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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

Entered at the Post Office at St. Louis, Mo., as second-class matter.

Vol. XXXV.

ST. LOUIS, MO., JANUARY, 1913.

No. 1.

New Year's Hymn.

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve
By the patience of hope and the labor of love.
Our life is a dream; our time as a stream
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone;
The final year
Rushes on to our view, and eternity's here.
O that each in the day of His coming may say,
"I have fought my way through;
I have finished the work Thou didst give me to do."
O that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into my joy, and sit down on my throne."

New Year's Thoughts.

"Hitherto hath the Lord helped us!" Thus cried Samuel when the Lord had given His people the victory over the Philistine host. "Hitherto the Lord hath helped us!" Thus should we also gratefully say at the beginning of a new year. Truly, the Lord has helped us till now; He has granted us peace, and given us health, food, and clothing. Great is the number of bodily blessings we have received at the hands of our heavenly Father during the past year. In view of all the mercies of God, we must exclaim with Jacob, "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant."

And oh, what streams of spiritual blessings has

the bountiful God poured out upon us! He has fed us upon the green pastures of His Word, and led us beside the still waters of His gracious promises. During the whole year He has taught, comforted, admonished, and strengthened us with His Word and Sacraments. Through the means of grace He has preserved and increased our faith, our love, and the hope of life eternal.

Yes, we surely have reason to thank God for all the spiritual and temporal blessings we have enjoyed, and we have good grounds to sing with the poet:

I praise and thank Thee, Lord, my God,
For Thine abundant blessing
Which heretofore Thou hast bestowed
And I am still possessing.
Inscribe this on my memory:
The Lord hath done great things for me,
And graciously hath helped me.

"Hitherto hath the Lord helped us!" O the comfort these words hold out to us for the future! If the faithful heavenly Father has stood by us in the past, He will surely not forsake us in the future. Having delivered us out of six troubles, He will permit no evil to touch us in the seventh. The Lord will let us taste His goodness also in this year. We may look into the future without fear and trembling, for the Lord will be our cloudy pillar by day and a pillar of fire by night upon our journey through the wilderness of this life. The faithful Shepherd of Israel will defend His sheep against all harm, and faithfully provide them with bodily and spiritual food and drink.

"Hitherto the Lord hath helped us!" O how joyously shall we sing this song when once we enter upon the eternal New Year in heaven. There our joyous "Ebenezer! Hitherto the Lord hath helped

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us!" will no longer alternate with the entreating "Hosanna! O Lord, help!" There our heads will be crowned with everlasting joy; our hearts will shout and sing; all our burdens, our griefs, our woes will be forever cast and buried in the sea of the past. There sin will be overcome, death will be slain, Satan will be chained, and we shall dwell in a paradise of everlasting peace and joy. And there, then, we shall rejoice and sing without end: "Ebenezer! Hitherto the Lord hath helped us! Hallelujah!"

The Retiring Editor.

We feel certain that our readers will be sorry to hear of the retirement of Prof. R. A. Bischoff from the editorship of the PIONEER. When the Synodical Conference, thirty-four years ago, decided upon the publication of an English missionary monthly, Prof. Bischoff was chosen editor of the new periodical. His work during this long period of time was most able and satisfactory. In language most simple he wrote of the great truths of the Gospel, in words most touching he spoke of God's great love for us poor sinners, and in tones most inviting did he call his readers to the Savior. Month after month for thirty-four years did his fingers touch the same strings of the Gospel-harp, but always new melodies and new variations did he succeed in calling forth to arouse the sinner, strengthen the pilgrim, refresh the weary, and comfort the sorrowful. Not few are the hearts whose doors were first opened to Jesus by the tender, pleading knocking of Prof. Bischoff's articles in the PIONEER. Many are the rescued sinners who on the last day will bear witness to the fact that they were induced to leave the broad way that leads to destruction by the plain, simple presentation of the Savior's love as found in the pages of the PIONEER. And how forcibly and convincingly did he impress upon us Christians the duty of praying, "Thy kingdom come," and of then proving the sincerity of our prayer by bringing our gifts for the glorious mission cause! Yes, how eloquent his language became, how enthusiastic his accents grew, when he pleaded with us for the extension of the Savior's kingdom! May God reward him richly for his long, faithful, and unselfish labors, and crown his future with many blessings.

GRACE is given, not to make us proud and boastful, but to make us humble and thankful.

