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The Lutheran Pioneer

A MISSIONARY MONTHLY

PUBLISHED BY THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

Vol. LV.

ST. LOUIS, MO., JANUARY, 1933.

No. 1.

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MONTHLY MISSIONARY TEXT.

"And when they were come and had gathered the church together, they rehearsed all that God had done with them and how He had opened the door of faith unto the Gentiles." — Acts 14, 27.

An Edifying Service.

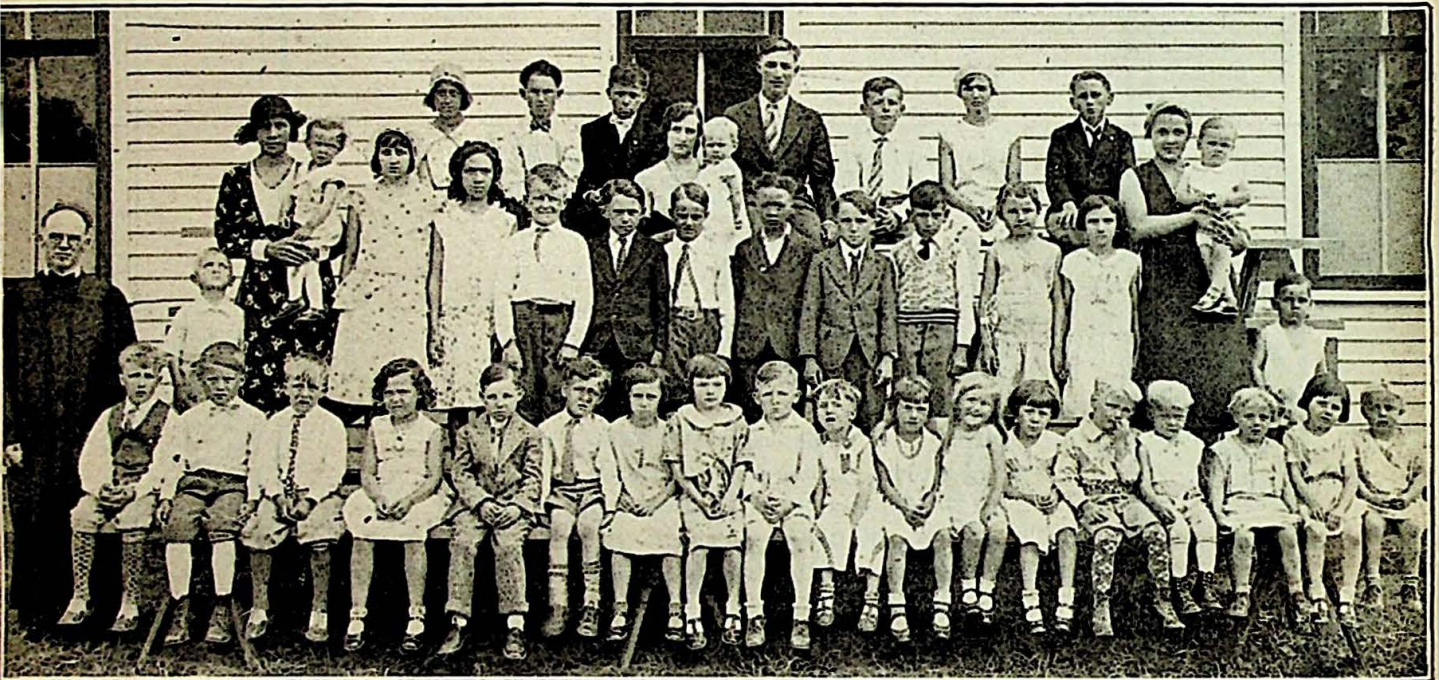
In the Northern Nebraska District there is a village named Schuyler, with a population of about 2,500. One of our pastors, the Rev. A. Bergt, a mission-minded disciple of Him who bade His Church preach the Gospel to every creature, who has charge of a rural congregation near Schuyler, felt constrained to open a mission in the village about a year ago. He knew that there were unchurched people living in Schuyler and thought that he might possibly gather a few into the fold of his Master.

The mission made unexpected progress from the very beginning. Circumstances made it possible for

Bergt's rural congregation acted as sponsors for the infants and smaller children. The older children, who had been carefully instructed as far as their age allowed it, answered the questions together with the sponsors.

Ten pastors from the vicinity of Schuyler officiated at this baptismal service, and several choirs from neighboring churches assisted. It must have been gratifying to Pastor Bergt and his people to see the members of neighboring congregations giving practical evidence of their interest by attending the services in such great numbers.

A Christian day-school has been opened in Schuyler, which the Mission Board of the District



Class of Fifty-Five Recently Baptized at Schuyler, Nebr.

the mission to acquire a church less than a year after the work had been begun.

But what we really wanted to tell our readers about was a service that was held in Schuyler several months ago, in which no fewer than fifty-five persons were baptized as a result of the work done here by Pastor Bergt and his members. The service was attended by probably 700 persons. As this great throng was not able to get into the building where the service was held, loud speakers were arranged on the outside for the convenience of those who were barred from the auditorium.

Among the candidates for Baptism in this wonderful service were thirty-seven older children and eighteen infants in their mothers' arms. What a wonderful harvest indeed! Members of Pastor

is subsidizing for the present, and a permanent teacher has been put in charge. It is expected that the school will have an enrolment of over forty pupils. The Sunday-school is being attended by over 100 children. The church serves for school purposes also.

Could not the experience of Pastor Bergt and his faithful helpers at Schuyler be repeated elsewhere? We wonder whether there are not many villages throughout our country where similar conditions obtain and similar ingatherings could be made by the gracious blessings of God. Of course, there can be no real results without proper effort. The people will have to be gone after; mere surveys will not suffice; even canvasses will in most instances not be enough. People cannot be induced

to come to services if we simply knock at their doors and tell them to come. Conversations, repeated conversations, perhaps long conversations, will be necessary. A friendly invitation may bring some people to your services, but in most cases more effort will have to be put forth.

Such neighborhood work done by our members and their pastors is the finest and most economical Home Mission work that we can do. It costs nothing in money, only a little effort.

Let us all look about us for "Schuylers," and having found them, let us do our utmost to exploit them for the Lord and His cause. F. J. L.

Our Colored Mission in Omaha.

Pastor Geo. V. Weber, who has been working among the colored population of Omaha besides caring for his own congregation and conducting services regularly at the County Home, is quite enthusiastic concerning the outlook. A visit to Omaha by one of the members of the Board for Colored Missions had to be postponed, on account of present financial conditions, until prospects will be more favorable.

Our white congregations in Omaha are also showing a commendable interest in the enterprise. Several months ago one of our white congregations invited the colored brethren to their mission service. Some time after this another congregation invited our colored members to their morning service, in which Pastor Weber preached the sermon. In this way Pastor Weber is given an opportunity to show the white congregations what he is accomplishing, and it gives our colored people an idea of what our white congregations are and convinces them that they are taking a real interest in their welfare.

Pastor Weber writes that on the same Sunday on which his colored people attended the morning service of the white brethren, he had another service in the evening with his people, in which five who had not been able to come to the morning service were present. After the regular services on Sunday evenings, which are ordinarily held in the homes of the members, the Catechism is studied, and Pastor Weber reports that this study is greatly enjoyed by his people.

The missionary reports that he expects his colored people to receive another invitation to a white church in the near future, when they will be given an opportunity to see the picture "The Call of the Ages." This will enable them to see

our Church in action and enable them to learn much of the Lutheran Church from the practical side.

Pastor Weber has also succeeded in enlisting the special interest of the various ladies' aids of our churches in Omaha in his colored work, and he believes much good will come from this for his mission. F. J. L.

Eastern Field Notes.

Another colored worker has recently observed an anniversary. *Miss Addie McTier* has taught in our schools for twenty years. She now has charge of the upper grades of Grace-Luther Memorial School in Greensboro, N. C.—*St. Philip's, Chicago*, and *Trinity, Springfield, Illinois*, recently celebrated their annual mission-festivals. The attendances and offerings were quite satisfactory. We rejoice to see that our colored Lutherans are observing these mission-festivals in greater number every year. The Bible class of Trinity, Springfield, contributed \$25 to the missionary offering.—There have been acquisitions in various parts of the field: *St. Philip's, Chicago*, received eight adults by confirmation, and a new class of adults has been organized, to be confirmed Easter. *Grace, St. Louis*, received twelve children by Baptism. *Baltimore* received two by Baptism and two by confirmation. *Conover, North Carolina*, received one by confirmation, and so did *Catawba, North Carolina*. *Atlanta* received one new member by Baptism.—In *Charlotte, North Carolina*, pastors of the Concordia Conference held a number of special services during the first week in October last. At the same time a canvass was made by these pastors of the neighborhood in which our church is situated, with the result that fifty-eight persons who had never been at a Lutheran service were induced to attend.—The ladies' aids in our colored congregations are quite active. Thus the ladies' aid of *St. Philip's, St. Louis*, pays the subscriptions for the *Missionary Lutheran* for all its members. In this way a copy of the paper is brought into each home. A most desirable thing!—In *Atlanta* Mr. Eugene Turk, a blind member of the church, has presented to his congregation a beautiful cabinet for the Communion service. The cabinet was made by the donor.—The fifty-two communicant members of our *Cleveland* colored church have adopted a budget for 1933 amounting to \$700. This is a respectable budget for the small congregation, many of whose members are not wage-earners.

During one month Missionary John McDavid of *Los Angeles* made over 300 bedside visits at various public institutions of that city. When at *Los Angeles* several years ago, Pastor Wachholz, the institutional worker of our white brethren in *Los Angeles*, spoke most enthusiastically to the Editor of the very successful work which Pastor McDavid is doing among the colored inmates of the city's institutions. — A busy missionary is Pastor Schulze of *St. Philip's, St. Louis*. Over 1,300 letters were mailed from his study in the past year, many of them to prospects. At the present time more than thirty adults are being prepared for confirmation. Pastor Schulze reports a most commendable practise of his confirmed members, which is that quite a large number of them continue to attend the lectures given to candidates for confirmation after they have been confirmed. *St. Philip's* has two missionary visiting committees, one composed of ladies, the other of men. They are doing very successful work among their unchurched neighbors and friends. Question: If our white congregations were more concerned about the spiritual welfare of their friends and neighbors, don't you think that they could also succeed in bringing in more of those who are without? ————— F. J. L.

Alabama Briefs.

From a Pastor's Letter.

"Just recently I met a gentleman who showed no little interest in our church. One of our members has been sending him occasionally a copy of our *Missionary Lutheran*, and otherwise has witnessed to Luther's doctrine pure.

"In the course of conversation he said among other things: 'I have learned to love the Lutheran Church. Now, I'll visit your mission. Your church-paper I read from cover to cover. I am especially interested in the psalms suggested for daily Bible-reading. I want to become "warp and filling" a Lutheran. I'll attend your church until I am further instructed, and then I'll join and take my family with me.'

"This gentleman visited us one Sunday and the following Thursday night. He lives about seven miles from the church and uses a stick to assist him in walking."

The same pastor wrote later: "Mr. G. has now given his name together with that of five members of his family for the catechumen class. One reason why Mr. G. desires to join the Lutheran Church was stated by him thus: 'I have preached in the

Church for quite a while, and I find that, if a preacher is to make any kind of living there, he must preach to suit different groups in the church. Here is a group who make it known, "If you don't stamp and howl, we won't give you anything." There's a group who won't support you if you don't uphold them in, or at least if you preach against, their wrong living. And here are a few who say, "Give us the sweet Gospel-message." What I like about the Lutheran Church is that it preaches the Law and the Gospel without fear or favor.'

"After receiving the first instruction preparatory to church-membership, he said, 'I shall invite some of the neighbors in at our instruction next week.'

"Two of Mr. G.'s children have walked a total of seventy miles to and from a State school during the past whole week." — *A. Dominick*.

Tuskegee Hospital Report.

Preaching services and visits in the wards are still being carried on at the United States Veterans' Hospital (Negro) at Tuskegee, Alabama. Once every week the missionary visits the institution and breaks the Bread of Life to afflicted and dying souls. While often the visible results do not seem to justify the expenditure of so much time, labor, and money, the seed nevertheless is sown in hope; and sometimes the results are most gratifying.

Patient: "Reverend, do you still remember me? When I was in E [last-stage tuberculosis ward], you visited me. I have been transferred and am now up and going about, as you see. You don't know how much I appreciated your talks. They have made a new man of me."

Some patients do not recover, but they die in the Lord, in faith and peace. One patient, who had been "a-bed" for some four years, heard the Word gladly and a few days before his death rejoiced in the Savior, as he had been doing since the missionary first visited him.

Many of the shut-ins greet the worker with smiles of inner joy, tears of unspeakable happiness, and hand-clasps of gratitude. Only rarely does one find a patient who does not care to hear the Word of God.

The institution assures us of its cooperation. Let me tell you of a recent visit.

Guard (at the entrance): "Good evening, pastor."

Patient: "Reverend, tell us, does God hear a sinner [unbeliever] who prays to Him?"

In the tuberculosis ward about fifteen men gathered around. The missionary had just been

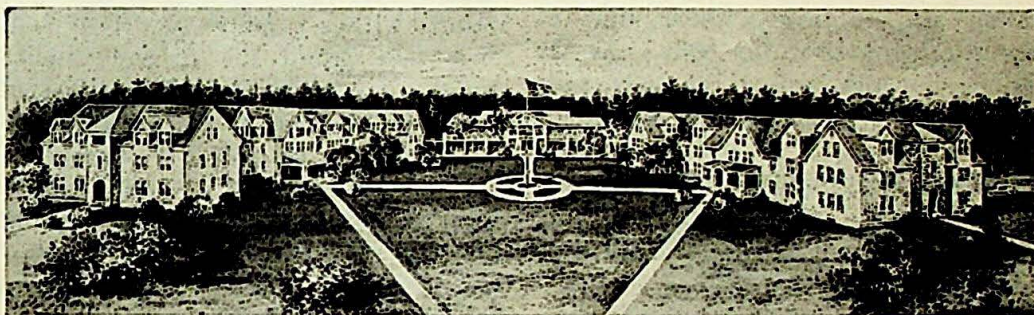
expounding Rom. 8, 28, his subject being "The Comfort of Christians in the Afflictions of this Life."

Missionary: "No. John 9, 31 we read: 'And we know that God heareth not sinners.' The sinner's sins separate him from God, making him a 'child of wrath,' as the Bible says. A sinner cannot pray 'Our Father.' Not being a child of God, he cannot secure an audience with God.

"Then, too, a sinner is dead in sins. He cannot do anything that is pleasing to God. Furthermore, he does not pray in Jesus' name, and Jesus has told us, John 16, 23: 'Whatsoever ye shall ask the Father in My name, He will give it you.' An unbeliever does not believe in the forgiveness of sins earned by Jesus on the cross 1900 years ago for all men and for him also."

Another patient said, "True, but I should like to know how, then, a sinner is saved."

Those among our members seeking physical recreation will find Lutherland just the place they are looking for, well located as it is in the very heart of the Pocono Mountains and perfectly equipped to offer itself as a playground throughout the year to all who seek its welcoming conveniences. Those who are responsible for Lutherland have apparently overlooked nothing that is required to make it a perfect playground for old and young. And I like these men the more for having been so liberal in the arrangement of camps for boys and girls and the older youth, of a playhouse and a playground for the smaller children, of pools and a lake and walks through the forest, of bowling-alleys, croquet grounds, and tennis-courts, and all the other physical attractions and pastimes, whatever they may be. In thus making one of God's choicest beauty spots such a real playground for old and young, the founders and managers of Lutherland have acted



View of East Hall, West Hall, and Dining-Hall at Lutherland.

Missionary: "Rom. 3, 28 teaches us that a sinner is justified, saved, without the *deeds of the Law*, the fulfilling of the commandments, which is impossible for him. God commands us to pray. On the other hand, the same Bible verse says that we are saved by faith, by believing that Jesus loved us so much as to keep the commandments for us and to die for us in order to atone for our sins. If we believe this, we are saved. John 1, 7: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

Patient: Oh, yes, I see."

Others: "Reverend, stop in to see us again."

A. Dominick.

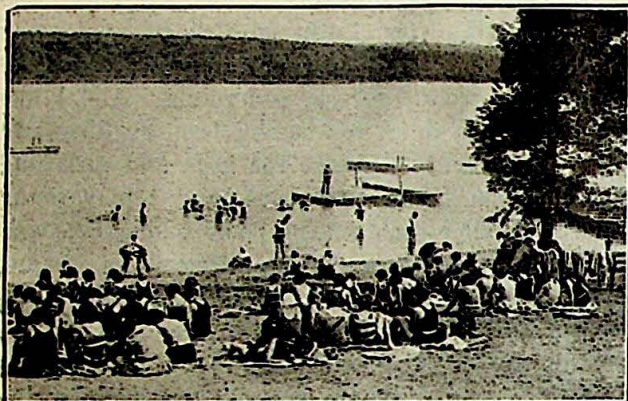
Lutherland as a Missionary Enterprise.

Each succeeding visit has deepened the Editor's conviction that Lutherland is a great and successful missionary enterprise. Of course, it is also a wonderful playground, — we have never seen a better.

not only kindly, but thoughtfully and wisely; for play in the abundance and variety as here afforded is in itself a preventive of evil thoughts and improper conduct and possesses real educational and ethical value. There is room for education in play itself; for generally the child who has learned to play hard has at the same time learned a great deal how to live best. Play at its best is, in a measure, a school of ethics. Then, too, we are sure that those who laid the foundations of Lutherland realized that there are many permanent interests which a child gains through play, interests which include every field of human endeavor and achievement. Games and athletics have not only physical interests, but intellectual ones as well — artistic, dramatic, literary, musical, interests in nature, in outdoor life, and social interest in his camp life and his self-governing activities in the camp and on the playground.

But though the casual visitor may see in Lutherland only a wonderfully equipped playground,

where everything speaks of its managers' thoughtfulness and keenness of vision, one need only spend a day or two within its hospitable gates to become conscious of the fact that Lutherland in its inception, planning, purpose, and management is a great



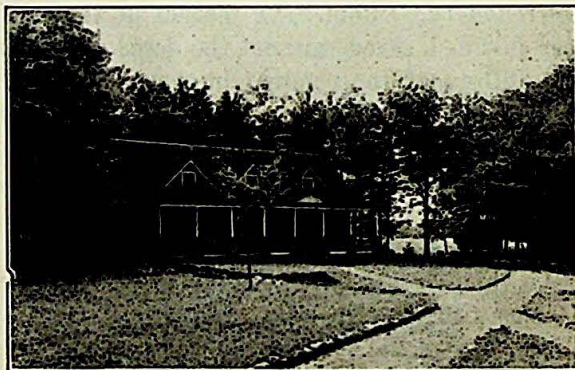
Boat Landing.

Christian missionary enterprise, which aims at benefiting the soul as well as the body. As the medical missionary, while healing the body, puts forth sincere efforts to redeem the soul, so Lutherland has the frank purpose of benefiting its guests spiritually by the Christian atmosphere which pervades all as well as by the conscious efforts it puts forth while affording relaxation and recreation to the body and mind. —

Lutherland is beautiful. When on a calm summer evening you stand facing the west at sunset time, the air is full of golden lights, and the mountains you look upon are often violet against the rich rose of the clouds; and as your eye rests upon the gorgeously painted canvas of God's heaven, you realize that you have been privileged to see one of the beneficent Creator's masterpieces of beauty.

But there is something that transcends the beauty of nature at Lutherland, and that is its all-pervading Christian atmosphere. While not blatantly obvious on every hand, yet it is persistently and insistently present. In and through His Word, which dominates Lutherland, Christ is invisibly, but no less perceptibly, present all over Lutherland. If you go to the boys' and girls' camps, you cannot escape noticing the blessed effect which the Word exerts upon the young and active inmates. Counselors have repeatedly told me that they have boys and girls in the camps who before coming to Lutherland had never been under the direct influence of God's Word; but in a few days, they say, it is quite noticeable how the leaven of the Word as it comes in contact with these youngsters in the

morning and evening devotions and in the Sunday-school and Sunday services obviously changes their viewpoint and conduct. The Editor is able to say from his own experience that he has never addressed a more attentive audience than just these four or five hundred boys and girls of the Lutherland camps. During the long years of his public ministry he has had the privilege of speaking to all kinds of audiences, but never to apparently more receptive hearts than to the worshipers in the Junior services of Lutherland. And then the large attendances at the Sunday morning services for grown-ups and at the wonderful vesper services on the shores of Lake Naomi! Among the outstanding privileges that have come to the writer in the course of years there are none he prizes higher than the opportunity granted him to address the eager throngs that came to these services during his visits at Lutherland. These Sunday services have become so well known among the guests at the various resorts within a radius of fifteen to twenty miles that they crowd the spacious auditorium every Sunday and necessitate the providing of more seats from time to time at the romantic spot where the vesper services are held. We know from the voluntary testimony of not a few that these Lutherland services are attended by many unchurched people and that they have made deep impressions upon a goodly number. And what a blessing these Lutherland services are for our own members! If the truth were known, we are sure that many could



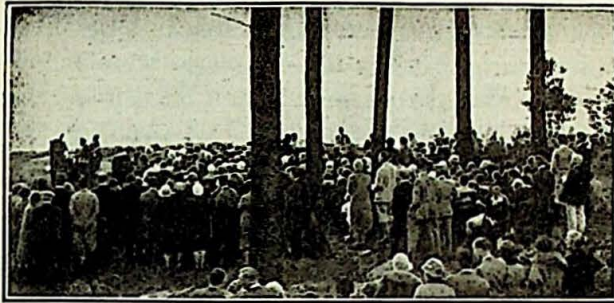
The Library.

Where the afternoon Bible hour is held.

testify to the blessed influence these services have had upon their after-lives. We judge this to be the case because of the number of people that have come to us after these services with questions on their lips which clearly indicated that the Holy Spirit had blessed the Word in their hearts.

When speaking of Lutherland as a missionary

enterprise, we must not forget the daily institutes during the months of July and August, held every morning at the Senior Camp and in the Casino. The attendance at these is quite gratifying as to number and very encouraging as to the interest



Vesper Landing.

Scene of the Sunday evening services.

shown by those in attendance. It hardly ever happens that the lecturer in the daily institute hour is not asked questions by one or the other of his hearers concerning the subject that may have been under discussion, and in many cases the questioner is a person who is not a professing Christian. What a blessed opportunity this affords the lecturer to expound the truth still more and to touch the heart!

Similarly happy is the experience the instructor has in the afternoon Bible hour. The writer is still thankful to the Lord for making use of his feeble efforts in bringing back a stray sheep to the Lutheran fold the past summer and in causing a person who had never seriously concerned herself about her soul's salvation to begin to realize that after all it would profit a man nothing if he gained the whole world and lost his soul.

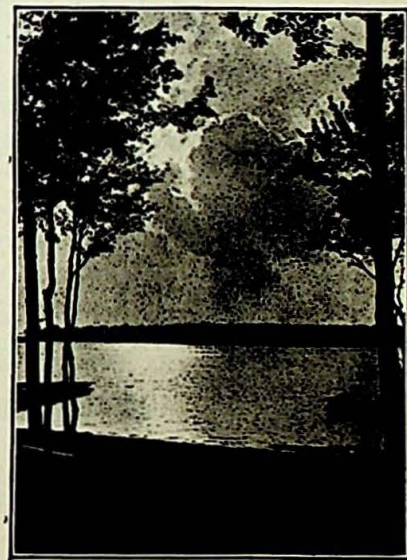
The reader will pardon the writer if he once more refers to the morning institute hour at the Senior Camp. The interest shown by the young men and women of the camp in the daily lectures was actually astounding. The average attendance during our stay was about 95 per cent. of the guests. Those who were absent, in almost every case, had really good excuses, being absent either because of illness or for some equally satisfying reason.

In a personal interview last summer with Rev. H. H. Gallman, the pastor of the Lutherland church, the writer was assured that the spiritual and religious work which Lutherland does among its many guests is really the reason for its existence and that all other purposes are secondary as compared with this primary aim. He stated that Dr. W. A. Maier, who has been the dean of Lutherland

during the months of July and August for three years past, by his efficient work in and out of the pulpit had done much to help in the attainment of this aim.

Similar were the words of Mr. Henry Dahlen, the president of the Lutherland Association. He said to the writer: "Hot July and August days are not usually considered the best offering the calendar has to make to the cause of the Church. There are people who say you cannot get the people to attend services on a hot day while they are enjoying their vacation in some summer camp. But it is being done at Lutherland. In these hot summer-days, as you see, our services are well attended, some of the people coming from distant resorts. You have seen again how well the institutes and Bible hours are attended. I feel that my every effort in behalf of Lutherland has been repaid by the spiritual blessings that come to thousands of people through this enterprise."

To both of these expressions the writer could only add: "As I see it, Lutherland has been, and truly is, a missionary enterprise; and I for one can only say, 'God bless you for having taken ad-



Lake Pocono.

vantage of the opportunity offered you to be witness of Christ and His salvation."

May God continue to bless Lutherland in its mission among the thousands of vacationists in the beautiful land of the Poconos and help to make Christ ever better known among men! F. J. L.

"THE passion for humanity is born in every heart that has Jesus Christ as guest."

Morgan Siding Indian Mission Church. New Dormitory at Vadakangulam, India.

November 6, 1932, was a day of joy and thanksgiving for our recently organized Indian congregation at Morgan Siding, Wisconsin. On this day it was permitted by God's grace to dedicate its excellent little chapel to the glory and service of the Triune God. The members of this small flock had hoped and prayed that the Lord would soon bless them with a church home, and the Lord answered their prayer beyond their fondest hopes.

The size of the building is 26×40, with a seating capacity of about 150. A large basement gives ample room for the Sunday-school and for the meetings of our organizations. The cost of the building, everything included, was about \$1,200.

The dedicatory service was conducted by the undersigned, pastor of the mission. Three services were held during the day, at which President H. Daib and Pastor W. Speckhard and N. Uhlig spoke appropriate and inspiring words. Each service was attended by about 200 persons.

The first Lutheran service at Morgan Siding was conducted in a private home by the Rev. R. Kretzmann in 1902. From that time until 1930 our Morgan Siding Lutherans were served by the missionaries from our Red Springs mission. In 1930 the undersigned was called to serve Morgan Siding and Neopit. In 1931 the schoolhouse, in which services had been conducted since 1907, was closed for religious purposes by a resolution of the public-school board. For some time, services were held in the home of one of our members; but when the place proved too small, it was necessary to move into an open-air dance pavilion. Then, in July of this year, when the officers of our North Wisconsin District had looked over the field, they immediately took steps to erect a much-needed chapel. The sum of \$1,000 was loaned to our congregation by the District Board, which, together with funds in our ladies' aid's treasuries and liberal donations of land and furnishings by friends of our mission, made possible our present building.

The congregation at the present time numbers 9 voting and 35 communicant members, with a Sunday-school enrolment of 42. In the offing is a good-sized confirmation class.

May the Lord, our God, without whose blessing nothing can prosper, bless this mission in Morgan Siding, so that by the proclamation of His Word in this newly erected Bethel many may come to the saving knowledge of His love in Christ Jesus.

L. J. DAU, in the *Messenger*.

Our church-papers are carrying few dedication stories these days. The reason is so obvious that I need not mention it at all. It is not quite so obvious, however, that the Lord is prompting many a Christian man and woman to step into the breach to avert serious injury to some phases of missionary endeavor, thus acting according to the word of God, "Bear ye one another's burdens." A case in point is the new dormitory erected at Vadakangulam, fifteen miles from the tip of South India.

Vadakangulam is a station where, since 1916, we have been carrying on our work not among the out-castes, but almost exclusively among the middle and lower-middle castes of the Tinnevely District. The first missionary was A. J. Lutz; but hardly had he built himself a bungalow in 1924 when he was transferred to Nagercoil, where he is now at the head of the theological seminary, the new buildings of which were dedicated a few months ago. The next missionary was the undersigned. When I went on furlough in 1930, the station was taken over by C. L. Rittmann, who during my furlough erected the second bungalow here. Since my return from America the two of us are sharing the work and the responsibility. And the progress we can record of the station is sufficient justification for the addition of the second man. For we have an important system of educational institutions here which, if we wanted to make the most of them, could no longer be handled by one man, even though he had quite a staff of Indian brethren as assistants.

The high school at Vadakangulam is the paramount consideration. Several hundred boys and about a dozen girls, Hindus and Christians, are learning to know, or to know better, the Savior of the world and also of the people of India. But that is a topic for itself.

Now, a high school is an expensive institution; true, not nearly as expensive as a high school operated in America, but expensive nevertheless. We cannot operate a high school at every place where we have a considerable number of Christians and where the missionary prospects may be called bright. On the other hand, we cannot restrict the benefits of such an education to those who live within walking distance of the place where a high school does exist. The solution of this problem is the boarding-house, which is a complex of buildings enabling so and so many Christian boys from distant places to enjoy higher education. It is a pity that these boys (or girls) cannot be at home during their

formative years; but there is no alternative. As far as possible the missionary in charge and the boarding master give the boarders a wholesome, happy home life in a distinctly Christian atmosphere. Our boys here at Vadak, between ten and twenty years of age, soon grow accustomed to the life at the boarding-school and enjoy it as only boys can.

Our boarding-house has no hoary history. It was begun in June of 1926, with about ten boys from the seacoast village Uvari, where we had no school at the time. A dormitory, a kitchen unit, and a house for the boarding master were built about a year later. The dormitory was meant for twenty-eight boys. This year it has had to accommodate about thirty-five lads, and it groaned under the assignment. But what could a body do or expect in such times as these? And what prospects were there for happier days, as far as financial appropriations from the home base were concerned? But the Lord knew a way where we saw none.

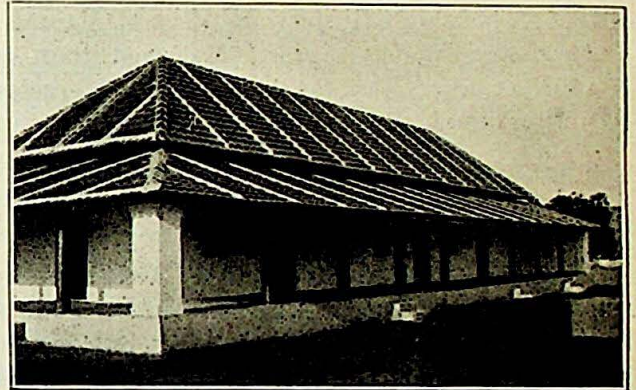
Quite a number of individuals and societies in the home Church have such a warm heart for our cause that they undertake to support worthy boys during the years of their education and training. An annual gift of \$40 "turns the trick." Among these benefactors was Mrs. M. D. Zeitz at Peoria, Illinois, whose interest in our venture was so great that she undertook to stipend several boys, and in the course of the past years the providing of stipends for our boarding-house boys has given her so much joy that she now supports ten of them, one of them in a government college.

During the summer of 1930 this good friend with her family paid us a visit in Indianapolis to hear more about our work and "her boys." Some months later I returned the compliment by visiting her in Peoria. I mentioned, among other things, the fact that our boarding-house was overcrowded. She asked, quite casually, what amount would be needed to relieve the situation. I guessed \$600. You can well imagine what sweet music sounded in my ears when she said she would offer that amount to the Lord for the furtherance of our work. And in all her conversation and her letters on the subject she brings out the point that she is rendering to the Lord what is His; what she is thus giving is the thank-offering of a soul joyous in the knowledge of undeserved redemption. How happy we are when we receive such a sum and can make it work for the further dissemination of that precious Good News in which she and we rejoice!

The accompanying picture shows that \$600 con-

verted into a new dormitory here at Vadakangulam. Not alone that \$600, however. The actual check read for \$1,000, and that despite increasing "frozen assets." The warmth engendered by the love of Christ was able to thaw loose, for purposes of the Kingdom, what no economic ballyhoo is able to do. In accordance with the donor's wish we built our dormitory of more substantial materials and somewhat larger than originally planned and nevertheless have over \$200 left. It remains only to determine which building project, among many that are necessary, shall benefit by this balance.

On September 11 we celebrated dedication day. (The school-year had begun in June, but the new building was not ready then.) I need not relate all the items in the afternoon's program. We had obtained a fine studio portrait of the giver, which,



New High School Dormitory,
Vadakangulam, India.

wreathed in a fragrant garland, was unveiled with appropriate remarks. I had translated from letters of this benefactress many sentences in which she stresses the *spiritual* blessings she meant to help convey to her wards. The boarding-house inmates thereupon presented a song and an illuminated gift document, which I sent to Mrs. Zeitz. We concluded the dedication service with prayer, the British national anthem, and distribution of betel-leaf and areca-nut, according to old Indian custom. The boys enjoyed special dishes on that Sunday in addition to their rice and curry, bread and coffee in the morning, plantains at noon, and mutton-curry at night.

The building itself is severely plain. It contains a hall 45×15 feet, furnished with teak-wood lockers, shelves for the boys' metal plates and cups, a mat-rack for their "beds" (a simple mat with a small pillow), and desk-and-bench sets for the big boys, with locker for each boy built into the desk.

This hall is flanked by a room which is fifteen feet square. Racks against the walls will accommodate the boxes and tin trunks which the boys bring from home. A 9-foot-wide veranda extends all along the front and on one side. This veranda serves as dining-room, unless there is too much wind. Walls are of solid brick construction, plastered, and white-washed, while doors and windows are of the world's most durable wood, teak. The floor is of tiles. The roof also is tiled, and the tiles are protected against heavy winds by vertical strips of mortar.

At present we have nearly forty Lutheran boys in boarding, some of whom come from as far as Negapatam, four hundred miles distant. We have no less than *twelve castes* represented — Reddiar, Velallar, Mudaliar, Naidu, Naicker, Maapillai, Chettiar, Maravar (or Kallar), Moopar, Paravar, Nadar, and Panchamar. The last-named is an out-caste, of whom we have just one; but of Maravars (robber caste) we have nine. May God grant us His further benediction for success among all castes, even Brahmins!

T. H. MEINZEN.

Pastor Paul F. Heckel.

The name of the Rev. Paul F. Heckel, M. A., who was called home by our Lord on the 16th of August, will be remembered long not only by his many friends and fellow-laborers in the United States, but also in India, where he served with great distinction as a foreign missionary from 1921 to 1931.

Born in New York City (Brooklyn), September 18, 1891, he received his elementary and secondary education in our Lutheran schools near his home. In 1914 he was graduated from Concordia Theological Seminary, St. Louis, and after a year of postgraduate work at Columbia University, New York, became associated for two and a half years with the Rev. O. Sieker at St. Matthew's Church of that city.

During and immediately following the World War he served as chaplain in the marine of our country, where he had special opportunity to declare the Word and to meet people of this or that as well as of no religious conviction. Under the dispensation of God all the foregoing was only preparatory training to Brother Heckel's life-work, which was that of a foreign missionary.

In the late fall of 1920 he accepted a call into Foreign Mission service and arrived at Nagercoil, India, in February, 1921. Highly gifted linguisti-

cally, he mastered the Tamil language of his field very rapidly and soon engaged in active work, first as manager of the Boys' Boarding-school and later as supervising missionary of the recently formed South India Evangelical Lutheran Church. In order to be nearer to the churches in his charge, he removed to Madras and later to Tanjore. In 1928 he returned to the United States for his first home furlough and again engaged in postgraduate work at Columbia University.

His second term of service in India was far shorter than he and his friends had hoped it would be. After returning to his field of labor in March, 1930, he was allocated by the Board to Ambur, where he was to become the headmaster of the local high school. But in 1931 he broke down with a severe heart trouble and very much against his wishes was forced to return to our country on sick-leave. On his return journey he was met at Naples by his parents, Dr. and Mrs. F. Heckel of New York, who had gone to Europe for the express purpose of bringing him home. Here his recovery was far more rapid than had been expected. Already in the winter of that year he was pronounced well and strong enough to accept the call which had been extended to him by Concordia Ev. Luth. Church of Bronxville, New York, where he was installed as pastor on January 10, 1932. It did not please the Lord, however, to permit him to labor longer than seven months in his new congregation.

But in this short period of time he had already endeared himself so much to his people and to the faculty and students of Concordia Institute, whom he served as pastor, that all felt his death as a direct personal loss. He was given Christian burial in a Lutheran cemetery on Long Island.

Pastor Heckel was united in marriage in India on December 16, 1924, with Miss Gertrude Emily Stretter of Seward, Nebraska, who had gone to India in 1923 as an educational missionary and had been stationed at Nagercoil as superintendent of the large Girls' Boarding-school in that city. The married life of Brother and Mrs. Heckel was exceptionally happy, the more so since both of them had a very keen desire to bring Christ, the Savior of the world, to the inhabitants of India. The union was not blessed with children. Mrs. Heckel was therefore far more foot-loose and able to back up the work of her missionary husband among women and girls than is frequently the case with wives of missionaries who are blessed with large families. Mrs. Heckel survives to mourn the early death of her beloved husband.

The appreciation in which Pastor Heckel is held by the Board of Foreign Missions is evidenced in a measure by the following night-letter which was sent on the occasion of his death: "Please convey the heartfelt sympathy of the Board of Foreign Missions to the family of Pastor Paul F. Heckel in their present bereavement. Pastor Heckel was a highly gifted man; a consecrated, faithful, eminently successful Christian missionary; a light among men; much beloved by colleagues and Christians and non-Christians in India. His heart rested in the Word of God and in his Lord. May God comfort us all!"

FREDERICK BRAND.

Latest News from Our Chinese Missions.

The General Conference Publication Committee of our Chinese Missions furnishes us with the following news item:—

Three adults and three children were *baptized* in September. Concerning an adult which he baptized Rev. E. C. Zimmermann of *Shasi* station writes: "She was a young woman whom the missionary refused to baptize last spring because she had become the second wife of a certain man. We told her that only after she had obtained a legal divorce could she be baptized. She got the divorce during the summer, and we promptly baptized her."

The eleven *schools* connected with the *Hankow* station have a total of 829 pupils. *Ichang* station has 108 pupils enrolled, *Kweifu*, 44; *Shasi*, 145; *Shihnan*, 320; *Wanh sien*, 60. The tuition-fees received at one school in *Hankow* totaled \$506 and at another \$185.

The *seminary* at *Hankow* has an enrolment of forty-three, of whom twenty-one are in the seminary proper and twenty-two in the preparatory school. Nine of the students in the seminary are new.

Rev. Thode at *Ichang* is conducting classes for men and women at both chapels. These classes, which are held twice a week, are attended by more than forty persons. At *Hankow* Rev. W. H. McLaughlin is preparing a class for confirmation and another for Baptism; each class numbers ten pupils. Rev. H. O. Theiss is preparing a class of thirty-five for confirmation. Rev. E. N. Seitz of *Wanh sien* has also started a catechumen class.

The work of our missionaries is bearing fruit at all stations. The attendances at the services are increasing. Since the erection of the new chapel the attendance at *Wanh sien* has been as high as eighty-

three. Grace Chapel in *Hankow* had to be enlarged to accommodate the people.

The home of one of the substations in *Hankow* has become so dilapidated that new quarters had to be secured for the safety of the pupils and of the congregation. ————— F. J. L.

An Interesting Funeral Service.

"Will Jesus reject the foulest penitent sinner?" This was the key-note of the sermon delivered at the burial of Mrs. P. Burkhalter, an old Negress. The service was held in a little Baptist church in the country, about ten miles north of *Carbondale*. Some eighty colored folks and a few white people were present.

Never will I forget that hot afternoon of June 24. Arriving at the church prior to the service, I had occasion to watch the people coming from far and near. Some walked, others came in their squeaky wagons, and still others in cars. What a sight to see that little church standing at the intersection of two dusty country roads, away from the beaten paths of civilization, and the people lazily making their way to the house of worship! And what a sight one saw from the front of the church during the service! Can you picture those more than eighty black faces, for the most part intently focused upon the white Lutheran preacher, strangely silent, not shouting a customary sentimental "Amen" and "Hallelujah"? And will you notice with me that all the male mourners have their hats on during the service? Will you linger with me and see how that old Negro patriarch Mr. Burkhalter, a man whom our dear sainted Pastor F. Lochner of *Springfield* some fifty years ago picked out of the streets of that city, brought to Christ, and made as sound a Lutheran of as you will find anywhere in these parts, caressingly pats the cold face of his dear wife a silent farewell with but a few suppressed sobs to show his deep inner grief?

The service consisted of two prayers, two hymns, "Rock of Ages" and "Just as I Am," sung by a trio, composed of Misses Lucht and Huseman and the writer of these lines, and a sermon of sin and grace.

The cemetery where our dear friend was laid to rest was still farther away from the beaten paths. The ritual there made a deep impression on those colored bystanders. And they will never, I think, forget the noble confession of Mr. Burkhalter, who, while the coffin was slowly lowered, confessed that

earth outside the pale of Christendom, and almost thirty million of these die every year, seventy thousand every day, three almost every time you take your breath! In view of these facts, how can any one say that there is no need to do mission-work?

A Woman Steward.—Several decades ago a young woman of Ardmore, Pennsylvania, was filled with a desire to serve her Church as a medical missionary in India. That was before medical missionaries had become common and when woman doctors were very, very scarce. She prepared herself in the best medical schools of our country and in due time was sent to India, where she became the superintendent of Guntur Hospital, which is still carrying on its good work, though Dr. Anna S. Kugler—that is the name of that zealous medical missionary—has gone to her heavenly reward. To perpetuate her memory, the women of one of the synods of the United Lutheran Church have raised a fund of \$25,000, the income of which is to support the superintendent of Guntur Hospital for all time to come. This endowment will be a lasting memorial to the faithful stewardship of Dr. Kugler.

Interesting.—Cyrus Hamlin, who went to Turkey as a young man of twenty-six and there founded the first Christian college, labored there for forty years. During the last sixteen years of his labors in Turkey he was the president of Roberts College, one of the most famous of Christian schools in foreign fields. As a boy he went without dinner that he might give the price of it to missions. When a young man, he built the first steam-engine in the State of Maine. To clothe the ragged students attending the first college of which he was the head, he had them make rat-traps and sell them. He made \$25,000 by having his students bake bread and wash clothes. He paid for the erection of thirteen churches in Turkey out of his own means.

Chinese Faith and Works.—A Chinese convert of some years' standing, a middle-aged farmer, one day came to see his pastor and to tell of his welfare. After some conversation and exhortation the missionary asked him what evidence he had that he was a Christian. He spoke of his faith in Christ and his joy over the forgiveness of his sins. The missionary asked him further for some real, concrete, material proof. After a moment's reflection the convert said: "I believe I have a little proof. When I used to clear the stones off my fields, I would toss them over into my neighbor's fields because it was more convenient; but I don't do that now. I carry them and throw them into a gully or

some other place, where they will harm nobody." There are probably not a few Christians in America who would find it difficult to give as good an account of the effect the Word of God has had upon them.

Marvelous Results.—Into New Guinea went a Lutheran missionary many years ago. The natives were bloodthirsty savages and cannibals. Only God's miraculous protection saved him from violent death. It was after living and working among this low-type race for fourteen years that two were won for Christ and baptized. That was in 1900. Now there are 30,000 baptized followers of Christ there. In 1929 alone 4,000 natives received Holy Baptism. There are twenty main mission-stations, two seminaries, industrial plants, schools, and hospitals. Native evangelists conduct 170 schools in which nearly 5,000 native pupils are being taught. The converted Papuans are proving to be mission-minded, for they are bringing the Gospel to other natives.

Taking the Opportunity to Testify.—A doctor said to a patient of his who was very patient in his sickness, "I wish you would tell me just what that faith in Jesus is that makes you patient and content and full of peace." The patient answered, "Doctor, I felt that I could not cure myself, and so I put myself into your hands. I'm trusting in you to make me well." The doctor saw the point. "Is that all?" he cried. His patient replied, "Yes, that's all; simply trust in Jesus, for He has done all."

Women's Missionary Society of the U. L. C.—This organization numbers 64,643 members. In the two years July 1, 1930, to June 30, 1932, the receipts were \$888,578.71. The society supports the missionary program of the United Lutheran Church through its regular boards in Africa, Asia, and North America.

How We Spend Our Money.—Our total bill for education a year is \$2,600,000,000; our annual crime bill is \$2,150,000,000; the annual life-insurance premiums total \$3,500,000,000; the annual building program costs almost \$6,000,000,000; the annual expenses for passenger automobiles is \$12,000,000,000. The total money raised in Protestant churches in 1931 for all purposes amounted to \$475,685,894.26. If we figure that the Roman Church and all other religious organizations would add \$225,000,000 to this sum, we should have a total of somewhat more than \$700,000,000 raised for religious purposes in the United States. Surely

a large sum, but much less than half our annual crime bill and only about one twenty-fifth of our automobile-purchase bill. Somebody has made this computation: Out of every \$100 income \$3.35 goes for schools, \$3 for crime, \$4.52 for life-insurance premiums, \$7.43 for building operations, \$15.15 for passenger automobiles, and \$1 for religious purposes.

How about Us? — We read this in the *Bulletin* of our church in Lawrence, Kansas: "One of the best governors of the Isle of Man was impeached for treason in the civil wars of England and sentenced to death. The king was prevailed upon to pardon him; but the letter of pardon fell into the hands of the governor's bitter enemy, who never delivered it. The governor was executed. — We hold in our hands the pardon of the world, which God wants us to deliver through the preaching of the Gospel. Shall we hold it back and let poor sinners die? As Christians we have a tremendous responsibility. In the Gospel we hold the pardon of all sinners, but some do not know of this divine pardon because they have never heard of the great love of God. May we realize the responsibility to tell others everywhere of the pardon which Christ offers all who hear the Gospel?"

Strange Occupations of Home Missionaries. — In a report on Home Missions a superintendent writes that he found one missionary also functioning as an undertaker, another as a real-estate agent, one as an insurance agent, still another as an orange-grower, one as an auto-repair expert, one as a rural letter-carrier, one as a dealer in honey, one as a salaried Chamber of Commerce secretary, another as a post-office clerk, another as a wholesale chicken-raiser (raising and selling them by the thousands), and last, but not least, as a professional magician!

Known by Their Fruits. — The Hindu Shastras have given us India; the Koran has given us Arabia, Turkey, and North Africa; the doctrine of Buddha has given us Burma, Tibet, and Siam; the teaching of Confucius has given us enfeebled and distracted China. The Bible has given us Germany, Britain, and the United States, nations which, though unhappily afflicted with numberless evils because the Bible is not yet allowed full supremacy in the individual and social life, are in the van of human progress, enlightenment, and civilization. In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of external Christendom. Neither pagan Asia nor heathen Africa, for twenty genera-

tions, has contributed a single idea from which the world is reaping comfort, enrichment, or uplifting impulse. This is not taking account of the spiritual blessings the Bible brings to the heart that reads its sacred pages and keeps it, blessings which far outweigh in importance and pricelessness the material blessings referred to above.

Picture of the Heathen World. — This is the sad picture of the heathen world painted by Bishop Foster: "Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children. It is the heathen world — the people seen in the vision of the prophet, Is. 60, 2, who sit in the region and shadow of death, to whom no light has come, sitting there still through the long, long night, waiting and watching for the morning."

A Story with a Lesson for All of Us.

Two wealthy Christians were traveling around the world, and in Korea they saw a boy in a field pulling a plow, while an old man held the handles and guided the instrument. The visitors were rather amused and took a picture of the pair. They showed it to the resident missionary and asked him whether these two people were poor. The missionary declared that they were very poor, but when the little Christian church was being built, they were very anxious to contribute their mite. They had no money, and so they sold their only ox and gave the money to the church and were glad that they were able to give their share. They did not feel like complaining, but rather thought they were very fortunate to have an ox to sell. This was the reason why these two did their own plowing.

The wealthy lawyer, when he reached home, went to his minister and said: "I want to double my subscription to the Church, and please give me some plow-work to do. I have never known what sacrifice for the Church meant. A converted heathen taught me. I am ashamed to say that I never yet have given to the Church that which has cost me anything."

It is really a privilege to give to the cause in which we, with all our hearts, believe. Sacrifice becomes a joy when we are anxious to see a beloved cause prosper. — *Onward.*

BOOK TABLE.

(By the EDITOR.)

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1933.**Lutheran Annual, 1933.** Concordia Publishing House, St. Louis, Mo. Price, each 15 cts.

Here are our two old friends once more, and we are all glad to see them, are we not? There are many of us that should feel lost without our *Kalender* or *Annual*. Only yesterday an old member told the Editor, "I shouldn't know what to do without my *Kalender*. There are so many beautiful little stories in it every year, and it contains so much information about our Church. I believe I read the stories over four or five times in the course of the year. When you told us last Sunday that only about one-third of the families in our church had a *Kalender* or *Annual* in their homes, I was surprised; I always thought every family had one. It seems to me that many of our families should have both the *Annual* and the *Kalender*, one for those who prefer English and the other for those who rather read German." The Editor fully agrees with this old member, and he hopes that many others are of the same opinion.

Sermons for the Home. By Prof. H. A. Klein, president of Concordia Seminary, Springfield, Ill. Concordia Publishing House, St. Louis, Mo. Bound in black cloth. 216 pages, 6x9. Price, \$2.00.

The title and the preface tell us that these sermons are intended for the use of shut-ins; and they are admirably suited for that purpose. The selection of themes, comprising all the chief doctrines of the Christian religion in order, will make this book an excellent guide for pastors when giving doctrinal lectures to adults preparatory to confirmation. In these sermons we see how a cultivated mind is able to communicate profoundest thoughts on the highest subjects in simple language. These *Sermons for the Home* are plainly not the by-work of one whose interests were elsewhere in higher matters. Every sermon bears the imprint of careful study and workmanship. These sermons are worth perusal, if only to show what preaching, even to those not so highly educated, may be made in really competent hands.

General Catalog of Concordia Publishing House, St. Louis, for 1932-1933.

The catalog proper comprises over a thousand pages. The catalog of Juvenile Literature covers another 112 pages. You would have to go a long distance to find a more comprehensive catalog of good books, including story-books and picture-books, wall-mottoes, stationery, Sunday-school supplies, and such other items as you would have a right to look for in the catalog of a house of this character. Concordia Publishing House has established for itself a name, and this catalog again shows that its management is doing its utmost to live up to the high standard it has till now maintained.

Contributions Received by the Treasurer.

November 1—30, 1932.

Received for *Colored Missions* from the following colored congregations: Alabama Luther Academy, Selma, Ala., \$12.20; Augustana, Alexandria, 25.00; Bethany, Nyland, 12.24; Bethany, Yonkers, 55.00; Bethel, Conover, 2.25; Bethel, Rock West, 34.85; Bethlehem, Holy Ark, 52.95; Bethlehem, New Orleans, 50.00; Christ, Rosebud, 34.53; Concordia, Lowerstone, 4.00; Concordia, Montrose, 26.79; Concordia, New Orleans, 15.00; Holy Cross, Camden, 12.75; Ebenezer, Atmore, 29.90; Faith, Mobile, 7.62;

Gethsemane, Hamburg, 11.75; Good Shepherd, Vineland, 27.11; Grace, Ingomar, 6.29; Grace, Greensboro, 30.00; Grace, St. Louis, 10.00; Holy Trinity, Springfield, 77.20; Hope, Kings Landing, 43.67; Immanuel, Cincinnati, 10.00; Immanuel, Pensacola, 5.62; Immanuel Lutheran College, Greensboro, 426.82; Luther Preparatory School, New Orleans, 3.00; Messiah, Bashi, 20.76; Mission at Baton Rouge, .52; Mission at Chester, Pa., 5.00; Mission at East Selma, 10.00; Mission at Hickory Hill, .44; Mission at Washington, 12.69; Mount Calvary, Kannapolis, 30.00; Mount Calvary, Midway, 1.85; Mount Calvary, Tilden, 12.00; Mount Olive, Catawba, .56; Mount Olive, Tinela, 12.28; Mount Zion, Bostian Cross Roads, 5.20; Mount Zion, Charlotte, 40.00; Mount Zion, New Orleans, 55.00; Our Redeemer, Longmile, 21.18; Our Savior, Buffalo, 9.55; Our Savior, Possum Bend, 59.32; Peace, Maplesville, 25.26; Pilgrim, Birmingham, 34.65; St. Andrew's, Vredenburg, 10.76; St. James's, Buena Vista, 16.04; St. James's, Southern Pines, 12.00; St. John's, Joffre, 40.06; St. John's, Salisbury, 15.00; St. Luke's, High Point, 8.00; St. Luke's, Lamison, 18.18; St. Luke's, Spartanburg, 15.62; St. Matthew's, Arlington, 6.14; St. Matthew's, Baltimore, 5.00; St. Matthew's, Meherrin, 13.48; St. Mark's, Ackerville, 9.90; St. Mark's, Atlanta, 29.00; St. Mark's, Winston-Salem, 7.00; St. Paul's, Charlotte, 13.42; St. Paul's, Los Angeles, 42.00; St. Paul's, Napoleonville, 1.12; St. Paul's, New Orleans, 75.00; St. Paul's, Oak Hill, 14.77; St. Peter's, Concord, 6.00; St. Peter's, Pine Hill, 44.90; St. Philip's, Catherine, 36.58; St. Philip's, Philadelphia, 25.00; St. Philip's, St. Louis, 130.00; Trinity, New Orleans, 20.00; Trinity, Selma, 29.50; Zion, Gold Hill, 3.15; Zion, Taits Place, 21.25. For African Missions, from St. Philip's, New Orleans, 1.77.

Miscellaneous: Prof. C. F. Brommer, Seward, Nebr., for Negro Students, \$5.00. Fred W. Ruehs, Caledonia, Mich., for Negro Missions, 5.00. "A Friend of Missions," Paola, Kans., for Negro Students, 2.00. "Topsy's Friend," St. Louis, Mo., for Negro Missions, 10.00.

THEO. W. ECKHART, *Treasurer.***NOTICE TO OUR SUBSCRIBERS.**

In order to render satisfactory service, we must have our current mailing-list correct. The expense of maintaining this list has been materially increased. Under present regulations we are subject to a "fine" on all parcels mailed to an incorrect address, inasmuch as we must pay 2 cents for every notification sent by the postmaster on a parcel or periodical which is undeliverable because no forwarding address is available or because there has been a change of address. This may seem insignificant, but in view of the fact that we have subscribers getting three or more of our periodicals and considering our large aggregate subscription list, it may readily be seen that it amounts to quite a sum during a year; for the postmaster will address a notification to each individual periodical. Our subscribers can help us by notifying us—one notification (postal card, costing only 1 cent) will take care of the addresses for several publications. We shall be very grateful for your cooperation.

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

1 copy	50 cents.
10 copies, and over, sent to one address,		40 cents per copy.
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All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo.

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

The Lutheran Pioneer

A MISSIONARY MONTHLY

PUBLISHED BY THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

Vol. LV.

ST. LOUIS, MO., FEBRUARY, 1933.

No. 2.

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MONTHLY MISSIONARY TEXT.

"All the ends of the world shall remember and turn
unto the Lord, and all the kindreds of the nations shall
worship before Thee." — Ps. 22, 27.

A Promising Missionary Enterprise.

About six months ago we told our readers about a new missionary enterprise of the Atlantic District of the Missouri Synod among the consumptives that are seeking a cure in the Adirondack Moun-



Government Hospital, Sunmount, N. Y.

tains of New York. In that region, within a small radius of Saranac Lake, there are thousands of victims of the "white plague," all looking for a cure from the insidious disease that has laid hold upon them. Because of its elevation above sea-level and the dryness of its climate, this region is regarded as particularly promising of a cure from tuberculosis, and hence the great number of tubercular patients in and about Saranac Lake. All told, there are probably as many as 4,000 sick people in the neighborhood that we are speaking of.

In Saranac Lake there is a General Hospital, a Reception Hospital, a Roman Catholic Sanitarium, and there are more than a hundred private nursing homes. This village has a population of about 8,000, and of this number 5,000 are people who have tuberculosis or have had it. The private nursing homes of the village house 2,000 patients alone. On the outskirts of Saranac Lake is Trudeau Sanitarium, a well-known institution, with 200 patients. Only two miles away is the Variety Actors' Lodge, with sixty-five patients, though there is room for 200; the small number of patients is due to a lack of funds needed to take care of more. Two miles beyond the Variety Actors' Lodge is the State Sanitarium, Raybrook, where 300 patients are housed. Raybrook consists of a large group of buildings, situated right in the forest. Most of the patients housed here are from the Metropolitan area, persons who very likely never saw a forest before. The surroundings are ideal—single rooms for the serious cases, open sleeping-porches, beautifully furnished sun parlors, with pianos, plants, radios, birds, fish, billiard-tables,

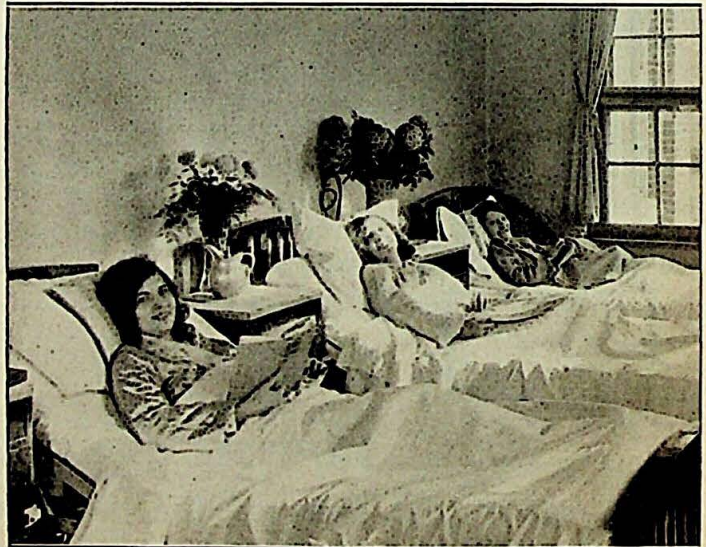
and handsomely draped windows. Plenty of the best of food is furnished all the patients, and they are given all the milk they care to drink. The patients are encouraged to take walks in the pine forest surrounding the sanitarium, if their strength permits them to do so.

At Stony Wold, on Lake Kushequa, twenty-four miles away from Saranac Lake, is a tubercular hospital for women and girls, and thirty miles west lies the large United States Veterans' Hospital, where 400 former soldiers of our country are receiving the best care a grateful country can give those who risked their lives in its cause.

Finally we should mention the fact that in this region there are two country hospitals, with thirty beds each.

An interesting bit of information is also this, that many of the doctors and nurses in these sanitariums and hospitals are former consumptives, who came here to be cured and after their cure have stayed to help others regain their health. "Saved to serve; helped to help others." A fine lesson in this for us who have been brought from death to life, from darkness to light, from sin to grace, that we should henceforth live unto Him who has done all this for us by sharing our good fortune with our fellow-men.

Pastor Otto Sieker, who is in charge of the mission-work done in the Adirondacks by our



The Missionary Brings Good Cheer.

Church, preaches regularly in four of the institutions we have mentioned: in Trudeau, Sunmount, Raybrook, and Actors' Lodge. Trudeau has a beautiful chapel, with a microphone attached to the pulpit, by which means the message of the Gospel is

brought to those patients who are confined to their beds. The Government Hospital at Sunmount has the same convenience. Needless to say, our missionary makes many bedside visits and thus tries to make the message of salvation as personal as possible. He has thus made thousands of personal contacts.

In Saranac Lake he has established a Bible class. A nurse who had come to be cured and was cured, suggested the organizing of such a class to Missionary Sieker. He reports that he derives much pleasure from teaching this group of people, among whom are even Christian Scientists.

The missionary speaks very enthusiastically of the fine reception he has everywhere received from the officials of the public hospitals and sanatoria and from the doctors conducting the private nursing homes. Almost without exception the patients give him a joyous welcome. They gratefully recognize the comfort, encouragement, and instruction he brings them. Some of them have already been instructed and confirmed and, after leaving the Adirondacks for their homes, have identified themselves with the churches of their home towns. Only one patient, we are informed, has so far refused the ministrations of Pastor Sieker.

Our whole Church should feel gratified to hear of the fine work that is being done by our representative among the consumptives in the Adirondacks. No one can deny that it is a most necessary work, and no one dare deny, after reading the above, that it is a most promising work which is being done in Saranac Lake and vicinity. A fact that must not be lost sight of in connection with this missionary venture is that most of these tubercular patients are young people, who may look forward to many years of life after their cure has been effected. These young people, if gained for Christ, will then in many cases be active workers for Christ, pursuing the course which Jesus mapped out for the healed man of the Gergesenes when He told him, "Return to thine own house and show how great things God hath done unto thee."

We are sure that our readers will be pleased to hear that our Church is leading all others in this fine personal mission-work among the consumptives of the Adirondacks upon which God is so visibly showering His blessings.

One more thing we must mention concerning this mission. It is concerning the cost. It costs the Atlantic District \$10 a day to carry on this work. The daily expense includes the missionary's salary, rent, automobile up-keep, and other incidental expenses, probably also the purchase of tracts, Testaments, and Bible parts. We have been informed that some good Christians are individually taking upon themselves the maintenance of the mission for a day or a number of days and that in some cases such maintenance is undertaken in memory of some loved one who has departed this life. Surely the latter is a beautiful way of creating a memorial of hallowed remembrance for such a loved one.

About two months ago we received a letter from



Keeping His Scrap-Book up to Date.

Pastor G. Albert Schulze of Albany, New York, in which occurs the following passage referring to Pastor Sieker's work among the consumptives that are seeking a cure in the Adirondacks:—

"Last summer I spent part of my vacation in the Adirondacks. On Sunday morning, of course, I felt the urge to go to church. Pastor Sieker being the nearest Lutheran pastor, I drove about seventy miles to Saranac Lake. Upon my arrival at the missionary's home I was very much disappointed to learn that on account of the fact that no place was available for public worship that morning there would be no regular service. But we had a most impressive and inspiring service in private.

"About the time when our Christians are wont to assemble in their places of worship for their Sunday morning services, we drove to Raybrook Sanitarium to call for a young lady, a patient at

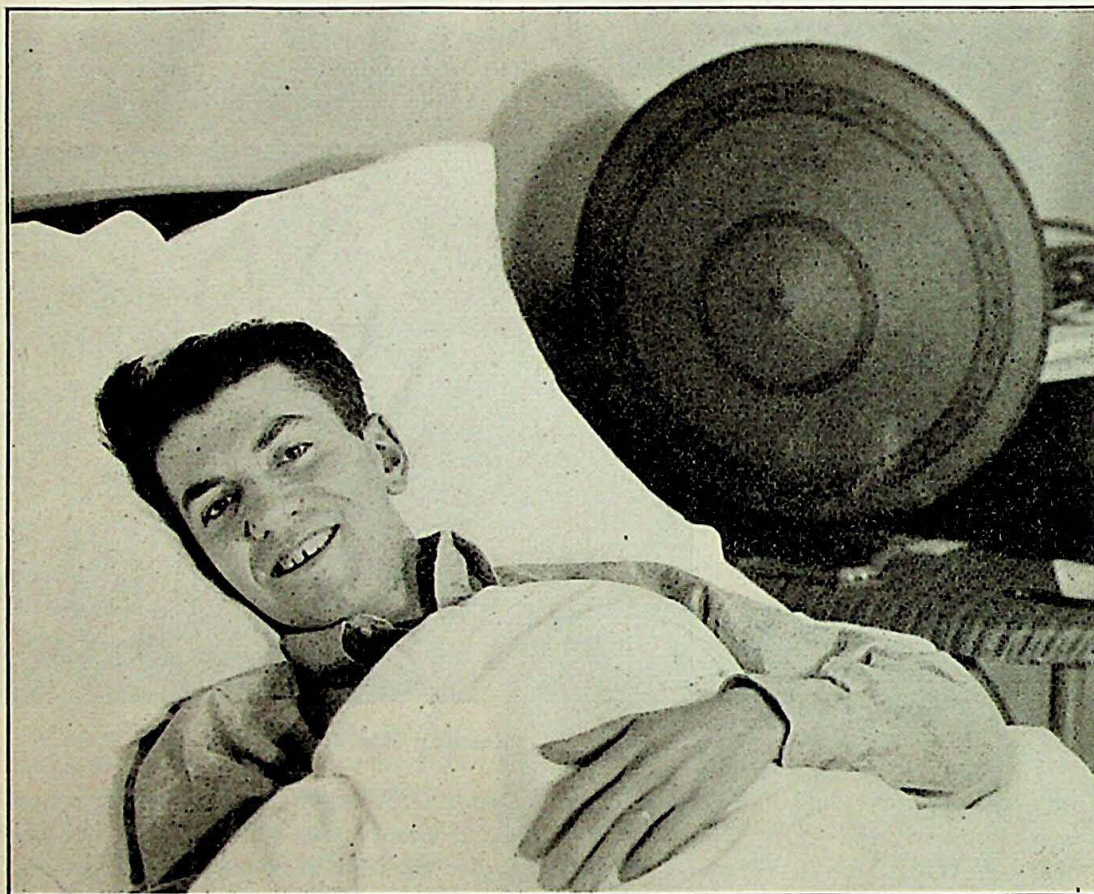
the sanitarium whom Pastor Sieker had prepared for reception into the membership of the Church of the Savior. Upon our return to the missionary's residence the missionary and I donned our clerical gowns and then repaired to the missionary's living-room, where Mrs. Sieker, an invalid relative who is staying at the missionary's home, the candidate for baptism, my wife, and another lady were awaiting us. After the service had been opened in the name of the Triune God, several hymns had been sung, the appointed Epistle- and Gospel-lesson for

to my camp in the mountains with a heart filled with gratitude to the Lord for having enabled us to place a missionary into the very heart of one of the world's largest refuges for tuberculosis patients."

