging conditions. That these faithful workers should be compelled to labor here under these conditions is almost inexcusable, and ways and means should be found to provide a suitable building. We are reliably informed that a building could be erected here for about \$3,500. Should it not be possible for our readers to help the Board in putting up this needed building this summer? Pastor Cozart is the missionary in charge of the two Selma stations.

BUILDING OPERATIONS. — Our rapidly expanding Negro Missions, just because of their rapid expansion, are put in about the same awkward position that a boy is in who is always outgrowing his clothes and whose rapidly expanding limbs are ever threatening to burst the seams of his coat and trousers! For a while mama is able to mend the

EVANGELICAL LUTHERAN COLORED CHURCHES.

LOUISIANA.

NEW ORLEANS:—*St. Paul's*, 1625 Annette St.; E. H. Wildgrube, Pastor.—Services: Sunday, 11 A. M. Wednesday, 7.30 P. M. Sunday-school, 10 A. M.

Trinity, Elmira and Villere Sts.; E. H. Wildgrube, Pastor.—Services: Sunday, 7.30 A. M. Sunday-school, 9 A. M.

Paillet's Land, 1517 Ne Plus Ultra St.; E. H. Wildgrube, Pastor.—Services: Sunday, 7.30 P. M. Sunday-school, 6.30 P. M.

Bethlehem, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.—Services: Sunday, 11 A. M. and 8 P. M.; Thursday, 8 P. M. Sunday-school, 10 A. M.

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

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

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

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

ALEXANDRIA:—*Augustana*, cor. Third and Crawford Sts.; W. J. Tervalon, Pastor.—Services: Sunday, 7.30 P. M.

NORTH CAROLINA.

CONCORD:—*Grace*; Melvin Holsten, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Sunday-school, 3 P. M.

SHANKLETOWN:—*Immanuel*; Melvin Holsten, Pastor.—Services: Every first and third Sunday of the month, 1 P. M.

SALISBURY:—*St. John's*; C. R. March, Pastor.—Services: Every Sunday, 7.30 P. M. Sunday-school, 3 P. M.

CATAWBA:—*Mount Olive*; C. March, Pastor.—Services: Every fourth Sunday of the month, 11 A. M.

CONOVER:—*Bethel*; C. March, Pastor.—Services: Every second Sunday of the month, 3 P. M. Sunday-school: Every Sunday, 1 P. M.

ROCKWELL:—*Concordia*; J. E. Shufelt, Pastor.—Services: Every Sunday, 1.30 P. M. Sunday-school, 2.30 P. M.

ROCKS:—*Mount Zion*; J. E. Shufelt, Pastor.—Services: Every first, third, and fifth Sunday, 11 A. M. Sunday-school, 10 A. M.

GOLD HILL:—*Zion*; J. E. Shufelt, Pastor.—Services: Every Sunday, 7.30 P. M. Sunday-school, 11 A. M.

GREENSBORO:—*Immanuel College Mission*; Prof. H. Naether, Pastor.—Services: Sunday, 7.30 P. M. Sunday-school, 10.30 A. M.

Grace; 904 S. Ashe St.; Wiley H. Lash, Pastor.—Services: 11 A. M. and 7.30 P. M.

HIGH POINT:—*St. Luke's*; F. Foard, Pastor.—Services: Every first, second, and fourth Sunday of the month. Sunday-school after preaching.

SOUTHERN PINES:—*St. James's*; F. Foard, Pastor.—Services: Every third Sunday of the month, 11 A. M. and 8 P. M. Sunday-school: Every Sunday, 10 A. M.

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

KANNAPOLIS:—*Mount Calvary*; Frank D. Alston, Pastor.—Services: Every other Sunday, 3 P. M.

DRYS SCHOOLHOUSE:—*St. Peter's*; F. D. Alston, Pastor.—Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 1 P. M.

MOUNT PLEASANT:—*Mount Calvary*; F. D. Alston, Pastor.—Services: Every second and fourth Sunday of the month, 12.15 P. M. Sunday-school, 1 P. M.

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

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

GREENVILLE:—*Bethel*; John McDavid, Pastor.—Services: 4.30 P. M.

MONROE:—*Bethlehem*; John McDavid, Pastor.—Services: Every first and third Sunday of the month.

SOUTH CAROLINA.

SPARTANBURG:—*St. Luke's*, 350 Evins St.; J. W. Fuller, Pastor.—Services: Sunday, 12.15 P. M., and Wednesday, 8 P. M. Sunday-school, 11.15 A. M.

GREER:—J. W. Fuller, Pastor.—Services: Every second and fourth Sunday of the month, 3.30 P. M.

ILLINOIS.

SPRINGFIELD:—*Holy Trinity*; Prof. Theo. Engelder, Pastor.—Services: Sunday, 8 P. M. Sunday-school, 10.30 A. M.

CHICAGO:—*St. Philip's*, Wabash Ave. and 38th St.; M. N. Carter, Pastor.—Services: Sunday, 10.30 A. M. and 8 P. M.

MISSOURI.

ST. LOUIS:—*Grace*, 1510 Morgan St.; G. L. Kroenk, Pastor.—Services: Every Sunday, 11 A. M. Sunday-school, 10 A. M.

St. Louis County Infirmity Mission and St. Louis City Hospital; G. L. Kroenk, Pastor. Services: Wednesday, 12.30 and 1.45 P. M.

ARKANSAS.

LITTLE ROCK:—*St. Paul's*, 25th and Cross Sts.; Ad. H. Poppe, Pastor.—Services: 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.—Services: Sunday, 11 A. M.

PENNSYLVANIA.

PHILADELPHIA:—437 N. 32d St.; W. G. Schwehn, Pastor.—Services: Sunday, 3.30 P. M. Sunday-school, 2.30 P. M.

VIRGINIA.

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

GEORGIA.

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

ALABAMA.

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

ROSEBUD:—*Christ Church*; Chas. D. Peay, Pastor.—Services: Every first and third Sunday of the month, 11.30 A. M. Sunday-school: Every Sunday, 10 A. M.

TAITS PLACE:—*Zion*; E. Westcott, Pastor.—Services: Every second and fourth Sunday of the month, 2 P. M. Sunday-school: Every Sunday, 3 P. M.

LONGMILE:—*Our Redeemer*; E. A. Westcott, Pastor.

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

SELMA MISSION:—E. B. Cozart, Pastor.—Services: Every Sunday, 3 P. M. Sunday-school, 11 A. M.

VREDENBURGH:—*St. Andrew's*; W. F. Carlson, Pastor.—Services: Every Sunday, 7 P. M. Sunday-school, 11 A. M.

BUENA VISTA:—*St. James's*; W. F. Carlson, Pastor.—Services: Every first and third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 2 P. M.

TINELA:—*Mount Olive*; W. F. Carlson, Pastor.—Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 9 A. M.

MOBILE:—G. A. Schmidt, Pastor.—Services: Every second Sunday of the month, at 606 St. Francis St., 7.30 P. M.

KINGS LANDING:—G. A. Schmidt, Pastor.

HOLY ARK:—*Bethlehem*; Paul Weeke, Pastor.

JOFFRE:—*St. John's*; Paul Weeke, Pastor.—Services: Every Sunday, 12 M. Sunday-school, 11 A. M.

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

INGOMAR:—*Grace*; E. R. Berger, Pastor.—Services: Every second and fourth Sunday of the month, 1 P. M. Sunday-school: Every Sunday, 12 M.

MIDWAY:—*Mount Carmel*; Prof. O. Lynn, Pastor.—Services: Every Sunday, 12 M. Sunday-school, 11 A. M.

NYLAND:—*Bethany*; J. Montgomery, Pastor.—Services: Every second and fourth Sunday of the month, 12 M. Sunday-school: Every Sunday, 11 A. M.

PINE HILL:—J. Montgomery, Pastor.

BIRMINGHAM MISSION, cor. Fifteenth St. and Woodland Ave.—I. Holness, Pastor.—Services: Every Sunday, 11 A. M. 8 P. M.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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Vol. XLVI.

ST. LOUIS, MO., JULY, 1924.

No. 7.

OUR MONTHLY MISSIONARY MOTTO.

“Sing unto the Lord, all the earth; show forth from day to day His salvation. Declare His glory among the heathen, His marvelous works among all nations.”
1 Chron. 16, 23, 24.

Individual Missionary Work.

When we read our Bible for examples of missionaries, we learn that all classes of people, even beggars and children, have had their share in doing successful missionary work. There is no one so humble, no one with powers so limited, that he should consider himself not called to do missionary work. The little captive Jewish girl in the land of Syria told her mistress of the prophet in Samaria who could help her husband, the mighty Naaman, who was a leper. The four lepers who found the spoils in the deserted camp of their country's enemies, realizing the fact that they were not doing the right thing by keeping the news of their discovery to themselves and selfishly providing only for their own wants, carried the good news to the porter of the city, who, in turn, told it to the king's house within. And it was because of the personal testimony of the woman of Samaria who had spoken with the Lord Jesus at the well that many of the people of Sychar believed and accepted Jesus as the Christ.

To whom did these people go with their message? To their friends, acquaintances, and associates. The little captive maid brought her message to her mistress, to whom she had personal access. The lepers were barred from the city, but this did not prevent them from bringing the good news as near to Samaria's inhabitants as it was

possible for them to do. So those with whom we have personal contact are they whom we should regard as the people to whom we should first bring our message. They know us, and if we live truly Christian lives, they will have confidence in us; and thus our efforts to reach them with the good news of Jesus' Gospel will very probably accomplish more than if we expended the same effort on strangers. When the Lord had driven out the legion of devils from the man of Gadara, he said to him, “Return to thine own house and show how great things God hath done unto thee.” In his own country, in his own city, in his own family, among the people who knew him, there he was to testify.

Remember, it is the privilege of every Christian to be a missionary. Each congregation should be a missionary center; each minister should be filled with missionary zeal and activity. But it would be wrong were the members to think that they had no missionary responsibilities as individuals. Let every member regard himself as a missionary and not leave the work of bearing testimony to the minister alone. Go to your unchurched neighbors and tell them what great things God has done for you and invite them to attend services. This is your privilege and duty. Do not leave this to others, but you do it.

The Holy Spirit is a missionary Spirit, and as surely as He has called you by the Gospel and enlightened you with His gifts, so surely has He done

so that you may show forth the praises of Him who called you out of darkness into His marvelous light. If you will but listen to the promptings of the Holy Spirit, who has made you His abode, if you will but give heed to His voice, He will direct you in missionary paths and open your lips to "prophesy."

F. J. L.

The Missionary Society, And Who Should Belong to It.

The missionary society should not be made up of a few benevolent, energetic women in the congregation, but every woman without exception should belong to it. There should be praying members, working members, and paying members. Every woman in the church should be a member of the first class, since every one can pray for the coming of Christ's kingdom. Possibly not all can belong to the second class, but it goes without saying that the number of working members could and should be much larger than it is. And we shall also have to admit that not all women in a congregation are able to belong to the paying class; however, also this class could have a larger membership than it has at the present time. If all the members of the praying class would do their duty faithfully, it would soon show itself in a larger enrolment in the other two classes.

And then there should be a male branch of the missionary society, which should comprise all the men of the church. All should pray, almost all can pay, and not a few can work.

Then the day-school and the Sunday-school and the Young People's Senior and Junior Walther Leagues should be as closely identified with this missionary society as they are with the congregation.

The society, of course, should work twelve months in the year, just as the missionaries do. Interest in this greatest work of the Church must never lag. Summer and winter God is willing to pour out His blessings on the work of missions; summer and winter, therefore, we should be ready for His blessings.

Praying, paying, and working go together, and neither one nor the other should ever be neglected.

Finally, all should read more and talk more about missions. A consequence of this would be that all would know more about the work, have a deeper love for it, pray more for it, pay more for it, and work more for it.

F. J. L.

Alabama Notes.

On the 30th day of May our training-school held its first closing exercises. On account of lack of room they were held at Possum Bend chapel, some fifty miles from Selma, the home of the school. In the afternoon Rev. Weeke, of Montgomery, delivered the educational address. His theme was, "The Fear of the Lord is the Beginning of Wisdom." During the course of his address he pointed out the fact that no one is truly educated unless the fear of the Lord governs his heart. Although it rained almost all day, a representative audience was present to hear this excellent address.

In the evening the students gave a concert. The feature of this entertainment was the beautiful singing of the students, who had been trained by Professor Lehman. A packed house listened with rapt attention as perfect harmony filled the chapel and then winged its way out across the cotton- and corn-fields, to be swallowed up by the haze and blackness of the night.

But the singing was not the only thing that delighted the hearts of the audience which had braved the rain and mud to listen to our first attempt at public entertainment; also some very good orations were delivered by the girls who are to be the first-fruits of our school. The subjects of these orations were: "Some Things I have Learned in the Lutheran School"; "Why We Should Support Our Parochial Schools"; "The Value of a Christian Education"; "Why We Need Christian Teachers in Our Schools." The audience was deeply impressed by the words which came from the lips of these young people, and we may rest assured that those words will bear fruit.

The members of the Possum Bend congregation entertained the school and friends with dinner and ice cream, and we wish to express our thanks to them for their kindness.

On the 28th of May the students were loaded into cars and taken to Kings Landing, where they entertained the members of this new and growing congregation. The congregation treated its visitors to a good supper, for which they were well repaid by the students with their excellent singing and speeches.

During the past year the Lord has wonderfully blessed our school at Selma, so that we must confess, "The Lord is good, and His mercy endureth forever." During the course of the year we were permitted to enroll twenty-one; of this number we

lost two before the close of the year. We were blessed also in this, that we were all of the same household of faith. About the middle of the school-year we were forced to change matrons because of the illness of Miss Young. Mrs. Lou Jenkins served as matron until the end of the term.

For the last two years we have lived in rented quarters at Selma; but, God willing, we hope to open next fall in the new buildings which are to be erected during the summer. May the Lord, who began the work, prosper it to His glory and the increasing of His kingdom! R. O. L. L.

Commencement at Immanuel College.

The annual commencement began on Sunday, May 11, and lasted till May 14. On Sunday evening, at eight o'clock, the Rev. Jessie Hunt, of Winston, N. C., preached the baccalaureate sermon, using as his text 2 Tim. 4, 7. 8. After the sermon a beautiful anthem was rendered by the student-body.

On Monday evening; at eight o'clock, the Seniors had their final program. The first number was the opening address by the president of the class, Mr. Jas. Justice, of Charlotte, N. C. This was followed by these successive numbers: Class Journal, by Miss Maggie Palmer, of Greensboro, N. C. Class Remembrance, by Miss Alberta Williams, Spartanburg, S. C. Class Will, by Miss Henrietta Rivers, Spartanburg, S. C. Class Prophecy, by Mrs. Alverade Brooks Johnson, Greensboro, N. C. Class History, by Robert Ingram, Charlotte, N. C. Select Reading, by Miss Essie Timmons, Greensboro, N. C. Orations, by Frank Thompson, Charlotte, N. C., and John Lee McDowell, Spartanburg, S. C. Class Farewell, by Miss J. Wolf, Greensboro, N. C. Farewell Address, by Mr. William Johnson, Charlotte, N. C. The program closed with the class song and prayer.

The entire Wednesday was given to the alumni and alumnae, who attended the commencement in large numbers. A business session was held in the morning, which lasted far into the afternoon. At four o'clock there was a ball-game between I. L. C. and High Point Normal. I. L. C. won, the score being 9 to 1. The alumni attended this game and enjoyed it to the utmost.

At eight o'clock the alumni gave a delightful program. The Rev. J. W. Fuller, of Spartanburg, S. C., was the master of ceremonies. The Rev.

Chas. Peay, of Oak Hill, Ala., was the principal speaker. His theme was, "A Good Work," which he applied to Immanuel.

After this meeting a banquet was served by Mr. and Mrs. Roberts to the alumni. Mr. A. B. Cash acted as toastmaster. A sum of about \$300 was pledged by the alumni. This pledge was made after the president of the association, W. O. Hill, had made an earnest appeal.

Thursday was commencement day proper. The exercises began with a short address by the president; then there was an oration by Mrs. A. B. Johnson, followed by a valedictory address by Mr. William Murdock. The Rev. Frederic Wenchel, of Washington, D. C., was the speaker of the day. The diplomas were awarded by the president with a few warnings and admonitions, which he drew from the class motto: "Life is not only to exist, but to amount to something." After the presents had been distributed, the school term came to an end with the familiar song "God Be with You."

J. McD.

Items from North Carolina and Georgia.

MONROE, N. C. — On May 16 our parochial school had its annual closing exercises. Prof. G. Furguson had trained the children, and an excellent program was rendered by them. Friends and patrons of our school filled the place to its utmost capacity. The Rev. Stockton, the minister of the white Lutheran church, and some of his members were present. The children had an excellent program also on Easter Sunday. A large number of people were present. On June 1 Mrs. Thompson and her daughter were received into the church by confirmation.

CHARLOTTE, N. C. — On May 19 Bethel and St. Paul's schools had joint closing exercises. Very elaborate programs had been prepared by the teachers, and they were enjoyed by a large number of people. — On Easter Day Talmen Russell and Georgia Manuel were received into the church by confirmation.

ATLANTA, GA. — Easter was appropriately celebrated at St. Mark's. The day dawned bright and clear. Our chapel was tastily decorated by Mr. J. A. McElroy, a designer who understands all about cut and artificial flowers. He was assisted by the ladies of the congregation. Promptly at two o'clock the children gathered for their part in the Easter

Day exercises. Our church was crowded to overflowing. There were more people on the outside than were within. A special Easter service was held at night. At the beginning of the Lenten season a bulletin was circulated in the congregation, and we are glad to report that the attendance at all services was good. The climax was reached on Easter Day. No pains were spared to do honor to the risen Savior. These services will be long remembered in St. Mark's. Mr. and Mrs. Carl Mentor were added to the church by confirmation.

GREENSBORO, N. C. — On the 6th of April the Ladies' Aid Society gave a program. Some of the leading talent of the city assisted. Mrs. Lash read a very inspiring paper. Six new members were added to the congregation by confirmation. The Lenten services were very well attended. The collections, amounting to \$32.80, were sent to the Mission Board. On May 4 the Sunday-school was reorganized. On the 16th of April the Rev. Lash united in marriage Mr. John Smith and Miss L. Marsh.

ST. PETER. — The congregation at St. Peter was surprised to receive from the Ladies' Aid Society a set of chairs for the choir. The old ones had fully served their time. The society also donated a carpet to the church, asking the men only to lay the carpet. This congregation is holding its own and represents a company of willing workers.

KANNAPOLIS, N. C. — On Palm Sunday seven children were baptized. After the baptism the following were added to the church by confirmation: Leander Wolf; F. D. Alston, Jr.; Leroy Philips; Louis Graeber; James Steepleton; Mary Gibson; Odessa McCree; Johnsie Little; these were drawn principally from the school. — On May 11 Mr. Wm. Sutton, one of the founders of this church and for years the honored president of the congregation, was laid to rest; his funeral was attended by a large gathering of friends, who came from far and near to pay their last tribute of respect to this pious man. He was born in January, 1860, and died May 9, 1924, aged 63 years and four months. He was first married to Miss Lula Phurr; twelve children were born to them, four of whom are still living; Mrs. Russell, Mrs. Rose, Mrs. Parks, and David Sutton. There are also twelve grandchildren and one great-grandchild. His second wife was Mrs. Anna Kirk Flow. Mr. Sutton had been in ill health for a number of months; he bore his sickness patiently, as a dear child of God. He would often say that the blood of Jesus Christ, his Savior,

cleansed him from all sins. On the Sunday before he died he was given Communion by his pastor, the Rev. F. D. Alston. During the conversation the pastor asked him how his soul was faring, and he received the answer: "It's all right, it's all right; Jesus and I have fixed that long ago." At his funeral the Rev. Alston officiated, using as his text John 20, 15, 16. He was assisted by the Rev. McDavid, of Charlotte. J. McD.

A Deaf-Mute Bible and Confirmation Class.

We are pleased to bring to the attention of our readers the picture of Rev. O. C. Schroeder's deaf-



Deaf-Mute Bible and Confirmation Class, Elyria, O.

mute Bible and confirmation class at Elyria, O. Pastor Schroeder is shown sitting in the front row.

Our Church to-day has fourteen ministers working among the deaf-mutes of our country, who regularly break to thousands of them the Bread of Life. These missionaries are ministering to the spiritual wants of our deaf-mute brethren and sisters in eighty-six cities and fourteen State institutions.

Besides ministering to the above group of Christians in Elyria, O., Pastor Schroeder also serves congregations of deaf-mutes in Cleveland and Pittsburgh and, in addition, eight other missions in the States of Ohio and Pennsylvania, including the State schools of these two States, and Gallaudet College for the Deaf in Washington, D. C.

It may be of interest to our readers to hear that our missionaries also take care of a number of deaf-

mute blind. The total communicant membership of our Deaf-mute Missions numbers almost 800, though many more than this are regularly reached by our workers. In the fourteen State institutions alone over 3,000 deaf-mutes "hear" the glad tidings of Jesus' Gospel.

The annual expense of carrying on this blessed work is \$28,000. The official organ of the mission is the *Deaf Lutheran*, which has 3,000 subscribers and costs 50 cents a year.

F. J. L.

Items of Missionary Interest.

WINSTON-SALEM, N. C. — Our mission in this city sustained a great loss in the death of Mrs. Catherine Mitchell, who departed this life on May 19. Two years ago, at the age of sixty-four years, this sister learned to read her Bible. During her illness this precious book was her constant companion, and she read it as long as she was able to do so. Her desire to see our mission in Winston-Salem have its own house of worship was not to be fulfilled, but she is now worshiping her Savior in that building which is built without hands on high.

SELMA, ALA. — This is what Pastor Schmidt writes from Selma: "*Once more \$50!* After receiving from Pastor Polack, Evansville, Ind., \$50 for Colored Missions, as reported in the last issue of the PIONEER, the following letter was received: 'Decatur, Ind., May 20, 1924. Dear Brother:— A member has put \$50 at my disposal for missions. Kindly use this sum for the needed chapel at Selma. The donor wishes to remain unknown, but you may receipt the gift as from C. B., Decatur, Ind. God bless the gift and the donor! Fraternally, A. W. Hinz.' May God awaken many more to do likewise and thus enable our Mission Board to erect the chapels so sorely needed in Selma and at other points."

GREENSBORO, N. C. — The home of Prof. F. C. Lankenau has received another inmate. Since May 15 a baby daughter has come to make her welcome home there and bring joy and comfort to a proud young couple. God bless the little newcomer and its parents!

ACCESSIONS. — From a number of places in the field come encouraging reports of accessions by baptism and confirmation.

TEACHERS' TRAINING-SCHOOL. — God willing, the Teachers' Training-school at Selma will soon

have a home of its own. The Board has decided to begin building operations at once, and, God willing, the students of this institution will be able to enter the new quarters next fall when they return to their studies.

F. J. L.

TEACHER D. MEIBOHM, for nearly thirty years instructor in Mount Zion School, New Orleans, departed this life Sunday morning, June 15, and was buried on Wednesday afternoon, June 18. In a later issue the PIONEER will probably tell the interesting story of the life and work of this sturdy



Teacher Dietrich Meibohm.

and God-fearing man, who devoted three decades of his life to the Christian education and training of hundreds of Colored boys and girls. — C. F. D.

The Prayer of an African and Its Answer.

Read the following narrative and learn how in answer to twenty years of daily earnest prayer the first missionary was sent to Ponga, Africa.

On the west coast of Africa, more than one hundred miles north of Sierra Leone, lies the country of the Pongas, a rich and fertile district, thickly peopled by natives, but possessing a climate that is most unhealthful for Europeans. It was once well known to slave-traders, who collected their large cargoes of wretched Africans and carried them across the Atlantic into slavery. Now its inhabitants live at peace in their villages, each

governed by its chief; but many of them are idolaters, grossly superstitious, and lead immoral lives. The chief of the village of Fallangia, however, had been brought to England in his youth, had received some Christian training, and learned to read and write English. Returning to his native land, though retaining the English name of Richard Wilkinson, he fell back into practical heathenism, until in 1835, at the age of forty, he was stricken with a dangerous disease. His conscience then awoke and accused him of many sins against God. Forgotten truths crowded upon his mind, and he longed for more instruction in the Christian religion. He vowed, if his life would be spared, to pray daily that God would send a missionary to him and his people. He recovered and kept his vow.

On the other side of the Atlantic there lived an active, pious clergyman by the name of Leacock. He was of the same age as Chief Richard Wilkinson and had labored partly in America, partly in the West Indies. In 1854 he was in his native land of Barbados. He took a great interest in Western Africa, the country that had supplied the West Indies so long with slaves. While raising money to support a mission there, the cholera broke out in his parish. He and his wife devoted their time to the sick and dying; then the disease attacked her, and she was taken from him. When the first sorrow was over, the good man saw in the blow a call to a yet more devoted life and then offered himself to his bishop as the first missionary from the West Indies to Western Africa. He was gladly accepted, and with a young negro, Mr. Dupont, as his assistant, he sailed to Africa the next year by way of England.

He went in faith, doubtful on what part of the vast coast-line of Africa to set up the standard of the Cross. He did not know of Fallangia and its chief. So he placed himself at the disposal of the Bishop of Sierra Leone and helped him at Freetown for a short time. There he heard of the country of the Pongas as a country wholly given to idolatry and grievously wronged by the slave-traders. His heart burned to go there. The bishop bade him Godspeed, the captain of a British man-of-war offered to convey him to the very place, and without delay he and Mr. Dupont set sail and landed on the shores of the river Pongas, whence the country takes its name.

In the presence of the English captain the missionaries were warmly welcomed by the king of the Pongas, Matthias Katty, and Chief Kennyback Ali,

who promised them a house, a garden, and full protection if they would remain and teach their children. Accordingly they settled down in a hut in the village of Tintama and prepared to open a school.

But when the captain had sailed, all was changed; the children were not sent to school, and the missionaries were neglected and even plundered by the natives.

Though much dissatisfied, Mr. Leacock was still waiting and hoping, when one day he was surprised by the visit of a young black man, who with a respectful manner and in good English said, "Sir, my name is Lewis Wilkinson, and I am the son of Mr. Wilkinson, the chief of the Fallangia. I am bringing an invitation from my father and an apology for his failure to come to visit you before. He is now very ill, but he wishes to know when it will suit you to come to him so that he may send for you." Seeing, however, that Mr. Leacock was suffering dreadfully from the wretchedness of his accommodations, he went on, "My father had desired a day or two ago to make preparations for receiving you, but I cannot leave you in this state. You must return with me to Fallangia in my boat this evening."