Saving Faith.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Notice, it does not say, "Believe the Lord Jesus," but, "Believe *on* the Lord Jesus;" and the little word "on" makes all the difference in the world. When you "believe" a person, you merely accept what he says as true; and if it were said, "Believe the Lord Jesus," it would simply mean that you are to listen to what He tells you, and credit it as the truth. He has told us, for instance, that we are sinners, that we need salvation, and that He came to save us; and we may "believe Him" in each and all of these declarations. But that is not enough. It is mere assent of the understanding, and this is not saving faith. You must go farther. You must "believe *on* the Lord Jesus," you must put your trust in Him, and rest your troubled soul on His merciful loving-kindness.

And how may you do this? Remember it is with Jesus that you have to do. He is the same yesterday, to-day, and forevermore, as gracious and pitiful now in His glory as in the days when He dwelt in the flesh visibly among the children of men, and went about doing good, with never a hard word upon His lips, and never casting out a poor soul that came to Him in need and sorrow. There is no spot in the whole wide world where Jesus is not present; and wherever His Gospel of forgiveness is preached, there He may be reached and laid hold of by the hand of faith. Sinner, believe on Him, and you are saved.

Laying up Treasure on Earth and None in Heaven.

A ship bearing a company of emigrants was driven from its course and wrecked on a desert island, far from the reach of man. There is no way of escape; but they have a good stock of food. The ocean surrounds them, but they have plenty of seed, a fine soil, and a genial climate, so that there is no danger. Before the plans for the future are fully laid, an exploring party discovers a gold mine. There they all go to dig. They labor day after day and month after month. They mine great heaps of gold. Spring passes, and not a field is tilled, not a seed is sown into the ground. Summer comes and goes, and their wealth increases; but their stock of food grows small. In the fall they find that their heaps of gold are worthless. Famine

stares them in the face. They rush to the woods, they fell trees, they dig up the roots, they till the ground, they sow the seed. It is too late! Winter comes, and their seed rots in the ground. They die of hunger in the midst of their gold.

"What folly!" you say. You are right. But do not all those commit the same folly who spend the spring and summer of their life in hoarding treasures on earth, neglecting the living seed and tilling of the ground of their sinful heart till winter comes and finds them without the Bread of Life, without any treasure in heaven, and they are lost?

Selected.

"Now We See Through a Glass," etc.

"Now we see through a glass, darkly; but then face to face," 1 Cor. 13, 12.

A very touching story is told of a poor, unhappy boy in London, who was one day run over and brought to a children's hospital in an unconscious condition.

The past life of the boy had been most sad and wretched. His parents were both dead, and he lived with a mean, drinking woman who daily sent him out to beg; and when he returned from his trips with empty hands, she received him with cruel blows. His nights were spent lying on a heap of dirty rags. Dry bread crusts and thin broth were his daily food. The only pleasure the wretched boy had was when he could feast his eyes on the beautiful things displayed in the show-windows of the stores: frosted cakes, appetizing meats, and, above all, the many toys. He knew quite well that these things were not for him, for there was always a glass between them and himself. He reconciled himself to the idea never to possess them, and it never entered his mind that these glorious things could exist for him without the transparent wall. A box of lead soldiers particularly fascinated him. A long, long time he looked at them and longed to handle them, but—of course, there was the glass.

One day, as already stated, he was run over and brought to a hospital, a hospital founded and conducted for the love of Christ. When he regained consciousness, he found himself in a clean, white bed in a pleasant room, whose windows were beautified with fresh flowers. But what impressed him most was a lovely, loving face bending over him. A strong nourishing broth, such as he had never tasted before, was brought to him. Then he was kindly told to go to sleep again, and somebody drew

the curtains of the windows, so that the bright sunlight might not shine in his eyes. All this he could not understand. He almost believed that he was already an angel in heaven. He touched his shoulder to feel whether he already had wings, but he found none. It was all a riddle to him, but in his weak condition he was not able to think much, and soon he was peacefully slumbering.

His injuries were soon found to be less serious than had been at first thought. On the next day he saw several children playing in the room with little toy-wagons and horses. He looked on in surprise, for they actually seemed to handle the beautiful things with their hands!