F. J. L.

Corner-Stone Laying at St. Philip's, New Orleans.

On Christmas Day, when many of the Northern States were wrapped in a blanket of snow and the



Listening in on the Sermon.

the day had been read, and prayer had been offered up, Pastor Sieker delivered a very inspiring and touching address. Thereupon the patient from Raybrook made confession of her faith and was baptized, and then we celebrated Holy Communion together.

"I must say that I am unable to recall that any service that I have ever attended made a deeper impression upon me than this Baptism and Communion service held in a missionary's living-room and attended by only seven persons, including the two pastors officiating. I returned that afternoon

South was deluged with rain, God graciously granted St. Philip's Congregation a surcease of several hours, sufficient time to lay the corner-stone for a little chapel at 3220 Pine Street, New Orleans.

Pastor L. H. Robinson opened the service with hymn, prayer, and the reading of a psalm, Pastor E. H. Wildgrube preached the sermon on Is. 28, 15, showing how Jesus will be St. Philip's "real" Corner-stone, Pastor H. G. B. Reinhardt laid the marble plate inscribed "St. Philip's Evangelical Lutheran Church, 1932" in the name of the Holy Trinity, and Prof. J. Wilbur Twitty led the congre-

gation in confessing its faith in the words of the Apostles' Creed and in prayer. The collection raised after the service was \$5.58.

During the course of the service also the following short history of St. Philip's Mission was read, which may be of interest to others and worth recording here:—

Over a year ago the Board for Colored Missions of the Synodical Conference, through its Missionary Expansion Committee, issued a call for missionary expansion, especially where such expansion could be carried on without additional expense to the treasury. Mount Zion Congregation then, after a careful study of its own community and of outlying sections, directed its interest to the back-of-town section lying in the neighborhood of Washington and Carrollton avenues. In the early part of January, 1932, Mr. Eddie Joshua, a member of Concordia Chapel, Holley Grove and Cohn streets, occasionally attended evening services at Mount Zion, and in the course of a conversation with the pastor drifted to the subject of starting a mission "back-o'-town," offering his home as a starting-place. This offer was accepted by Mount Zion Congregation, which then called for volunteers to teach Sunday-school regularly on Sunday afternoons at 7910 Forshey Street.

Miss Beulah Millender of St. Louis was at that time the principal of Mount Zion School and kindly offered her services for the new Sunday-school. She opened the Sunday-school on the second Sunday in January with an attendance of about ten. The attendance increased gradually to about thirty-five, when it was deemed advisable to rent more roomy quarters. A house, 3327 Short Street, formerly converted into a chapel by another denomination and then abandoned, was rented at \$1.50 a week. The rent was paid from the collections taken at services, and Mount Zion was called on for assistance whenever the collections fell short of the sum needed. This move was made immediately after Easter, 1932, at which time Miss Millender took sick, and soon after she returned to her home in St. Louis and after months of illness was called to her eternal reward on December 6. At 3327 Short Street regular preaching-services were begun and were continued every Sunday at 3.30 p. m. and every Wednesday at 8 p. m. Sunday-school, however, had to be conducted by the pastor immediately after the 3.30 service, since no volunteer could at that time be found to take Miss Millender's place. At that time also an old, but usable organ was received from Bethlehem Church, Washington Avenue and

Dryades Street, and Mrs. Ruth White joined us and became our faithful organist.

The Short Street building changed hands in June and was converted into a residence. This compelled us to seek other quarters, and another abandoned chapel at 3208 Pine Street was rented at \$6 a month. Here the members resolved to conduct their own Sunday-school every Sunday morning at 9.30 under the superintendency of Mr. Ceril Manuel, since received by transfer from Bethlehem Congregation. At that time also Mount Zion noted the fine progress of the mission, a number of children having been baptized and confirmed, and advised it to choose a name, so that transfers from other congregations might be made, and to begin operating on its own initiative instead of looking to Mount Zion for guidance.

The name St. Philip's Evangelical Lutheran Church was adopted in memory of Miss Millender's labors, whose home congregation in St. Louis is St. Philip's. The wish and hope were then expressed that this St. Philip's Congregation might also grow and prosper as does St. Philip's in St. Louis. Until then this mission had been known as Mount Zion, Branch No. 2 (Branch No. 1 being below the Industrial Canal); but now all members of Bethlehem, Concordia, and Mount Zion desiring to join St. Philip's were given transfers, and those coming from outside were received into membership directly.

In October the second chapel we had rented also was sold and converted into a residence, and after much deliberation it was resolved to rent temporarily the little lunch-room at 3332 Pine Street and to look for an opportunity to build or buy. Negotiations were made to purchase the "green box" church at the end of the bus line on Broadway for \$800. Another denomination, however, was given the preference, and so this plan failed. We found our work greatly hampered by moving from place to place, and people hesitated to worship with us as long as we did not seem permanently located, saying they did not know where we would move next. So the congregation resolved with the help of God to build, in a pioneer fashion, its own place of worship. The membership at this time included over a dozen communicant members and about twenty children. Five to twenty-five cents a week by men, women, and children of St. Philip's constitute the means with which the purchase of this lot, 3220 Pine Street, and the erection of this chapel are being financed.

The kindness of the ladies' aid of Hope Lu-

theran Mission, 1810 Adams Street, in extending to St. Philip's a loan of \$100, to be repaid at the rate of \$5 a month, has made it possible to make a down-payment of \$50 on this lot, to be followed up with \$8 a month to the homestead until \$521 has been paid. The other \$50 has been used to buy an old three-room double house at 7821—23 Forshey Street, which contained enough material to build this box chapel, 36×14 feet, with box-finish on three sides, weather-board front, overhead ceiling, and a passable flooring. Sand, cement, and roofing-paper are being purchased at a cost of \$25, to be paid at the rate of \$5 a month. All labor for tearing down and moving materials and building the chapel is being donated, as the congregation is unable to raise even sufficient money for all the materials desired.

Mr. Isaiah Washington, whose grandchildren attend our Sunday-school, assisted from the start, and he has laid the foundation and corner-stone gratis. In addition to the male members — Cyril Manuel, Eddie Joshua, Herbert Joshua, and Waldo White — also Richard Terry, who intends to join St. Philip's, and Isaiah Johnson, Bob Quellen, and Paul Lewis of Mount Zion have done hard labor in tearing down the old building or carrying over the lumber, all gratis. A small marble slab was found while the lot was being cleared for the foundation, and this has served as a corner-stone. It was lettered and cut by Mr. William Thompson of Mount Zion. Other Mount Zion members have promised assistance for the week in which this is written. Messiah Lutheran Church, Octavia Street, near Magazine Street, has donated altar covers, a pulpit, and a hymn-board with figures, together with the hauling of these materials. Zion Church, St. Charles and St. Andrews streets, is donating two dozen used hymnals and Mrs. E. W. Kuss \$1.05.

Should some one desire further to assist St. Philip's in its effort to stand on its own feet, his attention is called to some of its needs: an altar, church benches, a roll of wrapping-paper and a bolt of cheese-cloth for papering the chapel walls, a runner for the church aisle, several sacks of cement for a chimney, steps, and walk, nails, three gallons of creosote for the sills, five gallons of green creosote for outside and rear walls, paint for the front of the church and for the ceiling, floor, and furniture, wiring for electric lights, stove and pipes, and labor to complete the building for dedication. The collection now to be raised will be used as the first payment on St. Philip's bill for materials.

The beginning has now been made at this corner-

stone laying in the name of the Triune God, and to Him St. Philip's also looks for the completion of this task. The next chapter of St. Philip's history remains to be written between now and some Sunday in January, when we hope this chapel will have been completed and prepared for dedication.

May the Lord richly bless all who have so kindly assisted in this important work of erecting another house of worship to the glory of our God!

O. W. L.

Our Colored Mission in Los Angeles.

In Los Angeles we have a colored mission of seventy-six communicant members in charge of Rev. John McDavid, who in addition to his congregational work is very active in bringing the Gospel to the inmates and patients of the many charitable and correctional institutions in and near Los Angeles. Under recent date he writes:—

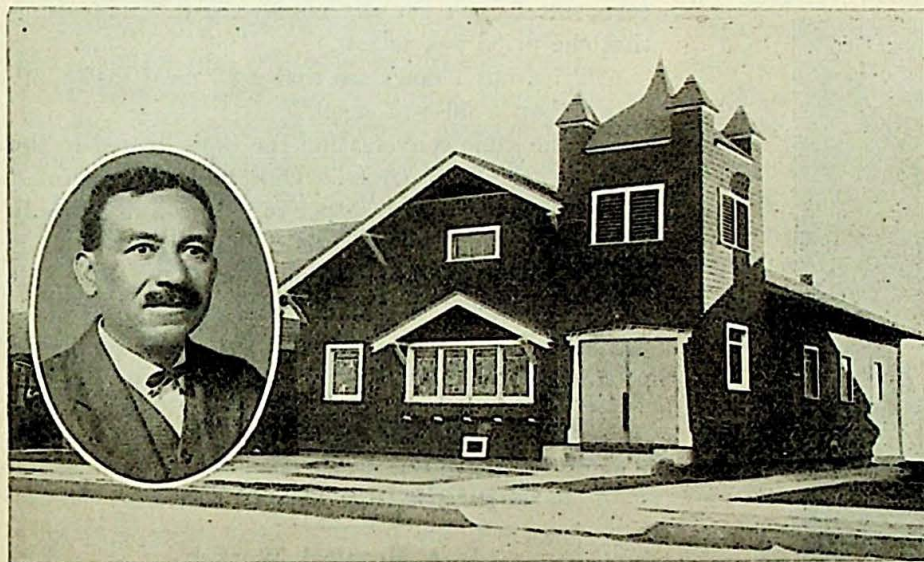
"Last year Mrs. Witte left \$500 in her will for the colored mission in Los Angeles. The money became available this fall. The Mission Board of this District was the administrator of the will. I suggested that the entire sum be sent to the Board, but they thought it should be spent in accordance with the donor's wishes. We had no place for social gatherings. At the rear of our church was a shed 16×20 feet. This we covered, wired, and plastered, and we built a kitchen 12×12 feet in which we installed hot and cold water, gas, light, and sewerage. We also built a shed from the church to this social hall and laid a cement walk. Total cost, \$260.40. We have reserved \$39.60 to furnish the hall. The balance, \$200, was sent to Mr. Eckhart, the Mission Board's Treasurer. The building was dedicated November 13, 1932. Rev. Witte, the donor's son, preached the sermon. A number of our white brethren rejoiced with us."

We are gratified to hear that a portion of Mrs. Witte's bequest was used in this way; for we are firmly convinced that the addition of this "social hall" to the modest plant of our colored congregation in Los Angeles will pay great dividends. In a large city like Los Angeles, where the membership is scattered all over a very extensive area, such a social center becomes almost a necessity. It is only by having such a social meeting-place that the members can be brought into contact with one another and learn to know one another. We know that the early Christians highly valued this contact and spent hours together in social intercourse when they met for their services and also at other times.

Of course, many of our modern so-called "institutional" churches exaggerate the importance of this social feature and place it above the Gospel and the Sacraments; but that should give us no reason to think too little of its value. We know that bells are no means of grace, and yet we use them to bring people under the influence of the Word. We know that teaching our children reading, writing, and arithmetic will not save them, and yet we teach these and other secular branches in our parish-schools in order that we may bring the children attending these schools under the influence of Gospel-teaching and training. We know that the social gatherings of our young Walther Leaguers are no means of grace, and yet we encourage these gatherings within

"Eastern Field" Notes.

St. Philip's, Cleveland, put on an every-member canvass, which resulted in enough subscriptions to take care of a \$700 budget for 1933. It has a communicant membership of only fifty-two, and considering the fact that a number of families in the congregation are in destitute circumstances and dependent upon the charity of their fellow-members, it did very well indeed.—Our Colored Missions sustained a decided loss, about a month ago, in the death of Miss Beulah Millender of *St. Philip's, St. Louis*. Miss Millender was the organist of *St. Philip's* for three years, and for two years she served as principal of our Mount Zion School in New Orleans. We met her there a year ago and were impressed with the fine work she was doing. God comfort the survivors as only He can comfort!—*Kannapolis, N. C.*, received four adult members; *Spartanburg, S. C.*, received one; *Grace, St. Louis*, five adults. Three of the latter were gained by the efforts of one lady, who has succeeded in gaining two more for a new class of catechumens and has gathered a Sunday-school class of twenty children which she instructs in her home. One of the new adult members of *Grace* was



St. Paul's Chapel, Los Angeles, Cal.

Inset: Rev. John McDavid.

reason because they help to keep our young people with their Church and are a means of getting others interested. Though the purpose of our Savior when performing His miracles was also in part the alleviation of earthly pain and distress, yet His main purpose always was thereby to open the way for the Gospel and its great spiritual blessings. Our medical missionaries and church-social workers have the same purpose in view.

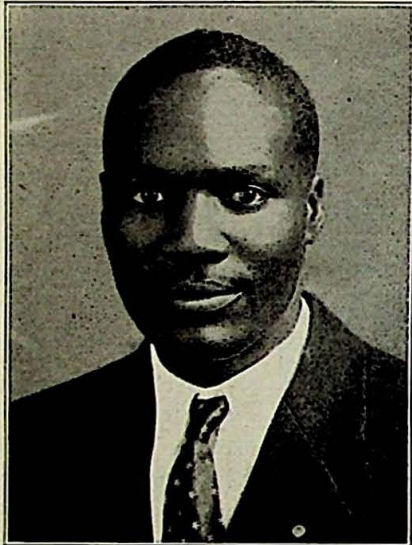
Viewed in this light, we cannot but rejoice that the sainted Mrs. Witte, by her fine bequest, made it possible for our widely scattered colored members to have this modest social center. Under the wise guidance and leadership of our good friend Pastor McDavid, we know, it will prove an efficient means to hold the present membership in closer communion and may also be a means of bringing others within the sound of the saving Gospel. F. J. L.

gained through his children who attend our mission-school. *Grace* gained seventeen members by confirmation and twenty by baptism in 1932.—From *Washington* we hear that Pastor Stephan has "gone and got married." Congratulations! One adult was recently received into membership, and another is being prepared for confirmation. A Sunday-school has been opened in the home of one of the members; it has an enrolment of twenty-five.—*Baltimore* reports that on a recent Sunday four adults and forty-eight children attended the Sunday-school. A little over two years ago the average attendance was four children.—In *Buffalo* the Sunday-school is growing so rapidly that the children have to be taught in shifts because of lack of room! The first section of the Sunday-school meets at 9 A. M., and the second section is dismissed at 12.30. God grant further increase! F. J. L.

Alabama Briefs.

A Pleasing Result.

Pastors and teachers sometimes have little occasion to rejoice over fruits of their labor. Recently the writer (pastor and teacher) delivered short lectures to his schoolchildren on "The Bond of Christian Love," "Missionary Activities," "What the Young Can Do," etc. Some weeks passed. One day, while we were out for noon, one of the girls came to get permission for all the girls to go visiting. Naturally the teacher would want to know where they were going. "We want to go and see Miss Kennedy," was the reply. (Miss Kennedy is the secretary of our Sunday-school, and she was sick



Rev. Hy. Grigsby.

at that time.) Such a request could not justly be refused. I told them that they must go and return together. Then they wanted change for a nickel. "What for? There's no store on the way." "We want to carry a penny each to the sick; we have two already, but need five more." (There were seven girls.) So they went to see the sick girl, and how happy she must have been to know that these little folks were thinking of her during her illness!

What could be more pleasing to any worker? —
H. W. Grigsby.

A Fine Example.

One of our former teachers at Tilden, now at work in Tennessee, although far removed from the congregation with which she was affiliated, has not forgotten to show her faith in, and love for, her Savior. Every year she has sent a contribution of \$5 for the Harvest Home collection. This year

again. Would that many others who have been brought to the true knowledge of salvation in Jesus, upon moving to parts where there is no Lutheran church, did likewise instead of promptly forgetting their debt of gratitude and their obligations of support to their home church.

Homely Wisdom from Colored Lips.

During the intermission between Sunday-school and services at one of our stations recently the writer listened in on a conversation between two men. The topic was the depression, and then the conversation took this turn.

Referring to the harvest: "And how did you come out?"

"Oh, I have no right to grumble. I got plenty of corn, but I can't get any money for it." (Meaning that the price was so low.)

"True, but I don't see that a \$3 meal tastes any better than a 50-cent meal."

In the same conversation the topic veered to the work of the Red Cross. One brother recounted recent efforts of a storekeeper to induce him to apply for help. He politely refused in this way: —

"Yes, sir, I could get some help, I suppose. But I'm a member of the White Cross [meaning that he was a "follower of the Cross"], and I believe Jesus' promise that He will provide for His own."

EDWARD A. WESTCOTT.

Capitalizing Hard Times.

I. A Hospital Worker.

Mount Zion Congregation, New Orleans, has a voting member, Asa Johnson by name, who attended its day-school under Teachers Eugene Vix and D. Meibohm about thirty years ago and was confirmed in the Lutheran faith. After confirmation he became delinquent as a church-member and spent many years at 708 South Rampart Street, the Harlem of New Orleans, leading a worldly life. After his return from the war an abdominal rupture which he had contracted gradually grew worse and forced him to go to the Marine Hospital for an operation. Here one day two unknown visitors passed through his ward distributing Lutheran Aid Association bulletins and free cigars. This was such a rare occurrence that it seemed to Asa like an apparition. The work of these Lutherans, cheering these downhearted people in their beds, also made a lasting impression on his mind. He resolved to use his spare time for work like this should he ever recover.

Facing an early operation, Asa thought earnestly over his past years of carelessness and impenitence. He then wrote a letter to his congregation, asking forgiveness and requesting the services of its pastor, whose admonitions he had met with procrastination all these years. After he had received absolution and Holy Communion, the operation was bravely faced, and with God's help it was successful. The operation, however, effected no cure, and Asa was soon discharged and classified as a partially disabled veteran, receiving a monthly pension of \$12.

In the mean time, times got so hard on Rampart Street that Asa realized no more than ten cents from his shoe-shine stand. Many an hour was spent sitting around and waiting for a stray nickel to drop in, and this long-time unemployment provided opportunity for him to do for others what others had done for him while he was in the hospital.

A year has now elapsed during which Asa has regularly visited the city hospital from one to three times a week, spending as high as three and even five hours at a time going from bed to bed in both the male and female wards, distributing American Lutheran Publicity tracts to about six hundred patients and reading from them whenever the patient so desired.

Soon all the spare tracts in the New Orleans churches had been asked for and distributed, and there was no money on hand to send for more. Then an appeal was made for all discarded Sunday-school literature, which by and by was also used up. One shipment even came prepaid all the way from Emmaus Church, St. Louis, through the kindness of Miss Irma Hahn. The writing of hymns on sheets of paper for distribution was next resorted to; sometimes he wrote till 2 A. M., copying in all 200 hymns. This proved too tiring, however, and now, destitute of all literature, Asa goes from bed to bed, talking with the patients, relating an appropriate Bible-story, explaining a verse of Scripture, or reading a selection from the Bible, and praying for and with the patient, especially Luther's morning and evening prayers and the Lord's Prayer.

Asa Johnson is now well known in the hospital and is readily admitted because he does not interfere with the nurses' rounds of duty and because he cheers and comforts the patients in an acceptable manner. During the days when literature was amply distributed, many patients saved up every tract and pamphlet, and when they arrived at home from the hospital, they proudly exhibited a considerable stack, to be distributed throughout the city or the village. Even now, with no literature, the

regular visitor is greeted on many sides and finds ready access to many patients to ask them the all-important question, "Do you know the Savior?" If the patient does not confess his faith in Jesus, Asa at once tells him about Christ's suffering and dying for him on the cross. Then he inquires as to his church connections and asks him if he would welcome the services of a Lutheran pastor.

When a patient is found who desires instruction and the Sacrament of Holy Baptism, his name is given to the pastor for follow-up. Within the past thirty days two patients died in the hospital who by the grace of God had thus been brought to Christ, Thomas Cooper, aged 72, and Henry Davis, aged 47. In addition to new souls won, lost sheep are found and brought back, fellow-members are unexpectedly seen and cheered, and the pastor is notified of their presence at the hospital.

How many are really brought to faith through this bedside ministration one cannot venture to guess; but there are abundant indications that dozens, by being properly spoken to at an opportune moment, have been saved from eternal perdition. This layman's activity may therefore be listed as one way of capitalizing hard times and exchanging temporal for eternal blessings. O. W. L.

Our Home Missionaries in Olden Days.

This is what one of the fathers writes about his pioneering days in North Dakota in the eighties of last century:—

"Besides my preaching-places in the neighborhood where I lived, I was compelled to be away from home every four or five weeks for a stretch of nine days in succession. So long it took me to visit the distant preaching-places in the northwestern part of the State [North Dakota]. When I would get home from these trips, my smallest child would treat me like a stranger. Once I was lost on one of my trips in a blizzard and finally found shelter behind a haystack. I wrapped my gown around my head to protect my ears and face and pressed myself into the hay as far as I could. I tried my best to keep awake; lest in falling asleep I might never have awaked in this life. The cold gripped my lower extremities tighter and tighter. I felt that I must move on if I did not wish to freeze to death. Putting forth the utmost exertion, I at last succeeded in walking on and once more set out, without any definite goal, into the dark night. After two hours of aimless walking and stumbling I came

to a chicken-shed and there found shelter for the night. When I think of those days, my later days seem to be days of ease and comfort."

But we are of the opinion that the "later days" to which this old pioneer missionary refers would not be thought to be such very wonderful days of ease by many others. This is what he reported in those "later days" to the Home Mission Board of his District about his work: "I taught school all this week till Friday. Last Saturday I was in Thompson, thirty miles north, to officiate at a funeral. Yesterday morning I had services here; in the afternoon I had services in Bohnsacktown. At night I conducted services at Hunter, thirty miles from home, and drove home after services. To-day (Monday) I again taught school." This old pioneer worked as missionary in thirteen counties of the State for fourteen years besides teaching school in his home congregation and serving it faithfully with Word and Sacraments. Where this old veteran worked all alone, there now are probably a dozen pastors, serving flourishing congregations.

We fear that we of to-day, riding about in heated automobiles over smooth roads, have no proper conception of the hardships encountered by those old pioneers of the last century. It goes without saying that our Church could not have grown as it did if it had not been for the self-sacrificing labors of these Veterans of the Cross.

Old members of the writer's present congregation tell him that the first pastors who served them lived sixteen miles away and that in the spring, when the roads were practically impassable, these ministers would walk the sixteen miles or a greater portion of the distance in order that they might keep their appointment. And we are sure that there are a number of our readers who could tell of other pastors in early days who kept their preaching appointments under similarly difficult conditions.

Do we always fully appreciate the difficulties under which these pioneers worked, and do we gratefully call to mind their self-sacrificing labors?

F. J. L.

A "Home Mission District."

Some Figures.—The State of Nebraska has a population of 1,384,703. Of these 561,423 claim connection with some church. 130,816 are Lutherans, and of these the Missouri Synod claims 57,625. In Nebraska 60 per cent. of the population is unchurched; in Wyoming, 73 per cent. Wyoming has twenty-four counties. We are not working in

sixteen of them. Of Nebraska's ninety-three counties seventeen are not worked by us. We have in the territory of the Southern Nebraska District ten cities of more than two thousand and less than three thousand inhabitants. We are working in but five of them. And in our [Southern Nebraska District's] part of Wyoming we have nine cities of from two to nine thousand in which we do not preach Luther's doctrine pure. You see, yet there is room for expansion and growth in the work.

Some History.—Within the last decade, mission-charges in Southern Nebraska have secured possession of ten sectarian church-buildings in communities where the work had been abandoned by the respective denominations. With two of these properties also a parsonage was connected. In the same time six new church properties have been acquired, five school-buildings, and three parsonages. Remember, we are speaking only of mission-charges. — As by-products of fifty years of Gospel ministry, abundantly blessed, we call attention to the following: With regard to the number of Christian day-schools we lately moved up to third place among the Districts of Synod, with a total of one hundred twenty-five in our State. Our State has two hundred forty-nine students at Synod's colleges, being fourth in the sisterhood of States. We are fostering Synod's normal college at Seward. Our Christians maintain one home for the aged, one for orphans, and four hospitals in this State. The Lord grant for the future to people and leaders zeal and vigor, vision and courage!

Present Status of District Mission Work.—We have thirty-one parishes, forty-eight stations, and forty-five workers. Since 1924, when the Southern Nebraska District held its first meeting, fourteen parishes have become self-supporting. We are now working in nineteen parishes that were not on the missionary map in 1924. — *Southern Nebraska District Messenger.*

What the Australians are Doing for Their Aborigines.

We found the following in a late issue of the *Australian Lutheran*:—

"What have the 'Christian' people who came to Australia done for the former possessors of this country? That is a question that is to-day agitating many minds. In Tasmania not one is left. In Victoria there is left only a small remnant. In New South Wales not very many of them remain.

In Queensland and South Australia as well as in West Australia their decimation has not proceeded so rapidly, but it is in progress. In West Australia it is estimated that there are still some ten thousand aborigines outside the influence of civilization. The whole number of aborigines in that state is estimated at 26,727. Deprived of their hunting-grounds and unable to find work in these times, when not even white men can find employment, the natives are largely cast on the care of the government. Yet to ration the sixteen to seventeen thousand that live under the influence of civilization, the government of West Australia, according to its official report, spent only some £11,000, less than £1 per head, and distributed among them less than two thousand blankets and some seven thousand garments. The report refers to the special protection given to colored girls sent to employment to safeguard them from unscrupulous white men. The report also shows that the natives are law-abiding, a total of only 102 crimes having been recorded against them, of which forty-four were attributed to illicitly supplied intoxicants. There had been twenty-four convictions for offenses against aborigines. The report makes no reference to the missionary efforts of the churches, although there are many of these in operation. The northwestern part of the state, according to the *Australian Christian World*, presents a splendid field for missionary work as the native population is greater there than in any other part of Australia."

The Lutherans of the Ev. Luth. Synod of Australia, a body affiliated with the Synodical Conference, are conducting a very successful mission among the aboriginal inhabitants of Australia at Koonibba, Denial Bay, South Australia. The relation of these aboriginal Australians to the whites of that continent is similar to that of the Indians to the whites in our own country. There, like here, the whites, almost in every case, deprived the aboriginal inhabitants of their lands without giving them any remuneration. The least they can do to offset, at least in part, the injustice done them is to help them towards self-support and to bring them the Gospel of Jesus.

F. J. L.

Deyulsallstha.

This is the strange name of an old Indian scout who helped to catch Geronimo, the bloody Apache chief, many years ago. Missionary A. C. Krueger of Cibecue, Arizona, to whose Indian congregation

Deyulsallstha belongs, tells the following concerning this old warrior in the latest number of the *Apache Scout*, the organ of the Wisconsin Synod's mission among the Apaches of Arizona:—

"'Are you fit?' asked the recruiting officer of Deyulsallstha as the latter offered to enlist for the fifth time as an Indian scout to trail Geronimo. 'Oh, he will do,' answered several of the scouts who had already been accepted for duty. 'Let him use your gun.' Thereupon one of the scouts placed a tin can upon a post some distance away. Deyulsallstha took the old army musket, gave a quick glance along the barrel, pulled the trigger, and the can fell. Thinking it an accident, the officer said, 'Try again.' And the second time the aim was true. 'Yes, you'll do. Bring in the next man.' And so for the fifth time Deyulsallstha entered the services of Uncle Sam to rid the country of the notorious Geronimo and his band of renegades.

"Deyulsallstha had always had his camp near the mission. And there's a reason for that. Many years ago, after the incident related above, he was attracted by a group of children who were being entertained, so it seemed to him, by a white man, dressed in a great gray coat. His curiosity aroused, he drew nearer to the group to see what it was all about. The white man was talking. One word was repeated more than the rest. That word was Jesus. That was the first time he had heard the name Jesus. He was determined to learn the meaning of that word. Wherever, therefore, he saw that white man addressing a group, he joined it. And so he learned to know Jesus.

"Deyulsallstha is now an old man. His seat in the chapel is seldom vacant on Sunday. The Word that he was curious to know has become a guiding light to him on life's highway. He has ever since been a friend to the mission. His thanks for the things he has received for his soul are never-ending. He is now waiting for the call of His Lord and Savior that will take him out of this world of sin to the blessed abodes in heaven." F. J. L.

Items of Missionary Interest.

By the EDITOR.

China News.—In October last our missionaries baptized nine persons, among them a number of adults. The arrival of *Pastor Wenger* was a source of joy to the workers, particularly because *Missionary Theiss* was compelled to leave for this country on account of the precarious condition of

his wife's health. A number of *confirmation classes* have been formed on the field. Pastor Mueller has a class of thirty catechumens; Pastor Werling is also instructing a class. A women's class has been begun at one of the Hankow chapels. At Wanh sien there is a class of fifteen, of whom seven are being prepared for confirmation. In Hankow another catechumen class is being instructed besides those mentioned above. Rev. Klein has a regular attendance of fifty-seven in his catechumen class. *Rev. Mueller* is conducting services regularly in a prison every Saturday. The *seminary students* are given much regular opportunity to preach to large audiences at the San Hsin Kai Chapel. Several *exploration trips* were recently made by missionary workers into country districts with promising results. At the dedication of the *new seminary* in Hankow the students sang "Lord Jesus Christ, with Us Abide." The congregation sang "Now Thank We All Our God" and "Christ, Thou the Champion of the Band who Own." The dedicatory services were attended by a large and attentive audience. — The missionaries are in good health, and the military conditions at all our stations are peaceful.

An "Expensive" Mission. — Messiah Mission was founded at Inwood-on-Hudson, New York City, in 1916 and was subsidized by the Atlantic District, Missouri Synod, till October, 1932. In the first year the mission was housed in a vacant store under the elevated railroad, the next two years in another store under the elevated railroad; the following two years it had its home in a *kosher* meat market; the next three or four years it was located in a vacant store nine feet and eight inches wide, from which it moved to make room for a coal dealer; the next three years it was housed in another store, now turned into a confectionery. In 1927 a "church house" was completed. Since the mission moved into its real home, it has enjoyed a fine growth and has now become a self-sustaining congregation. Its pastor during the past ten years has been the indefatigable Rev. F. P. Wilhelm. Humanly speaking, Messiah would have become a self-sustaining congregation years ago if it had had its own home. Moral: Let us remember our Church Extension Fund with our contributions.

Buffalo Institutional Missions. — Our institutional mission-workers in Buffalo regularly visit twenty-two institutions. Last year they visited these institutions 808 times and ministered to 7,468 patients and inmates. They aided fifty-two prisoners, made twenty-two calls at their homes, and

held 209 interviews with officials and others in their behalf. They looked up 117 missionary prospects in their homes, received seventy-one at their office, and referred five families and eight individuals to local churches. They conducted 259 services in institutions and gave 114 periods of instruction. They communed 332 persons and baptized forty-two; they conducted sixteen funerals and solemnized two marriages. They distributed 16,004 copies of Christian literature, including 808 copies of the Bible or its parts. No fewer than 542 persons were provided with clothing, 111 with lodging and meals, and fifteen families were aided for longer periods. Twelve jobs were secured for men and women, 2,642 Christmas presents were distributed, mostly in institutions, thirty-nine families were provided with Christmas dinners, eleven Thanksgiving baskets were carried out, and 746 people were remembered with gifts at Eastertide. — Much was also done along child-welfare lines. Eighty-five children were aided during the year, homes were found for ten, 127 visits were made at homes of needy children, 206 interviews were held, and sixty contacts were made with child-welfare agencies. — Three persons were received in the old people's home. The chaplain made seventy sick-calls in the home and conducted services there every Sunday and holiday. In the hospice twenty transients were accommodated with rooms, thirty-two were given night lodging, and thirty-three meals were served. — Our readers can see from these statistics that the days of an institutional missionary are busy days, and they can also sense that countless stories of misery and destitution, of spiritual and physical need, are behind these figures. Thank God that we are privileged to help relieve much of this want! May the simple, but touching story told in the above lines awaken many among us to give a helping hand to those in need!

Our Omaha Colored Mission. — Pastor Weber writes us that an increased interest in the colored mission is being shown by our white Lutherans. Our colored people were invited to attend the New Year's Eve services at the First Lutheran Church. A general meeting in the interest of our mission is planned by the Lutheran Welfare Society of Omaha, and the intention is to have a member of the Colored Mission Board present as speaker. The various aid societies are helping the colored mission in a financial way. Pastor Weber reports that the services of the colored people are being held at the home of Mrs. McIntosh. The average attendance is about twenty, and strangers are present in every service.

Echoes of the December Board Meeting.—

The Missouri and Wisconsin synods have been compelled to further reduce their apportionments to our Colored Missions. This reduction will mean \$26,000 less income and a further reduction of salaries and other cutting of expenses. — At the suggestion of Jonathan Ekong, a native of Africa now studying at Immanuel College in Greensboro, the Board decided to send a number of sermon books and other literature in the English language to the Ibeskipo people in Nigeria. This may lead to the eventual taking up of actual mission-work in the Dark Continent by the Synodical Conference. In this connection we may state that the Board at this meeting received a communication from the Lutheran Ladies' Aid for Colored Missions, St. Louis, that it has \$500 in its treasury for traveling expenses for the first missionary to be sent to Africa. — The Board encouraged Missionary Fey of Grace Colored Mission, St. Louis, to follow up canvass-work done in the Second Street Mission with the active cooperation of the students of the Seminary. — A white women's society is to be organized in Cincinnati in the interest of our colored mission in that city, and much help is expected from this organization. Our white congregations in Cincinnati have always shown a most commendable interest in our colored work and have provided our mission there with a fine and adequate church home. — Professor Scherf, the director of Luther College, New Orleans, till it was closed last year, will in future serve Concordia Mission in Carrollton as its pastor. — Mr. Henry Horst, a member of the Board of Directors of the Missouri Synod, has engaged the services of a student who will work among the colored people of East Moline with the consent of the white congregations of that vicinity. This action on the part of Mr. Horst is most commendable and worthy of imitation in other centers with promising mission-fields.

The Missions of the Missouri Synod.— To carry on the *Home Mission* work of this body requires 821 pastors, 166 teachers, and forty-seven students. Its *Foreign Missions* have forty-two missionaries in India and twenty in China. Eighteen missionaries are working in its *Deaf-mute Missions*. One missionary is specializing in work among the *blind deaf-mutes*. Six missionaries are working among the *Indians*. Three men are engaged in the *Immigrant and Seamen's Missions*. Nineteen missionaries are giving their whole time to work among the *foreign-language peoples* in our country; this, of course, does not include work in the German language. In the *Colored Missions*, conducted under

the auspices of the whole Synodical Conference, there are fifty-two missionaries. The Synod is supporting sixty-six missionaries in *South American Missions*, located in Brazil and Argentina. In *Europe* the Synod is subsidizing more than twenty pastors, located in England, France, and Germany. Finally, there are twenty-five missionaries within the confines of the Missouri Synod who devote their attention to the spiritual needs of the inmates of benevolent, corrective, and penal institutions. In the larger cities several of these so-called city missionaries also work in the slums.

New Missionary Opportunity.— Three million Mohammedans in Albania, Jugoslavia, Roumania, and Bulgaria are showing a great interest in Christianity. The forefathers of these people were Christians, but were forced into the Mohammedan religious camp at the time of the conquest of their countries by the Turks in the fifteenth century. A desire for the Christian education of their children is especially manifested by the Albanians. What a pity if the Christian Church could not take advantage of this promising opportunity to reconquer this field for Christ!

Los Angeles Institutional Missions.— For ten years the institutional work in the large institutions of this city and its surroundings was carried on under the auspices of an association. This association has now been dissolved, and the Southern California District has assumed the responsibility for the work. In recognition of faithful services and in view of the great need of a new automobile the association turned over all the money it had in its treasury, almost \$500, to the District with the understanding that it be used to buy Missionary Wachholz a new automobile. Pastor Wachholz will continue to serve as institutional missionary under the District's Board of Missions. During the ten years of his service under the old association he made 30,074 bedside visits. He confirmed 174 adults during this time and baptized fifty adults and seventy-four children. During these ten years he contacted no less than 4,558 nominal Lutherans, many of whom he succeeded in reclaiming for their Church.

Sunday-Schools Support a Missionary among the Colored of Jamaica, Long Island.— According to the 1930 census the Negro population of the United States was 11,891,143, more than half of which has no connection with the Christian Church. The Negro population in Metropolitan New York in 1930 was 327,706, an increase of 114.9 per cent. in the last decade. The Long Island Conference of

the United Synod of New York inaugurated a unique plan by which a mission for Negroes is supported in Jamaica. Pastor Jesse Wayman Route, who graduated from Augustana College and Augustana Seminary, Rock Island, and who was ordained by the United Synod of New York in June, 1932, is in charge of the mission. He is being supported by the children of the churches in the Long Island Conference, who through their Sunday-schools are expected to contribute enough to take care of his salary. — *News Bulletin, N. L. C.*

Which Are You? — There is a big difference between a post and a tree. It is a difference of life; a tree has life, and the post has not. Plant a tree, and it begins to grow; put a post into the ground, and it begins to rot. The question of vital importance is, Which are you in your church, a living tree or a dead post?

The Man of One Book. — During the Sepoy Rebellion in 1857 a Brahman saw how the dwelling of the missionary in Sikandra was pillaged. As he came nearer, he noticed all kinds of books and papers scattered about on the ground which the robbers had torn and trampled under their feet. Among the litter he saw a little book which took his fancy. He appropriated it and brought it to his home. Upon his arrival at home he began to read in the book, which so fascinated him that he did not stop till he had read it to the end. The book was the Gospel of St. Matthew. Soon after, he left his home and traveled from place to place and at last came to a little village. Here he decided to stay. Not long before his arrival the villagers had lost their priest, and when he told the people that he had found a new sacred book and read some portions of it to them, they were so well pleased with its contents that they asked him to stay with them and instruct them from his sacred book. So this Brahman became their teacher and led them to be Christians, though neither he, the teacher, nor they, the pupils, at first fully realized the fact. When, later, foreign missionaries came to the village, they were surprised and delighted with what they here found.

A Sad Discovery. — A man devoted ten years each to law, to medicine, and to the ministry. At the end of thirty years he announced his discovery in the following words: "On the average, a man will pay ninety cents on the dollar to save his property, fifty cents to save his life, and ten cents to save his soul." — *Lutheran Progress, Santa Monica, Cal.*

The Jewish Surgeon.

In one of the large London hospitals a poor woman was dying. One of the young surgeons who was a Jew went to her bed and said: "My poor woman, you seem to be very ill; I am afraid you will never recover. Can I do anything for you?"

"Thank you, sir," said the poor woman; "there is a New Testament behind my pillow, and I should be much obliged to you if you would read a chapter to me."

The young man seemed surprised, but he took the Testament and did as requested.

He continued to come and read to her for several days, and was greatly struck by the comfort and peace which the Word of Life seemed to give to the poor invalid.

With almost her dying breath the poor woman gave the Testament to the Jewish surgeon and urged him to read it.

He took it home with him and determined to keep his promise. He read it diligently and soon found Him of whom Moses and the prophets wrote, Jesus, the Messiah, and by the grace of God came to believe in Him as the "Lamb of God, who taketh away the sin of the world."

The Gospel's Power.

The Rev. H. Nott, a missionary on the South Sea Islands, once read a passage of the Gospel according to St. John to a large number of heathen that had gathered around him. When he read the sixteenth verse of the third chapter, one of the natives, who had listened with the greatest attention, cried out, "What words were those that you read? Let me hear those words again!" The missionary again read the verse: "God so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The heathen jumped up and said, "Is that true? Can that be true? God loves the world although the world does not love Him? He loves the world so that He gave His only-begotten Son that He should die in order that men may live? Can that be true?"

The missionary read the verse again and said that it was true indeed and that this was the glad news which God had sent to them for their salvation and that every sinner who believes in that Son of God should not perish, but have everlasting life.

The astonished heathen was overpowered by the glad Gospel news. Tears rolled down his cheeks, and he left the meeting in order to meditate upon the love of God which on that day had touched his heart. In this love he found perfect peace and rest for his soul.

"That's Me."

A poor Hottentot in Southern Africa lived with a man who had family prayers every day. One day he read: "Two men went up into the Temple to pray."

The poor savage looked earnestly at the reader and whispered: "Now I'll learn how to pray."

The man read on: "God, I thank Thee that I am not as other men are."

"No, I am not; but I am worse," whispered the Hottentot.

Again the man read: "I fast twice in the week, I give tithes of all that I possess."

"I don't do that; I don't pray in that way. What shall I do?" said the distressed savage.

The man read on until he came to the publican, who "would not so much as lift his eyes unto heaven."

"That's me!" said the hearer.

"Stood afar off," read the other.

"That's where I am," said the Hottentot.

"But smote upon his breast, saying, God be merciful to me, a sinner."

"That's me! That's my prayer!" cried the poor creature; and smiting on his dark breast, he prayed, "God be merciful to me, a sinner," and, like the poor publican, he went down to his house a saved and happy man.

What You and I Owe to Missions.

We owe it to missions that we are saved. If we trace back our history, we shall find that somewhere, perhaps in the distant past, perhaps not long ago, a missionary brought the saving truth to our forefathers or to us. The missionary was sent by Christians who already had found the truth. To them and to the missionary we owe everlasting thanks; for without their kindness we should have remained in darkness and error, only to be placed on the left hand on Judgment Day and to be condemned to everlasting damnation with the rest of the unbelievers.

But back of the missionary and the Christians who sent him was our merciful God, who "will have all men to be saved and to come unto the knowledge of the truth," 1 Tim. 2, 4. Had it not been for Him, no missionary would have brought us the truth, no Christians would have sent a missionary. As it is, God had determined long before we were ever born—from eternity, in fact—that you and I were to be saved; and so, when the time came, God carried out His gracious plan: he caused Christians to send us a missionary, who brought us the saving Word of God and the Sacraments.—*Committee on Missionary Expansion.*

NOTICE.

All friends of our Missions in Alabama will please send donations of clothing or money to the undersigned, who by instructions of the Missionary Board and by resolution of the Alabama Pastoral Conference will allot and disburse such donations with the needs of all stations in view. Only in this way can a fair distribution be made. By no means send money or clothing direct to individuals, because these may have ceased long since to be members in good standing in our churches, but still continue to write mission friends begging-letters. To be sure that no donations are missent or misspent, kindly communicate with or send direct to the undersigned at Box 683, Selma, Ala.
EDWARD A. WESTCOTT, *Superintendent.*

BOOK TABLE.

(By the Editor.)

Pastoral Theology. A Handbook of Scriptural Principles. Written especially for Pastors of the Lutheran Church. By *John H. C. Fritz, D. D.* Concordia Publishing House, St. Louis, Mo. Buckram binding. 343 pages. Price, \$3.25, postpaid.

The author frankly admits in the preface that he used Walther's *Pastoraltheologie* as a basis. But whatever he has used from the German classic has been cast into a mold which decidedly bears the Fritz trademark and is by no means a mere translation. Much of what is found in Walther's *Pastorale* has been omitted as not fitting into present conditions; then, too, many quotations of the older book are not found in this new *Pastoral Theology*.

We were particularly interested in the new chapters of the book, such as "The Christian Training of the Children," "The Spiritual Care of the Young People," "The Cure of Souls," and "Preaching the Gospel to the Un-churched." An even cursory reading of the work will bring home the conviction that we here have a very valuable book, which is destined to be extensively and permanently useful to our Lutheran clergy and others. The work is distinguished by the following outstanding qualities: Comprehensiveness and fulness of plan, including all phases of the subject in well-balanced proportion; a deeply earnest and eminently Biblical manner of teaching, combined with great clearness of thought and delightful simplicity of language; the marks of thorough, varied, and extensive reading; an evident sincerity, which penetrates the reader's heart and leads him to look within himself with searching self-examination; and an assurance of the correctness of the enunciated principles that carries conviction to the student of its pages. We hope that every pastor will deem the possession of this book desirable and find it possible to have it upon his desk in the near future.

The Lententide Family Altar. Brief Daily Lenten Devotions. Reprinted from *The Family Altar* of the late Rev. F. W. Herzberger. Concordia Publishing House, St. Louis, Mo. 51 pages. Paper covers. Price, 25 cts. the copy.

The use of these daily Lenten devotions will go far towards enriching the spiritual life of the reader by giving him a deeper understanding of the Lenten message. If you have an unchurched friend or relative, give him a copy of this beautiful booklet with its even more beautiful, soul-saving message. Still better, procure four copies for a dollar and bring its blessings to four relatives or friends.

Proceedings of the Thirty-third Convention of the Synodical Conference, assembled at Mankato, Minnesota, August 10—15, 1932. Concordia Publishing House, St. Louis, Mo. Price, 20 cts.

Contains the complete report of the Board for Colored Missions, resolutions passed by the Conference in matters concerning the Colored Missions, and a number of important committee reports with the resultant action of the Conference.

Concordia Collection of Sacred Choruses and Anthems. No. 27. *In Thee Is Gladness.* By Paul T. Buszin. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

Superintendent Paul T. Buszin has arranged this fine old composition by Gastoldi for our more ambitious mixed choruses. Choirs able to cope with more difficult music will be making no mistake if they add this number to their repertoire.

Sacred Solos. No. 11. *Immanuel.* Edgar Hansen, arranged by Paul T. Buszin. Concordia Publishing House, St. Louis, Mo. Price, 25 cts.

This composition is intended for a medium voice, but it may also be used by a choir or children's chorus for unison singing. It is particularly appropriate for Advent. The composition has a pleasing and not overdifficult melody.

Concordia Historical Institute Quarterly. Vol. V. No. 4. Editor-in-Chief: Prof. W. G. Polack; Associate Editors: Prof. Th. Grabner; Prof. R. W. Heintze. Subscription, \$2.00, which is included in the fees of membership in the Institute: Active, \$2 per annum; sustaining, \$5 per annum; life, \$100, single payment. Send application for subscription or membership to Mr. Theo. Eckhart, 3558 South Jefferson Ave., St. Louis, Mo.

The contents of this fine number include: 1. "Some Perry County Relics"; 2. "The Early Days of the Lutheran Church in Nebraska"; 3. "Lutheranism in Louisiana," Part I; 4. "History of St. John's English Lutheran College," Part I; 5. "The Beginnings of Our Work in China." The Institute is doing a most commendable work in publishing this *Quarterly* and should be encouraged by us. This we can do in a most practical way by becoming members of the Institute.

Contributions Received by the Treasurer.

December 1—31, 1932.

Received for *Colored Missions* from the following colored congregations: Alabama Luther Academy, Selma, \$51.63; Augustana, Alexandria, 25.00; Bethany, Nyland, 16.89; Bethany, Yonkers, 55.00; Bethel, Conover, 1.68; Bethel, Rock West, 14.56; Bethlehem, Holy Ark, 16.97; Bethlehem, New Orleans, 50.00; Christ, Rosebud, 11.17; Concordia, Lowerstone, 5.00; Concordia, Montrose, 24.79; Concordia, New Orleans, 15.00; Holy Cross, Camden, 3.38; Ebenezer, Atmore, 6.46; Faith, Mobile, 21.70; Gethsemane, Hamburg, 9.47; Good Shepherd, Vineland, 35.45; Grace, Concord, 60.00; Grace, Ingomar, 11.40; Grace, St. Louis, 10.00; Hope, Kings Landing, 11.85; Immanuel Lutheran College, Greensboro, 547.13; Immanuel, Cincinnati, 5.00;

Immanuel, Pensacola, 10.00; Luther Preparatory School, New Orleans, 1.50; Messiah, Bashi, 31.60; Mission at Baton Rouge, .98; Mission at Cleveland, 3.04; Mission at Hickory Hill, .58; Mission at Washington, 13.63; Mount Calvary, Mount Pleasant, 20.00; Mount Calvary, Kannapolis, 30.00; Mount Calvary, Tilden, 26.70; Mount Carmel, Midway, 7.50; Mount Olive, Catawba, .80; Mount Olive, Tinela, 36.05; Mount Zion, Bostian Cross Roads, 4.00; Mount Zion, New Orleans, 50.00; Our Redeemer, Longmile, 16.00; Our Savior, Buffalo, N. Y., 10.00; Our Savior, Possum Bend, 8.16; Peace, Maplesville, 10.66; Pilgrim, Birmingham, 38.00; St. Andrew's, Vredenburgh, 8.78; St. James's, Buena Vista, 30.17; St. James's, Southern Pines, 12.00; St. John's, Joffre, 10.15; St. John's, Salisbury, 15.00; St. Luke's, High Point, 8.00; St. Luke's, Lamison, 13.02; St. Luke's, Spartanburg, 10.00; St. Mark's, Atlanta, 15.36; St. Mark's, Winston-Salem, 7.00; St. Matthew's, Ackerlyville, 15.50; St. Matthew's, Arlington, 18.04; St. Matthew's, Baltimore, 5.00; St. Matthew's, Mcherrin, 14.91; St. Paul's, Los Angeles, 242.00; St. Paul's, Lutherville, 20.00; St. Paul's, Napoleonville, .45; St. Paul's, Oak Hill, 34.53; St. Peter's, Concord, 6.00; St. Peter's, Pine Hill, 8.87; St. Philip's, Catherine, 19.86; St. Philip's, Philadelphia, 25.00; St. Philip's, St. Louis, 130.00; St. Timothy, East Selma, 21.05; Trinity, New Orleans, 25.00; Trinity, Selma, 40.38; Zion, Gold Hill, 1.55; Zion, Taits Place, 20.44.

Miscellaneous: Mrs. L. J. Henze, Gillette, N. J., for Colored Missions, \$4.90. Per W. Baumann, Plymouth, Nebr., from Fred Groenemeyer, Plymouth, Nebr., for Negro Missions, 5.00. F. and M., Baltimore, Md., for Jackson, Mission Chapel, 10.00. Per Carl D. Eifert, from S. S., Peace Lutheran Church, Hecla, S. Dak., for Negro Missions, 20.00. From August Krome Legacy, for Negro Missions, 1,217.33. Per Clara M. Theiss, from Joint St. Martini-St. Jacobi School, Milwaukee, Wis., for Negro Missions, 10.51. Per G. A. Schmidt, from N. N., Fremont, Nebr., for Piney Woods Chapel, 25.00. Mrs. Mike Kern, Frankenthum, Mich., for two Orphans at Greensboro, N. C., 2.00. Herbert W. Waltke, St. Louis, Mo., for Colored Mission Building Fund, 100.00. Per J. T. Mueller, from N. N., for Negro Missions, 2.00. THEO. W. ECKHART, *Treasurer.*

NOTICE TO OUR SUBSCRIBERS.

In order to render satisfactory service, we must have our current mailing-list correct. The expense of maintaining this list has been materially increased. Under present regulations we are subject to a "fine" on all parcels mailed to an incorrect address, inasmuch as we must pay 2 cents for every notification sent by the postmaster on a parcel or periodical which is undeliverable because no forwarding address is available or because there has been a change of address. This may seem insignificant, but in view of the fact that we have subscribers getting three or more of our periodicals and considering our large aggregate subscription list, it may readily be seen that it amounts to quite a sum during a year; for the postmaster will address a notification to each individual periodical. Our subscribers can help us by notifying us—one notification (postal card, costing only 1 cent) will take care of the addresses for several publications. We shall be very grateful for your cooperation.

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

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
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All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANZENAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer

A MISSIONARY MONTHLY

PUBLISHED BY THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

Vol. LV.

ST. LOUIS, MO., MARCH, 1933.

No. 3.

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MONTHLY MISSIONARY TEXT.

"The kingdom is the Lord's, and He is the Governor
among the nations." — Ps. 22, 28.

Living Is Giving.

The heav'ns their riches ever pour
Down on the earth in a rich store;
And never weary do they grow
On man their blessings to bestow.
They live
To give.

When nature with its bounty ends,
To man no more its mercies sends,
Such ending of its welcome grace
Is proof that it's in death's embrace.
To deny
Is to die.

F. J. L.

Giving in Tips and Tithes.

On a sleeper or in a hotel it is not in good taste to neglect giving the porter or waiter a gratuity, or tip, in recognition of services received. This tip is not to pay for the berth or the meal, for they have been paid in full; the tip is no more than a matter of custom or kindness and not an obligation whatsoever.

Now, it is just in that way that not a few people give to missions. They give regularly to the church to which they belong and feel that in doing so they have fulfilled their whole duty. But in the way of good nature they contribute a trifle more to extend the bounds of Christ's kingdom. They in no way look upon giving to missions as an obligation; they do not regard the support of missions as a part of their duty as stewards. Not to appear close or selfish, they give a quarter or even a dollar to Foreign or Home Missions in exactly the same spirit in which a man tips the porter with a quarter for blacking his shoes or brushing his clothes and the waiter for being obliging at the table.

In the Mosaic Law the people were commanded to give a tithe of all the fruits of the ground and of their cattle. The Mosaic Law plainly said: "The tithe is the Lord's." To withhold the tithe was declared to be robbing God, and those who did this were punished for their sin. The Jews in the days of Malachi robbed God by not paying Him the tithe, and the Lord, by the mouth of the prophet, calls upon the people to bring their tithes to God's storehouse and promises that the Lord will open the windows of heaven and pour out His richest blessings upon them. Besides the tithes the Jews were expected to bring free-will offerings.

We Christians of to-day are far from giving a tithe of our income to the Lord, even though the blessings which we enjoy far exceed in number and value those given to Israel. The average Christian

of America gives to Foreign Missions only an annual tip — the small sum of fifty cents! There are men and women in America whom God has so prospered that the tithe of their income would enable them to contribute most liberally to the support of their home congregation and besides support a missionary in the home or in a foreign field. And if they can do it, why should they not do it?

We fully realize that the law of the tithe has not been transferred from the Old Testament to the New; for God has seen fit to treat us as grown-up people whom He need not tell in detail just what they must give. But He has told us that we should give as He has prospered us. The thought ought to lie near that, if the Jews gave a tithe for the enjoyment of the promises, we Christians ought to be willing to give that much at least for the substance.

There are those who say they cannot afford to give a tenth of their incomes for the work of the Church. The testimony of those who have done as the Lord told the Jews to do in the days of Malachi have had the very experience which God then told the Jews they would have, Mal. 3, 10. The experience of these has been that the nine-tenths remaining with His blessing went farther than the ten-tenths without His blessing. And it surely does seem reasonable that, if the Jew could give a tenth of his income, and if the heathen can give a tenth to his idols, the Christian should be able to give at least an equal part of his income to the true and living God. Should a Christian want to give less than a Jew? Should a follower of Jesus want to do less in His Savior's cause than a blind heathen does for his religion?

If all Christians within the bounds of the Synodical Conference were to give a tenth, there would be money enough in the Lord's treasury for local church expenses, including a Christian day-school, for missions of every kind, and for general benevolences. The treasuries would be overflowing. There are probably those among us who could live on a tenth of their income and give nine-tenths to the Lord.

Is it not really time that we should cease tipping the Lord and willingly give Him the tithe? Is it not time that we should begin to give as the Lord has prospered us? Can we say that we are honoring the Lord with our substance when we put Him off with a tip? God is not a beggar asking for alms; He is the preferred Creditor, and His claims should be satisfied first and in full.

What shall it be with us — TIP or TITHE?

F. J. L.

The Missionary Monthly.

Missionary effort calls forth our help in almost exact proportion to our knowledge of its needs and progress. That is why our Lord told His disciples: "LIFT UP YOUR EYES AND LOOK ON THE FIELDS."

But the mission-fields are often far away, and most of us can look on them only through the printed page. This makes missionary monthlies such as our *Missionstaube* and the LUTHERAN PIONEER very important factors in the work. Books on missions also serve to bring us in touch with the mission-field and inspire us to service; but it is the regular, up-to-date information presented in the missionary monthly month after month that keeps the fires steadily burning. And it is the knowledge of immediate need that calls forth the largest and readiest assistance.

The *Missionstaube* and the PIONEER form bonds between the missionaries on the various fields and those "who stay by the stuff" at home, and they are a real necessity to those at home who would be intelligent workers and who desire to fulfil the obligations they have undertaken as members of Christ's Church. Not to read one of the missionary monthlies means that one will remain in ignorance of much of one's own Church's mission-work and lose its full blessing and inspiration. F. J. L.

O—W—N. W—O—N. N—O—W.

OWN. — We should want God to OWN this land of ours and should be ready to do our part. But the Evil One is fast preempting the land.

WON. — If the Lord is ever to OWN this fair land, it must be WON to Him. This means that not only the ministers and a few members must be active, but that this work of winning is to be done by the whole Church.

NOW. — If God is to OWN this land of ours, it should be WON for Him NOW. To-morrow may be too late, for there may be no to-morrow; to-morrow, if there be one, sin and worldliness will have had an opportunity to become more entrenched and to make the task of winning far more difficult than to-day.

Therefore let us strive to WIN what God would OWN NOW! F. J. L.

"Is it fair to God to call Him blessed and holy and then to use His name in vain by profanity?"

In the Parishes of Louisiana.

1. Our Mission at Hickory Hill.

About at the same time that we took charge of the mission at Baton Rouge, Louisiana, a door was opened for a Lutheran mission at Hickory Hill, about eight miles northwest of Marksville and about twenty-six miles southeast of Alexandria. Marksville is about three miles from our Lutheran church at Lutherville. The growth of this mission has been slow owing to the difficulty in starting it and the handicaps which we now must struggle against. A beginning was made in an old, dilapidated farmhouse. To secure even this ramshackle house, it was necessary to take a one-year lease. Before our lease had expired, notice was served on us that the house could not be rented after the expiration of our lease. The last Sunday we held service in it a tenant



Rev. C. P. Thompson.

moved into the house. Thus our mission was without a home. The problem that now confronted us was one not easy to solve. Where should we find a suitable place of worship? What made the problem especially difficult was the fact that our little flock is scattered in all directions. Our first house of worship had been rather centrally located. It was suggested that services be held at one of the members' homes; but this suggestion was not favorably received, since this house was too far removed from the homes of some of the members. Finally, Brother Ed. Batiste, the founder of the mission, offered his home for the services. After much discussion it was decided, to accept his offer, though with some reluctance, because of the great distance from the homes of some of the members.

In the midst of our despondency we were thrilled to learn that the Mission Board, through a kind friend of our Colored Missions, had offered to purchase a building site for the Hickory Hill Mission. A centrally located plot at a reasonable price was

found. New courage filled our people. Soon the room in Brother Batiste's house became taxed to the utmost. Applications to enter the instruction classes were received. Everywhere far and near the talk was, "Hickory Hill will soon have a Lutheran church." For certain reasons the plot has not yet been purchased, but we are praying that the lot may soon be ours.

Our little mission at Hickory Hill has a membership of thirty-two. Recently Felix Boyer, Newall Pickett, Sr., and Newall Pickett, Jr., were received by confirmation; the latter was also baptized. Sadie and Ardel Pickett were baptized. Another adult class of catechumens is being formed. Services are held there every first and second Sunday of the month at 3 P. M.

May the Lord graciously hear the prayers of these people and give them a church where they can hear God's Word in its purity and a school where their children will be instructed in God's Word and Luther's doctrine pure!

2. Our Mission at Baton Rouge.

Much ardent labor has been done and many earnest prayers have been offered for a number of years for the establishment of a permanent colored Lutheran church in Baton Rouge, the capital of the State. At last our hopes have been realized, and our prayers have been heard; for on the second Sunday of last December four adults, after having been thoroughly instructed in the Lutheran doctrine, were baptized in the Lutheran faith and received into full membership. Before this time only a few children had been received into membership, and it was not considered advisable to celebrate the Lord's Supper in the place we were then using. The accession of Mannie Thomas, John McKee, Henry Alexander, and Ada Williams and a change in the place of worship made it possible to celebrate the Lord's Supper for the first time by our Colored Lutheran mission in Baton Rouge. The gaining of these four adults makes the future of our work among the colored of Baton Rouge quite promising. The foundation of a colored Lutheran Zion was laid by the Holy Spirit, the heavenly Builder, when these converts renounced sin, the devil, and all his pomp, solemnly confessed their faith in the Triune God, and promised to remain faithful to the teaching and practise of the Lutheran Church until death.

That the Holy Spirit has not only laid the foundation, but will continue to build His Church at Baton Rouge is evident from the fact that other classes of adults are being prepared for admission

into the membership of the church in the near future.

In spite of the many obstacles and difficulties encountered, our mission is growing encouragingly. At present our membership numbers sixteen souls. Our services are held at 4 P. M. every second and third Sunday of the month in the spacious auditorium of the Colored City High School. The attendances average from thirty to thirty-five hearers. A greater publicity is given our mission in Baton Rouge now that we are worshiping in better quarters. Mr. Moran Laconta, a faithful member of our little mission and a former member of our Lutheran congregation of Napoleonville, works with unabated zeal for his church. To his love for his Savior and his fellow-men, upon whose salvation he is eagerly intent, it is largely due that we have confirmed our first adult class. He is busy getting others to form other classes. A second class will soon be received into membership.

But our mission at Baton Rouge has not only a communicant membership, but now also has a name. After some deliberation it was named Calvary Lutheran Church. God bless Calvary Lutheran Mission at Baton Rouge and make it grow in numbers, but also, and especially, in grace and in the knowledge of our Lord and Savior Jesus Christ.

Alabama Briefs.

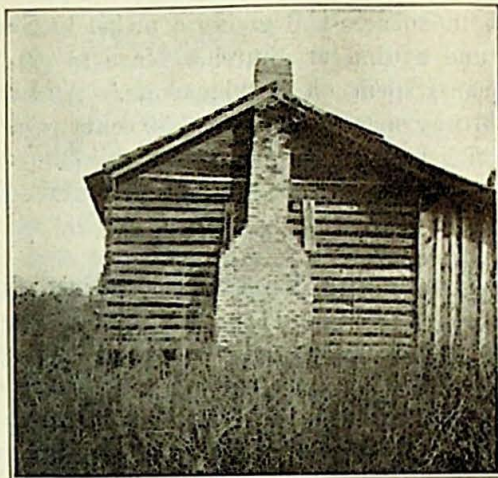
Team-Work Counts.