Surprised, but full of thankfulness, Mr. Leacock consented to go. At Fallangia he was warmly received by the aged chief, who met him, saying, "Welcome, dear sir, thou servant of the Most High! Welcome to my humble roof!" and, then, other words failing him to express what he felt at seeing a Christian minister in his house, he broke out in the Church's great song of praise, the *Te Deum*, and repeated it with much solemnity. A short silence followed; then the chief gave a short sketch of his life, ending with these words: "Your coming to me, sir, is the answer to the prayers I have sent up to the Lord for the last twenty years. Now I know that God answers prayers, and that a blessing has come to my house. You are welcome here. There is much work to be done. In Fallangia there are over thirty children who will be sent to your school. You may use my house, and next fall I shall assist in putting up a house for you and a church. In the mean time I will divide my house with you. You can have a private table if you prefer it, and if you should get sick, I will help nurse you." Well might Mr. Leacock say to himself in joyful wonder, "Surely, the Lord must have sent me here, and I have nothing to do but to remain."

But only five months Mr. Leacock was permitted to work in Fallangia. In fact, fever attacked him soon after his arrival there, but he struggled against it. He passed what time he could with his host, whom he soon received into the Church by baptism together with his son Lewis. Every evening he prayed with the assembled family and those who joined them and addressed them all briefly. On Sundays larger congregations assembled, and after the sermon the chief explained to his people what they had not understood. The school was well attended by the children and even by grown people. All this was done while Mr. Leacock's health was failing. Entirely broken down, he was finally obliged to go to Sierra Leone, leaving everything in Mr. Dupont's hands. While at Sierra Leone, he rallied a little and would have returned to his work but for a new attack, which proved fatal. He fell asleep August 26, 1856, in his sixty-first year.

Others entered upon his labors and watered the plants he had planted. But when we hear of the Pongas, we must always think of the first missionary who so wonderfully was sent to them in answer to the unwearied prayers of that African chief.

F. J. L.

My Bible — Your Bible.

A certain pastor was one day called to the house of a man whose wife was dangerously ill and hastening toward the grave. She was a believing Christian and anxious for the end to come, but her husband was an atheist. He did not hinder the minister's visits, but he himself took no interest in what he read and spoke to his wife.

When the last hour came, the atheist stood at the death-bed of his wife. With her last strength the dying woman drew a small English Bible from under her pillow and, holding the book, which was much worn and had often been bedewed with her tears, up to her husband, said to him, "Do you know what book this is?" "Yes, it is your Bible," answered he. But she said, "Yes, it is my Bible; it was my all; this book converted me, raised me up, strengthened me, saved me. I am now going to Him who gave it to me; there I shall need it no more. Give me your hands—," and with these words she placed it into his hands, pressed them together and said, "Do you know, dear husband, what I am doing?" "Yes, my dear, you are giving me your Bible." "No, I am giving you *your* Bible;

God ordered me to give you this sweet legacy before I die. Keep it, read it! Will you not promise me to do this?" "Yes, my dear."

Three weeks had passed since the death of this Christian woman, when one day her husband entered the minister's study, weeping like a child. "O my friend," cried he, "now I understand what my dying wife meant; yes, it is *my* Bible; every word is written for me. Day and night I am reading in this book, and I thank God that it is my Bible. And now I beg you to receive me into your congregation, to which my happy wife belonged." "Gladly," answered the minister. There was joy with the angels of God over this man, who had come, not with objections, not with questions, not with doubts, but with his Bible, which was as precious to him as if God had given it to him directly from heaven.

And what the Bible did for this man, it is doing among all races and peoples. Let us help to bring its glorious message everywhere.

If the Cross were Gone.

On Lone Mountain, around which cluster the cemeteries of San Francisco, there formerly was a tall, white cross. After some years it was destroyed by a windstorm. The sailors who were accustomed to enter Golden Gate Harbor had it replaced at their own expense. The white cross, which they could see when miles out at sea, had become a familiar and welcome signal, and they could not bear its absence.

How the world, which is giving little thought to the meaning of the Cross of Christ, would be lost in bewilderment and distress if deprived for one day of its blessings!

BOOK TABLE.

Commentar ueber den Brief Pauli an die Roemer. Von Dr. G. Stoekhardt, Professor am Concordia-Seminar zu St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. Cloth binding; 649 pages. Price, \$3.50.

This is a new edition of the sainted Dr. Stoekhardt's Commentary on Romans. This great commentary on the inspired apostle's great epistle probably comes nearer to being in every way what an explanation of the sacred text should be than any commentary that has ever been published. When we say that all those have our sympathy who, because they are not familiar with the German language, are prevented from profiting by the study of this classic, we sincerely mean it. May God speed the day when the demand may be sufficiently large to justify the publishers in putting out an English version of this exposition of the Epistle to the Romans!

Book of Concord. The Symbols of the Ev. Lutheran Church. With Indexes and Historical Introductions. Concordia Publishing House, St. Louis, Mo. Cloth binding; 610 pages. Price, \$3.50, postpaid.

How large an edition of this book the publishers have put on the market we do not know, but it would seem to us that it should be quite large, since the demand for this publication is bound to be strong, particularly on the part of our pastors and teachers. The "Historical Introductions" comprise without a doubt one of the most noteworthy historical compositions issued from a Lutheran press for years, and the new English rendering of the text of our Church's symbolical writings as here presented is a finished example of the translator's art.

The Destruction of Jerusalem. By L. H. Becker. Concordia Publishing House, St. Louis, Mo. Cloth; 71 pages. Price, 55 cts.

This booklet brings a revision of Dean Milman's *History of the Destruction of Jerusalem*, which is drawn from Josephus. The editor did his work with tact and good judgment, and the result is a book that is well worth reading.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1923. Concordia Publishing House, St. Louis, Mo. 217 pages. Price, \$1.00, net.

Here is indeed an immense amount of valuable information, given in a remarkably small space. Whoever wishes to be informed as to the work done by the Missouri Synod must possess this book. The Missouri Synod must be congratulated upon having so painstaking and efficient a statistician as Rev. E. Eckhardt, the compiler of the *Year-Book*.

Home Department Questions on Primary Leaflets. Nos. 17—24. Concordia Publishing House, St. Louis, Mo. Price, 5 cts. per set of eight lessons.

In calling attention to these questions, we wish again to say that all pastors having families in their parishes whose children cannot be served by the regular parish- or Sunday-school should by all means give these *Home Department Questions* a trial.

The Colored Lutheran. A Witness in the Black Belt for the Truth. Published monthly. Order from Rev. G. A. Schmidt, Box 683, Selma, Ala. Price, 50 cts. a year.

We gladly call the attention of our readers to this well-edited periodical, which is being published in the interest of our Colored Lutheran congregations. It is the church-paper of our Colored Lutheran members and has a circulation of almost 100 per cent. among them. Unlike our white Lutherans there is probably not a literate family connected with our mission in which the *Colored Lutheran* is not read. However, to put the publication on a good financial basis, it needs still more subscribers. Are there none among our readers who have a desire to subscribe?

Weisungen und Warnungen aus den Spruechen Salomonis. Dargeboten von Dr. C. M. Zorn. Johannes Herrmann, Zwickau, Sachsen, Germany. Board covers; 187 pages. Price, 60 cts.

Though the reviewer has been able to take only a few dips into this book, yet these few dips were sufficient to convince him that here is indeed a volume which is full of very wise directions and most loving warnings for old and young. May this latest publication of the venerable writer find many readers, and may all its readers follow its wise counsel.

Catalog of Immanuel Lutheran College, Greensboro, N. C.

If any of our readers should wish to become better acquainted with the purpose and work of this institution of

our Colored Missions, they may procure a copy of this catalog by writing to the president, Prof. J. Ph. Smith, Box 743, Greensboro, N. C.

The Apache Scout. Published bimonthly in the interest of the work among the Apaches of Arizona. Order from Rev. H. C. Nitz, Whiteriver, Ariz. Price, 50 cts. a year.

Though small, every page and column of this publication is brimful of missionary news from the Indian mission-field of the Joint Synod of Wisconsin. F. J. L.

The Ev. Luth. Synodical Conference of North America will, *D. v.*, meet August 20 in the church of Rev. F. J. Lankeau, Napoleon, O. C. F. DREWES.

ACKNOWLEDGMENTS.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., AUGUST, 1924.

No. 8.

OUR MONTHLY MISSIONARY MOTTO.

“Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.” Matt. 9, 38.

Team-Work.

We all know the importance of team-work in the field of athletics. The best athlete is hopelessly handicapped if his team does not support him. “Team-work” is a necessity if you want efficiency in athletics.

So, also, recently a pastor in speaking to his people a few Sundays ago pleaded for “better team-work” among the members. And who will deny the fact that “team-work” is just as necessary for church efficiency as for success in the field of sports? “Team-work” is needed among the members and between the pastor and his people if efficient work is to be done.

“Team-work,” as we all know, is only another way of spelling “cooperation.” Some years ago I witnessed a rope-pulling contest. On one end of the rope were about a half-dozen youths, not one of them weighing more than 150 pounds; on the other end of the rope were as many strong, full-grown men, probably all weighing over 175 pounds. When I first saw the rivals lined up, ready to take hold and begin the “tug-of-war,” I said to a man standing near me, “That hardly looks fair, to put those boys against those big men.” The reply I received was, “Just wait and see!” And what happened? Why, those boys walked right away with those heavy men! And the reason? The boys did good “team-work,” pulled together; the men pulled as individuals and not together.

Unity of purpose and action must be present if

any endeavor is to be successful. The missionary in the field needs the cooperation of the people at home. He needs not only the financial support of the home base, but still more he stands in need of their prayers and encouragement. Let us not forget this, “team-work” must be applied at the home base if our Church is to be equal to the demands made upon it.

This is also true with regard to our work among the freedmen. Our Mission Board, Director of Missions, all of our mission-workers, white and Colored, need the assurance of our cooperation, if our mission among the Negroes of this country is to flourish. The assurance of our sympathy and interest will strengthen their arms and give courage to their hearts; the knowledge that our prayers are ascending to the Throne of Mercy in their behalf will spur them on to greater zeal and efficiency. On the other hand, let our workers in the field feel that the home churches are lagging in interest; let them be brought face to face with the fact that the Aarons and Hurs at home are not holding up their hands by their intercessions; let it be brought home to them that neither ear nor eye is lent to the need or the call for service in this field, then we must not be surprised when we hear that our forces in the field are weakened and that we are presenting broken ranks to the foe.

Let us write “team-work,” cooperation, large over our plans, our prayers, and our gifts. Let our slogan be a call for larger, more consecrated, and more unselfish service — “The strength of all for the help of each.”

F. J. L.

Luther Conference at New Orleans, La.

92° Fahrenheit!

"Hottest May 28 here in fifteen years," said our local weather prophet. And we agree with him. This announcement, of course, was a gentle reminder that Luther Conference, which convened at Bethlehem Chapel, Rev. G. M. Kramer, Pastor, from May 28 to June 1, inclusive, was to be "heated" as well as interesting.

Wednesday night in the opening service, Prof. C. Stoll, of Luther College, delivered the sermon, choosing as text, "Jesus Wept." The speaker showed that the same spirit that moved Jesus to tears at the grave of a dear friend should be the prompting impulse that moves the individual Christian to activity in behalf of souls that are "dead in trespasses and sins." As we look about us, on every hand, we see that the occasion for tears still exists. "Jesus Wept" — tears of sympathy and love; and Jesus acted. Our tears count but little unless accompanied by the firm determination that we shall work with all the help and strength that God gives us to show light and life to the spiritually dead through the blessed light of the Gospel.

Mr. A. Wiley, principal of Bethlehem School, followed with a brief address of welcome to Conference. The speaker's words were well chosen and appropriate for the occasion. Bethlehem's choir, Mr. A. Wiley, Director, which sang at this service and those following, and also a male quartet, deserve favorable mention for the beautiful anthems chosen and the splendid rendition of the same.

Thursday morning, Ascension Day, Prof. H. Meibohm, chairman, in accordance with the usual custom, delivered a brief and spirited address to Conference suitable for the Ascension festival and the nature of Conference. The Rev. C. Thompson, of Napoleonville, La., followed with an exegesis on 1 Tim. 1—3. This well-prepared paper engaged our attention throughout the morning sessions of Thursday and Friday.

Thursday night the Rev. Thompson delivered a brief address on the blessed Ascension of Christ. The floor was then given to the Rev. W. Beck, of Mount Zion Chapel, who led the discussion on the subject, "What Is Christian Charity?" The essayist, after clearly defining the word "charity," immediately distinguished between charity in a worldly sense, and Christian charity such as Holy Scripture enjoins upon all Christians. Stressing Christian charity, the essayist showed that it is Christian love

in action. Only through a proper conception of Christ — and love of Him — can Christians properly exercise Christian charity toward one another and toward all mankind. It is a charity that seeks no honor and asks no reward; — just loving and doing for Christ's sake. What greater compensation, or application, can it evolve than that of leading fallen mankind to Christ? Therein is its own reward; therein, its supreme manifestation.

Friday night the Rev. W. Tervalon, of Mansura, La., delivered a paper on the subject, "The Work of the Holy Ministry." From Holy Scripture the essayist proved that the holy ministry is of divine origin; its chief work being a proper interpretation and preaching of God's Word, and a proper administration of the Sacraments. Through these means alone — the means of grace — can fallen man, by faith, become an heir to the salvation which Christ has merited. The salvation of souls, then, is the final end and aim of the humble laborers in the Lord's vineyard.

From our Question Box came: "What is the liberty of woman in the church, in view of the apostle's admonition, 'In the church let women be silent?'" The question was answered by Dr. H. Nau, of Luther College. As a woman meekly and modestly submits her views to her husband, in the family household, so should her attitude be in the household of faith — the Christian congregation. This does not enjoin inactivity upon women in whatever might promote the welfare of the Christian congregation. But in matters of an official nature ". . . women should be silent."

Sunday morning the Rev. M. Holls, of Mount Calvary Church, white, delivered the sermon. Our congregations, however, worshiped in their respective chapels at this particular time, hence not all had the pleasure of hearing Rev. Holls's splendid sermon. The confessional address Sunday night, preparatory to the Lord's Supper, was preached by the Rev. W. Tervalon; the sermon for the evening by the Rev. E. H. Wildgrube, of St. Paul's Chapel. The latter's remarks were based on Rev. 22, 18, 19. His subject was, "Change Not the Word of God." Rev. Wildgrube's timely subject struck the keynote of present-day agitation among the "this's" and "that's" that flaunt their pernicious, ignorant, man-made doctrines before their more ignorant and deplorably misguided audiences. Men shape their own words to suit the times and their personal convenience; but God's Word is that only which conforms in minutest detail to the Bible. Change the

Word of God — as is done daily by the Modernists when they proclaim an un-Biblical “jambalaya” and divergent opinions, — and we are lost. The Bible is the only guide-post that points the way to eternal life.

The writer takes opportunity here again to thank the Rev. Kramer, Bethlehem Congregation, and, especially, the dear ladies — that “Noon Committee” — who so cheerfully and abundantly supplied us with a lot of things and proved themselves most delightful hosts and hostesses.

Conference closed with a brief address by Professor Meibohm.

We are still, dear reader, standing on two feet, and striking straight out in the Lord's cause. No stagnation, no blocking! — We are going right on “in fellowship and in prayer,” — happy in the society of those who know that all our success is His blessing.

To His glory be the end and aim of all our activities!

W. B. SEEBERRY, JR.

In Memory of the Late Teacher D. Meibohm.

We are sorry to be obliged to come with this tardy obituary of our beloved and honored friend's death, but the first intimation we had that our dear old brother was no longer among the living came to us through the brief item which Director Drewes was kind enough to insert in the July number of the PIONEER.

The writer's acquaintance with Teacher Meibohm goes back to November, 1893, when the departed came to New Orleans to take charge of the primary department of Mount Zion School. Teacher Meibohm's family not being with him during his first year at New Orleans, thus depriving him of the accustomed family life, the deceased gladly took advantage of our invitation to come to our house as often as he felt inclined to do so. And these welcome visits our friend continued as long as we lived in New Orleans. As we look back at the time of this writing, we can truthfully say that we felt lost if for some reason Mr. Meibohm did not pay his accustomed weekly visit. And when we sixteen years ago removed to the North, it was these regular visits of our dear old friend that we missed almost more than any other thing that we had learned to love in New Orleans. These visits were most instructive and inspiring. Mr. Meibohm was a great

reader and a deep thinker, and upon occasion of these visits the topics of conversation took a very wide range, though we can truthfully say that matters of Christian doctrine and practise were always the main subjects that occupied our attention, and that in these conversations Mr. Meibohm gave far more than he received, so that the profit was practically all on the part of the writer.

It was always a strong bond of sympathy between Mr. Meibohm and the writer that both of them had started out as teachers at the youthful age of only sixteen years, and we often shook our heads in sorrow when we thought of the blunders which we had made because of our inexperience and lack of preparation.

The writer feels that never was another pastor favored with two such teachers as he had in Teachers Vix and Meibohm. In every perplexity he knew that he could go to them for counsel and advice, and when disheartening experiences brought his youthful courage to a low ebb, these veterans of the Lord were ever ready to cheer him up. If there were disagreeable cases of discipline in the congregation, they were always ready to help; and if differences occurred among the members, they never refused to assist in bringing about peace.

Mr. Meibohm was born December 23, 1845, in Oldenburg, Germany. He came to America in 1865. After graduating from the Normal School at Addison, Ill., in June, 1866, he took charge of the school at Chester, Ill., for several years. From Chester he went to St. Charles, Mo., where he was active in school till September, 1873. Seventeen years he taught one of the classes of the Bethlehem School in St. Louis, and two years he was in charge of a school in Terre Haute, Ind. From November, 1893, till the spring of 1923, almost for thirty years, he taught the primary children of Mount Zion Colored School at New Orleans.

On Sunday morning, June 15, the Lord called his weary servant home into his eternal rest. The funeral services were held on Wednesday, June 18. He attained the age of 78 years, 5 months, and 23 days, and spent almost sixty years in teaching God's little ones in Christian day-schools in this country and Germany. May God comfort the aged widow and the children of the departed with His abiding comfort!

F. J. L.

LET the home Church be filled with the Spirit of Christ, and the Church in the foreign field will soon know it.

Woman's Wrongs.

There are 140,000,000 women in India, and, to use a common saying, "their sphere is the back yard." They have no place in society, and when they are in the presence of men, they are never permitted to be seated. According to Manu, the great Hindu lawgiver, woman is the marital property of her husband and belongs into the same class with cows, horses, and other animals. Neither has she any place in religious ceremonies, since all that she is asked to worship and obey is her husband, whom Manu describes as the virtuous woman's god. In the celebrated Hindu writings, called the Shastras, there is much said about women, but not once is the character of a woman painted as intelligent, modest, and refined. Hindus and Mohammedans are alike in this, that they have no appreciation of female dignity, and the female deity of the Hindus is not the embodiment of virtues, but of base passions. The inferiority and infirmity of woman is a part of the Mohammedan's creed. He has no respect for her, and the heaven he aspires to is filled with young and beautiful maidens, whom he expects to be his companions, and not the woman who was his faithful partner during life. Even to the white-bearded Mohammedan heaven is a place where sensuality rules supreme. As for Hindus, in their eyes women are mere chattels; at best, no more than playthings.

In India, millions of women are kept secluded in the harem and zenana; but there are castes that allow their women more or less freedom, since, because of their abject poverty, the women must help in making a living. But whether kept in seclusion or given freedom, everywhere in India one is impressed with the fact of "woman's wrongs."

When one considers the shameful treatment accorded the Hindu wife and mother, it is remarkable that she should in so many cases be so affectionate, faithful, industrious, patient, and cheerful. And yet, we need but listen to the sad stories of the zenana missionaries to know that behind the pardah walls and curtains she is very often vain, frivolous, idle, gluttonous, jealous, and malicious.

A woman may not walk beside her husband, but only follow behind him. She is not allowed to eat with him; to her belong only the crumbs that fall from her husband's table, that is, what he leaves for her. She dare not speak to him while other people are about nor call him by his name. When she refers to him, it is as her "lord" or her

"master." Woman in India is a slave from the cradle to the grave; in her infancy and childhood she is the chattel of her parents, in her youth she is dominated over by her husband, and in her old age she is governed by her children. From the highest to the lowest this rule of life is adhered to, so that it is women last and women least in all grades of society in India.

Of the awful horrors which the Hindus are guilty of in the treatment of their women there are three that far outrank all others in their hideous cruelty—infanticide, child-marriage, and enforced widowhood. Truly, it is the slaughter of the innocents. Infanticide is practised only upon daughters, of course, and has great vogue especially among the so-called Rajpoots. Though there was a law passed in 1890 which forbids infanticide, yet it is still secretly practised in a number of districts. All the endeavors of the government to prevent it are in vain.

The Hindu religion makes the marriage of daughters compulsory, and parents are punished if they postpone it. It is of frequent occurrence that girls are married before they are a year old, and few are single after they have reached the age of eight years. Except in a few districts all girls must be married before they are twelve years old. The Rajpoots, when it comes to marriage, require that their daughters marry a husband who occupies a higher position in the social scale than they do, and this condition often makes it a very hard matter for them to dispose of their daughters. Rather than run the risk of not finding a husband for their daughters, and rather than go to the great expense of marrying them off to their social superiors, Rajpoot parents strangle the little girl at birth or give her an opium pill and thus escape possible disgrace or, at least, great expense.

Missionaries all agree in saying that the greatest wrong practised on the women of India is child-marriage. Bridegrooms who still have their baby teeth and brides of cradle age are no rarity. Wives have been sent to their husband's homes at the age of eight. But not only are these child-wives married to child-husbands, but what is so particularly shameful, there are instances where the child-wives are married to men who are forty, fifty, and sixty years of age.

It is pitiable, indeed, to see a little child-wife torn away from her parents' home, which contained all that she knew of happiness, little as it may have been, and placed in the home of her husband,

where cruel treatment at his hands, heartless mockings of the elderly women of the Hindu household, will be her daily meat. In vain she there looks for sympathy and help, in vain she longs for relief, for once a child-wife leaves her parents' home, she can never go back again. The laws of custom and caste make her the inmate of her husband's home for life.

Read a few experiences related by a missionary worker in India:—

"Sitting on the veranda one evening after supper, I noticed a pleasant-faced-looking old man come up and walk toward the house. He hesitated to come forward and went to one of the lads and said that he would like to talk with me. He came forward, and I could see that beneath the pleasant smile there was a great sorrow weighing on his

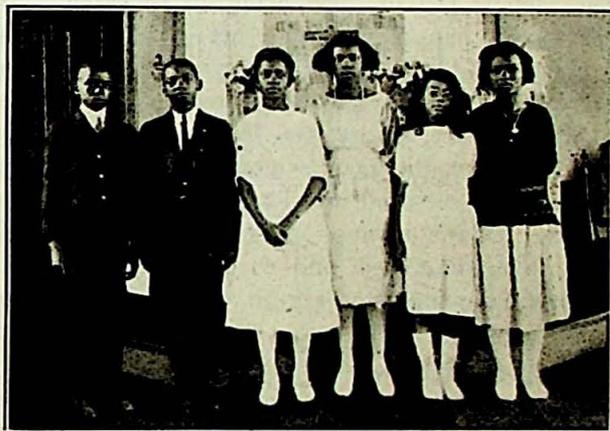
wonder that our hearts bleed every time we pass through the villages or towns and know that behind the mud walls there are things going on like this that are enough to make the angels in heaven weep? Listen to this, dear friends, for it is true, every word of it, in its literal bearing:—

"A young Brahmin lad of sixteen years was married to a girl of nine. The girl's appearance did not suit the young man, and if she went near him to serve him with food, he would hit her on the crown of the head with his knuckles. She did the household work, brought water for all, cleaned the utensils and floor, did the washing, milked the cow, and kept the stable clean. If the cow did not yield the proper quantity of milk, she was punished. Her father-in-law would hang her up to the beam of the roof and beat her. He would sometimes



Class of Catechumens, Mount Zion, New Orleans.

heart. It was not long till he unburdened his heart and told the pitiful story that many a father and mother has poured out into the ears of their missionary friends. His daughter had been married two years, and to a man who was, to say the least, cruelty personified. Both he and his mother would beat her unmercifully and tie her down to the bed and lash her. They expected that little child-wife to be able to do everything and demanded it of her. I tried hard to see the man, but he always evaded me. I sent word to him, however, that I had come to know of the ill treatment that he and his mother were bestowing upon his young wife, and that it must stop at once, or I would see that they were both taken up and tried by law. A few days later I met the old man in the bazaar, and he told me that they were giving his daughter much better treatment, and that her husband was afraid that I would have him up before the judge. Do you



Class of Catechumens, Bethlehem, New Orleans.

suspend her by the ankles and under her head place a vessel with red-hot coals, on which he sprinkled red pepper almost enough to suffocate her. Sometimes when he had hung her to the rope for fear that she would be tempted to break the rope and fall, he would place thorny branches under her. He inflicted punishments that decency forbids us to relate. When her father heard of all this cruelty, he exhorted his daughter not to run away, but to stay and die. These words, 'stay and die,' sum up the life-sentence that Hinduism passes on the Indian wife. The father would have been disgraced had his daughter run away from her brutal husband's home."

It is impossible to exaggerate the evils of child-marriage. Physically it leads to torture, deformity, ill health, and even to death by violence. That its evils are especially noticeable in the offspring is self-evident. How can it be otherwise than that

in many instances the children are weak and sickly?

But the crowning curse of Indian womanhood is the widowhood of the land. The Hindu widow is condemned to unending mourning, self-abasement, and degradation. First of all, she is called upon to give up her hair. No sooner is her husband dead than her head is shaved; for the common belief is that as long as her hairs are still on her head, her husband's soul must go to the infernal regions. The greatest curse that can be uttered against a Hindu woman is to wish her to become a widow.

But the Hindu widow is also compelled to wear the coarsest garments, and all her ornaments and jewels are taken from her. She never dare attend a feast, and she must observe the greatest care lest her shadow fall on food about to be eaten. All that seek happiness avoid her as they would a plague, and it is a common saying, "Rather meet the devil than a wretched widow." The saddest of all, however, is that the Hindus think that by thus treating the poor widows they are helping them in a spiritual way! They believe women become widows because of some great sin which they have committed, and wives who do not bear a son are supposed to be guilty of some unpardonable iniquity. A widow that has born a son or sons is fortunate, — if one may speak of any creature being fortunate that is compelled to live the degraded lives of Hindu widows, — since privileges are extended to them which others may not enjoy. The very superstitions of the Hindu religion save her from cruelties attending the pathways of her less fortunate sisters.