Soon he was able to sit up in his little bed. The kind nurse supported him with pillows, laid a board in front of him, and brought him—he could scarcely trust his eyes—a box of lead soldiers, exactly like those he had seen in the show-windows. After he had looked at them for several minutes with beaming eyes, he slowly, timidly put out his hand towards them until he finally touched them. No sooner, however, had he touched them, than he cried in tones of utmost surprise and delight, "Oh, but there is no-glass between!"—

And what will our joy be when we shall once be there where we shall also exultingly cry, "Oh, but there is no glass between!"

Ah yes! Here there is always a glass between us and that which we hope and long for, between us and Him on whose breast we wish to lie.

When we think of our loved ones who have gone before, though we know that they are in eternal bliss, yet we see them only through a glass, and that glass oftentimes quite thick and dark.

O the great bliss when nothing will longer separate us from our Savior and our loved ones!

Nothing! Nothing! No glass between!

The Mosque of St. Sophia in Constantinople.

Press dispatches from the Near East, the seat of the bloody war between the Balkan states and Turkey, have made frequent mention of the Mosque of St. Sophia, the former Church of St. Sophia, in Constantinople. No doubt, it will be of interest to the readers of the PIONEER to read something of this celebrated building, a picture of which we are able to show them in this issue.

This truly celebrated church edifice was built by Emperor Justinian from 552 to 557 at an alleged cost of over thirty million dollars, and was

dedicated in the year 558. It is by many regarded as the grandest monument of Christian art, covering an area of 70,000 square feet. The main portion of the building forms almost a square, measuring about 240 feet one way and 260 feet the other. The magnificent central dome — 115 feet in diameter and 46 feet high — rises almost 200 feet from the floor. East and west it rests not on pillars with piers, but on two half-domes of the same dimensions, and thus a central space, 200 feet long and 100 feet broad, is left entirely free from all obstructions, affording room for thousands of wor-

For a period of 1,127 years, St. Sophia served as a Christian church, but upon the taking of Constantinople by the Turks, in 1453, it was turned into a Mohammedan mosque. The golden cross which adorned the dome made place for a bronze crescent. The beautiful mosaics were painted over. From the minarets erected on the four corners may now be heard the shrill cry of the Turkish muezzin calling the Moslem to prayer: "Allah is great! There is no god but Allah! Mohammed is the ambassador of Allah! Come to prayer! There is no god but Allah!" Where Christians once thronged



THE MOSQUE OF ST. SOPHIA IN CONSTANTINOPLE.

shippers. It is richly decorated in the interior, the vaults and arches being covered with superb mosaics of porphyry, marble, and ivory on a gold ground. Thus the costliness of the materials corresponds to the grandeur of the dimensions of this wonderful building. The sublime unity and harmony of the design, above all, the lightness and vastness of the dome, are a source of wonder and admiration to this day. The great cupola seems not to rest upon its supports, but to be held up by invisible hands. When it was finished, Justinian is said to have burst out, "I have surpassed thee, O Solomon!" And true it is, as long as it stands, Santa Sophia will be the pride of the East and the wonder of the West.

in adoration of the true God, the Turks now gather for their idolatrous worship. No Christian dare even enter the building to-day, except he has special permission, and is accompanied by a Turkish guide.

Extracts from a Missionary's Letter.

Rev. C. P. Thompson, our young missionary at Greenville, a suburb of Charlotte, N. C., in a letter to the Editor writes as follows:—

"The charge I have is a new one, hence one meets with much opposition and encounters many obstacles; but we meet these everywhere in the serv-

ice of the Lord. Last year I had a fine school. I had an enrollment of 76. This year the attendance is greatly reduced because a large public school is carried on a few blocks from our mission school. This school already existed last year, but was con-

a few blocks from our school, I for a time was afraid that ours might go to pieces. Both schools opened their doors in the same week; I began with seven scholars, the public school opened up with a very large number of pupils. All but seven of my boys



Worshiping the Christ-Child.

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious Lord, may we
Evermore be led by Thee.

As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him whom heaven and earth adore,
So may we with willing feet
Ever seek the mercy-seat.

As they offered gifts most rare
At the manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.
W. C. Dias, 1856.

ducted by only two teachers. However, in August the city erected a large, well-equipped building having eight rooms, and in this modern building the school is conducted this year. As this large school would hold out many inducements, and as it is only

and girls had gone to the new school. I began work with my little flock, praying that it might increase. My prayers were heard, for now one and then another of my runaways came back, so that now I have an enrollment of forty pupils. Every few

days I have the pleasure of opening the door to some wayward boy or girl who has decided to come to us. By Christmas I hope to have fifty to sixty on my roll."