A few days ago the undersigned, in passing by, stopped in at our Maplesville building in search of a member of that congregation. He was directed to a wooded hill from which came the sound of men's voices and axes. Scrambling through brush and jumping a creek, he came upon five or six members busily at work for the second day making pine shingles. The roof of their rough-board one-room "chapel" and "school" cabin has been so little protection from the elements, that, when it was raining, to be outside was very nearly better than being inside. So these men gained permission from the owner to fell a pine for shingles. A few days later these were laid by the same brethren. Team-work did it! This is the right spirit and carries the Lord's blessing with it.

Harvest-Home-Festival Collection.

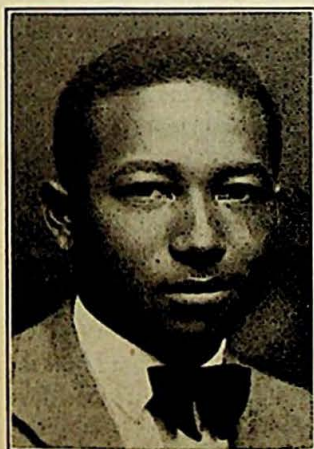
The harvest-home festivals are an annual feature of our work. Special services are held at all stations. Sermons setting forth the praises of,

and thanks due, the Lord for the fruits of the earth, coupled with addresses on the great harvest of souls and our missionary obligations, are followed by "praises with hands," special offerings,



Maplesville Chapel No. 2.

usually for missionary purposes. These collections have made possible chapels in India, China, and Alabama as well as lent support to other worthy causes. The last two efforts went to help our own Mission Board with its financial problems. Figures for the 1932 festival offerings approximate \$700. This is the lowest mark in years, compared with such totals as \$1,200 and even \$1,400. All things considered, \$700 is a fair showing; for had not cotton slid from 10 to 5 cents a pound, it is certain we should have reached \$1,000. Even so, we are not at all convinced that this represents our best effort; for we also have our share of such as need growth in Christian stewardship and hide behind the depression.

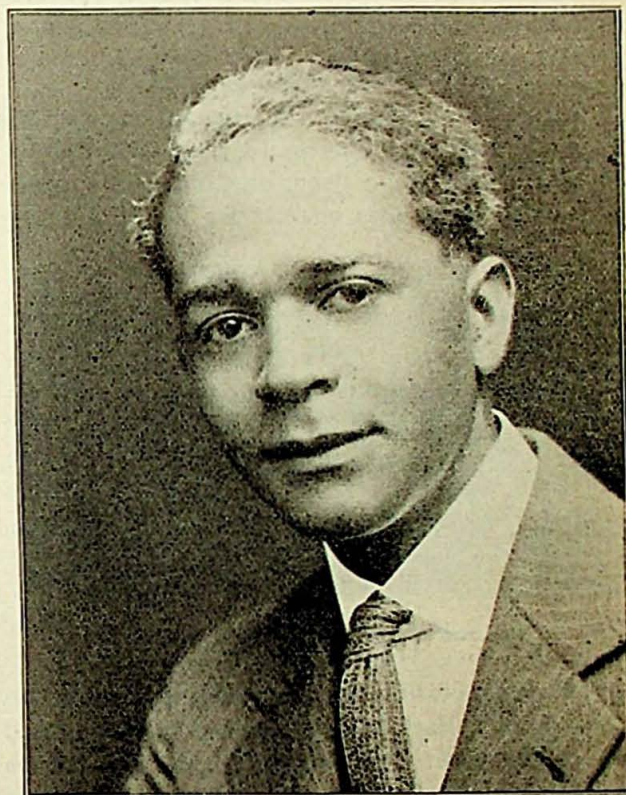


Rev. A. Dominick.

January Pastoral Conference.

The host at this conference was our Trinity Congregation in Selma. The night sessions on Friday were of benefit primarily to the congregation, which heard a sermon by Rev. A. Dominick with its clarion call for progressive sanctification, based on the admonition of St. Paul: "Be ye renewed in the

spirit of your minds," and listened to a paper by Prof. R. O. L. Lynn with its enlightening information on "Who Should Receive a Christian Burial." The Saturday sessions kept all busy with the continued study of Galatians, the reading and criticizing of a sermon outline, and much important business relating to the progress and welfare of our field, particularly respecting the new policy of our Board, which is, that all stations operate on a congregational budget and guarantee a certain sum of their pastor's salary.



Rev. R. O. L. Lynn.

1932 Contribution Figures.

The total our stations contributed in church and Sunday-school (week-day school-fees not included) amounts to \$5,253.87, an average of \$3.75 for each communicant member. Our field did not quite hold its own, dropping \$354.85 behind its 1931 and \$1,175.93 behind its 1930 totals. So in two years our contributions to the support of the Gospel in our midst diminished by about \$1,200. To all indications we now have reached our rock-bottom level, which may be used as a starting-point for better performance this year. The Board's new policy, then, comes at an opportune time when contributions are at a low ebb and under God will stimulate greater

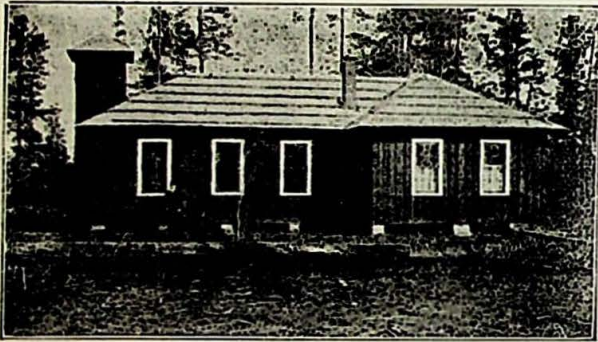
interest in the Church in general and tend toward increased support of the work of the home congregation.

A little closer study of this report reveals that thirteen congregations passed their last year's mark to a greater or lesser degree, the total being \$391.86. If the twenty other stations had done as well instead of dropping back to the sum of \$746.71, we should have had a gain to report instead of a loss.

Stations showing a gain are: Possum Bend, Holy Ark, Vineland, Atmore, Camden, Maplesville, East Selma, Longmile, Catherine, Bashi, Lamison, Tait's Place, and Nyland.

A New Sense of Responsibility.

Only a few days after the announcement of the new budget policy our second-largest congregation, Our Savior at Possum Bend, lined up solidly behind its changed status over against the Board and took



Possum Bend Chapel and School.

steps to make possible the financial support now expected of it. Each voting member was impressed with the necessity of contributing "as God hath prospered him." The congregation as such will rent and work four acres in cotton, the proceeds of which are to flow into the congregational treasury. Finally, their pastor, Rev. B. R. Skinner, was assured that henceforth he need not consume precious time working a garden and potato and corn patches, but should spend all his energy in the interest of his congregations; for the members would see to it that such eatables as he would need would be forthcoming from their fields. May the Lord bless them in their newly found sense of responsibility and bring their plans to pass! And may their fine example incite others to do likewise!

God's Ownership of a Quarter.

On the highway. Meeting a member of one of our congregations. Topic of conversation: "Money is scarce." The member: "After scuffling all week,

sometimes I'm 'lucky' enough to get hold of a quarter. On the way to Sunday-school and church the old devil will then whisper: 'Buy a pack of cigarets and give a nickel to the Lord.' So I have to set him down hard by getting only a dime's worth of smoking tobacco and giving a nickel in Sunday-school and a dime in church. Have to give God more than I spend on 'indulgences.' And the result? A way opened to 'pick up' 50 cents a few days later which I can't 'count for.'"

EDWARD A. WESTCOTT.

Our Home and Foreign Missionaries.

Who among us has not unbounded respect and admiration for our great corps of missionaries and their faithful wives in the homeland and in foreign countries? Our histories tell us of the bravery of soldiers on the field of battle, how they dashed undauntingly into the cannons' mouth and upon the compact mass of pointed bayonets. And all over this country we have fine men and women who in these days that try men's souls are confronting difficult problems and hard things with unflinching courage. But no more loyal, no more courageous hearts will you find in the whole world than are beating in the breasts of our home and foreign missionaries. All honor to them!

In many homes of a certain old German principality—or what formerly was a principality—may still be found plain black iron rings, regarded by their possessors as most precious family heirlooms. These iron rings on their inside surfaces bear the inscription in old German characters, "*Ich gab Gold fuer Eisen,*" "I gave gold for iron." If, after having examined the ring and returned it to its proud owner, you will ask, "What is the meaning of this plain black ring?" he will tell you this touching story of loyalty and self-sacrifice: In days far back the little principality had many enemies. These enemies were strong and covetous; their desire was to rob the citizens of this little country of its independence. The prince gathered his people and led them to battle in defense of their hearths and homes; but in vain. New armies were brought into the field, only to be hurled back and crushed by the overwhelming forces of the foe. This happened again and again. Finally the principality was so stripped of all its possessions that the prince in desperation decided to make one last effort. He appealed to his people that they bring him all the treasures they might have to help equip another army

of defenders. And so touching was this appeal of their prince that the people responded with great enthusiasm. Maidens brought their bracelets, brooches, and other articles of jewelry, and married women brought their wedding-rings, their last and most precious possessions, and gave them to their country. With these last gifts another army was fitted out, and such was the desperate valor displayed by the little country's soldiers that the enemy was overwhelmingly defeated and the principality's safety and independence secured. In recognition of the patriotism of the country's maids and women the prince had these iron rings made from the last resources of the state treasury and then gave them to those who, because they loved their country, had given gold for iron. Need we say that no gold can be so precious as are these iron rings to those who possess them?

The days of self-sacrifice are not yet over. We have men and women in our Church who are giving all life's gold for iron, our Home and Foreign Mission workers, men and women, married and unmarried, who in the homeland and in other countries in our stead and as our representatives, with unwavering loyalty to Christ and an inexhaustible spirit of self-sacrifice, are bringing the tidings of the world's redemption to those who are estranged from God by the ignorance of their hearts. As we think of the splendid loyalty of these missionary workers of our Church, as we bring to mind their undaunted courage, their inexhaustible patience, their willingness to work for us though they realize our lack of appreciation for what they are doing in our stead, we cannot but feel assured that the Holy Spirit is present with them and will graciously bless their labors of love and loyalty.

F. J. L.

Foreign-Mission Work and Workers.

The essay below was handed us by a Lutheran public-school superintendent. The composition was written by a high-school girl as the result of a class assignment in Social Science. The members of the class were asked to bring compositions telling of some "carrier of civilization." One of the members of the class, a Lutheran girl belonging to one of our congregations, handed in this essay:—

"The foreign missionary is the greatest of civilization carriers. He goes to non-Christian people and shows them the great benefits of Christian morals and the Christian religion. Mission-work is usually supported by some particular church-body.

Paul is known as the first and greatest of all foreign missionaries, and he with his successors succeeded in bringing the entire Roman Empire under the blessed influence of the Christian religion, even though not all that lived within the bounds of the empire became real Christians.

"Foreign Mission work, spreading the Gospel in heathen countries, is a great power for good. A missionary takes a great risk and responsibility upon himself when he goes among heathen people to bring them the Gospel of Christ. A missionary generally selects a certain place where he builds himself a house, and from this post he tries to influence the surrounding people for a certain distance. He takes these people under his care, preaches to them, teaches the children, and helps them when they are sick. He is their teacher, pastor, doctor, and guide. He shows the men how to plow and plant their fields, he tells them how to drain their land, how to build better homes, and how to take better care of their animals; he and his wife show the heathen women how to cook, how to sew, and how to make their homes more comfortable and clean; they also tell the heathen mothers how to take better care of their little babies and how to take care of their sick; they dress wounds, perform minor and major operations, pull teeth, and nurse the sick themselves in case of dangerous illness. They do all these civilizing things in order to gain the confidence and good will of the heathen, so they may bring them under the influence of the Gospel's teaching. To this end they gather men, women, and children into classes for instruction in the Christian religion, and when the members of such a class have gained enough knowledge, they baptize them. Through the unselfish work of foreign missionaries many heathen have been brought to the saving knowledge of Christ and have been lifted from the condition of savages and barbarians to a state of civilization.

"Such being the blessed result of Foreign Mission work, let us not forget to give our coins when collections for Foreign Missions are lifted in church and Sunday-school, because we know that such money is used to save souls and better the bodily condition of many people."

While not losing sight of the real purpose of all true mission-work, this high-school girl also sees the great social blessings that result from the self-sacrificing labors of our foreign missionaries. F. J. L.

"NOT what we gain, but what we give
Measures the worth of the life we live."

Beautiful Gratitude.

The following account is taken from a recent issue of the *Northern Illinois Messenger*. Its authenticity is vouched for, though for very apparent reasons the writer's name is not given. It reads as follows:—

The effectiveness and the results of the work done by the Chicago City Mission Board cannot be seen in their entirety by the reports made in the regular meetings of the society because in some cases there is such continuity of results that a whole subsequent life is just one act of gratitude after another. Such is the case of a man whose story is herewith given.

It began some sixteen years ago, when others, now sainted, carried on this soul- and body-saving work in particularly one institution. It all happened like this. We'll call him Tom. He was born and reared where even to this day much of the crime that is entered on the records of Cook County is hatched and perpetrated. The family into which he was born numbered eleven children. Tom always was a distressing problem to his parents even when a little boy, and the older he grew, the larger grew the circle of his criminal activities. He was wayward in school and a truant. When sixteen years old, his police record began and, in less than one year he was involved in more than a dozen criminal acts. But like so often in cases of his type, he always was released back to society.

He seldom spent a continuous week at home. If circumstances demanded it, he slept in railroad yards and vacant buildings. According to his own words he often just went into eat shops and walked out without giving any explanation or attempting to pay for what he had eaten. But notwithstanding all his evil inclinations he avers he never became lecherous and therefore never became involved in that kind of immorality.

But crime and sin always get their due reward. While attempting an escape following a crime, he stumbled and broke his wrist and also hurt himself internally. That brought him into one of our county institutions. While he was confined there, our city missionary during his bedside visits also came into contact with him. As Tom tells it: "He told me that he could see in my eyes that I was not at peace and wanted to know what was the matter." That interest in him shown by the city missionary struck a responsive chord in his soul. Regular visits were made by the missionary, which not only gave him a

different view of life, but showed him the power to get out of the shackles which were holding him. He learned to know all about sin and about Christ, the Savior, *his* Savior, from sin and its power.

Before long he was released from the hospital. The missionary kept up his contact with Tom. Upon his invitation Tom consented to spend a day in the company of the missionary on a trip at another institution. On that day the missionary improved the opportunity to admonish him henceforth to lead a respectable, yes, a truly Christian, life. He had a conference with a police official, and not long after, Tom, instead of being a criminal, was trained to follow the footprints of other criminals and to bring them into the meshes of the law.

The new life brought him into better contacts than he ever imagined were possible. By an arrangement of the missionary he attended an affair of Lutheran young people, where he fell head over heels in love with a fine young Lutheran girl. One, two, three a real love union was formed, and a few years later Tom not only became the husband of a fine young woman, but also a devoted member of our Lutheran Church.

And talk about gratitude! If from outward appearances one could establish a standard of right living, his life would be a fine example. The Bible in his home is not a dust-laden volume, but a well-fingered daily-used book from which he reads at the family devotion. His seat and the seats of every member of his family are always occupied during the church services; his contributions for his church and for Synod are by far the largest in his congregation; his willingness to give assistance when necessary for his church or to do committee work is an inspiration to others. And as a special act of gratitude for what our Church has done for him in reclaiming him from a life of crime through the mission agency of our Church he has annually designated a part of his earnings (which have been very good) for the relief of unfortunate families and individuals of his church. His pastor, who at his request calls upon him for a contribution to a good cause when necessary, says that his benevolences run into a few hundred dollars a year and include purchases of suits and overcoats, payments of physicians' services and hospital bills, delivery and payment of milk bills, and always a practical supply of Christmas cheer. And nobody else knows of this except his good wife and his pastor. He prefers to have it done this way. That is his earnest and genuine gratitude for what others have done for him.

And we are reminded of these words of St. Paul: "I am not ashamed of the Gospel of Christ; for IT IS THE POWER OF GOD unto salvation to every one that believeth."

"Ye Shall Be Witnesses."

The new spiritual vitality and energy that was experienced on the first Pentecost is the need of the Church to-day. A spiritual dynamic is needed now. To the early disciples Jesus promised superhuman power for superhuman tasks when He said, "Ye shall receive power after that the Holy Ghost is come upon you." This power was received on the first Pentecost and was used for immediate and incessant witnessing for Christ.

How few in the Church to-day share their personal spiritual experiences with others! And yet, that was the basis upon which the whole method of evangelism was founded in the early Church. "There is no doubt," says Harnack, "that the early Church won all its victories by informal missionaries." They were spiritually contagious. The unfailing secret of their power was "the Holy Ghost." "To-day we find it easier," Stanley Jones observes, "to pay the minister to be our proxy. It is easier — and more deadly." We need nothing so much as we need a passionate personal evangelism that will take men out from behind closed doors and impel "each one to reach one."

At Pentecost the early Christians received zeal and power to discharge their great debt of love by bearing witness to Him who as the unseen Head of the Church was with them according to His promise. It was their being filled with the Holy Spirit which mightily persuaded them to carry the good news of salvation into an ever-widening sphere of activity — first in Jerusalem, then in Judea, then in Samaria.

The early disciples did not get as far "as the uttermost part of the earth." The Book of Acts is only the first chapter of church history. The command "Ye shall be witnesses unto Me" is ours; the direction "unto the uttermost part of the earth" is ours; the unfailing source of strength "Ye shall receive power" is ours; and the glorious promise "I am with you always" is ours.

Southern California Lutheran.

"If a few men of our generation will enter the holy place of prayer and become henceforth men whose hearts God has touched with the prayer passion, the history of the Church will be changed."

A Blessed Story.

Some months ago we asked the question: Does it pay to give religious instruction to children coming from non-Lutheran homes, many of whom do not become communicant members of our Church? Basing on the Lord's general command and on experience, we answered emphatically in the affirmative. And now from a school in which slightly over fifty per cent. of the pupils are mission material, comes this beautiful story. It is evidence of the blessedness of just this phase of mission endeavor, and it is a story that deserves to be broadcast far and wide. Thus writes Pastor Hauer of Perry, Oklahoma:—

"A boy ten years of age who had attended our school for two years died this summer. He was a sadly neglected boy, the parents unchurched — even worse. The boy had broken his arm, and tetanus caused his death before I had been advised of the accident he had met with. However, when he was told that he could not live, he made a splendid confession. He bore the intense pain most patiently and said to his frantic and almost raving mother that he would soon be with his Savior, where he would be forever happy. Yes, he even mentioned our school and remarked that there he had learned to die fearlessly. At the funeral people marveled that his younger sister, also a pupil of our school, did not shed a single tear. When directly accosted about it, the little girl said cheerfully, 'Why, he is with Jesus! I am going to meet him again when I go to heaven.'

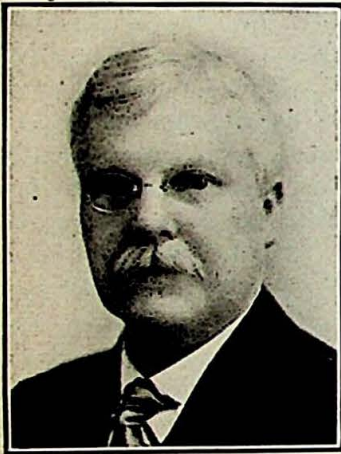
"And now," adds the pastor, "when *such* a mother portrays to one this to her inconceivable attitude of her dying child, then one suddenly forgets that the school has ever caused worry and toil. This event has made a deep impression upon our teacher and his sister. For they were the ones who had been privileged, first and last, to break to this child the Bread of Life. And as we consider the salutary effect this story has had upon people within and without our church, we may safely say that he did not die in vain."—*Wm. Nickel, in Kansas Lutheran.*

Death of Dr. L. Wessel.

It has pleased our heavenly Father to take from among us another true friend of our Colored Missions. Dr. Louis Wessel passed from this vale of tears to the land of pure delight on the last day of January at the age of sixty-eight years. The im-

mediate cause of his death was an attack of influenza, though he had not been in the best of health for some years. The death of Dr. Wessel will, first of all, be keenly felt by his faithful helpmeet of many years and his four children; then, too, his colleagues on the faculty of our Springfield Concordia Seminary and his many former and present pupils will mourn the loss of a wise counselor, fatherly mentor, and well-equipped and enthusiastic teacher. Our Colored Missions had in him a staunch supporter, and many a time he showed this in a practical way. During the early years of his professorship he often filled the pulpit of our Colored Trinity Church at Springfield and, if we have been correctly informed, even served as supply pastor during vacancies.

Dr. Wessel's outstanding ability was early recognized by his Church; for at the early age of only twenty-eight years he was called to the English theological professorship at Concordia Seminary, Springfield, a position which he faithfully and efficiently filled for over forty years.



Dr. L. Wessel.

Dr. Wessel also served the Church along literary lines. He completed the practical commentary on the proof-texts of our Synodical Catechism which had been begun by the sainted Dr. A. L. Graebner and continued by Dr. W. H. T. Dau. He took up this work with the exposition of the proof-texts under Question 109. This practical commentary was first published in the *Theological Quarterly*, but later appeared in book form. The departed also published several volumes of sermons: *Festival and Occasional Sermons*, *Sermons and Addresses on Fundamentals*, and *The Living Hope*. He was a pulpit orator of outstanding ability, and his services were in frequent demand at anniversaries and on other special occasions. Finally, we must not forget that he served at a number of District conventions as leader of the doctrinal discussions.

God comfort the bereaved as only He can comfort and grant the departed the bliss of seeing Him face to face whose name he extolled here below!

F. J. L.

The Call.

The call for funds to carry on the Lord's work at home and abroad is loud and insistent. I must decide what attitude I shall take to it. I want to be loyal to Christ and my Church, I want to help make my fellow-countrymen real followers of Christ, and I want to help bring the Gospel of the only Savior to the world. To help me come to a decision, let me set my blessings over against the wants of my fellow-men:—

MY BLESSINGS.	THE WANTS OF OTHERS.
Forgiveness in Christ.	Many are without Christ.
My hope in Christ.	Many are without hope.
My church-fellowship.	Many have no spiritual blessings.
My Christian surroundings.	Many live in squalor, sorrow, and vice.
My prosperity.	Many are offered no helping hand.
My ability to give.	Many need what the Lord's money, now in my trust, would provide.
My stewardship of the Lord's money.	

If I say *no* to the call for funds to carry on the Lord's work, what will that mean to ME, to my needy FELLOW-MEN, and to my LORD?

F. J. L.

Christian Frederic Schwartz's Last Achievement.

In his life of the great German missionary to India Dr. C. B. Gohdes gives the following account of his last great victory over the powers of evil in India:—

"Southwest of Tanjore mountains rear skyward. Wild forests cover their slopes, wild streams gurgle in the valleys, and in the days of Schwartz wild people lurked in the fastnesses of rocky height and tangle of wildwood. These wild people were known as Kallars. The name signifies thieves, or robbers. And such they were, finding it more to their liking to prey on the people that worked or traveled near the boundaries of their mountainous dominions than to drain their swamps and cultivate their hills. Again and again the heathen and Mohammedan rulers in the neighborhood made war upon them; but they were secure in their mountain fastnesses, and again and again their assailants were sent home with diminished ranks. In order to maintain a show of sovereignty, the Sultan of Tanjore winked at the predatory habits of these independent subjects of his, but exacted an annual tribute, which, however, had to be collected each time by an army

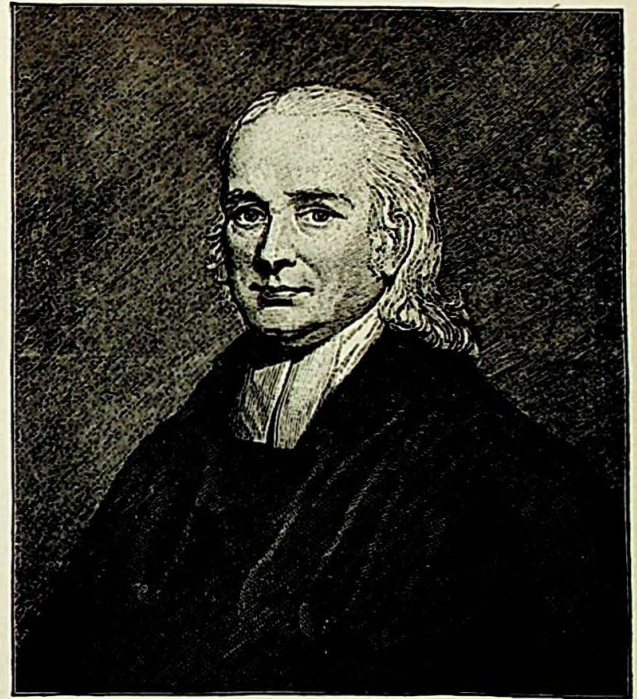
corps. Among these unpromising people Schwartz won his last laurels as a warrior of the Cross.

"One day, while far away from Tanjore, his missionary center, Schwartz himself had been attacked and robbed by these robber folk, to the dismay of Kohlhoff, his assistant. While the latter was furiously indignant at the outrage inflicted upon the Apostle of India, Schwartz's compassion was aroused by the outrage he had suffered. 'I can do all things through Him that strengtheneth me,' he declared to his astonished companion as he announced his determination to go to the robbers with his Gospel. And Kohlhoff went with him to witness and share his last triumph on earth.

"For a year the two were swallowed up by the forest darkness and mountain shadow and silence. Only rumors of gigantic success penetrated to the outside world, and these seemed hardly credible. To verify them, the governor of Madras himself, on a journey of inspection through his dominions, turned aside from his route and visited the mountain region to see whether the report was true that the robbers had become farmers and that the hands erstwhile read with blood had been taught to fold in prayer. Knowing Schwartz's history, he indeed expected to see results. What he did not expect to see was the revolution in evidence upon every hand. Amid the mountain ridges, like a white lighthouse among the breaking surges, stood a church with steeple and cross. Around it lay meadows for the grazing flocks and fields in a fair state of cultivation. Circle upon circle neat, clean houses surrounded the sanctuary. And from this place as a center, robber bands had set out but a year ago in quest of blood and treasure! What an army corps had been incapable of achieving, that Schwartz had done, the man with no weapon than his heaven-born love, which embraced all and despaired of none; he had tamed imbruted savages and turned slaves of Satan into children of God.

"The governor's driver being acquainted with the dialect of the natives, the facts were soon in his possession. At first every heart upon which Schwartz attempted to sow Gospel seed was a stone. However, Schwartz's love melted the stones; then his message was heard. Thereupon the Holy Spirit, who is ever with the Word of God as vital force, wrought another Pentecost. In less than a year a goodly congregation was marshaled around him. Cessation from the robber trade and willingness to earn one's bread by personal effort was the fruit of repentance upon which Schwartz insisted as a test of sincerity. One day the tribesmen at a distance came with

weapons of war in order to kill or expel their converted kinsmen, whose frugal and orderly habits had become a menace to their traditions and manner of life. At once the urge of their wild blood manifested itself, and the converted robbers appeared with sword and spear for the defense of their lives and possessions. But Schwartz, borne up by an unfaltering trust in the God of peace, counseled prayer instead; and when the enemy saw a kneeling congregation instead of an army in battle array, they withdrew in confusion like Attila, the Hun king of old, when he was besought to depart by the defenseless shepherd of Rome, who had no other weapon



Christian Frederic Schwartz.

than the cross upon his brow. Such was Schwartz's achievement under God when he was a graybeard of seventy. Indeed, through the indwelling Christ, Schwartz had learned to accomplish the humanly impossible."

Schwartz labored for almost fifty years as missionary among the Tamils of India, the same race among which most of our missionaries in India are working to-day. Schwartz was a member of what was called the Danish-Halle Lutheran Mission. The first missionaries of this mission were the two Lutherans Ziegenbalg and Pluetschau. The first station was at Tranquebar. F. J. L.

I SEE no business in life but the work of Christ.
Henry Martyn.

Items of Missionary Interest.

(By the EDITOR.)

Pray for Your Church-Papers!—The editors need your prayers; the contributors need your prayers; so do the subscribers; and the canvassers—ALL! Very few people pray for the church-papers—WILL YOU?

Eastern Field News.—One of the members of our *Springfield* congregation presented the church with a set of fine linen covers for altar, lectern, and pulpit as well as with the necessary Communion cloths.—A recent issue of the *Westchester Tribune* contained a story about our colored congregation at *Yonkers, N. Y.*, and also brought a cut of Pastor Wm. O. Hill.—Pastor Mueller of St. Philip's, *Cleveland*, recently baptized five children.—The *Winston-Salem* congregation was increased by the reception of three new members, two by Baptism and one by letter.—Our colored mission in *Baltimore* is also growing. Two new members were recently received by confirmation. The missionary is quite hopeful for the future.

Alabama Field Statistics.—This field now numbers thirty-three stations, with a baptized membership of 2,622 and a communicant membership of 1,401. The Sunday-schools have an enrolment of 1,572, while the day-schools are attended by 922 pupils. Last year 190 were baptized, 167 were confirmed, ten couples were married, and twenty persons received burial. In the course of the year 5,676 communed, which means that the 1,407 communicant members of the field each partook of Holy Communion on an average four times. The church and Sunday-school contributions amounted to \$5,253.87 for the year.

Two Canvasses in Iowa.—A canvass at Woolstock, Iowa, resulted in the formation of an adult class of twenty and a children's class of nine, all preparing for confirmation. Services are attended by an average of fifty-four, Sunday-school by an average of thirty-nine students. The prospects are good for the opening of a day-school.—A canvass at Clinton, Iowa, revealed the presence of many Lutheran and over a hundred unchurched families. Services are held in a rented building. Average attendance at services, forty-five; at Sunday-school, fifty-two. Eight children have already been baptized; a class of six children is preparing for confirmation, and an adult catechumen class of goodly size is a certainty.—In other States there are the same opportunities. Let us occupy!

A Mission-School.—The day-school of our Lutheran Pilgrim Church in Santa Monica is truly a *Mission-school*. Of the ninety children enrolled only forty-seven are children of members. And what these non-members think of our school you may see from the following words of Teacher Greinke, the principal: "An elderly lady, who is suffering from an incurable disease, tells us that she prays for our school. Recently she directed a stranger to our school. The result was that a little girl was taken from a girls' boarding-school and enrolled with us. Her parents are members of no church. Now the mother contributes ten dollars a month to our school of her own free will. She has also asked for a set of church envelopes and has requested baptism for her little girl and promised herself to attend the next class preparing for church-membership." God bless our parish-schools!

Mission-Mindedness in Southern California.—Christ Church of Los Angeles has come to the conclusion that it should change its location, so it may do more mission-work, and now it is casting about to find a desirable neighborhood where it may do more mission-work.—San Fernando till recently was served by the pastor of North Hollywood, but with considerable inconvenience. The thirty-four communicant members of this little congregation have now called their own pastor, and the cost of this new arrangement is borne entirely by the members of San Fernando. Of course, the young pastor and his wife are willing to bring a great personal sacrifice in order to make this arrangement possible. Pastor and people must be commended for their willingness to bring these sacrifices for the spreading of the Lord's kingdom.—After a thorough canvass a new mission has been opened in the Beverly Hill district and another one in the auditorium of the Horace Mann School in Los Angeles.—At Lynwood, where a new mission was opened less than a year ago, a new chapel has been dedicated.

A Mission Sunday-School.—The Sunday-school of our church at Pomona, California, draws its members from Pomona, Chino, Cucamonga, Claremont, LaVerne, Ontario, and San Dimas. No doubt, it took many visits and not a few personal invitations, often repeated, to draw these members to Pomona from so many communities. Pomona itself is a city of more than 20,000 inhabitants, a large field in itself, while the other places mentioned are from five to ten miles distant. What an encouragement for all of us to go into the highways and byways to induce people to "come in!"

Latent Power. — There is an enormous latent power in the 250,000 members of Sunday-schools within the Synodical Conference. An average of only one cent a month would yield the sum of \$30,000 a year; the sum of one cent a week would bring in \$130,000 a year.

The Blessed Work of KFUE. — It is a fine work that our Radio Station KFUE is doing in the way of spreading the Gospel. All must realize that it is a most efficient missionary agency and for this reason worthy of our support. That it is facing a crisis in these days of depression goes without saying; therefore we should not only pray for its continuance, but in a practical way give it our help. A convert writes: "I owe it to Station KFUE that I have been baptized and become a member of the Lutheran Church." A shut-in gives this testimony: "For three years I have been unable to attend church, being confined to my wheel-chair. KFUE is my church and my spiritual comfort. Your morning meditations give me new courage for another day. Only a shut-in knows what a comfort KFUE is." — Let us do what we can to keep such streams of blessings flowing from KFUE into thousands of hearts and homes. The *Gospel Voice* is a monthly eight-page bulletin, published in the interest of KFUE at 50 cents a year. Address Station KFUE, 801 De Mun Ave., St. Louis, Mo.

What Are They For? — "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of missions, the enthroning of Jesus Christ in the hearts of men?"

A Few Figures. — In this country there is one ordained minister for every 600 persons. In the whole non-Christian world there is only one Protestant missionary (men and women!) for every 300,000 people. — On an average 400 persons are brought out of heathenism to Christianity every day by Protestant missionaries. They baptize about 120,000 a year. In our country the growth of the Church is about 8,000 a week, or 400,000 a year. — In the Civil War, Georgia sent into the army one out of six of its white population, South Carolina one out of five, Florida one out of four, and North Carolina sent 10,000 more than its total number of voters. To send one foreign worker into each district of 25,000 of the heathen world would take only one out of 400 Protestant church-members of the United States.

German Foreign Missions. — According to the year-book of the United German Mission Conferences which recently appeared a summary of Foreign Mission work done by German societies shows the following: 567 chief stations; 1,620 German missionaries; 10,600 paid native workers; 1,143,000 Christians gathered among the heathen; in 3,944 public and 72 higher schools 240,000 scholars were taught. There are 36 doctors at work in 30 hospitals. The receipts for 1931 were 6,806,466 marks. With the exception of the income these figures show an increase over the report of the previous year. The increases are as follows: missionaries, 185; native workers, about 800; Christians, about 100,000; public schools, higher schools, 10; scholars, 14,000. The income is more than 600,000 marks less than for the year previous. The year-book further claims that the contribution for Foreign Missions from Germany for the period 1927 to 1930 constitutes 3 $\frac{1}{10}$ per cent. of the entire income of the world and that with this money 5 per cent. of the missionaries of the world and 10 per cent. of the entire number of Christians among the heathen are taken care of.

Scandinavian Foreign Missions. — Denmark's Foreign Missions have 240 missionaries in their employ, who have in their care 29,000 natives. Sweden's 700 foreign missionaries are taking care of 84,000 natives in various fields. Norway has 400 missionaries, who are caring for 156,000 persons.

The Growth of Christianity. — The 120 who gathered in the upper room at Jerusalem for worship increased to over 3,000 on the first Pentecost, and by the end of the first century the number of Christians had grown to 500,000. At the end of the fifth century there were 15,000,000 Christians, and by the end of the fifteenth century they had increased to 100,000,000. The present number of nominal Christians is about 800,000,000. A vast army indeed; but greater is the host of those who have not yet bowed their heads in subjection to Christ.

Growth of Protestantism. — Fifty years ago the estimated number of Protestants in the world was a little over one hundred million; this had increased to about 168,000,000 twenty-five years later. At the end of 1932 the number of Protestants was estimated to be about 202,000,000.

—♦—
"Is it fair to God to save or spend all our money for ourselves and give Him the small change that is left?"

Inner Missions in Germany.

The latest published figures showing the extent and magnitude of Inner Missions of the Evangelical Church of Germany bear eloquent testimony to the power of the Gospel. From the *Friedensbote* we glean the following interesting facts.

There are to-day over 26,500 institutions and organizations in which daily over 413,000 people are cared for in Germany. The famous Bethel Inner Mission Institution is in reality a garden city with 6,000 inhabitants, among whom there are 2,500 epileptics. Inner Mission institutions with more than 16,000 beds in 60 homes care for about one-third of all the epileptics in Germany who are in institutions, and in the 261 invalid homes more than 100,000 incurables are provided for. Twenty-eight homes of cripples with over 5,000 beds, constituting about half of the homes of cripples in Germany, are institutions of the Inner Missions. Twenty-three homes are used for the reception of 1,200 deaf patients. For inebriates there are 32 sanatoriums; for tuberculosis patients, 22. In 330 hospitals of the Inner Missions there are 40,000 beds available. In 576 Christian convalescent homes, from the mountains to the sea, 30,000 persons can be accommodated. Inner Missions maintain 231 homes for mothers with small babies, 2,500 kindergartens, with room for 165,000, over 240 shelters for children, with accommodations for 9,640, 540 boarding-schools and orphans' homes for 27,300 children, and 150 homes for young people, with 11,000 population. For the moral protection of women and girls there are 150 homes with 8,000 beds, and the mid-night missions in large cities are doing much to safeguard women. Other branches of the Inner Mission work are the spiritual care of prisoners, help for those discharged from penal institutions, railway-station missions, care of impoverished homes with large families, and employment and settlement service, 173 hospices with 10,000 beds, 71 stations for counseling and advising the emigrants, 60 seamen's missions throughout the world, 960 old folks' homes, with accommodations for 28,000 men and women.

There is virtually an army of helpers in the service of this great ministry of love, consisting of 43,000 deaconesses and other Evangelical sisters, 4,460 deacons, 2,800 advisers and helpers, and 16,500 other persons in the various institutions. The supply for this service is furnished by 113 motherhouses, 21 deaconess institutions, seminaries and schools. — *News Bulletin, N. L. C.*

Story of a Jewish Maiden.

In the time of the Old Testament the Jews were the chosen people of God. But when Christ, the promised Messiah, was born, they, as a people, rejected this Savior, and therefore the city of Jerusalem was destroyed, and the Jews were scattered among the other nations of the earth. Most of them are still waiting for the Messiah to come and still reject our Savior. By the power of the Gospel, however, God in His mercy brings many of them to true faith in Jesus. Mr. Millard, an agent of the British Bible Society, tells the following beautiful story of a Jewish Maiden:—

She was the only child of respectable parents living in one of the country districts of the kingdom of Poland and was brought up with great care and tenderness. She was a very quiet child, seldom joining other children in their lively sports. Thus her life sped away until she was sixteen years of age. About that time she was one day sitting by herself in her father's garden, which was separated only by a wooden fence from the garden of her Christian neighbors. Several girls were playing on the other side of the fence; but of this the Jewish maiden took no heed until a cheerful shout startled her. A young friend ran up to the group of girls, crying, "Look here, is not this a pretty book? My father has just bought it for me." A short pause followed while the new book was being examined, and then one of the girls cried out, "Oh, I know that! That is the New Testament; I shall read a piece to you."

She then read the nineteenth chapter of St. John. The Jewish girl, on the other side of the fence, listened to the reading. The words, never heard by her before, sank deep into her heart. She also well remembered that the book had been called the New Testament, and she made up her mind to get a copy. This was easily done. She then commenced a regular course of reading, and very soon she felt so attracted by that Savior, full of love and compassion, of whom every page spoke, that she believed in Him as her Master and her Savior. She told her parents of this and begged them to read the New Testament for themselves and adopt the Christian faith. The parents were struck dumb with astonishment. Was this their own daughter, once so timid and simple and now pleading so warmly the cause of the God of the Christians? Was this possible? And how had the girl got these notions? They told the girl never again to speak on this subject and threatened her with a

curse if she ever dared to think of joining the Christians. The poor girl turned away in silent sorrow, but in her little closet she would still read her dear book and never tire of it.

A year later the mother had to leave home on pressing family business. Before she came back, the father was laid up with a violent sickness. The dear girl sat day and night by the father's side, not only nursing his sick body, but also speaking to him lovingly of that sweet Savior whom her soul so dearly loved. Her little Testament in hand, she proved to him that Jesus was the Messiah, who had suffered and died for sinners; and with her eyes full of tears she cried out: "Beloved father, accept Him as your Savior. Say that he is your Redeemer; and if you should be called away, we shall meet again in that glorious place where He lives."

At length the eyes of the dying Jew were opened. He beheld the Lamb of God bearing the sins of the world; he called upon His name and found peace. The dear Hebrew maiden had the unspeakable happiness to see her father die in peace, freely confessing that he trusted entirely in the grace of the Lord Jesus Christ, although it was not until the twelfth hour of his life that he learned to know His name.

The mother soon returned, not knowing of the great change that had taken place in the mind of her departed husband. When the news broke upon her that he had died a Christian, she was thunderstruck. Her fury knew no bounds. She and the Jews who assembled around her fell upon the poor, helpless child and so ill-treated her that she sank and fainted. But in the midst of much bitter persecution she proved faithful to the truth contained in her New Testament.

All at once the maiden was gone. Her mother said that she had been sent to distant relatives to be cured of her foolish notions. Six weeks later, however, the girl turned up in the public streets, but in what a state! Her clothes torn and filthy, her hair hanging down wildly over her face and shoulders, her hands and feet bleeding, she ran through the streets crying for help. A crowd soon gathered. The poor girl said that she had been locked up in a cellar all the time, and her mother having in a fit of passion threatened to murder her, she had, after a fearful struggle, made her escape. The police shielded her from further assault. She was taken to Warsaw, the capital of Poland and after a course of instruction made a public profession of Christ and was baptized. May our faithful God keep her in true faith unto life everlasting!

R. A. B.

Great Utterances of a Great Missionary.

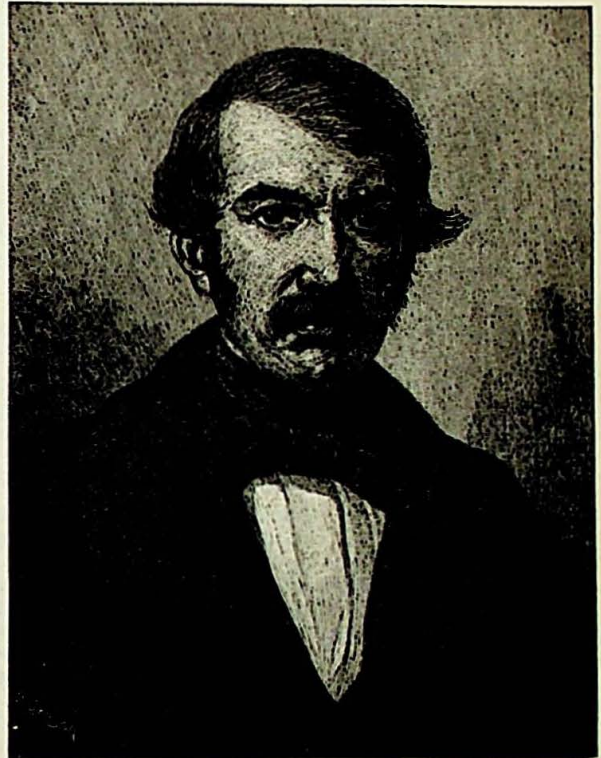
We give our readers a few sayings of that great missionary pioneer David Livingstone:—

"Anywhere, provided it be forward."

"Fear God and work hard."

"I will place no value on anything I have or may possess except in relation to the kingdom of God."

"The end of the geographical feat is the beginning of the missionary enterprise."



David Livingstone.

"God had an only Son, and He was a missionary and a physician. A poor imitation of Him I am or wish to be."

"I go back to Africa to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you."

"Nothing earthly will make me give up my work in despair."

"My Jesus, my King, my Lord, my All, I again dedicate my whole self to Thee."

"All I can add in my loneliness is, May Heaven's richest blessings come down on every one — American, English, or Turk — who will help to heal this open sore of the world."

Vital Statistics in India.

In describing the health conditions in India, Dr. Schulze, a medical missionary of the Breklum Mission Society, writes: "In the Madras Presidency more than a million people died in one year, representing a percentage such as is not known in any other country in the earth. The average age of life in India is annually going backwards, whereas in other countries it is rising. In England, for instance, it formerly was 49 years, now 50; in America, formerly 50 years, now 57; in Japan, 47 years. In India it has gone back from 25 to 22. In one decennium, 1915 to 1924, more than 3,000,000 people died in India of cholera and plague, 50,327,407 of malaria, 2,382,298 of dysentery, and 3,230,963 of pneumonia. In one year 70,000 died of smallpox. There are at least 1,000,000 lepers in India. In 1918 7,000,000 died of influenza. In 1923 there were born 8,446,085, and 6,036,931 died in that same year, of whom 1,486,277 were children under one year of age."

As causes for this misery Dr. Schulze adduces ignorance, religious prejudice, and poverty.

N. L. C. News Bulletin.

BOOK TABLE.

(By the EDITOR.)

Brief Statement of the Doctrinal Position of the Missouri Synod. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

By resolution of the Missouri Synod at its triennial convention of 1929 a committee appointed by the President of the General Body drew up this *Brief Statement* and submitted it to the official representatives of Synod at its convention last year. A committee thoroughly examined the document, and then Synod adopted it in its present form as a brief Scriptural statement of its doctrinal position. Frankly, lucidly, and simply the doctrinal position of the Missouri Synod is here presented for the examination of all.

My Redeemer Lives! A Children's Vesper Service for Easter. Prepared by *W. G. Polack*. Concordia Publishing House, St. Louis, Mo. Price, 8 cts.; dozen, 72 cts.; 100, \$4.50, plus transportation.

By the use of Scripture-passages this program stresses the facts, and the meaning for us, of the Lord's resurrection. The Scripture and hymn selections have been very happily made. The arrangement is very natural: 1. The Redeemer's Resurrection Foretold; 2. The Redeemer's Resurrection Accomplished; 3. The Witness of the Resurrection; 4. The Redeemer's Resurrection Proves His Deity; 5. The Redeemer's Resurrection Seals His Redemption; 6. The Redeemer's Resurrection Insures Our Own. A number of recitations are added for the sake of convenience if it is found desirable to use them.

Contributions Received by the Treasurer.

January 1—31, 1933.

Received for *Colored Missions* from the following colored congregations: Alabama Luther Academy, Selma, \$13.00; Augustana, Alexandria, 25.00; Bethany, Nyland, 6.46; Bethany, Yonkers, 55.00; Bethel, Conover, 2.15;

Bethel, Rock West, 6.62; Bethlehem, Holy Ark, 9.54; Bethlehem, Monroe, .65; Calvary, Baton Rouge, .54; Christ, Rosebud, 6.73; Concordia, Lowerstone, 5.00; Concordia, Montrose, 23.82; Holy Cross, Camden, 27.49; Ebenezer, Atmore, 5.66; Faith, Mobile, 1.06; Gethsemane, Hamburg, 20.95; Good Shepherd, Vineland, 5.16; Grace, Concord, 30.00; Grace, Ingomar, 8.20; Grace, St. Louis, 60.00; Holy Trinity, Springfield, 40.00; Hope, Kings Landing, 5.13; Immanuel, Cincinnati, 5.00; Immanuel, Pensacola, 5.50; Immanuel Lutheran College, Greensboro, 363.71; Messiah, Bashi, 3.81; Mission at Cleveland, 15.00; Mission at Washington, 15.34; Mount Calvary, Kannapolis, 30.00; Mount Calvary, Mount Pleasant, 10.00; Mount Calvary, Tilden, 18.20; Mount Carmel, Midway, 2.90; Mount Olive, Catawba, .75; Mount Olive, Tinela, 12.40; Mount Zion, Boston Cross Roads, 5.20; Mount Zion, Charlotte, 40.00; Mount Zion, New Orleans, 55.00; Our Redeemer, Longmile, 12.37; Our Savior, Buffalo, 10.00; Our Savior, Possum Bend, 9.05; Peace, Maplesville, 6.88; Pilgrim, Birmingham, 20.05; St. Andrew's, Vredenburgh, 29.36; St. James's, Buena Vista, 10.12; St. James's, Southern Pines, 12.00; St. John's, Joffre, 9.59; St. John's, Salisbury, 15.00; St. Luke's, High Point, 8.00; St. Luke's, Lamison, 13.20; St. Luke's, Spartanburg, 8.00; St. Mark's, Atlanta, 35.38; St. Mark's, Winston-Salem, 5.00; St. Matthew's, Ackerville, 5.90; St. Matthew's, Arlington, 3.12; St. Matthew's, Baltimore, 5.00; St. Matthew's, Hickory Hill, .78; St. Matthew's, Meherrin, 16.73; St. Paul's, Charlotte, 8.22; St. Paul's, Los Angeles, 42.00; St. Paul's, Lutherville, 15.00; St. Paul's, New Orleans, 58.00; St. Paul's, Oak Hill, 14.75; St. Peter's, Concord, 7.00; St. Peter's, Pine Hill, 3.53; St. Philip's, Catherine, 8.28; St. Philip's, Chicago, 87.00; St. Philip's, Philadelphia, 25.00; St. Philip's, St. Louis, 130.00; Trinity, Selma, 38.70; Zion, Gold Hill, 3.15; Zion, Taits Place, 11.96.

Miscellaneous: Rev. W. E. Heidorn, Blue Earth, Minn., for Negro Missions (Building Fund), \$5.00. From Mrs. Mary Berger, Buffalo, N. Y., for Colored Missions, 2.00.

THEO. W. ECKHART, *Treasurer.*

NOTICE TO OUR SUBSCRIBERS.

In order to render satisfactory service, we must have our current mailing-list correct. The expense of maintaining this list has been materially increased. Under present regulations we are subject to a "fine" on all parcels mailed to an incorrect address, inasmuch as we must pay 2 cents for every notification sent by the postmaster on a parcel or periodical which is undeliverable because no forwarding address is available or because there has been a change of address. This may seem insignificant, but in view of the fact that we have subscribers getting three or more of our periodicals and considering our large aggregate subscription list, it may readily be seen that it amounts to quite a sum during a year; for the postmaster will address a notification to each individual periodical. Our subscribers can help us by notifying us—one notification (postal card, costing only 1 cent) will take care of the addresses for several publications. We shall be very grateful for your cooperation.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Mar 33" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

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1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
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All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKENAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer

A MISSIONARY MONTHLY

PUBLISHED BY THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

Vol. LV.

ST. LOUIS, MO., APRIL, 1933.

No. 4.

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MONTHLY MISSIONARY TEXT.

"Let all the earth fear the LORD; let all the inhabitants
of the world stand in awe of Him." — Ps. 33, 8.

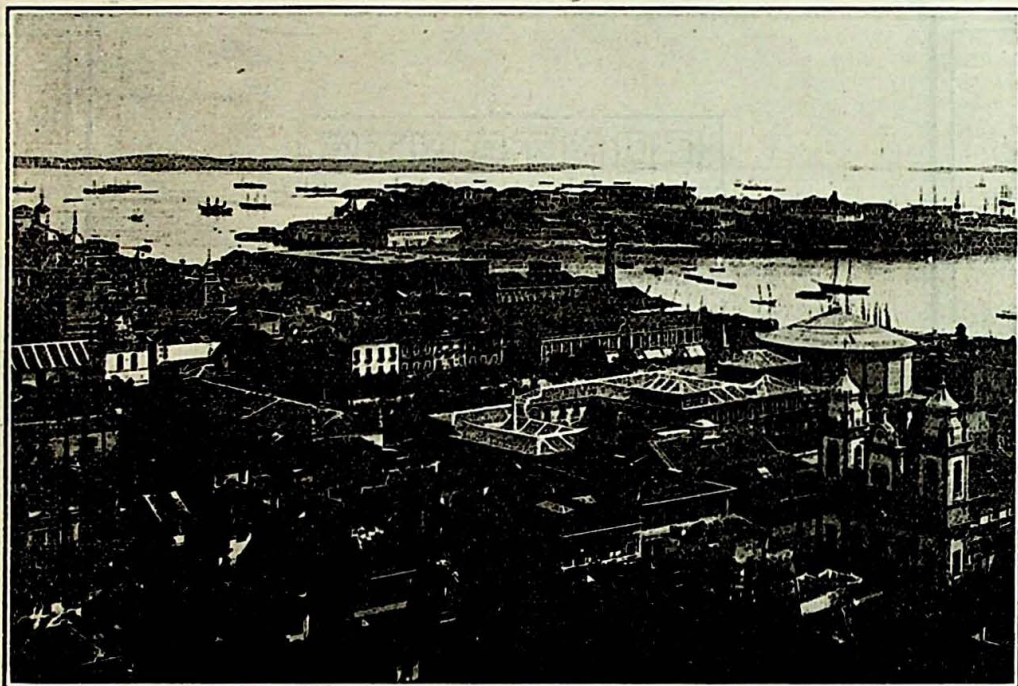
Religious Conditions in Brazil.

The following description of religious conditions in Brazil is taken from the account of a native Brazilian. Those who have spent some time in countries whose population is predominantly Roman Catholic will probably say, "How fitting this description would be in every way for conditions I have seen!" What a pity it is when religion becomes a mere matter of routine and when a person who calls himself a Christian is satisfied with the mere trappings of religion, — when he rejects the kernel, but treasures the shell. We read:

"Brazil is by no means devoid of external evi-

public squares, on street corners, along country roads, and on the tops of hills. By the roadside, wherever a murder has been committed, a cross is raised at once. Later the spot becomes sanctified, then a place of miracle-working, and finally the site for a chapel or a church.

"Brazilian Roman Catholics generally wear, hung from the neck, a rosary, a kind of necklace or string of beads, having 180 beads of various sizes. The larger beads designate each a Lord's Prayer (*Padre Nosso*), while the smaller ones designate, some a 'Hail Mary' (*Ave Maria*), and others a 'Glory to the Father' (*Gloria Patri*). A complete rosary is composed of fifteen so-called mys-

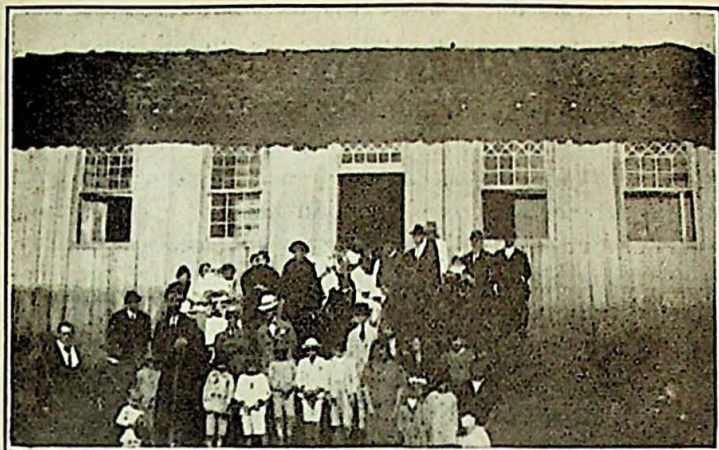


Bay of Rio de Janeiro.

dences of religion. South-bound steamship passengers, long before they reach Brazil, see in the heavens at night the beautiful constellation the Southern Cross, which might be expected to indicate that the part of the planet lighted by this beautiful constellation ought to be inhabited by Christians who are grateful to God for His having given them the privilege of living in such a fertile and delightful part of the world.

"Brazil at first sight seems to be the most religious country on the globe. The first thing to attract the attention as travelers approach any of its port cities is the number of tall spires, each bearing on high a cross. In these cities there are many great and beautiful churches and chapels; crosses and crucifixes appear on every side, in the

teries, which in turn have each one a Lord's Prayer, ten 'Hail Marys,' and one 'Glory to the Father.' The Catholic believer must say these 180 prayers at least once each day by means of the rosary, and it is to remind him of this obligation that he wears it round his neck. To this rosary he frequently adds other objects, such as small medals with an effigy of the Virgin Mary, the co-redeemer of sinners, as the Catholics say; medals of St. Sebastian, the preserver against accidents; eyes of a pendant representing a closed fist, called *figa*, and the *signet* of Solomon for such as fear evil eyes and the effects of witches' charms. Besides all these pendants from the rosary many use scapularies and small cases in which are kept sacred relics of miraculous power. The relic cases contain



Luso-Brazilians.

so-called relics of the martyrs, such as a few hairs, cuttings of finger-nails, pieces of the holy cross, or some small pieces of bones. If it were possible to gather together all the fragments of the cross of Christ scattered among the millions of Roman Catholics, not to speak of those in certain temples in Europe which claim the possession of the true and only entire cross on which Christ died,—if it were possible to gather together all these fragments, they would be sufficient to make hundreds of such crosses.

“Many people seem to be fully aware of this deceit as to relics, but in true resignation they say, ‘Faith is of more value than the wood of the ship.’ This popular proverb came into being as follows: A certain devout woman requested her son, on his departure on a pilgrimage to the Holy Land, to bring her a fragment of the true cross on which Christ died. Having forgotten completely the errand, in the midst of his many diverting experiences, he decided, when on his way home, to cut off a small piece of wood from the ship, which, without any conscientious scruples, he called ‘the holy wood’ and gave to his mother. This fragment became, strange to say, of miraculous power and, when the delusion became known, gave rise to the proverb ‘Faith is of more value than the wood of the ship.’

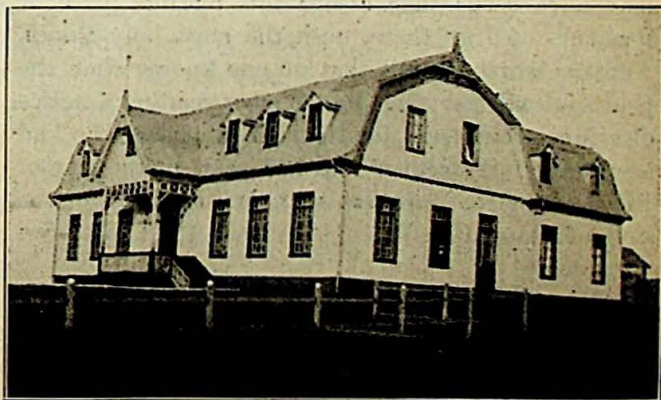
“Material evidences of religion in Brazil abound on every side. On the streets scores of priests are recognizable at once by their strange costume and also by their closely shaven faces and the shaven crown of the head.

“Some of the customs of the Roman Catholic people quickly attract attention. When a Catholic passes a priest on the street, he almost kneels as he kisses the hand and receives the blessing

of the representative of Rome. When one passes the door of a church, he reverently removes his hat, and when a funeral passes, he takes off his hat and crosses himself. When a Catholic is greatly startled by anything, he calls on St. Braz with a quick exclamation and crosses himself; at nightfall, when he hears the church-bell announcing the hour of *Ave Maria*, he uncovers his head and mechanically recites that prayer. Even when he yawns, for some reason, I know not why, he makes the sign of the cross, with his thumb in front of his open mouth.

“In spite of these many religious forms the truth is that the great majority of the people have no religion at all. The rosary on the shoulders with its many pendants is a sign of religion, but as a rule the Brazilian Catholic goes to bed at night and arises in the morning without any form of prayer at all. The Roman Church is exacting as to confession, and every true Catholic ought to confess at least once a year or else will be excommunicated and sent to hell; but people no longer fear excommunication, and rare indeed are the educated Catholics who go to confession.

“The chief part of the Roman Catholic worship is the Mass, which is often attended on Sundays as a social and business *rendezvous*. In certain churches the music played at Mass is so worldly in character that the daily press has been obliged to censure it publicly, as has happened in the very city of Rio de Janeiro. Most of the clergy, besides being very poorly educated, are often decidedly mercenary and make the church a veritable business organization. All acts of worship are subjected to bargaining, and the price depends on the pomp or display desired. One of the first cares of parents is to baptize the child; but to baptize the child, there must needs be compensation to the priest.



Mission House.

Later on the child must be confirmed, and this ceremony also demands payment. When the young man desires to marry, he must needs pay again; besides, he must confess to the priest before the ceremony is performed. If there happens to be any blood relationship between the contracting parties, he must pay again, and heavily, in order to remove this impediment. It is only a question of paper dispensation, or rather a question of money. When a Catholic comes to die, if the family wishes the priest to go to the funeral, besides being given a carriage in which to ride, he must be paid a good fee. If the man has confessed his sins and has been absolved; if he has been properly anointed with oil and has died even while hearing long prayers; if he has a holy candle in his dying hand and a crucifix at his lips, certainly such a good Catholic should

that he did not say the cultured classes nor the aristocracy, he did not say the middle classes, but he said the people. In the face of the social results of a practically atheistic people, Julio Maria said further: 'In Brazil everything is great except man.'

"What is the cause of such spiritual and moral decadence of the Brazilian people? The cause is found in the Roman clergy, who, besides being covetous and poorly prepared intellectually, are generally immoral in character, given over to dissoluteness and licentiousness, practised even in broad daylight. They are celibates by solemn vow, but live notoriously as if they had never made such a vow. The scandals of immoral life on the part of the clergy are very frequently registered and commented upon by the daily press and the illustrated weeklies and reviews.

"The priestly class has fallen so low in public estimation that Brazilian young men very rarely indeed embrace this as a career. With such a priesthood, how would it be possible for society to progress morally and spiritually? In any land the greatest handicap to religious progress is the lowering of standards of the religious leaders. This is especially true when, in addition to failure in setting a good example, they fail to teach the sanctifying doctrine of Christ and do not give the people the Word of God.

"In Brazil the people not only are practically without religion, but the religion they claim to possess they do not understand. Ask any one in Brazil why

he is a Catholic, and his reply will usually be, 'Because I was born in that religion,' or, 'Because it is the religion of my fathers.' The Roman Catholic Church in Brazil, as a rule, has no schools; the clergy, with rare exceptions, never even teach the catechism to the children of their parishes. The least known of all the subjects in Brazil is that of religion.

"The majority of the people are indifferent members of the Catholic Church. A cultured minority is frankly infidel, another minority is devoutly Catholic, and one and a half per cent. of the population is Protestant.

"Thank God, through the instrumentality of evangelical teachers from North America and Europe, the light begins to shine in darkness! The Gospel in its purity is being proclaimed, and the power of the Holy Spirit begins to fulfil these words of hope: 'The people that sat in darkness have seen



Selling Statues of Saints.

go straight to heaven. But such is not the case. The soul goes to purgatory, where the only difference from hell is that the latter is eternal, while the former is only temporary. There is no way whereby any Catholic (no matter how saintly he may have been) may escape this terrible place of torment. All go there, even the most holy Popes. And the worst of it is that no one knows when the poor soul will get out. I remember reading a notice of a Mass being said for the soul of a man who had been dead forty years; and last year, in the city of Rio de Janeiro, Mass was said for the repose of the soul of Pope Pius IX! [He died 1878, fifty-five years ago!]

"So complete is the lack of real religious feeling among the Brazilians that Dr. Julio Maria, the most celebrated of our priests of the present day, declared in the cathedral of Rio in an address that the Brazilian people are really atheistic people. Note well

a great light.' Even in this phenomenon of the acceptance of the Gospel, Brazil is on the road of progress. The blessed work of missionaries is bearing fruit; it must be continued and augmented; and soon Brazil will be theoretically and practically — Christian."

Our Church has for some years been doing a limited, but very successful work among the Luso-Brazilians, the native Portuguese-speaking people of Brazil. We doubt not that as time goes on, we shall be able to take advantage of other opportunities to work among these virtually unchurched natives of Brazil.

F. J. L.

Immanuel Conference.

Immanuel Conference met for its regular winter session at Grace Church, Concord, North Carolina, March 3 and 4. Pastor Melvin Holsten read a paper on the Fourth Article of the Augsburg Confession, which evoked a spirited discussion and consumed a goodly portion of the time usually allotted to business matters. Though somewhat remotely connected with the subject, the question as to what constitutes unionism was considered in order that greater clarity on this subject might be gained and consequently uniformity of practise achieved.

Considerable time was devoted to the discussion of the necessity of thorough instruction in the Catechism of both adults and children preparatory to confirmation. In this connection the importance of mid-week instruction meetings of the congregations was reemphasized, and churches that had given up these meetings were urged to reintroduce them even though heretofore the attendance was at times discouraging.

Conference was urged to continue the blanket subscriptions to the *Missionary Lutheran* in spite of diminished receipts in the church treasuries since these subscriptions are in reality an investment on which the returns are added interest in the church and increased contributions.