It would be hard, indeed, to think of anything more pathetic than that of bringing the sad news to a child-wife that she is numbered with the other 27,000,000 widows of the land. The barber comes and shaves her head, and her gay garments are taken from her and given to others. People shun her, every comfort is denied her, and she is deprived of privileges given to others of her sex. Friends forsake her, and relatives despise her. Life becomes a nightmare of hopelessness and torment. Often it ends in suicide or a life of shame.

Here is an instance related by a missionary worker in India: "Only a few months ago the writer was awakened at two o'clock one morning with shouts outside the mission compound. Taking a few of the lads, we went to the place from which the shouts came, and there, in an old well, was one

of these unfortunate widows who had been forced into a life of shame. She was hanging on to one of the iron hooks that were placed around the inside of the well, and she had been there from ten o'clock at night till two in the morning. We lost no time in pulling her out. Hers is a sad story, but she is now working in one of the homes in town where the Gospel-message is given. She felt that the only way to cover up the immoral life that she was forced into was to find a resting-place for her body at the bottom of the well."

Nothing is more affectingly true than that from India to-day there goes up an agonizing cry calling on the Christians everywhere in behalf of the poor widows and child-wives of India. Hinduism will never bring them relief, but will rather enslave them more and more. Mohammedanism will not lift a hand to loosen the shackles of Indian womanhood, but will rather assist in welding the chains all the tighter. Only Christianity *can* bring help, and only Christianity *will* bring help. The Gospel of Christ alone is able to soften the hard hearts of the "lords" and "masters" of India's womanhood and induce them to set it free from its slavery. And it is for us to see to it that this message of the Gospel be not withheld from them. F. J. L.

Let Jesus In.

Dr. Arnot used to tell a story of a poor woman in his congregation who was unable to pay her rent and whose goods were about to be seized and taken from her. Hearing of it, the good pastor procured the money necessary to relieve her and went to place it in her hands. Finding the house closed, he knocked long, but received no answer. He tried the door, but it was fastened. Unable to gain admittance, he went away. The next day he met the woman and told her of his visit. With mingled astonishment and confusion she said, "I heard the knocking, but I thought it was the officer coming to seize my goods, and I was bound I would not let him in."

Jesus comes to bring us blessings, riches, joys; He comes to pay our debts for us. But we often misunderstand Him and refuse to let Him into our hearts. — *Selected.*

ONE hundred thousand souls die in heathen lands each day who have never heard of Christ. This is the record of centuries.

Items of Missionary Interest.

NEW LABORERS. — Mr. Andrew Schulze, a graduate of the Seminary at Springfield Ill., has accepted the call to Holy Trinity Church at Springfield, and Mr. Paul Trumpoldt, who recently graduated from Concordia Seminary, St. Louis, will soon take up the work of a missionary among the Negroes of Philadelphia and Washington. Candidate Wm. F. Schink, of Wauwatosa Seminary, will work among the Negroes of Mobile, Ala.

ALABAMA. — God is visibly blessing the work of our missionaries in the Black Belt of Alabama. During the first five months of the current year no less than two hundred accessions could be reported. May God continue to bless the work of our laborers! Speaking of Alabama, it is also worthy of note that our Colored members are steadily nearing the goal of self-support. Superintendent Schmidt reports that the average income on the field has increased from \$300 per month in 1923 to almost \$500 per month in this year! — At the time of this writing, building operations on the new Teachers' Training-school at Selma are well under way and everything possible is being done to have the building in condition for occupancy this fall when the new school-year opens. — Negotiations are under way for a home for our new mission in Mobile, Pine Hill is to have a new chapel by fall, and in East Selma a building should be erected.

NOT KEEPING PACE. — In a recent circular, Pastor Weidmann of the Missouri Synod Church Extension Board calls attention to the fact that in many important centers our Church is not keeping pace with the growth of population, largely because our people are not providing the Church Extension Funds with the means of helping new, small, and struggling congregations to obtain needed churches and chapels, as is done by other church-bodies. Among other things, Pastor Weidmann states in his appeal that more than a hundred applicants for help are now worshiping in lodge-halls, in private homes, and in one instance even in an abandoned real estate office. That the work must be greatly handicapped under such circumstances and conditions goes without saying. What a pity it is, indeed, that our people upon the whole do not realize the wonderful opportunities offered by a well-filled Church Extension Fund!

MEDICAL MISSIONS ON THE FOREIGN FIELD. — For years other denominations have realized the great value of medical missions in opening the way for the saving Gospel of Christ into the hearts of men. The wonderful success which attended the small beginnings of such medical work under the efficient leadership of Dr. Doederlein, of Chicago, who worked as a volunteer in the hospital of the Missouri Synod Foreign Missions at Ambur, India, was only a repetition of the experiences of others. Referring to the great possibilities offered by this phase of mission-work, Pastor Herzberger writes in the latest number of the *Lutheran Deaconess* the following:—

“How can we provide for this crying need of Lutheran medical missionaries? Our answer is: Give our theological graduates or young pastors who in burning love for their Savior are willing to give their life to the blessed work and have the sanction of our Foreign Mission Board and our theological faculty, a thorough training in an approved medical school and then send them out into the field. God has put it into the heart of one of this year's St. Louis graduates to prepare himself for medical mission work. It is Candidate Norbert Leckband from Iowa. Now, since our Foreign Mission Treasury has no funds to let Mr. Leckband study at the medical college, and as he himself has no means, we, who love our Savior's cause, must help this fine young Christian to accomplish his sacred purpose. He will have to study four years before he can graduate from the medical college and become a full-fledged doctor of medicine. That will mean a lot of financial assistance on our part. Pastor Wambsganss and the Indiana District of the Walther League stand ready to do their part. *Let us do our bit!* The Editor is willing to receive any contributions for Mr. Leckband and acknowledge them in the following number of the *Lutheran Deaconess*.

“May God bless our Foreign Mission work and this our first medical missionary student!”

Address: REV. F. W. HERZBERGER, 3619 Iowa Ave., St. Louis, Mo.

CITY MISSION-WORK. — Here and there in our Church, the congregations in our larger cities are awakening to the great importance of doing mission-work in the various public institutions found in their midst. Chicago, St. Louis, Buffalo, Milwaukee, and other larger Lutheran centers have been carrying on this blessed work for a number

of years, while others have only recently entered upon this phase of missionary endeavor. The Central District of the Missouri Synod is working with fine success in the public institutions of Cleveland, Cincinnati, Columbus, and Indianapolis and is by this means bringing the Gospel to no less than 15,000 persons. The Inner Mission Society of the San Francisco Bay district is reaching 8,000 persons. From other centers of missionary endeavor along these lines the reports are equally encouraging, plainly showing that it is the Lord's earnest will that we should look for lost souls in the streets and lanes of the cities and not forget those who, like poor Lazarus, are dependent upon the charity of others.

NEGRO SCHOOLS IN THE SOUTH.—The principal of a mission-school in the South writes this concerning the public schools found there: "It is notorious that schools for Negroes in these parts are a mere farce; a Colored girl or man willing to work for \$20 per month is appointed to teach (?) school four or five months, beginning in January or February; an old building or church is secured, and the farce begins." This same writer claims that he knows of a county where no school for Negroes of any sort was carried on during the entire year by the authorities! F. J. L.

BOOK TABLE.

Christliche Dogmatik. Von Dr. F. Pieper. Erster Band. Concordia Publishing House, St. Louis, Mo. 690 pages. Bound in durable cloth. Price, \$5.00.

With the appearance of this volume Dr. Pieper's *Dogmatics* lies complete before us. In giving us this monumental work on Christian Dogmatics in three volumes, the author has made us all his debtors. Clear thought, lucid presentation, and simple language made use of in setting forth the everlasting truths of God are the outstanding characteristics of this volume as of the two that have preceded it. Only to few is it given to see the truth with such clear vision. His exposition leads us in the most wonderful way to the very center of Christian truth. No aspect of Christian doctrine seems to be left out of view, and every page brings the rich fruits of a rare, if not unique, scholarship in the service of an unwearying thought. May many of us profit by the study of the three volumes of Dr. Pieper's *Christliche Dogmatik*!

From Advent to Advent. Sermons on Free Texts. By Rev. L. Buchheimer. Concordia Publishing House, St. Louis, Mo. 354 pages. Handsome cloth binding. Price, \$2.50.

This volume of sermons ought to receive a cordial reception. I should feel no hesitancy in saying that they are models of their kind—wise, reverent, no less imaginative than practical, and, above all, truly Biblical. They abound in illustrations, and possess distinct literary merit. The author's exegesis is fresh and vigorous, his teachings truly Christian, and his applications practical and timely. Surely, these addresses deserve to find careful students far beyond the limits of those to whom they were originally addressed.

The Twins. By Marg. Lenk. Johannes Herrmann, Publisher, Zwickau, Saxony, Germany. Order from Concordia Publishing House, St. Louis, Mo. 193 pages. Bound in cloth. Price, 70 cts.

We have here another of Mrs. Lenk's touching stories translated into English. What a blessing for our youth it would be if more fiction of this wholesome kind were to be found in our homes! May the demand for these juveniles encourage the publisher to put out more!

Hospice Directory. Published by the Walther League, 6438 Eggleston Ave., Chicago, Ill.

This booklet, which may be had for the asking, gives the addresses of all active hospice workers of the Walther League. Every pastor should have this booklet within reach, so that when any of his young members go to another city, he may direct them to the hospice secretary of that city, and inform the hospice secretary of the migrant's new address. By enlisting the services of the Walther League in this way, we shall be helping them in doing a very necessary mission-work, and we shall do our part towards preventing our young people from losing their contact with the Church. F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Greensboro, \$35.17; St. Philip's, Philadelphia, 5.00; St. Matthew's, Meherrin, 44.68; Alabama, 6.66; Augustana, Alexandria, 7.00; Bethel, Charlotte, 10.00; Bethany, Yonkers, 50.00; Bethel, Conover, 1.00; Bethlehem, Monroe, 5.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 5.75; Grace, Concord, 40.00; Immanuel, Shankletown, 10.00; Grace, Ingomar, 1.00; Grace, St. Louis, 25.00; Greer, S. C., 2.41; Immanuel, Brooklyn, 5.00; Immanuel Lutheran College, 786.03; Luther College, New Orleans, 20.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Olive, Catawba, 1.50; Mount Zion, Charlotte, 17.00; Mount Zion, New Orleans, 50.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.00; St. John's, Salisbury, 10.00; St. Luke's, High Point, 5.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 12.60; St. Mark's, Winston-Salem, 15.56; St. Paul's, Charlotte, 24.00; St. Paul's, Mansura, 5.00; St. Paul's, Napoleonville, 10.00; St. Peter's, Drys Schoolhouse, 7.00; St. Philip's, Chicago, 23.72; Zion, Gold Hill, 7.00.—Total, \$1,372.58.

St. Louis, Mo., July 1, 1924.

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

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No. 9.

OUR MONTHLY MISSIONARY MOTTO.

“When it pleased God, who, . . . called me by His grace to reveal His Son in me, that I might preach Him among the heathen, immediately I conferred not with flesh and blood.” Gal. 1, 15. 16.

What Can I Do for Missions?

When Isaiah realized the urgent need of God's message being delivered, he enthusiastically cried, “Here am I; send me!” Of course, though Isaiah felt the great importance of the service for which he offered himself so gladly and willingly, he lacked a real comprehension of its great scope; namely, that it extended not only to his own people, Israel, but to the surrounding nations also and to many nations yet unborn.

“What can I do for missions?” is a question one need not long ask himself. Such a person *has*, he may *give*; *everybody may go in one way or another*. The Lord wants every one of us to say as Isaiah did, “Here am I; send me!” “Here am I, O Lord; send me through my gifts of money; send me through my writings; send me through my teaching ability and my influence over the lives of others; send me through my prayers; send me through my children or send me myself. Send me in whatever way Thou wilt, Lord, — only send me.”

“What can I do for missions?” The following paragraphs will show you what others have done, and it may be you will learn from these incidents what you can and ought to do.

WHAT A FARMER DID.

A farmer living in the mountains of one of our Eastern States heard the call for laborers in the harvest-field, and in his inmost heart he said,

“Here am I; send me!” He had a large family which had to look to him, and this prevented him from going in person. He was active in his home church, attended services regularly, and in Sunday-school taught a class of young people. Into the hearts and lives of these young persons he poured the inspirations and longings of his own. And now, out of that small country church have gone five missionaries to work in foreign fields — two of them his own children.

WHAT A TIMID GIRL DID.

A timid girl said, “Here am I; send me!” but was frightened when she thought of her few and small talents. But there was one thing she thought she could do. She gathered the little children of her neighborhood about her every Sunday, told them missionary stories, taught them missionary songs, and with them prayed for the success of her Church's missionary work. Then she began to gather funds for the missionary work. In her Sunday-school this girl gave missionary recitations and sang missionary songs. A few years later she was asked to enter the service of her foreign mission board as a missionary worker among the women of India, and for twenty years she has now been actively engaged in the work of foreign missions.

WHAT A YOUNG MAN DID.

A young man who was a college student, said, “Here am I; send me!” The best that he could do at that time was to sell his beautiful watch

for \$40 and have the mission board of his Church send him to the mission-field with that money. That man is now one of the best-known missionaries of to-day.

WHAT A YOUNG MOTHER DID.

A young mother in Ohio said, "Here am I; send me!" and threw her whole heart and energy into the training of her large family of children. Five of these children are now numbered among the world's best-known Christian workers.

WHAT A SERVANT GIRL DID.

A servant girl in Pennsylvania said, "Here am I; send me!" And out of her small earnings she put aside small sums of money until she had saved \$100 toward the support of a missionary. This zeal of the humble servant girl so aroused her Church that it was inspired to help and gladly assume the remaining amount of a full missionary support.

WHAT ANOTHER WORKING GIRL DID.

A working-girl in one of our large cities said, "Here am I; send me!" and she alone assumed the support of a missionary in Africa. In order to do this, she was obliged, in addition to her regular work, to do extra work both night and morning to help pay her board.

WHAT A SUNDAY-SCHOOL SUPERINTENDENT DID.

A Sunday-school superintendent in Kansas said, "Here am I; send me!" and persuaded his Sunday-school to assume the support of two missionaries in the Philippine Islands. This has been done by this Kansas Sunday-school uninterruptedly for a number of years.

WHAT A FARMER AND HIS WIFE DID.

A Nebraska farmer and his wife said, "Here are we; send us!" They have a family of six children, and yet they have for several years kept a missionary in their stead in Japan.

WHAT A WESTERN YOUNG MAN DID.

A young man in one of our Western States said, "Here am I; send me!" and started to prepare himself for a distant foreign field. But during the World War he was called to serve his country. Before he left for oversea service, he arranged with a trusted sister that the sum of \$10,000, which was his, should be given to the foreign missions of his Church if he should not return. He was killed at the battle-front, but his bequest to the board is supporting a missionary in his stead in Africa.

WHAT A YOUNG MOTHER DID.

More than thirty years ago a young man with his bride went to live in a little prairie town in Kansas. A struggling Sunday-school was in need of workers, and the young woman was asked to help in the work of the school. Although her baby girl was very frail, the mother nevertheless accepted the responsibility for the "infant class," as they called the primary department in those days, and she often taught her class, holding the sick child on a pillow in her arms. Closely confined to her home by the responsible duties of the household, the mother could not call upon the members of her class, and instead she had them come to see her. She organized them into a mission band, and the Bible class on Sundays met as a missionary group on week-days. There were never more than fifteen in the entire class, and yet the teacher set them to work raising chickens and growing things, and by and by they had money enough to support a Bible woman in China. The programs for the week-day sessions consisted largely of missionary stories and incidents, and the children became tremendously interested in the work of Christ in the world. But that was a long, long while ago, long enough to test the value of such a program, and the fifteen little tots grew to be men and women, and to-day all are united in the work of the Kingdom. One of the little tots afterwards went as a woman missionary to Africa, and when her husband died of a fever, she came home and is now the head of a splendid school in the United States. Another went as the wife of a missionary to the Philippine Islands. A third member of that little group became a medical missionary in the Philippines. Another became the head of a great Christian Association in the Orient, and still another labored with her husband in the regions of Alaska. In a letter to the teacher of the mission band, who had scarcely been outside of Kansas at that time, she said, "You know I can never forget the little mission band, for in it you made each one of us feel as though we ought to be missionaries."

F. J. L.

Our Colored Mission in Cincinnati.

We are pleased to be able to bring our readers a cut of the newly acquired Colored Mission building at Cincinnati. Concerning this building and its purposes, the *Cincinnati Lutheran* says the following:—

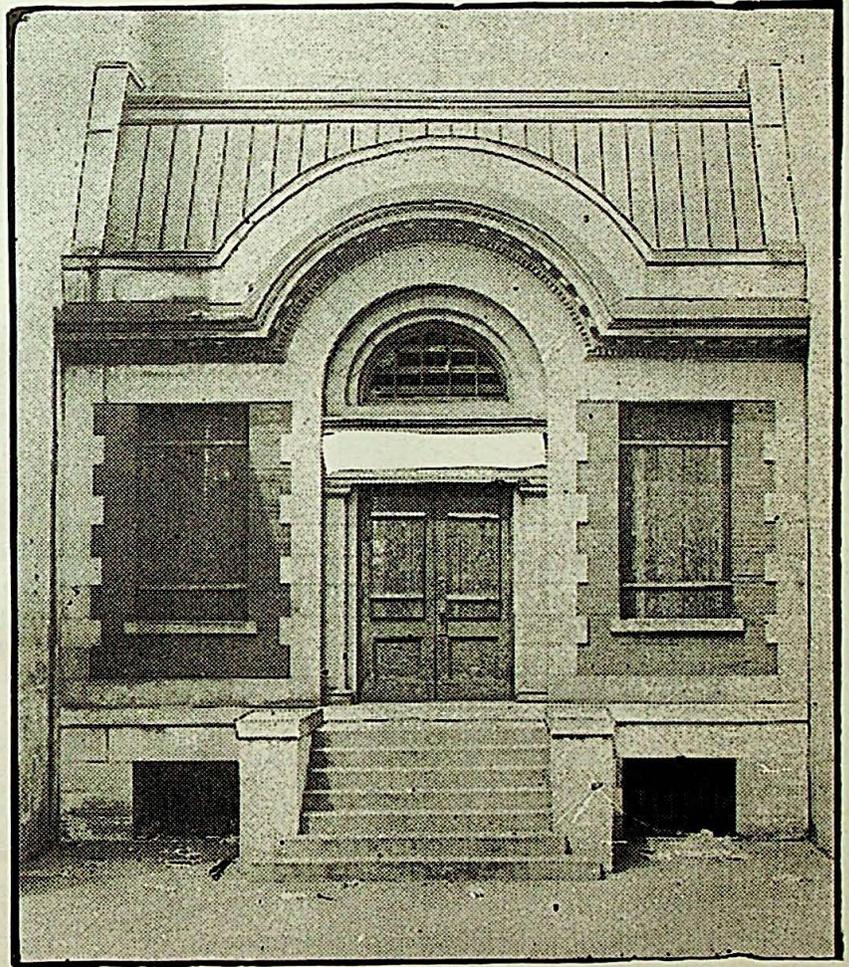
"Under the heading, 'To Make Mission of Bath-house,' a local newspaper published the following news on May 8: 'The Federation of Lutheran churches submitted the high bid for the bath-house on Cutter St., south of Betts St., which the city is offering for sale. Representatives of the Federation said that the intention was to convert the bath-house into a Mission.' The purchase price is a little over \$5,000. The property is a substantial one-story brick building, twenty-three feet wide and ninety feet long. A good basement is under the entire building. The bath fixtures in the building ought to net a tidy little sum. The property, of course, will be deeded to the Federation.

"When the interior of the building has been rearranged and made more suitable for the purpose for which it is to serve, mission-work among the Negroes can be undertaken in a larger measure. A Christian day-school for Colored children can be opened up. So soon as there are prospects for such an undertaking, the Colored Mission Board of the Synodical Conference will, no doubt, render the proffered assistance. The members of our Colored Mission in Cincinnati believe that many pupils from among their race can be gained for such a school, and they consider it the best and most blessed means to do missionary work. One of the members puts it this way: 'The Lutheran Christian day-school is the only reasonable way of saving my people.'"

We have been informed that since the above was written, a member of the Mission Board was at Cincinnati to look over the field and confer with the brethren, who so generously purchased this property, and to express the appreciation of the Board for the missionary zeal displayed by the white churches of Cincinnati. The Executive Committee of the Mission Board has decided to furnish a teacher for the school.

We hope that this movement of the Cincinnati churches may encourage the brethren in other

Northern cities with large Negro populations to do likewise. Just a few days ago the writer received a letter from a friend in which these words occurred, "I feel that the Negro Mission up North is very promising; in fact, we have great opportunities before our doors that seemingly had not occurred to most of us before. I do hope that the Synodical Conference will take action in this im-



Colored Mission Building in Cincinnati.

portant matter and place some missionaries in this Northern field. Indianapolis ought to be a great field."

F. J. L.

A New Worker Installed.

There is so much of self-satisfied Christianity in the world, so much of it within our own ranks, that we Lutherans, and by that I mean Missouri Lutherans, are so prone to view the announcements of mission growth with little or no interest. This

same fault may be within the ranks of other Lutheran organizations and within the folds of the sectarian churches, but we have no right to judge any one but ourselves.

We have felt, nevertheless, that there were a few people who might be interested in, not a new mission-field, but one which we are inclined to call a rejuvenated mission-work.

Philadelphia has had a Negro mission for some time. Whether it was prospering, I do not know, but for some time past we do know that this work has been taken care of by Rev. W. G. Schwehn, of St. John's Church, Philadelphia, in addition to his regular pastoral work. Through his efforts the



Rev. Paul Trumpoldt,

Our New Missionary in Philadelphia.

little St. Philip's Mission has been maintained, the congregation worshipping in a small store.

The field among the Colored people of Philadelphia is one of promise and offers great possibilities. In the city there are about 100,000 Negroes, with only about 5 per cent. members of any church organization. The greater number of church organizations composed of Negroes depend greatly upon the regalia of various associations to make their meetings attractive. One Methodist congregation is now building an addition to its already large church, which will seat approximately 3,000 to 4,000 people. Where these conditions exist, there should be a field where the simple truths of the simple faith of true Lutheranism will also meet with some acceptance.

Recently, at his graduation from Concordia Seminary, St. Louis, the Rev. Paul Trumpoldt ac-

cepted the call to become the missionary pastor of the Philadelphia and Washington Colored Congregations. The call to a young man born and raised in a large metropolis was a wise one, and we feel sure that Pastor Trumpoldt with his energy, which is characteristic, will guide this mission-work to great success.

On Sunday morning, July 27, he was ordained as pastor at his home church, St. Matthew's, by the Rev. H. Brauns.

On Sunday, August 3, the installation services of Rev. Trumpoldt as missionary to the Colored of Philadelphia and Washington, were held at the Martini Church, 57th St. and Haverford Ave. Pastor Schwehn conducted the installation services, assisted by the Rev. Prof. W. Heinrichsmeyer of Bronxville, N. Y., Rev. Enno Schuelke, missionary pastor of St. John's Congregation, Rev. H. Brustat, Rev. A. Lange, and Rev. H. Brauns. The services were beautified by the rendition of an anthem by the vested choir of St. John's Church. The sermon, delivered by Pastor Schwehn, was based on Col. 4, 3. 4. It not only included the usual admonition to the pastor and the congregation, but one also to all Lutherans of Philadelphia. The members of all other Missouri congregations were admonished as to their responsibility in the matter of mission-work, and in this instance Negro mission work in particular. They were appealed to, to offer their help, morally, spiritually in prayer, and financially by assisting in the erection of a much-needed chapel for the Negro Mission. The collection at this service was added to the small fund established for this purpose.

After his installation, Rev. Trumpoldt addressed the members of his new charge, told them always to regard him as their friend, with the one great objective in view—the ultimate salvation of their souls. He earnestly appealed to members of the visiting congregations to pray for him and for this mission and to lend their assistance wherever they could.

"A LAYMAN."

The Foreign Missions of the United Brethren.

The United Brethren, who number almost 350,000 communicants, are engaged in Foreign Mission work in Africa, China, Japan, Philippine Islands, and Porto Rico. The following summary will show what this denomination is doing in the

foreign field. In reading these figures, it may be well to remember that the membership of the United Brethren is considerably less than half that of the Synodical Conference. We understand that the budget of the United Brethren provides for an average of about fifty cents per annum from each member for Foreign Missions:—

Foreign missionaries	76
Native workers	187
Organized churches	115
Other preaching-places	921
Communicant members	8,552
Sunday-schools	130
Day- and boarding-schools	55
Pupils in day- and boarding-schools	2,000
Dispensaries and hospitals	7
Cases treated	31,614

F. J. L.

The Walther League and Missions.

We take the following paragraphs from the report of the Walther League's Committee on Missions, submitted to the League at its recent convention in St. Paul. These paragraphs tell us how the increasing interest in missions among our young people is showing itself in a practical way. Hear what our Walther Leaguers are doing for the support of mission-workers:—

"The mission endeavor has also progressed in a tangible and financial way. With the exception of one district, which had to contend with unusual conditions, the districts which pledged themselves to the support of a foreign missionary or a native worker have not only reached their voluntary quota, but in many instances exceeded their amount. The Western New York District was the last district to pledge itself to the extent of \$1,200 for the support of a foreign missionary, having assumed this pledge at its recent convention in May.

"The Pennsylvania District, the smallest among the districts which have pledged themselves, has the largest average contribution, and is still leading the way. The members, totaling 240, have an average pledge of \$4.41.

"The Missouri District, which pledged itself to the extent of \$1,800 this year, exceeded its voluntary quota by \$340.

"The Indiana District exceeded its pledge of \$1,600 by almost \$300.

"The Southern Illinois District, which is supporting Missionary Jesudason, the first ordained native pastor of India, exceeded its pledge.

"The Michigan District exceeded its pledge of

\$1,200 by at least \$170. In addition this district has pledged \$900 for an automobile for Missionary Meinzen.

"The Arkansas District has taken over the support of one of the first Brahmin converts, and the Dakota District is supporting Pastor Oberheu to the extent of \$400, which amount was this year exceeded by \$100.

"All of the other districts are meeting their obligations. The Washington, Oregon, Northern Wisconsin, and other districts are supporting native students who are preparing themselves for the ministry.