We sincerely hope that our good missionary's hopes may be fully realized. There was something in the plain, simple little mission school which the children and also their parents missed in the large, fine, and well-equipped public school, and that was the Gospel of Jesus. In this respect these colored parents and their children showed a most commendable appreciation of the great value of a Christian education.

Missionary Thompson adds: "My church is a new building, recently erected; the congregation is very small and very poor. We have no bell and no altar. Has your church, perhaps, one or the other which it no longer needs? If you should have an old bell or an altar which you no longer use, they would be of great service to us here. We are not begging your congregation for these, but if you have them, and would like to see them be of some service, please send them to us."

The Editor is sorry to state that his congregation is not the owner of an old altar or useless bell, but perhaps some other congregation may be able to help out. How is it?

Brief Items from the Colored Mission Field.

The school of our Bethlehem Station in New Orleans has an enrollment of more than 250; the new school in Carrollton, a suburb of New Orleans, has 72 pupils.

Immanuel College in Greensboro, N. C., has 86 students; *Luther College* in New Orleans has 36 students.

As Rev. Messerli accepted a call to a congregation in Ohio, the old pastor of Grace Church in Concord, N. C., Prof. J. Ph. Schmidt, is in charge till a new pastor can be secured. Shortly before Rev. Messerli left, this charge was made the happy recipient of an organ for the church. The kind donor was Mr. Andrew Werling of Ossian, Ind., who in time past has furnished organs for a number of our mission churches and schools in North Carolina. God bless this friend for his unselfish kindness to our poor, struggling congregations!

For the sixteenth time that noble unknown supporter of our Colored Mission came to the Treasurer with a gift of \$500.00. Again and again has this

friend come to the rescue of our depleted treasury with his gifts. May God, who seeth in secret, reward him openly for his love to the Kingdom!

Field Secretary Bakke, who was seriously injured in a runaway November 8, while on an official visit to Mansura, La., after lying in a hospital at New Orleans for several weeks, was able to go to his home in Cincinnati shortly before the holidays. May God enable him soon to enter upon his work again!

The two professors of Luther College, the Messrs. Wilde and Meibohm, have opened a new mission in New Orleans, the third one in 1912. The new station is about two miles from St. Paul's Station, and there is no Colored church in the neighborhood. For the present the work is being conducted in two rented rooms. Miss Sophie Raymond, a graduate of Luther College, has charge of the school. Sunday-school and services are regularly held. An organ is lacking, — a fine chance for a friend of our mission to make himself useful!

Rev. G. M. Kramer, of our Bethlehem Mission in New Orleans, sent the following good news to the Mission Board on December 8: "As a Christmas present to the Mission Board our congregation voted last night to increase the monthly contribution to the mission treasury from \$40.00 to \$45.00 a month, beginning with January. We appreciate what the Mission Board and, through it, our fellow Lutherans are doing for us, and we realize that with the opening of new mission stations the treasury has assumed additional burdens; and it is our desire to help carry this burden. With the help of God we hope to be able soon to follow with another increase after we have caught our breath a little more from the repair work of the past summer." — This is certainly a fine Christmas present, and the Editor is sure that the Mission Board highly appreciates it. It is a little late now for Christmas presents, but the Editor is sure that presents of a like nature from other missions would be just as welcome, even if they were made in January or February. How would it be if all our stations would make an earnest, strenuous effort along this line? This would be the most practical and convincing way of showing appreciation for what has been done by the Mission Board for our Colored congregations.

On Sunday, September 15, three adult members were added to Bethlehem, New Orleans, by the rite of Confirmation.

Our mission in Mount Pleasant, N. C., Rev. John Alston, repaired its school last summer. The

Mission Board furnished the material, while the members did the work. Missionary Alston writes: "We are grateful to our Mission Board for the loan of money to buy the necessary material; and we will pay all we can this winter, and until the whole amount is refunded." This is manly language. Self-support is the goal that every mission should zealously strive for, and that is what this mission is doing.

The Sandy Ridge, N. C., school is being conducted by Miss Addie McTier, a graduate of Immanuel College; and Sidney Tervalon, a student of Immanuel College, is in charge of the Concord school. Rev. Polzin's school at Meherrin, Va., has an enrollment of over 40, and he expects it soon to exceed 50.