Conference approved the action of the Church Extension Board, which lent \$750 to Bethany Church, Yonkers, New York, and instructed the Board to increase this amount to \$1,000; repayments to be made in ten equal instalments, without interest.

Although a number of the twenty congregations composing Immanuel Conference revised their lists last year, Conference showed an increase of eighty-five baptized members over the previous year and

a net gain of forty communicants. The number of members who communed during the past year was encouraging.

While the gross receipts for 1930, 1931, and 1932 were \$5,718.57, \$5,790.73, and \$4,557.66, respectively, net receipts for the salaries of pastors during the three years were \$3,248.76, \$2,899.61, and \$2,744.32, respectively, evidence that our congregations are becoming increasingly conscious of their duty towards their pastors and that local expenses are being reduced to the absolute minimum.

As to the future growth of these congregations, there is missionary material in the various communities, and our pastors are still preaching the Gospel. For some time, evidence, based on published statistics, has been appearing indicating that Negro sectarian churches are definitely on the downgrade, not only as far as doctrine is concerned, but also as regards membership. Only recently a statement appeared to the effect that religious instruction in many churches is at a "low ebb." And since emotionalism is frowned on in many sections, our more churchly order of service, which formerly was regarded as cold and uninviting, will have a special appeal to the more thoughtful. The door is open, and even these days of storm and stress cannot shut it. In fact, it is just during times when men are torn by doubts and fears that they often come back to the Church. Great religious revivals in this country usually followed great social upheavals when men learned by bitter experience that after all the world is as unstable as water and that the only certain earthly thing is change.

The officers of Immanuel Conference are: Rev. P. D. Lehman, president; Rev. J. Hunt, vice-president and treasurer; Rev. M. Holsten, secretary.

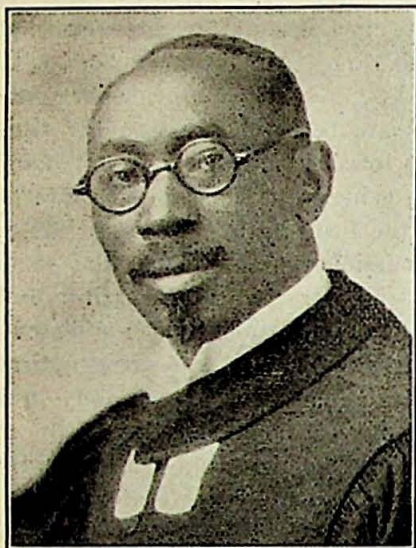
W. H. G.

St. Philip's, Chicago.

St. Philip's, Chicago, the Rev. M. N. Carter, pastor, has become a self-sustaining congregation. We have heard that St. Philip's, St. Louis, has also become self-supporting. So to these two churches belongs the signal honor of being the first among all our colored mission enterprises to take care of all their own home expenses, including the salaries of their pastors.

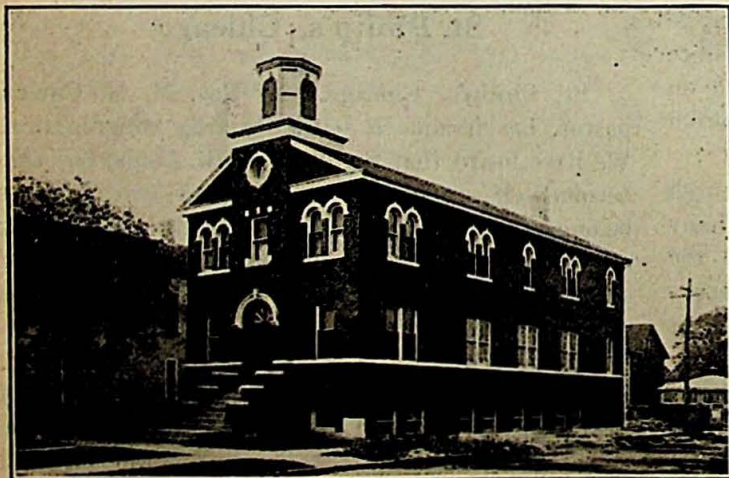
Pastor Carter writes concerning this matter: "In the regular meeting of the voting members of St. Philip's Lutheran Church, Chicago, held on the fifth day of February, 1933, it was unanimously and prayerfully resolved to declare St. Philip's a self-

supporting congregation, beginning with the first day of March this year. We as a congregation wish to thank the venerable Mission Board for the spiritual treasures you have shared with us. We thank



Rev. M. N. Carter.

you for beginning the work among us and for the progress which, under God, has been made in connection with this work. We desire your earnest prayers for the future that we may be a light to our people, shedding upon them that light which you have shed upon us. May your prayers move our heavenly Father to make of us a saving station for many in this city, so that they may come to the knowledge of their sins, believe in the Lord Jesus Christ, and be saved! Also in the future we wish to maintain the bonds of cordial fellowship that have existed between you and us. Visit us, instruct and advise us. And may the God of grace sustain us all! Amen."



St. Philip's, Chicago.

Thus St. Philip's, Chicago, after only a very few years, has emerged from its dependent childhood and come to its majority, and this at a time of great economic depression. Both pastor and people surely deserve to be commended for their courage in taking this step.

We hope that our older congregations will be encouraged to follow in the steps of St. Philip's, Chicago, and St. Philip's, St. Louis, both of which are to be counted among our younger congregations. The members of these two congregations may be somewhat better situated in an economic way than are those of our other colored mission-stations, but we feel that in a number of instances greater progress toward financial independence could have been made.

In this connection we must not forget to thank those of our Chicago pastors and members who saw the possibilities for colored work in their great city and encouraged the Mission Board to begin operations. It is the splendid assistance of these white congregations that gave St. Philip's its fine church plant and in other ways offered it encouragement and practical help.

F. J. L.

Colored Institutional Work in Cincinnati.

A great blessing has come to our Lutheran churches of Cincinnati. With the beginning of the new year came the appointment of the Rev. Geo. H. Kase, our city missionary, as the Protestant chaplain of the General Hospital. This means that now the Lutheran Church, one of the smallest church-bodies in Cincinnati, has the best opportunity of bringing the Gospel of Jesus Christ to all the public institutions of the city.

It will also be of interest to know that the colored work has not been neglected. In the colored wards of the General Hospital, where hundreds of people are confined every year, the patients are also receiving spiritual attention from a Lutheran pastor. We have been visiting these wards for several years, but with the new arrangement mentioned, our work has received new opportunities.

The work is truly an interesting one. Perhaps in no other department of a pastor's work does the utter sinfulness as well as the spiritual helplessness of man become more apparent. And along with this there also comes to our attention the fact that

many a pastor of other churches than our own is pointing out a way to salvation that is not the way of the Bible, holding out false hopes to them or leaving them to their misery on their sick-bed by failing even to visit them.

Many of the patients have church connections and have had them for years. The majority of such patients eagerly desire the attention of their minister. It is the duty of the chaplain to inform these pastors of the presence of such members in the hospital. Most of the time no attention is given to such requests. Many of these people therefore become disgusted with their churches and say, "I certainly wish my pastor would visit me as you Lutheran pastors visit your people."

The other noticeable fact is that many of these "church-members" have such meager knowledge of



Colored Immanuel Church, Cincinnati.

the true way of salvation by faith alone in Christ Jesus. "I must do my best, pray, and do what is right," is the answer that is usually given by patients when they are asked about the way to heaven. Certainly a pitiful situation. When these people hear the true Gospel, they are surprised that it agrees with what they have been reading in their Bible.

It is in this fertile field that our Lutheran Church of Cincinnati is working with good results. Pains are taken to follow up those unchurched after they are discharged. As far as the colored patients are concerned, this is being done most effectively by the members of Immanuel Church. Now and then one of these former patients is won for membership in our Church. But even if the person is not gained as a member, we have the promise of God that the seed thus sown in the mind of such a person when it is most receptive will often bring fruit that only eternity will reveal. O. F. RAU.

Notes on the Statistical Report.

Our Colored Missions number 67 congregations, a decrease of one since the last report; 15 preaching-stations, an increase of 2; 8,152 baptized members, an increase of 487; 4,282 communicant members, an increase of 274; 993 voting members, an increase of 62; 2,705 day-school pupils, a decrease of 206; 4,875 Sunday-school pupils, a decrease of 28. Our missionaries officiated at 660 baptisms, confirmed 552 persons, communed 14,543, an increase of 375, solemnized 37 marriages, a decrease of 11, and served at 72 burials, a decrease of 8. The total contributions amounted to \$24,082.64, a decrease of \$1,908.88.

Mount Zion, New Orleans, still has the largest baptized membership, 668; St. Paul's, New Orleans, ranks second, with 529 baptized members. St. Paul's, New Orleans, still holds the record of having the largest communicant membership—299. St. Philip's, St. Louis, though still a relatively new station, has the second largest communicant membership—233. The highest day-school enrolment is in Bethlehem School, New Orleans, with 249 pupils; the largest Sunday-school enrolment is in Mount Zion, New Orleans, with 239 pupils.

Bethlehem, New Orleans, leads with 54 baptisms; but a number of other stations have also had a large number of baptisms. St. Philip's, St. Louis, reports the largest number of confirmations, 45, though Piney Woods is a close second with 42.

Vacation Bible schools were quite generally conducted at our stations in Alabama last summer, with a total enrolment of 910. The average enrolment for each school was 28. Ten congregations in the Eastern Field report having had summer-schools. The total enrolment was 503, and the average per school was 50. The missionaries at Buffalo, Yonkers, Cleveland, and Cincinnati conduct Saturday-schools. The total enrolment in these schools is 120 pupils.

What are Missions Costing You?

"Read a year about missions, and it will cost you your time. Study a year for missions, and it will cost you a tenth of your income. Work a year in missions, and it will cost you all your possessions. Pray a year for missions, and it will cost you a son or daughter. Ponder a year on the command of Jesus and it will cost you the dedication of your life to missions."

Statistical Report of Our Colored Missions for the Year 1932.

PASTORS AND PLACES SERVED BY THEM.	Congregations	Preaching-places	Souls	Com-munions Members	Voting Members	Schools	Teachers	Woman Teachers	Pupils	Pupils in Sunday-school	Baptisms	Con-firmations	Com-munions	Marriages	Burials	Con-tributions	REMARKS.
Dominick, A.; Holy Ark, Ala.	1	—	96	55	15	1	—	1	18	45	11	5	274	1	—	264.38	Bethlehem
Joffre, Ala.	1	—	37	18	7	1	P.	—	18	25	3	—	112	1	—	168.16	St. John's
Dreier, A. W.; Mobile, Ala.	1	—	102	55	17	1	—	1	32	30	2	2	134	—	1	190.01	Faith
Montrose, Ala.	1	—	56	20	5	1	—	1	50	45	9	1	135	—	—	219.05	Concordia
Eddleman, W.; Birmingham, Ala.	1	—	87	50	11	1	—	—	37	47	—	3	271	—	1	440.65	Pilgrim
Gauthreaux, L.; Hamburg, Ala.	1	—	86	64	16	1	P.	1	18	59	8	—	87	—	1	136.71	Gethsemane
Oak Hill, Ala.	1	—	132	49	15	1	—	1	29	59	10	7	212	—	1	214.05	St. Paul's
Rosebud, Ala.	1	—	184	105	27	1	—	1	36	67	7	9	272	—	—	196.59	Christ
Grigsby, H.; Atmore, Ala.	1	—	52	25	9	1	P.	—	11	38	2	4	178	—	2	223.79	Ebenezer
Hunt, P. R.; Bashi, Ala.	1	—	55	25	8	1	—	1	27	45	6	5	82	—	—	157.34	Messiah
Pine Hill, Ala.	1	—	48	35	7	1	1	—	20	43	5	2	91	—	1	145.36	St. Peter's
Vineland, Ala.	1	—	72	33	12	1	—	1	23	71	39	33	139	—	—	244.51	Good Shepherd
Lehman, H. J.; Selma, Ala.	1	—	121	65	12	—	—	—	70	7	7	7	1151	1	1	520.17	Trinity
East Selma, Ala.	1	—	46	24	8	1	P.	1	30	46	2	4	218	1	—	139.87	St. Timothy
Montgomery, J. S.; Arlington, Ala.	1	—	79	54	6	1	—	1	26	44	2	—	122	1	—	129.47	St. Matthew's
Nyland, Ala.	1	—	74	41	10	1	—	1	22	33	—	—	92	—	—	109.97	Bethany
Peay, Chas.; Ackerville, Ala.	1	—	60	36	7	1	—	1	13	30	6	1	153	—	—	106.46	St. Mark's
Ingomar, Ala.	1	—	28	22	7	1	—	1	10	32	1	2	70	—	—	100.90	Grace
Tilden, Ala.	1	—	79	53	7	1	—	1	30	60	—	3	279	1	—	211.97	Mount Calvary
Roberts, G. S.; Catherine, Ala.	1	—	82	51	11	1	—	1	49	68	6	14	110	—	—	182.83	St. Philip's
Lamison, Ala.	1	—	34	29	3	1	1	—	28	34	—	—	52	2	1	139.73	St. Luke's
Midway, Ala.	1	—	59	25	6	—	—	—	42	—	1	57	—	1	—	74.07	Mount Carmel
Rockwest, Ala.	1	—	86	32	9	1	—	1	29	57	9	5	86	—	—	157.64	Bethel
Robinson, D.; Kings Landing, Ala.	1	—	61	38	10	1	P.	—	15	49	6	4	263	1	—	161.58	Hope
Maplesville, Ala.	1	—	41	27	9	1	—	1	31	29	2	6	123	—	1	150.73	Peace
Skinner, B. R.; Camden, Ala.	1	—	115	53	17	1	—	1	29	43	24	13	84	—	2	185.65	Holy Cross
Longmile, Ala.	1	—	46	31	10	1	—	1	22	29	3	2	60	—	2	161.85	Our Redeemer
Possum Bend, Ala.	1	—	151	74	17	1	—	2	65	82	8	11	164	—	4	339.88	Our Savior
Taits Place, Ala.	1	—	92	34	6	1	—	1	35	53	4	11	78	—	—	133.79	Zion
Tervalon, W.; Buena Vista, Ala.	1	—	130	78	16	1	1	—	30	53	3	5	225	—	—	172.46	St. James's
Tinela, Ala.	1	—	111	55	10	1	—	1	25	44	2	3	99	1	—	165.32	Mount Olive
Vredenburgh, Ala.	1	—	66	36	13	1	—	1	23	48	3	3	166	1	1	173.82	St. Andrew's
Holness, Isaac; Pensacola, Fla.	1	—	54	15	4	1	P.	—	14	52	1	1	58	—	1	124.38	Immanuel
Westcott, E. A.; Selma, Ala.	—	—	—	—	—	1	—	2	64	—	—	—	—	—	—	—	A. L. A. Elem.
Berger, E. R.; Alexandria, La.	1	—	105	50	10	1	P.	1	91	96	1	6	312	1	—	378.95	Augustana
Kramer, G. M.; New Orleans, La.	1	—	377	206	16	1	1	2	249	209	54	11	350	—	2	1128.75	Bethlehem
Napoleonville, La.	—	1	14	4	—	—	—	—	—	—	—	—	4	—	—	11.57	St. Paul's
Luecke, O. W.; New Orleans, La.	1	—	668	214	58	1	2	1	204	239	45	33	496	2	4	1013.71	Mount Zion
New Orleans, La.	—	1	27	10	2	—	—	—	—	46	7	6	13	—	—	36.65	St. Philip's

Robinson, L.; New Orleans, La.	1	—	141	69	14	1	P.	1	93	93	35	13	371	1	2	378.70	Trinity
Scherf, P.; New Orleans, La.	1	—	85	59	7	1	1	—	56	25	5	3	201	—	—	164.52	Concordia
Thompson, C. P.; Mansura, La.	1	—	147	107	26	1	—	1	61	54	3	5	448	—	2	175.74	St. Paul's
Baton Rouge, La.	—	1	16	7	4	—	—	—	—	—	4	4	9	—	—	—	Calvary
Hickory Hill, La.	—	1	32	14	7	—	—	—	—	—	11	7	82	—	1	—	St. Matthew's
Wildgrube, E. H.; New Orleans, La.	1	—	529	299	38	1	2	—	120	120	14	9	427	1	5	953.80	St. Paul's
Pass Christian, Miss.	—	1	3	3	—	—	—	—	—	—	—	—	—	—	—	12.57	Mission
Schmidt, G. A.; Piney Woods, Miss.	—	1	60	40	—	1	P.	—	225	225	15	42	94	1	2	—	Piney Woods
Bates, Haskew; Jackson, Miss.	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Mission
Alston, John; Atlanta, Ga.	1	—	75	51	11	1	P.	—	28	91	3	2	217	1	—	505.26	St. Mark's
Foard, F. H.; Bostian Cross Roads, N. C.	1	—	47	30	9	—	—	—	—	30	1	—	79	2	—	75.91	Mount Zion
Drys Schoolhouse, N. C.	1	—	48	27	9	—	—	—	—	30	2	—	75	—	—	96.28	St. Peter's
Gold Hill, N. C.	1	—	32	22	6	—	—	—	—	24	—	—	40	—	—	45.99	Zion
Rockwell, N. C.	1	—	52	27	9	1	—	1	16	31	5	—	79	—	2	66.36	Concordia
Holsten, M.; Concord, N. C.	1	—	276	153	30	1	1	1	91	110	5	7	323	2	5	469.51	Grace
Mount Pleasant, N. C.	1	—	55	29	11	—	—	—	—	30	—	—	81	—	—	117.36	Mount Calvary
Hunt, Jesse; Winston-Salem, N. C.	1	—	51	38	15	—	—	—	—	41	2	5	73	—	3	182.54	St. Mark's [morial
Lehman, P. D.; Greensboro, N. C.	1	—	195	121	25	1	—	3	132	192	7	18	641	1	2	976.45	Grace-Luther Me-
Malloy, C. J.; Charlotte, N. C.	1	—	36	25	3	—	—	—	—	10	—	—	107	—	1	245.15	Mount Zion
Charlotte, N. C.	1	—	19	15	7	1	P.	—	32	—	—	—	52	—	1	123.54	St. Paul's
Monroe, N. C.	—	1	19	9	—	—	—	—	—	—	—	—	4	—	—	8.51	Bethlehem
Pledger, W. J.; Southern Pines, N. C.	1	—	37	17	4	1	P.	—	36	20	—	—	74	—	—	154.52	St. James's
Shufelt, J. E.; High Point, N. C.	1	—	100	36	14	1	1 P.	—	47	88	5	5	102	1	—	241.00	St. Luke's
Thompson, J.; Kannapolis, N. C.	1	—	195	111	32	1	P.	—	44	80	4	8	287	—	—	462.18	Mount Calvary
Vorice, F. J.; Salisbury, N. C.	1	—	94	52	14	1	1	1	74	50	16	5	103	—	—	320.62	St. John's
Catawba, N. C.	—	1	23	11	3	—	—	—	—	—	—	1	16	—	—	10.38	Mount Olive
Conover, N. C.	—	1	31	12	2	—	—	—	—	—	15	8	12	—	—	14.73	Bethel
Hart, Walter; Spartanburg, S. C.	1	—	73	32	9	1	P.	1	84	60	23	6	124	1	2	205.94	St. Luke's
Dorpat, L. G.; Meherrin, Va.	1	—	120	62	20	1	P.	—	40	42	6	—	137	—	—	219.35	St. Matthew's
Stephan, J.; Washington, D. C.	—	1	30	23	—	—	—	—	—	53	—	—	19	—	—	164.59	Grace
Schlichting, J.; Baltimore, Md.	—	1	37	14	6	—	—	—	—	63	5	2	27	—	—	138.29	St. Matthew's
Trumpoldt, P.; Philadelphia, Pa.	1	—	141	56	11	—	—	—	—	186	20	11	188	1	—	1235.99	St. Philip's
Chester, Pa.	—	1	13	8	5	—	—	—	—	25	2	2	26	—	—	98.35	St. John's
Hill, Wm. O.; Yonkers, N. Y.	1	—	146	89	25	—	—	—	—	30	8	8	215	2	2	1407.73	Bethany
Pflug, E. R.; Buffalo, N. Y.	1	—	86	36	11	—	—	—	—	135	16	24	172	1	2	1088.17	Our Savior
Rau, O. F. J.; Cincinnati, O.	1	—	58	37	8	—	—	—	—	37	7	7	179	—	1	213.02	Immanuel
Mueller, Ernst; Cleveland, O.	1	—	158	55	10	—	—	—	—	94	37	11	174	1	2	481.29	St. Philip's
Bohm, E. H.; Springfield, Ill.	1	—	92	55	14	—	—	—	—	61	1	3	206	3	3	619.52	Holy Trinity
Carter, M. N.; Chicago, Ill.	1	—	275	172	51	—	—	—	—	189	23	32	622	1	1	1819.39	St. Philip's
Fey, John; St. Louis, Mo.	1	—	176	37	6	1	1 P.	—	73	118	21	17	163	—	1	384.88	Grace
Kirkwood, Mo.	—	1	1	1	—	—	—	—	—	—	—	1	2	—	—	6.62	Mission
Schulze, Andrew; St. Louis, Mo.	1	—	372	233	64	—	—	—	—	176	30	45	941	—	3	3555.01	St. Philip's
McDavid, J.; Los Angeles, Cal.	1	—	115	75	20	—	—	—	—	73	9	13	349	3	2	591.22	St. Paul's
Theiss, Prof. O.; Oakland, Cal.	—	1	48	22	—	—	—	—	—	18	2	5	40	—	—	237.99	Bethlehem
	67	15	8152	4282	993	52	13 T. 17 P.	39	2705	4875	660	552	14543	37	72	\$27082.64	Total, \$33453.73

Immanuel Lutheran College: 74 students, 6 professors, 1 matron. Receipts, \$6,371.09. — Alabama Lutheran Academy: High School Department, 13 students, 2 teachers, 1 matron.

Comparative Statistics of Our Missions According to Fields. 1931 and 1932.

FIELDS	Congregations	Preaching-places	Souls	Communicant Members	Voting Members	Pupils in Day-schools	Pupils in Sunday-schools	Baptized	Confirmed	Communed	Marriages	Burials	CONTRIBUTIONS
Alabama	33 +1	— -1	2622 +29	1407 +6	347 +6	909 -215	1572 +64	191 -62	167 -8	5697 +258	11 -3	21 -9	6244.04 -568.15
Louisiana	7 —	5 +2	2144 +181	1042 +68	182 +7	874 -172	882 -99	179 +29	97 -2	2713 +8	5 -3	16 +2	4254.96 -843.83
Eastern	27 -2	8 +1	3326 +243	1793 +160	464 +49	697 -44	2196 +32	275 +9	246 +38	6039 +15	20 -6	33 -2	16583.64 -496.90
Mississippi	— —	2 —	60 +34	40 +40	— —	225 +225	225 -25	15 -11	42 +42	94 +94	1 +1	2 +1	— —
Totals	67 -1	15 +2	8152 +487	4282 +274	993 +62	2705 -206	4875 -28	660 -35	552 +70	14543 +375	37 -11	72 -8	27082.64 -1908.88

Order the "Pioneer" or the "Missionstaube" for a Friend.

The privileges and rewards for doing this may be very great. One can never tell what good even a single subscription will do. It may put a missionary atmosphere into the recipient's heart and home. It was a copy of a missionary monthly sent him by a member of his church that resulted in the conversion of a man who became an enthusiastic champion for missions thereafter. The sending of another missionary magazine many years ago to a person who later became a member on the editorial staff of a missionary publication awakened her heart to missions and helped to make her a mighty power for good for the cause.

Every year men and women are led, through the influence of some missionary magazine, to devote themselves and their money to the advancing of God's kingdom. Perhaps the subscription you pay for may turn some life into channels of service for Christ. Don't you think that this would be worth while?

F. J. L.

Capitalizing Hard Times.

II. A Mission-Building Layman.

Eddie Joshua, 3330 Fern Street, New Orleans, lost his job over a year ago and applied to the Welfare Association for work. Three days a week were obtained, which proved a great relief under the circumstances. A portion of the other three days a week was used for calling for washing, assisting his helpmeet Gertrude in the washing, and then delivering it after the ironing was done by her. But Joshua still had some unproductive hours on his

hands, which he resolved to put to missionary use for the time being. His immediate community had no Lutheran church, though there were many other churches and many unchurched and "mischurched" people.

He secured the services of a pastor to start preaching in his home and the assistance of several brethren from a near-by congregation for making a neighborhood canvass. He remembered how his home congregation in Alexandria, Louisiana, had been begun with services held in various homes, house-to-house visits, and spiritual wrestlings with the impenitent; and he was resolved in the same way, with the help of God, to build another congregation in this place where the pure Word and the unadulterated Sacraments were badly needed.

One year has elapsed since this beginning was made, and the results justify the conclusion that the time was well spent and is bringing in great dividends.

The Sunday-school, which was begun in Joshua's home, soon outgrew the front room, and a house was rented. After several removals, due to the fact that the property had changed hands, and after several acquisitions of new members through confirmation and baptism, the situation indicated that it was time to build. But here hard times held up a forbidding hand. The ever-willing Mission Board was unable to assist, and the few members were struggling to exist on a few days' work a week with low wages. Nevertheless there was an attractive side to the plan of building during hard times. Volunteer labor would be plentiful, a cheap, rough building would be acceptable, a lot could be obtained for \$500, payable at the rate of \$8 a month, and an old house near by could be bought for \$50

and wrecked and rebuilt as a chapel with an additional expenditure of only about \$40 — all labor donated. The city license for building is free for churches. This unusual opportunity afforded by hard times proved tempting, and it was resolved to capitalize these times, as they might never come again.

Fortunately the ladies' aid of Hope Congregation near by was kind enough to lend \$100 to these struggling brethren, the money to be repaid at the rate of \$5 a month; and so Joshua, together with Cyril Manuel, who with his family had in the mean time joined him, as well as the White family, and Richard Terry and his helpmeet Gertrude, who had decided to join, too, and encouraged by the Lutheran Louis family near by from Bethlehem, resolved to begin building the chapel in the name of the Lord. The mission must act as an independent, self-supporting congregation from the start, yet, lacking the six voting members necessary for incorporation, Joshua took the lot in his own name "in care of" the little congregation, by that time named St. Philip's, and he and Manuel purchased the old house and proceeded to work.

The obstacles they then began to encounter proved much greater than they had anticipated. A few "friends" at first came freely and lent willing hands to wreck the building; but it soon became known that some of them hoped to get some sort of remuneration, and when they learned that the pastor had no hidden resources and that it was really an undertaking against odds, they assisted with increasing unwillingness and finally entirely disappeared from the scene, with the exception of several whose children or grandchildren were now attending Sunday-school and the services. Several tradesmen would have assisted just for the pleasure of it had there been proper tools and proper materials. But insufficient and improper tools and materials could only produce a "botch" job, and they did not venture to lose their reputation as workmen by being identified with the job.

So the progress slowed down greatly. Cold and rainy weather also intervened, Joshua and Manuel and Terry took sick by turns, as did other members of their families and of the congregation. The work for the Welfare Association and elsewhere was reduced to two days a week and then to one. That last week Joshua got \$2.50 for the one day. \$2 went for rent, 15 cents for the church envelope, and 35 cents for food. Of course, he had to ask some friends for food for his wife, who was sick, and four children, who also had to stay at home for

lack of tuition-money (25 cents) and for lack of clothes in January. Since then, however, the one day's work has increased to two, and Mrs. Joshua has recovered her health sufficiently to go out working several days a week and so to help out with food and rent.

Perhaps the most harassing problem in connection with wrecking the old house and building the chapel was the thieving of some of the neighbors. Whenever a cool wave arrived in New Orleans, the lumber began to disappear. Nailing it up didn't secure it, and although much time was spent by Joshua and Manuel in watching it by a bonfire, still, they could not do so all night because they had to work on some days and sleep some nights in order to live and provide for their families. And when they left for their homes, the thieves got busy. The Lord, however, spared His workmen just enough flooring and just enough ceiling, wall boards, and sheathing to finish the work by the skin of their teeth. Only five bitter dollars had to be raised to replace missing joists and rafters. And at the time of this present writing Joshua is able proudly to exhibit a substantial triumph — a rough structure, 35×14 feet, with a ten-foot ceiling, walls of upright one-by-twelve boards, with flooring, ceiling, doors, steps, and tar-paper roof almost complete.

Although there were many hard knocks, such as the city inspector's rejection of the foundation, which had to be torn down and rebuilt heavier and deeper for church purposes, the withdrawal of Mount Zion's financial support at a critical time, a rainy and cold day for the corner-stone laying, the criticism and ridicule of bystanders, the doubts and withdrawal of impatient friends, still, on the other hand, there were unexpected lifts, such as casual private donations of cash, labor, and nails, hot coffee for refreshments, window-sashes, a roll of paper for the walls, potato sacks to go behind the paper, hymnals, a hymn-board, a pulpit, a floor-runner, several creosoted sills, and, above all, the regular, though small, contributions of St. Philip's members toward meeting the financial obligations incurred by this venture. Sad to say, they are just now thirty days in arrears with their payments.

In another month's time, at the present rate of progress, the window-frames and -sashes, papering and painting, and laying of the brick walk will have been completed, and there will be a jubilant dedication. Then Joshua will have a temple to which he can direct all inquirers for the salvation of their souls. And together with him there will soon be many other brethren working toward one

and the same end — the building of the Savior's kingdom.

It is a commendable thing to start a preaching-station, but it is an admirable thing to build an independent congregation that will very soon be paying its share of its pastor's salary during hard times.

Life is hard times for a Christian — tribulation. And surely one way for a layman to capitalize life is to build up a congregation. O. W. L.

How Were You Added?

The Book of Acts shows us many a precious picture of the early life of the Church. Observe some of the Church's characteristics as recorded in the second chapter: steadfastness in the faith, fellowship, breaking of bread, prayer, fear, charity, joy, praise, influence, and success. Go over these again, check them with your Bibles, and ask, "How many of them characterize my Church?" and, "What have I done, or am I doing, to make the Church of to-day like the Church of that day?"

The secret of the Church's power in that day is largely to be found in the words, "The Lord added to the church . . . such as should be saved." They were not "added" *in order* to be saved, but *because* they were saved. Is that how you joined the Church? If you have been added by any other person or in any other way, it is time you were subtracted. — *Southern California Lutheran.*

Items of Missionary Interest.

(By the Editor.)

Short Colored Mission Notes. — The Mission Board has been gratified by the spirit in which the mission-workers accepted the salary cuts, in some cases quite substantial ones. — *Pensacola, Florida*, is to get a new chapel at a cost of \$3,000. The Alabama Field expects to give substantial assistance in carrying out this building program at *Pensacola*. — The two mission-congregations at *Charlotte, North Carolina*, will be consolidated, since this can be done at a great financial saving and without endangering our missionary prospects. — The school at *Rockwell, North Carolina*, will be continued, and Rev. F. Foard will be put in charge. — It has been proposed to reduce the *Salisbury, North Carolina*, school to a one-room school. — We extend to Pastors Fey and Holsten and Professor Beck our sincere

sympathy in their bereavement; all three have sustained the loss of a beloved parent. — At *Washington, D. C.*, the work is progressing; the attendances at the Sunday-school and at the services are increasing, and the missionary, Pastor Stephan, reports that on some Sundays in the recent past he has had standing-room only. — The change in the State administration of Illinois will very probably mean that a number of our members at *Springfield* will lose their jobs. However, they are facing the future with trusting hearts and have gladly accepted the greater financial responsibility placed upon them. One new member has been received. — From *Buffalo* comes the good news that the missionary's family was increased by the advent of a son and that two new members were received by Baptism. — *Baltimore* reports one accession by Baptism. — *High Point, North Carolina*, has had an increase of four. — *St. Philip's, St. Louis*, received one addition by Baptism. The life of the pastor at *St. Philip's* is a busy one, as these figures show: In 1932 he made 226 sick-calls, 410 pastoral calls, and 344 missionary calls. He preached 88 sermons, attended 143 meetings (not including services, Bible class, and instruction classes), delivered 123 lectures, conducted 105 instruction periods, sent out 1,726 letters, and mailed 672 copies of the parish-paper. *St. Philip's* enjoyed an increase in 1932 of 57 baptized and 42 communicant members. The members contributed \$382.52 more last year than in 1931. — Student Heckenberg of *Grace, St. Louis*, doing supply-work in school, was recently operated on for appendicitis. — The Immanuel Conference Church Extension Board has decided to lend *Bethany Church, Yonkers, New York*, the sum of \$750. This will be a most welcome loan, since *Bethany* has been paying six per cent. interest on a \$4,000 loan for a number of years.

A Century of Progress. — Those visiting the "A Century of Progress" international exposition at Chicago this summer will there be able to see much of missionary interest, much that will throw light upon the life and labors of those who bring the Gospel of Jesus to the peoples of our globe. In the Oriental Village will be shown the life and customs of the Near East; a lama temple will enlighten us on Buddhism in Tibet; a Maya temple will transport us back hundreds of years to the ancient inhabitants of Yucatan in Mexico and tell us of the daily life and of the secular and religious customs of that ancient people; a special India pavilion will inform us on that ancient country's people; and the All-Africa Exhibition will tell us

much about the Dark Continent and its peoples. Yes, if these exhibits are viewed in the proper light, they will greatly increase our mission-mindedness.

"Who's Who in America."—Dr. C. Luther Fry, director of the Bureau of Standards Institute of Social and Religious Research, makes a claim that fifty-six per cent. of the 29,623 persons listed in the 1930—31 *Who's Who in America* reported religious affiliations. Dr. Fry concludes that his study tends to prove that "not only is a man's religion closely associated with his occupation and profession, but also supports the general thesis that the dominant tradition in this country is distinctly Anglo-Saxon and Protestant."

News Bulletin, N. L. C.

Mission Anniversary.—Ten years ago the Rev. Zenan M. Corbe, D. D., treasurer of the United Lutheran Church Board of American Missions, found opportunity to work among the Negro population in the Harlem section of New York City. The Lutheran Church of the Transfiguration is the organization which resulted from his work. During the month of March the tenth anniversary of this congregation was celebrated in a series of services, in which every organization of the congregation united and in which pageantry played a prominent part and the spiritual privileges of the Lententide were emphasized. The Negro pastors are the Revs. Paul E. West and Jesse W. Route. The anniversary announcement bears the heading "Ten Years Old and Still Growing." So great is the interest and enthusiasm here that at most of the services there are more persons present in the church on West 126th Street than can be accommodated by the seating capacity of the building.

News Bulletin, N. L. C.

Interesting Figures.—A German physician who for a period of twenty years made a careful study of the relation between faith and life gives the following interesting figures according to *Fobe*. Of 342 families who have sunk to poverty and misery 320 never went to church; of 417 young men who brought disgrace on their parents only 12 had been seen in church; of 23 bankers who failed none had ever attended church; of 40 storekeepers who disregarded Sunday closing 10 went bad; of 25 sons who ill-treated their parents 24 had never attended church since their first Communion.

News Bulletin, N. L. C.

Japan.—Roanoke College calls attention to the fact that the Rev. Hajime Inadomi, an alumnus of the class of 1918, is now the principal of Kyushu

Academy, Kumamoto, Japan, succeeding the late Dr. Sayo Toyama, its head for twenty-nine years prior to his death. A Japanese newspaper refers to Principal Inadomi as "a man in the prime of life and one of great promise, in whom the people of the province have great hope."

News Bulletin, N. L. C.

"Greater Love Hath No Man."

Bishop Tucker, late missionary bishop of the Church of England in Uganda, tells the following in his book *Eighteen Years in Uganda and East Africa*:—

"The martyr spirit is not dead in Uganda, as the following incident testifies.

"Some months ago I was officiating in the cathedral at Mengo. The great congregation had dispersed, and a large body of the communicants remained. Slowly the service proceeded, the profound silence broken only by the solemn words of administration. The last communicants had returned to their places, and I was about to close the service, when from the extreme end of the building—a corner of the south aisle, where she had been sitting by herself—a woman advanced slowly up the nave. I waited wonderingly. As she took her place, kneeling alone at the rail, Henry Wright Duta, who was assisting me, whispered in my ear, 'It is Rakeri.'

"'Rakeri!' In a moment her story flashed through my mind, and with heart uplifted in praise to God and with a voice ill controlled through the emotion that welled within, I administered to her the emblems* of the dying love of our Lord and Savior Jesus. Slowly and with dragging footsteps she returned to her place, and with the *Gloria in Excelsis* and the Benediction the service came to a close.

"Now, who was Rakeri (Rachel)? She was a woman connected with the congregation at Ngogwe, near the shores of the Great Lake. Some time previously it had been told at a meeting of Christians how on a certain island the sleeping sickness had broken out and that the people were dying in large numbers, without any one to teach them the way to salvation. This so touched the heart of Rakeri, who was present, that she volunteered to go and teach the women and the children. She was warned, she was told of the peril. It would be at the risk of her

* The bishop speaks as one who does not believe in the real presence.

life. Infection meant death; there was no cure. But nothing could turn her from her purpose.

"I know all this," she said, "but those people are dying and know nothing of Christ, the Savior of the world. I know and love Him, and I must go and tell them of Him."

"She went and after a while came back and told how she had been enabled to lead one and another to the feet of the Savior ere they passed into the unseen world. She returned to her post. A few months passed by, and then came the news that she was ill. She was brought back and carried up to the hospital at Mengo, where Dr. Cook, having examined her, pronounced the fatal verdict — 'sleeping sickness.'

"She lived for some months in the hospital under the doctor's care, and during the whole of that time, as long as she could move about, she was as a ministering angel to the sick ones in the women's ward. She would go from bed to bed, reading with this one and praying with that one, soothing all in their pain as far as she was able, and ever seeking with loving words and tender pleading to lead them to the feet of the Savior. And all the while she was a dying woman.

"Where in the whole history of the Christian Church is there to be found a nobler instance of self-sacrificing love? 'Greater love hath no man than this, that a man lay down his life for his friends.'"

How can Christians, after reading of such an instance of what the Gospel of Jesus can do, still say, "I don't believe in Foreign Missions"? To encourage us to send the Gospel to those who sit in darkness that they may come to the knowledge of the truth, the dear Savior not only tells us to teach all nations the saving truths of His Gospel, but He further gives us such beautiful and heart-stirring examples of the power of the Gospel in and through those who have accepted it. If you, dear reader, should again find yourself growing weary in the blessed task of supporting the missions of your Church, think of Rakeri and her self-sacrificing service, and may the thought of her stir your heart and energize your hands to renewed support of the glorious task of helping to bring poor lost sinners to the feet of the Savior!

F. J. L.

"If, when in your endeavor to achieve a high purpose, you meet with misunderstanding and apparent defeat, let your solace be found in the memory of Him whose mission on earth culminated in Calvary."

As an African Boy Sees the Value of Missions.

This is the story of a Kaffir boy as found in the columns of *Mission Dayspring*. After coming in contact with Christianity for four years, he gives this testimony of its great blessings for soul and body. The unvarnished tale of this young Kaffir, reared in heathenism as he had been and then seeing the fruits of the Gospel of Jesus, ought to remove the prejudice against Foreign Missions from the minds of those who are open to conviction. Read this simple tale and learn its lesson:—

"When I was a boy in Africa, my father sent me to keep sheep. In Africa men don't work at all; women work; but men dress their hair and fight and talk; boys keep cattle, not in little fields, but in wide-open places, where a lion or a leopard may come to catch them. The boys watch and, if a lion comes, make a great noise, a great, great noise, and frighten him away. One day some boys tell me and my brother they had been to Natal and seen many wonderful things — big ships, and houses, and looking-glasses, and white animals like men and women; and they make strange noises nobody could understand. This makes us think we must go and see those white animals and those wonderful things, and we ask our father to please let us go to Natal for three months. That's three or four years ago now, and we never go back yet; but we want to go and tell our father and mother that here man works and woman stays at home. That is proper, because man is strong, and woman is weaker and got babies to mind. But Kaffir woman very strong, must put baby on her back and work just the same, make crops grow and grind corn, and dig and build house; and when she get old and weak and no use, Kaffir man say, 'This one no use now; must push her over,' and then they take her to steep place on top of hill and push her down, because she is no use and can't do anything. Now, I know that's very wicked, and I want to go back and tell my people, and they sha'n't push my old grandmother over, I hope. She loves me and my brother, and we want to go soon to save her from being pushed over and tell her about Jesus, who saved her as He saved us and all men."

Is this not a beautiful and touching testimony of the blessed influence of the Gospel? Would you not feel as this boy did if your own dear grandmother came into consideration? If your grandmother or some other member of your family were in danger, would you not want somebody to bring the Gospel-

message to those who would want to harm her, so that they might refrain from carrying out their wicked purpose and become her protectors and benefactors? And would you not want her to learn the same sweet story of Jesus' love that has brought such great satisfaction and happiness to you?

Yes, by putting ourselves in the place of those who have not the light and comfort of the Gospel, we can in a measure realize the misery and woe of heathenism. And this realization will result in our thanking God for His undeserved mercy to us and in the desire to bring others the blessings and happiness we are enjoying in Jesus and His salvation.

F. J. L.

Another Piney Woods Fire.

Our readers will have in mind the outstanding work Superintendent George A. Schmidt has been doing for several years at the Piney Woods Industrial School at Piney Woods, Mississippi. This school is run somewhat along the same lines that Booker T. Washington conducted his famous school at Tuskegee, Alabama. Pastor Schmidt has here found a fruitful mission-field, and God is richly blessing his labors.

About two years ago the school lost one of its main buildings by fire, a loss which greatly crippled the school in its work for a while. Now, just as the institution was gradually recovering from the blow given by the fire of two years ago, comes the sad news that another, and even more devastating, conflagration has destroyed the girls' dormitory together with most of its contents. But we shall let Pastor Schmidt tell our readers of the sad visitation in his own words:—

"On Friday night, February 3, while we were in chapel, a contest was being held between two groups of students to see which could best recite Luther's Catechism. We were just about to begin the contest, when the fire whistle, or siren, on the campus sounded. That ended the meeting. Boys and girls immediately rushed out on the campus to find that the building serving as dormitory for girls and for many workers and teachers, the bake-shop, the kitchen, the hospital-room, the domestic science department, and the dining-hall (all under one roof) was on fire. It started near the top of the building, evidently from a defective wire. In less than three hours, although there is some fire-fighting equipment on the ground,—hoses, axes, a tremendously high and large water-tank,—there was nothing

left of the building but a pile of brick and ashes. There was no insurance. The building is a total loss. Quite a number of girls lost everything they had, as their trunks were burned, though possibly fifty trunks were thrown out of the windows. Nearly all the girls lost all the clothing they had except what they wore to chapel that night. Some who came in clothing of their friends saved nothing. Mr. Steinmeyer and Rev. Wisler will remember the fire of two years ago and the havoc caused by it.

"It was hard for me to send the telegram I did because I know the difficulties under which our treasuries labor. But Piney Woods—because of the same conditions—is suffering correspondingly more than when the former contribution was made in the case of the fire two years ago. I feared that Jones might shut down and that my confirmation class would be scattered before confirmation, etc. It seems, however, that he will try to carry on, and I hope the Mission Board will be able to add to the kind words which were sent, and which encouraged Jones, also some financial help." F. J. L.

Why He Cobbled Shoes.

A good story is told about Dr. Carey. This pioneer missionary was a shoemaker, or rather, as he himself put it, a cobbler.

He used to go about from village to village preaching, his soul filled with the love of God.

One day a friend came to him and said, "Mr. Carey, I want to speak to you very seriously."

"Well," said Mr. Carey, "what is it?"

The friend replied, "By your going about preaching as you do, you are neglecting your business. If you only attended to your business more, you would be all right and would soon get on and prosper; but as it is, you are simply neglecting your business."

"Neglecting my business?" said Carey, looking at him steadily. "My business is to extend the kingdom of God. I only cobbler shoes to pay expenses."

The Christian's every-day business is only to "make a living"; his real business is to make lives.

Bulletin, Buffalo Institutional Missions.

God Cares—Do We?

"Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. *He who is not a MISSIONARY Christian will be a MISSING Christian when the*

Great Day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen if you have the youth and fitness required for the work; or if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, *how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.* I warn you that it will go hard with you when your Lord comes to reckon with you if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost."

Dr. A. J. Gordon.

BOOK TABLE.

(By the EDITOR.)

Bartholomaeus Ziegenbalg. By *H. M. Zorn*. No. 10 of *Men and Missions* series, edited by *L. Fuerbringer*. Concordia Publishing House, St. Louis, Mo. 150 pages; stiff paper covers. Price, 50 cts.

We don't deny that we expected to see a life of the pioneer Protestant missionary of India appear in this series before this. However, we are fully satisfied to have waited till now; for the writer of this biography has presented us with a lucid, sympathetic, and fair treatment and a correct perspective of the labors of this outstanding Apostle of India. Every biography should be accurate, sympathetic, and impartial to be acceptable; measured by this standard, Pastor Zorn's *Bartholomaeus Ziegenbalg* will prove one of the most valuable numbers of the *Men and Missions* series. It may be of interest to know that the writer of this life was born not very far from the scene of Ziegenbalg's labors and that he has the signal honor of having two of his sons laboring in India at this time. He himself visited India two years ago and was thus able to refresh his impressions of both the land and the people.

Home Support of the School. By *A. C. Stellhorn*. Concordia Publishing House, St. Louis, Mo. Price, 5 cts. a copy; 24 cts. a dozen; \$1.00 a hundred.

This tract by our efficient and zealous School Secretary deserves to be carefully read by us parents. Too many parents think that they have done all that can be expected of them when they send their child to a Christian school and that the rest is "up to the teacher." Mr. Stellhorn in this tract convincingly shows that every parent should support the school in its work by making it plain that he realizes that it is first of all he who is responsible for the training of the child. Then, too, parents should try to supervise the school-life of their children and at all times maintain the right attitude toward the school. "Let each his lesson learn with care, And all the household well shall fare."

Die Botschaft des Christentums an die Menschen unserer Zeit. By *Otto Gerss*. Schriftenverein (E. Klaerner), Zwickau, Sachsen. Price, 45 cts. Order from Concordia Publishing House, St. Louis, Mo.

This is the third edition of this pamphlet of seventy-nine pages. It emphasizes the fact that the message of Christianity to men of this day is what it always has been and always should be, but which is so often lost sight of by preachers and people—the preaching of the Cross of

Christ, the message of full and free forgiveness of sins by grace for Christ's sake, to be accepted by faith. What a blessing it would be if Pastor Gerss's earnest words, convincing arguments, stern warnings, and touching pleadings could be brought home to all those who recognize Him as their Lord who, when withdrawing His visible presence from earth, said: "Preach the Gospel to every creature!"

Unser Kampf um das Christentum und die Schoepfungsordnungen: Ehe und Obrigkeit, Arbeit und Eigentum, Krieg und Frieden, im Licht des Evangeliums. Schriftenverein (E. Klaerner), Zwickau, Sachsen. Price, 40 Pf.; in lots of 50, 35 Pf. each; in lots of 100, 30 Pf. each; in lots of 250, 25 Pf. each; in lots of 500, 20 Pf. each; in lots of 1,000, 15 Pf. each. Order from Concordia Publishing House, St. Louis, Mo.

The fourth to sixth thousand of this reprint of a portion of Pastor Gerss's pamphlet *The Message of Christianity to the Men of To-day*, reviewed above. It is intended for mass distribution and well deserves it. It is a pity that the language in which it is written will prevent this in our own country. But God grant it a wide reading in the land of its publication.

All Praise to Thee, My God, This Night. By *Matthew N. Lundquist*. For mixed voices. No. 28 of *Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations*. Concordia Publishing House, St. Louis, Mo. Price, 25 cts.

A very fine musical setting for Ken's beautiful hymn.

Contributions Received by the Treasurer.

February 1—28, 1933.

From W. Eberlein, Brooklyn, New York, Donation to *Missionstaube*, \$1.50. From Della C. Klingmann, Watertown, Wis., for Negro Mission Fund, 10.00. From Josephine Schweitzer, Tipton, Ind., for Colored Missions, 25.00.

THEO. W. ECKHART, *Treasurer*.

NOTICE TO OUR SUBSCRIBERS.

In order to render satisfactory service, we must have our current mailing-list correct. The expense of maintaining this list has been materially increased. Under present regulations we are subject to a "fine" on all parcels mailed to an incorrect address, inasmuch as we must pay 2 cents for every notification sent by the postmaster on a parcel or periodical which is undeliverable because no forwarding address is available or because there has been a change of address. This may seem insignificant, but in view of the fact that we have subscribers getting three or more of our periodicals and considering our large aggregate subscription list, it may readily be seen that it amounts to quite a sum during a year; for the postmaster will address a notification to each individual periodical. Our subscribers can help us by notifying us—one notification (postal card, costing only 1 cent) will take care of the addresses for several publications. We shall be very grateful for your cooperation.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Apr 33" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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

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

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
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All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKEAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer

A MISSIONARY MONTHLY

PUBLISHED BY THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

Vol. LV.

ST. LOUIS, MO., MAY, 1933.

No. 5.

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MONTHLY MISSIONARY TEXT.

"The mighty God, even the LORD, hath spoken and called the earth from the rising of the sun unto the going down thereof." — Ps. 50, 1.

An Easy Way.

Wouldst thou be wretched?

'Tis an easy way:

Think of but self, and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,
All that thou hast to do or feel or bear;
Think of thy good, thy pleasure, and thy gain.
Think only of thyself; 'twill not be vain.

Wouldst thou be happy?

Take an easy way:

Think of those round thee, live for them each day;
Think of their pain, their loss, their grief, their care,
All that they have to do or feel or bear;
Think of their pleasure, of their good, their gain.
Think of those round thee; 'twill not be in vain.

Securing Readers for Our Missionary Monthlies.

At the last convention of the Synodical Conference it was decided that special efforts be made by the Mission Board, the District representatives, and the editors of the two missionary monthlies, *Missionstaube* and *PIONEER*, to make special efforts to increase the number of readers of these papers. The writer would make bold to offer the following suggestions, which, he thinks, if followed, might lead to an appreciable increase in subscribers.

The Appointment in Every Congregation of an Energetic and Enthusiastic Agent. — A glance over the lists of churches will reveal the fact that the congregations with many subscriptions to our church-papers are those where some one has taken a special interest in getting readers. Every member should be an agent for the church-papers, but the fact remains that in actual life they do not function as such; hence the getting of readers should be made the special duty of some particular member who himself is an interested reader of the church-papers. Of course, an agent who does not read the *PIONEER* himself cannot intelligently speak for it; and so it is with every other paper. We have heard of an agent for a missionary magazine who called for sample copies and asked as he was leaving, "What is this monthly about anyhow?" If the canvasser cannot afford the price, he should be presented with a copy!

Use Sample Copies. — Concordia Publishing House is always ready to furnish sample copies of the *PIONEER* and the *Missionstaube*. Canvassers should order a reasonable supply of these, leave copies at the homes of prospective subscribers, and

later call for the subscriptions. This distribution of sample copies will introduce the monthlies to a large number of new readers and will probably serve in gaining new subscribers.

Include Church-Paper Subscriptions in the Every-Member Canvass. — Concordia Publishing House makes provision for this by inclosing a special envelope for the purpose. Everybody that canvasses for the support of the congregation and for Synod's benevolences at the same time becomes also a canvasser for the church-papers.

What the Pastors Can Do. — Pastors are the best advertisers. We have pastors in the Synodical Conference who realize the value of our missionary monthlies and other church-papers not only in arousing interest in the benevolences of the Church, but in cultivating a spirit of service and sacrifice among their members, and who therefore promote their circulation by frequently referring to them in their announcements or, what is still better, quoting from them or referring to articles contained in them in their sermons. Some pastors have even canvassed their congregations for subscribers for the regular church organs and our missionary monthlies.

Use the Subscribers. — Present readers ought to be good advertisers and salesmen. If they talk missionary magazines and the things they read in them in season and out of season, they will be sure to make some impression, and this may lead to a new reader.

Missionary Committee of the Walther League. — A certain young people's society had a missionary committee, and this committee asked the pastor to give it some definite work of a missionary character to do. The pastor suggested to the members of the committee that they aim to place a copy of the missionary monthly in every home of the congregation. Sample copies were sent for, and a copy was placed in each home. After two weeks the homes were visited again and subscriptions solicited. It was quite a task, but it developed the missionary activity of the society and secured many new subscribers.

The Sunday-School. — We do not use enough the immense amount of energy in our Sunday-schools. We have read of a case where a class of five thirteen-year-old boys gathered fifty-five new subscribers in ten days and a class of ten girls secured fifty-eight subscriptions in a church of 200 members where only ten copies had been taken before.

Have a Magazine Fund. — We know of two ladies' societies that have a sort of magazine fund

each out of which every member's copy of the PIONEER or the *Missionstaube* is paid. Societies should not find it a difficult matter to pay the subscription of each of their members to one of our missionary monthlies. Probably in most instances a few words of encouragement on the part of the pastor would be the only thing necessary. Why not try it?

F. J. L.

"Is It I?"

So we would wish every reader to ask in all sincerity after reading what follows. We give our money for Foreign Missions, and we should give even more than we do. We are interested in the work carried on in our far-flung Home Mission field throughout the length and breadth of our fair land, and we should be even more interested than we are. But while casting our eyes into the distance, we neglect missionary opportunities at our very door. Of such a neglected missionary opportunity, which offers itself to most of us every Sunday, I was forcibly reminded when I read these paragraphs from a letter which a cadet nurse wrote to her parents. Referring to the church she is attending, she has this to say: "But, Mother, they aren't at all like I *thought* the people in our church at home are. *Not one of them* has spoken to me unless I opened the conversation. Also no one has told me that she was glad I came and that she hoped I'd come again. After this experience of mine here I can well understand that we should by all means have a committee to welcome strangers to our services and make them feel at home. I just feel that, if I weren't strong in my faith, I'd never gone back after the first visit; and I am afraid that many people who have not had the training that I have had probably never did go back. Don't you think so, too?"

What a terrible accusation in these few words for many of us! Do you not think that the Lord Jesus will apply the words "I was a stranger, and ye took Me not in" just to such cases of disinterestedness towards the strangers that enter our doors? And do you not think that every church that has till now done nothing to make strangers welcome should see to it that a special committee be set to work at once and that at the same time every member should regard himself a committee of one to assist this special committee in its work?

There is another sentence in the letter of this thoughtful young lady that I must take occasion to quote: "We are all trying to save as much as pos-

sible, and for various reasons I think that, once this depression (there's that word again!) is over, we shall all have benefited greatly. I think we shall have learned to have a far deeper appreciation of the simple things of life, which in the past through our unthoughtfulness we have simply taken for granted."

F. J. L.

The New Camden Chapel-School.

In the Central District of the Missouri Synod we have a ladies' missionary organization which bears the name Women's Missionary Endeavor. This society was brought into existence by the zealous Home Mission Board of the District. By means of mite boxes distributed among its members



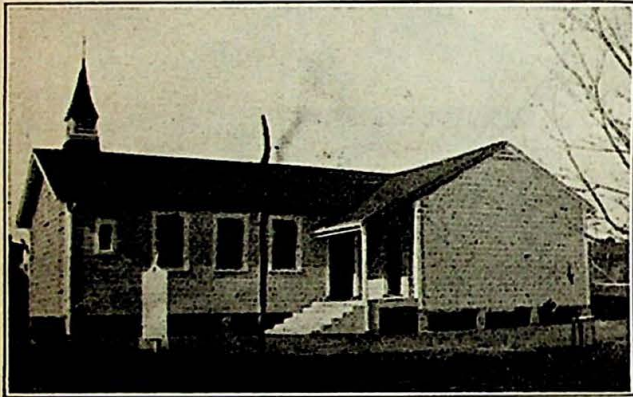
Old Chapel-School at Camden, Alabama.

this organization in the few years of its existence has collected thousands of dollars. The money collected is used to provide chapels and schools for needy mission congregations. Up to now this society has with its pennies built a chapel in our Foreign Mission field in India, four portable chapels and a portable school in the Central District, and a chapel-school for our Colored Mission field in Alabama.

The Women's Missionary Endeavor of the Central District last summer appropriated the sum of \$2,000 for a chapel-school to be erected at Camden, Alabama, and on August 14, 1932, it was possible to dedicate the building to its sacred purpose. The officiating pastors at the dedication services were Revs. B. R. Skinner, Charles Peay, and L. R. Gauthreaux. The weather was ideal, and as a result the ceremonies were witnessed by a large number of interested people.

Our readers will agree with us when we say that the building was greatly needed and will well understand why the new building is said to be "filling a long-cherished hope" when they take a look at the picture of the old shack which served the Camden flock as a place of worship till the generous members of the Women's Missionary Endeavor of the Central District gave them the new chapel-school.

At first the work of our Church at Camden met with many difficulties. Not only were our workers handicapped by the lack of a suitable plant, but also in other ways they met with not a few obstacles. Through the machinations of enemies the day-school, which opened with twenty-two children in attendance, was reduced to eight on the day after the opening! But by hard work much of the opposition was overcome, and the attendance in two months' time had increased to thirty-six. The open-



New Chapel-School at Camden, Alabama.

ing of a free school near our plant again caused the enrolment to go down to twenty-six, but in spite of all the enemies did our work prospered and grew in church and school. New members have been added from time to time. Camden at present has a baptized membership of ninety-nine and a communicant membership of forty-two. The day-school has an enrolment of forty-one and the Sunday-school of fifty-six. The pastor is the Rev. B. R. Skinner. Now that Camden has this adequate church and school plant, it may look forward to a healthy growth; for the prospects are in every way better than they ever were before in the history of the station.

F. J. L.

"FOR most of the followers of Christ the only way of obedience to the command of Christ 'Go ye into all the world' is to send representatives and maintain them in the work. May all be grateful for this opportunity!"

Good and Bad News.

The paragraphs which follow are taken from a recent letter of the indefatigable and zealous missionary, Superintendent Geo. A. Schmidt, to the Board for Colored Missions. As our readers know, Pastor Schmidt is devoting most of his time to the school of Mr. Jones at Piney Woods, Mississippi, about twenty miles south of Jackson, Mississippi.

"First let me say a few words about my activity. This year I am *teaching the following classes*: two college classes, four high-school classes, and also the seventh and eighth grades, a total of five hours of classroom work. These classes I teach each Tuesday, Wednesday, Thursday, and Friday.

"Because it has been impossible for me to get the thirty-six members of the class I am instructing for confirmation together at one time, I have found it necessary to spend very much time with these catechumens. The largest group of these catechumens meets me twice weekly from 5 to 6 o'clock. Two other members of the confirmation class have been meeting me twice weekly for thirty-five minutes. Another group of six persons I have met each day (these also had to be instructed for baptism) for forty-five minutes. Three others I had to meet at a different hour at night for forty-five minutes twice a week. One man and his wife who live on the campus I have instructed at their home whenever I could find an opening. This has been a vexing problem, but finally, after months of effort, which has been very unsatisfactory because of the many divisions in the class, I have gotten the entire class so far that I am going to confirm them, God willing, on the fourth Sunday of March. I am not going to wait longer, since the quartets, the baseball team, and others may soon start traveling for the summer.

"If the Lord holds these thirty-six persons who make up this class, and if they all step forward to join the Church, we shall in the last two and a half years have taken into the church at Piney Woods very nearly *a hundred persons*, about eighty of them by confirmation.

"I had a long conversation with Mr. Jones the other day, and we both thought it a very unusual thing that with the constant coming and going of persons at Piney Woods, old faces leaving and new ones coming, only one of those received into the Lutheran Church is temporarily absent from the campus. We lost two by death. The way things are now, about 45 per cent. of those at Piney Woods are Lutheran (including the catechumens now being instructed).

"Besides the classes and the school-work mentioned above, I teach a Bible class each Tuesday and Wednesday night at Piney Woods. This class is composed of members of the junior college as well as of some adults on the campus not attending



White Congregation at Sullivans Hallow,
Served by Pastor G. A. Schmidt.

The colored man shown in the picture asked Pastor Schmidt to preach to the colored people there. First service attended by four colored persons; but many white people came. For the past year Pastor Schmidt has served this white community. Services sometimes attended by twice as many as shown on picture; held outdoors in favorable weather.

school. On nights when committee meetings or other activities do not keep away those who wish to attend this Bible class we have approximately thirty-five persons in attendance. Friday nights a meeting with the entire student-body and a Sunday-school teachers' meeting are held.

"This will give you an idea of the work being done at Piney Woods. I leave home at eight o'clock on the four days mentioned, and usually it is nine o'clock at night and often later when I get home.

"Yesterday, Sunday, was spent as follows: I left my home in Jackson at nine o'clock and drove to Piney Woods for Sunday-school. Sunday-school lasts about one and a half hours; for after the classes have been taught by teachers in the classrooms and after I have instructed my Bible class, the entire Sunday-school assembles in the chapel for a review of the lesson, which I conduct personally, making applications and asking questions.

"Following this I had a *Communion service* with the Lutherans on the campus from twelve to one o'clock. This service is held in one of the larger classrooms, not in the general assembly, for obvious reasons. After this Communion service I drove to *Sullivans Hollow*, where I have Sunday-school and preach to about sixty white persons. I call attention here to the fact (as I have done before) that the Mission Board is paying for this trip of thirty miles. The people at Sullivans Hollow, as I have

told you, are extremely poor, and there is in the State of Mississippi no place with a worse reputation. I have let some of the Board members see newspaper clippings about the terrible reputation this place has, a reputation which includes smoking pistol barrels and a trail of murder and bloodshed. Yesterday it was a touching sight to see some members of the primary Sunday-school class there (taught by a young lady, living at the Hollow) stand before the congregation and with closed eyes and folded hands pray a number of prayers, among them:—

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

"After Sunday-school and service at the Hollow I drove back to Piney Woods and got there in time to gather a few remnants, about 250 persons, for a sermon which I preached in the chapel at seven o'clock. At eight o'clock I had another instruction with two members of my catechumen class who are somewhat behind the others and then left for home. I was home about ten o'clock.

"You will note that in this report I have said nothing about the *blind class* at Piney Woods nor about the classes from Grades 1 to 6. It would have been altogether impossible for me, with the number of classes I have and the length of those classes, to have done anything in those departments were it not



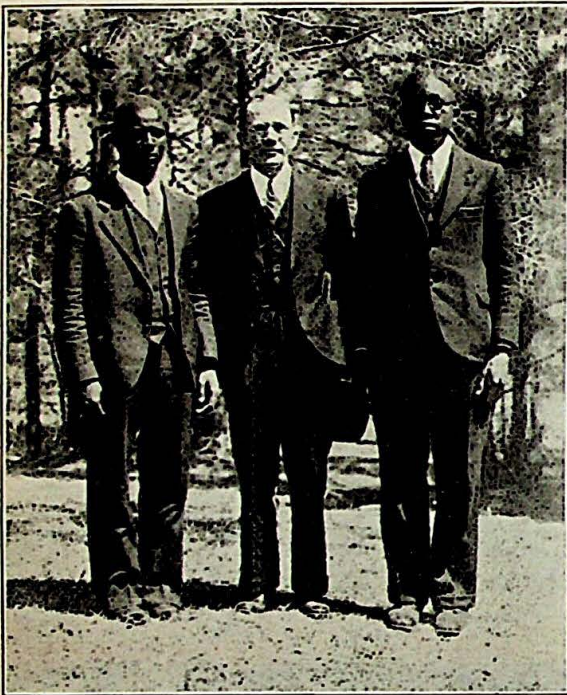
Class Confirmed March 26, 1933.

Five of the class are missing. The lady holding the baby is the matron of Piney Woods School (not a Lutheran). The first and the third young men from the left are blind.

for the fact that my brother-in-law, John Rische, a member of the Seminary class, on enforced vacation this year, came down here to live with me. He could find no work in Milwaukee, so he came here to spend the year. He is teaching in the primary grades at Piney Woods and is also instructing the blind class."