"A consecrated young Lutheran of Milwaukee, who heard a stirring lecture by Rev. Fr. Brand, Director of Foreign Missions, was moved to such an extent that he decided to take over the support of a native student preparing himself for the ministry. Let us hope that this is the beginning of a movement for many individuals to bring special personal sacrifices for foreign mission work.

"We now have thirteen districts supporting fifteen missionaries, two of whom, supported by the Illinois District, are in Germany, the land of the Reformation. The following are the districts and the missionaries supported by them:—

Pennsylvania	Rev. Max Zschiegner.	China
Ohio	Rev. H. Levihn.	India
Iowa	Rev. B. Strasen.	India
Indiana	Rev. G. Schroeder.	India
Northern California.	Rev. H. Theiss.	China
Illinois	Rev. W. Oesch (two).	Germany
Southern Illinois.	Rev. H. Jesudason.	India
Missouri	Rev. C. Schmidt.	China
Michigan	Rev. E. Meinzen.	India
Southern Wisconsin.	Rev. A. Brux.	India
Minnesota	Missionary to the	Apache Indians
Eastern	Rev. Milton Kuolt.	India
Western New York		China

"A Junior society in the Missouri District has pledged itself to the support of two Hindu orphan children.

"In addition, the League at large is contributing about \$700. The districts which have pledged themselves contributed approximately \$11,000, making a total of about \$11,750. Not all reports have been received, consequently the figures on hand are not complete."

What the Negro Spends for His Church.

The following article is taken from the *Christian Recorder*, an organ of the African Methodist Episcopal Church. We wish our readers would

carefully and thoughtfully read it and then make comparisons. Let our Colored readers ask themselves the question and honestly answer it, "Do I give more than two cents of every dollar that I earn to the church?" And may our white readers also ask themselves whether they are giving five times as much for amusement, much of it possibly unwholesome and harmful, as they are giving for the support of God's kingdom.

Only recently we read that the people of our country are annually spending almost fourteen billion dollars for luxuries, things they can do without, while the home church gets only four hundred million dollars and foreign missions about thirty millions. The statement above concerning the



Rev. Andrew Schulze,
Our New Missionary in Springfield, Ill.

annual expenditures for luxuries is based on United States Treasury figures. If these figures are correct, and the writer has every reason to believe that they are quite exact, it would mean that for \$14 the average person spends for luxuries he gives 43 cents to the Church! Almost thirty-three times as much for luxuries as for God's kingdom! But read the article from the *Christian Recorder*:

"Occasionally we hear people talking about spending too much for the Church. The best calculation shows that the Negroes are spending about \$40,000,000 per year for their churches. Some may think this a bit exaggerated, but we prefer to accept the maximum figure. It is also estimated that the Negroes make about \$2,000,000,000 a year in wages. That is to say that the Negroes give \$2 out of every \$100 they make to their church,

or 2 cents out of every dollar. That is, the Negro gives 49 times as much to other things as he does to his church.

"Take the 2 cents paid for the church, we have 98 cents left, and you will be convinced, if you study, that the Negro makes good account of this money. If we should judge from Philadelphia, the Negro uses about 30 cents for housing, about 45 cents for food, about 12 cents for clothing, and about 10 cents for amusements and other things.

"Rather than receive criticism for the way it uses the 2 cents, we think the Church ought to be complimented. The Negro has done more proportionately with this 2 cents than with any other money it has spent. Let us see what the 2 cents have done. The Negro owns \$100,000,000 worth of church property, acquired out of the 2 cents given the Church. He pays fifty thousand preachers a year out of the 2 cents, and they support 200,000 members of their families. The 2 cents certainly have had real constructive results.

"Now, the Negro spends more money for amusements than he gives the Church. With the money he has spent for so-called amusements he has built thousands of saloons for white people, he has supported thousands of dance-halls and theaters, but very few of these for himself. The Negro spends a great deal of money for clothing and shoes, much more than for his Church; but where are the shoe factories and great clothing manufacturing places?

"In other words, those who look for results see that the biggest results the Negroes have are in their churches, and they imagine all the Negro's money is given to the Church. What we ought to do is to use the same forethought and method of organization in other endeavors as we have in churches. We have taken the 2 cents and built tens of thousands of churches, and we should take the 10 cents and build wholesome recreation that our people control. We should take the 30 cents for housing and build our real estate holdings, etc."

F. J. L.

What? When? Where?

WHAT should every pastor and member of every congregation in the Synodical Conference know about?

The work of the Synodical Conference for the Negro.

WHEN should I know about this great work? All the year round, but especially at this time

when the annual mission-festivals are held everywhere.

WHERE can I read about our Negro Missions?

In the PIONEER and in the *Missionstaube*, as well as in other papers published in the Synodical Conference.

WHAT did many of us forget to do last year?

Many of us forgot to give to this important cause. Did I?

WHEN should I give to the cause of our Negro Missions?

I should give through the regular collections in church and in the missionary society and at the mission-festivals.

WHERE can I hear more about our Negro Missions?

Ask your pastor to get one or more of the interesting illustrated lectures published by the Board and to be had free with lantern and slides by addressing *Rev. Theo. F. Wallther, 6402 Easton Ave., St. Louis, Mo.* Or you might express the wish to your pastor that he request one of the speakers at the mission-festival to tell you about the work.

WHAT should I make up my mind to do in the future?

To pray for the success of our laborers among the Negroes, to remember this cause as liberally as possible with my gifts, and to interest as many of my fellow-Christians as I possibly can in the great work of Negro Missions carried on by the Lutheran Synodical Conference of North America.

WHAT is the annual budget required to carry on this work?

\$175,000 for regular expenses every year, and, besides, \$150,000 to put up much-needed chapels, schools, and the like.

F. J. L.

Burning a God in China.

You know the people in China have a great many gods. Some of them are images made of clay, wood, stone, or some metal and are kept in large, beautiful temples. But there is one, a paper god, which we find in every home; and about this idol I want to tell you.

It is called the "kitchen god" and is only a rude, bright-colored picture on coarse, thin paper, pasted up on the wall, inside a little shrine. There is always a shelf before it, with a pot of ashes standing upon it. The people do not pray to this god;

but they worship it by lighting little sticks of incense and setting them up in the pot of ashes and, while the incense is burning, getting down on their hands and knees before the god and knocking their heads on the ground two or three times. This they generally do in the morning and evening; but in some families they are very careless about it, and sometimes for weeks they do not worship at all. But if any one in the family is taken sick, or if any trouble comes, they are very apt to think it is because they have neglected the "kitchen god," and so they begin to worship it again.

They think that this god watches over the family, and that he sees and hears what they do and say. The strangest thing about it I have not yet told you. Just before New Year there comes a day when in every home the "kitchen god" is taken down and burned up. The people say that they send their god up to heaven to report what they have done during the year. With him they burn little pieces of brown paper, cut up to represent ladders, on which he is to go up. They know, of course, that they have done a great many wrong things which they do not want reported; so the morning before the god is to be sent up, they bring an offering of molasses candy, in balls, on a plate, and set it before him, leaving it there all day. The god cannot eat it, of course; but they say it is to stick his lips together so that he cannot tell the wrong things they have done. In the evening, after they have burned him up, they eat the candy themselves. Then, after a few days, they buy a new god and put it up in the place of the old one.

These poor, blind heathen do not know of any better way to get rid of their sins than this, because no one has told them of Jesus, who died to save us from our sins. — *Missionary Echoes.*

The Chopped Bible.

A few years ago a Bible-distributor, while passing through a village in Western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures, so intense was the hostility of the husband to Christianity. The distributor started at once to visit the family, and found the wife hanging out the week's washing. In the course of a pleasant conversation he offered her a neatly bound Bible. With a smile which said "Thank you," she held out her hand, but instantly withdrew it. She hesitated to accept the gift, know-

ing that her husband would be displeased if she took it. A few pleasant words followed, in which the visitor spoke of man's need of divine direction and of the divine adaptation of the Bible to that need, and the woman resolved to take the gift. Just then the husband came from behind the house with an ax on his shoulder. Seeing the Bible in his wife's hand, he looked threateningly at her and then said to the distributor:—

"What do you want, sir, of my wife?"

The frank words of the Christian man, spoken in a manly way, so softened his irritation that he replied to him with civility; but, stepping up to his wife, he took the Bible from her hand, saying:

"We've always had everything in common, and we'll have this too."

Placing the Bible on the chopping-block, he chopped it in two parts with one blow of the ax. Giving one part to his wife and putting the other in his pocket, he walked away.

Several days after this division of the Bible he was in the forest chopping wood. At noon he seated himself on a log and began to eat his dinner. The dissevered Bible suggested itself. He took it from his pocket, and his eyes fell on the last page. He began reading and soon was deeply interested in the story of the prodigal son, but his part ended with the son's exclamation: "I will arise and go to my father."

At night he said to his wife, with affected carelessness: "Let me have your part of the Bible. I've been reading about a boy who ran away from home and, after having a hard time, decided to go back. There my part of the book ends, and I want to know if he got back, and how the old man received him."

The wife's heart beat violently, but she mastered her joy and quietly handed her husband her part without a word. He read the story through and then reread it. He read on far into the night, but not a word did he say to his wife.

During the leisure moments of the next day his wife saw him reading the now joined parts, and at night he said abruptly: "This is the best book I ever read." Day after day he read it. His wife noticed his few words. One day he said:—

"I am going to try to live by that Book. I guess it's the best sort of guide for a man."

From *Selected Readings*, by *Lysnes*.

THE gate to the real spiritual emancipation of the Negro race is Christianity.

BOOK TABLE.

Roughing It for Christ in the Wilds of Brazil. By *Alb. Lehenbauer*. 50 pages, illustrated. Price, 20 cts. Special rates when ordered in quantities. To be ordered from Concordia Publishing House, St. Louis, Mo., or from Rev. E. C. Wegehaupt, Box 73, Chat-ham, Ill.

This is the second, revised and enlarged, edition of a most readable and instructive missionary booklet. In it the writer tells some of his experiences in the wilds of Brazil. A spirit of quiet humor pervades the whole book, but never so as to hide the intense missionary zeal of the writer. Every line of the pamphlet is an eloquent witness to the fact that the author is imbued with the same spirit that filled the "watchmen of the Church's youth." We hope that this second edition will soon be followed by a third.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Trinity, Springfield, \$35.50; Grace, Greensboro, 35.49; Pastor E. A. Westcott, 8.35; Augustana, Alexandria, 7.00; Bethany, Yonkers, 50.00; Bethel, Charlotte, 10.00; Bethel, Conover, 1.00; Bethlehem, Monroe, 5.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans, 15.00; Concordia, Rockwell, 4.75; Grace, Concord, 40.00; Grace, Ingomar, 1.00; Grace, St. Louis, 25.00; Greer, 2.25; Immanuel, Brooklyn, 5.00; Immanuel College, 10.00; Luther College, 25.85; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; Mount Olive, Catawba, 1.00; Mount Zion, Charlotte, 17.00; Mount Zion, New Orleans, 50.00; Mount Zion, Rocks, 10.00; St. James's, Southern Pines, 6.00; St. Luke's, High Point, 5.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 16.80; St. Matthew's, Meherrin, 25.05; St. Paul's, Charlotte, 24.00; St. Paul's, Mansura, 5.00; St. Peter's, Cabarrus Co., 7.00; St. Philip's, Chicago, 28.59; Trinity, Selma, 5.00; Zion, Mount Zion, 7.00.—*Total*, \$589.13.

St. Louis, Mo., August 1, 1924.

EWALD SCHUETTNER, *Treas.*,
922 Pine St.

Received from St. Mark's Mission Society, Sheboygan, Wis., 3 quilts and 27 sash curtains for the girls' dormitory of Immanuel Lutheran College. God bless the kind donors! Greensboro, N. C., August 2, 1924. J. P. SMITH.

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Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Sept 24" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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SPECIAL NUMBER.

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A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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Vol. XLVI.

ST. LOUIS, MO., OCTOBER, 1924.

No. 10.

OUR MONTHLY MISSIONARY MOTTO.

“Ethiopia shall soon stretch out her hands unto God.” Ps. 68, 31.

Twenty-Second Report of the Board for Colored Missions.

From July, 1922, to July, 1924.

“Praise ye the Lord! O give thanks unto the Lord, for He is good; for His mercy endureth forever. Who can utter the mighty acts of the Lord? Who can show forth all His praise?” These words of the psalmist (Ps. 106, 1. 2) come to mind as we make ready to present to the Synodical Conference the customary biennial report on the divinely blessed work of Colored Missions. God has done “mighty acts” through your missionaries among the sons of Ham. Were we to tell but the hundredth part of what God has wrought, this report would be a most voluminous document. May the little that we are able to lay before you induce you to exclaim: “Praise ye the Lord. O give thanks unto the Lord, for He is good; for His mercy endureth forever.”

New Mission-Stations.

During the past two years the following new places have been opened: Pine Hill, Ala.; Selma, Ala. (college mission); Kings Landing, Ala.; Chicago, Ill.; Alexandria, La.; Paillets Land, La.; Cincinnati, O.; Greer, S. C. Circumstances compelled the temporary suspension of mission-work at Plaquemine, La., and Richmond, Va. The total number of stations at present is 61. This does not include the missions at Free Soil, Mich. (15 baptized members; Rev. H. J. Storm), Santa Monica,

Cal. (17 baptized members; Rev. Walter Troeger), and Los Angeles, Cal. (10 baptized members; Rev. J. W. Theiss). Only lack of men and money prevented the opening of missions in Detroit, Cleveland, Indianapolis, Pittsburgh, and other cities.

Growth.

During the past two years the number of baptized members has increased from 3,725 to 4,110; a net gain of 385 persons. Two years ago the confirmed, or communicant, members numbered 2,079, while to-day the number is 2,344; a net gain of 265. Considering the fact that many Negroes left the South during the past two years, and that our congregations, too, were the losers by this wholesale migration, we may say that the increase in membership has been quite satisfactory. The principal growth during the past two years has been in the Black Belt of Alabama.

Our Negro Christians Grow in the Grace of Giving.

Though our Colored Christians are no prosperous farmers, rich business men, or well-paid mechanics; though in most cases they are poorly paid servants and tenants, they nevertheless contributed the large sum of \$25,256.72 for church purposes in 1923. Statistics show that, while the average church contribution of the white members of the Synodical Conference is \$12.70, the average contribution of our Negro Christians is \$16.30. Is not this worthy of note? And should this not encourage us to carry on the work among the freedmen with increased vigor and enthusiasm?

Last year our Colored members also sent several hundred dollars to the suffering children of Central Europe and contributed over three hundred dollars for foreign missions in India and China. We feel that these offerings for the starving children of Europe and for missions in Asia are most praiseworthy acts on the part of our Negro Christians.

Most of our Colored congregations are not yet able to defray all their own household expenses, but need assistance from the mission treasury. Several, however, have attained the goal of self-support or are nearing it. The congregation at Yonkers, N. Y. (Pastor Wm. O. Hill; 54 communicant members), last year contributed \$1,283.40, while the total expense for their household was only \$1,082.35. Holy Trinity in Springfield, Ill. (56



Confirmation Class, Mount Zion, New Orleans.

confirmed members, served by Prof. Th. Engelder and Student A. Schulze), even contributed \$1,807.12, which is much more than was needed for their own household. Mount Zion, New Orleans (Pastor Walter Beck); Bethlehem, New Orleans (Pastor G. M. Kramer); Grace, St. Louis (Pastor G. L. Kroenk); and Mount Calvary, Kannapolis, N. C. (Pastor F. D. Alston), would have reached the goal of self-support had they not had from one to four teachers in their mission-schools. — What great joy the ability to give provides for some the following incident will show. An old "auntie" in Alabama was very desirous of also contributing a dollar to a special collection which had been announced at her church for the following Sunday. But she was old and poor. What did she do? In simple, child-like faith she addressed herself to her heavenly Father and asked Him to make it possible for her to bring the desired gift. Her heavenly Father

heard the prayer of His child. "I's got it! Lord, I's got it; I's got it!" the dear old soul exultantly cried. How happy she was when on Sunday she was able to give her offering with the rest! And God loveth a cheerful giver.

Mission-Stations.

1. *St. Paul's, Little Rock, Ark.* This is our oldest station. It was founded by our first missionary, Pastor J. F. Doescher, late in 1877. He was succeeded by Pastor F. Berg, now professor at our college in Greensboro, N. C. From 1896 to 1916, full twenty years, the congregation had no pastor of its own, but the pastors of the white congregation kindly supplied the wants of the little flock. Since the end of July, 1918, the congregation has been regularly served by Pastor Ad. H. Poppe* (the laborers marked * are white). Statistics: Baptized members, 25; communicant members, 8.

Louisiana.

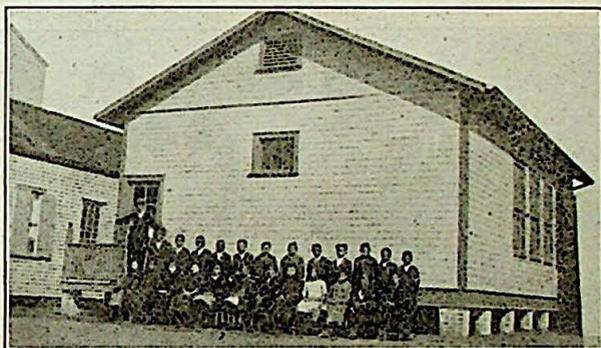
2. *Mount Zion, New Orleans.* (Founded 1878. Pastor Walter H. Beck,* since September, 1923.) The congregation has had a steady growth during the past two years. The baptized membership has increased from 232 to 266. The membership is scattered over a greater part of the city. Of the members that passed away during the past two years, Mary Wright deserves special mention. She died November 22, 1923, at the age of about one hundred years. She was a member of Mount Zion since October, 1882, had a good knowledge of the Christian doctrine, loved her Church, was a regular attendant, and gave liberally for church purposes. Thus she presented her church with a beautiful altar and an altar painting, also with a bell, and gave the congregation \$200 for repairs on its property a year before she died. She also presented a bell to Concordia Church. She was greatly respected by white and Colored. — Pastor Beck was installed September 10, 1922. The congregation contributes \$50 monthly to his salary. Extensive repairs were made on the church this year. Electric light is to be installed in church and school this summer. The congregation is aiming to be self-supporting by the time of its golden anniversary in 1928. The school is overcrowded. Though it has room for only 185, no less than 216 pupils are on the roll, notwithstanding the fact that over a hundred have been refused admittance. A number of the latter are now attending our Bethlehem School. The teacher of the primary class had 126 in her room; by request of the undersigned she

reduced this number to 92. Though she is strong, she could not be expected to teach the large number of pupils she had before. Teacher Theo. Schroeder, the only white teacher in our whole Negro Missions, has charge of the upper classes, while Andrew Seraile has charge of the intermediate room and Miss Ethel Johnson of the primary room. — On June 15 the Lord called home His faithful servant D. Meibohm, who had taught in Mount Zion School uninterruptedly for almost twenty-nine years. Hundreds of Negro boys and girls learned of him the way to Jesus and life eternal. — Mount Zion has the largest Sunday-school of our Mission. While two years ago the Sunday-school had an enrolment of only 80, this number has now grown to 220, because the mission-workers have consistently insisted that the pupils of the day-school also attend the Sunday-school. — Pastor Beck is at present canvassing a certain territory of the city with the intention of opening another station.

3. *St. Paul's, New Orleans.* (Founded 1879. Pastor E. H. Wildgrube,* in charge since March, 1922). This is the largest congregation of our Negro Missions, having a baptized membership of 398. Gain in two years, 41. The preaching of the Word and the administration of the Sacraments have not been in vain. The members have apparently grown in the knowledge of God's Word and in faith. One person had to be excommunicated. Though the church attendance is not what it should be, there is some improvement. The missionary has been successful in introducing regular family worship in many homes. — Though 18 persons belonging to the congregation died during the last two years, there has been a net gain of 41 persons, 21 of whom are confirmed members. The pastor is instructing six adults at the present time and expects to be able to confirm them before the end of the year. The school has an enrolment of about 150 children, who are being instructed by three teachers. The upper grades are taught by Teacher Wm. Seeberry, the intermediate classes by Teacher A. Berger, and the primary grades by Miss S. Raymond. Teacher Seeberry's class, which until last fall occupied one of the rooms of Luther College, is now domiciled in a portable building (35×25×12 feet), which was procured by the Board at a cost of only \$1,739. This is the first trial made with a portable building by the Board, but the indications are that in the future such portable buildings may be utilized under certain conditions also in other places.

4. *Trinity, New Orleans.* (Founded 1913).

This congregation is served by Pastor Wildgrube* of St. Paul's. There has been practically no growth at this place. In two years the congregation had a net gain of four persons. It now numbers 53 baptized and 42 communicant members. Some of the members are diligent churchgoers and frequently partake of the Lord's Supper. They are also liberal contributors, most of them giving a quarter at every service. Other members of this congregation are very dilatory and cause the pastor much trouble. They are mostly young people, whose parents are not members, and who therefore care little whether these young Christians attend church or not. The school, which is in the care of our efficient Teacher A. D. Johnson, is making fine progress and has almost doubled its enrolment during the year. Many of the day-school pupils attend the Sunday-school.

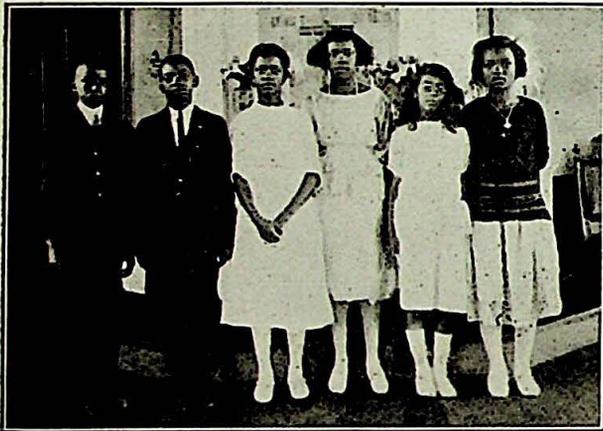


Our New School, New Orleans.
Teacher Wm. Seeberry and His Class.

5. *New Station at Paillets Land.* Pastor Wildgrube* began work here August 5, 1923. The home of this mission is a private dwelling. Here services and Sunday-school have been regularly held since last fall. During the winter and spring months twelve adults attended the services, but since warmer weather set in, counter-attractions, in the way of picnics and the like, have had a bad effect on the attendance. The Sunday-school has an average attendance of twenty children. For these children a summer school was conducted during the month of August, which, it is hoped, may eventually develop into a regular day-school.

6. *Bethlehem, New Orleans.* (Founded 1887. Pastor G. M. Kramer,* since August, 1907.) There has been only a slight increase in the membership of this congregation. While always new members are added, many of the older members move away. Thus the members of the little congregations at Santa Monica, Cal., and in Philadelphia are mostly former members of Bethlehem. The day-school is in a fine condition; 261 pupils are efficiently in-

structed by Teachers A. Wiley, Felton Vorice, Osborne Williams, and Bernice Craig. The Sunday-school also has enjoyed a healthy growth. *The Sunday-school pupils all attend the Sunday morning services.* The Sunday evening services are very well attended. The people of Bethlehem are zealous confessors and show a very lively interest in their Church. Many of them are personal missionaries and try hard to get churchless people to attend services with them. It has happened that white employers have been induced to attend the services at Bethlehem because of the testimony of their Negro servants. The members are also liberal givers. Year before last a man whose wife is often ill gave \$104 to his church. Last year a widow who earns her money by taking in washing contributed \$51. This widow usually gives an extra gift of \$5 or \$10 at Christmas and Easter. Most



Confirmation Class, Bethlehem, New Orleans.

of the members have increased their contributions during the past two years. Last summer the congregation made extensive repairs on church and school and had both buildings painted at its own expense. The young people of the church had electric light installed in the church at an expense of \$70. This summer the congregation is having the interior of both the church and the school decorated. The congregation has 209 baptized and 116 confirmed members.

7. *Concordia, Carrollton, New Orleans.* (Founded 1912.) This station is served by Pastor Kramer* of Bethlehem Church, who is also the official visitor of the whole Louisiana mission-field. Possibly this station would have a more rapid growth if it had its own missionary. It now numbers 33 baptized and 24 confirmed members. There is much building going on in this part of the city at present, and this may have a favorable effect on our struggling Concordia Congregation. During the summer

months Pastor Kramer canvassed the whole section, but at the time of this writing his report on the canvass has not been received. The school has an enrolment of 119 children, who are taught by Teacher Peter Robinson and Miss Eldria Taylor. The attendance at the Sunday-school is not what it should be. The chapel, which also serves as school, has been furnished with electric lighting, and they will try evening services.

8. *St. Paul's, Napoleonville.* (Founded 1905. Missionary C. P. Thompson, since 1917.) This station has no promising future. Since the large sugar-mill, which gave employment to a great number of men, burned a few years ago, the people are leaving because of lack of work. The congregation at present has only 31 baptized and 21 communicant members. Among these an old one-eyed Negro is the most faithful. When the weather is bad, he is unable to come. In such cases the pastor's family, consisting of a wife and eight children, sometimes forms the whole audience. A former teacher, who had to be dismissed, opened an opposition school, which for a while threatened the existence of our school. But when Pastor Thompson closed his school for the summer months, he had 63 children on the roll; and when he opens his school again in September, he will have still more, since it seems as if the opposition school will have to keep its doors closed. — In *Plaquemine, La.*, work was temporarily discontinued last summer. Building operations had already begun, when Teacher John Thompson one morning found a K. K. K. warning attached to the building material. Then, too, the contractor had failed to comply with certain building regulations, which caused the authorities to order building operations stopped. The intention is to look around for a different location, and when that has been found, we purpose to sell the present property and build at the new place.

9. *St. Paul's, Mansura.* (Founded 1899. Missionary Wilfred Tervalon, since October, 1915.) This is a fine Colored Lutheran congregation and is regarded with favor by all in the neighborhood. The people are Creoles, and while playing their games, the children speak their French dialect. This small country congregation has furnished our Church a number of pastors and teachers, and there is probably no Lutheran congregation anywhere, white or colored, which proportionately has so many boys preparing themselves for the service of the Church as this congregation near Mansura. — The membership has not held its own during the past years, due to a number of recent crop failures.

The baptized membership has decreased from 126 to 86 and the communicant membership from 75 to 50. But this decrease means no loss to the Church at large; for though these persons have left Mansura, they have in every case moved to places where we have churches. Most of them removed to Alexandria, thirty-two miles distant, where they founded a congregation. The frequent crop failures also resulted in a decrease in the contributions. Last summer the members rented six acres of land and planted the field to cotton. The members took care of the growing crop, and the returns were put into the church treasury. — A year ago the congregation sustained a great loss in the death of Scott Normand. — The school is conducted by the pastor. Every child of the congregation attends the school. The future of this congregation depends upon the children, since no growth from the outside is to be expected, as there is practically not an unchurched person in the vicinity.

10. *Augustana, Alexandria.* (Founded in June, 1923.) Pastor Tervalon serves this station. It has a baptized membership of 34. A school was opened last fall; it had an enrolment of 59 and was conducted by Miss Irene Anderson, of New Orleans. Though school and church are both domiciled in a disreputable-looking old store building, they enjoy a good name among the people. Services are held here every Sunday night. Among the hearers are always some strangers. Pastor Tervalon is at present preparing five children and one adult for confirmation. Pastor Gernannt of the white congregation in Alexandria, who is much interested in our Colored congregation, regards this city as a very promising mission-field and joins Pastor Tervalon in urging the early acquisition of property. Alexandria has a Negro population of 8,000, and if a plain little chapel were placed here, the little congregation, we have reason to hope, would experience a rapid growth. The store in which services are now held, and which also houses the school, is an old shack. The floor is as undulating as the surface of the sea. The dirty walls Miss Anderson covered with old copies of the *Alexandria Item*. For \$5,000 a suitable lot could be bought and a plain building erected. Alexandria should also have a resident missionary. — The total baptized membership of the Louisiana field is 1,110.

North Carolina.

Our second oldest mission-field is in North Carolina. We began our work in this State at Concord in 1891. Those wishing to read particu-

lars concerning these beginnings may find them in *Our Colored Missions. Illustrated.* (Order from Rev. Theo. Walther, 6402 Easton Ave., St. Louis, Mo. Price, 25 cts.) As early as November, 1883, it seems, a Colored Lutheran congregation was founded in Concord by the late Rev. D. J. Koontz, a Colored pastor, who was one of the persons through whom our attention was called to the North Carolina field.

11. *Grace, Concord.* (Founded in 1891. Missionary Melvin Holsten,* since September 16, 1923.) This congregation has 208 baptized and 116 confirmed members. Many of the members own their own homes. The Sunday morning service is attended by thirty adults and ten children, and in the Sunday evening service there are sixty-two adult worshipers and twenty children. The school has 106 pupils, who are being instructed by Teacher E. W. Reid and Miss Wilhelmina Harris. The Sunday-school is attended by 72 pupils. Last year this congregation contributed \$644.50. The missionary in charge is striving to make his congregation self-supporting. Next year this congregation will be hostess to the second General Negro Mission Conference. By that time the good people of Concord expect to renovate their church and school at an expense of \$400. Grace has a voting membership of 35. The business section of Concord is rapidly approaching our church, and this fact has greatly enhanced the value of our property. Several attempts have been made to purchase it at a good price, but our people are averse to selling it because of its desirable location. Of course, should an equally desirable place be found and the desired price be forthcoming, we shall sell and move. — It may be of interest to our readers to know that among its members Grace has probably the oldest Lutheran in the whole world. This is James Spencer. During the War of 1812 he was a boy of ten and hence is now 122 years old. — Concerning our members at Concord a prominent business man once said to me: "If all the Negroes would be like the Lutheran Negroes, they would be all right."

12. *Immanuel, Shankletown.* (Founded in September, 1919. Missionary Melvin Holsten.*) Shankletown is a suburb of Concord. We here have 38 baptized members. The services have an average attendance of fifteen adults and ten children. The Sunday-school has an attendance of twenty persons. The people greatly desire a day-school.

13. *St. Paul's, Charlotte.* (Founded 1891. Mis-

sonary John McDavid, since July, 1905.) The baptized membership grew from 158 to 172 during the last two years. The people are mostly poor and move about greatly. Only a short distance from our church is a stately sectarian church. The day-school suffered last year because Rev. McDavid, who has charge of four congregations, could no longer assist, and also because a large public school was opened very near our school, which has its home in the basement of the church. The property stands in great need of repairs.

14. *Mount Zion, Charlotte.* (Founded 1896. Missionary J. McDavid.) The baptized membership has grown from 56 to 60. No increase is to be expected, since this church is located in a part of town where the well-to-do white people are locating. Our members, though few in number, are in pretty good circumstances, and their church contributions last year averaged \$10 per communicant.

15. *Bethel, Charlotte.* (Founded in September, 1911. Missionary J. McDavid, since June, 1923.) This station has not made much progress. The baptized membership is 58, the confirmed membership 37. The school has an enrolment of 40 pupils and was conducted by Miss Letha Sizer.

16. *Bethlehem, Monroe.* (Founded in 1900. Missionary J. McDavid, since June, 1923.) A few years ago this congregation had only six souls left; to-day it has increased to 27. Teacher Gordon Ferguson last winter taught 40 children in the day-school. The Sunday-school has an average attendance of 33, and the average church attendance is 40. The missionary writes: "The people here are enthusiastic about their church."

17. *Mount Calvary, Mount Pleasant.* (Founded in 1893. Missionary Frank D. Alston, since July, 1923. He lives in Charlotte.) Many of the former members of this church now belong to our congregations at Concord and Drys Schoolhouse. A few good members still remain, and they do all they can; but the prospects are not favorable. Our church is separated from the little town by a wood; hence but few strangers ever find it. Baptized membership, 96; communicant membership, 63. Seven children and twenty-three adults are temporarily absent. The average church attendance is 10 children and 33 adults.

18. *St. Peter's, Drys Schoolhouse.* (Founded in 1897. Missionary F. D. Alston, since July, 1923.) Communicant membership, 26; baptized membership, 34. We have a most faithful membership at this place, a flock that would not be liable to go astray even though without a shepherd

for years. The members keep the property in the best possible condition and take pride in doing so. Some time ago they surprised their pastor by putting a beautiful altar carpet in the church, replacing the old choir chairs by new ones, and procuring a new Communion service. For the writer it is always a great pleasure to visit this congregation.

19. *Mount Calvary, near Kannapolis.* (Founded July 6, 1902. Missionary F. D. Alston, since July, 1919.) This congregation is growing more rapidly than any of our other churches in North Carolina. The baptized membership grew from 49 to 107 in the past two years. The services are attended on an average by 49 children and 51 adults. These services are held on Sunday afternoons. As the church is getting too small, the congregation last year built an addition measuring 30 by 36 feet. The total cost of this addition was \$1,200, of which the people paid half. The labor was also largely furnished by the members, who worked without pay. The old chapel now serves as a school. Last year the enrolment at the school was 45, almost all of the pupils being Lutheran children. Excellent work is being done in the school. Our members have proved excellent workers and have succeeded in bringing in almost all the unchurched of the neighborhood. While the Sunday-school enrolment is only 83, the attendance is at times as high as 111. Our members let their light shine before men to the glory of their heavenly Father. Here is what the owner of a store in Kannapolis said some time ago: "I tell you, men, I haven't got much to say about these colored churches around here; half of them are doing no good. But there is one colored church I would place ahead of all colored churches and equal with a whole lot of these white churches, and that is that little Lutheran church over there in Texas." (The neighborhood where our church is located used to be known as Sandy Ridge, but is now called Texas.)

20. *St. John's, Salisbury.* (Founded in August, 1895. Missionary Carrington R. March, since June, 1923.) This was always a hard field to cultivate and still is. The baptized membership is 37, while the average church attendance is 39. This comparatively good church attendance gives some reason for hope that better days may come.

21. *Bethel, Conover.* (Founded in 1895. Missionary C. R. March, since January, 1924.) This station has taken a new lease of life. Five years ago there was but one member left, for which reason the chapel was sold and the field abandoned. But

last fall services were resumed, and the Sunday-school now has an enrolment of 20. The chapel has been repurchased for the same price for which it had been sold.

22. *Mount Olive, Catawba.* (Founded in 1902. Missionary C. R. March, since January, 1924.) This congregation also has never been large, but what it lacks in quantity it makes up in quality. Just to mention Sophronia Hull: She is a widow and lives on a small farm. When I visited her last fall, my eyes fell on a book which is not often found even in white Lutheran homes. It was a copy of the *Book of Concord*, the confessional writings of our Church. In answer to my question, "Do you read in this book?" I received the modest reply, "Yes, sir; I read in it right smart." The book showed that what she said was true. Sophronia is already seventy-nine years old. She herself was once a slave. Her father, Thomas Smyer, was born on Mount Vernon Plantation and was the slave of George Washington. She and her children and grandchildren regularly attend divine services in our little chapel at Catawba. The small congregation consists mostly of Hulls.

23. *Concordia, Rockwell.* (Founded in 1893. Missionary J. E. Shufelt,* since January, 1924.) This congregation forms one parish with Rocks and Gold Hill. All three are country charges. The membership of these congregations is very small, largely due to the fact that so many members are migrating to the cities, where they are able to earn more. The baptized membership of Concordia is 46. Late last fall a school was opened here, and of their own means the members are building an addition to the chapel to house the school.

24. *Zion, Gold Hill.* (Founded in 1893. Missionary J. E. Shufelt,* since January, 1924.) Since the abandonment of the gold mine in this vicinity this congregation has lost many members by removal. In the past two years the number of communicants has dropped from 40 to 38, but of these confirmed members fourteen are living in other States and nine more are working in distant cities, so that only fifteen are actually at Gold Hill. However, the little flock has not lost courage. Recently a young people's society was begun. Pastor Shufelt is instructing three persons for confirmation. Children of school age attend our school at Rockwell. The chapel needs a new coat of paint, and a new organ and a new altar Bible are much desired.

25. *Mount Zion, Rocks.* (Founded 1904. Missionary J. E. Shufelt,* since January, 1924.) The

membership here has also decreased; a number of members are temporarily in the North. The missionary speaks in high terms of his little flock. The members painted their chapel during the past year, and the property now makes a very favorable impression on the visitor.—In his three congregations the missionary has 143 baptized members and 93 communicants.

26. *St. Luke's, High Point.* (Founded in 1908. Missionary F. H. Foard, since January, 1924.) Pastor Foard is the first resident missionary we have had at High Point. The city is growing rapidly and offers Negroes a good opportunity to work at a good wage. For this reason it is reasonable to suppose that this congregation will grow. Baptized membership, 23; confirmed membership, 13. The school had an enrolment last year of 62 and was conducted by Mrs. M. Parker.

27. *St. James's, Southern Pines.* (Founded in 1898. Missionary F. H. Foard, since January, 1924.) Baptized membership, 32; communicant membership, 18. No prospects for growth.

28. *St. Mark's, Winston-Salem.* (Founded in 1913. Missionary Jesse A. Hunt, since February, 1921.) The membership has not grown during the past two years, and no growth can be expected unless we provide this mission with a chapel. The services are now being held in a Presbyterian church. Winston-Salem is now the largest city in North Carolina. A lot and suitable building would call for an outlay of about \$8,000.

29. *Grace, Greensboro.* (Founded in 1893. Missionary Wiley H. Lash, since October, 1923.) This congregation was going backward for several years, but since last fall the baptized membership has grown from 53 to 70 and the confirmed membership from 44 to 62. New life has come into the church. The contributions are increasing in a way which makes one feel hopeful. The members have improved their church property greatly during the past year without calling on the Board for assistance.

30. *Immanuel College Mission, Greensboro.* (Prof. H. Naether,* since 1923.) Services are conducted in the chapel of the college, and the Sunday-school has its sessions in the same place. The baptized membership is 25; the confirmed membership, 20. During the past summer Professor Naether conducted a summer school, and he is of the opinion that a permanent day-school should be opened. Years ago we had a flourishing school near the college, but we were compelled to use the school-building for a dormitory.

31. *Trinity, Elon.* (Founded in 1891. Missionary W. H. Lash, since October, 1923.) The baptized membership has grown from 11 to 18 since last fall, and the services are attended, on an average, by twenty persons.

Our North Carolina field comprises 21 congregations and preaching-places with a baptized membership of 1,177 and a confirmed membership of 694.

South Carolina.

32. *St. Luke's, Spartanburg.* (Founded in 1913. Missionary John W. Fuller, since December, 1920.) The baptized membership has increased by eighteen during the past two years and now numbers 90. The services are well attended: in the morning by 94 persons, in the evening, on an average, by 84. The pastor, Miss Pearl Windsor, and Student H. Rivers last year taught 172 children in the day-school. More room is needed for the school. The Sunday-school has an enrolment of 130 pupils and is the second largest in our mission.

33. *Greer.* This town is situated eighteen miles west of Spartanburg. Last fall Pastor Fuller took up the work here and has so far gained eight members. Last October a day-school was opened, and Miss Eliza Johnston was put in charge. The school was attended by 60 pupils, and the parents of these children praise the school very highly. One mother told the writer: "It's just scan'lous de way she learns de chillun de Bible." (Of course, she used the word "scandalous" in a good sense.) A man had this to say of the school and teacher: "She's the grandest teacher that has ever been here in Greer. It is surprising how she learns the children out of the Bible. My parents sent me to Sunday-school; but my children loses me in the Bible. I have to look it up. Other parents say the same thing of their children: 'They just stump us in religion.' My children learned more this one year than they did in three years in two other schools. We all want Miss Johnston to come back."

The Alabama Field.

In the Black Belt of Alabama lies our latest and most promising mission-field. Though the work was begun here only in January, 1916, we have to-day no less than 1,257 baptized members belonging to our Church in this State. The superintendent of the field is Pastor G. A. Schmidt. The members of this field are still in the happy days of their first love, and in many respects our congregations remind one of the golden age of the Christian Church. All that have visited this new field have

returned filled with wonder at what God is doing here and praise the Lord for the manifestations of the power of His Gospel as shown in our Negro congregations of Alabama.

34. *Christ, Rosebud, Wilcox Co.* (Founded in 1916. Missionary Charles Peay, since September, 1921. He lives in Oak Hill.) Here is where we began to work in Alabama. As it is the first, so this congregation is also our largest charge in Alabama. We have here a baptized membership of 211, a confirmed membership of 103, and a voting membership of 19. The people of Rosebud love their Lutheran Church and are ready to tell anybody of their love. The old chapel and school, one building, is in a bad condition and should be replaced by a new building. The cost of a new building would not exceed \$1,500.

35. *St. Paul's, Oak Hill, Wilcox Co.* (Founded in 1916. Missionary C. Peay, since August, 1917.) This is our second oldest and second largest charge in Alabama. Baptized membership, 121; confirmed membership, 73. During the months of April, May, and June twenty-three new members were received. At present eight adults and two children are being prepared for confirmation.

36. *Our Savior, Possum Bend, Wilcox Co.* (Founded in 1916. Missionary Edward A. Westcott,* since August, 1921.) Baptized membership, 79; confirmed membership, 41. The church is about four miles from Camden; and when the members heard that there were people in Camden who would visit the Lutheran services at Possum Bend if they had a way of getting there, they at once bought a Gospel-wagon for the convenience of these prospective churchgoers. Since then one may see this Gospel-wagon every Sunday, drawn by two mules, filled with churchgoers, wending its slow way from Camden to Possum Bend and return. Surely the manifestation of a fine missionary spirit on the part of the people of Possum Bend! — When the congregation celebrated its fifth anniversary two years ago, one Tom Williams was present at the celebration of the Lord's Supper. He had been a deacon in some sectarian church for forty years. The Word found root in his heart. Later he said: "If ever I wanted to partake of the Lord's Supper, it was on that Sunday." He went home with the resolution to become a Lutheran member. He carried out his resolution and is to-day a faithful member of our Church. It is only when the creek between his house and the chapel is swollen so high by the heavy rains as to make passage impossible that his place in church is vacant. Then there is

"Aunt" Mary Dockery. Of her Superintendent Schmidt writes: "I know of no person who has a spirit which more closely approaches that of Mary of Bethany — always anxious to hear the Word of her Savior. Like many others in our many congregations in the Black Belt, she formerly was a slave."

37. *Zion, Tails Place, Wilcox Co.* (Founded in October, 1919. Missionary E. A. Westcott,* since September, 1921.) Satan, in the past, gave our missionary trouble here; but the Lord has faithfully stood by His servant. The congregation numbers 86 baptized and 37 communicant members. Pastor Westcott writes: "The outlook is brighter than at any time."

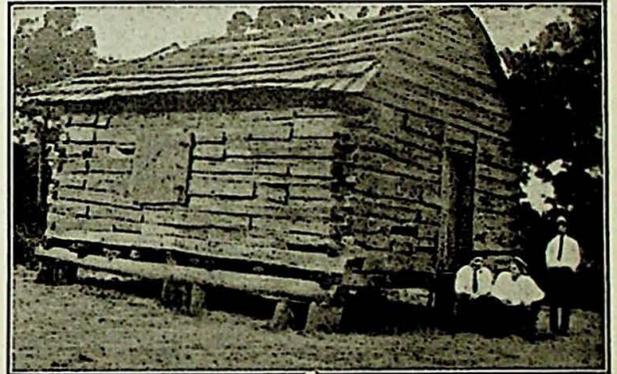
38. *Our Redeemer, Longmile, Wilcox Co.* (Founded in 1922. Missionary E. A. Westcott,* since January, 1924.) At the last convention of the Synodical Conference this congregation with its 77 baptized and 40 confirmed members did not yet exist. This congregation, like that at Holy Ark, was practically born of opposition. A mother of nine children and her husband attended one of our first services. When they returned home, they found their large iron wash-kettle in pieces. Such underhanded work was done to keep the people from attending our services. But they continued to come. And the result is a flourishing congregation at Longmile. — An old patriarch, "Uncle" Simon, visited our first meeting about two years ago. On the way home some one asked him, "Deacon," — for a half-century he had been a deacon in a sectarian church, — "what do you think of this new doctrine?" Simon answered, "I have quit thinking; I am already a member of that church." He has repeatedly told Superintendent Schmidt, "For many, many years I have been a church-member, but if God had not sent the Lutheran Church here with the true and pure doctrine, I should have gone to hell. I am thankful to God for what He did for me in my old days." When asked about his hope, his answer is, "I am a poor sinner; but Jesus, God's Son and my Savior, died for me. That is my hope."

39. *Mount Carmel, Midway, Wilcox Co.* (Founded in 1916. Prof. Otho Lynn, since January, 1924.) This congregation once numbered almost a hundred baptized members, but migration from the country to the city was so great that the number of persons belonging to this charge had dwindled down to only thirty-six by the first of the present year. During the spring, however, sixteen new members were received.

40. *Bethany, Nyland, Wilcox Co.* (Founded in

1918. Missionary James Montgomery, since September, 1921. Assistant: Prof. P. D. Lehman.) Baptized membership, 57; confirmed membership, 28.

41. *St. Peter's, Pine Hill, Wilcox Co.* (Founded November 1, 1922. Missionary James Montgomery. Assistant: Prof. P. D. Lehman.) This congregation was established since the last convention of Synodical Conference. To-day we have here a baptized membership of no less than fifty-four and a communicant membership of twenty-two. The services and school were held till now in a most dilapidated old log hut. But it has been decided to put up a plain building here at a cost of \$1,000, though the needed funds are not yet at hand. However, we hope that we shall soon have them. The congregations so far mentioned, eight in number, are all in Wilcox County.



Our Church and School, Pine Hill, Ala.

A new building would cost only \$1,000.

42. *St. Andrew's, Vredenburgh, Monroe Co.* (Founded 1916. Missionary Walter F. Carlson, since July, 1923.) Number of baptized persons, 50; confirmed, 29. The prospects for growth are not very promising because the neighborhood is sparsely settled. — Minnie Bradley joined this congregation a few years ago. Every Sunday morning she drives her horse over the four miles of road to Sunday-school, and in the evening she is present again at the service. Every Sunday she travels no less than sixteen miles to hear God's Word. A good example for many of us!

43. *St. James's, Buena Vista, Monroe Co.* (Founded in 1916. Missionary W. F. Carlson, since July, 1923.) During the second quarter of this year the membership grew from 80 to 99 persons and from 37 to 53 communicants. Around Buena Vista there is a very promising field for us.

44. *Mount Olive, Tinela, Monroe Co.* (Founded in 1916. Missionary W. F. Carlson, since July,

1923.) During the past two years the baptized membership increased from 50 to 69. This neighborhood is well settled, and for this reason we may expect this congregation to grow, especially since the members we already have are such earnest workers.—All the congregations we have in Monroe County are in the northern part of the county.

45. *Mobile*. (Missionary W. F. Carlson, since July, 1923.) The work was begun here in 1920. But because this city is 150 miles away from our nearest other stations, it was hard to serve. All that we were able to do was to minister to those of our people who had moved to Mobile from the Black Belt. But as the prospects are very good in this growing city, the Board has called a man for this place who is to devote all his energies to the work in this one place. Mr. W. F. Schick,* a recent



The First Confirmation Class, Kings Landing.

graduate of our Wauwatosa Seminary, has accepted the call. This young laborer, together with Missionary Beck in New Orleans, has been furnished our Colored Missions by the Wisconsin Synod.—A church will be needed here in the near future and will cost about \$5,500.

46. *Mount Calvary, Tilden, Dallas Co.* (Founded in 1916. Missionary Eugene R. Berger, since 1920.) The migration of the Negroes from this section has been one cause why this congregation has not made much progress. Baptized membership, 53; communicant membership, 31.

47. *Grace, Ingomar, Dallas Co.* (Founded in 1919. Missionary E. R. Berger, since 1920.) Baptized members, 26; communicants, 6. This neighborhood has an unsavory reputation. A woman said: "I should like to join the Lutheran Church, but one cannot sin enough in that Church!" Services have been held here in an old board shack, and this building has also housed the school for the

past four years. Church and school, both under one roof, would cost about \$1,000.

48. *Trinity, Selma, Dallas Co.* (Founded in 1919. Missionary Eugene B. Cozart, since 1922.) The baptized membership has grown from 12 to 51 in the past two years, and the number of communicants has increased from 7 to 40. This may be called most remarkable in view of the fact that the sectarian Colored congregations have some good churches in this city, while our services and school have till now been held in a small, dilapidated board shack measuring 20×30 feet and costing a rental of \$4 a month! Two female teachers taught 112 children in this small building last year. At times some of the children sat on the bare floor, some on the organ, and some of the little ones on the laps of the older pupils. A lot and a modest building would not cost more than \$3,500.

49. *Hope, Kings Landing, Dallas Co.* (Founded January 17, 1924. Missionary George A. Schmidt.*) In only a few months Superintendent Schmidt has succeeded in gaining 33 baptized members and 24 communicants at this place despite the opposition of some whites. This seems to be a very hopeful location. Services are being held in a schoolhouse that is owned by a Negro. A suitable building location and modest chapel could be procured for \$1,000.

50. *Pilgrim, Birmingham.* (Founded 1923. Missionary Isaac Holness, since 1923.) The 38 baptized members and 29 communicants comprising this congregation come from our rural congregations in Alabama. Superintendent Schmidt speaks enthusiastically of the prospects of this new station. He is of the opinion that when once a chapel and school are needed here, this will mean an expense of from \$7,000 to \$10,000.

51. *St. John's, Joffre, Autauga Co.* (Founded in 1917. Missionary Paul J. G. Weeke,* since March, 1924.) This congregation never had a resident pastor till recently and could be served only once a month. Since March there are services every Sunday. This has improved the attendance and the contributions. Baptized membership, 37.

52. *Bethlehem, Holy Ark, Autauga Co.* (Founded in 1922. Missionary P. J. G. Weeke,* since March, 1924.) Baptized members, 65; communicants, 34. All these were gained since the last meeting of Synodical Conference. The first work here was done by Superintendent Schmidt under very great difficulties, and much opposition was encountered. The twenty-nine confirmed members of this little congregation communed 147 times in the aggregate last year. This is the first congregation

in Alabama that succeeded in raising more than \$400 in one year for church purposes. The people are in poor circumstances. Last year the writer ate supper with two white workers at the best home in the congregation; but there was only one spoon for the three guests!—The members are very grateful for the chapel and school that was given them last year at a cost of \$1,000.

For our hopeful field in the Black Belt of Alabama the Lord has given us a small band of faithful laborers, whose equal it would be hard to find. The spirit of sacrifice fills all. A young man from St. Louis who spent a few days in Alabama told me: "I had to pinch myself several times to see whether I was dreaming, or whether what I saw and heard was really true."

Isolated Congregations.

53. *St. Mark's, Atlanta, Ga.* (Founded in 1913. Missionary I. J. Alston, since January, 1919.) This small congregation has experienced a very slow, though steady growth. The present membership is 33 persons, of whom 29 are confirmed. The chapel has a very undesirable location. After a heavy rain it can be reached from one side only. The school is housed in a miserable old shack. It is the opinion of the missionary that the chapel should be used for school, and that a new church ought to be built at a more suitable place. A new building site would probably cost \$1,500, and a chapel could hardly be built in Atlanta for less than \$5,000. Atlanta has a Negro population of 80,000.

54. *St. Matthew's, Meherrin, Va.* (Founded in 1886. Missionary L. G. Dorpat,* since November, 1920.) This old congregation numbers 133 persons, of whom 67 are confirmed. There is no prospect for growth. The mission property is in good condition. The missionary also teaches school.—The mission in *Richmond* has been temporarily discontinued.

55. *St. Philip's Philadelphia, Pa.* (Founded in 1919. Missionary Paul Trumpoldt,* since August, 1924.) When Pastor Stoll was transferred to Luther College last fall, Pastor Schwehn was kind enough to look after the wants of our Colored members until the Board succeeded in getting Pastor Trumpoldt to take over the work. The new missionary is one of this year's graduates of our seminary at St. Louis. Baptized membership, 19; communicant membership, 13. The new missionary will resume the work in *Washington, D. C.*

56. *Bethany, Yonkers, N. Y.* (Founded in 1907. Missionary W. O. Hill, since 1911.) The great

kindness of Pastor A. v. Schlichten's congregation still puts the parish-house of these brethren at the disposal of our Bethany Congregation. Four years ago our little mission flock bought a lot for \$1,800, and the members are now busy gathering a sum sufficient to build a chapel of their own. Baptized membership, 95.

57. *Immanuel, Brooklyn, N. Y.* (Founded in 1914. Missionary W. O. Hill.) Baptized membership, 20; confirmed membership, 14. Missionary Hill is of the opinion that Brooklyn would be a good field and asks for help.

58. *Grace, St. Louis, Mo.* (Founded in 1904. Missionary G. L. Kroenk,* since June 30, 1923.) The report from this station shows a decrease in membership. The present membership comprises 63 persons, of whom 35 are confirmed. The missionary and Miss Phyllis Jones teach 88 pupils in the day-school. The Sunday-school has an enrolment of 97 pupils. The services and school sessions are held in the old Immanuel School, corner of Fifteenth and Morgan streets. The congregation has collected \$1,745 for a chapel, the St. Louis Ladies' Society for Negro Missions has gathered \$4,000 for the same purpose, and the Treasurer of the Board has another \$6,501.47 on hand for a chapel. Probably \$10,000 in addition will be required.