Pastor Schmidt then continues his letter with the graphic account of the girls'-dormitory fire which we brought our readers in last month's PIONEER.

We again quote from Superintendent Schmidt's letter: "Among the things lost in the fire were Bible Histories and Catechisms. The girls, some of them with tears, told me that they felt more keenly than other losses the loss of these books. I told them I would see if they could be replaced, but made them no promise. This loss includes about seventy-five of each of these books (*Comprehensive Bible His-*



Two Blind Young Men at the Piney Woods School, Mississippi.

Confirmed by Pastor G. A. Schmidt (in center). The Braille literature furnished the missionary by the Board for Blind Missions was very helpful.

tory and Schwan Catechism). If the Publishing House will give me time, I shall personally replace the confirmation certificates and the prayer-books which I bought for the persons I confirmed last year. I also must get a large number again this year for the large class. This is not a veiled request for help, but I want you to know that I want to be of help, too. I also promised Jones (in fact, gave him) a personal check to help the matter along. I would possibly have been able to do more but for the fact that we had over \$100 expense in connection with the arrival of a baby girl at our home. And the efforts we must put forth to meet payments on the white church erected here a year ago is an added expense."

"It is also necessary that I say a few words about the work in *Jackson*. For about fifteen months now we have had a missionary in Jackson, but without a place for the little flock to meet. During the first months — before financial matters looked as distressingly chaotic as at present — we had hopes of building. Mr. Steinmeyer and Pastors Westcott and Gehrke at different times came to Jackson therefore to look over the situation here. Then we were asked to look for a place which we could rent. During the time Student Johnson was here we looked for such a place, but could find nothing really suitable. Pastor Bates and I have since been trying to find a place. There are a number of tumble-down places which can be had at a reasonable rental. I have advised against renting one of these, for they are a disgrace and cannot possibly help the cause here. We even approached the authorities of Jackson College, asking for a room and offering rent. We were denied. At present there is a house in a suitable location for which \$18 rent is asked. In addition to this it will take about \$100 to equip the place with furniture with which to do our work, with seats, etc. But if there is no hope of erecting a modest building here in which to carry on the work in the immediate or near future, we ought to rent, much as I dislike the idea of spending money for rent. And we ought to get a place that is inviting and serviceable. At present the situation is this: Pastor Bates meets about twelve persons in a home Wednesday evenings. He cannot have the home for Sunday; hence there are no services on Sunday and no Sunday-school. He visits, distributes tracts, talks to the people about the Lutheran Church and its message of the Christ, but has no place to invite them to come. He is now also doing some work in a hospital here, visiting the sick, etc., until some final action will be taken in this matter. At least I should like to know the Board's reaction to the idea of spending \$18 monthly for rent and the specified sum for equipment."

* * *

"I plan again to spend about two weeks this summer with a quartet to help out Piney Woods. I would rather not; for it is much easier to rest than to spend two weeks or three speaking each night. But an open door has been given to us here at Piney Woods, Mr. Jones has a big burden, and so I am willing to help. I believe that I have enough friends in and around St. Louis to keep a quartet busy at least two weeks. No guarantee is asked, no admission will be charged those who wish to hear

the concert and the address; a free-will offering will be taken in the interest of the school.

"Now I have written a few pages about the work that is being done here in Mississippi, and there is much in this letter that has to do with finances. It is hard to write about these matters in days like these. On the other hand, however, I could tell many interesting little stories showing what wonderful results are being accomplished through the work at Piney Woods. I shall sum it all up in the remark of Mr. McLaurin, who, after having been in a class conducted twice a week for last year's confirmands, a class in which I am teaching church history, said, "What would have happened to us if the Lutheran Church had not brought us the truth?" This remark he passed about three weeks ago after I had pointed out the differences between Lutheranism and Calvinism.

"Yes, what would have happened to these boys and girls at Piney Woods if the Lutheran Church had not brought the truth to this school? Let us thank God that in these troublesome times He, through the preaching of the crucified Christ, adds souls to His kingdom and thus rescues them from eternal destruction."—

The report of Pastor G. A. Schmidt plainly shows that God has given us the right man for the important work at Piney Woods, and He is permitting us to gather a rich harvest through his labors. Work such as is being done at the Piney Woods school is worth supporting because of its great religious and economic value. By the untiring labors of Pastor Schmidt the students are directed to the one thing needful for time and eternity, and by the earnest efforts of Mr. Jones and his staff of competent assistants these same students are being fitted to become good and useful members of society. There can be no doubt that it is schools like the Piney Woods institution that our colored people need.

F. J. L.

Colored Mission Items.

The *week-day-schools* in the Eastern Field of our Colored Missions have never been so well attended as they should have been. But from a recent report of Superintendent Wm. Gehrke we gain the impression that very strenuous efforts are being made to improve the day-school situation. There are twelve Christian day-schools in this field, and the enrolment is 698. Several of these schools are primary schools, having only the four lower grades, while the others are full grammar schools. Four of the

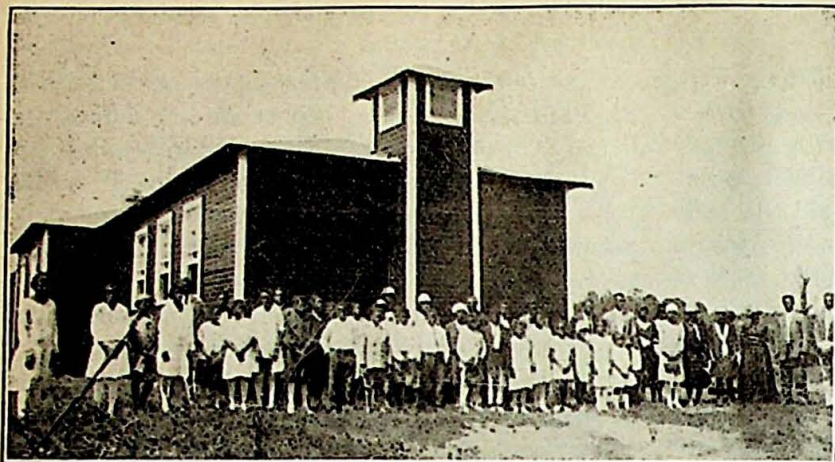
full grammar schools have two teachers, and one has even three instructors.

The *Lutheran Announcer*, the weekly bulletin of *St. Philip's, St. Louis*, brings several interesting items. On Sunday, March 12, Pastor Schulze baptized thirty-two children in the morning service. What joy this must have been for pastor and people!—The pastor of *St. Philip's* has opened a day class for adult catechumens. This class meets on Wednesday morning at ten-thirty. Another adult class meets on Wednesday evening.—*St. Philip's* has a standing missionary committee, consisting of seventeen members. They report that the missionary opportunities are so great that the committee must be enlarged to keep up with them. The great interest the members of *St. Philip's* are showing in getting new members largely accounts for the rapid growth of this young congregation. *St. Philip's* is the first one of our colored churches that has become self-supporting this spring.—The young people of this church are also very active. Recently a new society of young people was organized. It will be made up of members that have reached the age of twenty.

Accessions in the Alabama Field have been as follows: By baptism, seven; by confirmation and readmission, six.—The *Lamison* members expect to raise a bale of cotton on their church property; the proceeds will flow into the church treasury, of course. Through the children of our mission an attempt will be made to induce the farmers around *Lamison* to raise as much of their own food necessities as possible.—The *Oak Hill* members are fencing in their cemetery and beautifying it by the planting of flowers. They are also placing shrubbery and flowers around the church.—Most of the Alabama colored congregations are falling in with the Mission Board's suggestions to set up a budget and then strive to reach the goal set by themselves.

Our white brethren in *Oklahoma* see great prospects for work among the colored people of their State and are very desirous to see such work begun at the earliest opportunity.

From *Baltimore* comes the news that the family of Pastor Schlichting has had an increase, a baby boy having arrived on March 5. Congratulations!—The members of our *Cleveland* mission are showing great missionary zeal; missionary teams are working hard to bring strangers to the services, and other visitors are approached and asked to come again. Among the recent visitors was a colored man who addressed the pastor in fluent German. He has re-



Chapel at Lamison, Alabama.

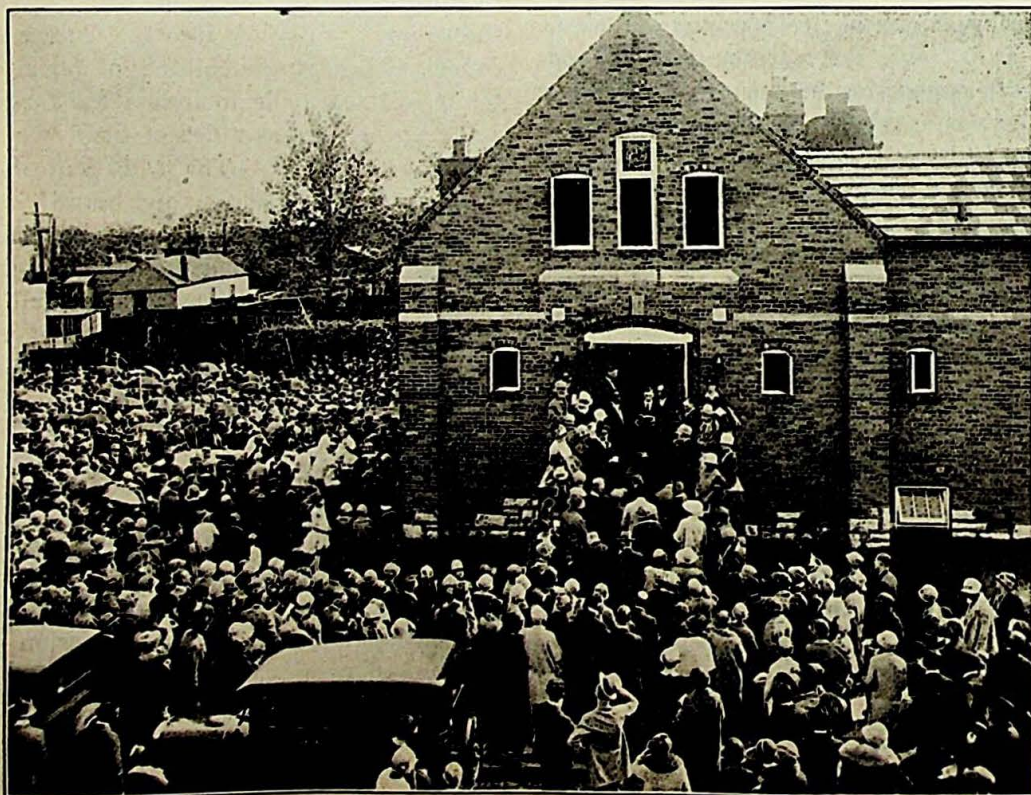
peated his visits and is trying to get his family to come with him. — Our *Buffalo* mission last month received two new members by baptism and three by confirmation. Since the dedication of the new chapel this congregation has almost trebled its membership. — Pastor McDavid of *Los Angeles* made over two hundred bedside visits at various institutions last month. He reports that none of his members were injured in body or property during the recent earthquake, neither was the church property damaged. — Our *Cincinnati* mis-

sionary, Pastor O. Rau, is finding many unchurched patients in the hospital which he visits regularly.

— At a recent money-barrel opening in *Trinity, Springfield, Illinois*, the twenty barrels opened yielded the handsome sum of \$22.66. With the money thus realized the last instalment for street-paving was paid. The Sunday-school's average attendance has increased from thirty-nine to forty-one. Efforts are being made to bring in the children in the neighborhood of our chapel who are attending no other school.

There are 410 *Negro Presbyterian churches* with approximately 23,000 members scattered throughout the South and sixty-seven churches in the North and West.

The total *Negro population* of our country at present is about 12,000,000. There has been an increase of Negroes from 1920 to 1930 of only 5 per cent. in the South, but the North has increased 64 per cent. and the West 53 per cent. In four Southern States there was an actual decrease. During the same period twenty-four of our important cities showed an increase in Negro population of



St. Philip's Church, St. Louis.

over 100 per cent. and twenty-five others of over 50 per cent. Sixteen cities now have 50,000 or more Negroes each, the largest Negro populations being New York, Chicago, and Philadelphia. Though the Negro has made wonderful progress in education, the Negro population is still 16 per cent. illiterate. A large proportion is still seriously handicapped religiously and economically.

F. J. L.

The Grace of Serving and Giving.

When a certain wealthy, childless couple recently returned to their fine home, they found it burned to the ground, and with the house the fine furniture, costly paintings, and other treasures had been destroyed. The neighbors, who had expected the loss of the home and its contents to be a terrible blow to the childless wife, were agreeably surprised to find her take the loss very calmly. She admitted that the insurance could not restore her treasures nor repay them for their great loss in money. But she continued: "My husband and I lately have been investing in treasures that will not perish. We have been investing in little orphans, mission-schools, hospitals in mission-fields, and the like."

Would it not be a wonderful thing if more Christian women would learn that the lives of boys and girls are worth more than fine vases and embroideries or pet cats and dogs? Said a pastor to me not long ago: "The other day, as I was walking up town, I saw the members of a bridge club gathering at a home to spend the whole afternoon in that fascinating game, while a block farther on a number of women were sewing with might and main for a box that was to be sent to the poor Negroes of our Alabama mission-field. One of the members of the bridge club had been asked to help sew, but had found it more important to attend to the card-playing than the sewing at the church. Another had been asked to donate something to the box, but she found that the demands upon her purse were so many that she was compelled to refuse. Still another gave a dime to help pay the freight on the box and then spent a half-dollar to buy a prize for the bridge game." I wonder whether other pastors have had like experiences.

Of course, we do not wish to say that giving grudgingly is useless, for even the grudgingly given gift will relieve want; but the gift that is given grudgingly will never bring a blessing to the giver. The unwilling giver misses the grace of giving; that is, the blessing that God would give him through his

giving never comes to him. The grace of giving, what a joy it brings to the giver! How many lives have been sweetened and enriched and glorified by the simple possession of the grace of giving! Just look about you, and you will readily see that in all God's creation, things begin to shrivel and die as soon as they cease to give.

The other day we were told of a woman who was so particular about her parlor and its furniture that she shut it up in fall to keep out the dust and soot and that, when she opened it in the spring at house-cleaning time, she found her carpets so damp and mildewed and rotted that they had to be taken out and burned. But in the neighbors' sitting-room the lively boys and happy girls tramped the carpets every day, and still they lasted for years. There is a saving that means loss, as there is a giving that means increase.

Permit us to express another thought in this connection. It isn't worth while to wait for the wealthy people to give large gifts. Some of them do give liberally, but, after all, it will be best for the rank and file to give as God has prospered them. Though their gifts may be small, yet the multitude of these small gifts will have the result that there will be no lack. Here a little and there a little from many is far better than a large gift coming at rare intervals. God wants every one of His children to have a share in the blessing of giving. God's sunshine is intended for all, and it is only because some people hide in the shade that they do not get its benefits.

Of course, it is a delicate matter for liberal givers to talk about the pleasures and blessings that have come to them because of their liberality, and it is just as hard for selfish persons to understand that there are pleasures and blessings that are not represented by dollars and cents. However, let us continue to do our share and rest assured that God will succeed in leading this or that person to see the light and helping him to realize that it really is more blessed to give than to receive.

We know of a member in a certain congregation who would always remark when asked to give an extra contribution, "Now, what is that for again?" It so happened that his fellow-members in the course of events elected him a member of the church council. And when he found how much was needed to carry on God's work and how many others asked just as he had done, "Now, what is that for again?" he set himself the task of intelligently and prayerfully answering the question. He grew impatient more than once as he saw the important and

urgent business of the Lord halted by members who could easily have helped if they had only had the will; but on the other hand he had many an occasion to thank God that so many had learned the joy of giving.

One of these days all of the earth's activities will come to an end, and we shall then be asked to give an account of our stewardship; so it is most urgent that we have the case presented to us just as it is. Of course, the work of the Kingdom will go on whether we participate in it or not; but can you and I afford to be mere lookers-on when there is so much to be done. Dear reader, just for once take God at

and convince them that those brought to the knowledge of Jesus later in life are more thankful for God's mercies than are most of us who have heard the sweet story of Jesus from the days of our childhood, permit us to tell you a few stories about such former heathen living in Korea, and then may these "newly made" Christians put us to shame!

Song Ssi, the Woman Who Saved a Church.

The Chai Ryung City Church, with its Korean pastor, elders, deacons, and membership of nearly 400, has a usual Sunday congregation of 700 or more.



A Korean Village on the Border of Manchuria.

His word and give cheerfully and liberally to serve the destitute, the unfortunate, the ignorant, the little ones, and you will never again give grudgingly. The grace of giving once enthroned in the heart of one of God's children will work miracles now and miracles that will bear fruit in eternity. F. J. L.

Stories from Korea.

We often hear the questions asked, "Do the people reared in heathenism actually appreciate the Gospel of Jesus? Are they really grateful to Christian missions?" In order to answer these people

This church is a monument to the faith and perseverance of one woman. In the late nineties of the last century the little group in Chai Ryung suffered severely from persecution. The men fell away from the church, and even the building was about to be sold. But God sent to the church a wealthy widow named Song (the "Ssi" is merely an honorary title) who, single-handed, saved the situation. She bought the building, occupied it as her own home, opened a little school for poor boys, and finally arranged with a neighboring group of Christians to send a leader each Sunday to stimulate the few disciples whom she could bring together.

In 1905 a regular mission-station was opened at Chai Ryung, and Song Ssi was reenforced by the coming of missionaries. They naturally stimulated the zeal of the faithful few and encouraged many others to come. Song Ssi had the joy of seeing the little company of thirty believers grow in a few months to 250 and then to 600 before she passed to her reward. She saw the building that she had bought and held for a church and where one little room used to be too large for the small congregation crowded with women, while the men stood outside in freezing winter weather. She helped to build the new church, which was the largest building in the province and which, when dedicated, was free of debt.

As long as the Gospel is preached in Chai Ryung, she will be remembered as the woman who saved the church.

Layman Quon, Who Converted a Village.

In the winter of 1909 and 1910, the Christians of Eul Yul took an offering for the purpose of sending out a man to convert unbelievers. They decided to try a novel plan, namely, instead of sending a man to *preach* in some village for a few months, to send a man to *live* in a heathen village.

They chose the layman Quon. He was old and settled in his home; but he gladly packed up his worldly possessions and with his wife moved to a large heathen village seven miles out. This distance is nothing in a land of automobiles and railroads, but it is more than two hours' journey in Korea, where every one walks. It was a genuine exile for the two old people.

When they reached the village, a few had begun to ask about the Gospel, and at the end of the first year there was a congregation of twenty or more. At the end of the second year a few were ready to be taken in as catechumens, and a man and his wife came to Eul Yul to be baptized and received into the church. In the spring of 1912, when the missionary in charge came to visit, he found forty people ready to be examined, and he baptized thirty of them. The congregation now averages nearly 100, and during the past summer they had a Bible Chautauqua of over 150 students.

The man who has brought this about is an old ignorant peasant. He is poor, personally unprepossessing, and not a "good mixer." He has done this simply and solely by living Jesus Christ before the people. And there are scores, perhaps hundreds, of other Christians in Korea like him.

Old Man O, the Pioneer.

Ten miles off the Korean coast is the island of Cho Do. Cross-currents and strong tides make the trip out a matter of hours, and the return may be one of days. Of the thousand people on the island many have never visited the mainland. But the Gospel found a way. Before the missionary had reached the island, an old man, named O, had heard the message of salvation and had become a believer. He urged all whom he met to become



Children in a Korean Mission-School.

Christians and in time gathered a small congregation, which met every Sunday to hear him explain the Bible. It was not long before he came to the end of his little store of knowledge; for he had only the simplest education and had never studied the Bible regularly.

When winter closed the bays and put an end to navigation, he took his place in a church primary school on the mainland. It was the only place where the old man could get a chance to study the Bible all winter, and he was glad to do anything to help his people. The whole winter this old man sat on

the floor of the little schoolroom among the smaller boys. "Except ye become as little children" seemed to him to fit the case.

In the spring he went back to the island, with new lessons for the Christians there. They welcomed him gladly, and in time better-educated men became Christians and, after studying the Bible, were able to give instruction. The old leader gracefully took a humble place once more; and now every Sunday he climbs the steep and winding mountain pass and plods over five miles to the church. There he takes his place on the floor, a humble, earnest listener, always striving to take in some new truth. Surely he will find in heaven One who will say, "Friend, go up higher."

Items of Missionary Interest.

(By the EDITOR.)

Going Forward!—The Home Mission treasury of the Minnesota District, Missouri Synod, has a deficit of \$17,000. That is not encouraging, though there are many other funds in the same condition. But this is encouraging: Superintendent Meyer reports in *Our Home Mission* that *twelve parishes of the Minnesota District have become self-supporting since January 1, 1932*. This shows an admirable spirit indeed on the part of these parishes and their pastors and is worthy of emulation on the part of others.

A Missionary Book.—A book of more than ordinary interest to every mission-minded person is a book recently published by the Minnesota District of the Missouri Synod. The author is the former President of the District, the Rev. H. Meyer. The book brings the early history of this, probably the most outstanding, Home Mission District of the Missouri Synod. Just about every page brings a Home Mission story. An English edition will soon be published. The German edition costs fifty cents per copy. Order from J. H. Deckman, 3236 34th Ave., South, Minneapolis, Minnesota.

City Mission Work of Our Churches in Detroit. Pastor O. Turk is the whole-time missionary. He conducts regular services every Sunday in several divisions of the House of Correction. Last year these services were attended by 16,174 persons. Pastor E. Fackler assists the missionary in his work at the County Jail, where 2,701 persons were served in 1932. Regular work is also done at sanatoria located at Maybury, Howell, and other places.

Forty-four catechetical classes were held at Maybury Sanitarium. At a number of these institutions, radio services are held by the visiting missionary. Besides Pastor Fackler other pastors of Detroit assist the city missionary, among them Pastors Hieber, Hoenecke, Eickstaedt, Boecler, and Hensick. This practical cooperation of the pastors is to be commended and is worthy of imitation in other cities. Our city missionaries would most heartily welcome the active assistance of the pastors of regular congregations. The work in Detroit has an enthusiastic sponsor in the Lutheran Ladies' Mission Society, which in 1932 contributed over \$2,000 to the support of Pastor Turk and his assistants. This society consists of ladies belonging to Michigan District and English District congregations of Metropolitan Detroit.

Mission-Schools.—The Southern Nebraska District, Missouri Synod, finds it a profitable missionary investment to support Christian day-schools. At the present time it is subsidizing fourteen such schools, with an enrolment of 385 pupils. This District is subsidizing forty-four Home Mission stations, with a communicant membership of 3,000. About one of every six communicants is a member of a mission congregation.

Pidgin English.—Can you make this out? Try it! We found it in the *Lutheran Missionary*: "One fellow papa he got two fellow piccanniny, two fellow man. This fellow papa him he talk long one fellow piccanniny, you go make him one fellow work. This fellow piccanniny him he talk all right, me make him, behind him he tink Maskie and him no make him. This fellow papa now talk him other fellow piccanniny, you make him his fellow work, too. Him he talk, me no like, behind him he tink long talk belong papa, and him he make him. Now, what name piccanniny hear him talk long papa belong him?" Pidgin English like this is spoken by the white people that live in Guinea to the natives. Missionaries generally learn the native language of the people among whom they work, though it usually takes a white man a long time to do so.

New Home Mission Stations.—The Western District, Missouri Synod, has at all times showed its mission-mindedness. In the last few months two new stations have been opened, one at Neosho, Missouri, and the other at Kansas City, Missouri. Both stations were opened after a thorough canvass had revealed the promising nature of the fields where they are located. As the result of another canvass, a new station has been opened in Clinton, Missouri,

a thriving town of 6,000 inhabitants. — A Spanish mission has been opened in St. Louis after the Students' Missionary Society had made a canvass in the vicinity of a new mission on South Fourth Street. Spanish radio broadcasts over KFUD have also greatly helped to bring about an approach. According to last reports ten services had been held with an average attendance of eighteen persons.

India. — The Hermannsburg Mission Society has legally turned over all its possessions in India to the American Lutheran Church and will in future concentrate its efforts on the old fields in South Africa and the new field among the Gallas of Abyssinia.

Minnesota District Once More. — This District is subsidizing 148 Home Mission stations. Ten of these have only recently been opened. They have called four new laborers into their Home Mission field.

One in Six. — In the American Lutheran Church only one home out of six subscribes for one of its two general church-papers. In the Roman Catholic Church, it is said, every home has a church-paper. It is quite probable that the homes in the Synodical Conference are no better furnished with church-papers than those of the American Lutheran Church.

Lutheran Free Church Missions. — This small church-body has two Foreign Mission fields. Its field in Madagascar serves a population of about 125,000 through seven main stations and seventy-six congregations. The field in China is served by four main stations, with a number of outstations.

Rauhe Haus Centennial. — This famous Inner Mission center will celebrate its centennial in September of this year. This well-known institution of mercy was founded by the noted John Henry Wichern to "rescue children from their godless parents and be able to lead them more surely to the Savior."

Mission Hospital Dedicated. — On March 17 the American Lutheran Church's new hospital building at Renigunda, Madras Presidency, India, was dedicated. The funds to put up this building were furnished by the Women's Missionary Federation of that body. The building represents an outlay of \$75,000. It will serve a native population of 1,000,000.

A Gospel-Wagon. — The Wichern Inner Mission Society of Hamburg, Germany, uses five Gospel-wagons in its work. These wagons go from place to place in the city and serve as pulpits for the

preachers. Last summer more than a hundred sermons were preached from each of these wagons to gatherings of old and young.

Formerly a "Speak-Easy," Now a Church! — A Lutheran missionary in Racine, Wisconsin, recently founded a mission. His home and church and Sunday-school room is in a building that was formerly a "speak-easy." The work is progressing so promisingly that the hope is entertained of the mission's becoming an organized congregation by next fall.

Catholic Charity. — The Catholics have 607 children's homes in this country. The total number of Catholic hospitals is 560. St. Vincent de Paul Conference, a charitable organization of the Catholic Church, has 20,000 members and annually expends \$3,500,000 for the relief of the poor.

A Mountain Mission-School. — The United Lutheran Church Brotherhood is conducting a school at Konnarock, Virginia, for mountaineers' children. The school has a large enrolment and is doing successful work. Like many other institutions, it is financially embarrassed at this time.

Home Mission Facts. — Every second person you meet is no church-member; there are 68,000,000 non-church-members in our country. There are ninety-five cities in the United States with a population of over 100,000 each. In these ninety-five cities there are 17,500,000 persons who have no connection with any church whatever. On our Pacific Coast there are three cities which alone have an unchurched population of 1,500,000. Here is another arresting fact: Chicago has within its bounds more unchurched people than all of Idaho, Wyoming, Colorado, New Mexico, Arizona, and Nevada combined. The world's second-largest Mexican city is Los Angeles; the world's largest Jewish city is New York. In every large city there are missionary opportunities to be found in the "Chinatowns," "Little Japans," "Little Italies," "Ghettos," and the like.

Contributions for Foreign Missions. — In 1930 the receipts for Foreign Missions aggregated about \$55,000,000. The United States and Canada gave over \$28,000,000 of this sum; Great Britain, \$11,000,000; South America, \$4,500,000; Germany, \$1,750,000; Australia, \$1,400,000; Sweden, \$900,000; Norway, \$750,000; South Africa, \$730,000; Denmark, \$500,000; New Zealand, \$440,000; Holland, \$430,000; Switzerland, \$300,000; France, \$200,000; Finland, \$110,000. The gifts for 1932 and 1933 will be less.

A Mohammedan Missionary Converted.—From South Africa comes the report of the conversion of a Mohammedan missionary. This missionary was working for Islam in Johannesburg. He is a very highly educated man and speaks English very fluently. Some months ago he approached a young native who had become a convert to Christianity. The native brought his Bible to his new teacher and was about to destroy it, when the Mohammedan missionary asked that it be given him. He took the Bible home with him and began to read it carefully. The Word of God so gripped him that he locked himself up in his rooms for days to study it. His wife noticed his strange absorption, and one day, when he was called out unexpectedly and in his haste forgot to hide the Bible, she went into his room, found the Bible, and also began to read it. Thus for weeks each was secretly reading the Bible. When the man could no longer keep silence, he one day told his wife of his new faith and asked her whether she would now leave him. To his unspeakable surprise and joy his wife told him that she also had become a follower of Jesus and that she was willing to follow him wherever he might go. This former Mohammedan missionary has been baptized and now bears the Christian name John Hope.

Africa and the Gospel.—A returned missionary writes: "The Africans are responsive to the Gospel. Their souls are hungry. I have seen them crowd their churches to overflowing as early as 5.30 in the morning. I believe in the original missionary method for Africa: First evangelize; then educate the evangelized. To put education first is a mistake; education is bound to come if evangelism is properly carried out. Evangelism teaches them the simple foundation truths—sin and grace, contrition and faith, faith and works. Witch doctors and superstition have kept them in bondage and darkness so long, and have so harassed them, that the Gospel is indeed good news to them, new hope, and new life."

God's Way of Working.—The angel sent to Philip could himself have done the work for the eunuch from Ethiopia, but this is not God's way of working. It is His plan that men are to work for their fellow-men.

Women as Workers.—From the earliest days of the Christian era faithful women have united their efforts for the upbuilding of Christ's kingdom. A group of Galilean women accompanied Him and His disciples to minister to them as they went from place to place. Our faithful women do a similar

work when they band themselves together in societies within their congregations to study missions, to sew for mission-fields, and to gather funds to support missionary enterprises.

Which?—Christ says: "Go ye into all the world and preach the Gospel to every creature." A modernistic church council's report declares: "We must not insult other races by going to them with the Gospel." Which?

Mission-Work a Divine Service.—Mission-work, sublime and transfigured, stands far above all earthly values and tasks. It is an enterprise that should be looked upon, and treated, only with reverence. So we should also treat it and speak of it when we recommend it to others. Then it will become and remain a sacred affair of the heart, one that will not easily be effaced.

"Hilarious Giving."—Such was the giving of the little girl I recently read about, really "hilarious," cheerful, giving. A little girl, so the story goes, had ten pennies given her—ten bright pennies. "This," she said, laying aside one, "is for Jesus, and this is for you, Mother, and this for Father, and so on to the last one. "And this is for Jesus," she said. "But," said her mother, "you have already given one to Jesus." "Yes," said the child, "but *that* belonged to Him; *this* is a present." Do you catch the "hilarity" of the child's giving?

Lutheran Indian Students.—Pastor W. W. Stoeppelwerth of Immanuel Lutheran Church, Lawrence, Kansas, reports in his parish-bulletin that he has in his audience on Sunday evenings an average of twenty-five students from Haskell Indian Institute. During Lent, Pastor Stoeppelwerth met with this Haskell group every Friday evening, except the first Friday in the month. The number of Lutheran students in attendance at Haskell is larger this year than ever before.

Read and Ponder!—A German missionary periodical brings the astounding news that the Soviet of Russia is spending more than four times as much money for the destruction of religion than is expended by all the combined missionary societies of the world for the spreading of the Gospel. Dear reader, what about Christ's command to you and to me to teach all nations and preach the Gospel to every creature? Are we seriously trying to obey Him whom we claim to be our Lord and Master? Are we loyal to Him and His cause?

—♦—
"SATAN often seeks to change the words of sound doctrine or to use the words with changed meaning."

The Deaf in India.

One of the most familiar sights in India is the wayside beggar; he or she is to be found in every thoroughfare and outside every place of worship. The beggar's professional whine is one of the most aggravating sounds ever invented. Often it will be noticed that the usual formula in the usual whine is replaced by uncouth and meaningless sounds; for the suppliant is a deaf-mute.

India has many sufferers, but it is not often realized how large a number of them are deaf-mutes nor how hard is their lot. Silence is almost unknown in that vast land; for if human sounds cease, the animal world and the teeming insect life take up the chorus. But to all this there are thousands of ears forever deaf. The last census gave the total number of deaf-mutes as 189,644, of whom 114,249 were males and 75,395 females. One who has known India for many years points out that this is probably an underestimate, since this represents only those known to the enumerators; it would probably be safe to add another fifty per cent.

For various reasons very little has so far been done to improve their condition. Most Europeans in the East are fully occupied with their own deaf-mutes, and whereas nobody can help being struck by the appalling number of blind people in India, it is possible to be quite unconscious to the existence of deaf-mutes, who, it seems, are fairly evenly distributed throughout the land. Moreover, the Church Missionary Society and others who are alive to the need are at present unable for lack of funds to launch any fresh venture.

Two facts emerge from any study of the subject; one is that the need is tremendous; the other, that the work is well worth doing.

Dr. Forchhammer has said that "there is nothing in the brain of the deaf to prevent them from learning to speak just as correctly as those who hear," and this has been abundantly proved in the few schools for the deaf-mutes that already exist in India. The general opinion is that not only are they as intelligent as the average normal child, but if anything, they are more intelligent, what they lose in one direction being made up to them in another. They can be trained to lip-read and to speak, though the latter is a very long and tedious process, sometimes taking as long as ten years. They readily take to composing, mat-making, knitting, and other manual work, and can be turned out useful members of the community. It is probable

that, if new methods of teaching were introduced, so that by use of apparatus class-teaching could take the place of individual work, not only could larger numbers be helped, but the time taken in teaching could be greatly reduced.

There are at present fourteen institutions in India, of which some are municipal, some private, some mission; but these schools care for only 475 children between the ages of five and fifteen, so that only one per cent. of the deaf-mute children is being educated.

Work for deaf-mutes is recognized as specially difficult and expensive, but difficulty is not a reason that should hinder the Christian Church when once she has understood the need and heard the call to help. — *Gladys I. Mather, in the Record.*

Broadcasting the Bible.

Nearly seven million copies of the Christian Scriptures (mostly gospels) were bought in Asia last year.

Except for the Calcutta agency there was a considerable decline in India, but over a million volumes were circulated.

In Korea the Bible continues to be the best seller and the most read of all books; the sales increased from 645,000 to 680,000.

In Japan the fourth special reprint of the New Testament, issued to assist the Kingdom of God Movement initiated by Toyohiko Kagawa, was exhausted; 37,000 copies had been sold by the end of 1931.

The largest decrease of all took place in China. What astonishes us, however, is not that 188,000 fewer books should have been sent out in that land, but rather that 4,500,000 books were taken by Chinese.

During the past five years of unexampled political turmoil, social disintegration, and economic misery 122,000 complete Bibles, 202,000 Testaments, and 21,000,000 single books of Scripture (gospels for the most part) have been circulated in China by one Bible society alone. This surely is an indication that the China which bulks so large in the newspapers is not the only China.

Once again we can report an increased sale of the complete Chinese Bible; the sale in 1931 surpassed all previous records. This betokens a growing literacy among Chinese Christians and a rising tide of spiritual energy in the Chinese Church.

In lands that are predominantly Moslem the

work of Bible distribution shows no decline. In the Egypt agency, which comprises the Anglo-Egyptian Sudan, Abyssinia, Palestine, Syria, Cyprus, and Egypt, the sales were the highest on record: 166,740 volumes in ninety-five languages.

The colporteurs carried these volumes far and wide. One of them visited a Bedouin camp of three thousand tents in Syria and sold a Bible to the sheik, who confessed that he had never heard of Jesus Christ.

In the countries lying between Egypt and the Atlantic close upon 70,000 books were distributed among the heterogeneous population. The Bible society motor caravan traveled 5,650 miles in districts fringing the great desert, and for every mile it went a copy of the Scriptures came into the possession of an inhabitant. Colporteurs reached places far away in the Atlas region of Morocco which probably had never before been visited by Bible-sellers.

Almost 60,000 volumes of the Bible were distributed in Persia and Iraq, mostly by the colporteurs, and this was considerably in advance of previous figures. In one remote community the only man who could read gathered his neighbors together to listen to the reading. "God has thought even of us," he said. "See how these men have crossed mountains and rivers and have come to our village hidden in the hills." When they heard a few chapters of St. Matthew and St. John, they exclaimed: "This is something quite new; we never heard anything like it before"; and they subscribed a farthing each to buy a Testament, so that their only scholar might read to them of an evening.

BOOK TABLE.

(By the EDITOR.)

Now I Lay Me Down to Sleep, and Other Prayers. Gathered for youthful believers in Christ. Concordia Publishing House, St. Louis, Mo. 45 pages, 4½×6½. Bound in special silk-finish green cloth. Price, 25 cts.; dozen, \$2.40.

A beautiful little prayer-book: well printed, well illustrated, well bound, contents well selected. Contains morning, evening, and table prayers, also special Sunday prayers and prayers in sickness; a selection of Bible-texts; the Ten Commandments, the Three Articles, the Sacrament of Baptism, and the Sacrament of the Altar. The front cover has a fine color print of the painting "Samuel at Prayer."

The Millennium and the Bible. By L. A. Heerboth. (Tract No. 120.) Concordia Publishing House, St. Louis, Mo. Price, 6 cts.; dozen, 60 cts.

In this tract of thirty-seven pages the author very tersely and yet clearly shows what is to be held of millenarianism in the light of the Bible. He answers such questions as these: What are the different kinds of millenarians? What test must be applied to millenarianism? What does the Bible teach about the condition of the

Church on earth? What does the Bible teach about the conversion of all Israel? What does the Bible teach about Christ's second coming? Will there be two resurrections from the dead? How is Rev. 20, 1-10 to be understood? What effect has millenarianism on the Christian's hope? The author's answers make interesting and instructive reading.

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. No. 29. *Christ the Lord is Risen.* By Ros Vors. Price, 20 cts.; dozen, \$1.60. — No. 30. *Praise Ye the Lord.* By Ros Vors. Price, 30 cts.; dozen, \$2.40. — No. 31. *Easter Song.* By Matthew N. Lundquist. Price, 25 cts.; dozen, \$2.04. Concordia Publishing House, St. Louis, Mo.

Two of these fine compositions are Easter anthems. The third is a hymn of praise, suitable for any festival occasion. All three are for mixed voices.

Die Abendschule. *Osternummer.* Louis Lange Publishing Company, St. Louis, Mo. Price, 25 cts., postpaid, anywhere.

This special Easter number of the well-known German periodical is a number *de luxe*. The literary contents and the illustrations are of the highest character; the mechanical make-up is the best possible. Several very interesting Easter stories, a valuable article on Lincoln, and a beautifully illustrated article on the protection of wild swans are especially worthy of mention. Personally we always found the editor's *Aus der Zeit, fuer die Zeit* deserving of careful reading. *Die Abendschule* is a biweekly publication. The price per annum is \$3.00.

Contributions Received by the Treasurer.

March 1—31, 1933.

From Several Mission Friends at Wolcottsburg, N. Y., for Chapel in Jackson, Miss., \$15.00. From "A Friend," Paola, Kans., for Negro Missions, 1.00. From Mrs. August Busse, Fort Wayne, Ind., for Negro Missions, 5.00.

THEO. W. ECKHART, *Treasurer.*

NOTICE TO OUR SUBSCRIBERS.

In order to render satisfactory service, we must have our current mailing-list correct. The expense of maintaining this list has been materially increased. Under present regulations we are subject to a "fine" on all parcels mailed to an incorrect address, inasmuch as we must pay 2 cents for every notification sent by the postmaster on a parcel or periodical which is undeliverable because no forwarding address is available or because there has been a change of address. This may seem insignificant, but in view of the fact that we have subscribers getting three or more of our periodicals and considering our large aggregate subscription list, it may readily be seen that it amounts to quite a sum during a year; for the postmaster will address a notification to each individual periodical. Our subscribers can help us by notifying us—one notification (postal card, costing only 1 cent) will take care of the addresses for several publications. We shall be very grateful for your cooperation.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "May 33" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

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

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

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

1 copy	50 cents.
10 copies, and over, sent to one address,	40 cents per copy.
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All business communications to be addressed to CONCORDIA PUBLISHING HOUSE, Jefferson Ave. and Miami St., St. Louis, Mo. All communications concerning the editorial department to be addressed to REV. F. J. LANKEAU, 316 West Clinton St., Napoleon, O.

The Lutheran Pioneer

A MISSIONARY MONTHLY

PUBLISHED BY THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

Vol. LV.

ST. LOUIS, MO., JUNE, 1933.

No. 6.

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MONTHLY MISSIONARY TEXT.

“Out of Zion, the perfection of beauty, God hath shined.”

Ps. 50, 2.

What We Expect of a Missionary.

We sometimes hear people speak of missionaries as though they were of the opinion that a missionary is on a somewhat lower scale than the pastor of an organized and self-supporting parish. However, if we but a moment consider what qualifications a missionary is supposed to have, we shall soon find that what we expect of a missionary is much more than what is looked for in an ordinary pastor and that for this reason he should occupy a higher position in our estimation than he generally does.

First of all, we expect a missionary to have a strong faith in Jesus Christ as his Savior and a heart filled to the brim, yea, running over, with love for men; the assurance that all things are possible with God and that the Gospel is the power of God unto salvation for the poorest, lowest, and most miserable sinner as well as for his more fortunate brethren; the unwavering conviction that God has called him to the work he is doing at the place where he is doing it, that he is a key-man in God's plan, and that God's work will not be done unless he does his work as well as it is possible for him to do it.

Then we want our missionaries to be men of mental strength, of common sense, of quick judgment, of initiative, imbued with the spirit of the pioneer, ready and able to give counsel concerning almost every subject under the sun, from the proper time to bring the stock to market to the settling of a family quarrel. When he is approached for advice, he must be ready to counsel, never hesitate, never ask for time to think it over. He must always be ahead of his people if he is to retain their confidence; he must always foresee, and be ready to meet, their demands and complaints; always be prepared to meet trouble before it actually has come.

Furthermore, the missionary in foreign lands and along our frontiers as well as he who is working among the poor and lowly in our large cities is expected to know not a little about medicine and even have some knowledge of surgery; he ought to know as much about nursing as a trained nurse and be able to do as much in a board shanty on the prairie or in the hut of an Indian or a poor Negro, a habitation with no windows, the smoke from the open fireplace filling the room, the wind whistling shrilly through the cracks, and the patient stretched upon the dirt floor, as regular white-gowned nurses can do in the best-equipped hospitals.

Judging from the writer's own experience, a missionary should be a carpenter who can get good results with a dull plane, a bottle of water for a level, the lid of a box for a square, and an ancient, broken-handled hatchet for a hammer. He should be able to plan houses and stables that can be built with half of what most people would use to put up structures of the same size. Then, too, he ought to be well versed in agriculture; he should know how to locate ditches, when to sow wheat and other seeds, how deep to plow certain soils for certain crops, and how best to rotate crops.

He ought to know enough about law to win out in any case that may come up, no matter who his opponent may be; he ought to know how to write wills, make out deeds, and draw up contracts. Naturally, he ought to be a good musician, able to play an organ or a violin, to lead a choir, and to sing solos. He ought to have a fine personality, be friendly and yet firm, a good mixer and yet not too pliable, one who can draw people to himself and still make those keep a distance who want to become too familiar. We must not forget to mention that a missionary is expected to be a very good financier, a man who can make the dollars that get into his hands go farther than any other dollars are expected to go.

In short, the missionary should be a man of strength, capacity, and achievement; he should have the gentleness of a woman, the courage of a David, the wisdom of a Solomon, the ingenuity of a Jacob, and the persuasive powers of the legendary Piper of Hamelin; he should be a Jack of all trades and a master of all; he should be a man who can overcome every obstacle and make it do good service; he should be able to see possibilities in every stick and stone and to turn every one of these possibilities into a reality; he should be a stranger to all discouragement, and his sense of duty should so dominate his whole being that he takes no thought of the ordinary joys of life; he should be a man who is willing to build up out of the wreckage of humanity beautiful temples for the indwelling of the Spirit of God.

Such supermen many of us — even some of our pastors, perhaps! — expect our missionaries to be, and yet, possibly, we refer to them as “only missionaries.” If any of the ambassadors of Christ have a claim to our love and esteem above others, it is our missionaries. God help us to realize this ever more!

F. J. L.

Words of Gratitude.

On Friday night, February 3, the girls' dormitory of the Piney Woods School was destroyed together with most of its contents. The girls lost also their Bible Histories and Catechisms. The Board for Colored Missions replaced these lost books, and it is in recognition of this gift that the letters which follow were written. Even at the risk of being accused of repeating what we have said before we shall print all four letters just as they were received:—

Piney Woods School,
Piney Woods, Miss., April 5, 1933.

Rev. L. A. Wisler,
3558 S. Jefferson Ave., St. Louis, Mo.

DEAR REV. WISLER:—

In behalf of my class, the twelfth grade, I am writing to attempt to thank you in a small way for the books you have sent us from time to time. There is no other study in school that does us more good than the study of the Bible; so you can readily see how keenly we felt the loss when our books were destroyed in the fire. Nevertheless, God will always provide a way for those who trust in Him. We were certainly glad when we received the *Comprehensive Bible Histories* and Catechisms. The truths of the latter have proved to be very useful to us as the days pass.

At the time that the dormitory caught fire, the students were in chapel, and there were only three students in the building. The fire was discovered by one of those girls, and she states that there was a fire around the bulb of the electric light, and there was also fire up in the ceiling; so it is thought that the fire was caused by a short circuit in the wire. A few of the trunks were saved. The matron's trunk and all the things that were in her room were lost.

Even though we have lost most of those things of material value, we have yet one Friend who is of more value to us than all of those things—Jesus. We will look to Him as we have always done, and in the words of the poet we say:—

Be not dismayed, whate'er betide;
God will take care of you.
Beneath His wings of love abide;
God will take care of you.

Again we extend our hearty thanks for your kindness.

Gratefully yours,

THE TWELFTH GRADE,
per VIRGINIA WASHINGTON.

Piney Woods School,
Piney Woods, Miss., April 5, 1933.

To the Mission Board.

DEAR FRIENDS:—

Being a selected member of the Junior Class to acknowledge the reception of the *Comprehensive Bible Histories* and the Catechisms, I wish to show our appreciation by giving many thanks; and most of all you have our prayer for a more successful and better mission.

Out of the great loss we had in the fire we consider the loss of our Bible literature one of the greatest; for it was all pertaining to God's Word.

We want to extend to you our sincerest thanks and appreciation for having made it possible for us to adjust ourselves to a systematic study again.

I will say we have one of the best teachers that can be found in the country, Rev. G. A. Schmidt, and it is to him also that we owe an abundance of thanks and gratitude for having opened the way for the reception of these books.

I will say the students of Piney Woods School feel that the study of the Bible History and Catechism is the greatest subject we have in school and has meant very much to us in our life-work.

Again we're thanking you for this wonderful and serviceable gift.

Yours truly,

(Signed.) AFFIE MAE DAMPEER.

Piney Woods School,
Piney Woods, Miss., April 5, 1933.

St. Louis Mission Synod Society.

St. Louis, Mo.

DEAR FRIENDS:—

I am writing in behalf of the Freshmen College Class to express our deep and sincere thanks and appreciation for the replacement of our lost Bible Histories and other books, which were destroyed in our recent fire.

We regret, of course, the loss of our girls' dormitory, but we have been taught not to criticize or question God's ways, and so we are content to do according to His will and to be only thankful that our dear Lord has set us free from our sin by sending Jesus to die for us.

Every day except Saturday and Monday Rev. Schmidt instructs us in the Christian religion for forty-five minutes. Every one admires Rev. Schmidt, and he is a tangible example of a real Christian. We also wish to express our gratitude for the fine minister you sent us and hope he will

remain with us a long time and continue his successful mission-work among the underprivileged Negroes in this section. We have enjoyed and learned very much during the three years he has been with us.

Our classes are instructive and interesting. We all love to attend them because we are getting the true Word of God. Just last Sunday evening a group of students was added as members to the Evangelical Lutheran Church.

We must again thank you for the many nice things you have done for us.

Your friends in Christ,

FRESHMEN COLLEGE CLASS.

Piney Woods School,

Piney Woods, Miss., April 8, 1933.

Lutheran Missionary Board,

c. o. Rev. L. A. Wisler,

3558 S. Jefferson Ave., St. Louis, Mo.

DEAR FRIENDS:—

It is indeed a source of real joy and comfort to us to have these Bible Histories, and certainly not in a small measure do we appreciate your kindness in supplying us with them. We have spent the past few weeks going through these touching stories on the Passion and death of our Savior, and they, by the help of Pastor Schmidt, are furnishing us with the very, very important information concerning our redemption.

We feel that we owe a special debt of gratitude to you for the splendid religious training you are making possible for us. It is surely a blessing to have this opportunity. You are enabling us to receive daily instruction in the truths of the Bible here, and we value it highly. Our greatest hope is that these messages will sink deeply into each of our hearts and remain with us throughout life.

Our most hearty and sincere thanks come to you for your service.

Yours truly,

THE SOPHOMORE COLLEGE CLASS.

Colored Mission Items.

ATLANTA, GEORGIA.—Pastor John Alston has asked for leave of absence. His health has not been good for some time. He has served St. Mark's, Atlanta, for eighteen years. We hear that Prof. R. O. L. Lynn will take charge of St. Mark's as successor of Pastor Alston. In Professor Lynn St. Mark's will have an efficient and faithful pastor.

BALTIMORE.—This station has had two accessions by baptism. The Sunday-school is still growing. In the last two years the average attendance has increased from ten to forty-seven. Strange to say, the contributions of the members for the first three months of 1933 show an increase over those of last year.

KANNAPOLIS, NORTH CAROLINA.—Every pupil of the Kannapolis day-school is a baptized Lutheran. This congregation during the last month received sixteen new members by baptism and twenty new members by confirmation. Isn't this a fine indication of missionary activity on the part of the pastor and his people? The congregation has also increased its contributions over last year, as far as the first three months are concerned.

CLEVELAND.—Pastor Mueller reports that he baptized three persons and confirmed thirteen last month.

PHILADELPHIA.—The missionary confirmed four children and two adults on Palm Sunday. The three Easter services were attended by about 400 persons.

HIGH POINT, NORTH CAROLINA.—In April three were confirmed and two baptized. The services during Holy Week were well attended. The children's Easter service had an attendance of ninety-eight. The contributions here, too, have increased.

SPRINGFIELD, ILLINOIS.—Pastor Bohm lost his mother in April. We extend our hearty sympathy.—The ladies of our colored congregation in *Cincinnati* have organized a ladies aid.—Our members at *Meherrin* have increased their subscribed pledges by \$40 as compared with last year.—Rev. W. C. Hart, our missionary at *Spartanburg, North Carolina*, and Miss Sophie Shelton were recently married. Congratulations!

GREENSBORO, NORTH CAROLINA.—The missionary, Pastor P. D. Lehman, reports the baptism of four children, the baptism and confirmation of eight, and the confirmation of ten persons.

Spreading the Bible.

In one year the American Bible Society put out almost 10,000,000 volumes of the Scriptures in many tongues and sent them to many lands. How much comfort and light these volumes must have brought to their readers in these days of anxiety, uncertainty, and darkness! The Word of God still

has the power to transform men in the same manner as a single passage changed the whole future life of Luther on that memorable day in Rome when he crawled up the so-called Sacred Stairway, and it



Courtesy American Bible Society

"—meditatively as he listens"

takes but little imagination to picture to oneself the blessings that these volumes, issued by only one of the Bible societies in the world, has brought into men's lives. In the last year, work was done by this one Bible society in 182 languages; in Asia, in sixty-seven languages; in Europe the Scriptures were spread in fifty-one tongues; in Africa the Word of God was brought to its readers in sixteen languages; the islands of the Pacific heard the Word of Life in twenty-three tongues; and in the Americas the Word of Revelation was disseminated in twenty-five languages. "There is no speech nor language where their voice is not heard."

The last annual report of the American Bible Society tells how a Moslem who had never heard of Christianity got a Bible into his possession and by its reading became a Christian and was baptized; also, how a workman near Rio de Janeiro in Brazil who had been addicted to drink found a crumpled copy of a gospel by the roadside, took it home, read it, and was so completely transformed that others noticed the wonderful change in his life and in this way were also led to accept the Gospel of Jesus Christ. In China a Bible colporteur fell among robbers and while in their hands told them the story of Jesus. When later he was set free, the robber chief asked for a New Testament. The result was that he gave up his wild life and became a Christian and later the elder of a mission-church.

In the Near East there is a marked increase of interest shown by the natives in the Bible. There

has been an increase of twenty per cent. in the distribution of the Bible in the Arabic-speaking lands at the eastern end of the Mediterranean. In the Philippines the sale of Bibles has been greatly retarded by the lack of money, but in Japan there has been no falling off in the sales of entire Bibles and Testaments, and the distribution of portions has even increased from 700,000 to over a million volumes.

In China the political situation has had a dampening effect upon the sale of the Word, as far as the Gospels and other portions are concerned; but, strange to say, the distribution of whole Bibles was much greater than in the previous year, and the increase in the sales of Testaments was thirty-five per cent.

The door of one country is shut fast to the Bible — Russia! But in due time it, too, will open its doors to the Gospel of Jesus and the blessings of His revealed Word.

During recent years special attention has been paid to the placing of the Bible in hospitals, reformatory institutions, and orphanages, in homes for the aged, feeble-minded, and blind, and particularly in veterans' hospitals.

Since the Mississippi flood there has been an increased demand for the Bible among the French-



Courtesy American Bible Society

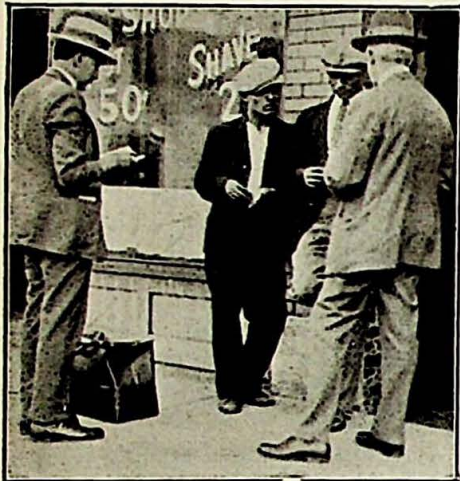
IT'S A REVOLUTIONARY BOOK

speaking people of Louisiana, and for the Spanish Scriptures there is a growing demand among the Mexicans of the Southwest. Bibles have likewise gone in large numbers to various Indian tribes.

Atlanta is the center of distribution for the colored people of the South. There has been a large

sale of gospels and five-cent Testaments among the Negroes of the South, due to the activities of boys and girls, who in large number have developed a laudable ambition in spreading the Word of Life among their people.

There are still many homes in our land in which



Courtesy American Bible Society

In the Barber Shop.

no Bible is found. One Bible worker in his monthly report has this to say: "So far this month I have visited 478 families and found that 354 of them never owned a Bible or a Testament." Another worker writes: "I am constantly meeting people who have never seen a Bible and do not know what it is."

The distribution of the Bible among the blind is attended with much joy. The blind greatly desire the Bible, and the generosity of Christians has made it possible to provide them with the Scriptures at less than one-tenth their cost. Letters full of pathos and gratitude come to the Bible society in large numbers from persons who have received embossed Bibles at the nominal price of twenty-five cents a volume. Among the cuts which we are able to bring with this article, due to the courtesy of the American Bible Society, there is one showing Helen Keller reading her embossed Bible, another one of an Armenian child reading the Braille-type Scriptures with the tips of the fingers. There are one hundred thousand blind persons in the United States alone, to many of whom the American Bible Society has been able to bring the Bible through the generosity of those who support its work. The grand total of embossed volumes published for the blind since the work was begun has reached the sum of 101,864.

We bring the following

Tribute to the Bible Distributors

from the last report of the American Bible Society:

"NEITHER SNOW, NOR RAIN, NOR HEAT,
NOR GLOOM OF NIGHT STAYS THESE
COURIERS FROM THE SWIFT COMPLETION
OF THEIR APPOINTED ROUNDS."

"These words of Herodotus in no small degree apply to those who through the past year, in this and other lands, have helped to distribute God's missive of love. Not so many shared in this work last year as in the year before. Without endeavoring to weigh its significance, the fact is of interest that the four thousand workers enrolled last year distributed, in proportion, as many volumes of Scripture as did the five thousand the previous year. To do this, probably meant more hard work and devotion than a gain of many thousands would mean in better times.

"Of the workers only 325 were subagents and colporteurs, while 1,521 worked without salary. With a pitifully small commission, with a great love for their Book and a divine urge in their hearts, they sacrificially travel through the cities and the countryside, on highways, byways, and waterways, in season and out of season, sowing the seed of the



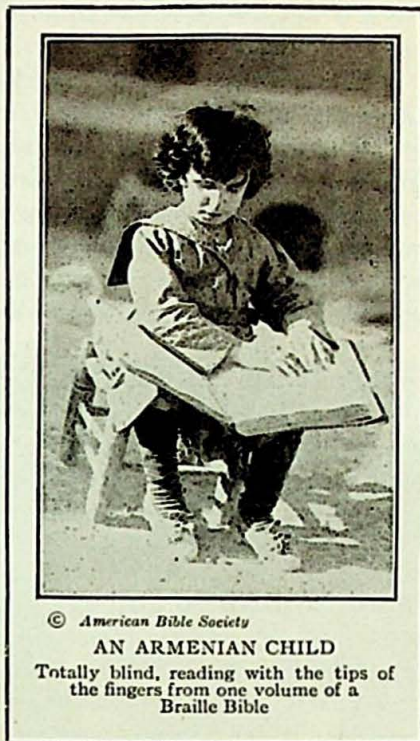
© American Bible Society

**CHILDREN LET HIM GO ONLY AFTER HE
GAVE THEM GOSPELS**

Kingdom. The same may be said of the 2,108 voluntary workers who cooperate, on some regular basis, both in this land and in foreign lands.

"These heroes of faith often work in great loneliness, as the two colporteurs of the Mexican Agency who were the only active Christian workers in the whole state of Tabasco. They face and endure such experiences as being put in jail, where

the treatment is not very humane. They jeopardize their lives and lose their property, as did two workers in China. But they keep at it for the joy that is set before them, the fruit which they shall



© American Bible Society

AN ARMENIAN CHILD

Totally blind, reading with the tips of the fingers from one volume of a Braille Bible

garner. Sometimes it comes soon. A single gospel put into the hands of a child led to the conversion and baptism of a whole family. Sometimes it comes later. The record of this year brings the report of one who, responding to an invitation with some trepidation, called at the isolated home of a reputed outlaw, to be met first with a word of grateful thanks and then with a word of frank confession — thanks for the Testament which had led to the conversion of himself, his wife, and children, and the confession that, when the Testament had been given to him several years before, as the two met on a lonely bridge spanning a turbulent stream, the then outlaw had intended to rob the man and cast him into the stream, but had been turned from this intention by the gracious gift of the Book.

“Nor is all the credit due to single workers. Leadership has counted, leadership such as that of the missionary who inspired and instructed ten young people to share in selling Scriptures at a Peruvian fair, where in one day they disposed of 1,249 Bibles, Testaments, and portions; leadership such as that of an agency secretary, which resulted in stimulating the workers to a distribution during the year of a quarter million volumes more than the year before.”

F. J. L.

Deaconess Work in India.

We bring below a very interesting article from the pen of Miss Louise Rathke, who is at this time home on furlough from India, where she serves as missionary deaconess in the Northern Field of the Missouri Synod Mission. We reprint the article from the *Lutheran Deaconess*, the official organ of the Lutheran Deaconess Association within the Synodical Conference of North America.

“At one o'clock at night I boarded the train which was to take me to the Kolar Gold Fields, where I intended visiting two of the Bible women who are stationed in that district. As the trip was but a short one, I traveled third-class, choosing the women's compartment. These short trips have often proved very enjoyable, as a number of the Indian women became very friendly and were eager to engage in conversation. Now and then I met one who spoke English, but usually they know only Tamil or some other native language. The former were in most cases either students, teachers, or doctors. Often to my great amusement strange Hindu men, who were sending either wife or daughter on a visit



© American Bible Society

MISS HELEN KELLER

Miss Keller reading St. John 1:4 from a Braille Bible: “In him was life; and the life was the light of men.”

or to school, upon seeing me in the compartment, inquired of me as to my destination and asked me to look after their women. Fortunately no heroic measures on my part were necessary to keep my promise, and I hope that all these little women have safely reached their destination.

"At five-thirty I reached Oargaum, one of the stations in the Kolar Gold Fields, where the husband of one of the Bible women met me. As he had not been able to hire a bandy so early in the morning, he gave my camp cot and baggage to a coolie to carry, and we started out walking to his home, a mile from the station. It was still dark; the high heaps of gray soil, or cyanide (as the natives call the soil from which the gold has been removed) on either side of the road were dimly visible.

"Dawn was breaking slowly when we reached the house, where the Bible women welcomed me warmly. Beside their dwelling was an empty hut, the property of our mission. This they had swept, set in order, and furnished with a table and a chair. As I had brought a camp cot and bedding with me, I was soon comfortably installed in a house with an ordinary mud floor, walls of straw matting, and a tin roof. Most of the huts of the native mine-workers are constructed of these materials on account of the frequent rock bursts down in the gold-mines, which at times are very severe, causing the earth to shake and tremble. An ordinary mud wall would not hold up very long under the circumstances.

"I found that the Bible woman had just recovered from a week's illness. As she still did not feel well enough to go out making calls, she had asked all her pupils to come to the house for instruction. In the afternoon about twenty-four women of all ages and sizes came, one after the other sitting down on the floor in the room. I asked the Bible woman to go ahead with the regular lesson. After she had finished, I asked the women questions, covering more or less their whole course of study. To my joy they seemed well instructed. Then I talked to them on the passage in Josh. 1, 8, first explaining the Bible-text and then admonishing them to continue learning the Word of God as faithfully as they had been doing in the past. For nearly three hours we talked to the women, some of whom had lately been confirmed, while others were getting ready for confirmation and baptism. After they had all gone, I called on the wives of our teachers in the mission-school.

"The next morning I went over to visit the other Bible woman, whose husband is stationed as teacher of the second mission-school in another part of the gold-mine district. I found her ready to go out. We spent the forenoon visiting the various Christian women of the congregation. In the afternoon

we went out to the homes of Hindu women. At one house the women were very much interested and kept us busy for two hours, listening to the stories about Christ which we told them. Before I realized it, it was time to get ready for the train, which left at 6.30 in the evening.

"As I left, I was glad to have had the opportunity of meeting such a large number of women who had left their idols and were beginning to walk in the light of the Gospel of Jesus Christ. But there was also an undertone of regret, regret of not having more workers in the field to carry the Gospel to greater numbers of those still 'sitting in darkness.' The serious financial condition of our Synod makes it necessary for us to cut down on our mission-work, and that in view of the fact that new converts are gained in ever-increasing numbers. It is true, times are hard, but the work of saving souls must go on. There can be no standing still in the kingdom of God."

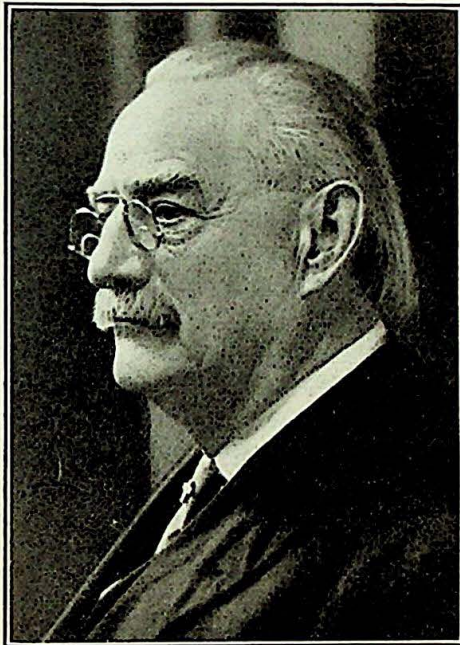
† Pastor Philip Wambsganss. †

A true friend of missions has passed from among us—Pastor Philip Wambsganss of Fort Wayne, Indiana, the friend and untiring helper of those in spiritual and physical distress. He was among the pioneer promoters of home-finding societies for children in the Synodical Conference, an enterprise that has proved a blessed missionary agency for thousands of forsaken children, securing for them Christian homes and Christian training. He was also among the first to put forth efforts to introduce the female diaconate among us, another missionary agency of great possibilities in home and foreign fields.