59. *Holy Trinity, Springfield, Ill.* (Founded 1881. Missionary Andrew Schulze,* since August 17, 1924.) This station was in charge of Prof. Theo. Engelder since last summer, who was assisted by Student A. Schulze, till the induction of the latter as missionary. It is probable that the new laborer will also open a new mission in Jacksonville, Ill., and take steps again to open a day-school in Springfield. The congregation numbers 80 persons, of whom 57 are confirmed. This little congregation last year contributed \$1,807.12 for church purposes, an average of \$32.29 for each confirmed member. There are few white congregations that have a better record for giving.

60. *St. Philip's, Chicago, Ill.* (Founded March 2, 1924. Missionary Marmaduke N. Carter, since March 2, 1924.) Among the 139,000 Negroes of Chicago, Missionary Carter held the first Lutheran service on March 2, 1924, in the Colored Y. M. C. A. Hall. By the middle of July he had gathered 36 baptized and 27 confirmed members. With the help of God, Chicago, we trust, will have a flourishing congregation.

61. *Cincinnati, O.* When the Synodical Conference held its convention in Cincinnati two years

ago and there celebrated its golden jubilee, Rev. George Kase * became acquainted with several Colored Lutherans from North Carolina. Services were arranged, and he instructed a class of twelve adults, who are now ready to be confirmed. Last spring the six white congregations of Cincinnati (though all of them together number only 1,200 communicants), decided that they would gather \$10,000 to furnish the Colored mission with a working plant. The plant has been secured, and now the brethren ask the Board to furnish a white teacher for the school which is to be opened and to pay half the salary of the missionary. In view of the active mission spirit shown by the brethren in Cincinnati, the Board has decided to enter upon the plan and begin missionary operations among the 35,000 Negroes of that city. May our Lutheran congregations in other Northern cities having a large Negro population follow the fine example of our Lutherans in Cincinnati!

Our Higher Institutions.

Entrance conditions for our higher institutions have until recently been low, as is generally the case with Colored institutions. However, a little over a year ago, at a conference of Board officials and representatives of our colleges, plans for the reorganizing of our higher schools were formulated and later sanctioned by the Board. In future the work of the higher institutions is to begin with the eighth grade. The institutions at New Orleans and at Selma are to do the work of junior high schools, and the school at Greensboro is to be a full high school.

1. *Immanuel Lutheran College, Greensboro, N. C.* — In the school-year 1922—23 the enrolment was 178. The faculty then consisted of eight white teachers and two Colored female instructors. In consequence of the change in entrance conditions, the enrolment during the last school-year sank to 143 students, who were taught by seven white teachers. This coming year the last preparatory class will have been dropped, and for this reason it is to be expected that the enrolment will fall still lower. The high school classes will be taught by four teachers, and the theological classes will have two teachers. Our future Negro pastors will have a course of seven years, four years in the high school and three years in the seminary. — For the teachers of our southeastern field we have arranged a summer school, which has the purpose of making them more competent as religious instructors. This year's summer school was attended by twenty-two

teachers and was conducted by Professors Berg and Naether. — Last year Immanuel College was admitted into the ranks of the accredited standard high schools of the State. — A new professor's dwelling was erected last fall at a cost of \$5,400. Another dwelling is needed. Repairs made last year on the home of the Director and the main college building cost \$4,000. The dormitory for girls could not be erected for want of funds.

2. *Luther College, New Orleans.* — The interior and exterior of the college building have been greatly improved by extensive repairs and a coat of paint. It is the intention to install a laboratory and a serviceable library this summer. The enrolment has steadily increased during the past few years and has now reached 60. Missionary Stoll, of Philadelphia, was transferred to Luther College and is now serving as the third teacher at this institution. At the end of the school-year 1922—23 Luther College had four graduates from its Normal Department. Five students graduated last year, among them two young men who intend to enter the theological seminary at Greensboro.

3. *Alabama Luther College, Selma, Ala.* — The Board was instructed two years ago to carry out the resolutions the Synodical Conference passed two years previously concerning the opening of a higher institution in the Alabama field. The Board decided to give this institution a Colored faculty and called Missionary Otho Lynn in 1922 and Pastor Paul Lehman the following year as teachers. The first year the enrolment was ten, who were instructed by Professor Lynn and Mrs. Nettie Moore. The home of the school is a rented cottage in the northwestern part of Selma. Miss Rosa J. Young acted as matron. Last year Professors Lynn and Lehman were assisted by Miss Chinetia Smith. During the summer of 1923 Professors Lynn and Lehman were given an opportunity to attend Chicago University, and Professor Lynn has been in attendance at the same institution this summer. The number of students increased so much last year that another cottage had to be rented. The writer spent several days at the institution last March. The fine deportment of the students, their attentiveness in the classrooms, and the efficient work of the teachers made a most favorable impression upon him. The teachers and students are all Lutherans. All the students have the intention of serving the Church as teachers in the Alabama mission-field. — The Board has acquired a building site for the institution in the northwestern part of the city. This site cost

\$4,722.50. The Board intends to erect two plain, but serviceable buildings on this site during the coming months. The cost of these two buildings will be about \$20,000. Those of our people whom God has blessed with this world's goods would here have a fine opportunity to put their money to good use. May God awaken some of our Christians to take advantage of the opportunity!

Sundry Details.

1. *A New Catechism.* — Experience has proved that the Catechism so far used in our mission-schools is too difficult. The Board for this reason decided to publish a simpler book, which was closely to follow Luther's Small Catechism and also be a

ment of both periodicals to sixteen pages, so that in the future both papers will have ample space to consider other mission enterprises and bring news from all the foreign and home mission fields of our Church. The price, however, is to remain the same as before — fifty cents. May this plan succeed in getting many more readers for both papers!

4. *The Mission Board.* — Since the last convention Dr. Geo. Mezger resigned from the Board because his new duties as supply professor at the seminary of our brethren in Germany made it impossible for him to serve. Prof. Theo. Graebner was chosen President of the Board to succeed Dr. Mezger, who had been a member of the Board



The First Class of Our Alabama Luther College in Selma, 1923.

guide in the instruction of adults. The new Catechism is ready for the market and will be introduced in all our mission-schools.

2. *Illustrated Lectures.* — Arrangements have been made with other mission boards to establish a Joint Lecture Bureau, which is to have its headquarters in Chicago. This Bureau will in future distribute our illustrated lectures.

3. *Our Two Missionary Periodicals.* — The PIONEER and the *Missionstaube* should have much larger circulations. Both have lost subscribers since the last convention. The loss of subscribers may be traced to various causes, but the main reason is, no doubt, the indifference of so many Christians with regard to the growth of God's kingdom. (It may here be stated that the Synodical Conference decided to authorize the enlarge-

for fifteen years and had served as its chairman a long time. Dr. Mezger's passing out was keenly felt by the other members of the Board, since he was not only a most faithful member, but likewise also most wise in counsel. (Prof. Theo. Graebner and Pastors Hoenecke, Jesse, and Walther, whose terms had expired, were reelected for the next four years, and in place of Treasurer E. Schuettnner, whose resignation was accepted, Mr. Theo. W. Eckhart was chosen.)

5. *Property Owned by Our Colored Missions.* — Two colleges, three professors' dwellings, sixteen chapels, five chapels which also serve as schools, twenty-two chapels and schools under one roof, nine schools, ten parsonages, and three small houses occupied by janitors. The property represents an approximate value of \$250,000.

6. *Missionary Personnel.* — A Director of Missions, a Superintendent in Alabama, who also serves several stations, seven white and three Colored professors, nine white and eighteen Colored missionaries, one white and eighteen Colored male teachers, thirty-seven Colored female teachers. Total number of laborers: 19 white and 76 Colored. (Besides the above, one white supply: Pastor Ad. H. Poppe.)

7. *The Needs of the Colored Missions.* — The annual running expenses will require \$150,000, and for repairs and new buildings \$63,000 are necessary.

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 enterprise, which is becoming more and more extensive from year to year; and may He 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!" Ps. 68, 31.

In the name and by the authority of the Board for Colored Missions,

CHRISTOPHER F. DREWES,
Director of Missions.

Resolutions Concerning Our Negro Missions.

Adopted at the Convention of the Synodical Conference, August 20—25, 1924.

1. Synodical Conference gratefully expressed its appreciation of the fact that our Colored congregations are growing in the grace of giving and are striving to become self-supporting.

2. The Synodical Conference thanked God for the tokens of His good will shown our Colored Missions again and again.

3. The Synodical Conference also expressly acknowledged the faithful services of the workers in the field, the wise leadership of Director C. F. Drewes, and the unselfish and untiring efforts of the whole Board.

4. Especial thanks were voted Dr. G. Mezger for the efficient service he rendered our Colored Missions as a member of the Board.

5. The following appropriations were voted: Pine Hill, Ala., \$1,000; Selma, Ala., \$3,500; Alexandria, La., \$6,000; High Point, N. C.,

\$2,000; Winston-Salem, N. C., \$8,000; Spartanburg, S. C., \$1,500; Mobile, Ala., \$5,500; Rosebud, Ala., \$1,500; Ingomar, Ala., \$1,000; Kings Landing, Ala., \$1,000; Atlanta, Ga., \$8,000; Alabama Luther College, Selma, Ala., \$20,000; Immanuel College, Greensboro, N. C., \$5,500; St. Louis, Mo., \$13,000; repairs, \$300. Total appropriations for buildings, \$65,000. (In another column the reader will find an article explaining the plan by which, according to the suggestions of the Synodical Conference, the moneys necessary to carry out this necessary building program are to be gathered.)

6. The Synodical Conference expressed its hearty appreciation of the action of the Cincinnati congregations in furnishing a Colored Mission plant, and of the resolution of the Northern Illinois District to raise \$15,000 for a mission plant in Chicago.

7. Conference gratefully acknowledged the labors of the pastors in Santa Monica, Los Angeles, Free Soil, Detroit, and Cincinnati, who so unselfishly took up the work among the Negroes of their vicinity and cities, and expressed the wish that other pastors would follow these examples when opportunity is offered.

8. The Synodical Conference resolved to encourage white congregations in large Lutheran centers having a large Negro population to emulate the example of the brethren in Cincinnati, Northern Illinois, and Detroit and to provide the Board with a plant to carry on Negro mission work among them.

9. The Synodical Conference was pleased to learn that the Board had decided to publish a simpler Catechism, and voted the author, Director Drewes, a special vote of thanks for the efficient manner in which he has performed the difficult task the Board had set him to do.

10. Concerning the support of superannuated and incapacitated white mission-workers and the support of their needy families, the Synodical Conference passed a resolution which, if ratified by the venerable synods comprising the Conference, will satisfactorily and equitably adjust this matter.

11. The Synodical Conference chose the following representatives to present the cause of our Colored Missions in their several Districts: North Dakota and Montana District of the Missouri Synod, Rev. J. P. Klausler; Northern Illinois District of the Missouri Synod, Rev. F. C. Streufert; Southeastern District of the Wisconsin Synod, Rev. Walter Hoenecke.

12. The Board was encouraged to take the

greatest possible interest in the work done by the brethren among the freedmen on the Pacific Coast and also to consider the advisability of deputing Director Drewes to survey the field. F. J. L.

Fifty-First Convention of the Synodical Conference.

Gratefully accepting the kind invitation of St. Paul's Lutheran Church at Napoleon, O. (F. J. Lankenau, Pastor), the Synodical Conference met for its regular biennial convention in that city August 20—25. Napoleon is a beautiful little city, situated in a prosperous farming community on the banks of the Maumee River. One thing that attracted the eyes of the representatives were the neat homes, surrounded by well-kept lawns.

The delegates were given a very cordial welcome by the pastor and members of St. Paul's. The spirit of hospitality surely was manifest on every side. Special credit belongs to the women of the church, who served very substantial and delicious dinners and suppers in the basement.

The convention opened with a divine service, in which Pastor Walter Hoenecke preached a very appropriate sermon on the apostolic exhortation: "Beloved, let us love one another." 1 John 4, 7. The sessions in the forenoon were devoted to the reading and discussion of a doctrinal paper by Prof. Martin S. Sommer on "The Unity of the Church." That this was a timely subject no one will deny who knows how many mistake union for unity. Real unity, the essayist pointed out, consists in this, that all Christians, through faith in Christ, constitute one spiritual body, of which Christ is the Head, and in which all believers are members one of another. This unity is endangered and even destroyed as soon as one introduces false doctrines, teachings running counter to Scripture. Disobedience to the Master is responsible for all schisms. If we would do anything to reunite a disrupted Church, Christians must proclaim the unadulterated Gospel through which the Holy Spirit creates and maintains real concord and unity.

During the afternoon sessions our Colored Missions were in the foreground. The report submitted by our energetic Director, Pastor C. F. Drewes, was very gratifying. Our missionaries are working faithfully; some are even exhibiting spiritual heroism; and the results are not wanting. There are losses, it is true, especially in places where Negroes have gone North; but on the whole

there is progress, especially in the Alabama field. Statistics bear this out. We take the following from the report of Pastor Drewes: Baptized members, 4,110; a net gain of 385 since 1922. Communicant members, 2,344; a net gain of 265 in two years. Our schools almost everywhere are filled to overflowing. And wherever the Gospel has taken root, it has borne fruit. Our Colored Lutherans are cheerful and liberal givers. During 1923 they raised \$25,256.72, which is a very large sum in view of the fact that most of them are poor.

There was, however, something exceedingly saddening in the Director's survey of the various fields; namely, the lack of adequate places of worship and schools at many stations. At one place 112 children are housed in a little old shanty. Some sit on the bare floor during school-time, others even on the organ. That is but one striking example. After hearing these facts, the convention felt constrained to appropriate such amounts as will relieve the situation and enable the Mission Board to erect those buildings which are most sorely needed. To provide the money, it was resolved to make an appeal to the children of our Lutheran day- and Sunday-schools.

The following officers were reelected for a term of two years: President, Pastor C. Gausewitz; Vice-President, Prof. L. Fuerbringer, D. D.; Secretary, Pastor H. M. Zorn; Treasurer, Mr. Albert Gruett. Prof. Theo. Graebner and Pastors Walter Hoenecke, R. Jesse, and Theo. Walther were retained as members of the Board, and Mr. Theo. W. Eckhart was chosen to take the place of Mr. E. Schuettner, who efficiently and faithfully served as a member of the Board for eight years.

The Synodical Conference decided to incorporate itself under the laws of the State of Wisconsin. Nine trustees were chosen: Pastors C. Gausewitz, C. F. Drewes, and F. J. Lankenau to serve six years; Pastor H. M. Zorn and Messrs. Aug. Ross and E. von Briesen to serve four years; Pastors G. A. Gullixson and J. S. Bradac and Mr. H. M. Runge to serve two years.

On Sunday evening a special mission-service was held, in which Rev. M. N. Carter, one of our Colored missionaries, delivered an inspiring lecture on the work in the Alabama field to an audience which crowded the church to the doors.

On Monday, August 25, the Synodical Conference adjourned with prayer, to meet again, if God wills it, two years hence in —? What congregation is going to invite the convention for 1926?

A. HARDT.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Greensboro, \$35.49; Mount Olive, Tinela, 20.89; St. James's, Buena, Vista, 21.38; St. Andrew's, Vredenburgh, 19.54; Mobile, Ala., 14.72; St. John's, Joffre, 27.22; Bethlehem, Holy Ark, 14.65; Our Savior, Possum Bend, 20.16; Birmingham, Ala., 14.26; Selma, Ala., 28.25; Bethany, Nyland, 14.94; St. Peter's, Pine Hill, 13.77; Christ, Rosebud, 31.45; St. Paul's, Oak Hill, 19.75; Mount Carmel, Midway, 19.14; Grace, Ingomar, 9.40; Our Redeemer, Longmile, 17.75; Zion, Tait's Place, 18.86; Hope, Kings Landing, 33.60; Mount Calvary, Tilden, 29.99; Alabama field, 8.30; Augustana, Alexandria, 7.00; Bethany, Yonkers, 50.00; Bethel, Charlotte, 10.00; Bethel, Conover, 1.00; Bethlehem, Monroe, 6.00; Bethlehem, New Orleans, 57.50; Concordia, New Orleans,

15.00; Concordia, Rockwell, 3.00; Grace, Concord, 40.00; Grace, St. Louis, 25.00; Greer, S. C., 2.14; Immanuel, Brooklyn, 5.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; St. Peter's, Cabarrus, 7.00; Mount Olive, Catawba, 1.00; Mount Zion, Charlotte, 17.00; Mount Zion, New Orleans, 50.00; Mount Zion, Rocks, 20.00; St. James's, Southern Pines, 8.64; St. Luke's, High Point, 5.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 13.71; St. Matthew's, Meherrin, 18.57; St. Paul's, Charlotte, 24.00; St. Paul's, Mansura, 5.00; St. Philip's, Chicago, 17.51; St. Philip's, Philadelphia, 10.00; Zion, Gold Hill, 7.00. — Total, \$902.58.

St. Louis, Mo., September 1, 1924.

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

Ways and Means

of Raising the Moneys Appropriated for Negro Churches and Schools.

Synodical Conference saw the great and crying need in our Colored Missions. That is not all. It also went to work and devised ways and means of gathering the moneys needed for churches and schools in our Negro Missions. Eight resolutions were adopted.

1. **THE CHILDREN** of the day-schools and Sunday-schools within the Synodical Conference are to be asked to raise the funds needed for new buildings. (The Synodical Conference consists of the following Lutheran synods: 1. The Missouri Synod; 2. the Wisconsin Synod; 3. the Slovak Synod; 4. the Norwegian Synod. The pupils of the schools and Sunday-schools number probably 200,000. It should be a relatively small matter for this host of Lutheran pupils to raise the needed amount of \$65,000.)

2. The delegates representing the various synodical Districts obligated themselves to get the collection started and to manage it in their respective Districts.

3. The Director of Missions is to assign a certain church or school to every synodical District. If practical and desired, the collection is not necessarily to follow synodical Districts, but States, as, for example, in Michigan, Wisconsin, Minnesota, and Nebraska. — The delegates will take it upon themselves to work for their respective chapel or school, submit the collection plan at the conferences and synods which will convene this fall, and appeal to our Christians to help.

4. Director Drewes is to instruct the missionary who needs a new building to write a personal letter to the District representatives and to set forth the need of a new chapel or school. These letters are then to be used for publicity purposes.

5. Director Drewes is also to prepare suitable publicity material for free distribution in all schools and Sunday-schools. Collection envelopes are also to be furnished free of charge.

6. The editors of juvenile publications within the Synodical Conference are to be requested to open their columns for articles treating of this collection.

7. **THE DISTRICT VISITORS** of the various synods are requested to speak a good word in favor of this important enterprise to the extent of their ability; being officials of the Church and having a warm heart for the cause and kingdom of the Master, they will support this undertaking in their circuits in order that the collection of the Synodical Conference may yield the desired result. (The Board of Directors of the Missouri Synod expressed its approval at its meeting on September 10.)

8. If possible, this collection is to be finished by Christmas.

This is the plan.

And now, may God prosper the plan!

C. F. D.

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., NOVEMBER, 1924.

No. 11.

OUR MONTHLY MISSIONARY MOTTO.

“Our Father which art in heaven, hallowed be Thy name.” Matt. 6, 9.

The Children's Collection for Negro Chapels.

Of course, our readers found the last number of the PIONEER interesting because of the fine report of the Negro Mission Board submitted by the Director of Colored Missions, Rev. C. F. Drewes. And because we are sure that every one of our readers has read this report through very carefully, we take it for granted that the hearts of all our readers are filled with mixed feelings. They join the Board in praising God for the wonderful growth our Negro Missions have experienced during the past two years, a growth unprecedented in the history of this blessed work. But we know that, like the Board, they, too, deplore the great lack of chapels and schools everywhere in our extensive field. For instance, when you read of the crowded conditions in Selma, where over one hundred children are being instructed in two classes, separated from one another by a flimsy curtain, in a shack twenty feet wide and thirty feet long; or when you looked at the picture of the present church and school at Pine Hill, Ala., then surely you felt just as did your delegates at the convention of the Synodical Conference a few months ago. When your representatives heard of these conditions, they with great unanimity declared that something must be done to better the situation. They felt that a great wrong is being done our faithful mission-workers when they are sent out to do our work and are not better provided with the necessary facilities to carry on the work of the Lord. And thus it came about that the convention voted appropria-

tions amounting to \$65,000 for the building of chapels and schools. And when thereupon the question arose how this appropriation for buildings could be raised, one of the delegates suggested that we tell our white boys and girls throughout the whole Synodical Conference (we have more than 200,000 of them) of this great need of schools and churches in our Colored Missions and ask them to undertake the task of gathering a sum sufficient to carry out the building program.

Accordingly, all the boys and girls in our day-schools and Sunday-schools will be asked to take part in this great collection. Director Drewes is now hard at work “getting the machinery in motion.” He has already sent out letters to all the visitors of the Synodical Conference whose names he knew for the purpose of getting the names of all the pastors in every circuit and the number of boys and girls in each congregation. By the time this reaches our readers, all the pastors and teachers will have received a letter from the Director, asking them to give their valuable assistance in making the collection a success. Parish papers throughout our whole body will be offered articles as well as cuts for the articles. Our juvenile periodicals will also bring reading-matter bearing on the collection. Collection boxes in imitation of the present Pine Hill chapel (see the October number of the PIONEER) will be furnished all the schools and Sunday-schools, and every boy and every girl will be given an envelope.

In order that our boys and girls may take all the greater interest in this collection, a definite goal to be attained will be set for every Synodical Dis-

trict or State. The Director of Missions will assign a building, chapel or school, to each District or other definite part of the Synodical Conference, and the boys and girls of that part will aim to gather sufficient funds for that particular building.

The Board feels sure that if all our pastors and teachers will present the urgent needs to their pupils and show their personal interest in the matter, the response will be a general one, and so enthusiastic and spontaneous as to put us older Christians to shame. God bless our Negro Missions and grant His special blessing to THE CHILDREN'S COLLECTION FOR NEGRO MISSIONS!

F. J. L.

Immanuel Lutheran Conference.

Immanuel Lutheran Conference assembled in St. John's Church, Salisbury, N. C. (Rev. C. R. March, pastor), August 22—24, for its thirty-third session. It was opened in the name of the Triune God by the President, Rev. J. W. Fuller, who also conducted the devotional exercises. Rev. M. Holsten was appointed temporary secretary.

Rev. March welcomed the conference in the name of St. John's Congregation, and Rev. F. D. Alston responded on behalf of the conference.

New officers were then chosen: President, Rev. John Alston; First Vice-President, Rev. Jesse Hunt; Second Vice-President, Rev. J. W. Fuller; Secretary, Rev. J. E. Shufelt; Assistant Secretary, Rev. W. O. Hill; Treasurer, Rev. F. D. Alston.

Rev. J. McDavid presented an appeal for missions in China on behalf of Superintendent Schmidt of Alabama. Conference endorsed this appeal and by resolution passed it on to the congregations.

The matter of making the necessary arrangements for the General Conference to be held at Concord, N. C., next year, was referred to the Southern Local Pastoral Conference. A resolution was passed asking each congregation of Immanuel Conference to take up a substantial collection for Grace Congregation, Concord, to aid it in entertaining the General Conference.

A paper by Rev. John McDavid on "The Person of Christ" consumed most of the time of three sessions. In a thorough and excellent way the essayist showed, 1) that Jesus Christ is true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary; 2) that this Jesus Christ is true God and man in one person, in which person the divine and human natures are united in a most intimate and indivisible union and have the most

intimate communion; 3) that by virtue of this personal union and communion of both natures in Christ the divine nature participates in the attributes of the human nature and the human nature participates in those of the divine nature; 4) that this Jesus Christ, true God and man in one person, is "my Lord."

The essayist was assisted by Pastors Dorpat and Hunt, Brother H. B. Doswell and others, in bringing home to our minds and hearts the great importance of each point for our faith and salvation.

Under direction of Conference, representatives of the Ladies' Aid Societies of Immanuel Conference organized themselves into a general society to be known as The Dorcas Society. It chose the following officers: President, Mrs. Mary Kay, of Charlotte; Vice-President, Mrs. Zula Parks, of Kannapolis; Secretary, Miss Wilmar Barnhardt, of Rockwell; Treasurer, Mrs. Hazel Caldwell, of Salisbury.

On Sunday three divine services were held, attended by large audiences. In the morning Rev. March delivered the confessional address, and Rev. W. O. Hill, of Yonkers, N. Y., preached the main sermon, basing his discourse on Ps. 126. Announcing as his theme, "Sorrows of the Righteous Turned into Joy," he showed in his usual pleasing way what the sorrows of the righteous are, and how they are turned into joy. Holy Communion was then celebrated.

In the afternoon President J. P. Smith, of Greensboro, preached on "The True Life," developing his thought from Luke 12, 15 and John 6, 63.

The closing service was conducted by Rev. F. D. Alston, of Kannapolis, whose text was Mark 5, 19, 20. He showed in a very appropriate and forceful way what God has done for us and pointed out our duty to tell others what great things He has done for us and for them.

All the services of Conference were enriched and beautified by anthems rendered by St. John's Choir.

The president of Conference thanked the people of St. John's for their kind hospitality and adjourned the Conference to meet in regular session two years hence in St. Luke's Church, High Point, N. C.

J. E. SHUFELT.

Alabama Luther Conference Notes.

The Alabama Luther Conference held its annual sessions with the congregation at Oak Hill, Ala., August 26—31. Following the devotional service

by Pastor Chas. Peay, the conference listened to a welcome address by Mr. J. McBryde of the local congregation. The following were elected officers of the conference: Chairman, Pastor Chas. Peay; Vice-President, Prof. Paul Lehman; Secretary, Teacher J. Thompson; Treasurer, Superintendent G. A. Schmidt.

Superintendent Schmidt's paper on "Mission Chapel Fund and Mission Chapels" was then heard. He announced that the Alabama field had raised nearly \$800, a sum sufficient to erect a chapel here in the Black Belt. This brought joy to our hearts. The conference resolved that a thanksgiving service be held in all the churches on the day when this mission-chapel will be dedicated.

Pastor Westcott then read a paper on "The Support of a Teacher at This Mission Chapel." Many suggestions were made by the essayist and the brethren, and the conference decided that the field should try to support the mission-teacher at Kings Landing, and that this support should come from the Sunday-schools of the Alabama field.