Pastor Wambsganss was a most successful organizer and executive. The large Fort Wayne Lutheran Hospital, the Lutheran Deaconess Association, the Associated Lutheran Charities Conference, all of which largely owe their existence and progress to him, give eloquent testimony to his great organizing abilities. But he was more than a humanitarian organizer and executive; he was a man of heroic faith. All his efforts were "watered and tended in the spirit of prayer and love to Christ."

God signally blessed his efforts as a Christian philanthropist and crowned his work with success. We call him a Christian philanthropist, for such he was. His purpose in founding home-finding societies was not merely to find "good" homes for the foundlings and little vagabonds. His heart's

desire and prayer to God was that the children might be *saved*, not only for the present life, but also for the life to come, and he was convinced that this could be done only by an education, prayerful training, and example such as would bring each child's heart into intimate contact with the person of the crucified and risen Savior. Above all, these children should learn the saving Gospel that through it they might come to believe in their Savior and to love Him. It was this great desire to save children that also kept his pen indefatigably busy in behalf of the support of two orphanages in Germany since the World War. The stroke of apoplexy that ended his busy life came as he was writing an article



Rev. Philip Wambsganss.

in behalf of these charitable institutions, which he loved so much.

Pastor Wambsganss was gifted with great practical insight, extraordinary resourcefulness, and an unbounded enthusiasm. God had also endowed him with the gift of eloquence, a pleasing personality, and the power of persuasion. In all his philanthropic programs he placed the Word of God above all else and regarded the works of mercy done in Christ's name not as the chief object of philanthropic enterprise, but only as the practical demonstration of that love through which the faith wrought by the Word exercises itself. He has helped us better to realize the Savior's well-known utterance: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto

Me." He fully believed, and consistently tried to live up to his conviction, that any kindness shown the poor, the friendless, the sick, the orphaned, is by Christ regarded as a personal kindness to Himself; that Christ, as it were, identifies Himself with the needy and miserable among men. This conviction helped our departed friend to see a new hope and a new dignity in each individual life, gave new importance and new sacredness to the service of man, and made it literally the service of God. Though he was not possessed of brilliant learning, God had given him a great measure of practical wisdom, an exceptional capacity for labor, and untiring energy, and these gifts he was willing to use for the glory of Him whose servant he was. "He must increase, but I must decrease," was the regulative principle of Pastor Wambsganss's life.

F. J. L.

Missions among the Natives of Australia.

Referring to the rescue of Captain Bertram and his companion Klausemann, two aviators who were wrecked near Drysdale Station in the extreme northern part of Western Australia, the *Australian Lutheran* brings the following interesting article on the work which the Christian Church is doing among the aboriginals of that continent. Koonibba Mission Station, to which the last paragraph of the article refers, is conducted by our brethren in Australia, the Evangelical Lutheran Synod of Australia. Koonibba is located on Denial Bay, on the southwestern coast of South Australia.

"Much has been written, and much is still being written, concerning the natives of Australia. Captain Hans Bertram has paid the highest tribute of praise to them for their devotion and trustworthiness. No one could have shown more sympathy towards him and his companion in misfortune, Klausemann, than was done by the mission blacks of the Drysdale mission-station. Seeing the two forlorn aviators too greatly exhausted even to chew the wallaby flesh they brought them, the natives first attended to the mastication of the food and then passed it on to the starving men. And when it was desired that a message be hastily sent to Wyndham, a native boy ran from dawn till late in the afternoon to deliver the message. When the rescuing launch was unable to approach the spot where the enfeebled aviators, who had been fifty days without food, lay and it was necessary for them to walk a few miles, the natives cleared a track,

rolling away stones, pulling away coarse grass and bushes, so that the two men who were so weak that they were scarcely able to lift their feet, might be able to shuffle along. Captain Bertram asked some of the natives to watch his plane for a fortnight or so, till he would come back for it. However, he was delayed for two months; but when he returned, he found them still faithfully standing guard, although for the last fortnight they had been short of food and water. Also from the Hermannsburg mission-station the story comes of a black boy who with a small supply of water went in search of a lost prospector, whom he found and brought in on the back of a camel, keeping for the lost man's exclusive use the water he was carrying, although by the time he reached his destination he was utterly exhausted from want of water.

"The natives on whom this high meed of praise



Group of Natives.

is bestowed are such as have been living under the influence of Christian missions. What is to be said of those who still live in their wild stage? These have, of course, at times shown much of those qualities in human nature that are sordid and corrupt. They have often acted very treacherously. When Bertram and his friend landed on the desolate coast of Northwestern Australia, the eyes of the bush natives, quite unknown to the aviators (they learned this later from the mission natives), were riveted upon them, and there is no telling what they might have done to these 'intruders' had not the appearance of the two men with their motor goggles and aviation helmets filled them with awe.

"Yet even the heathen native is not only tractable, but often even proves a devoted friend. There are still in the interior native tribes living in their primeval condition, and a much-discussed question is whether it would be better to bring them into touch with civilization or keep them segregated.

Pastor Albrecht of the Hermannsburg mission-station, in his annual report to the Australian government, deals with this question and draws attention to the facts that seem to suggest a solution to the difficulty. He says that the lot of the natives where they live according to the traditions of their fathers is a happy one compared with that of those living in the settled districts. Why, he asks, are the natives in increasing numbers coming into the settled areas? He admits that they are partly attracted by the white man's food, which they find very much more palatable than their 'bush-tucker.' They will often give away their most-treasured possessions for the white man's bread and sugar. But there are other factors that make them leave their ancient haunts. In cases of young men it is often sheer curiosity that tempts them to migrate into the regions of civilization. There are few natives

left who have not heard something about the white man. Wonderful stories are told of his way of living, his wealth, his food, his clothing. The natives hear that they can be employed by the white man and then may ride his horses and share his food. It fills a native with envy when he sees one of his race gallop past him and look down upon him.

"Another reason, Pastor Albrecht points out, why natives sometimes leave their tribal domains and betake themselves to the settled areas is that they wish to escape the jurisdiction of their tribe. Formerly, if they had got themselves into some trouble through neglect in observing their traditional laws, they might for a time seek sanctuary in the bush or with some neighboring tribe. But eventually they returned to their people, received their punishment, and were readmitted to citizenship. In that way they were not lost to their race. Now, however, if anything of the kind happens, they go to the settled districts, where tribal laws have little or no meaning for them.

"The reason, however, why whole tribes leave the interior is, according to Pastor Albrecht, that through the advent of the white man their old religious beliefs have been shaken, whereby their social organization has been undermined. He says: 'Wherever a white man comes into contact with a native, he appears so much superior and better, something he would like to be himself. At the same time the native observes the white man to have another belief than he has. Before it was self-evident to him that his magic was most powerful. Now he begins to doubt that. If the white man, as

is often done, ridicules everything that is sacred to him, he does not know what to think. If a little tea and sugar is offered, he will gladly part with any of his sacred ceremonial objects, thus definitely giving up his old belief and even the possibility of ever reviving it. And that usually means the end of their tribal life.

"In their bush life the natives are, it seems, continually haunted by the fear of evil spirits. Their traditions have taught them what magic they must employ to combat the evil spirit. But when they have disposed of the sacred objects and remember how their fathers taught them that, if they would ever part with these or show them to the uninitiated, the evil spirits would certainly take revenge, they are overcome with superstitious fear, which will eventually drive them away from their old haunts. They make for the white man's habitations to seek his protection and to find a substitute for what they have lost. It would make very sad reading if the real story of the wandering native were written. In what way can our Christian natives be of help to them now? Pastor Albrecht then proceeds to show how missionary labors relieve these poor people of their mental agony:—

"Our Titus,' a convert of the Hermannsburg mission-station, 'the man in charge of the Potarti camp, first of all is the man who can satisfy their curiosity and answer all questions in regard to the white man. He can also show them that not everything that seems desirable to the natives is without disadvantages. He tells them that, if a native wishes to share the white man's 'tucker,' he has to work for it and give so much of his personal liberty; furthermore, that in the settled areas their family life is often interfered with by whites and blacks without their having much chance of punishing the culprit. A native getting to know all this will think twice before he leaves his district.

"Secondly, Titus is the man who drives fear away. He has a shotgun to protect himself and to obtain his meat. The natives are convinced that no enemy will come near his camp. Nor is he afraid of evil spirits. He told me himself how one night the whole camp was trembling for fear of evil spirits. One native thought he had noticed some one about the place. Titus thereupon took a piece of wood and went around their camping-place, hit-

ting all the trees and bushes. When he had finished, every one settled down quietly.

"Above all, however, by the preaching of the Gospel the natives' life is being filled with new hope, and they receive something definite that will carry them through life and death. The message of the Gospel therefore finds ready response among these so-called wild people; it has a most wonderful effect on their minds, and the natives see the happier side of life in this world. Our Christian congregation at Hermannsburg, having recognized its obligation to do something for its fellow-men, can here concentrate its activity and do much good that otherwise would remain undone.'

"The problem of dealing with the natives in Central Australia is therefore apparently one that



Confirmation Class.

still must occupy the attention of the Australian nation. And something can be done to save the aboriginal tribes that are still left from total extinction. 'Under adequate protection and care they certainly have more chance to survive here than anywhere else because the nature of the country will never allow a close settlement by whites. But if things are let go simply as they are, the stone-age man will be swallowed up by twentieth-century civilization.'

"A large reserve for the natives should be proclaimed. Whites should not be allowed to trespass there. The domain should be open only to the missionary. Missions would train active workers, who, under the supervision of the missionary, would labor among their own kinsfolk, relieving them of their distressing superstition and teaching them to know the love of God in Christ Jesus.

"At Hermannsburg this work has been carried on since 1876, when Missionaries Schwarz and Kempe established this station under instructions from the Hermannsburg Mission in Germany. When adverse climatic conditions and ill health made it impossible for them to continue the work, the German mission society sold the station. It was purchased by the then existing Immanuel Synod of South Australia and is now the property of the United Evangelical Lutheran Church of Australia. One of the great difficulties is the ever-recurring drought periods of Central Australia, with their accompanying lack of feed and water. If the water question could be solved,—and Missionary Albrecht has shown how this could be done,—the dry periods would not work such havoc as has been the case in the past.

"The native congregation numbers some two hundred souls, and there are often about three hundred natives at the station, where they receive rations towards the cost of which the Federal Government contributes. It has been found that it is more conducive to the health of the natives to supply them with wheat than with flour and to put at their disposal small grinding machines with which they can reduce the grain to meal. It is also to their advantage if they can supplement the ration with 'bush tucker,' that is, with the dietary which the bush supplied to them when they led their wild life. In connection with the mission there is a school, attended at present by over seventy children. The difficulty of finding useful employment for the natives is of course a very great one. A few of the men are employed at the station, likewise some of the women and girls. Some of the women are taught to do fancy-work, which they sell to tourists. Regarding the reliability of the natives when employed by the whites the missionary adduces two testimonials. A station manager says: 'The boys give every satisfaction.' A mounted constable who had a mission-trained black boy with him for several months wrote: 'By far the most intelligent and best boy I ever had in this country.'

"What this mission is doing for the natives of Central Australia our Koonibba Mission Station is doing for other tribes whose domain lies farther south. The up-keep of Koonibba is a heavy drain on our resources, it is true, but it is a truly blessed work, this mission-work among the natives, and one that it would be a shame to relinquish."

Items of Missionary Interest.

(By the Editor.)

Home Mission in Louisiana.—The city of New Orleans has four white mission-congregations, two in the up-town and two in the down-town section of the city. One of these missions is subsidized wholly by the contributions of the local pastors and teachers! One of the Home Mission parishes of the State comprises no fewer than six congregations; the missionary in charge is assisted by a student. A subsidized congregation is striving hard to become self-supporting in the near future. The oldest Home Mission station in Louisiana is at Clinton. A mission at Baton Rouge, the capital of the State, expects to become self-supporting soon. Other missions are located at Monroe, De Ridder, Crowley, Jennings, and Iota. The Louisiana field is hard to work, and the growth of the congregations is very slow and in many cases discouraging. The more reason to recognize the missionary zeal shown by the pastors and congregations.

Retrenchment!—The Foreign Mission Board of the Norwegian Lutheran Church in America has dismissed one of its secretaries, reduced the salaries 20 per cent., and reduced the number of active missionaries by three.

New York Metropolitan Area.—There are more than 500 Lutheran churches in the metropolitan area of New York. One hundred fifty of these received more than 3,000 youth and adults by the rite of confirmation on Palm Sunday into their communicant membership.

Buffalo Lutheran Institutional Missions.—The missionaries visit patients and inmates in sixteen institutions. During the past six months they made 401 visits and gave 4,715 persons missionary attention. Among this number they found 1,212 nominal Lutherans. No fewer than 139 services were held in the various institutions during that time. Much relief was given to families and homeless men. At Christmas 2,437 persons were remembered with food, clothing, toys, and other gifts. The missionaries gave aid to seventy-two children during the last six months, finding homes for some and giving food and clothing to others. Nineteen old people are taken care of in the old people's home.

Home Missions in Iowa.—There are fifty-three Home Mission congregations in Iowa, served by thirty-one pastors, two male teachers, two woman teachers, five candidates, and five students. In these congregations there are almost 4,000 baptized and

over 2,300 communicant members. One hundred seventy children and thirty-two adults were baptized last year; ninety children and fifty-five adults were confirmed. One congregation became self-supporting; eight new stations have been opened. Twenty-seven of these mission-congregations have their own churches, five have school-buildings, and fifteen own parsonages. The Church Extension Fund assisted a number of charges to acquire their own churches and parsonages.

An Economical Mission. — Pastor Otto Heinitz of Upland, Nebraska, has been conducting a mission at Franklin, Nebraska, since 1926 upon his own initiative and without requesting one cent from the mission treasury. He conducts services there regularly every Sunday evening. Before the service he conducts the Sunday-school and after the service a meeting of the Walther League. His services are attended by about sixty-five persons, the Sunday-school has an enrolment of twenty-five, and the Walther League a membership of thirteen. We wonder whether there are not more such opportunities for mission-work to be found in our country. Look around!

Home Missions in Kansas and New Mexico. — The Kansas District of the Missouri Synod is subsidizing forty-five congregations. These are served by thirty-three pastors, two students, and four teachers. In the subsidized schools there are enrolled 234 children. In the Sunday-schools connected with the subsidized congregations 1,270 are enrolled; of these, 233 are the children of non-Lutheran parents. One hundred eighty-seven children and twenty-nine adults were baptized, and 114 youth and fifty-five adults were confirmed in these mission-congregations. The communicant members of the mission-congregations gave an average contribution of \$17 for the year, which compares quite favorably with the average contributions in congregations better situated than the mission-stations of the Kansas District.

St. Philip's, St. Louis. — The *Lutheran Announcer*, the bulletin of St. Philip's, St. Louis, tells us of the confirmation of six children on Palm Sunday morning and of twelve adults on Palm Sunday evening. It also makes mention of the perfect attendance of twenty-nine of its Sunday-school pupils for the first quarter of 1933.

“EVERY true servant of God works on a commission basis — commissioned of God.”

Missions and the Lutheran Exhibit at the Century of Progress Exposition,

June 1 to November 1, 1933, at Chicago.

We take the following paragraphs from Pastor A. R. Kretzmann's description of the Lutheran Exhibit at the World's Fair in Chicago:—

Missions at Home.

The first section will be a panel, two and a half feet wide, devoted to “Missions at Home.” This heading will again be in cut-out letters, and on the chart beneath it there will be gathered the statistical information with regard to all our missions at home — the number of men in the field, the number of people served, the number of stations, etc. At a height of two and a half feet from the floor there will be a diorama representing “The Good Samaritan,” because Institutional Missions will have to be included in this same panel with the “Missions at Home.” (A diorama is a three-dimension picture, about eighteen inches deep. The back of the picture is painted on a half-round background. Figures farther back are in cut-out and half-relief; the figures in the foreground are fully modeled figures. This is the type of picturization which will add greatly to almost all the great exhibits in the Hall of Science, in the Travel and Transport Building, and in other buildings at the Fair. Up to the present writing it seems that our set of six dioramas will be the only religious subjects treated in this manner.) This panel is separated from the next section by a masonite pilaster, which runs from the floor to the ceiling. Its capital and base will be black, with a silver cut-out ornament running down the face of the pilaster.

West Mural.

The next section will be the first of a series of four great murals, which are intended to wipe out the localized impression which the name “Missouri Synod” gives to many people. In this section, which is five feet wide and eleven feet high, the top portion will be occupied by this great mural painting five feet square, representing our work in the West. It will be known as the West Mural. In brilliant colors it will present a sunset at the famous Golden Gate. Rising over the setting sun is seen the heroic figure of an angel, with wings outspread, blowing the trumpet which should call men to repentance in the evening hours of the world. The flame-colored clouds of the sunset will have the form of adoring angels bowing down before the great trumpeting

angel. Disappearing into the clouds of this sunset there is to be seen a covered wagon drawn by oxen to denote the primitive mode of transportation which brought the pioneers of our Synod to the western coast to establish there the Church of the true Gospel on the shores of the great Pacific. In the immediate foreground the buildings of the modern city San Francisco appear in outline. The entire effect is very striking and will leave an indelible impression on the minds of all those who see it.

India.

Separated from the West Mural by a pilaster we find the chart on India. This will contain the statistical information with regard to our missions in India — the number of schools, high schools, colleges, seminaries, white workers, native workers, woman workers, preaching-places, etc. Beneath this panel at the thirty-inch level you will find the diorama of "The Ascending Christ," giving His command to His disciples to go into all the world and teach all nations. In this way we intend to emphasize the Scriptural basis for our mission-work in foreign fields, showing that we are not believers in the social and moral missionary urge, but that we base our work entirely on the command of the Savior's "Go."

China.

Set between pilasters we next find the China chart giving the same information with regard to our missions in China which had been found with regard to missions in India, in the chart of that name. The diorama beneath this chart will be "Christ Blessing the Little Children," emphasizing the fact that one of the prime objectives of all our mission-work is the education of children.

North Mural.

The next large section contains a mural painting five feet square representing our work in the North. This is a very bold and striking conception. Almost the entire life side of the picture is occupied by a snow-laden pine-tree. In the immediate foreground is shown the primitive mode of transportation, the musher and his dog sled. Breaking the brilliant white of the snow, to the right, is a beautifully executed totem-pole, symbolic of the heathenish worship of other days among the people of the North. The totem-pole is tottering. In the background, set against the brilliant blue of the northern sky, we find a little village and in the center of it a tiny mission-chapel, the windows of which are illuminated as if for a service. Rising above the

chapel there is a brilliant display of northern lights in all the colors of the rainbow, and all who see this mural will immediately be reminded of the fact that these northern lights have in our conception taken on the form of the ancient symbol of the Savior — IHC. Just at the edge of these northern lights there will be noted the modern means of bringing the Gospel to the frozen North, a red-winged airplane, symbolic by its red of the Gospel of the atoning sacrifice.

South Mural.

The next large section will contain the mural painting representing our work in the South, particularly among the Negroes. In this picture you will see the Christian colored cotton-pickers at work in the foreground. To the left, on a slight rise, will be seen a beautiful Southern colonial mansion. Going from the left, from the mansion of the rich white folks, will be seen a beautiful rainbow, which ends at the right-hand side of the picture in a great glow of glory surrounding a little chapel, made possible for the Negro through the generosity of the white man. The entire heavens behind the rainbow is filled with turbulent storm-clouds, typifying the trying days through which the South went during the Civil War. But the section included beneath the arch of the rainbow has taken on the form of an outline map in the heavens of that portion of the country in which we are doing our work. There will be seen the Florida Keys, the entire Gulf country, shaping downward to Central America and South America, where new possibilities for this work constantly beckon us.

South America.

The next chart, set between pilasters, deals with our work in South America. It will contain approximately the same fund of information that was found in the charts on India and China. The diorama beneath this chart will represent "Christ's Sermon on the Mount" and will include in the background the figure of "The Christ of the Andes."

Pigmies of New Guinea.

New Guinea, or Papua, is the home of what are probably the most backward and primitive people on the globe. They are pigmies, and they live in the interior of that large island, surrounded by high mountains which protect them against the attacks of the other inhabitants of the land. They attain an average height of only about four feet; the

women are only about three and one-fourth feet high. Their mode of living is most simple in every way, and their religious ideas are so crude that they have no word to designate a higher being. Though a very happy-go-lucky people upon the whole, their peace of mind is frequently disturbed by the thought of evil spirits, who, they think, inhabit the animals and plants around them.

These pigmies are found in the heart of the Nassau Mountains, toward the western end of the island. They are a very friendly folk, willing to exchange presents with visitors and not inclined to haggle much over the price of anything they may wish to sell. They are very timid and desperately poor according to our standards; but what they have they are willing to share in the way of hospitality with their guests.

Mentally they are much like children and are amazed at the simplest and most matter-of-fact things. Thus they were delighted when permitted to thumb the pages of a note-book owned by one of the members of the exploring party which first discovered them a few years ago. Whenever a visiting pigmy would come to the village where the exploring party made its headquarters, he would be shown the book, and the owner of the book would find no peace until he permitted one of the pigmies to take the book and thumb its pages before the visitor. And every time the operation would bring forth expressions of delight and amazement from all the spectators, from him who saw the fumbling of the pages for the first time as well as from those who had seen the thumbing many times before.

These pigmies respect the divine institution of marriage. They have several strange marriage customs. When a man has saved enough to support a wife, he must first pass an ordeal before he can claim the woman of his choice as his wife. The relatives of the bride shoot arrows at him for an hour, and he is expected to dodge these missiles as best he can. After he has stood the test, he builds a house, and the marriage ceremony takes place. A part of this ceremony is quite painful for the young bride; for it consists in the chopping off of one of her fingers with a stone ax by the husband-to-be. If the wife should die, the husband chops off one of his own fingers. The women are much fewer in number than the men, and so the competition for brides is very keen among them.

The tools and weapons of these Papuan pigmies, knives, axes, and other utensils, are all of stone. They have permanent villages and for a livelihood

carry on a primitive form of farming. These small folk clear their fields with great difficulty, partly because of the dense vegetable growth, partly because of their own feeble strength, and partly because of their poor tools. After they have cleared a patch, they fence it in as a protection against the wild pigs, which are found in the surrounding forests in great numbers.

Their main food is a kind of sweet potato. Sugar-cane is considered a delicacy. Lemons and several kinds of berries give some variety to their fare. They hunt the wild pigs of the jungle, and a wild pig roast is the main attraction at their feasts. These little people are adepts with the bow and arrow, and many a pig falls a victim to their good marksmanship. Upon the arrival of visitors a young pig, kept for the purpose, as was the fatted calf in Bible days, is trussed to a pole and shot with an arrow, and then a feast of roast pork is prepared in honor of the visitor.

These little people smoke, but they know nothing of alcoholic drinks. The men smoke their tobacco in pipes, while the women and children indulge in cigars. The tobacco is rolled into long ropes and then cured. Their white discoverers report that these pigmies drink very little water; they drink only at infrequent intervals and then very small quantities.

Thus, then, even at this late day in the history of the world there are hitherto unknown peoples found living in isolated places of the globe and walking "in darkness and in the shadow of death," peoples with immortal souls, bought with the same precious blood of Jesus which also redeemed us from sin, death, and the power of the devil that we might be His own and live under Him in His kingdom here in time and hereafter in eternity. And it is with reference to these poor pigmies that Jesus tells us also: Go ye and teach them all things I have commanded you and baptize them in the name of the Father and of the Son and of the Holy Ghost.

F. J. L.

Buddha's Tooth.

In the ancient city of Kandy, which lies seventy-five miles by rail from Colombo on "Ceylon's isle," there stands the Dalada-Maligawa, *i. e.*, Palace of the Tooth. This temple of Buddha, built like a fortress, is overshadowed by a six-cornered tower with a golden roof. The building is surrounded by a deep moat, filled with clear water, where number-

less turtles and water-birds have their homes. A drawbridge leads one over this moat to the portal of the temple, which houses the great treasure of Buddhism, the *dalada*, or left eye-tooth, of Buddha, or Gautama (born 623 B. C.), the founder of Buddhism. Strangely enough, although the sacred tooth is a fake, it is worshiped by Buddhists who journey there for that purpose.

The original tooth of Buddha was brought from India to Ceylon, it is said, by the princess of Kalinga, who hid it in the folds of her hair. That was nearly seventeen hundred years ago. A thousand years later it was carried back to India by the Malabars, but was ultimately returned to Ceylon. In 1561 A. D. the Portuguese took the tooth to Goa, where it was burned. The devotees of Buddha, however, had another tooth manufactured out of a piece of ivory, two inches long and less than an inch thick.

This ivory tooth is kept in the innermost part of the temple. It lies on a table, is held by a lotus blossom of pure gold, and is "hidden under seven bell-shaped metal shrines, each shrine set with jewels and precious stones of great value."

Annually a seven-day festival is held in Kandy in honor of that tooth. During that week the sacred object is shown to the multitudes which have gathered together from all parts of Ceylon. At nightfall the portal of the temple is opened, and the tooth is brought out and carried through the streets in a shrine under a canopy, on the back of a highly ornamented elephant, followed by twenty or thirty other elephants with gilded foreheads and tusks.

The people fill the air with shouts of rejoicing, swing their torches, and fall down in worship before the relic. The bald-headed Buddhist priests in their yellow robes lead the procession, and the nobles of the island, in white robes and heavily bejeweled, follow, all joining in the cry, "Hail, Buddha, hail!" — *Concordia Junior Messenger*.

A GOOD EXERCISE: Recall all the kind things you have said about your neighbors.

Contributions Received by the Treasurer.

April 1—30, 1933.

Per Concordia Publishing House, from N. N., for Negro Missions, \$2.00. From Mrs. Louis Henze, Gillette, N. J., for China Relief, 1.00; for Chapel in Wanh sien, China, 1.00. From Mrs. Mary Berger, Buffalo, N. Y., for Building Fund of Negro Missions, 3.00. Per Clara M. Theiss, from Joint St. Martini-St. Jacobi School, Milwaukee, Wis., for Negro Missions, 9.81. From N. N., Illinois, for Emergency Collection, 40.00. THEO. W. ECKHART, Treasurer.

BOOK TABLE.

(By the EDITOR.)

Concordia Historical Institute Quarterly. Editor-in-Chief: *Prof. W. G. Polack.* Associate Editors: *Prof. Th. Graebner, D. D.; Prof. R. W. Heintze.* Vol. VI, No. 1; April, 1933. Price, \$2.00 per annum; 50 cts. a copy. Order from Mr. Theo. Eckhart, 3558 S. Jefferson Ave., St. Louis, Mo.

The leading article is by the editor-in-chief, "The Founding of the Lutheran Laymen's League and the First Years of Its Activity." Dr. Mueller continues his very interesting story of "Lutheranism in Louisiana." "The Beginnings of Our Work in China" (also a continuation) are graphically described in an article by E. H. A. Arndt. Prof. H. Stoepfelwerth gives another instalment of his "History of St. John's English Lutheran College, Winfield, Kansas." We enjoyed this second instalment even more than we did the first. A letter from Dr. H. B. Hemmeter, referring to the early history of St. John's College, will prove interesting reading to those whose memories go back to the early nineties of the last century.

St. Paul's College, 1883—1933. Price: Cloth, \$1.00; paper binding, 75 cts. Order from St. Paul's College, Concordia, Mo., or from Concordia Publishing House, St. Louis, Mo.

A well-edited, well-illustrated, and well-printed souvenir, published to commemorate the golden anniversary of St. Paul's College at Concordia, Missouri. One would find it difficult to produce a better anniversary souvenir than the editors and the publishers present to us in this publication. The alumni of St. Paul's may well be proud of this anniversary book put out in honor of their alma mater.

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

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

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

The Lutheran Pioneer

A MISSIONARY PERIODICAL

PUBLISHED BY THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

Vol. LV.

ST. LOUIS, MO., JULY, 1933.

No. 7.

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MISSIONARY TEXT.

"Ethiopia shall soon stretch out her hands unto God."
Ps. 68, 31.

Preach the Gospel!

In view of the notorious Laymen's Report on Missions, the words which follow, coming from the pen of a man who fully realizes that the real purpose of Christian missions is to bring the Gospel to those who do not have it, are worthy of note. And these words, coming from a man belonging to the same circles to which also the members of the Laymen's Mission Committee belong, give us the assurance that the Laymen's Report did not give expression to the opinion of all in those circles. He writes:—

"We are sent, not to preach sociology, but salvation; not economics, but evangelism; not reform, but redemption; not culture, but conversion; not progress, but pardon; not the new social order, but the new birth; not revolution, but regeneration; not renovation, but revival; not resuscitation, but resurrection; not a new organization, but a new creation; not democracy, but the Gospel; not civilization, but Christ. We are ambassadors, not diplomats."

These are the words of Dr. McAfee, a former moderator of the Northern Presbyterian Church, and are surely worthy of careful study by all of us.

F. J. L.

The First Colored Mission Congregation to Become Self-Supporting.

The first of all the Colored Mission congregations served by the Synodical Conference in the past sixty years to become self-supporting is that of St. Philip's in St. Louis. There is one that followed close in its footsteps, the congregation of which the Rev. M. N. Carter of Chicago is the pastor. That St. Philip's has become self-supporting at this time is a strange happening and perhaps an outstanding fact in the history of our Lutheran Church in America.

The readers of the LUTHERAN PIONEER have read from time to time of St. Philip's and its development. We may assume that this paper has been instrumental in arousing interest in our Colored Missions, thus making it possible for our mission to conduct its blessed work, also making possible, to a great extent, the work of beginning and establishing St. Philip's congregation. This item is brought to the attention of the readers of the LUTHERAN PIONEER also as a debt of gratitude to those who have read about our work, have prayed

for it, and have given unstintingly of their earthly means that this work might be carried on.

St. Philip's of St. Louis has become self-supporting. The term *self-supporting* as employed by the Mission Board of the Synodical Conference indicates that congregations meet all their local expenses and pay their pastor's salary in full. St. Philip's congregation now merits this description. Since this is such a unique happening in the sixty years of mission-work of our Synodical Conference, the question most natural in this connection is, How did St. Philip's become self-supporting?

There are many factors to be taken into consideration which bear on this question. Among them are the erection and dedication of the church, in 1927; the community where the church is now located; adverse conditions in surrounding churches causing many people to turn to St. Philip's; the blessed influence of KFUG, our Lutheran broadcasting station; the interest of other Lutherans, either fellow-employees, former neighbors, or employers; the first love of St. Philip's members for the Church of the Reformation, as evinced in a mission-minded congregation; the attitude of the congregation of relentlessly working toward the coveted goal of self-support. These are factors that must be taken into consideration when the question is answered, "How did St. Philip's of St. Louis become self-supporting?"

However, an entirely wrong picture would be presented were we to neglect to mention that the primary factor in gaining this coveted goal was the unmerited grace of God.

The mission of which St. Philip's is the outgrowth struggled on for about twenty-four years, carrying on its work first in rented store rooms, later on in the abandoned school-building of Immanuel Church, and still later in a residence that was purchased by the Mission Board. In each case the place of meeting proved uninviting and altogether inadequate for proper expansion. Then, too, the mission was at that time in a locality where the people shifted about a great deal, making the work of keeping in contact with the individual very difficult for the missionary. All this was changed when, on May 8, 1927, a new church was dedicated. This marked the beginning of a new era in the life of the mission.

The church was built at a cost of \$23,000, including the cost of the lot. It was built under the supervision of Mr. Theodore Steinmeyer, Architect. The church presents an attractive and churchly ap-

pearance and has a seating capacity of a bit in excess of two hundred, with facilities for a Sunday-school of that same number. This beautiful church was erected in a locality where people had come to stay, a place where people had been residents all their lifetime, a place where people own their own homes. Furthermore, the church is ideally located in the community itself. It is near a large high school, an orphans' home, a special school for abnormal children, two colleges, a playground, and a prospective city hospital. The church is now ideally located at a place where, humanly speaking, results of active and consistent mission-work may be expected.

Of the \$23,000 needed for the erection of the church, \$2,400 came from the building treasury of the mission itself; \$10,000 of this amount was brought together by the Lutheran Ladies' Aid for Colored Missions of St. Louis. (It might be remarked in passing that this society, under the blessing of God, was a great factor in the development of St. Philip's.) The rest was an appropriation made by the Synodical Conference through the Mission Board.

In answer to the question "How did St. Philip's become self-supporting?" we would answer, in the first place, it was, under the grace of God, due to the erection of an adequate church-building and the new and better location of the church.

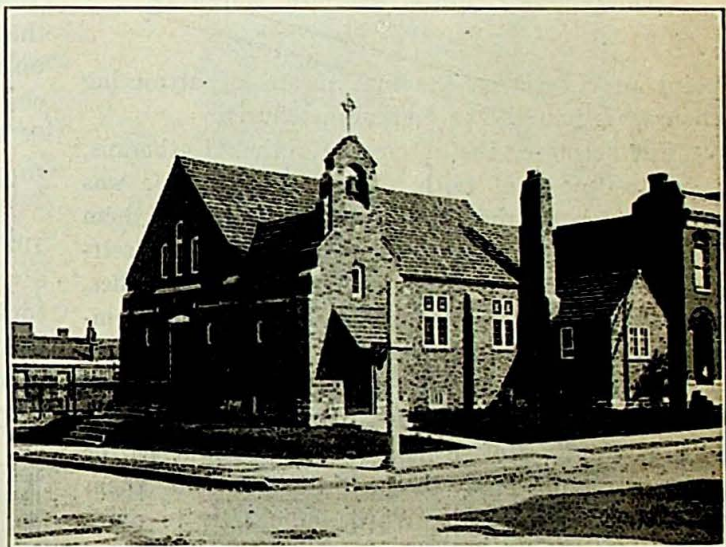
To some it may seem a bit of extravagance and daring to have invested so much money in a small mission, but those who have kept in touch with the work of St. Philip's in the past six years will readily agree that this form of procedure has been the most economical thus far pursued.

A second cause for the rapid growth of St. Philip's and for its attaining self-support in such a short time is the adverse conditions in surrounding sectarian churches, causing many people to turn to St. Philip's.

At the time of the erection and dedication of St. Philip's much strife existed in a near-by African Methodist Episcopal church. There was strife between the congregation and the pastor and between the congregation and the bishop. People were leaving the congregation and wandering about as sheep having no shepherd. But as God works in a mysterious way His wonders to perform, He turned this evil into good, causing many souls to find peace and rest in the Church of the pure Word

and the unadulterated Sacraments. Possibly fifty of St. Philip's two hundred and fifty-one communicants were formerly members of that A. M. E. church.

But that is not all. Similar conditions obtain in most sectarian churches in the surrounding community. Strife, dissension, a secularized pulpit, no indoctrination, the feeding of stones in place of bread, virtually drove many people from these churches. St. Philip's became to them a haven of peace and rest. At this present writing one congregation because of internal strife and dissension and disagreement with its mission board is at the point of dissolution. A number of its people have already become members of St. Philip's; should the



St. Philip's Church, St. Louis.

congregation be dissolved, which seems very likely, it is wholly probable that a very large number of the present members of that congregation will turn to St. Philip's for spiritual guidance.

In the third place, the blessed influence of KFUE, our Lutheran broadcasting station at St. Louis, might be mentioned as a great factor in bringing about the self-support of St. Philip's. Through its daily and its Sunday programs KFUE has entered into the homes of untold thousands, bringing the message of the Gospel to many who had never before heard it in its truth and purity. To many of the present members of St. Philip's the Lutheran Church was an unknown quantity until the Gospel Voice of KFUE sent its messages of peace and happiness into their homes. In answer to the question "How did you become interested in the Lutheran Church?" the answer very often given is, "My first interest in the Church was

aroused through the Gospel Voice of KFUE." And this blessed influence continues to be exerted. Two classes of adults at this very time under instruction at St. Philip's have a number of members who



Thirty-Two Children Baptized March 12
at St. Philip's, St. Louis.

point to KFUE as the first means of attracting their attention to the Lutheran Church.

Furthermore, the interest of other Lutherans, their testimony of faith, and their godly life was an influence in the lives of many, directing them to St. Philip's, and working toward its final self-support. Lutherans employed at the Post Office, neighbors who were Lutherans, and Lutheran employers showing to a marked degree that their faith worked zealously by love, that their faith caused them to withstand the spirit of prejudice that prevails in the lives of so many, were an influence for good, attracting many to St. Philip's, causing them to be instructed in the Word and finally to unite with the Church, leading up to the self-support of the congregation.

Finally, the first love of St. Philip's members for the Church of the Reformation as evinced in a mission-minded congregation and the attitude of the congregation of relentlessly working toward the coveted goal of self-support are reasons that might be given in answer to the question "How did St. Philip's become self-supporting?" As the little snow-ball starting at the top of the mountain and gaining in size and momentum as it rolls down the mountainside, so St. Philip's, having had a very small and humble beginning, grew faster and larger from year to year. Everywhere the newly gained members of the church bore testimony of their faith, told others of the blessings they enjoyed, and thus won new converts for the old, old Church of the Reformation. Though the undersigned and students from the Seminary have been active in the mission-work of the congregation, it is the mission-mindedness of the members themselves that

has brought to the attention of others the glories of our Church. These new Lutherans oftentimes put to shame our old Lutherans who were brought up in the Church and whose parents and grandparents were members of the Church. We often live by the side of unchurched people for years without ever once making a confession of our faith in their presence or making an effort to gain them for the Church, and, what is worse, we oftentimes have that apathetic spirit of indifference over against the weal and woe of our unbelieving neighbors. It is this first love of St. Philip's members for their church that has helped St. Philip's to reach self-support.

Nor were they at any time satisfied to rest safely under the protecting wing of the Mission Board. The coveted goal of self-support was ever before them, and they relentlessly worked toward that goal until, even while surrounded by present-day financial difficulties, they were enabled to attain that goal.

The question "How did St. Philip's become self-supporting?" has been answered.

When the little mission-congregation on May 8, 1927, moved into the new church, it numbered about seventeen communicant and twenty-five baptized souls. To-day, after six years, this number has been increased to two hundred and fifty-one communicant, four hundred and sixteen baptized, and sixty-six voting members. Recently a class of six



One of the Many Classes of Adults Confirmed
at St. Philip's, St. Louis.

children and another class of twelve adults were confirmed, and thirty-two children were baptized, in one service. At present two adult classes are receiving instruction for confirmation, with a total enrolment of twenty-five. The present prospects of St. Philip's are even brighter than they were in

the past. The number of names in our prospect files is large enough to keep several missionaries busy should they devote their entire time to the work. Recognizing the almost unparalleled opportunities of our congregation, the Ladies' Aid for Colored Missions of St. Louis has engaged a candidate of theology to do mission-work in this congregation during the coming year. According to the present outlook this venture should be a means of adding to our number perhaps fifty souls during the coming year.

St. Philip's is well organized to carry on the work of a fast-growing city congregation. Its congregational meetings are well attended. The morning services find the church filled almost to capacity. The evening services enjoy an average attendance of about sixty. The Sunday-school, with an enrolment of about one hundred and ninety-five, has an average attendance of one hundred and sixty-five. It is to be deplored that St. Philip's is not blessed with a Christian day-school as yet. However, all other means are being used to indoctrinate its children. In addition to a Sunday-school, with a faculty of sixteen members, a Saturday-school, with an enrolment of fifty-nine, is doing effective work. A group of seventeen boys and girls meets twice a week for confirmation instruction. This class will meet two years before it is confirmed. Then, too, there is a choir; a newly organized senior young people's society; a junior young people's society, with an active membership of more than twenty; and a faithful ladies' aid society, which has aided the congregation materially, both financially and otherwise, in the past five years.

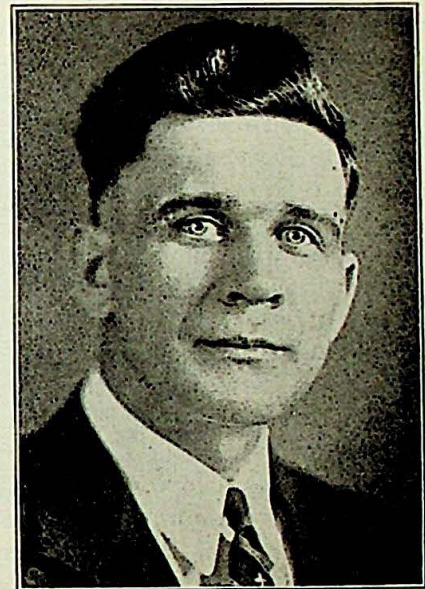
In conclusion, *Soli Deo Gloria!* To God alone be glory! False modesty almost persuaded us not to have these lines printed. However, the suppression of this news would have been false modesty indeed. For all that has been accomplished in St. Philip's (recognizing the instrumentality of men used in God's service) God alone is to be exalted. It is His work, and it is marvelous in our sight indeed. "Not unto us, O Lord, not unto us, but unto Thy name give glory." A. SCHULZE.

From a Missionary's Letter.

"A little more than two years ago I was requested by one of St. Paul's (New Orleans) members residing at Pass Christian, Mississippi, to open a mission there. With the consent of the Mission Board I have done so. Since I began work in

Pass Christian, I have done all I could for the people there. I have preached there once every month, and I have spent at least one day in each month in visiting the people. My efforts have met with little success, and several times I became very discouraged, seeing only a handful come to services when the building should have been filled with worshipers. Still, I also recall days when my discouragement vanished during the service and I set out with new zeal to serve the people.

"The 18th of December, last year, was such a day when I returned home determined to continue my work at Pass Christian, although I had felt miserable before I reached the church in Pass Christian that morning. I can still see myself walking



Rev. E. H. Wildgrube.

along the railroad-track from the station to the old church-building that looks more like a barn than a house of worship. The wind was strong, damp, and very cold, and I had not felt so cold for many years as I did that morning when I walked along the track. The thought of getting into a building without a stove seemed to make me feel colder still. Within me a voice said over and over again: 'You should have remained with your congregation in New Orleans on a day like this. The people here do not come to church on good days, and you should have known that they will not come on a day like this.' But upon reaching the church, I was happy to see two men in their overcoats pacing up and down in the building to keep warm. The one was the member who two years ago had requested me to open a mission, and the other was

the only one whom I confirmed in Pass Christian. It was the thought of their faithfulness that brought happiness to me. Later another of St. Paul's members residing at Pass Christian came, and finally a stranger. With these four we had a fine Christmas service. I preached to them in my overcoat and they, huddled in their overcoats, listened attentively to the joyful message.

"In the months of February and March I made a house-to-house canvass. I knocked at the doors of 266 homes (about fifty homes still remain) and found fifty-six who are connected with no church. All others claimed to be members of either the Catholic or the Methodist or the Baptist church. (Of the 3,001 people living in Pass Christian about half are colored.) During this canvass I learned that almost all of the colored people knew about our Lutheran services. Quite often they would also tell me, 'We have often thought of coming after hearing how impressive they are, but we are, etc.' Let me here add that those who attend our services are, with the exception of the three Lutherans, people who belong to some church, either the Baptist or the Methodist church, but who have learned to like our services. Some of these have been baptized in the Baptist church since I began to preach in Pass Christian, but, as before their baptism, so after their baptism they have regularly attended *our* services. Some one once remarked when I wondered why I could not win them for us: 'Perhaps you show yourself too anxious to win them.' I admit that I have shown that I am anxious to *serve* them, but I do not believe that is the reason why I did not succeed in winning them. The very fact that they were shown that I am anxious to serve them should, I feel, have encouraged them to come over to us. But I rather believe the reason why we cannot gain them is that we cannot serve them enough. One service a month is too seldom; and not to have a man constantly among them leaves them, if I may express myself in this way, as sheep without a shepherd. One day the good seed is sown, and twenty-nine days others have a chance to root it up or choke it." E. H. WILDGRUBE.

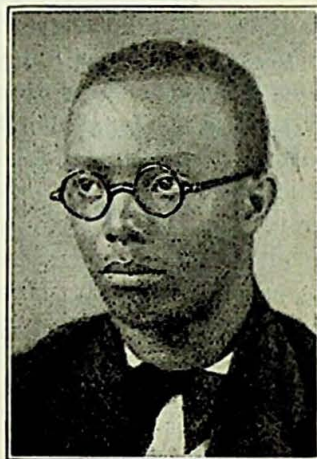
Briefs from Trinity, New Orleans.

Our school is, by the grace of God, rounding out a year of successful work. In the closing months our enrolment has held its own. All children attending our day-school are also required to attend our Sunday-school. Those refusing to comply with

this demand are discarded as unfit material for the future upbuilding of our Church. The great majority of the children, when induced to remain for services, responds readily.

The confirmation class of this year was confirmed on Palm Sunday. Twelve children and one adult confirmed and baptized is the record number for Trinity. Our attendances for both Palm Sunday and Easter were one hundred and forty-nine and one hundred and thirty-seven, respectively. The pecuniary side, considering the economic strain, was commendable. Our Sunday services for the past seven months average eighty-two.

Among those confirmed was a little girl who for three years had been attending catechumen class, but whose parents were not favorably inclined toward Lutheranism. She declared, "I'm going to be a Lutheran no matter what happens. My parents do not want to help me to get anything for my confirmation, but I'm going to be confirmed if I have to be confirmed in rags." Sometimes we stand in wonderment and amazement as to the truthfulness of such assertions. But God be Judge. Pray that the risen Savior, who brought them to faith, may by His grace keep them in the true faith until the whole Christian Church shall stand as His temple, fitly framed together.



Rev. L. Robinson.

L. H. ROBINSON.

Alabama Briefs.

Just in Time.

It was a day in March when your missionary was looking for members who had moved into a strange neighborhood and saw two old ex-slave women sitting on their front steps, who conversed with him as follows:—

"Good evening," said the missionary. "Did a widow and three children by the name of — move into this neighborhood?"

"Good evening," was the reply. "Yes; ain't you a preacher?" came the question.

"I am," said the missionary.

"I knowed you was one. Is you lookin' fur your members?"

"Yes, I am," the missionary replied.

"What kind of preacher is you?" one asked.

"I am a Lutheran minister. Haven't you heard of the services we hold at the Family Protection Hall every Sunday morning and of our day-school?" the missionary asked.

"We shore did, Reve'nd," one continued; "I knowed you wasn't none of dose other preachers, 'cause dey don't look fur their members." The other woman substantiated her neighbor friend's statement by saying: "No, child; dey send dem deacons fur our dues, and we don't know if dey gits 'em or no, reckon dey do though, 'cause dey say my name is on de book."

By this time the missionary decided to sit on the door-steps and talk a little more with the two pitiful old women.

"Do you read the Bible often?" he asked.

"Oh, I wish I could read, Reve'nd."

"Me, too," the other joined in.

"The Lord has blessed you, though, to permit you to live to be as old as you both are; hasn't He?" asked the missionary.

"Ain't He good to us!" one shouted.

Then they told of their experiences in life and how the Lord had time upon time miraculously saved their lives. But one continued, "I'se never done seed times like dis here biffore, in all my bo'n days. Reve'nd, da you think the Lawd is mad with us fur sumpin?"

"Yes, He surely is," answered the missionary.

"Not with me," answered the other, "'cause I prays His name every day, and I tries to keep Him biffore me."

"But don't we sin daily?" questioned the missionary.

Pointing to a house near by, one replied, "Dese here folks sin every day, Reve'nd; but I'se done quit that, child, and I'se walkin' straight."

The missionary then opened his Bible and read Rom. 3, 23. 24: "There is no difference, for all have sinned," etc.; also: "There is not a just man upon earth that doeth good and sinneth not."

"Is dat in there, Reve'nd?" one asked.

"Yes, and I can read more passages that show us we are sinners. And don't you pray the Lord's Prayer?" asked the missionary.

"Yes, yes!" both replied together.

"Well, then," continued the missionary, "don't

you confess that you have sins when you ask God that your trespasses be forgiven?"

"It shore is de truth." One looked at the other and said: "Us preacher never did tell us dat; why you reckon?"

"Probably he doesn't know," replied the missionary. "But now, how will you be saved?"

Both shook their shoulders as they stared at the missionary to hear the answer to the most important question that can ever be asked of sinful man.

"Have you ever heard of Jesus Christ, the Savior of the world?" the missionary asked.

"Yes, yes," both answered.

"Don't you know He came to seek and to save you and me?"

"Yes, child!" one shouted.

"He gave His life to pay for those sins we com-



Rev. H. J. Lehman.



Rev. A. Dominick.

mit daily, and if we accept Him, believe this glorious truth that His blood cleanses us from all sins, then heaven is ours. Our sins are all forgiven. Remember, Jesus says: 'I am the Way,' the only Way to heaven. Do you believe this?"

"Yes; thank God, Reve'nd, thank God, you came to us! He sent you to bring the Word. Lawd, my soul's been fed; Jesus done paid it all! Thank God!"

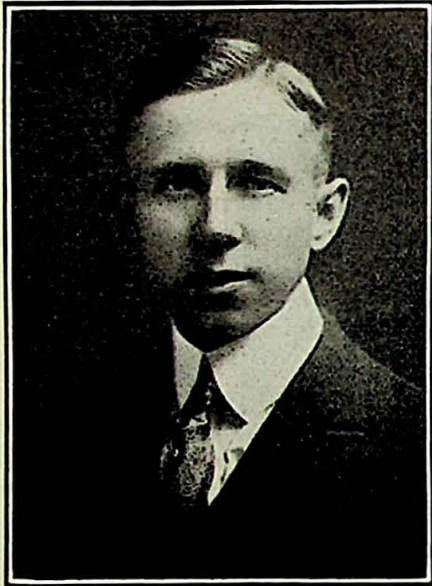
Several hours having been well spent to enlighten the two old "sisters," the missionary now had to locate the members who were in the neighborhood. He was thanked again and again for having stopped to talk a while and had to promise to return as soon as possible. Not being able to do so before two weeks later, the missionary returned only to find that the old women had been forced to move out of the neighborhood because they were unable to pay their rent. No one could tell just where the

two old "sisters" had moved. The missionary went home sadly disappointed, but praying that they would hold fast to the Word of Salvation they had received. — *H. J. Lehman.*

Baptism at U. S. Veterans' Hospital, Tuskegee.

I first met Mr. Thomas in Ward E (for those in the last stages of tuberculosis) seriously ill. Although it was at once evident that his suffering was great, he made every effort, it seemed, to welcome me and to hear what I was going to say.

In the course of the conversation he told me how he prayed. "Here's what I say," said he, "listen: 'Lord, have mercy on me, I pray Thee.'"



Superintendent E. A. Westcott.

He then asked, "Does God hear a sinner pray?" (By *sinner* he meant *unbeliever*.)

"John 9, 31 says: 'We know that God heareth not sinners,'" I answered. "God hears all who believe on Jesus Christ, who believe that He loved us and gave Himself for us on the cross for the forgiveness of our sins," etc. "Therefore God says: 'He that believeth and is baptized shall be saved.' Do you believe this?"

"I believe it. I believe it. But," talking rapidly, "I haven't been baptized. Yes, I could have been," he said.

I asked: "Would you like to be baptized?"

"Yes, I want to be, but I'm too weak to get up."

Whereupon I explained that it was not necessary for him to get up and be put under water, also that this could not be done under the circumstances, but that the use of a little water and the Word would be just as powerful as much water and the Word

of God. He yielded. Then 1 Pet. 3, 21 was explained. He believed Baptism to be necessary; he believed it saves.

He said, "Come back next Tuesday and baptize me."

Next Tuesday he said, "No, I have not changed my mind."

The officer of the day, who is in charge at the hospital when the regular doctors are off duty, said that he saw no reason why such a baptism as I explained it would be would be against medical advice.

A nurse got the water and linens, and I looked about for a few witnesses. Three of the patients in the ward consented to act as witnesses — one from Jackson, Mississippi, another from Atlanta, Georgia, and the third from New Orleans.

After the baptismal services Mr. Thomas wept for joy and shook hands with the witnesses, saying, "I have the faith." Upon his request a letter was sent to his people in Louisiana telling of his baptism in the Lord.

Two days afterwards Mr. Thomas fell asleep in the Lord. — *A. Dominick.*

Official Support Pledged.

That same day I was so fortunate as to secure an interview with Colonel —, head of the Veterans' Hospital. He wanted to know what was our chief teaching. I told him it was the chief doctrine of the Bible: justification by faith alone. He wanted me to make it plain. I did.

"But," said he, "all the churches believe that."

I explained that many lean to works.

Said he, "Does not the Bible say, 'By their works shall ye know them'?"

I explained that works flow from faith, but that faith alone saves. In this life we can judge only by outward appearances.

He again assured us of his cooperation in making our work go on unhindered. — *A. D.*

A Different Reception.

Unbaptized tuberculosis patient in bed: "Don't talk to me about believing and being baptized! I haven't been baptized. I've been a sinner all my days. I believe I must get out of this bed, get on my knees and *do* something. — *A. D.*

A Family Bible under a Wide-Spreading Oak.

In a recent service at a rural station I spent a few minutes on the necessity of having a Bible in the home and making faithful use of it, particularly in connection with the family altar. It is sad, but true that many who have been in other

churches, when they come over to us, have no Bible and must be encouraged to obtain the Word and get into the habit of daily reading it.

Later, in the meeting with the voters, I came back to the same subject, and it developed then that one member, with "ten head o' children," has a large family Bible which is used in devotions every noon. With father and mother and children old enough to go to the fields up early, there cannot well be a family gathering in the morning. So at noon, when all gather at the house and dinner is over, his family spends a quiet half-hour in the yard under the tree reading from the Scriptures and discussing generally what has been read.

An unexpected, but very pleasing glimpse into one phase of this simple-hearted Christian's family life.

Zeal at Sacrifice.

In Sunday-school we had recited the Third Chief Part of the Catechism. To enable adults to take part, a number of penny Catechisms were distributed. When collecting these, a word was spoken encouraging such as didn't have a Catechism to obtain one for a penny.

Later, in the male meeting, one member expressed his pleasure over the study of the Catechism in the Sunday-school and asked me to bring twenty-five copies along next time. I wondered what he wanted with so many Catechisms. He said he intended to distribute them in the families of the congregation and among others who were interested. The 25 cents the booklets would cost would be paid cheerfully by him, as he considered this one way of doing personal missionary work.

I know that quarters are rare in this man's pocketbook. All the more is his spontaneous deed inspirational.

EDWARD A. WESTCOTT.

Eastern Field Notes.

Members, parents, and friends of *St. Luke's, High Point, North Carolina*, were entertained by a program rendered by a quartet under the direction of Mrs. P. D. Lehman on April 28. Upon this same occasion a little boy of the fourth grade recited 108 Bible-passages out of 110 references given him. This station increased its contributions during the first months of the year by more than 32 per cent. over last year.

Pastor John McDavid of *Los Angeles* does a great deal of work in the public institutions of the city and county. During April he made 140 bed-

side visits at the General Hospital and conducted two services there; at the County Farm he visited fourteen sick wards and preached to 100 persons in the chapel; at Olive View he made forty-nine bedside visits and gave private communion to fifteen persons.

The societies of our mission at *Kannapolis* are very active in church-work; this is particularly the case with the ladies' aid. This latter society also remembered the pastor most liberally upon the occasion of his recent birthday.

Our *Washington* mission-station has adopted the name Mount Olivet. It has increased its communicant membership by the addition of two persons.

Grace Church, St. Louis, had three infant baptisms in April, and eight persons were received by confirmation. The Sunday morning services are attended by an average of one hundred persons and the Wednesday evening services by an average of sixty-six. The pastor of Grace also teaches school.

St. Philip's, St. Louis, has a Saturday-school enrollment of sixty children.

Our *Cleveland* mission has increased its communicant membership by the addition of sixteen persons.

The *Buffalo* mission recently observed the first anniversary of the dedication of its church. It was an all-week celebration.

St. Matthew's, Meherrin, Virginia, and *Grace, Concord, North Carolina*, are able to celebrate their golden anniversary this year. *Calvary, Mount Pleasant, N. C.*, *Concordia, Rockwell, N. C.*, *Zion, Gold Hill, N. C.*, and *Grace, Greensboro, N. C.*, look back upon a history of forty years.

Rev. J. Alston of *Atlanta* relinquished the pastorate of our colored mission in that city to Prof. R. O. L. Lynn about the middle of June.

† Rev. Jacob W. Miller, D. D. †

God has called another strong champion of missions from the battle-field before His throne and placed upon his brow the chaplet of victory. On May 11, past, the Rev. J. W. Miller, D. D., departed this life at the age of 72 years, 7 months, and 25 days, in Fort Wayne, Indiana, where he had lived and labored since 1896.

Pastor Miller was born at Accident, Maryland, September 16, 1860. After confirmation he entered Concordia College, Fort Wayne, and after completion of the preparatory course there matriculated at Concordia Seminary, St. Louis, where he was

graduated in June, 1884. He entered upon his first pastoral charge that same fall at Stuttgart, Arkansas. After several years of faithful service there, he accepted a call to First Church, Little Rock. While at Little Rock, he became acquainted with our Church's work among the Negroes, an acquaintance that soon grew into an interest so intense that it never waned during subsequent years crowded with many duties and interests.

In 1893 Pastor Miller removed to St. Paul, Minnesota, and became the pastor of Zion Church, and three years later he came to Fort Wayne to become the pastor of St. Paul's, then and still the largest of our congregations in that city, sharing this important pastorate for many years with his son, the Rev. Paul F. Miller. For twenty-one years he served as one of the General Vice-Presidents of the Missouri Synod, retiring from this position four years ago.



Rev. J. W. Miller, D. D.

Missions and Christian education loomed up big in the eyes of Doctor Miller. His great interest in Christian education led him to take a great interest in Valparaiso University and prompted him to give this important enterprise much thought and time and labor.

His enthusiastic presentation of the cause of our parochial schools at synodical conventions and other meetings will not be forgotten by those who were privileged to hear his impassioned eloquence upon those occasions. And with what stirring words did he not try to awaken us to a realization of our missionary duty! His zeal for God's honor, his love for his fellow-men, his burning desire to fill others with his zeal and love, were ever apparent.

His interests and sympathies were world-wide. His interest in our Colored Missions has been alluded to, but he was equally interested in our other missionary enterprises. Home Missions had in him a staunch promoter and supporter, and he was equally interested in City Missions. His interest in Foreign Missions was such that he thoroughly identified himself with it in its every phase. As one surveys the range of Pastor Miller's interests and activities, one cannot but be impressed with their variety and breadth.

Another outstanding thing about Doctor Miller was his utter unselfishness. The one question that

he seemed to ask himself was, What ought to be done? And when that question was definitely settled, it was never revised or reviewed at the bar of the question, What should I personally like to do? He ever tried to put his personal likes and dislikes into the background. Had he consulted more his own resources and strength, it is possible that he might have warded off the disease that crippled him in his later years and finally carried him away; but with his characteristic unselfishness he gave all he had of reserve physical power. He consulted what ought to be done, while most of us consult our own inclinations. He went out of his way to do a deed of kindness, while most of us refrain, even when opportunity knocks at our door. He regarded Christ and His Church as worthy of the best service of his hand, his heart, and his life, when many, far too many, give Him scant thought and even less personal service. He looked upon the world as a world that had been redeemed by Christ and that needed to know Him, and he knew that the preaching of the Gospel was the only means by which humanity could be lifted toward the Cross of the Savior. To the bringing of this saving Gospel he gladly and freely gave himself and his life.

F. J. L.

A Chat on Our Girls at Trivandrum, India.

The study of human nature is an interesting subject to all of us. Children are of special interest. Come with me to India and hear something about the children seen in the accompanying picture.

It is a bright sunshiny Saturday morning (March 18, 1933) at the Trivandrum Lutheran Mission Boarding-school for Girls. I drove over to the compound from my home, about two miles away, to see a sick girl. At the boarding-house all is hustle and bustle. The girls have their boxes, in which they keep their clothes and other things, and the straw mats on which they sleep out in the sunshine. Some of the girls are scrubbing the floor of their room; others are drawing water out of the well; still others are helping in the kitchen, cooking, washing pots and pans, scrubbing, or cleaning, while still others are swinging and playing. There are at the close of the school-year twenty-three girls in the boarding-school. At the beginning of the school-year there were about thirty-five girls in attendance.

I called the matron and the sick girl to me and

examined the girl's eyes, which were very sore indeed. She had lost the sight of one eye altogether, and now the other one was very inflamed, watery, and pussy. She had a great fear of looking into light. I decided to take her to the optical hospital at Trivandrum, about five miles away. This girl's name is Liza. She is an orphan, having lost her parents in the cholera epidemic in the fall of 1928, in which Mrs. Hattendorf, formerly Miss Mahler, did such valiant work injecting the natives against cholera.

After the doctor had examined Liza's eyes, he told me she had a very badly infected eye and, in order to save the sight of the good eye, she would have to stay at the hospital for a week or two. I remained with her until she was taken to her room. Let me say right here that the Lord was merciful and answered our prayers. Just before I left the plains to come up to the hills for a little period of rest, I went to see her, and she was all smiles, the doctor having given orders for her to leave the hospital in two days, with her eye very much improved. As this was the last Saturday of the school-year in which I could have a meeting with the girls, I had made arrangements with the matron of the boarding-school to have the girls march from the compound to my house for a little "picnic." We have a little health class with these girls every Saturday morning. In these classes I try to discuss hygienic conditions in every phase of their lives in order to instil the desire of improving their unsanitary living conditions and their customs. This is almost as great a task as teaching them our religion. They will concede that their old way is wrong or, let us say, harmful; but then comes the old excuse "Our parents, our parents' parents, etc., did it. It was good enough for them; so it is good enough for us." Or you get the inevitable "That is our custom."

A little after four on this Saturday afternoon, while sitting on the veranda waiting for the girls to arrive, I heard them singing one of their songs. They marched into the compound two by two, ranging from the smallest and youngest girls to the tallest and oldest. After finishing their song, one of the older girls started out a high-pitched "Hip hip!" (pronouncing it Heep! heep!) and all the rest answered "Hooray!" As it was getting rather late for a picture, I almost gave up the idea of taking one. However, they love to have their picture taken, and so I consented. The following hour and a half was spent in a little talk to them on what they had learned during the year. I also

encouraged them to come back to school the following year. Then they sang some health songs, which my language teacher and I had translated into the Malayalam language, and we played a game which the girls enjoy very much. It is a clapping and cross clapping of hands while you sing or recite the little verse:—

Pea porridge hot,
Pea porridge cold,
Pea porridge in the pot
Nine days old.

This verse and another one we translated and taught the girls how to play the game. Their choice of game was always this one.

An interesting fact in connection with play in a girl's life out here in India is that after the age of seven to nine years the girls are not seen to play jointly at all. When we first started the girls playing, they would not even try it. Of course



Girls' Boarding-School Pupils, Trivandrum, India, 1932-33.

I always played with them. No matter what game it was we were playing, I had to be the leader. When I asked them why the little girls did not play together, they reluctantly admitted that one reason was that they would be made fun of. I gradually managed to get the girls to play whether others looked on or not.

A few remarks about some of the girls might be of interest. The girl standing in the last row on the right side of the picture has a flag in her hand. This flag is our health banner. It is made of white muslin, with a red double cross, and has three words of blue letters. The words are "Health, Cleanliness, Happiness," in the Malayalam language. This girl was chosen by all the rest of the girls to carry the banner because she was one of the best girls to carry out our rules dealing: 1) with a skin disease called scabies or itch, which is very prevalent among Indian children; 2) in regard to head lice, which are also very common among all

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Indians; 3) cleanliness and neatness of clothes; 4) study and work in and out of school.