"Why the Lutheran Church Came to Alabama," was the subject of the next paper, which was read by Superintendent Schmidt. In this paper it was brought out very clearly that the Lutheran Church did not enter the Black Belt to better men's living conditions, nor merely to educate the mind, but that our dear Lutheran Church came into this State to bring the pure Gospel of Christ to sinners who are groping in darkness, living in spiritual ignorance, and languishing in the shadow of death. This, by God's grace, she has been doing, and with the help of God she will continue to do so in the future.

Other papers read during the evening sessions which aroused much interest among the public were: "The Divinity of Christ," by Pastor P. Weeke; "The Duty of a Congregation toward Its Pastor," by Pastor Carlson; "The Duty of the Pastor toward His Congregation," by Pastor Berger; "Our Lutheran Church at Work in China," by Prof. P. Lehman.

The following interesting and instructive papers were read and discussed with much profit to ourselves: "Visits by the Teacher," by Miss Hudson; "Jesus Stilling the Tempest," by Miss Lee; Catechization on Question 193 in the Catechism, by Teacher John Thompson; "Why and How to Get Parents of the Schoolchildren to Purchase the Necessary Books," by Mrs. K. Grace.

The Alabama Lutheran Sunday-school conven-

tion held its sessions on August 29. The following were elected officers for one year: Chairman, Mr. N. Ramsey; Secretary, Mrs. L. Madison; Vice-President, Mr. A. Ramsey; Treasurer, Pastor P. Weeke.

The following interesting papers were read and discussed: "How to Interest the Older People in the Sunday-school," by E. Ramsey; "The Necessity of Having Teachers' Meetings Each Week," by F. Dockery; "Will Visiting Alone Increase Our Sunday-school Attendance?" by P. C. Dumas; "Why Should the Sunday-school Lesson be Taught two Sundays in Succession in the Primary Class?" by Miss Lee.

Sermons were preached by Pastor Holness on Tuesday night, by Pastor Westcott on Wednesday night, and by Pastor Montgomery on Thursday night. On Sunday, August 31, three services were held. At the morning service the Lord's Supper was celebrated. All workers, delegates, and members partook of the Lord's body and blood. Pastor Carlson preached the sermon and Pastor Cozart had the confessional address. Professor Lehman preached in the afternoon, and Superintendent Schmidt spoke to a large audience at the evening service.

After the closing address of the Superintendent, Professor Lehman was asked to thank the congregation for the kindness and hospitality shown by them to the conference, which he did in a few well-chosen words.

We feel that much good was accomplished at these sessions. All the workers, delegates, and laymen were inspired and strengthened, and all returned to their respective fields of labor with praise to God, from whom all blessings flow, and with a firm determination to work while it is day, before the night cometh when no man can work.

We are looking forward to our forthcoming drive for China, and we feel confident that our people here in the Black Belt will respond liberally for the erection of a mission-chapel in that land.

May our dear Lord, who has called us unworthy sinners into His Kingdom of Grace and made us laborers in His vineyard, grant us grace and strength to proclaim the name of Jesus, the only name given among men whereby we can be saved, in the Black Belt to the saving of the souls of men!

P. D. L.

NOTE. — Any one desiring to obtain the "Proceedings of Conference" may order copies from Pastor E. Westcott, Box 683, Selma, Ala. Price, 10 cts.

Anniversary of the Indian Mission at Red Springs, Wis.

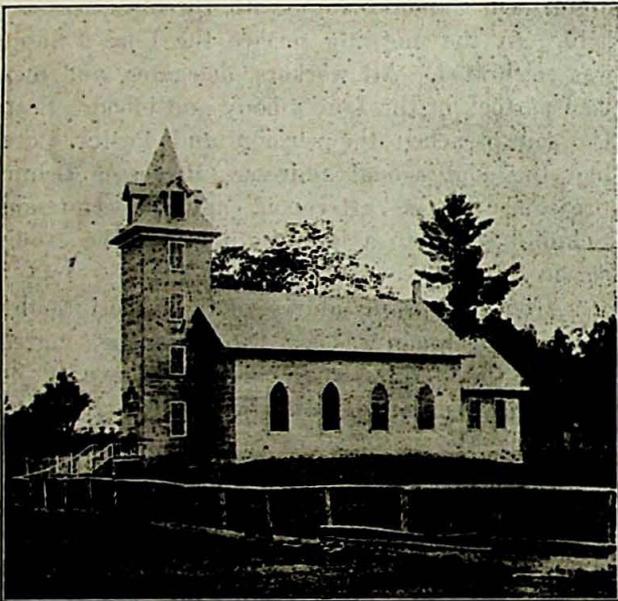
September 21, 1924.

Our mission, twenty-five years ago,
Was poor, despised, and weak, and low;
The wonderful changes that were wrought
Are solely due to the grace of God.
"Thy kingdom come," our prayer shall be
Till we come to the heavenly jubilee.

... T.Z.M. ...

It is thus that a former missionary of the Missouri Synod Indian Mission at Red Springs, Wis., gives expression to his thoughts as his memory reverts to the beginnings of this enterprise and looks forward to the culmination of all our labors and hopes.

On account of the rainy weather the morning



Zion Lutheran Indian Church, Red Springs, Wis.

services were held in Zion Lutheran Indian Church. The anniversary service in the morning was partly German and partly English. The German anniversary sermon in this service was preached by Pastor H. A. Handrich, of Luxembourg, Wis. He based his discourse on Ps. 111, 1. 2. The choir of the white Lutheran Church at Shawano rendered an anthem. The English sermon was delivered by Rev. Robert Kretzmann, of Kokomo, Ind., one of the first missionaries of the Red Springs Indian mission. He spoke on Ps. 145, 5. 6, pointing out how God had shown His grace toward the mission in the past, how He was showing it at the present time, and that we may be assured of it for the future.

The afternoon services were held on the shores of beautiful Lake Gennesaret. In this service the hymns were accompanied by a brass band from Belle Plaine, Wis. The children of the Indian school sang "Lead Me to Jesus," and the choir of the Lutheran church at Bonduel rendered a selection. Pastor Dallmann, of Milwaukee, preached a forceful sermon on the Biblical truth that Christian ministers are the ambassadors of Christ. In the same service Rev. Cornelius Aaron, a child of the Red Springs Indian Mission, himself an Indian and lately installed as missionary among his people at Oneida, Wis., preached on Ps. 103, 1. 2. The collection lifted during the afternoon service is to be devoted to the equipping of the new mission church at Oneida.

Both services were attended by a large number of white Lutherans from neighboring congregations.

F. J. L.

A Short Chapter on Gifts.

About six weeks ago the Editor received the following from President Smith of Immanuel College, Greensboro, N. C.: "When I returned from our Salisbury conference, I found that Mr. H. S. Freihube, of Milwaukee, Wis., who had previously corresponded with me and inquired about the total cost of educating a colored boy at our institution, had sent me a draft for \$900 to cover the expenses of an orphan boy at our school for the term of seven years. He had heard of this particular boy and his desire to study for the ministry, but had never met him personally. The boy will enter our school this fall, and we hope he will prove worthy of the support which is being so generously given him by Mr. Freihube. Provision has been made to apply the money to some other worthy student in case the present beneficiary should die or prove unworthy."

We deem it our duty thus publicly to acknowledge the generosity of our Christian brother, and in doing so we cherish the fond hope that his example will encourage others to a like deed of love. We have a number of young Negroes, poor but worthy, who stand in need of such help. It is surely a glorious work, that of helping a worthy young colored man to fit himself for the ministry among his people.

Then, too, President Smith asks the PIONEER to acknowledge the receipt of an altar- and pulpit-cover from the Ladies' Aid of Zion Lutheran Church, Thayer, Nebr., sent by Mrs. Paul Schmidt.

The kind donors hope that their gift will help to create a desire in others to assist our colored Christians in beautifying their churches.

Finally, President Smith desires the PIONEER to make public acknowledgment of the receipt of three quilts for Immanuel Lutheran College from the Ladies' Aid of Rev. M. C. Kauth's congregation at Kennewick, Wash.

The PIONEER received \$7, in three instalments, from "A Walther Leaguer." In sending the last payment of three dollars, the kind donor says, "This week's tithe goes to the Negro Missions. More later." This donor is still a young man, and the fact that he is voluntarily tithing himself is therefore particularly worthy of mention.

While speaking of gifts, it may not be amiss to state that Pastor G. A. Schmidt, Box 683, Selma, Ala., the superintendent of the Alabama field, asks us to place a plea for clothes for Christmas distribution among their poor and needy in the PIONEER. We gladly do this, and we are sure that this plea from Alabama will not be made in vain. This is the time for fall house-cleaning, and we feel certain that our good housewives will come across many a piece of clothing and many a pair of shoes for which they have no particular use, but which would render some needy Negro man, woman, or child a great service.

F. J. L.

Items of Interest from Our Colored Mission Field.

A NEW BOARD MEMBER. — Mr. Schuettner, for a number of years the efficient Treasurer of our Mission Board, not finding it possible to serve in that capacity any longer, tendered his resignation a few months ago. At its late convention the Synodical Conference chose Mr. Theo. W. Eckhart to take his place. We are pleased to state at this time that Mr. Eckhart has kindly consented to accept the trust, and that he has already entered upon his duties. May God bountifully bless his labors!

A NEW LABORER IN ALABAMA. — Superintendent G. A. Schmidt installed Candidate Wm. Schink, a graduate of the Wauwatosa Seminary, in Mobile, Ala., on September 21. In his sermon Pastor Schmidt impressed upon the young servant of the Lord his supreme duty of pointing his hearers to Christ as "the Lamb of God, which taketh away the sin of the world." The attendance at this in-



Mr. Th. W. Eckhart.

stallation service was good; there being present sixty white and forty colored hearers. Rev. W. H. Hafner, of Mobile, the advisory member of the Mission Board for the Southern District of the Missouri Synod, was present at the service and assisted Superintendent Schmidt in installing the young missionary. — It will particularly interest the friends of our Colored Missions to learn that seven persons were confirmed and three baptized at this same service. It has been found necessary to place two mission teachers in Mobile because of the expected large enrolment in the day-school.



Rev. Wm. Schink.

A NEW WORKER IN NORTH CAROLINA. — Immanuel College has a new teacher in the person of Prof. Wm. H. Kampschmidt, formerly of Wadena, Minn. Professor Kampschmidt is the successor of Prof. Enno Schuelke, who accepted a call to Philadelphia. The new worker was inducted into his office at the beginning of the new school-year. God bless his labors!

ST. LOUIS, MO. — Rev. A. Kreyling, of Fords, N. J., who was called to open a mission in the northwest end of St. Louis, has declined the call. — The enrolment of our Grace Mission day-school has reached 123. The school is taught by Pastor Kroenk, the pastor's wife, and Miss Phyllis Jones.

A DISAPPOINTMENT. — Rev. A. Hardt, of Milwaukee, was called to a professorship at Immanuel Lutheran College, Greensboro, N. C. However, at the request of his congregation, which could not see the greater importance of the office to which he was called, he declined the call. We are very sorry at this turn of events, for we are sure that our young brother would have been a power for good in our Colored Missions.

A TRANSFER. — Pastor E. R. Berger, who formerly had two stations in Alabama, was installed at Alexandria, La., on September 14, by Rev. G. M. Kramer. The service was attended by a large number of people, and the miserable shack, which serves as a place of worship, was filled to overflowing. That it was time to give Alexandria its own pastor can easily be seen from the fact that when the school was opened on the morning following the installation, not less than fifty pupils reported, and in less than a month this number had already increased to seventy-five. Children have to be turned away for lack of room. We surely hope that the boys and girls of the English District, to whom the building at Alexandria has been assigned, will prove real "live wires," so that a combined chapel and school can soon be erected.

LUTHER COLLEGE, NEW ORLEANS. — Prof. H. Meibohm, for a number of years Director of Luther College, has accepted the call to a professorship at Northwestern College, Watertown, Wis. Professor Meibohm is a graduate of the institution and will for this reason not enter into strange surroundings. May God bless his work in the new office abundantly! — Just before Professor Meibohm left New Orleans, where he had worked so faithfully since the fall of 1911, he was able to celebrate his twenty-fifth anniversary in the ministry.

CINCINNATI, O. — Miss Eliza Johnston, of Charlotte, N. C., has been sent to Cincinnati. She opened a Sunday-school with nineteen children and has probably opened a day-school by this time. Our readers will remember that the white Lutherans of our churches in Cincinnati presented the Board with a fine plant in which to conduct a school and services for the Negroes of their city.

PENSACOLA, FLA. — Pastor Schink, the young missionary recently installed in Mobile, will make regular visits to Pensacola, Fla., where we already have several members, and as much as the time at his disposal will permit him to do so, he will explore the field for future work.

NEW STATIONS OPENED. — Pastors Westcott, Peay, and Schmidt have each recently opened a new mission-station at Camden, Hamburg, and Rock West, Ala., respectively. This will mean three more chapels and schools. Let us be up and doing; for it is the Lord who is calling us away from all loitering. The King's business demands haste!

SELMA TRAINING-SCHOOL. — Among the students at this institution are five young men who have the ministry in view. The total enrolment of the school is twenty-five, all of whom intend to serve the Church as ministers or teachers. There is a crying need here for the new buildings which have been voted for the institution by the Synodical Conference.

SPARTANBURG, S. C. — News comes from Winston-Salem, N. C., that Rev. John W. Fuller, of Spartanburg, S. C., was married to Miss Vesta Pearl Windsor, of Greensboro, on September 9, by Rev. J. A. Hunt at the home of the bride's sister, Mrs. Huffman, and in the presence of a large gathering of relatives and friends. A delicious dinner was served the bridal party by Mr. and Mrs. Charles Holly, after which the newly married couple left for Spartanburg, where Mrs. Fuller efficiently assists her husband in the flourishing mission day-school, which has a third teacher in the person of Mr. John Lee McDowell. God bless Rev. and Mrs. Fuller and grant them many tokens of His good will!

F. J. L.

Mission Mottoes.

"A church must send or end."

"God's plan depends upon man."

"The mission of the Church is missions."

"The Church must go to the lost or go to oblivion."

"The o-missionary church is dead or dying."

Our only concern is to win the victory, regardless of cost. — S. M. ZWEMER.

Anywhere, provided it be forward.

DAVID LIVINGSTONE.

Prayer and pains through Jesus Christ will do anything. — JOHN ELIOT.

The prospects are as bright as the promises of God. — JUDSON.

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

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

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

"The goal of history is the redemption of the world."

"The more religion we export, the more we possess. Love grows by exercise."

"Only as the Church fulfils her missionary obligation, does she justify her existence."

I declare, now that I am dying, I would not have spent my life otherwise for the whole world.

DAVID BRAINERD.

"The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both."

The spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we must become. — HENRY MARTYN.

BOOK TABLE.

Synodical Handbook of the Ev. Luth. Synod of Missouri, Ohio, and Other States. *English Edition.* Concordia Publishing House, St. Louis, Mo. Bound in durable cloth. 186 pages. Price, 90 cts., prepaid.

This book ought not only to be in the hands of every official of the Missouri Synod, but every pastor and teacher not in possession of the German edition should at once procure this English edition. The book is also valuable to members of the Synodical Conference belonging to the Wisconsin, the Norwegian, or the Slovak Synod because it brings the Constitution and By-Laws of the Synodical Conference, its standing rules, various regulations, and the like.

Lutheran Catechism. By *Christopher Drewes.* Rudolph Volkening, St. Louis, Mo. 96 pages. Flexible cloth binding. Price, 30 cts.; per dozen, \$3.00.

The esteemed author of this book has succeeded in giving us a model catechetical enlargement of Luther's Small Catechism in method and matter. Written to satisfy the demands of our mission-schools for a simple and yet sufficiently comprehensive exposition of Christian doctrine, Director Drewes has given us a catechetical masterpiece that is bound to command the interest of all engaged in teaching Luther's Small Catechism. The definitions of religious terms at the end of every lesson is a unique feature of the book. The graded list of Bible-passages at the end of the book and the division of the whole book into

lessons will find many grateful users. The book is bound to appeal with particular force to all pastors who are called upon to prepare adults for confirmation. We do not think that we exaggerate when we say that the simplicity of the author's language, his wise selection of the matter to be taught, and his masterly method of presentation will make it an ideal text-book in the instruction of adult classes everywhere.

The Lodge. By *Carl Kurth.* Concordia Publishing House, St. Louis, Mo. 15-page tract. Price: Single copies, 3 cts., postpaid; dozen, 30 cts., postage extra.

The arguments against the lodge are clothed in such simple language that our schoolchildren in the upper grades will have no trouble in understanding what the Biblical objections against lodgism actually are. We see how this tract may be particularly useful to the pastor in the classes he is preparing for confirmation.

Day by Day with Jesus. Daily Meditations. Calendar for 1925. Edited by *Prof. W. H. T. Dau, D. D.* Ernst Kaufmann, 7—11 Spruce St., New York, N. Y. Price: Single copies, 60 cts., postpaid; dozen, \$6.00, plus postage. Order from Concordia Publishing House, St. Louis, Mo.

We owe the publisher our thanks for putting this calendar on the market. The pad of 365 leaflets is fastened to a heavy cardboard under a beautiful colored picture of Christ standing at the door and knocking. Each leaflet has a brief meditation on some text selected with reference to the church-year and is followed by a short prayer. Scripture-readings for morning and evening devotions are suggested. We believe that the calendar may be of service in bringing back family devotions into homes where they have been discontinued.

A Manual for Welfare Workers. By *Pastor Herbert H. Gallmann,* City Missionary, Metropolitan District, New York. Order from Lutheran Deaconess Home, 2916 Fairfield Ave., Fort Wayne, Ind. Price: Single copies, 10 cts.; 10, 75 cts.; 25, \$1.75; 50, \$3.25; 100, \$6.00.

This is a paper that was originally submitted to the annual convention of the Lutheran Associated Charities within the Synodical Conference. Its purpose is to tell how to gain and train lay workers for our charity work in local congregations and the Church at large. The reviewer only wishes to say that it surely would have been a pity if the convention of Associated Charities, after hearing this paper, had not ordered its publication. He will even go a point farther and say that such neglect would have been almost inexcusable! Let every Christian among us who wants to learn how he can be of more service to his Lord procure this booklet.

The Wood Peasant's Grandchild. By *Marg. Lenk.* Translated by *Louis P. Lochner.* Johannes Herrmann, Zwickau, Saxony. Order from Concordia Publishing House, St. Louis, Mo. 152 pages. Illustrated. Board covers. Price, 50 cts.

We are pleased to inform our readers that another one of Marg. Lenk's juvenile classics has been put on the market in English dress. Mr. Lochner is a master at translating, and we are happy to see the fine German original turned into such smooth English.

In this connection we wish to call brief attention to a number of German publications sent us by the same publisher: **Im Bahnhaeuschen.** By *Marg. Lenk.* Eighth edition. Four colored illustrations, Price, 30 cts. A masterpiece of juvenile literature. — **Eine kleine Koenigin.** By *Marg. Lenk.* Fourth edition. Illustrated. Price, 30 cts. The scene of this beautiful story is laid in India. — **Des Goldschmieds Tochterlein.** By *Marg. Lenk.* Third edition. Illustrated. Price, 90 cts. This is probably one of the best stories of the late Mrs. Lenk. It abounds in fine characterization and vivid description. — **Kinder-Bilderbibel.** Contains 22 colored and 68 black-and-white illus-

trations by *Julius Schnorr von Carolsfeld*. Handsome cloth-binding. Price, 90 cts. The fourth edition of this selection of Bible pictures by the master of all Bible illustrators.—*Vom Beten*. By *Martin Luther*. Price, 5 cts.

Ev.-Luth. Hausfreund-Kalender, 1925. 41. Jahrgang. Johannes Herrmann, Zwickau, Saxony. Order from Concordia Publishing House, St. Louis, Mo. Price, 20 cts.

This is without a doubt one of the very best Christian annuals put on the market. Considering the amount of reading-matter it brings between its covers, its price is remarkably low. The excellent reading-matter, instructive and edifying throughout, should make this annual a welcome yearly visitor in many homes among us where German is still read, thus making it a companion to our own synodical annuals.

Concordia-Kalender, 1925. By *G. A. and E. A. Fleischer*. Published by Concordia Mutual Benefit League, 105 to 109 N. Dearborn St., Chicago, Ill. Price, 40 cts.

A remarkably cheap annual, bringing 200 pages of good reading-matter, about equally divided between the English and German languages, as far as we can judge. For those who like to read poetry and stories fine selections are provided. Those desiring humor will find in this annual that which will satisfy them, and those who prefer more solid reading will not be disappointed.

Unto Us a Child is Born. *Uns ist ein Kind geboren.* A Christmas anthem for mixed voices with baritone solo, children's voices, and organ accompaniment. By *Walter Sassmannshausen*. English-German text. Price, 20 cts.; postage extra. Published by *Walter Sassmannshausen*, 5220 Pensacola Ave., Chicago, Ill. Order from Concordia Publishing House, St. Louis, Mo.

This new Christmas anthem will undoubtedly find the same ready sale that did the previous publications of the composer, and will well deserve it.

I Come to Thee This Solemn Hour, O Lord. *Ich komm' zu dir, o Herr, in dieser Stund'.* A two-part song with accompaniment, appropriate for confirmation and New Year. Words and music by *Wm. Heine*. Printed for the benefit of the Ev. Luth. Children's Friend Society of Michigan. Order from Concordia Publishing House, St. Louis, Mo. Price, 20 cts. a copy; dozen, \$2.00.

We have here words of fine sentiment and deep piety set to simple and appropriate music. The German poem by *C. Lohrmann*, used as a "filler" on the fourth page, is a beautiful prayer for the day of confirmation. F. J. L.

The Enlarged "Pioneer."

Beginning with the January, 1925, issue, the *Lutheran Pioneer* will be enlarged to twice its present size without an increase in the price of subscription. This is being done pursuant to the unanimous resolution of the convention of the Synodical Conference assembled at Napoleon, O., August 20—25, 1924. The need of a larger English missionary periodical having been presented to the convention, it decided with great enthusiasm to make it possible for the *Lutheran Pioneer* in a greater measure to consider all the mission enterprises of the Synodical Conference.

Of course, it will mean a great additional expense to carry out the resolution of the Synodical Conference. But we are especially relying upon our present readers to come to our assistance by securing one or more subscriptions for the *Lutheran Pioneer* in its enlarged form. If our loyal readers will do the great cause of missions this service, we can cheerfully face the future. Incidentally let us say this, that the greatest compensation and the most lasting compliment any reader can give the *Lutheran Pioneer* will be to gain one or more new subscriptions for 1925 and the years

following! As the *Lutheran Pioneer* is a missionary publication and is not published for financial gain, we make bold to ask you to cooperate with us by recommending it to others and adding to our list of subscribers.

The enlarging of our paper will mean a considerable increase in the cost of publication. But in enlarging the *Pioneer* to twice its present size, raising its standard, and increasing its usefulness, we are not increasing the cost to its readers. We take this course because we think that our present readers will help us meet the situation by helping us to double the present circulation.

We feel that the *Pioneer* will be indispensable to every English-speaking man and woman of the Synodical Conference who is interested in missions. We feel that we have the right to say that the *Lutheran Pioneer* in its enlarged form belongs into every home of the Synodical Conference where English is read; or, to put it in the form of a question: Can any family among us afford not to invest one cent a week in the *Lutheran Pioneer*, which will keep it intelligently informed through interesting articles and stories about the work the Church is doing in many parts of the world?
F. J. L.

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St. Louis, Mo., October 1, 1924.

H. A. DITTMAR, *Asst. Treas.*,

5329 Cote Brillante Ave.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., DECEMBER, 1924.

No. 12.

OUR MONTHLY MISSIONARY MOTTO.

“And when they had seen it, they made known abroad the saying which was told them concerning this Child.” Luke 2, 17.

More Readers for a Larger “Pioneer.”

With this issue the LUTHERAN PIONEER completes its forty-sixth year. So it will begin a new year with the next issue. In accordance with a resolution passed a few months ago at the convention of the Synodical Conference, the PIONEER will double its size with the next number, so that it may have sufficient space to give attention to all the various missionary enterprises existing within the bounds of our federation. The limited space heretofore at the disposal of its editor made it impossible to do more than just cast a passing glance at other missions, its columns being practically filled with matter concerning our Colored Missions in whose particular interest it is published.

Of course, we shall not lose sight of the fact that the PIONEER is to continue its efforts to interest its readers in the blessed work which the Synodical Conference is doing among the freedmen, and for this reason the next volume will bring a series of articles on “THE NEGRO AND HIS NEEDS.” These articles will be written by one who is well acquainted with the Negro and his needs, having been an active missionary of our Church for a number of years, and who will therefore write at first hand: Rev. W. G. Schwehn, now pastor in Philadelphia. Besides these articles every number will bring fresh news directly from the field, so that our readers may always be fully informed of the progress of the work.

Then, the next volume of the PIONEER will bring

a complete “GENERAL SURVEY OF THE WHOLE FIELD OF MISSIONS AT HOME AND ABROAD.” The first of these articles will tell what has been done in the past; the second article will speak of areas wholly unoccupied by Christian forces to this day; and the following articles will speak, successively, of the work being done in Africa, India, China, in other Asiatic countries, in Latin America, and in North America. Side by side with this survey we hope to bring ARTICLES DIRECT FROM THE VARIOUS FIELDS, WRITTEN BY ACTIVE WORKERS. In this way we expect to give in concise form just what those who are interested in missions desire to know regarding the occupied and unoccupied fields for missionary enterprise and, together with this comprehensive survey, interesting illustrative and enlightening reading from the pens of men who are in the active work.

And now that we have frankly told you, dear reader, of our plans, may we not ask you to kindly help us carry them out by renewing your own subscription to the PIONEER, if you have not yet done so, and by using your influence to get at least one new subscriber for our paper? PLEASE DO!

F. J. L.

Our Children's Great Collection for Negro Chapels and Schools.

When these words are read by our readers, the Great Collection will be a thing of the past in many schools. The money will have been gathered and forwarded, and in some instances work will have

been begun on chapels and schools. In not a few instances the enthusiasm of pastors, teachers, and children was so great that they did not wait for collection material, explanatory literature, envelopes, and the like,—but immediately went ahead with the collection. Already in October we received this news from Cincinnati: "The pupils of Trinity-Emmaus day-school contributed \$50 toward the Synodical Conference Colored Mission Building Fund and \$50 for Emmanuel Colored Lutheran School at Cincinnati. (This is the mission-plant which the white Lutherans purchased and put at the full and free disposal of the Negro Mission Board this year. News from Cincinnati received while writing this tells us that the building will be ready for dedication November 30.) There are less than a hundred pupils in Trinity-Emmaus School of Cincinnati." Just think of it! The good people of Cincinnati donate a complete mission-plant, and then, besides, the children give their share toward the general collection! May their missionary zeal inspire many others!