A word about skin disease and head lice. Especially at the beginning of the school-year we find most of the children afflicted with both. The matriarch makes these conditions so unpopular that towards the end of the school-year, if any of the girls are still infected with either, they are so ashamed that they gladly do anything to get rid of them. The little black girl with the cropped head of hair kneeling at the left of the picture came to me and complained that her head was covered with lice. She had tried kerosene to get rid of them, but it did not help, and her scalp was scaly, too. I looked her over, took her out under a tree, and cut all her hair off close to her head. Her hair was one nest of nits. She enjoyed the operation, however, and laughed with the girls when they saw her.

This will give you a little picture of these girls and their life. The more one deals with them, the more one learns about them. Will we ever learn to understand them fully?

Trivandrum, India.

GERTRUDE STELTER.

Items of Missionary Interest.

(By the Editor.)

Montgomery, Ala. — This city has a large colored population. Some years ago we began work here, but later were forced to discontinue operations. We hope that the intended thorough investigation of the situation may encourage the Board to take up the work there again.

Spartanburg, N. C. — The pastor at Spartanburg, Rev. W. Hart, married the teacher of his school, Miss Sophie Shelton. God bless them!

Immanuel Lutheran College, Greensboro. — This school will graduate five ministerial candidates this year: Messrs. Lester Charles, Rockefeller Jenkins, Theodore Johnson, Lucius H. Means, and Brice L. Thompson. A member of our Chester, Illinois, congregation financed the education of Theodore Johnson. Should these young men not be placed for lack of funds, they will return to the college for a year's post-graduate work. — Immanuel College also graduated five students from the Normal Department.

"Bakke Memorial Fund." — More than ten years ago a number of congregations in the Alabama Field started this fund to erect some kind

of a memorial in memory of Pastor Bakke. We understand that it has decided to place a plaque in his honor and memory in Immanuel Lutheran College at Greensboro. This seems an eminently happy decision.

Ibesikpo, Nigeria, Africa. — Our Board continues to get insistent calls from the people living there who have organized themselves into the United Lutheran Church of Ibesikpo. Our Board has sent them Catechisms and tracts in considerable quantity, and these good people have acknowledged the receipt of this material with every token of gratitude. They are conducting their own schools without any outside help and have one school with eight teachers, which costs them 300 pounds sterling a year. In addition to this large school they have eighteen village schools, with thirty teachers. But what these poor people are looking forward to is a visit by a representative of our Board. They are convinced that such a visit would mean much to them and would also open our eyes to see the promising nature of the field that they are trying to occupy with the meager means they control. Whose heart does not go out in sympathy to these people calling for help!

A Southerner's Appeal. — "Our forefathers wanted laborers. To supply them, the slaver sailed. He bore no cross, he carried no light, when he came to Africa and entered that land of darkness and death. Instead, he brought the yoke. Men, women, and children were gathered in gangs. The lifeless bodies of the weak marked the path through the forests and grass to the coast. The dead swirled in the wake of the slave-ships returning to our shores. Those who lived became our slaves. They worked our fields; they carried our burdens. War came. And the children of those who had been stolen and dragged from their homes cared for our homes and protected and supported our defenseless mothers, wives, sisters, and children while the men were away to the front. Great is our debt to them. God help us pay! The debt grows greater when a Negro, untaught by love, commits a crime. *The fault, the sin, is ours!* Father in heaven, help that Thy children do not stand idly by while men prey upon the weakness of those to whom we owe so much! Ten millions and more are at our doors! *What have you done for the Negro?* Christ died for him. *What will you do?* Here and there a faithful few are giving their hearts and lives to help lift this race. But *you* — never have you done your share. You should. In God's name begin to-day."

Missouri Synod's Mission in China. — The baptized membership was recently augmented by the baptism of 119 persons, of whom thirty seven were adults. The communicant membership was increased by the confirmation of seventeen persons. — The schools have an enrolment of 1,390 pupils; of these, 946 are in the Hankow schools, 142 in the Ichang schools, 101 in the three Shasi schools, and 101 in the Shihnan schools. One of the latter is financed by the native congregation. One missionary reports that thirty-five pupils had to be turned away for want of room. — At Shasi a new catechumen class for men has been started. Rev. Riedel at Hanyang has a number of classes that he is preparing for baptism. Rev. Seltz at Kweifu will be able to baptize a class in the near future. Rev. Klein is preparing a class of seventeen for confirmation and a class of fifty-three for baptism at one chapel in Hankow and is instructing smaller classes at two other chapels. — At Shihnan there was some Communist trouble several months back, but the situation has since cleared up, and there have been no recent disturbances. The other stations all report peaceful conditions.

A Book Mission. — The Norwegian Lutheran Church of America is carrying on an extensive Book and Tract Society. All told, it has distributed millions of pieces during the twenty years of its existence. Last year it distributed over 100,000 booklets and tracts. Due to the depression the income has been decreasing for the past three years at the rate of \$1,000 a year.

Facts about South America. — Of the 50,000,000 people of South America 40,000,000 have probably not heard the Gospel. Millions are taught to think that the Bible is an immoral book, which will corrupt the minds of those who read it. There is no continent in which there are so few missionaries for its size and population. In any of the ten republics a missionary could have a city and dozens of towns for his parish. In some of the countries he could have a province or two without touching any other evangelical worker.

The American Indian. — It is estimated that sixty-one per cent. of the American Indians are still non-Christians and that 45,000 of them are beyond the influence of any Christian work. At its last convention the attention of the Oklahoma District of the Missouri Synod was directed to several very promising opportunities to open up mission-work among the Indians of that State, and with great enthusiasm it was decided to take up the work. —

In this connection we must pass on to our readers an interesting item of news that recently met our eye. A woman missionary worker among the Dakota Indians has obtained such influence over them that no important council is held without her and no lease or other important document is signed until she has read it.

"Not One Cent!" — A pastor of our Church, whose name we know very well, was greatly shocked when the canvassers returned with their report that a number of members had positively declared, "Not one cent for missions; we have enough to do to take care of ourselves." We wonder, do such people actually realize what their refusal means? Not one cent to tell others of a God whose love they daily experience! Not one cent to tell lost sinners of Christ, the only Savior! Not one cent for fulfilling the very purpose of Christ's life and death! Not one cent for obeying the last command of Christ Jesus, our Lord! To disobey God is always sinful; to refuse to help our needy neighbor is always heartless. But to be deaf to the command of God to bring the only-saving Gospel to sinners and to be blind to our neighbor's greatest need, this is a crime that God must surely avenge terribly if the guilty one does not repent.

Mission-Work in Reforestation Camps. — The National Government is now opening so-called conservation or reforestation camps within its national forests throughout the land. Men between the ages of eighteen and twenty-five years are being gradually conditioned and equipped for work in these camps at various military centers in all parts of the country. We are pleased to learn that our Home Mission boards are asking missionaries and pastors living in the vicinity of such camps to get in touch with them as soon as possible and to do what they can to make proper provision for the spiritual welfare of those boys and men, especially of those who come from our own congregations. It would be well for all pastors and relatives of men in these camps to forward their names to the Home Mission Board or to the Home Mission Director of their District, also giving, if possible, the name of the camp such a man is in.

Are They "Heathen"?

Correcting examination papers is not the most thrilling item in the life of a missionary teacher. And if there are about 150 papers to correct, each covering several pages and written in a language

like Tamil, — well, try it some time for yourself. But there is always this redeeming feature — the answers are written by boys and girls — however, very few of them girls — on a subject of tremendous interest alike to the teacher and to those who are taught the Word of God. The classes at Vadakangulam, East India, usually show a preponderance of Hindus; I mean there are more non-Christians enrolled than Christians. (In a sense we may call all people of India Hindus; but normally we distinguish between Hindus and Christians.) But whether Hindu or Christian, they all receive religious instruction every day, and this instruction is urged as the one big thing offered in the school. Boys often come who want nothing but a secular education, and we do not always succeed in interesting them in the good news of Jesus and His atonement; but not one of them leaves the school ignorant of the Bible and its Gospel. And many boys, quite indifferent or even hostile at the outset, gradually warm up to the Word and by the operation of the Holy Spirit come to know and love Jesus and to trust in His blood.

This fact is well illustrated, I think, by the excerpts I am giving below from the test papers submitted by two boys, Kandaswami and Gopalakrishnan. We began Gospel-preaching in their village, which is four miles from Vadakangulam, about five years ago. They finished the three-grade school there and then came on to Vadakangulam. There are about twenty from that one village alone who walk the distance back and forth daily. Kandaswami, aged about twelve, reads in Class Five; Gopalakrishnan, aged fourteen, in Class Seven.

Now follow some answers by Kandaswami: —

Question 1: "Why do men, when they are invited to the great feast of God's mercy, offer so many vain excuses?"

Answer: Because they, not admitting their sins, do not repent and because they do not hear, learn, and believe God's Word."

Qu. 2: "Why does the heavenly Father receive repentant sinners?"

A.: "Because with Him there is mercy and because He waits, saying, 'When will the sinner repent?'"

Qu. 3: "Why was Dives lost and Lazarus saved? How may we be saved?"

A.: "The rich man was lost because he would not heed, but despised, the Word of God; Lazarus always studied and believed the Word. So we should learn gladly and believe the Word of God; then may we achieve salvation."

Qu. 4: "Why was the Pharisee's prayer unacceptable, the publican's prayer acceptable, to God?"

A.: "The Pharisee thought proudly: I have done virtue; I have not done much evil; God is pleased with me; I have kept the whole Law. The publican humbled himself much; he prayed and believed that God would have mercy and forgive his sins."

Qu. 5: "How did Zacchaeus show in deed that his repentance was real?"

A.: "Zacchaeus had received bribes from the people; afterwards he restored them fourfold, about Rs. 10 for Rs. 2½; therefore he showed that, having confessed his sins, he truly repented."

The answers written by Gopalakrishnan are still more interesting, not chiefly because he is older and more advanced, but principally because he uses his own words, not the words of the book, in setting down his beliefs: —

Qu. 1: "Why should, according to the Bible, all men receive Baptism? And why should even small children be baptized?"

A.: "By Baptism death and the devil's power are removed; besides, everlasting life comes to us; therefore all men should be baptized. Because even little ones are flesh, they must have rebirth. Even children are able to believe."

Qu. 2: "What is your reply if some one says, 'There is no use in pouring water on a child's head'?"

A.: "The water poured on the children's heads is not empty water. Because it is a bathing by water in the name of Father, Son, and Holy Ghost and (therefore) the water of the Trinity, it is the life-water by which it is brought to life, — not washing the child's body, but the heart's filth. Therefore the child joins the heavenly kingdom. How very useful it is!"

Qu. 3: "How may we kill the Old Adam within us?"

A.: "If, subduing our evil ways, we repent, we may drive out the old man within us. Then, in order that the New Man, Jesus Christ, our Lord, may always remain in our heart, if we believe in Him, the old man will leave us and flee."

Qu. 4: "What miracle greater than raising the youth at Nain is Christ able to perform upon us?"

A.: "Jesus raised only the body of the young man from Nain. He did not forgive his sins. But with us, not raising our body, he raises our soul and performs this great miracle to let us enter heaven."

He is pleased that we enter, not this life, but the heavenly life."

Qu. 5: "Why is our life like the stormy voyage of the disciples?"

A.: "When the disciples were in the boat, as soon as the wind blew, they forgot about Jesus and wailed. So also now, forgetting Jesus and disregarding His Word, when a small evil befalls us, we forget Him. You ask how? Thinking, 'Oh, He cannot be God; I have prayed to Him, and [yet] He has caused this evil to befall me.' Thinking thus, we quit Him and forget Him."

Qu. 6: "Why did Jesus praise the faith of the Canaanitish woman?"

A.: "Though she was of a foreign people, because she followed Jesus no matter how many excuses He made to her, continuing to follow Him, He finally said, 'O woman, great is thy faith.'"

Qu. 7: "What lessons do we draw from the parable of the Prodigal Son?"

A.: "First, that we should obey our parents; secondly, when sinners who have forsaken God and suffered, confess their sins, our very merciful heavenly Father receives them again; thirdly, He tells also the angels when a lost sinner repents; and they and the Father rejoice. In this way the merciful Father welcomes also us sinners when we repent."

Qu. 8: "Why do we say we all are like the man born blind?"

A.: "How that blind-born man had to suffer in this world! To him sight was given by Jesus Christ to see in this world. So Jesus opened to us the eye to see for the hereafter. Therefore we are like the blind-born man. That the eye blinded by sin may be opened, we must believe on Jesus Christ."

Qu. 9: "Why did Moses and Elijah on the Mount of Transfiguration talk with Jesus about His coming suffering and death?"

A.: "When Moses and Elijah were on earth, they urged all people to fulfil the Law. Afterwards, knowing that the people would not become good by the Law, they preached about the things that Jesus must suffer. This is the reason."

A careful reader will have several questions in mind when he reads such answers:—

What is the value of such tests in Bible or Catechism? Certainly, we know, such tests do not establish whether the person concerned is a Christian or not. We know of cases where gifted Brahmin boys have scored 100 per cent., and yet

there was no more Christianity about them than there is in a phonograph. But such tests do show the teacher a good deal; they reveal to him whether his teaching is "going over," and they suggest to him a great variety of things he ought to know about his pupils.

Again, what evidence have we that boys such as the two mentioned above are not revealing *head knowledge*? It is admitted that this is possible; but I can assure the reader that their whole life bears witness that their knowledge goes deeper than the head. They have renounced all the outward tokens of their pagan religion, they behave like Christian boys, and above all they come to the preaching-services at the village regularly and talk of their new faith freely at home. They have also openly expressed their desire to become Christians, and again and again they ask me how to answer objections raised against the Christian religion by their parents or elders.

In addition to several mistakes found in these answers, the reader may note also that their definite testimony of salvation through Jesus' blood is not prominent. That is explained by the fact that the subject-matter covered in the test dealt not with the cardinal doctrines of the Second Article, but with other parts of the Catechism.

Such test papers as these prove conclusively that not all pupils who are listed officially as "heathen" are heathen at heart. They furthermore show that we are justified in admitting into our schools the non-Christian along with the Christian child. No one who desires the conversion of the Indian people to the true God will want such educational evangelism restricted or discontinued. There is no country in the world where the obstacles to the Gospel are so peculiar and so difficult to overcome as in India; but here we have an effective weapon—our schools. And God Himself, whose servants we are, will lay His hand of blessing upon these schools and will bring to glad fruition what we, His unprofitable servants, are permitted to plant and water.

Vadakangulam, February 1, 1933.

E. H. MEINZEN.

A Terrible Contrast.

That millions of people on the earth should be threatened with hunger and starvation when vast amounts of food supplies are being allowed to go to waste or are being destroyed seems almost incredible.

The *Freimund-Wochenblatt* reprints the following from a German newspaper: "Australia destroyed approximately 800,000 sheep in the fall of 1931 because they had no value worth mentioning; England threw a half million herring back into the sea because they were unsalable; America burned two million of its six million superfluous bushes of wheat; Mexico destroyed millions of rotting bananas in storage; Egypt burned a hundred thousand tons of unsalable cotton; Central America heated with corn and barley; Brazil burned 70,000 sacks of coffee and sunk 1,000 sacks in the ocean; Czechoslovakia, because of the high tariff, poured tons of pickles into the Danube; Upper France left two-thirds of its harvest of hops on the field in 1931 because of the low price. Contrast with this that in China 60,000,000 people are threatened with starvation; in India, during eight months in 1931, approximately 600,000 people starved to death; in Germany 30,000 people annually commit suicide."

N. L. C. News Bulletin.

BOOK TABLE.

(By the Editor.)

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1932. Concordia Publishing House, St. Louis, Mo. Price, \$1.00.

So brimful of facts is this book of 179 pages that it would not be a difficult task to expand it into a volume containing thousands of pages. The annual work of compiling this *Year-book* must be a difficult task indeed; but our painstaking statistician, the Rev. E. Eckhardt, never seems to lose his enthusiasm in its performance. Right well has he again done his work, so well that we greatly doubt that another church-body has a year-book that is equal to ours in comprehensiveness and exactness.

The Education of My Children. By A. C. Stellhorn. Concordia Publishing House, St. Louis, Mo. Price, 5 cts.; dozen, 15 cts.; hundred, 75 cts., plus postage.

The responsibility of parents for the proper training of their children is strongly brought out in this tract of five pages. It is convincingly shown that the Christian training of the home can best be supplemented by the systematic Christian training of the parish-school.

The Trebalto Collection. Two-part and Three-part choir Numbers. No. 101. *Wake, Awake!* By M. N. Lundquist. Three-part. Price, 15 cts.—No. 102. *Psalm 100.* By Edw. Carstenn. Two-part. Price, 20 cts.—No. 103. *Lift Thine Eyes to the Mountains.* By Edw. Carstenn. Two-part. Price, 20 cts. Concordia Publishing House, St. Louis, Mo.

These are the first three numbers of a new collection of two-part and three-part choir selections. This collection should be welcomed in congregations where mixed choirs cannot be organized. The first is an Advent selection for female voices, to be sung a cappella; it is of medium difficulty. The other two selections are adapted to all kinds of festive occasions; they are both easy. The second selection has English and German texts, the other two only English. We hope that this new series will be welcomed as it deserves to be.

Concordia Collection of Sacred Choruses and Anthems. No. 32. *O That Men Would Praise the Lord!* By F. L. Calver. Price, 35 cts. Concordia Publishing House, St. Louis, Mo.

Parts for basses, soprano, quartet, and full chorus. A selection intended for a musical organization of some ability, but very beautiful.

Contributions Received by the Treasurer.

May 1—31, 1933.

For Negro Missions: From C. F. Brommer, Seward, Nebr., \$5.00; Alf. Fuehler, Hoyleton, Ill., 12.50; R. J. Smukal, Detroit, Mich., 25.00; per H. Meibohm, from Faculty of I. L. C., Greensboro (memorial wreath in memory of Charles Beck, Milwaukee, Wis.), 10.00; Ladies' Aid, Gibbon, Minn., 10.00.

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ACKNOWLEDGMENT.

Received from a "Friend" in North Carolina a dress, five yards of white material, and other items for needy graduates of Alabama Lutheran Academy. Many thanks and the Savior's blessings! EDWARD A. WESTCOTT.

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

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

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

The Lutheran Pioneer

A MISSIONARY PERIODICAL

PUBLISHED BY THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

Vol. LV.

ST. LOUIS, MO., SEPTEMBER, 1933.

No. 8.

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MISSIONARY TEXT.

“All kings shall fall down before Him; all nations shall
serve Him.” — Ps. 72, 11.

Among a Forgotten People in Brazil.

Three hundred miles from the nearest white man's habitation the nose of my dugout canoe grazed the edge of a clean, broad sand bank of the beautiful Araguaya River.

At about latitude 12 degrees S., facing the great fluvial island of Bananal, the small Caraja Indian village of Capitao Joao pursues the fairly even tenor of its way, far from the disturbing haunts of the white man and with very much the same conception of life and its duties and pleasures as that



South American Indians.

held by the predecessors of four centuries ago, ere the paleface drove them from the far-away shores of Brazil, where they had hitherto reigned supreme.

The redskins who then inhabited this coast were driven back only after many a bloody contest with the invaders, and time and again the battle turned in their favor, and the trained Portuguese soldiery gave way before them. But it was only to renew the struggle under more favorable circumstances, and it is certain that the Indians owe their final subjection as much to the astute diplomacy of the Jesuit monks as to the arms of the invaders themselves.

This Indian village, with its rather neat and

regular row of ten huts, or cabins, of green withes and palm-leaves, seemed half deserted, and only a small group of women and children and half a dozen stalwart, highly colored warriors greeted our arrival.

At first my own presence seemed quite overlooked in the excitement and joy on their recognizing in my pilot their long-lost relative Odidi. More than a year had passed since he had left his native village on a journey to see the white man's world, a journey which had finally landed him on our home in Goyaz City, on the headwaters of one of the Araguaya tributaries, where there is an outpost station of the Evangelical Union of South America. Here he was back again, with a great deal of superfluous clothing, a straw hat, a very extraordinary collar and tie, and an old alpaca jacket, which he had specially brought with him from Goyaz as trophies of civilization with which to dazzle the eyes of his numerous and worthy relatives.

His completely unclad brethren gathered around in very critical array, and Odidi seemed vastly ashamed of his shirt and hung his head. His little cousins, however, thoroughly enjoyed themselves, literally dancing round him with glee, frequently stopping to examine, in a very embarrassing way, every detail, every button, of his modest outfit. When, however, his hat was removed and it was seen that his long black hair was cropped, a kind of shudder went around the long-haired group, and shortly afterward I saw them trying to trim up what remained more to their liking.

The majority of the inhabitants, including the chief (Capitao Joao), were away on one of their usual fishing and hunting expeditions. For this their sole and sufficient equipment is the bow and arrow, which is as convenient for shooting a fish as for spearing a chameleon or landing a wild duck; for their skill with the weapon is amazing.

A White Man's Advent.

After a while my presence was noticed, and for some time I was eyed in much the same way as the small boy first gazes at a grizzly bear; and the Caraja children, with queer little cries, ran for protection behind their mothers, who looked rather scared themselves. And yet I was not half so civilized-looking as Odidi, with my bare legs and crumpled panama, in which the parrots had bitten two big holes. I was nearly as red as an Indian with sunburn and looked as near like a savage as I knew how; but even the great scarlet macaws perched on the cabin tops detected an impostor and

started screeching as only macaws can, drowning all other sounds in their scathing denunciations of the redskins' hereditary foe.

As if this were insufficient, an elderly lady of the village, who evidently did not waste much time consulting fashion plates, completed my discomfiture by raising a high-pitched howl over Odidi, which could be heard half a mile away.

Before nightfall I had managed to overcome the reserve and timidity of the whole village and had succeeded in drawing their smiles, while the children began to renew their natural happy manner. Soon after sunset I heard, far away over the dim expanse of water above the village, some faint, but oft-repeated cooing cries, which were answered by a loud chorus from the village. It was a fleet of canoes returning home with the day's catch, and everybody seemed to brighten up in anticipation of a good meal. Each canoe, constructed of a single log of wood, hollowed out by fire, was laden almost to the water's edge with about a hundred big fish as well as a few turtles, a few score turtle eggs, several chameleons, and a big bunch of short green sticks.

An Indian Feast.

The newcomers gave another aspect of life to the village. The canoes were rapidly unloaded, and the fish and other edible contents, just as they were, scales, intestines, sand and all, were soon piled up on extemporized tables of green sticks, erected between each cabin and its neighbor. A fire produced by the friction of two sticks was applied beneath these heaps, and soon the smoky frizzling mass — some half-cooked, the rest burned, and all unsalted — was ready for the redskins' stomach.

Three or four of these fires were burning at once, and intensified by the fat of the roasting fish, the bright rays in the dense darkness that now covered the scene gave the village an intensely weird and unearthly appearance. Meanwhile the naked redskins stretched themselves out full length round the fires, the soft, clean sand being still warm with the sun's heat, and in quiet, musical voices they recounted little incidents and adventures of the day, interrupted repeatedly by hearty bursts of laughter or short exclamations in a shrill falsetto, while every few words of each speaker drew a chorus of sympathetic "umm-umms." I took my place in one of the largest of these circles, turning my bare feet to the fire in orthodox fashion, and with a big, highly painted, and strange-smelling savage on each side of me, whose only dress consisted of wrist-

bands (to take the jar of the bowstring) and, in the case of unmarried men, a small tassel tied below each knee.

One of the latter was a cousin of my pilot Odidi and had hugged me with great warmth and evident signs of good will at our first encounter. I might have been a twin brother. After a while the conversation evidently turned on the white man present, as a score of keen dark eyes were turned in my direction, while in the same quiet tone and manner they discussed my person and my belongings, tried to make sure that my mustache was not stuck on, and said many things, complimentary or otherwise, which it was impossible to more than guess at.

As I lay there looking back into their strangely attractive faces, with their interesting figures lit up to fine effect against the dark background by the flickering light of the waning fires and with the agreeable cadences of their strange language in my ears, I felt my heart go out to these long-forgotten people, and a sense of the utter loneliness, hopelessness, and brutality of their lives came over me. They could never even conceive of the realities of the love of God, of eternal life, and of the grace of the Lord Jesus. There they sat gazing strangely and wonderingly at me, these beautiful, noble-looking sons of Adam, and I utterly helpless and unable to say what I was yearning to say of the good news of salvation; for as yet I had found no words in their dialect for grace, pardon, or Savior and could only vaguely repeat "Ah-ado-edanare, Ah-ado-edanare" (God is good, God is good). But, alas, "Ah-ado" also means "moon"! It is true I had not gone there to preach, but to explore and report, with a view of some future attempt to preach Christ unto them; but it was none the less grievous to think that I possessed the secret of eternal life and the remedy for all their sorrows and aspirations, locked up in my own breast, and was as incapable of expression as a Romish image could be.

The fish supper ended and the turtles disposed of, an Indian next to me began to address me in a very soft, but impressive way and not without some oratorical effect in voice and gesture. He spoke with a certain dignity and weight and might have been expounding some profound philosophical views or discussing the latest theory of the universe. I endeavored to appear interested and was pretty free with my "umms" at every pause. This went on for some time, and I began to feel uncomfortable, and when at last he made a long pause

and looked at me fixedly in an inquiring way, I felt things were critical. Fortunately at that moment I caught a glimpse of Odidi, who had now joined the company around the fire, and beckoning to him, I made him understand that I wanted to know what his friend was saying. "Umm," said Odidi, after a few words with his cousin, "he wants to know if you would oblige him with a brick of raw sugar." This is about the highest conception of happiness that a Caraja possesses.

All very picturesque and interesting, but all very cruel and sad; living like animals and dying like the beasts that perish. How much longer must they perish in ignorance? The way is open, the

Field. The speaker based his address on 2 Thess. 3, 13: "But ye, brethren, be not weary in well-doing." Coming as it did at a time of wide-spread depression, sorely felt throughout the Mission, the sermon was a source of comfort, consolation, and encouragement to the workers in the vineyard of the Lord.

Two papers were read during the closed sessions on Thursday and Friday nights. The first was by the Rev. E. H. Wildgrube of St. Paul's, New Orleans, under the caption "The Sorrows and Joys of the Gospel-worker." The most salient point of this highly interesting paper, and one which evoked prolonged and lively discussion, was the following:



Luther Conference.

day of opportunity has come, and the answer may rest with you. Surely it is time to give these forgotten Indians an opportunity to know the power of Christ to transform and save. F. C. G. . . E.

Convention of Luther Conference of Louisiana.

The Luther Conference of Louisiana convened at Mount Zion Church, New Orleans, June 14—18. The roll-call unfortunately revealed the absence of all the out-of-town workers and of one local pastor. Also, there were no delegates from outside the confines of the city.

The conference sermon was delivered by Pastor G. M. Kramer, superintendent of the Louisiana

"The acute sorrow that comes when those who have been instructed by the Gospel-worker leave us to join another denomination or to wander about; and the joy that comes when such a lost soul is won back for Jesus." Because the discussions of this point bade fair to become endless, leading into some of the ramifications of church discipline, the conference resolved that a paper be prepared upon the question "What Constitutes Church Discipline?"

Teacher P. J. Robinson of Concordia, New Orleans, read the second paper. His subject was: "What Sins Should be Especially Mentioned in the Ten Commandments?" This paper brought on a discussion of the lodge question.

Two papers were read also in the open sessions. The first one was by Teacher A. V. Berger of St. Paul's, New Orleans, on "Stephen the Martyr."

The essayist treated his subject under three sub-headings: "1. The Jews' Accusation of Stephen; 2. Stephen's Defense; 3. The Stoning of Stephen."

The second paper was by Superintendent Kramer on "The Christian Home." The essayist principally pointed out the value of the Christian home to both Church and State. "The Christian home," he said, "lays the foundation upon which the pillars of the Church rest."

The opening of the Question Box, an annual feature of the conference, revealed a number of interesting questions, upon which the brethren were to knit their brows before answering them on Friday night. Here follow three typical questions: "Is Card-playing Sinful? Why?" "Dancing—What Is Wrong about It?" "May a Spouse who has been Wilfully Deserted Remarry according to Scripture?"

Among the matters discussed at some length in the business sessions was that of the General Conference—the pros and cons of the benefits heretofore derived from it. The General Conference, which was to have convened at New Orleans during this summer, had been indefinitely postponed because of the prevailing economic situation. Luther Conference resolved to take no action upon the matter at this time.

The officers elected for the ensuing two years are as follows: President, Teacher Aaron Wiley; Vice-President, Pastor Luther Robinson; Secretary, Miss Alice Robinson; Treasurer, Teacher A. V. Berger.

The grand *finale* of this year's conference, as in those of the past, occurred on Sunday night. Mount Zion, the largest of our local churches, was comfortably filled. The sermon was delivered by Pastor Paul Scherf of Concordia, New Orleans. Choosing Luke 13, 22—27 as text, he besought his large audience to heed the following: 1. There is only one strait gate. 2. Only those will be saved who strive to enter in. 3. Even of those who seek entrance many will not do so.

After the last half-day session, Teacher W. B. Seeberry, on behalf of the conference, expressed hearty thanks and appreciation to the members of Mount Zion Congregation for the toothsome meals provided them during all the sessions. May our bountiful Savior amply reward Mount Zion, our generous and hospitable host!

At the close of the service on Sunday night Pastor Luther Robinson, of Trinity, New Orleans, voiced the gratitude of the conference to all who

had participated in the meetings and contributed towards the success of its sessions.

Bethlehem Choir, a very active organization of Bethlehem Congregation, rendered anthems at all the open sessions and services. They were the happy recipients of many favorable comments, particularly upon their a-cappella singing. Bethlehem Choir is under the direction of the writer.

Thus, dear reader, you see that in spite of the economic crisis through which we, with the rest of our people, are now passing, we are still pressing onward, looking ahead and, above all, upward. We are confident that our great and all-wise God is still with us, guiding, helping, and strengthening us, and that He who has sent this depression upon His people will in due time lift it again.

Luther Conference closed its sessions in the spirit of the word of the Lord to Moses—"Forward!"

AARON WILEY.

Jewish Missions.

Missions to the Jews date from the angelical announcement to the Jewish shepherds: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord," Luke 2, 10, 11. The four gospels are records of the evangelization of the "lost sheep of the house of Israel" by our Lord and His apostles. All the *dramatis personae*, with a few exceptions, were Jews.

The early Christian Church was thus exclusively a Hebrew Christian Church; its preachers, teachers, converts, and martyrs belonged to the Hebrew race. It had been built upon Jewish apostles and Jewish prophets (the New Testament order of teachers, Acts 13, 1; 15, 32), Jesus Christ Himself, of the seed of Abraham, being the chief Corner-stone, Eph. 2, 20. When the clouds gathered and persecution drove its members far and wide, the last part of our Lord's program of missions, "and unto the uttermost part of the earth," Acts 1, 8, began to be carried out, and Israel commenced to "fill the face of the world with fruit," Is. 27, 6. We say "began" because the work is still going on. When the mission-field thus providently became coextensive with the world, the Jews were not neglected.

Paul, chosen by the Lord to bear His name "before the Gentiles and kings and the children of Israel," Acts 9, 15, made it his practise to preach "to the Jew first" wherever he went. We find him

in the synagogues at Damascus (9, 20), Salamis (13, 5), Antioch in Pisidia (13, 14), Iconium (14, 1), Thessalonica (17, 2), Berea (7, 10), Athens (17, 17), Corinth (18, 4), and Ephesus (18, 18; 19, 8). At Rome, as soon as he arrived there, he received the Jews at his lodging, testifying to them of the kingdom of God, 28, 17. Whether he was in Asia or in Europe, he never forgot his own people; no perils at their hands, no thrilling and romantic escapes, deterred him from delivering to them his message. How many he brought to Christ we know not, but we do know that a large proportion of his helpers, whose names are written



Rev. Isadore Schwartz.

in the Book of Life, were men and women of his own race.

To-day we witness even a greater interest on the part of the Jews. While many do not at first accept the full truth as to our Lord's deity, yet they are considering, as never before, the value of the teaching of Jesus. Herein lies a great opportunity for our Church to lead many from among the blind nation to the full light and liberty of the Gospel.

The Lord is blessing our humble efforts among Israel in the city of Chicago. Many are being instructed in the Christian faith, and quite a few were baptized last year. Please help us in our great work among Israel.

We shall be glad to address any of our church organizations in behalf of our great cause among Israel. Our lectures and addresses are full of inspiration and give you much information. Address

REV. ISADORE SCHWARTZ, Chicago, Ill.

"And the Lord Added to the Church."

Every baptismal service is a source of joy to the Christian congregation and the pastor. Many souls are received by Holy Baptism into our Church each year. All of them cannot be reported save through the column of statistics. But I believe the baptism performed on Pentecost Sunday, 1933, before the Vadakangulam congregation in South India is of such importance at this time that our dear readers will not mind the time it takes to read about it.

It is somewhat known that our mission high school at Vadakangulam, South India, is carrying the precious Gospel by daily instruction to all its students, of whom more than half are Hindus living in the surrounding villages. Maruthappan, being a Hindu and from a thoroughly Hindu village, attended our school for four years. After leaving it, he frequently returned to visit the missionaries, who reminded him of the one thing needful which he had learned in school. Many times he confessed the truths of Christianity, but seemed unprepared to take the step of confessing it publicly, even though he was of age.

When I returned from my hill leave at the beginning of May, Maruthappan immediately came to tell me of his determination to receive Holy Baptism. With great joy I reviewed the Catechism with him and prepared him to receive the Sacrament. Because it was vacation time, it was possible for me to instruct him twice on some days. Maruthappan made a fine confession of his faith before the congregation. He chose as his new name Samuel Edward.

I thank God that He has added this soul to the number of believers. Even though he is not the first to receive Holy Baptism as a result of the instruction given in the school, I believe the Church whose members have maintained this school during the past few years will again rejoice over this occasion. "My Word shall not return unto Me void."

Vadakangulam, South India, June 6, 1933.

CLARENCE RITTMANN.

An Example of Missionary Zeal.

Der Elsaessische Lutheraner, the official organ of the Lutheran congregations in Alsace, which were formerly affiliated with the Saxon Free Church, but since the World War, when this part of Germany went as spoils to the victors, form an independent organization, reprints the following from

a Lutheran church-paper published in Poland, which shows how simple Christians may be missionaries in their surroundings.

A young man of a Lutheran congregation of Lodz was conscripted by the Poles for military service and was drafted into a small garrison town. Here he felt it keenly that there was no opportunity to attend Lutheran worship, for there was only a Roman Catholic church in the place. The next evangelical church was some four miles distant, and in it only one or two services a year were held. Otherwise the little church was closed. The entire garrison, no matter what religion the individual professed, was on Sundays marched to the Catholic service. Our young friend had at home loved the house of God, although the church in which he worshiped was only a low-roofed building. It was hard enough to spend the Sunday without worship, but to be compelled to attend a worship conducted by priests of the Pope was something his conscience would not permit him to do. He therefore appealed to the authorities to allow the Protestants of the garrison to conduct their own worship on Sundays. The request was granted. Commencing on New Year's Day, 1931, the Lutheran soldiers were no longer compelled to go to the Catholic church, but were allowed to have a service of their own. They gladly made use of this concession. Our friend had his fellow-Lutherans meet for services either in the barracks or in the little church four miles out. They joined in singing Lutheran *chorales*, and the Epistle and Gospel-lessons for the day were read. In this way as well as by prayer and the reading of such devotional literature as was available they were built up in the faith.

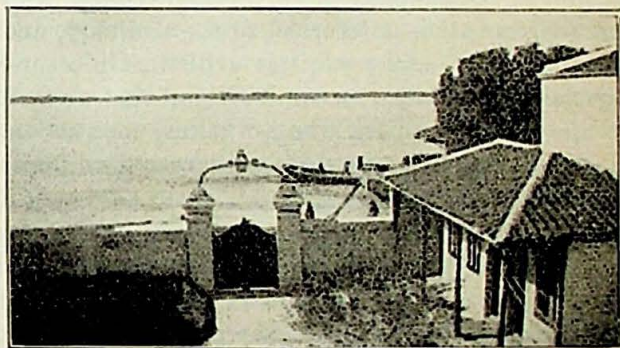
When our friend, the young man, had finished his term of military training, he was able to obtain permission for the continuance of the Protestant worship, and one of his friends, who had been his assistant, was willing to act as leader in his place. Having arrived at home, he enlisted the sympathy of his pastor, who, though not able to help in any other way, wrote a sermonet for each Sunday, which was duplicated on the typewriter and sent to the various barracks for the use of such as were excused from attendance at the Catholic worship.

The idea was in due time taken up by other garrisons, and in this way many now hear the glad tidings of God's grace in Christ Jesus to whom it would otherwise not have been proclaimed. This example shows us what may be accomplished when young men or women are ardent workers for the Church. — *Australian Lutheran*.

Chinese Street-Chapel Service.

We bring the following from a letter written by Missionary E. C. Zimmermann, Shasi, Hupeh, China:—

"The street-chapel service is peculiar. Perhaps you would be interested to read about it. Our chapel is right on a narrow street. The doors are thrown open. We also have a school there, and the teacher stands at the door and invites the passers-by to come in if they like. I play on the miniature organ, something on the order of the kind organ-grinders use in America. The teacher's inviting, the lights and the 'music' (to them merely noise—not much more, I think) arouse their curiosity, and soon about a hundred men, women, and children are seated, all talking and making noise at once, a regular *Judenschule*. I quit playing and start sizing up my audience. We try to keep men without anything on



Missionary's Residence in Shasi.

over the waists out, but usually some sneak in anyway. Women are not much better. Soon I get them quiet, but how it is done only God, I think, knows. Formerly our student found it well-nigh impossible to make them be quiet.

"I open up the service by saying, 'Our beginning be made in the name of the Father, Son, and Holy Ghost.' I give a short *résumé* of what has been preached before and then continue with a catechism sermon lasting about fifty minutes, if I can stand it. All during this time more people come, and others go out. The teacher tries to stop them from smoking and also from talking, if possible, and frequently it would be more quiet if he were more quiet.

"The chapel is the first section of a five-section house, and the many families living in the rear must all pass right through the pews. There are always some coming and going. Soon I am getting near the end of the catechism sermon, having made an application about every seven minutes in order

that I may get in touch with every one of the constantly changing audience. It often happens that not one of the adults who was there when the service started is still there when it ends.

"When the sermon is ended, I point to a large poster pinned to the wall behind me. Then I have about a ten-minute address concerning the picture — visual evangelism. At the same time, beginning in the rear, we distribute tracts on which the picture on the poster is reproduced in miniature together with a short explanation. When that is all done, I once more refer to the Bible lying before me, showing that all I have said are not my own thoughts, but is taken from the Bible, which is God's inspired Word. Then I hold up a number of Bible portions and ask them to buy one to take home to read. Often we sell from ten to twenty copies in one evening.

"Last year I dreaded to preach at this place on account of the audience of hard-boiled coolies. But this year my student returned to the seminary, and I had to do it, and now it is a distinct pleasure, especially also since now we have gathered a small group of more than ten who are taking instruction, whereas in the first two years we garnered no fruits at all."

The White Mother of Calabar.

It is a pleasure and an inspiration to read the story of a life so unselfish, so devoted to the service of the Master, and so successful in unremitting efforts for the uplift of the degraded African tribes among whom the greater part of it was spent.

The first twenty-eight years of Mary Slessor's life (1848—1876) were spent in the mills as a Scotch factory girl. These early years gave little indication of the energy and mental power which later made her such a successful pioneer missionary.

She was the daughter of a shoemaker and was born in Aberdeen, Scotland, December 2, 1848. Her father became intemperate, and after the removal of the family to Dundee there was a long period of struggle and hardship. At the early age of eleven Mary was sent to the mills to earn her living as a weaver during half a day, while the other half she spent in school. She soon became an expert and well-paid worker and eventually was the mainstay of the family.

For fourteen years, the freshest years of her life, Mary toiled for ten hours a day in a factory; yet all this time her interest in the Church and in mis-

sions was keen and constantly grew. She read the best books she could find, and her bright intellect expanded under the influence of master minds. Constant study of the Bible gave her style a Biblical tone, which it never lost. In her young girlhood she became interested in the mission at Calabar, Africa, of which she heard from returned missionaries.

It was intended that her brother John should go to Calabar as a missionary, and when he died in early boyhood, Mary immediately conceived the desire to take his place. She longed to go to that difficult field, where conditions were formidable and where the natives were said to be the most degraded of any in Africa. The missionaries described them with such words as "bloody," "savage," "crafty," "cruel," "cannibals," and "murderers." Yet it was to these people that Mary Slessor's heart turned. In 1875 she offered her services to the Foreign Mission Board of the Free Church of Scotland and was immediately accepted. After some months of special preparation she sailed for Africa on August 5, 1876, and began the long period of strenuous service which lasted until her death, thirty-nine years later.

The second period of Miss Slessor's life covers the twelve years of her work at Duketown (1876 to 1888). On her arrival in Calabar she entered with enthusiasm into the work which she had already begun at Duketown, close to the coast. She was appalled at the ignorance and superstition of the natives among whom three or four missionaries were laboring with slight success.

Calabar has one of the worst climates in the world, combining tropical heat with great humidity. Diseases of all kinds are prevalent, and the land has been fatal to many Europeans who have gone there. As Mary Slessor seems from the first to have disregarded the rules of health, it is a wonder that her life was spared so long. She felt the necessity of sending a large share of her meager salary to support her mother and sister in Scotland, and in order to do this, she lived on native food in the most frugal way. She wore her hair short, always went bareheaded, even in the intense heat of a tropical sun, and never wore shoes or stockings, except as a concession to the conventions when among Europeans. She refused even the protection of a mosquito net, and we are not surprised to find that she soon began to suffer from malaria and other troubles, which made it necessary for her to return to Scotland for a short furlough in 1879.

When she was well enough to go back to Africa,

she pleaded for a station where she could do active pioneer work. She was placed in charge of the work at Old Town, where she began a life of lonely, self-denying effort. Her energy and intense spiritual life soon bore fruit, and peace and order began to spread around the mission-house. The native practise of killing twin babies and driving the unfortunate mother into the bush to die, stirred her heart to immediate and active effort. She undertook to save the babies by caring for them in the mission-compound, and thus began the warfare against this cruel custom which she was to wage for many a weary year and which was ultimately crowned with success.

The third period of Mary Slessor's life covers the conquest of Okoyong and lasted from 1888 to 1902. She was a born pioneer and made many visits to the neighboring villages, in which she told the Gospel-story in the most simple and direct way. The history of some of these first visits to the "interior" (which was only thirty miles from the coast) shows what she was willing to endure for Christ's sake. The dirt, the foul odors, the venomous snakes, and the continual presence of the natives made life a burden; but with unfailing cheerfulness she bore the burden and carried the message of love to the natives.

Her mother and sister died in 1886, and she wrote, broken-heartedly, that but one solace remained: "Heaven is now nearer to me than Britain, and no one will be anxious about me if I go up-country." She longed to work among the degraded people in the interior, and she rejoiced when she could write home: "I am going to a new tribe up-country, a fierce, cruel people, and every one tells me that they will kill me. But I do not fear any hurt; only to combat their savage customs will require courage and firmness on my part."

The story of the cruelty and savagery which Miss Slessor had to witness in Okoyong and the description of the conditions under which she was forced to live are quite without precedent in missionary annals. Witchcraft controlled the daily life of the natives, and the sufferings of those who fell under its power are indescribable. When a chief died, many of his wives and slaves were murdered in order that he might not go unattended into the spirit world. Poison and boiling oil were used to settle questions of guilt, and the murder of twin babies was an absolute law. She built a simple mud house at Ekenge, with two rooms and a veranda. Here she lived for a year, quite alone in

the midst of a people not only savage, but constantly drunk. She soon gained an influence over them and began simple services, for which some sort of church-building was necessary. The arrival of a Christian carpenter from Scotland made such a building possible, and though it was of the roughest construction, to her eyes it was a thing of beauty.

When Miss Slessor went to Scotland again in 1891, she took with her a little native girl, named Janie, who aroused great interest in all who met her. On her return to Africa she returned to her inland station and took up again the long fight to save the lives of twin babies, to stop the ordeal of trial by poison, and to put an end to the killing of slaves at the death of a chief. After long years this fight ended so successfully that Sir Claude Macdonald, then Consul-General of the Niger Coast Protectorate, appointed her government agent, and she actually conducted all the public affairs of the tribe. She presided over a native court, hearing both sides with undisturbed calm and steadily knitting all the while, and she settled palavers with shrewd verdicts. Government men who came to see her were amazed at her political influence.

Fifteen years after Mary Slessor had settled in Ekenge, the first Communion service was held there, and a little church was organized with seven members. The day was one of intense joy to the patient missionary worker as she compared the orderly community around her with the wild savages whom she had found on her arrival.

When Mary Slessor was fifty-four years of age, the fourth phase of her life began, which is called "The Romance of the Enyong Creek." It is a fascinating story of the opening up of new work on a creek which was full of natural beauty, but which for years had been the highway of slave traffic. She learned to ride a bicycle in order to reach distant villages and continued to labor with the same energy as in other stations. She established schools, arranged for Sunday services (sometimes eight or ten on one day), and exercised her power of governing with wonderful success. When, in 1907, failing health obliged her to go back to Scotland again, she took with her a little black boy, only six years of age, as her sole companion.

The last period of her life (1910—15), was marked by the same failing health and untiring energy which had been characteristic of the previous years of her life. She went to start a new station two days' journey up the Enyong Creek and plunged into work with all possible zeal. As she

was now too weak to ride a bicycle, her friends in Scotland sent out to her a Cape cart (a basket chair on wheels), which two boys could easily push through the forest paths. She had completed thirty-six years as missionary in the most difficult field in the world and was almost worn out, but her spirit remained unquenched, and she worked on amid difficulties which would have appalled any less stout-hearted woman.

There was something pathetic in her ecstasy of enjoyment of the simple pleasures which came to her. The voyage, the food, the climate, and the rest for two months worked a miracle for her and she returned to Calabar very much stronger than she had been for years. She was very lonely at her station in Use and complained that once for seven weeks she had received no message from the outside world. She had nothing to read except old newspapers. Wild beasts abounded in the district, and venomous snakes were often near her home. Government officials continued to be friendly, and Sir Frederick Lugard and Lord Egerton added their testimony to her wonderful power of control over the savage natives.

"The power which enables Mary Slessor to live so intensely, to triumph over physical weakness, to face the dangers of the bush, and that gave her the magnetic personality which captivated the hearts of white and black alike, was derived from her intimate and constant contact with the unseen, and the means of that contact were prayer and the Bible." She wrote to a friend: "My life is one long daily, hourly record of answered prayer: for physical strength, for mental overstrain, for guidance given, for dangers averted, for food provided, for everything that goes to make up life and my poor service. I can testify, with wonder-stricken awe, that I believe God answers prayer. I know that God answers prayer."

Her self-sacrificing efforts for the good of others brought royal recognition from England, and the king had the pleasure of conferring upon her the Order for Meritorious Services from the Hospital of St. John in Jerusalem.

Increasing weakness now appeared, and after many days of fever and suffering the tired heart ceased to beat, and Mary Slessor went to her rest and her reward on January 13, 1915. All classes united to do her honor in death and her funeral at Duketown was attended by government officials, missionaries, and natives. All were bowed with grief and realized what a friend they had lost.

This truly pioneer missionary had exceptional talents, untiring energy, wonderful courage, and childlike faith. She had doubtless also many eccentricities; but as Mr. Livingstone says in a preface: "When her life is viewed as a whole and in the light of what she achieved, all these angles and oddities fall away, and she stands out a woman of unique and inspiring personality, one of the most heroic figures of the age." E. C. S.

Conflicting Forces in Papua.

Thirty years of Christian mission-work in New Guinea has produced marked results upon the aborigenes, who have thus been brought into contact with Western civilization. The savage cannibal tribes, who at first sight might have been considered almost hopeless, have in a remarkable way responded to the appeal of the Gospel. As new districts have been opened up to the east and to the west, missionaries have undertaken a seemingly impossible task and after a few years have proved the power of Christ to transform the most degraded men. An important part of the evangelistic work in the island is now being conducted by Papuan converts who were formerly degraded savages. Along hundreds of miles of the coast simple, but sincere Christians, scattered in scores of heathen villages, make up the membership of the young Church.

The triumphs of grace amongst these backward people make an inspiring story. But unfortunately this is only one aspect of the case. While multitudes of this barbarous people have been brought to Christ, other forces have been at work which, if not controlled, must lead to their extinction. Not many years ago there were only a few white men in the southeastern part of New Guinea, and they were not all permanent residents. In those days the few whites lived among a strange aboriginal race, on whom Western civilization had made no impression. One had only to penetrate a few miles into the interior to discover that no white man had ever been there. The savage and untutored natives were not merely curious to catch a glimpse of the strange foreigner, but they were bewildered by the spectacle. When the novelty wore off, the whites were still conscious of being odd persons, who did not fit in with the prevailing conditions. The feeling of isolation was sometimes almost as acute as if they had been living on an uninhabited island.

To-day, in the center of this same locality, there is a small, growing township with three hotels, three large general stores, various government offices, bonded stores and warehouses, a bank, a cinema theater, wireless telegraphy, a hospital, and a number of private dwellings. A regular line of steamers connects this port with Sydney, New South Wales, calling every three weeks. White men have taken up land along the coast and have formed plantations for the cultivation of coconuts, rubber, etc. The white population numbers about 700 people, who either reside in the township or make it their business headquarters. The coast is

original rights and who have been given the benefits of the Gospel. With the incoming of Western civilization the Papuan has received many real advantages. The local government has made good laws, and commerce has brought material benefits. Mission reports are also encouraging. But in spite of the good which these forces have brought to the Papuan in both material and spiritual things, his old life has been so shaken to its foundations that he is faced with racial disaster. The new order has in it destructive elements far more evident in their results upon his life than are the constructive forces. Benefits have been doled out by the handful, while



Papua at Dance.

sometimes quite alive with the sails of white men's boats.

This drastic change in the conditions of the country has been a serious matter for the Papuan. Both government and mission reports state that the native population is diminishing, and there is also a marked declension in the alertness and vitality of the people. The houses that the natives build today are generally inferior in size and workmanship to those they used to make with crude implements before the advent of the white man. While most of the glaringly vicious practises of their former savage life have been set aside, abortion and adultery have alarmingly increased, and divorce, which thirty years ago was very rare, is now common.

It may be difficult to understand how such havoc is wrought among a people who have been brought under a flag which is pledged to safeguard ab-

the things which are bringing about his material doom have been distributed broadcast.

For example, abortion was always practised to some extent by the Papuan; but formerly this was largely due to the division of labor, which allotted the work of agriculture to the women. The men felled the heavy forests, chopped up and burned off the timber, fenced in the garden, dug up the soil, and left the cultivation of grain, tare, and sugarcane to the women. Every woman had to do her share, or she and her family were short of food. Often the woman could not spare the time to bring up a large family of children, and this led to abortion. But the marked increase in this practise is due to the entire breakup of the old clan systems under which these people formerly lived. In one generation the Papuan has changed from a position in which he had next to no responsibility, except as a member of a clan, to one in which he is almost

independent of any relationship to the community. Woman can no longer depend upon the cooperation of her sex in the production of food, so that it is more difficult under the new conditions for her to regard motherhood with complacency.

This radical change from entire dependence upon the cooperation of his fellows to an almost complete independence of them has been promoted by unexpected causes, such as the enforcement of intertribal peace and the consequent intermixing and intermarrying of former neighboring and enemy tribes. This far-reaching effect, brought about suddenly by government ordinances, cannot be overestimated. Among other things it has dispensed with the primary necessity for the clan system — united action against a common foe was necessary for self-preservation. It has been one of the chief factors in forcing individualism upon the people.

The introduction of steel axes, knives, fish-hooks, matches, and a hundred other things which commerce has popularized and which become immediately indispensable and easily procurable, has struck a death-blow at the center of the Papuan social system. Stone axes and shell necklaces, which Papuans used to prize, have lost their value because steel axes and imported beads are found in the white man's stores in unlimited supply. Any native can get the necessary price by selling a few fowls or pineapples or by engaging in some kind of service for the white man. It was with his former wealth that the Papuan secured a wife, and to make an initial present to his bride's family he had to solicit the help of every one of his relations. He therefore had to satisfy them in his choice of a wife, so that marriage was a family, almost a tribal, as well as a personal contract. Commerce has helped to change all this by destroying old values and by making the indispensable new things so easily accessible. If a man wants to get married to-day, he is no longer restricted to the former friendly tribes in his choice of a wife, nor is he dependent upon the help of his relatives. He pleases himself, and both the man and the woman have a new sense of individuality. The change which has made marriage easy has also made divorce easy. Under the old system, in order to put his wife away, a man had to break a contract between two tribes. The present which his family had given to the parents of his bride was an important investment, the equivalent of which was in after-years returnable to them and then passed backwards and forwards between the

two peoples. No man dared lightly to break such a contract. If he did, he could not remain with his divorced wife's tribe; he could not return to his own people, and if on rare occasions he might break through conventions, what chance had he of remarriage? This new independence brings him no responsibility and no restraint; consequently divorce is common.

It can easily be seen how, for similar reasons, adultery has spread within recent years. Under the old native law the offense met with the penalty of death. There was no escape from this, and it acted as a powerful deterrent. Under British rule adultery is punished by the infliction of a fine or a few months' imprisonment!

In former days home-building, like agriculture, was a community affair. Heavy timbers and materials for walls and roofing had to be fetched from long distances. To-day the Papuan cannot obtain labor on the old terms by merely providing the laborers with food while they work. Now a native looks upon labor in the light of dollars, so that house-building has become a more difficult proposition; hence poorer houses are built.

These are illustrations of ways in which Western contact with these backward people has resulted in some form of retrogression. The two largest factors in their general declension, however, will need no explanation, namely, the introduction of diseases formerly unknown to these people: venereal, phthisis, measles, whooping-cough, etc.; and the fact that by compelling the Papuan to live at peace with his old enemies, many of his former industries and nearly all his art have been destroyed.

Notwithstanding the seriousness of the present situation, however, there is no reason why the changes should result in such tragic disaster to the Papuan. The decline is not inevitable if we are sufficiently awake to the danger and sufficiently interested in his welfare to give him needed help. The Papuan has proved himself ready to seize an opportunity of self-improvement. He is teachable, capable, adaptable, and if he is carefully trained when young, he becomes industrious. We must give him instruction in such branches of skilled mechanical work as shall fit him to make the best of his latent abilities and to equip him to be of service to his fellow-men.

The task of assisting this backward people through this transition period will be neglected unless it is undertaken by the Christian Church. Philanthropy and humanitarianism are not long-

sighted enough to reach these far-distant, little-known Papuans. The salvation, physical as well as spiritual, of these out-of-the-way natives rests with the Church; for Christians alone will go to the very ends of the earth to discover, and minister to, those in need. It is to us that the command comes as we have opportunity to "do good unto all men, especially unto those who are of the household of faith." No merely material help can meet a case like this. It would be a waste of money and a waste of effort to attempt to set the savage man upon his feet merely by educational methods. The regeneration of his heart must precede the reconstruction of his life. Only the power of the crucified and risen Christ working through the Holy Spirit can accomplish this. When we deal with the renewed man, "old things have passed away," all things become new, and the most difficult problem is simplified. But these babes in Christ become the care of the Church.

C. W. A.

Triumphs Among Sumatra Cannibals.

A tour in the territory of the Rhenish (German) Mission among the Battaks in the Salendang Valley of Sumatra has made a profound impression upon me, writes one who has visited it. The triumphs of the grace of God among these people are marvelous. These Christian Battaks have been wholly transformed and differ amazingly from their kinsmen. For one thing, they are clean. For another, they are prosperous. They truly worship God and try to adorn the religion of Christ.

We were cheered by the number of good churches. After we reached this territory, there was scarcely a time when we could not see three or four churches from the road along which we were traveling. Some of them were fine edifices, seating from a thousand to fifteen hundred persons. They were surmounted by tall, sharp-pointed spires, and in the steeples of several churches we saw clocks. There were signs of better times than are now enjoyed, for the German missionaries were almost compelled to close up during the war, when money stopped coming from Germany.

Before the Gospel of Christ was brought to them, these people spent so much of their time in feuds and quarrels that they made little headway in agriculture. Now that they have become Christians, they enjoy peace, have a well-ordered government, and are making rapid progress in such civil pursuits as farming and simple home industries.

They are a worshipping people; they go to church. At one Sunday morning service we counted one thousand people in the congregation. At that hour the women who had children under ten years of age were in another service held near by. The form of the service was Lutheran and the language Battak. First a song leader lined the words, two lines at a time. Then the congregation followed, the tune being played on an organ. After that the teacher read the ritual. One of the pillars of the church, an old man, barefooted, read a passage of Scripture and made comments thereon for about five minutes. Other songs were sung; then the offering was taken, and every one present seemed to give something.

The seating was peculiar. A number of elderly men sat on the front seats in one section. Nine of the female missionary helpers headed another section. Back of the "elders" and the missionaries came the Battak women. The younger men were in the rear. Up in the galleries, which extend the whole length of the church on both sides, were the children over ten years of age under the care of monitors, who circulated freely among them to keep them quiet. It was the most orderly service with an Asiatic congregation I have ever attended.

The preacher, a middle-aged man, trained in their own school, came forth, mounted the high pedestal reaching almost to the roof, and delivered a sermon, which lasted about thirty minutes. He held the attention of his audience and made a very favorable impression upon us.

What I saw and heard in this large church was, we were told, taking place at the same time in every church throughout that region. The churches were not all so large or so well arranged, but nearly all the people were within reach of a house of worship, and the fields were deserted and shops closed on the Lord's Day. It seems that all the people are Christians. I asked the caretaker of the rest-house where we stayed whether he was a Christian, and he seemed startled that I should ask him — what else could he be in this community!

It was not always so in this region. Some ninety years ago two young American missionaries, named Munson and Lyman, who were working on the west coast of Sumatra, heard of beautiful Lake Toba and proposed to reach it afoot. They were escorted through the territories of the ruling chiefs, or rajas, by the rajas themselves until they came near the lake. There they entered a territory where

two chiefs were quarreling, and no one would escort them further. They were told that they would be killed and eaten if they went on alone; but they refused to be intimidated. After a while they were ambushed, speared through and through, boiled, and eaten. Their bones were left to bleach under a tree that has become famous. A granite monument has been erected on which is this inscription in German: "Here lie the bones of two American missionaries, Munson and Lymann, killed and eaten in 1834. John 16, 1—3. 'The blood of the martyrs is the seed of the Church.'"

For thirty years the exact spot was unknown; but when some of the Battaks became Christians, they told what they knew and were hotly criticized by the other Battaks for doing so. To this day one finds keen sorrow among the people, and sons and grandsons of those who took part in the crime often ask if their sins have been forgiven. The Battaks themselves subscribed the money that made the monument possible. In 1863 a lone German, Dr. Nommensen, started the work that has now achieved such great things. He learned the language on the coast and determined to carry the glad tidings of the Gospel to this lake region. When he arrived and explained why he had come, the Battaks told him they did not want him among them. He replied that he had come as their friend and would help them. They threatened to eat him if he would not move on. He answered that it wasn't polite to eat one's friends and that he would stay. A little later they invited him to a feast. He politely accepted. As soon as he ate, he got very sick and vomited. They had given him dog poison enough to kill several dogs, and it was too strong to keep down. When he got rid of it unharmed, they were filled with awe and decided that the Great Spirit was with him. He lost his teeth from eating the strong poison, but remained there until his death in 1918.

We visited some of the institutions. One was their manual-training school, which has a four-year course. They teach the students to do all their own building, such as erecting dwellings and churches, building bridges, and making water-wheels and furniture.

In their leper asylum there are 497 patients, under a self-governing *régime*. A German physician is in charge. He is assisted by a Battak teacher-preacher. They have their own water system, also an electric plant, which furnishes light for their ninety houses and runs a washing-machine and a

rice-cleaner. The men and women live in separate enclosures. The men have their king and the women their queen. When they are sent there, they must stay there for life. They seem happy and are kept busy. The government gives a subsidy of about \$3 in gold a month for each inmate, which provides for the entire establishment.

Their training-school for teachers and pastors interested us greatly. When young men come for training, their parents must supply the money for rice and vegetables. They do all the work around the place and have a school band. The enrolment at present is only seventy. All the buildings are located around a rectangular piece of land, with the missionary's house at one end and the chapel at the other. We had the privilege of speaking to the students and of hearing them sing. The tunes are German, but the words are Battak translations of German hymns.

Robert Arthington — a "Miser" for Christ.

A generation ago, on the 9th of October, 1900, there died at the age of seventy-seven years one of the most remarkable characters the Christian Church of England has ever produced. In the annals of the Baptist Missionary Society and perhaps in all British missions the name of Robert Arthington is the most notable after that of Dr. Carey. By his self-sacrifice and voluntary poverty he made possible the largest single bequest to Foreign Missions that has been known in Great Britain. The whole story of the advance of the English Baptist Missionary Society in the last twenty-six years is closely linked up with the Arthington Fund, and it is no small part of the financial embarrassment of the present time that, with the exhaustion of that fund, the full responsibility of maintaining those vigorous and fruitful enterprises which were started by that fund and have thus far been supported by it, is about to fall upon the society.

Robert Arthington was born of a Quaker family in Leeds on the 20th of May, 1823. His father, Robert Arthington, gave up his business as a brewer for conscientious reasons, and his mother, Maria Arthington, was a woman of high character and refinement. She had considerable literary gifts and wrote several volumes of poetry. He had no brother, and his sisters left no children. He himself never married. He had the advantage of a good education, acquired first in Leeds and afterwards at

Kendal and Cambridge. He became a deeply religious man.

His religious views were held with great strength of conviction. The desire to help bring the Gospel to all nations became a ruling passion with him, and he conceived it as his special purpose in life to devote the large fortunes he had inherited and all that he could add to it by penurious care to the rapid increase of the missionary enterprise. Among his papers was found after his death, evidently much studied and cherished, this quotation from an impassioned utterance by King George:—

“Were I in England again, I would gladly live in one room, make the floor my bed, a box my chair, and another my table, rather than that the heathen world should perish for lack of the knowledge of Christ.”

With almost literal exactness Robert Arthington acted for years according to that ideal.

He invested his money under skilled advice and with great care. He reduced his own scale of living to the scantiest limits. Though he continued to occupy his large house in Headingley, he gave up keeping any servant and used but one room, lived like a miserly recluse, did his own cooking at the fire in his dining-room, reduced his meat allowance to one sausage a day, gathered his firewood from under the trees after a storm, wore shabby clothes, and endured the common taunt of being a miser. But he spent his life in poring over maps and books of travel. His liberal education had given him broad interests, and he gained an expert and detailed knowledge of the geography of non-Christian lands and the conditions of their people.

The achievements of the great explorers of the Victorian Era filled him with enthusiasm and led him to make offers of large donations to missionary societies to follow up those explorations by evangelistic effort. The Congo Mission of the Baptist Missionary Society may be said to have been in large measure due to the vision and the challenge of Robert Arthington, whose gift of 1,000 pounds made possible the first expedition of Comber and Grenfell. The first mission-steamers, *Peace*, which did such great service on the Upper Congo, under its famous explorer-evangelist George Grenfell, was the gift of Mr. Arthington. The first missionaries to the Lushai Hills, Assam, India, J. Herbert Lorrain and Fred W. Savidge, were sent out by Mr. Arthington and maintained by him personally. They only joined the Baptist Mission after his

death. He also gave considerable sums to other missionary societies, in some cases anonymously.

He kept no ordinary bank account. His finances were managed for him by his brokers, and until a short time before his death he did not know to how great an amount his inheritance had accumulated.

With queer inconsistency he contrived the most petty savings; but whenever he traveled by railway, he always paid for first-class accommodations and sometimes even reserved a compartment for the sake of privacy.