From Kansas comes the information that one pastor out of his own means contributed \$20 to our Negro Missions, and that the children will collect for the Building Fund. From Wisconsin a pastor writes that he is reminding the children of the collection every Sunday, and that the offering will be made on the Sunday before Thanksgiving. And from the same State a lady writes that she expects to get \$1,000 in several weeks, which she wants to give for the erection of a chapel. This splendid gift will be sufficient to give the good people of Kings Landing a chapel and school. From Nebraska a pastor writes that there will be no need to send him any envelopes, as they are in the midst of the collection, having distributed barrels among the children for the purpose. Pastors from Minnesota and other States ask for cuts which they wish to use in their parish-paper to create interest. A pastor in Ohio reports that when he told some of his Sunday-school teachers that their children ought to bring up about \$100, he received the answer: "We ought to do much better than that!" From a mission-congregation in Indiana came \$10 from the Sunday-school and two friends with the earnest prayer that God would bless the gift! The small churches in Saskatchewan, Canada, promise to do their share! Iowa writes: "Of course we'll collect for the Negro Building Fund!"

From schools and individuals the money is coming in in an encouraging way at this time, and all

the indications are that our appeal to our children will also in this case not have been in vain.

God bless our boys and girls and preserve in them this spirit!
F. J. L.

Systematic Personal Mission-Work.

Unless we shall succeed in arousing our Christians more generally to realize that Christ means them individually when He tells His Church to preach the Gospel, and then, after having aroused them to see this personal responsibility, unless we shall succeed in convincing our people of the importance of systematic mission endeavor, we shall be far from having done what we should do to carry out the Lord's Great Commission to go into all the world and preach the Gospel to every creature.

By God's grace much is being done among us to arouse the consciences of our Christians concerning their responsibility toward their fellow-men who are still sitting in darkness and in the shadow of death, both at home and abroad. Of course, in the case of many this recognition of responsibility extends only so far as to prompt them to pray for missions and to open their pocket-books. They are still of the opinion that they are doing their share in carrying out the Lord's command to evangelize the nations by praying for the conversion of the heathen and assisting with a small offering in sending missionaries to the frontiers at home and the heathen countries abroad. There are still not a few who do not realize that the possession of the Gospel and its grace should impel them to do what Andrew did when he had found the Christ. They forget that, as soon as Philip had learned that Jesus is the promised Savior, he did not rest until he had induced his friend Nathanael to "come and see." They do not seem to remember that the woman of Sychar could not keep her discovery of Jesus to herself, but hastened to her home city to tell the glad news to all her townspeople. Yes, many among us have not yet been aroused to see that they should personally work to spread the Gospel and enlarge the Lord's kingdom by personal evangelization. There are still not a few who imagine themselves to be good Christians and faithful followers of Jesus because they confess His name, go to church, use the Sacraments, and pay their "church dues," besides contributing a little to the benevolences of their church.

But, thank God, there are those among us, and they are increasing in numbers, who ask, "What

shall I do?" and cheerfully say, "Lord, send me." There are ever more among us who realize that they are their brother's keeper, and that, as they personally help him when he is in bodily need, so they should in even greater measure do something to help him in his spiritual need. Pastors are happy to report that they have among their young and old members those who come and ask to be assigned to do church-work in the congregation and outside of it. And when we hear of such willingness in some congregations, the hope blossoms in our hearts that this spirit of helpfulness, this desire personally to help that God's kingdom may be extended, this zeal to carry out the Great Commission of our ascended Lord, may spread more and more and finally find a cherished home in every one of our congregations. Then will again have been aroused the spirit that fired the members of the Church's youth, Israel will have waked from his sleep, and the Gospel will make glorious conquests far and near.

Our heart leaps for joy when we see how the Walther League is so earnestly trying to arouse its membership to see its mission responsibility. Having succeeded in enlisting its members in the work of helping to support the Church's missionaries at home and abroad, it is now making most earnest efforts to enlist all its members in a systematic personal mission-work at home. We wish every pastor would send for the literature which the League has put out on this subject. Even if it is not possible to carry out all the provisions suggested in this literature, every pastor will find in it much that will be of great use to him in his guidance of those of his young people who wish to work. Other very helpful and practical literature on this subject has been gotten out by the Lutheran House-to-house Committee, 4317 S. Mozart St., Chicago, Ill. (Rev. F. C. Streufert). The literature published by Pastor Streufert, besides explaining the work to be done by laymen in the interest of missions, also includes a number of leaflets which may be handed people who are being persuaded to accept Christ. These leaflets are in English, German, Norwegian, Polish, and Lithuanian, and all dwell on the importance of accepting Christ as the only Savior of sinners. Let pastors by all means also send for this practical and helpful literature. While we do not know the price of this mission material, we venture to say that by sending 25 cents to each, samples covering the plans will be gladly sent by both the Walther League Central Office and Pastor Streufert.

F. J. L.

A Day in the Black Belt of Alabama.

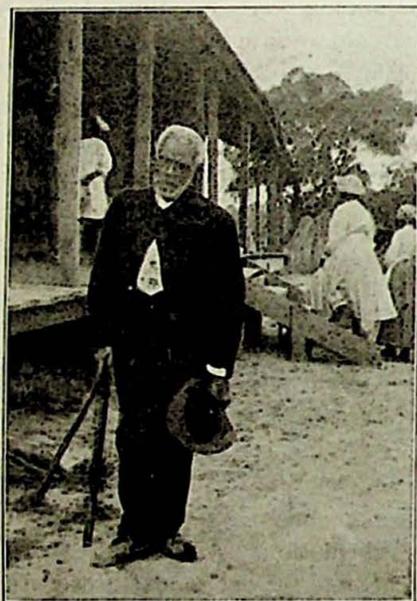
It was on November 4, the day of the Presidential election, when two of our missionaries in the Black Belt hurried from Selma to Ingomar, Ala. With happy hearts they journey over hill and vale, through sand and water, covering a distance of about forty-five miles. In spite of the rough trip they were immensely happy. After having paid the school at Tilden a hurried visit, they sped on to Ingomar, taking with them Teacher Thompson, of Tilden. Now three happy hearts were beating lustily for joy. Why?

If you would understand the exceedingly great joy of the missionaries, accompany the writer in spirit to an old, dilapidated, ramshackle, tumble-down log cabin in the forest primeval of Alabama. As you enter the hut, take heed not to stumble on the rickety steps. Having passed through the door, you find yourself in a large room containing two beds and a few chairs. Several logs in the fireplace furnish a little warmth. An old "uncle" sitting to the right of the hearth greets the arrivals. Directly in front of the fireplace an old "aunty," Mary Allen by name, the object of the visit, occupies a rocker. She tells the visitors that she had feared they would not come and expresses her great joy over the fact that they really did come. But the main source of her happiness was the fact that she was about to be received into membership of the Lutheran Church through confirmation. As she is an invalid, it is almost impossible for her to attend the services conducted every Tuesday night at Ingomar, and therefore the missionaries came to her.

Dear reader, you are about to witness a confirmation service. And a truly beautiful service it is despite its simplicity! It is opened with the singing of that beautiful hymn "Alas, and Did My Savior Bleed." Then Pastor G. A. Schmidt reads and explains the story of Bartimaeus, the blind beggar sitting at the gates of Jericho, to her. After the singing of another hymn and after having received the usual answers to the questions put to a catechumen, Mary Allen, a survivor of the Civil War days, is received as a member of the Evangelical Lutheran Church. The simple, but impressive service was concluded by the singing of "I Lay My Sins on Jesus." Words fail to express the boundless joy of Mary Allen. Immediately after her confirmation she said to her husband, "Now you must come over on our side." But let us leave Mary

Allen and accompany the missionaries to another confirmation service near Ingomar.

A drive of several miles through cotton- and cane-fields brought the Ford to the "house" of Bob Dennis, one of our members at Ingomar. After waiting a few minutes for the folks coming from all directions to witness this service, the pastors entered the house. There, before the fire, sat Hannah Bercy awaiting her confirmation. (She is the sister of Bob Dennis.) By the time all was ready for the service it had grown dark. But no lamp was there to throw its rays of light on the little group. While Pastor Schmidt read the service, old Bob held a blazing piece of pine-wood and thus



A Member at Ingomar, Ala.

furnished the necessary light. Here, too, the hymns mentioned above were sung. Pastor Schmidt addressed the twelve hearers, basing his words on Acts 16, 30, 31, 33, 34. In all simplicity he showed them that, in order to conduct a confirmation service, it was not necessary to have a large, fine church, a well-drilled choir, etc. He also brought home to his audience the most important question in a person's life: "What must I do to be saved?" He then received into the Church another old "aunty." It was touching to hear the answer given by Hannah Bercy when she was asked as to who alone could save her: "The Lord Jesus Christ." This simple service also closed with the hymn "I Lay My Sins on Jesus."

From the home of Hannah Bercy the missionaries rode on to the "chapel" at Ingomar. At

8 o'clock the service began there. During the service Teacher Thompson skilfully catechized the audience on the Sixth Petition of the Lord's Prayer. Then Pastor Schmidt preached an inspiring sermon on Matt. 15, 21—28, showing how faith originates. In his sermon Pastor Schmidt castigated the vain babblings about "dreams" and "feelings" so often heard in the Black Belt. A little after 9 o'clock the missionaries left for home. After having stopped a few minutes at Teacher Thompson's home for a cup of steaming hot coffee and running over a rabbit near the bridge at Selma, they arrived at home five minutes after midnight.

Thus the trail blazed by the sainted Pastor Bakke is being followed day by day. This is only one instance out of many of the work done in one day in the Black Belt of Alabama.

WILLIAM F. SCHINK.

Letter from Chicago.

DEAR READER:—

While you are rejoicing over the good news that is coming from the southern portion of our mission-field, would you be interested in watching another pin that has been stuck into our mission-map? Very well. We are glad you are pleased to hear about it.

To get the right setting, we must tell you that it is the Lord's doing. But the Lord works by means of His Word, through His people. Hence it is your work.

It happened up here on Lake Michigan. No, not in the field or in the woods. It happened right in the heart of the big city of Chicago. That pin is No. 61 on your mission-map. See it? All right. Now, do you see some words printed right under the pin? How do they read? *St. Philip's Lutheran Mission*. Correct. We see you have found the place.

Our Mission Board and our Chicago Lutherans had for years been considering that that pin should be driven in. But it costs a great deal to stick pins around in Chicago, and so it was not done. In recent years, however, so many colored people have been coming here, among them also our Lutheran Christians, that it was recognized as our duty to God and the binding obligation upon our Church to start the work and not postpone it any longer. So, on the 2d of March, in the name of the Triune God and with a prayer on our lips, we stuck that

pin, and the 61st of the mission-stations now existing was started.

We had found twenty-eight Lutherans, of whom nineteen were communicants. They had moved here from Alabama, Louisiana, and Springfield, Ill. So, as missionary, we cannot feel that we have done anything. The Lord had our congregation waiting for us. Our place of worship is the Y. M. C. A. hall, 38th St. and Wabash Ave. When we went there, we saw at once that we would have to have our own chapel, a church home, if we were to do well. It will cost thousands to erect a suitable building here. So we decided to try to help ourselves as much as possible. Accordingly, on the 4th of May

mortar into an envelope and send it in for us, kindly do so. May the Lord bless us all and make us effective workers in His kingdom!

M. N. CARTER,
4841 Evans Ave., Chicago, Ill.

Alabama Notes.

From the Black Belt of Alabama to Backward Cathay is a far cry; from the ragged coolie of Kwantung, China, to the poverty-stricken farmer of Alabama's hinterland is another far cry, but a cry that was heard by the toiling sons of Ham as they



After the First Confirmation in Chicago, July 13.

we started our Building Fund. During these six months we have collected a little more than \$99 for that purpose!

Our first confirmation was on the 13th of July. Five ladies were confirmed, and 3 boys were baptized. The last Sunday in November will be confirmation day again. We hope to add eleven souls to the congregation then. Perhaps the number will be fourteen. We now have twenty-eight communicants and forty-three souls.

The Northern Illinois District, at its last convention, voted a handsome sum for our building. For this we are thankful. We rejoice that, under God's guidance, a beginning has been made here. Aside from the cost of the lot and the building, an organ, a pulpit, benches, etc., must be bought. Therefore, if you care to put a brick and some

sweated and labored in the cotton-fields of the South. From far-away China came a cry, the soul-cry of little De De, begging, pleading, for a morsel of Bread that he might be delivered from the devils who sought to carry him away. From the swamps, hillsides, and highways of Alabama came an answer to De De's soul-cry, and a black hand reached out across a continent, across an ocean with its many islands, and grasped a yellow hand in a clasp of friendship, of Christian love. The hand that spanned a continent, an ocean, to clasp a yellow hand, was not empty, but it carried with it the means with which to help De De to a morsel of Bread.

Nine years ago a wail went up from the swamps of Alabama, and this despairing cry was heard by the blessed Lutheran Church, which came and broke

the Bread of Life to the benighted sons of the ex-slave. To-day these same sons of the ex-slave have heard the cry from a foreign land, recognized it as the echo of their erstwhile prayer, and have rushed to succor their dying brother of saffron hue. From the "Lucas" congregations of this hinterland, help has gone forth to erect a Yuet-Nam-Sun-T-Ooi (Justification by Faith Church in China) chapel in distant Cathay, that henceforth little De De may not have to disguise himself in the dress of a girl to deceive the many devils of his homeland.

From September 21 to November 9 the faithful souls of our little congregations in the Black Belt brought their savings to the house of the Lord that the blessed Gospel of Jesus' love may be wafted to the teeming millions of ancient China. For eight consecutive Sundays these faithful souls, who sometime sat in darkness, trudged to the little green "L-shaped" chapels and deposited their offerings upon the altar of the Lord, who has called them from darkness into His marvelous Light, that this same Light may shine into the darkest corner of heathen China.

Old men, with gnarled and trembling fingers, counted their nickels and pennies into the treasury of the Lord; white-haired grandmothers trudged for miles on rheumatic limbs to sell a basket of eggs, a pail of syrup, or to launder the clothes of some "Missus" that they might have the wherewithal to help bring the Gospel to the dying Chinese, and on Sunday the corner of an old bandanna yielded up its treasure of pennies, nickels, and dimes. Young men, women, and children worked, horded, and sacrificed for "Mission Day" that the longings of De De might be satisfied. From huts nestling in swamps, pine-fields, and groves these black children of the King came with their treasures in their pockets and the songs of Zion in their hearts. At one place the minister told them they had done enough, but they insisted on giving more that a chapel might be built in China. — From the poverty of these faithful souls of the Black Belt \$865.87 was given for the cause of the Gospel in China. Already these sons of Ham have erected among the hills of India their "Sattya Sarchi" (Truth Witness), and may the day grow apace when their "Yuet-Nam-Sun-T-Ooi" will adorn some barren field of ancient Cathay! God grant it!

* * *

During the first ten months of the current year our congregations on this field collected \$3,918.20. During the same period 1,647 redeemed souls knelt

around the Lord's Table and partook of Holy Communion; 289 were received into the "communion of saints" by Holy Baptism and were confirmed. Ten years ago the name "Lutheran Church" was unheard of in these parts; to-day there are 1,322 souls who confess God's Word and Luther's doctrine pure; 709 of these are communicants. Nine years ago the first Lutheran missionary limped into an old shack to proclaim the everlasting Gospel to men sitting in darkness and the shadow of death; to-day there are nineteen organized congregations and three preaching-places. Nine years ago the first Lutheran parochial school among the Negroes of the Black Belt opened its doors to the dying children of this section; to-day there are twenty-two such schools and one college. Nine years ago the Negroes of Alabama were crying for the Bread of Life; to-day they have erected a chapel in India and have the money in hand for another one in China. Truly, this is the Lord's doing, and it is marvelous in our eyes!

* * *

On November 1, the pastors of this field met in conference at Selma and spent a profitable day in discussing the things pertaining to the kingdom of God. The forenoon was spent in a careful study of the first chapter of St. Paul's Epistle to the Ephesians; in the afternoon Prof. P. D. Lehman delivered a confessional address, and the brethren strengthened their faith by partaking of Holy Communion. Every one brought encouraging words from his field of labor.

* * *

Our Alabama Luther College boasts an enrolment of twenty-four students, all Lutherans, preparing for service in the Church. In spite of the fact that we were sorely disappointed in not being able to see our hopes realized in the erection of our new building this fall, and despite the crowded and embarrassing conditions, every one seems to be happy.

R. O. L. L.

Items of Missionary Interest.

ALEXANDRIA, LA. — Rev. E. R. Berger writes: "Our services are well attended, both the Sunday and mid-week services. Our Sunday-school attendance has increased from twenty-five to forty children. Our day-school has an enrolment of eighty pupils. Every day I have to refuse to accept new pupils. Our mission-plant in Alexandria is an old shack. A new building is to be erected here as soon

as the funds are at hand. May the boys and girls of the English District, who are to collect for Alexandria, make it possible to give this station a new building as soon as possible!

IMMANUEL LUTHERAN COLLEGE. — Pastor A. Bergt, of Schuyler, Nebr., has been called to a professorship at this institution.

VALPARAISO, IND. — Immanuel Lutheran Church, Valparaiso, Ind., has a radio broadcasting station of its own. It is a station of considerable power, being in the 500 watt class. Its meter length is 278, and its name is WRBC, "World Redeemed by Christ." Pastor George Schutes, the pastor of Immanuel Church, was formerly one of our missionaries at Salisbury, N. C. Here is a station that is put fully in the service of the Lord and His Gospel, a station that is doing true mission-work. The Sunday evening service is broadcast at 7.30. On Mondays, at the same hour, organ recitals, choir singing, and helpful addresses are sent out.

EAST CHICAGO, IND. — Pastor Theo. Claus, the pastor in charge of our church at this place, has begun successful work among the many Mexicans that have lately settled there. His Sunday-school is in a flourishing condition and increasing in attendance from Sunday to Sunday. Pastor Claus is to be admired for his missionary zeal, which impelled him to take up the study of Spanish at his time in life. He is conducting his work in a former public school building, which has been kindly put at his disposal for several hours every Sunday by the civil authorities.

COLUMBUS, O. — From this city the following interesting missionary item has been sent us by Pastor Geo. Allenbach: "Have taken up my work again in the various institutions since my return from my vacation. Am preaching at the State Home for the Feeble-minded here in Columbus every Sunday morning to an audience of 1,200. These are not idiots, but only subnormal mentally and have been taught in the day-school to read and write almost as well as normals. Of course, the rest of the inmates of this Home — more than 2,000 — are not teachable. As I have opportunity, I also preach, about once in three or four weeks, at the State Hospital for the Insane to about 400; at Lancaster, in the State Industrial School for Boys, to over 1,200; at Mount Vernon, to the patients of the State Sanatorium for the Tuberculous, about 250, every Wednesday evening; and at Chillicothe, to the patients of the Federal Hospital for World War Invalids, every three weeks, to about

150. This last is a new institution, and the number of patients is rapidly increasing. I was the first to get in my bid for service, for which they seem to be sincerely grateful. You see I have quite a large and varied audience." May we add that Pastor Allenbach is a man over sixty years of age? It isn't only in the young that you find the desire and the ability to work. One would have to travel far to find another man with the capacity for work that is shown by this veteran.

DEACONESS WORK. — This work is making good progress among us. Some time ago three deaconesses from the Fort Wayne Training-school were installed at a special service at St. Paul's Church, Fort Wayne, Ind. — The present enrolment at the various training-schools totals twenty-four students. The fourth annual meeting of the Lutheran Deaconess Association was held at Fort Wayne in September. Because of the great need of trained woman workers in the Church a resolution was passed to open a summer school at Watertown, Wis., which will offer instruction in parish-mission work, in institutional mission work, and in religious social work. The course is to be both theoretical and practical. — Because of the expansion of the work an increase in membership is desirable, for which reason all friends of missionary endeavor are encouraged to join the Deaconess Association by sending a dollar to the Lutheran Deaconess Home, 2916 Fairfield Ave., Fort Wayne, Ind. This includes a subscription for the *Lutheran Deaconess*, a quarterly edited by Rev. F. W. Herzberger.

WOMAN WORKERS IN OUR FOREIGN MISSION FIELDS. — At present we have eight woman workers in the foreign field, three of whom are working in China and five in India. Four of these workers are registered nurses, while the other four are serving as teachers and zenana workers.

THE SUCCESS OF INSTITUTIONAL WORK. — The following gleanings from the report of Superintendent H. F. Wind, Buffalo, N. Y., will show our readers how signally the Lord blesses this phase of missionary endeavor: Twenty institutions were visited 693 times during the year, the Gospel was brought to 3,932 persons upon occasion of these visits, and 1,392 of these professed membership in our Church. Nine prisoners were led to Jesus during the year.

ST. LOUIS, Mo. — Our Colored Mission in St. Louis was begun twenty-one years ago. During the first fifteen years of its existence it was compelled to move not less than thirteen times. Most

of these thirteen homes were old store buildings, which were in so bad a condition that no merchant would rent them. During one winter a hallway was used, and the attic steps served for a pulpit. For the past six years the mission has used an abandoned school-building. This building is surrounded by gambling joints, pool-halls, and houses of prostitution, and we can easily understand that the better class of Negroes does not care to attend services in such a neighborhood, nor do the parents like to send their children to school there. — The colored Lutherans themselves have already gathered a fund of almost \$2,000, and we understand that the Ladies' Auxiliary Society, which is particularly interested in Colored Missions, has a fund of \$4,000 for a new building. Let us hope that the Children's Collection for Colored Chapels, which is now fully under way, may be instrumental in gathering what is yet lacking to make the building of a chapel and school for the St. Louis Colored Mission a reality.

BOOK TABLE.

Synodical Report of North Wisconsin District, Missouri Synod. Concordia Publishing House, St. Louis, Mo. 56 pages. Price, 27 cts.

Papers: "Vom Roten Meer nach Sinai"; "Dangers Which Threaten Lutheranism." Both papers by Prof. Th. Graebner; the latter particularly timely.

Lutheran Annual, 1925. — Kalender fuer deutsche Lutheraner auf das Jahr 1925. Concordia Publishing House, St. Louis, Mo. Each 121 pages. Price, 15 cts. each.

It will merely be necessary to tell our readers of the Missouri Synod that these two annuals are on the market to induce them to procure a copy. These publications have become practically indispensable to every home of the Missouri Synod. Get your copy early, since the supply may be exhausted if you delay in ordering it from your pastor or agent.

Proceedings of the Alabama Luther Conference, 1924. Price, 10 cts. Order from Rev. E. A. Westcott, Box 683, Selma, Ala.

Contains a number of very readable papers. If you want to see what our missionaries do when they meet at their conferences, send for this booklet. By doing so you will inform yourself and serve the cause.

The Christmas Song Book. Sotaron Publishing Co., Buffalo, N. Y. 73 songs. 64 pages. Bound in attractive cover in Christmas colors. Compiled by A. T. Hanser. Price, 35 cts.; postage, 5 cts. Order from Concordia Publishing House, St. Louis, Mo.

That this book is filling a crying need is proved by the fact that this is the fifteenth edition of the publication. When this edition is exhausted, 125,000 copies will have been sold. There is probably no such complete selection of Christmas songs to be found in any other book.

The Virgin Birth. A festival service for Christmas Eve. By W. M. Czamanske, Sheboygan, Wis. Single copies, 6 cts.; dozen, 60 cts.; 100, \$4.50.

Concerning this service we shall only say that it so pleased us that we ordered it for our school and shall use it in our children's Christmas service this year.

F. J. L.

ACKNOWLEDGMENTS.

Received for *Colored Missions* from the following Colored congregations: Grace, Greensboro, \$35.00; Trinity, Springfield, 60.00; Grace, Ingomar, 1.00; St. Andrew's, Vredenburgh, 1.00; Trinity, Selma, 5.00; Alabama, 5.00; Grace, Ingomar, 1.00; Trinity, Selma, 5.00; Alabama, 17.90; Augustana, Alexandria, 7.00; Bethany, Yonkers, 50.00; Bethel, Charlotte, 10.00; Bethel, Conover, 1.00; Bethlehem, Monroe, 6.00; Concordia, New Orleans, 15.00; Concordia, Rockwell, 6.14; Grace, Concord, 30.00; Grace, Ingomar, 2.00; Grace, St. Louis, 25.00; Greensboro Mission, 10.60; Greer, S. C., 2.99; Immanuel, Brooklyn, 5.00; Immanuel Lutheran College, Greensboro, 523.65; Luther College, New Orleans, 25.00, and through the same for poor students, 130.00; Mount Calvary, Kannapolis, 14.00; Mount Calvary, Mount Pleasant, 7.00; St. Peter's, Cabarus, 7.00; Mount Olive, Catawba, 1.00; Mount Zion, Charlotte, 17.00; Mount Zion, New Orleans, 50.00; Mount Zion, Rocks, 9.45; Paillets Land, New Orleans, 10.00; St. James's, Southern Pines, 8.29; St. John's, Salisbury, 10.00; St. Luke's, High Point, 5.00; St. Luke's, Spartanburg, 15.00; St. Mark's, Atlanta, 7.00; St. Mark's, Winston-Salem, 13.16; St. Matthew's, Meherrin, 8.73, and for China, 13.50; St. Paul's, Charlotte, 24.00; St. Paul's, Mansura, 5.00; St. Paul's, Napoleonville, 10.00; St. Paul's, New Orleans, 40.00; St. Philip's, Chicago, 22.73; St. Philip's, Philadelphia, 5.00; Trinity, New Orleans, 15.00; Zion, Gold Hill, 7.00. — Total, \$1,305.14.

St. Louis, Mo., November 1, 1924.

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

The Rev. Th. Norden, of Hooper, Nebr., donated a Communion set to St. Mark's Mission, Winston-Salem, N. C. Many thanks to the kind donor!

WANTED!

Pastor E. R. Berger, Box 164, Alexandria, La., writes that his new congregation is in need of a Communion set and is not able to buy one. He and his congregation would greatly appreciate the gift of a used set from some sister congregation.

Pastor John Alston, 455 McDaniel St., Atlanta, Ga., informs us that he is in great need of hymnals for use in service and Sunday-school. Who is able and willing to help?

Please Take Notice.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Dec 24" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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