That he was not without a sense of humor, even if the joke was at his expense, is illustrated by a story he told of his bargain with a plumber for some urgent repairs in his house. To reduce the estimated cost of the repairs by 2s. 6d., he undertook to assist the workman, a bargain which involved him in much toilsome fetching and carrying and finally resulted in his having to pay 2s. 6d. for a cab to convey the too heavy load of tools, which, the workman insisted, it was the “boy’s” job to carry. He much enjoyed being able to retort upon an old Quaker friend of his father’s, who gently chided him upon wearing so shabby a hat in Leeds, where his late father had been so much honored, that the hat in question was actually his father’s hat!

Among the few people who were admitted through the jealously closed door of his house none were more welcomed, and none found it more difficult to withdraw from the interesting conversation of this strange recluse than those who could tell him from their own experiences in foreign service what he so much desired to know of the possibilities and prospects of world evangelization. One of the early Congo pioneers called to see him on a winter evening and had to sit with his host over a very small fire with but a single candle to light the room. After a few minutes’ talk, Mr. Arthington suggested that, as they could speak as well in the dark, it would be more economical to put out the candle, which he did. The young Lushai missionaries, freshly home from several years’ absence in the wilds, brought upon themselves a mild rebuke for a worldly indulgence in bodily attire, which was certainly in marked contrast to that of their missionary supporter.

After he had passed the age of seventy, when his health was much impaired, he was constrained to dispose of his house in Leeds and to live in South Devon. There he remained in simple apartments till his death.

The late Dr. G. H. Rouse used to tell with much amusement that, while he was on furlough from India, staying in Teignmouth, Mr. Arthington, having heard at the Baptist church that this Indian missionary was in the neighborhood, sought him out at the apartments in which he was staying, not, as Dr. Rouse naturally assumed, in order to discuss missionary topics with him, but chiefly to get his advice and help in securing some cheaper lodgings than those in which he (Arthington) was then staying.

The making of his will gave great concern to him and to his chosen friends and trustees. It was a long and involved document. After a few legacies his cousins were to receive one-tenth, the Baptist Missionary Society was to receive five-tenths, the London Missionary Society four-tenths. These large missionary bequests were to be spent wholly on *new work* in any part of the world.

The value of the estate at Mr. Arthington's death was said to be 943,130 pounds; but before the Chancery Court proceedings were finished and the finally amended scheme was passed, the value had reached 1,026,746 pounds. Under this scheme, after payment of legacies to relatives, a special trust fund was set up to be administered by the executors for general missionary and philanthropic purposes in harmony with the intention of the testator as expressed in his will.

Bimonthly Issue of "Pioneer."

Since July the PIONEER is being published only every two months — July-August, September-October, November-December. This change had to be made because of the low ebb in the treasury. May the Lord grant us better times again, so that the old order can be resumed!

BOOK TABLE.

(By the EDITOR.)

What Is Christianity? And Other Essays. By the late Rev. Prof. F. Pieper, D. D. Presented in English by Prof. John Th. Mueller, Th. D., Ph. D. Concordia Publishing House, St. Louis, Mo. Cloth binding; VIII and 290 pages. Price, \$1.75 the copy.

This volume brings six essays read at church conventions by the sainted Dr. Pieper at various times during his long and useful life. They are written in his best vein and set forth clearly the fundamentals of our Church. Doctor Pieper was always at his best when speaking on the Bible as the only source of Christian doctrine and on the subject of salvation by grace alone, but by grace for all men. — The translator has done his work wonderfully well, rendering the idiomatic German of the original into fine, flowing, smooth, idiomatic English. We hope that the sale of these essays will encourage the publishers

to consider the publishing of an English rendering of Doctor Pieper's *Christliche Dogmatik*. Giving this great work to the English-speaking Church would surely be attended by great blessings.

Concordia Historical Institute Quarterly. Vol. VI, No. 2. July, 1933. \$2.00 per annum, including membership fee. Order from Mr. Theo. Eckhart, Fiscal Office, 3558 S. Jefferson Ave., St. Louis, Mo.

Prof. H. Stoeppelwerth continues his interesting "History of St. John's English Lutheran College"; Dr. Wm. Arndt offers intensely interesting episodes of Civil War experiences from the life of the sainted Pastor Biltz; and E. H. A. Arndt brings the concluding portion of his "The Beginnings of Our Work in China." A number that keeps up well with the standard previously set by this publication.

Kirche, Volk und Staat. Published by the Schriftenverein (E. Klaerner), Zwickau, Saxony. Price: 100, M. 1.50; 250, M. 3; 500, M. 5; 1,000, M. 8.

A tract issued by the German Saxon Free Church, setting forth its position as to the relationship of Church and State. It is an earnest plea for religious liberty.

Contributions Received by the Treasurer.

June 1—30, 1933.

John F. Fuhrmann, St. Paul, Minn., for Negro Missions, \$25.00. Zion Young Lutherans' Club, Bensenville, Ill., for Piney Woods, Miss., 3.00. Wm. F. Moeller and Charlotte Moeller, La Fayette, Ind., for Negro Missions, 5.00.

July 1—31, 1933.

Mrs. Emil Guhlke, Winnetoon, Nebr., for Mission Work, \$1.00. Mrs. M. Berger, Buffalo, N. Y., Negro Missions, 2.00. N. N., S. California District of the Walther League, for Colored Missions, 20.00. N. N., Illinois, for Emergency Collection, 40.00. THEO. W. ECKHART, Treasurer.

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In order to render satisfactory service, we must have our current mailing-list correct. The expense of maintaining this list has been materially increased. Under present regulations we are subject to a "fine" on all parcels mailed to an incorrect address, inasmuch as we must pay 2 cents for every notification sent by the postmaster on a parcel or periodical which is undeliverable because no forwarding address is available or because there has been a change of address. This may seem insignificant, but in view of the fact that we have subscribers getting three or more of our periodicals and considering our large aggregate subscription list, it may readily be seen that it amounts to quite a sum during a year; for the postmaster will address a notification to each individual periodical. Our subscribers can help us by notifying us—one notification (postal card, costing only 1 cent) will take care of the addresses for several publications. We shall be very grateful for your cooperation.

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

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

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

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

The Lutheran Pioneer

A MISSIONARY PERIODICAL

PUBLISHED BY THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

Vol. LV.

ST. LOUIS, MO., NOVEMBER, 1933.

No. 9.

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MISSIONARY TEXT.

"He shall have dominion also from sea to sea and from
the river to the ends of the earth." — Ps. 72, 8.

A Farewell to Our Esteemed Readers.

Our kind readers will have noticed that the last two issues of this paper have been double numbers. This arrangement was made for the sake of economy. The present number of this paper is the final issue. We are indeed not so happy to make this report. We realize that our mission-papers, the PIONEER and the *Missionstaube*, have been welcome guests in the homes of our readers. Both, sad to say, will be discontinued. The editors of these papers, who have so very ably performed their task, will, we are sure, be held in grateful remembrance. A coincidence it seems to be that the editor of the PIONEER, Pastor F. J. Lanckenau, after having served so faithfully for many years, was forced to resign from this work just at this time. He has been ailing for months, and for that reason it was advisable that he discontinue many of his former activities. Our esteemed readers surely will join us in praying to our heavenly Father that He would soon lift the burden from him and restore him to his former vigor and health.

The discontinuance of both mission-papers does not mean that henceforth no missionary news, especially also from our Colored Missions, will be available. The leading periodicals of the Missouri Synod, the *Lutheran Witness* and the *Lutheraner*, will take over much of the material that has been brought to you in these mission-papers. The other synods affiliated with the Synodical Conference will make similar arrangements for conveying missionary news to their readers. Since we are all mission-minded and wish to continue so, the above arrangement has been agreed upon. We therefore appeal to every reader to subscribe for the leading periodicals in his respective synod, if he has not already done so.

The reasons for our discontinuing the PIONEER and the *Missionstaube* are obvious. The main reason, of course, is the economic conditions of the times. The second reason is the fact that for some years already the synods composing the Synodical Conference have considered the advisability of uniting the many periodicals into one paper. This movement is gaining popularity, and because of the financial difficulties we have yielded to the general demand. Before doing so, we very naturally consulted with the President of the Synodical Conference and with all the representative members of the Board for Colored Missions.

We therefore plead with you, the esteemed readers of the PIONEER, to cooperate with us also in the future by using those means of information which we are able to bring you in the regular organs of your respective synod and to pray God that His divine blessing may rest upon the new arrangement as it has upon the papers now discontinued.

THE MISSIONARY BOARD OF THE LUTHERAN
SYNODICAL CONFERENCE, per L. A. W.

A Happy Anniversary in New Orleans.

What a happy event! What a grand celebration! What a wonderful surprise! Above all, what praise and thanks to God for each and every one in St. Paul's Church and School! Mr. W. B. Seeberry has served St. Paul's for twenty-five years.

Don't you think, dear readers, we should be happy and appreciative? You will learn from this article why we are.

On July 9 the president of the ladies' aid society called the secretary by telephone. This call requested an immediate visit to discuss something of utmost importance.

What do you suppose would be so important? Why, Mr. Seeberry's twenty-fifth anniversary was approaching and Mrs. Thompson felt we should celebrate it, yes make it a grand affair. She suggested a surprise celebration. Well and good. But how could it be done without Mr. Seeberry's hearing something about it? It must be a congregational affair; the council must know about it and all the church-members as well, and naturally the children would find out about it.

Well, Mrs. Thompson and Mr. George Demouy brought the matter to Pastor Wildgrube, who was very enthusiastic about it. He, too, had been thinking about some way of celebrating the anniversary.

Pastor Wildgrube called a meeting of the voters on August 9. Due to the extreme secrecy of the matter there were but sixteen members present. Mr. Alphonse Thompson acted as chairman and Mr. Adam Falcon as secretary.

Each member was called upon to express his views. After only a little discussion the date was set for Thursday, September 14, and the time 7.30 P. M., since Mr. Seeberry is always found in church on Thursday nights for choir practise.

Now as to the program of the celebration.

Of course, Pastor Wildgrube was asked to preach the anniversary sermon. Superintendent G. M. Kramer was requested to write the history of our capable and unselfish brother in the faith. Mrs. E. Falcon, formerly Miss Emma Dunn, a teacher at St. Paul's, was to sing a solo entitled "I've Done My Work."

This being attended to, we felt that no anniversary is complete without a gift to the one thus honored.

entered. "Well, when do we begin?" "As soon as Mr. Seeberry arrives," responded Pastor Wildgrube.

Mrs. Thompson and Mrs. Mucadel were busy arranging the gift, when some whispered, "He is here — now!" Pastor Wildgrube thought he would don his gown and leave. On second thought, however, he said, "No, I shall remain and find some excuse for my being here." Now Teacher Seeberry entered and said, "Good evening, everybody." Looking at Pastor Wildgrube, who gave him a



St. Paul's School, New Orleans.

Left: Teacher Wm. B. Seeberry and Pastor E. H. Wildgrube. Right: Teachers S. Raymond and E. Berger.

Now get to real facts. You have been held in suspense long enough.

On alighting from the car on the memorable evening, the writer was met by Mr. Falcon, who noticed a crowd of children before the church. He immediately dispersed the crowd and began closing windows from the outside of the church.

On entering, we found Pastor Wildgrube in the vestry, full of smiles and all eager to begin. By 7.30 p. m. practically the whole church was filled, and all lights were turned out.

The vestry was illuminated; the members of the choir were seated with books in their hands, awaiting the arrival of their leader. Pastor Kramer

gave him a hearty handshake and told him he had a new choir member, he said, "I was just about to ask you to join us; we need another bass voice." "Well, you have one." "Good!" was the response. He entered the church and stumbled upon Mr. Berger, who was seated at the organ. "You, too, have come to join us!" Mr. Berger said, "Why, yes." He turned on one light. Mr. Thompson then turned on all lights. "Why all the lights? It's too hot," said Mr. Seeberry. Just at that moment Pastor Wildgrube entered the church and whispered, "This is your night, Mr. Seeberry; no choir rehearsal. Your seat is over there."

Mrs. Leona Mercadel then led Mr. Seeberry to

a chair, placed in the main aisle of the church, directly in front of the altar. My dear readers, I shall refrain from describing the expression on Mr. Seeberry's face, the stare of surprise at the whole loyal congregation, and the look he gave Mr. Berger, who substituted for him as organist for the night. There was a little burst of laughter, which, however, was soon hushed by the singing of an appropriate hymn, which was followed by another one.

Then we had our regular order of service and a soul-inspiring sermon by Pastor E. H. Wildgrube. His text was based on Ps. 103, 1. 2: "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." Pastor Wildgrube said that his coworker, like David, had been showered with blessings and should therefore join David in his song of praise and thanksgiving.

He further stated that he as pastor and we as a congregation had gathered to thank God for the many gifts and benefits which He had bestowed on our congregation through Mr. Seeberry during his twenty-five years of service in our school.

At his installation twenty-five years ago God was asked to give Mr. Seeberry these gifts: His Holy Spirit, wisdom from on high, and lastly strength and courage. God bestowed these gifts on the jubilant; for our dear teacher has been the means of winning many souls for Christ's kingdom. Pastor Wildgrube admonished the parents to send their children to a Lutheran school, where they are shown the way to salvation, where the Word of God, both Law and Gospel, is explained to them, and where they learn to love their Savior. In conclusion Pastor Wildgrube asked the Lord to bless the labors of his coworker and make him a blessing to many immortal souls. The sermon was truly edifying and to the point. Mrs. Falcon then sang "I've Done My Work" with all the feeling that was in her clear, melodious voice.

Now for the history. Superintendent Kramer spoke of a little boy's birth, birthplace, and the various schools which he attended. "That little boy is the man who sits before you to-day." Having attended Southern University and New Orleans University, Mr. Seeberry received a good teacher's training from the efficient Pastor F. J. Lankenau, who to this day is very dear to him, an instructor, who he says, is greatly responsible for his being "a stickler for Lutheran doctrines and truths." The jubilant finished his studies at Luther College and graduated with high honors.

Mr. Seeberry was installed almost at the same time as Pastor Kramer and has served St. Paul's since. In conclusion Rev. Kramer read a letter of congratulation addressed by the Mission Board to Mr. Seeberry. He then extended his personal greetings and best wishes.

Now, dear readers, I must not forget to tell you that Mr. Seeberry listened patiently to the rendering by his own choir of an appropriate anthem chosen by Pastor Wildgrube for the occasion and accompanied by Mr. A. V. Berger.

Rev. Wildgrube, pastor of St. Paul's presented to Mr. Seeberry a gift of the Mission Board, and Mr. Frank Francois, a member of St. Paul's, addressed Mr. Seeberry in glowing terms and handed him the gift of the congregation.

After bearing up bravely through all these words of admonition, encouragement, and praise, and the presentation of gifts, solo, and the constant gaze of every grateful enthusiastic member, Mr. Seeberry rose and expressed his gratitude for the love shown him. He was visibly affected. He showed himself a humble and grateful servant of the Lord. "Yes," he said, "I am grateful to my Lord for His many blessings; I am grateful to the venerable Mission Board, which has at all times encouraged me throughout my twenty-five years of service; I am grateful to Superintendent Kramer, to the various pastors of St. Paul's, to my coworkers, to St. Paul's Congregation, and to the Ladies' Aid Society for supporting me so loyally in my work among the children. My work here has afforded me great pleasure. I have had my little ups and downs; we all have them. But, dear friends, I have tried to be like a hunter—the more elusive the game, the greater the hunt. Let me say to all present, superintendent, pastor, coworkers, parents, and children: My ups and downs fade into utter insignificance compared with my pleasures and blessings."

The memorable service concluded with the singing of "The Lord hath Helped Me Hitherto."

Now followed a general handshaking and well-wishing. Each member present walked up to our faithful, patient, and devoted teacher and expressed his or her personal good wishes, and the congregation as a whole wished him God's choicest blessings. Yes, we all join David in saying: "Bless the Lord, O my soul; and all that is within me, bless His holy name."

Greetings to you, dear readers! S. I. R.

NOTE.—The Editor adds his hearty good wishes and prays God to grant his former pupil yet many years of useful labor.

Northern Conference.

The fifth annual convention of the Northern Conference was held in St. Philip's Church, Chicago, July 18 and 19. The Rev. M. N. Carter opened the convention with Scripture-reading and prayer. The roll-call showed all members of the conference present. Five visitors, Pastors Alston, Hunt, and Lehman, and Candidates Schiebel and Charles, were welcomed and invited to participate in the discussions. After routine business had been disposed of, Pastors Carter and Fey were reelected president and secretary, respectively, of the conference.

The Rev. O. Rau of Cincinnati delivered a paper on "Unionism as It Affects Our Work," pointing out that, if the Scriptural teaching on unionism were not observed, we would be compromised with error. Conference heard and discussed an interesting paper by the Rev. Carter on the question "When, if at All, Is Rebellion against the Government Justifiable?"

Upon invitation of the Mission Board, which was in session at River Forest at the same time, the members of Conference motored to Concordia Teachers' College on Wednesday, where after lunch an opportunity was afforded to become acquainted with the members of the Mission Board or to renew old acquaintances. Pastor Boecler, speaking for the Board, addressed words of encouragement to the missionaries and wished them the Lord's continued blessing in their work. The afternoon session was held at the college, and considerable time was spent in the discussion of field reports and practical problems. Conference officially extended its congratulations to St. Philip's of St. Louis and St. Philip's of Chicago, the first congregations to become self-supporting.

Two evening services were held. The first took the form of an open session, in which Pastor Fey of St. Louis led in the discussion of the topic "Making the Most of Our Christianity." He pointed out that this may be done through loyalty, faithfulness, courage, zeal, and patience. In the service on Wednesday evening the Lord's Supper was celebrated. The undersigned preached the sermon on 2 Tim. 3, 12-17. After the service, Pastor Fey extended the thanks of Conference to the Chicago congregation for its hospitality.

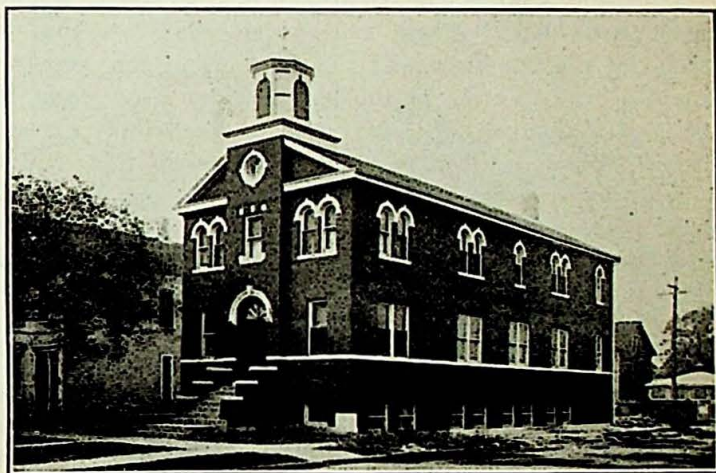
EDMUND H. BOHM.

Immanuel Conference.

August 4-6 Immanuel Conference held its forty-seventh session at Kannapolis, N. C. We had a rich program for our three-day sessions.

The conference was declared opened by the president, Rev. P. D. Lehman, at 10 o'clock Friday morning. The morning session was devoted to an essay on "Some Phases of the Pastor's Work as Missionary." This essay was read by Pastor F. Vorice of Salisbury, N. C. The essayist pointed out that the pastor must first be sincere in purpose and must faithfully apply himself in order to combat and surmount many difficulties which will confront him when he attends to his missionary duties.

The afternoon session was devoted to an essay on



St. Philip's, Chicago.

Article VI of the Augsburg Confession: "The New Obedience." Pastor C. Malloy of Charlotte, N. C., who had prepared this paper, very ably pointed out that good works cannot save and that they must proceed from faith, which worketh by love.

In the evening a regular service was held. The undersigned delivered a sermon on Eph. 5, 4, his theme being "The Christian and His Church." After the service Superintendent Wm. H. Gehrke read an essay on "Why We Lutherans Practise Close Communion." A lengthy discussion of the paper followed.

The second day of the sessions was devoted to business. Sectional sessions were held in the morning — pastors', teachers', and delegates' conferences. In the afternoon all assembled again in a body for the purpose of reporting on what had been done in the sectional conferences. It was resolved that a committee be appointed to revive the Sunday-school convention. An interesting report by the pastors

and delegates on the work of their respective congregations was also given in this session.

Regular services were held on Sunday. Holy Communion was celebrated in the morning service. The confessional address was delivered by Pastor J. Thompson of Kannapolis on Ps. 34, 18. Pastor M. Holsten of Concord, N. C., preached the sermon on 2 Cor. 4, 5, with "The Ministry" as his subject. He showed what should be the message, motive, might, and manner of the ministry.

In the afternoon service, Professor Kampschmidt of Greensboro, N. C., delivered a mission-sermon. His theme was: "We Have a Divine Injunction from the Lord Himself to Do Mission-work," and he dwelt on the motive, method, and purpose of this important work of the Church.

After the services the chairman of the conference, after Rev. F. Foard had spoken words of thanks for the fine treatment the members of the conference had received at the hands of the good people of Kannapolis, declared the forty-seventh session of Immanuel Conference adjourned.

This session of our conference afforded the pastors and the congregation at Kannapolis much opportunity to receive practical and spiritual enlightenment. May the blessings of God rest upon these meetings! Conference will meet again next March in Spartanburg, S. C. W. C. HART.

Confirmation at St. Paul's, New Orleans.

I have a bit of good news, which, I am sure, you will welcome. During the past two months I had the joy of confirming twenty catechumens at St. Paul's. The children's class, which numbered fourteen, was confirmed on the 28th of May, and the adult class, which numbered six, was confirmed on the 25th of June. Teacher Berger's son Harding, who was a member of the children's class, was very sick at the time the children were confirmed, but God guided the knife of the surgeon, so that the operation was successfully performed; and He gave the boy so much strength in the space of one month that he was able to go to church to be confirmed with the adults.

Many interesting and pleasing things could be said about the two catechumen classes. All confirmands in both classes were very attentive listeners during their instruction, and they took to heart the blessed teachings of God.

I am convinced that every one of the twenty catechumens appreciates very highly that he or she

had the opportunity to study God's Word. One word spoken by one of the catechumens, I feel, expresses the sentiment of them all. A member of the children's catechumen class came to me after the last lesson and said to me, "Pastor, we thank you for having taught us the Word of God." My heart was filled to overflowing with deep gratitude to God, who has helped me and given me the right understanding of His Word when I prepared myself for my classes and has permitted me to teach His Word to so many during the past school-year. But I was also very grateful to God for having given that understanding and conviction to my catechumens which made them sure that they had been taught *the Word of God*. Without doubt these same catechumens who said, "Pastor, we thank you for having taught us the Word of God" feel sincerely grateful also to the many friends of our mission and are ready to say to them: "Dear supporters, we thank you, too, for having made it possible for us to have servants of Christ who teach us the Word of God."

Thirteen of the children in the children's catechumen class had Mr. A. V. Berger and Mr. W. B. Seeberry for their teachers in the classrooms during the day. These men have faithfully taught God's Word during the past years. The instruction in the Word of God which these children received at the hands of the teachers showed itself plainly during their confirmation instruction, both as regards their knowledge and their behavior.

We are now engaged in gathering another class or two for confirmation and for Jesus. Would to God we would find many who desire to learn the way to heaven and be saved. E. H. W.

NOTE.—The Editor is sorry that circumstances prevented the appearance of the above article in an earlier number.

Isle of Pines.

Cuba was again in the limelight. Uprising, revolution, bloodshed, was what the head-lines of the daily press brought in bold type. But do you know that on the beautiful Isle of Pines, which is part of the Cuban Republic, we have a missionary and a student assistant? True, our mission cannot boast of large numbers; but here, too, the Word of God has proved a power of God unto salvation. At four different stations we are serving 212 souls, 88 communicants, and last, but not least, here we have two Christian day-schools, one at Palm Grove, in charge of Pastor H. E. Hartmann, with an enrolment of 31, the other in charge of Student E. Fin-

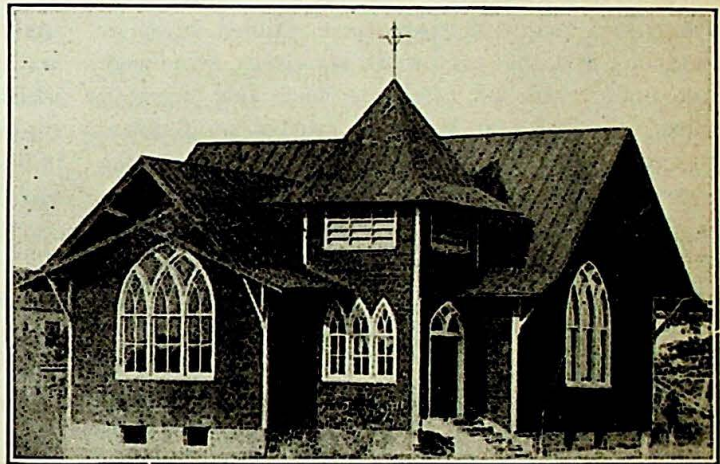
nigsmier at Jacksonville, with 39 pupils. The total contributions of this little flock amounted to \$586 in 1932. At Jacksonville the young people, 25 in number, meet regularly for Bible class.

Yet it is not at all times sunshine. For often this very paradise is hit by devastating storms, which leave wreck and ruin in their tracks. Recently, when the Walther League convened at Chicago and the pastor, who had been granted a well-deserved leave of absence of a few weeks' vacation, also grasped the opportunity to attend it, a severe storm swept over the island again. The student most vividly depicts his impressions of the storm in a letter to his pastor. We cannot refrain from quoting from his letter, as it will no doubt lead us on to pray more fervently and more earnestly that God would protect our missions and our missionaries everywhere, at home and abroad.

We quote in part: "The lights going out and the time being so limited the following night, made it impossible for me to write at length. So I will try to supplement while I have daylight. . . .

"Sunday morning I got up at my usual hour, planning on going over to Lugo by boat. There was an ugly cloud hanging in a northerly direction, and Moddriel advised me to forget about going over. And it is lucky that I heeded his advice; for in about fifteen minutes it started to rain with a driving wind. It rained all morning and afternoon, so that I could not hold services at either place, none of the people being able to come in the afternoon at Jacksonville. I spent the time reading, never thinking of a storm. I had my radio at the repair shop and so, of course, had no storm warnings. About four o'clock I noticed that the wind was growing quite strong, causing the house to shake a little. I went out and looked around and saw some of the people protecting their houses from the storm. So I tinkered around with mine a bit and got it into as strong a shape as I could. Sam came in then. He had just been at Beatus's place and said their barometer had gone down five points since noon. I knew then that a fierce storm was coming. I then grabbed a bite to eat while Sam was moving into the mission house and then set out to see how the other people were faring. This was a little after five. Quite a gale was blowing then; in fact, it was growing stronger all the time. I had to brace myself in order to be able to walk and had to move along slowly. I found some of the people

rather frightened and some of the houses shaking rather badly. Naturally I told every one that they were welcome to come down to the mission house if they thought they would be safer there. Limbs were being broken from the trees, and there was a great deal of noise. Temp decided to stay in his place and Mr. and Mrs. Wm. Rivers moved in with him. Moddriel stayed in his place, and with him were Kenny, Captain David, Monoah, and Sim Powery, Jr. and Sr. The rest of the people all moved into the mission house. So I had quite a crowd. I helped carry children down and made myself as useful as I could. Carrying a child was rather difficult now since the wind had grown to a hurricane. One stayed on the trail as best he could. Sometimes I was swept some distance away



Our Lutheran Chapel in Santa Fe, Isle of Pines.

from it. Many branches and much rubbish was lying in the way, which made walking all the more difficult. Upon arriving at the mission house, those who had brought dry clothes with them put them on. The rain beat through the sides of the house and made the floor somewhat wet, but the roof did not leak, and so we were comparatively dry.

"All this while the wind had been blowing from the north. At seven o'clock it suddenly stopped blowing, and we had a perfect calm. The people remembered the 1926 storm, however, and so took no chances. Most of them remained at the mission house. Some that had brought no dry clothes hurried home and got some and then returned. The calm lasted for about forty-five minutes and then the wind set in again, this time from the south. The first puffs were terribly strong and blew two good-sized holes into my thatched roof. Every one was fearful lest the whole roof should go. But fortunately the rest of it withstood the wind. Every one

also feared now that we should have a high sea. But this proved a false alarm. The sea never became half as high as it was last November. There were no swells at all. The sea was very choppy, and that is all. Of course, we got a lot of salt spray. It did not rain much during the storm. The wind continued blowing for some time, but by one o'clock we could tell that the force of the storm was broken. It was pitch-dark, so that it was hardly safe to venture outside. The people therefore remained in the mission house until daylight. With so many persons in the building, naturally no one got any sleep except the smaller children. I had them placed on the bed. It was a rather amusing sight to see that bed with all the children on it.

"The next morning revealed a dreary world. It looked like a winter day. Leaves were blown from the trees; many of them were pruned of their branches, with the stumps still standing; some were uprooted. Some of the house roofs had holes in them. Griffin's and Monoah's kitchen went down. But as a whole not much damage was done to the houses. They can easily be repaired.

"Where the storm did the greatest damage was in the fields and groves of the people. Here it worked havoc. Practically nothing is left except the young sweet potatoes, which will not be fit to eat yet for at least three months. Everything else seems to be destroyed. The banana-trees look as if some one had taken an ax and chopped some of them into little pieces. Mr. Hyde lost three hundred bunches and nearly all his trees. It is the common belief of every one down there that they will have food for only about two weeks.

"What will this mean for our work? The grapefruit crop was damaged greatly. Estimates for the whole island vary from 50 to 70 per cent. of loss. Some people suffered a 100-per-cent. loss. This means no work for the South Coast people. But the Lord will provide for us in some way. All we can do is to take a little stronger grip, praying the Lord to bless our work in the future as He has in the past."

Thus far the letter.

F. C. STREUFERT, *Secretary of Missions.*

Building a Church in Africa.

The following interesting article is from the pen of one who visited the Presbyterian missions in Kamerun:—

The building of a native Church is a difficult task, and its accomplishment requires years of pa-

tient, devoted, and undaunted endeavor. The work must be done not with undue haste nor yet with overcaution which delays too long, for the native Church must learn wisdom through mistakes and must grow strong through success won from failure. Leaders must be trained with the utmost care, we must help to establish the church organization and polity, we must give it the full Gospel; but always we must remember that it is a primitive Church, a new chapter in ecclesiastical history. The missionary policy must not be to fetter and bind it with unnecessary strictures of the past or trammel it with needless foreign traditions. We are putting new wine into new skins, and we must lead out this native Church into the glorious liberty of the sons of God. Where shall we find a greater undertaking or a more fascinating and alluring adventure for God? Indeed, when we face it and meditate upon it and allow our fancy to play over it, any inclination which one has ever had to pity the missionary will forever pass away, and we shall congratulate him upon his privilege in laying the foundation of the kingdom of God.

It is my purpose here to tell briefly some processes in the building of the Bulu Church in the Kamerun country of West Africa.

It was only some thirty years ago that A. C. Good first visited the Bulus. Up to that time they had never seen a white man, and the sight of him filled them with fear. They offered to trade with him, but he told them that he had not come for trade, but to tell them the Word of God. He was a pioneer. He cut the first swath through the jungle and let in the light that never was on sea or land. That bush path blossomed with flowers more fair than any jungle orchids, and fruits matured of greater worth than any tropical growth. Here it was revealed how beautiful upon the mountains are the feet of them that bring good tidings, that publish peace.

Our first impression of the African Church was received at Olama, where we attended a Communion service on our first Sunday in the Kamerun. The people had been coming in from the outlying stations for several days, traveling long distances, carrying their food on their backs in baskets. As we crossed the ferry over the Nlong, several native women crossed with us. I tried to lift one of their baskets, which must have weighed all of eighty pounds, and the little bright-faced woman had carried it eight miles. Mr. Patterson, the missionary, was holding his all-day session meetings in the

schoolhouse, and I sat beside him for hours jotting down his interpretations of the life histories and Christian experiences of those who came before the session. The little woman whom I met on the ferry has been under supervision of the evangelist of her town for one year in the first catechumen class, the *esulan*. Now she is seeking admission to the advanced class, the *nsambe*. To enter this, she must have a good report from the evangelist and must pass a satisfactory examination before the elders. She answers the questions on the catechism in a very low, timid voice. She prays every day and believes God hears her because He has promised it. She is advanced.

The next is a woman, naked except for a loin cloth. She is in the advanced catechumen class and desires to unite with the Church; but her acceptance is doubtful. The testimony is that she does not listen to the evangelist when he rebukes her for attending to fetish. She also does not keep her house clean, for she allows her son to live in her house, and he is a polygamist. She replies that she cannot manage her son. The decision is that three months later she must again appear before the elders.

Here is a mother with a baby at her breast (Bulu mothers often suckle their babies until they are four years old). Her name is Obeng, meaning beautiful. Her daughter has gone to a marriage, her son has taken 500 francs as dowry from the husband, and she has been trying to get 100 francs more for herself. This is an exceptional price for a woman, the regular price being 350 francs. She says she wants to be a Christian and will give up this daughter palaver. She will also pledge to support the church. The elders decide to pass her into the *nsambe*.

The next woman seems to be past seventy, for she is thin and shriveled and has lost all her teeth. Mr. Patterson says that women of that age are very rare, and he would put this one at about fifty. He says that, as the women grow old, they get stupid. A tall man comes forward to testify about her. He says he is her son, but it turns out that she is not the mother who bore him, but his aunt, who brought him up. He is a Christian and takes care of her. She is received into the church.

Next comes a man with a little boy. He has walked twenty miles. Chief Olama, one of the elders, is called to testify in his case; for while the man has another headman, his tribe is an inferior branch of Olama's. He is charged with witchcraft in that he has killed animals and sprinkled the

blood. He says that his brother did this, but admits that he assisted him. His case must be deferred until Dr. Patterson can go to his village and make further inquiry.

A woman comes seeking advancement, but she has been careless about her dues, and the rule is that no one can be advanced who has not met these obligations. Her brother-in-law, who is an evangelist, offers to pay her dues, but that of course is not satisfactory. Another woman is accused of being lazy; she does not look after her house as she should and despises her husband. The husband says that she has no ears for hearing him. It is admitted that she is naturally slow. They think that they can overcome their difficulties by trusting God.

Ewongo, an evangelist, brings his wife, who is seeking advancement to the *nsambe*. Dr. Patterson remarks that the evangelist's name means "the hawk," which swoops down and catches the meat. He replies that he is the man who catches the people for Christ, whereupon every one laughs. He wears a suit of white underflannels, a shirt without sleeves and knee-length drawers. He claims that he paid 400 francs for his wife; but her elder brother, who is a heathen, claims that he has not paid the sum. This accusation must be investigated to see whether this is a proper marriage; for no marriage is recognized as proper unless the woman's full dowry has been paid. So the examination continues hour after hour, sometimes lasting for two weeks—a very difficult and exhausting work.

One is impressed with the care taken in preparing these people for church-membership. No one can be admitted under two years' probation, during which period the candidates must be regular in their offerings and show their cards marked for regular attendance at the weekly prayer-meetings, and know the Ten Commandments, the Creed, and the Lord's Prayer. If a man is a polygamist, he must put away all his wives but one, straightening out the dowry of each. Before being received, each one must have the favorable testimony of his evangelist and of at least one elder. Most sessions also require evidence of an earnest effort to bring others to Christ.

Viewed from this background, the present membership of over 25,000 looms up not only as a great achievement, but also as a great promise of future progress. It is true that this African Church has never had a baptism of blood, and we cannot know how it would endure such a sifting, how many would be faithful even unto death; but we know that it

has had a baptism of fire and that there burns within it the Pentecostal flame. We must never forget the horrible pit of heathenism from which these people have so recently been digged. Many slip back, and every Communion season is saddened by the reading of the list of those who have been suspended or excommunicated, together with the reason in each case — adultery, fetishism, or other forms of corruption and unfaithfulness.

In spite of all his falls and failings the Bulu is "religious." Every Sunday we were confronted with great audiences, a large proportion of whom came long distances to church services. At every Communion the churches were thronged. Sunday morning at Elat over 4,300 were present, and at Okon in the Ntom, over sixty miles from Efulen, the nearest mission-station, there were over 2,200, half of whom at least had to sit outside the building. These crowds were not unusual. At the previous Communion in the Ntom there had been almost 2,000.

We were much impressed by the good order and quietness of these great audiences. The mothers nursed their babies; and if one of them cried, they rose and took him out. I was surprised at how few were taken out. The congregations were reverent, attentive, and responsive, not in any instance excitable or emotional. They never responded unless called upon to do so. At the Olama Communion over one thousand recited the Ten Commandments without pause or prompting. The Bulu hymnology is not large as yet, but most of the great hymns of the Church are now included. Comparatively few of the people have hymn-books, and yet everywhere they sang the hymns, all of the verses, from memory. I have heard more accurate, but nowhere more enthusiastic or worshipful singing.

Our Sunday at Batanga on the coast deserves special mention. There they have no church-building, and several tribes with different languages dwell within the district. In the morning it rained, and the big outdoor meeting that had been planned had to be postponed. Instead of it there were about a half dozen group meetings, some of them tribal, each in charge of an evangelist. In the afternoon it stopped raining long enough to hold a big meeting in a sort of natural amphitheater, the whole of which was shaded and largely covered by the branches of a great clump of bamboos growing at the center. Beneath this a platform, with a rude shelter, had been erected for the missionaries, and in front of this platform over a thousand people were seated upon large bamboo poles, tier above tier

in a great semicircle. When I spoke, there stood beside me two interpreters. The one, who understood English, a native minister, interpreted to the Bengas; the other, an evangelist, who understood Benga, interpreted to the Bulus.

But even more impressive than the crowded Sunday services or the Thursday morning prayer-meetings were the sunrise-meetings which are held regularly the year around in every station and out-station and in many little villages. At six o'clock throughout Bululand, just as the sun is rising, you can see the Christians going to the church or chapel; presently you hear them singing, and in the quiet that follows you know that they are on their knees before God. These are the salt of that ancient earth impregnated with its immemorial corruptions; these are the leaven of that lump of nameless filth and sodden degradation; these are the lights of that land of darkness and mysterious shadows. Out of that land, still feeling the pressure of the thousands of black welcoming hands, our ears still filled with these hymns of the morning, our eyes still beholding these great throngs of devout worshipers, we have returned to America to tell the Church at home that the night is far spent, the day is at hand.

Items of Missionary Interest.

(By the Editor.)

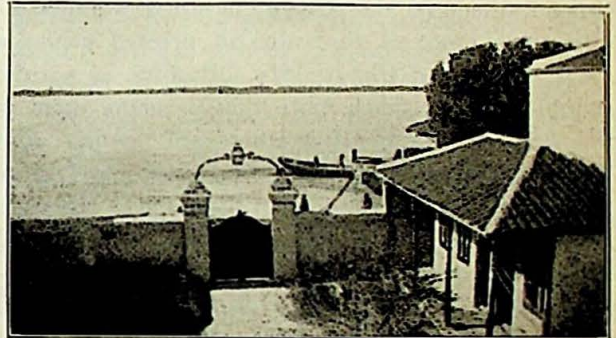
Eastern Field Notes. — The so-called Eastern Field of our Colored Missions includes not only the stations in the East, but those in our Northern States; in fact, all stations outside of Louisiana, Alabama, and Mississippi. The superintendent of this extensive field is the Rev. Wm. F. Gehrke. From Superintendent Gehrke's *Bulletin*, with which he favors us every month, we cull the following items for our readers. The Eastern Field has the only two self-supporting congregations of our Colored Missions, St. Philip's of Chicago and St. Philip's of St. Louis. — There are thirty-one aided congregations in the Eastern Field. — The number of regular day-schools is not as large as in Alabama and Louisiana, but a number of very flourishing Saturday- and vacation-schools are in operation. — The Buffalo vacation Bible-school, for example, had an enrolment of eighty, and High Point had a vacation-school with an enrolment of eighty-four. — Cleveland, Grace in St. Louis, Buffalo, Southern Pines, and Springfield congregations received new members by Baptism and confirmation.

Piney Woods Country-Life School. — The PIONEER received a letter from Principal Laurence C. Jones some weeks ago. Referring to letters of appreciation from students for the replacing of religious books destroyed by fire which appeared in the June issue, Mr. Jones writes: "What these writers expressed is in no sense equal to the gratitude and appreciation these students felt when these helps came to them and they could go on with their study of the Bible without the handicap of a shortage of books. I want to add my acknowledgment of this generous favor. It would take volumes to do justice to what the Lutheran Church, through its literature and the wonderful pastor furnished us, is doing for this school and community. For Rev. Geo. A. Schmidt's influence is felt throughout this locality as well as in our school. His little group now numbers over one hundred members, most of them communicant. I'm sure this group will hail the day with delight when they can have a little chapel on this campus and when local people as well as students will flock to it to hear the Word."

KFUO. — Our own KFUEO regards its potential audience as numbering almost 2,000,000. Though not all these tune in to hear our station's broadcasts, there is good reason to believe that very many of them do. A man who canvassed about a thousand homes in Missouri twice a year states that nearly all are regular listeners to KFUEO, regardless of their church affiliation, and even non-church-members are regular listeners and speak in terms of commendation of the programs. Thus we learn with a great degree of satisfaction that KFUEO is a real missionary of the air, bringing the pure Gospel into many a home where else it would probably find no entrance.

What Missions Mean to Us. — We are saved because of past missionary efforts; others are to be saved by our present missionary efforts. — The most important fact in the world, so far as we know, is that 800,000,000 human beings are still groping in ignorance without the knowledge of their God and Savior. — The work of missions is the biggest, the most far-reaching, the most divine task that confronts us. — The power latent in the churches, if properly utilized and directed, would be amply sufficient for the speedy evangelization of the world. Who is responsible for the fact that centuries will be required for what could be accomplished in a few decades? — The conversion of souls is with God, but bringing the Gospel to them is a task which God has entrusted to us.

A Few China Notes. — In *Shasi* there was high water in June and again in July. — Our missionaries had their general conference at Kuling from July 26 to August 4. At these conferences the missionaries spend their time partly on doctrinal papers and their discussion and partly on practical questions. In a country like China, where polygamy and concubinage are practised, this question causes our missionaries considerable trouble at times; for occasionally a polygamist wants to join the Church, and it is by no means as easy as it may seem to us in America to convince such a person of the sinfulness of polygamy and of his duty to put away all but one wife. And yet our workers must insist: "Only one wife; put away all but the first one!" — Of course, we all know that the use of opium is also quite common in China, and it is only natural that this vice should cause our missionaries much worry.



Missionary's Residence in Shasi.
View of the Yangtze.

As the proper treatment of polygamists will greatly concern our workers, so also the proper attitude towards opium addicts. While there are many polygamists in China, the number of opium users is far greater. No less than seventy per cent. of the people are said to be more or less the slaves of this terrible drug. We can well imagine that this vice will give our workers much trouble and cause them many an anxious hour. We are, however, pleased to add that one of our missionaries is able to write: "In the three places I have so far served I do not believe there is one opium smoker among members that are in good standing."

Do Foreign Missions Pay? — A converted Brahman gave this answer to the question before an audience in Philadelphia: "This cultured audience convinces me that Foreign Missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathen. It was Foreign Missions in the early days of Chris-

tianity that lifted them out of this state and gave them and you, their descendants, the Christian civilization and enlightenment you now enjoy. You owe what you are to Foreign Missions."

Times Change. — Tribesmen of Papuan villages who once fashioned spears and arrows are now fashioning golf clubs for sale to the white man's country clubs.

Propagating the Gospel through the Printed Page. — The American Association for the Advancement of Atheism conducts its propaganda mostly through leaflets, which it finds cheapest and most effective. At the same time it regards the American Tract Society as its greatest and most formidable opponent. Just as when the burglar admits that the small dog in the house is his greatest danger, we have there the best evidence for the value of a good watch-dog on the premises, so this admission on the part of the atheists offers indisputable proof of the value of printed evidence for the truths of Christianity. Pastors, as a rule, should be doing much more than is being done in the way of disseminating tracts and leaflets, and Synod would probably do well to set apart more money for this purpose than it has done in the past. Books are, as a rule, too expensive to permit of wholesale free distribution, but leaflets can be produced at a low cost and should be available to all at a small price, so that those willing to distribute them incur no large expenditure.

Old Women and Missions. — A returned missionary said that what impressed him most when he got back to America was not the Woolworth Building in New York, nor the autos, nor the radios, nor the aeroplanes, nor the wonderful hotels, and churches, and factories, and machinery, nor the beautiful dresses, nor the beautiful young ladies in the dresses, — it was *the beautiful old women of America*. He says they don't have beautiful old women in heathen lands. They grow old early out there. And when they grow old, they grow ugly and unattractive and are cross. This need not surprise us. Vacant minds and unimproved hearts are good soil for ugly features. What a good advertisement are beautiful old ladies for Christianity!

Seeking Wisdom. — A young Moslem of Bengal, having become a Christian, made his way 4,000 miles, through many hardships, to consult with a missionary in Cairo and receive further instruction. After two years of study he returned to India to preach Christ to his own people.

Courageous Christians. — In the Minge region, located in the hinterland of Kamerun, where as late as 1915 cannibalism was prevalent, the Basel Mission is carrying on successful work since 1925 in spite of most determined opposition on the part of heathenism. Though powerful chiefs, who first called in the missionaries for the sake of the schools, are putting forth strenuous efforts to crush the Christians because of their courageous testimony against sin, the cause of Christ is steadily moving onward.

Turkey Banishes German Mission-Workers. Because they succeeded in bringing to Christ a number of Turkish soldiers, six German workers were recently banished from Turkey. The Turkish authorities are also showing themselves very unfriendly to American missionaries.

Conversions on Bali. — Though the Dutch authorities have forbidden all mission-work on the island of Bali, the Gospel has nevertheless been securely planted on the island through the testimony of several Chinese Christians who married Balinese women. Already 235 natives have been baptized, and 300 more are being prepared for baptism. Hindu landowners are doing all they can against Christianity. They refuse to rent their land to Christians; they cut off the water from their fields; they refuse to sell them land to bury their dead. But all this opposition is not able to hinder the onward march of the Gospel. In ten villages the people have destroyed their idols and renounced heathenism.

Successful Work. — The Basel Mission has six self-supporting native churches in Hongkong. One of these has recently built a beautiful chapel. One native, by no means rich, gave \$3,000 for it. Another native Christian, much richer, gave only \$1,000; but when he heard what the other one had done, he added \$2,000 to his gift. In another congregation a fisherman gave \$100 for the building of a chapel, money which he had gathered over a period of years. The members of these native churches are regular visitors of their sick and are very attentive in their care of the needy. The church attendance is said to be wonderful. Many families conduct daily worship in their homes. These congregations are carrying on aggressive mission-work among their heathen neighbors by personal evangelization.

"WHEREVER the Gospel has been preached, God has greatly honored the faith and labors of the sent and the senders by the results that have followed."

Prayer and Priests in Tibet.

Tibetans pray, and pray without ceasing, by day and by night. They pray everywhere, utilizing everything movable and immovable in this one act of devotion. The gentle breeze waves their praying-flags in the air; the mountain stream revolves their cumbersome praying-wheels; the sacred oil forever keeps alive the voice of prayer. The traveler notes the fact that the Tibetans are a praying people. The roads, especially the entrances to the villages, are literally strewn with prayers; streamers hang from tree to tree and house to house. In gaily different colors they flutter across the rivers. Bridges are literally pasted with paper prayers. Rocks and cliffs are carved and chiseled with the sacred inscription "*Om mani pad-me hum*" ("O jewel in the lotus"). One never passes a caravan without hearing some Tibetans in it mumbling their prayers.

The Tibetan needs no muezzin to call the hour of prayer; dawn finds him well through the first act of devotion. If the alacrity of his prayers proves anything, it proves his willingness at least to pray. Leisurely he can utter four hundred words a minute. Nothing but the eating of food will keep a Tibetan from praying. No matter how stormy the elements may be, he still goes on repeating the well-worn phrase "*Om mani pad-me hum.*" Traveling across a grassy plateau or over a high, snow-bound pass, he would much rather pray than indulge in coarse banter. Every Tibetan prays, and prays personally; he does not leave his spiritual welfare in the hands of the lamas (priests). He believes that Kun-cho (the highest deity in lamaistic philosophy) is accessible at all times and in all places.

Tachienlu, West China, is a city of temples. There are eight such edifices in different parts of the city, representing five different sects, the most popular being the Ni-ma, or Red sect; the most influential the Geluba, or Yellow sect. From early morning till late at night prayer is offered in some form in all these temples. Several different kinds of instruments assist them in their worship, the most conspicuous being trumpet, drum, bell, and cymbal. Every Tibetan house has its own private temple, with a number of private lamas. Thus in palace, home, and temple the voice of prayer is never silent.

The priestly population may be divided into three classes. First, the lama, or ordained priest, who has made the long journey to Lassa and there received ordination from the Dalai Lama or some other high dignitary. Secondly, the *draba*, or un-

ordained priest, who hopes some day to visit Lassa; thirdly, the *amcho*, or private lama, who has neither desire nor ambition of ever seeing the sacred city. Another may be added, namely, the *chang-cha-be*. This class is seldom met, though there is one or two in Tachienlu. They have accumulated unlimited merit and have made heaven with all its joys and happiness an absolute certainty.

The lama, or ordained priest, is a respectable, wealthy, well-fed, well-clad person. He spends his life almost wholly in the temple, accepting engagements only from the very wealthy Tibetan families. Having visited Lassa and been received by the Dalai Lama, or *Panchenim-bo-che*, his prayers are more efficacious, a fact very evident from the price he charges for reading them. For one day's service he receives the sum of one rupee (33 cents), not inclusive of food and wine. To many wealthy families he acts as family priest, family physician, and family adviser. If he has great influence in a home, nothing is done without his permission or sanction.

When the King of Chala was in trouble, a number of wealthy lamas were invited to his palace to read prayers. After the usual divining and casting of lots it was ascertained, they said, that the cause of his impending calamity was due to the fact that many evil spirits had taken up their abode in his palace. To avert the calamity, the evil spirits had to be removed in the following manner: For ten days a large number of lamas, *drabas*, and *amchos* assembled in the large open courtyard of the palace. In the center of this large assemblage were placed a number of small clay figures into which they hoped to induce the evil spirits to enter. To this end a number of appetizing dainties were placed in front of them. At a given sign from the diviner a number of guns were fired, which indicated that the evil spirits had taken up their abode in the figures. The assemblage then formed into a long procession and marched outside the North Gate.

This religious procession is one of the most interesting and truly grotesque sights to be seen anywhere in Tibet. The procession is over two hundred yards long and moves through the whole length of the city. The most important persons in it are several mounted lamas, dressed in their long monastic robes. Following the lamas are a large number of *drabas*, playing various instruments and producing all kinds of sounds. Two priests blow tremendous trumpets ten feet long, and a number of coolies are hired to carry them; to produce even the faintest sound requires no small amount of breath. A number of *drabas* reading their sacred

books gives added interest to the procession. But the most conspicuous part is the carrying of the clay figures by a number of dirty, ragged beggars. The dress and demeanor of these beggars make them unable to appreciate the religious significance of the occasion and therefore deprive it of much of its solemnity. They are paid to carry the clay figures and other impedimenta of the procession, the religious interest of which is no concern of theirs.

On arrival outside the North Gate the priests form a semicircle, in the center of which they place the clay figures. After some more blowing of trumpets, beating of gongs, and reading of prayers a lama lifts the clay figures above his head, pronounces the doom of the evil spirit, and then dashes them to the ground. A number of small boys, ignorant of the sacredness of the performance, rush in, pick up the head-gear and dress of the figures, and scramble for the most-coveted parts, while the priests rend the air with the shooting of their guns as well as with their gongs and trumpets. This religious procession is known in Chinese as *song kuei*, *i. e.*, escorting the evil spirits.

The *draba* is a lesser Buddhist light than the lama. Not having made the pilgrimage to Lassa, he has neither the power nor the influence of his superior in the religious order. His services, none the less, are very much in demand. As the *draba* gives his humble services for the modest sum of 100 cash (six cents) a day, he is therefore much in demand among the poorer classes of people. Whoever invited him to read prayers, feeds him; his 100 cash he spends for wine. For his night's shelter he trusts to some friendly poor who may be indebted to him for prayers read, but unpaid for. The *draba* is an easy-going, good-natured being, whom nothing disturbs and nothing perplexes. His life motto seems to be: "Sufficient unto the day is the evil thereof." Like every Tibetan, his dress is quite protean and therefore very serviceable. It is his wearing apparel by day, his priestly garment when reading prayers, and his bedding by night.

The *amcho* is the lowest order in the Buddhist rank. In Tachienlu at least he is a most disreputable and irreformable character. In habits he is lazy and dirty, in manners insolent and truculent, in appearance shabby and penurious. The ethical teaching of Buddha, with its corresponding standard of life and thought, are things unknown to him. He has no wish beyond a single meal and no desire above a bowl of wine. The *amcho* is an indispensable adjunct in any Tibetan home. He lights the fire; he sweeps the floor; he feeds the lamp.

When the *a-ya* goes out visiting, he follows her as a personal attendant. His peculiar care is the family gods, before whom morning and night he reads family prayers. He receives no pay and eats only what is set before him.

The last and perhaps most interesting of the Tachienlu lamaistic population is a person who receives the appellation of *chang-cha-ba*. This devotee of Lamaism performs his pilgrimage to Lassa in a somewhat peculiar manner. He lies flat on his body and while thus prostrate puts marks on the ground with his hand. He then rises, takes three steps to this mark, and then prostrates himself again. This he does every step of the way between his home and Lassa, so that it takes him three years to make the journey. To accomplish such a feat, great physical endurance is necessary. Three reasons are given for such an extraordinary pilgrimage: first, to atone for some great sin committed in the past; secondly, to obtain great merit and influence as a lama; thirdly, to make the obtaining of the Buddhistic heaven with all its joys an absolute certainty.

The difficulties of doing mission-work among Tibetan lamas are great and many. Lamaism is a domestic religion. Every home has its representative in the lamasery, and every lamasery has its representative in the home. Should the lama embrace the Christian religion, he is ostracized, expelled not only from his lamasery, but also from his home. Such an experience in a sparsely populated country like Tibet is almost inconceivable. To be a Christian and remain in a lamasery is impossible. The Roman Catholic religion, after more than fifty years of arduous mission-work on the Tibetan border, is unable to record the name of one lama converted to the Christian faith.

Striking Facts about China.

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

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

Of the 3,033 walled cities of China 1,557 have as yet no resident missionary. Tens of thousands of

towns and villages have no center of Gospel light. No province is adequately worked.

Only one Chinese man in a hundred, taking the empire through, can read, and still fewer can write a letter. Of the women not more than one in a thousand can read or write.

The Chinese government reports more than 40,000 schools under its control and has primary and intermediate grades in every province, with a total enrolment of 1,500,000 students. The mission-schools are said to be far ahead in the quality of teaching, and seventy-five per cent. of the textbooks used in the government schools were prepared by Christians or under Christian supervision.

Leading Chinese affirm that, while they are Confucianists, they regard Christianity as the chief hope for China.

Every great upheaval in China has, under the overruling providence of God, been followed by the wider opening of doors for the preaching of the Gospel.

A providence in Manchuria with 1,500,000 inhabitants has only one missionary. In Mongolia 2,000,000 have none. Outer Karan province has none. Tibet, with 6,000,000, has none.

In China there are 2,955 Christian congregations, 548 ordained Chinese pastors, 5,364 unordained workers, and 470,000 connected with evangelical churches.

From some fifteen of the most important theological schools in China it appears that during the past year about 450 men have been engaged in preparation for the ministry. These figures are significant because it is upon the Chinese preachers that the ultimate success of the country's evangelization depends.

M. R. W.

A New Kind of Beggar.

A queer beggar lived on the island of Rarotonga, which is near New Guinea. A disease which is common there had eaten away his legs and his hands. He had trouble crawling about on his knees.

The hut of this man was in very good condition. His wife and his children had plenty to eat and to wear.

One day when Missionary Williams passed by on the road near this beggar's house, he heard some one greeting him: "Welcome, servant of the Most High! You brought light to this dark island, and to you we owe the Word of Life."

Missionary Williams sat down on a stone and asked the man what he knew about Jesus.

"I know," said the beggar cheerfully, "that Jesus Christ came into the world to save sinners. I know that He is the Son of God, that He died on the cross in great pains to do away with the sins of all men, to save their souls from damnation, and to make them eternally happy in heaven."

"Do all men go to heaven after their death?" asked the missionary.

"Oh, no," the beggar answered; "only those who believe in the Lord Jesus, give up their sins, pray, and live godly lives."

"Do you pray?"

"Oh, yes. I always pray when I dig my field, especially three times a day, mornings and evenings combined with family devotions."

"What do you pray?"

"I say: 'Lord, I am a great sinner and can become clean only through the blood of Christ. Give me the righteousness of my Savior that it may adorn me; and give me the Holy Ghost that He may teach me and make me good, so that I may be a man of God and go to heaven when I die.'"

"That is right, my friend," said Williams. "But where did you find out all this?"

"From whom else can I have heard the good news but from you? Who else brought it to this island?" replied the man.

"But I never saw you in our church or school, and I do not see how you could have gotten there."

"Oh," said the poor cripple, "I can explain that in a hurry. As you see, I could not walk so far to church. So I sat down on a rock near the road, and when the people came back from the church, I begged. I begged each one for a word he had heard. One gave me one word, another gave me another. I gathered these together in my heart, thought about them, and prayed to God that He would open my heart in order that I might learn to know a little about His Word. I still do that when there are services."

Do you try so hard to hear and learn the Word of God? — *Selected.*

BOOK TABLE.

(By the EDITOR.)

Proceedings of the Fifty-Seventh Convention of the Eastern District, Synod of Missouri. Vol. 1933, No. 2. Concordia Publishing House, St. Louis, Mo. Price, 23 cts.

Besides the customary President's Address and Report, this synodical report brings a very timely paper on "The Present Economic Depression in the Light of God's Word" and an interesting account of the Home Mission enterprises of the District.

Proceedings of the Fourteenth Convention of the English District of the Missouri Synod. Concordia Publishing House, St. Louis, Mo. Price, 18 cts.

This report brings the first part of Prof. E. J. Friedrich's excellent paper on the ancient creeds of the Church. It also includes the President's opening address and brings very interesting facts concerning the activity of the English District along missionary and educational lines.

Brief Statement of the Doctrinal Position of the Missouri Synod. (Tract No. 34.) Concordia Publishing House, St. Louis, Mo. Price: Single copies, 8 cts.; dozen, 72 cts., plus postage; 100, \$5.00, plus postage.

Whoever wishes to know where "Missouri" stands in matters of doctrine will find in this tract of twenty pages what he is looking for. In simple, succinct, unequivocal language the doctrinal position of this church-body is set forth.

Das Tausendjaehrige Reich. Von *Heinrich Willkomm.* Order from Concordia Publishing House, St. Louis, Mo. Price, 15 Pf.

If you have a German friend who wants to know what the Bible teaches concerning a so-called millennium, here is the booklet to recommend to him.

Convention Year-Book of the Forty-First International Convention of the Walther League. *Erwin Umbach*, Editor. Order from the Walther League, 6438 Eggleston Ave., Chicago, Ill. Price, \$1.00. May also be ordered from Concordia Publishing House, St. Louis, Mo.

Whoever is interested in the Walther League (and who would not be?) will on the 118 pages of this *Year-book* for 1933 find a complete report of all the proceedings of the forty-first convention of this great organization. The *Year-book* brings the full reports of the various secretaries and other officials, also the sermons and addresses delivered during the convention. Besides these things this publication has between its covers many other matters of interest pertaining to the recent convention at Chicago and A Century of Progress.

Martin Luther, the Reformer. A Children's Vesper Service. By *W. G. Polack.* Concordia Publishing House, St. Louis, Mo. 16 pages. Price: Single copies, 5 cts.; dozen, 50 cts., plus postage; 100, \$3.50, plus postage.

This fine program will serve well to help commemorate the birth of Luther. It has a rich selection of hymns and recitations, alternating with responses, questions, and answers. The hymns can all be sung to familiar tunes.

Luther, the Gift of God. A Children's Service. By *Herman Voigt.* Concordia Publishing House, St. Louis, Mo. Price: Single copies, 8 cts.; dozen, 72 cts., plus postage; 100, \$4.50, plus postage.

This is another very good program to be used to commemorate Luther's birthday. It is in the form of a catechization, consisting of seventy-three questions and answers, interspersed with suitable hymns to be sung by the children or the congregation. For several of the hymns the music is given.

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. No. 34. *Lord Jesus, Who Dost Love Me.* By *M. N. Lundquist.* Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

We have here a very acceptable musical arrangement for Paul Gerhard's beautiful poetical evening prayer. The setting is for soprano, alto, tenor, and first and second bass.

Sacred Choruses. By *Walter Sassmannshausen.* For mixed voices. No. 11. *Psalm 98.* English and German texts. Published by Walter Sassmannshausen, 5220 Pensacola Ave., Chicago, Ill. Price, 16 cts. Order from Concordia Publishing House, St. Louis, Mo.

This composition by the well-known composer was sung by the Luther Day Festival Mass Chorus of six thousand voices at Soldier Field on July 16 and in the Open Court of the Hall of Science at the Century of Progress Exposition on the following day in connection with the Forty-first International Walther League Convention. The composer has succeeded in bringing out the exultant spirit of the sacred words. The choral at the end of the composition may be sung by a chorus of children with fine effect.

Three Chorales. "*How Bright Appears the Morning Star,*" "*Now Rest beneath Night's Shadows,*" "*Jesus, Priceless Treasure.*" Harmonized by *Johann Sebastian Bach.* Selected and edited by *Walter Sassmannshausen.* Published by Walter Sassmannshausen, 5220 Pensacola Ave., Chicago, Ill. Price, 8 cts. Order from Concordia Publishing House, St. Louis, Mo.

These three chorals were sung upon the same occasion mentioned in the preceding notice. Choirs will find these three numbers well worth studying and rendering.

Joy to the World. A Christmas Service. Compiled by *Herman Voigt.* Price: Single copies, 7 cts.; dozen, 72 cts., plus postage; 100, \$4.50, plus postage.

The Christ-Child. A Program for a Children's Service at Christmas. Price: Single copies, 5 cts.; dozen, 50 cts., and postage; 100, \$3.50, and postage.

These programs are both published by Concordia Publishing House. Both programs bring us the old, but sweet story of Jesus' birth. The former comes in the form of questions and answers with many songs, some of which appear in a Christmas program for the first time. A condensed copy for congregations may be had at \$1.00 a hundred. The second program is an order of service that has been republished at the request of a large number of schools. It brings the Christmas-story in questions and answers, songs, and recitations.

Concordia Christmas-Cards. Series 1933. Concordia Publishing House, St. Louis, Mo. Price, 25 cts. per package of ten with envelopes.

This year's series of Concordia Christmas-cards consists of ten high-grade parchment folders with warm, appealing designs, Christian texts, and copyrighted sentiments. The envelopes are cream-colored and ripple-finished. They are obtainable only from pupils attending Lutheran schools and Sunday-schools. Those in charge of such schools should at once send for samples and terms.

Contributions Received by the Treasurer.

August 1—31, 1933.

Mrs. Ida Engelhardt, Webster Groves, Mo., for Colored Missions, \$1.00. Miss Ida Scheve, St. Paul, Minn., for Negro Missions, 5.00. E. H. Buerger and Children, Milwaukee, Wis. (Memory of Mrs. E. H. Buerger), for Negro Missions, 25.00. "A Friend," Osawatomie, Kans., for Negro Missions, 1.00.

September 1—30, 1933.

Mrs. M. Berger, Buffalo, N. Y., for Negro Mission Building Fund, \$2.00. N. N., Alton, Ill., for Negro Missions, 30.00.

THEO. W. ECKHART, *Treasurer.*

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1 copy	50 cents.
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50 " " " " " "	37 " " "
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