St. Paul's Chapel, New Orleans, La. Sunday night, December 1, three more men were added to the church by Confirmation; namely, Mr. John Donasier, Mr. John Bordere, and Mr. George Brooks. May God preserve them in true faith unto a blessed end!—During the past year no less than twenty-eight people were confirmed in St. Paul's, fourteen children and as many adults. Three adults were also baptized. All glory to God! May He bountifully bless us and our humble efforts in the new year also!

ED. H. SCHMIDT.

A Race for Life.

A man had swallowed a dose of morphine intending to commit suicide, but quickly changing his mind, he started for the nearest physician, who lived two miles away. He felt the dangerous drowsiness stealing over him, and ran with all his might. The exercise kept him awake, but his mouth became parched, his eyes filmy, and his strength less. He stopped to pray, but an instant of delay warned him that the fatal drowsiness was increasing in power, and he again started forward. At length he stumbled into the doctor's office, and fell senseless on the floor, but was saved by energetic treatment.

If sinners, overcome by a listless indifference, would only exercise the same energy in an earnest appeal to the Great Physician, they might be saved from eternal death.

O hasten mercy to implore,
And stay not for the morrow's sun,
For fear thy season should be o'er
Before this evening's course be run.

NOTES.

MISSIONARY PROGRESS.—At the close of last year, the total missionary funds raised by the various Protestant missionary organizations here and abroad for work in heathen lands totaled \$25,297,074. With this offering, support was furnished for 22,058 white missionaries and 88,542 native helpers, teachers, pastors, Bible women, and evangelists at 49,579 different missionary stations in India, Africa, Japan, China, Burmah, Siam, the Arctic, South America, and Polynesia. The missions had an enrolled list of 4,875,454 adherents professing Christian belief, of whom 2,304,318 were communicants. In the same year there were 1,477,049 children in the various mission schools. The United States contributed nearly one half of the total fund for conducting the whole work, having raised last year \$12,290,005 for foreign missions.

INDIANS SPREADING THE GOSPEL.—At a convention of Christian Sioux Indians it was voted to support a Christian worker in India. Think of the sons of Sitting Bull, Red Cloud, American Horse, and Spotted Tail subscribing money to send the good news of the Gospel to the heathen of India! Here we have a splendid example of the leavening power of the Gospel.

A CENTURY OF PROGRESS IN CHINA.—One hundred years ago there was only one Protestant missionary in China, to-day there are more than 3,000; one hundred years ago there was not a single Protestant convert, to-day there are more than 150,000; a century ago the Bible was unknown in that great country, to-day thousands of copies are read there.

DARKEST AFRICA.—Africa has a heathen population of over a hundred million. Fifty million Africans are the followers of the false prophet Mohammed, and only ten million are Christians. Truly, darkness covers poor Africa and gross darkness its poor people!

IF THE CHRISTIANS OF THE UNITED STATES would each week give to missions one cent, the income would be more than ten million dollars in one year. If every week they gave the cost of one postage stamp, the income would be twenty million dollars in a year. If our weekly gift to the mission cause were the cost of a car-fare, or of a dish of ice cream,

or of a cigar, it would in a year amount to fifty million dollars. Just for a moment think what many small gifts, regularly given, will amount to in a year!

A MISSIONARY FROM THE ETAWAH DISTRICT IN INDIA, where there are 800,000 people, wrote some time ago that he had baptized more than 100 people in one week, and that he believes 100,000 could be won to Christianity in a few years if there were enough workers. Yes, the harvest is great, but so very small the number of laborers.

CUBA AND PORTO RICO.—There are about twenty thousand Protestant Christians in Cuba and Porto Rico. Fifteen years ago there were practically none. On the Isle of Pines, south of Cuba, Rev. Oertel, one of our missionaries, is preaching the saving Word to a goodly number of people, and has organized a congregation.

DO MISSIONS PAY?—Yes, they do, even in dollars and cents. Here is one out of many proofs: The export trade of the United States to Asiatic countries jumped from about \$58,000,000 in 1903 to about \$127,000,000 in 1905, which was due chiefly to missionary influence. And here is another item: The trade with the Fiji Islands in one year is more than the entire amount spent in fifty years in Christianizing them. A great English statesman estimated that when a missionary had been twenty years on the field he was worth in his indirect expansion of trade and commerce ten thousand pounds (\$50,000) per year to British commerce.

A Venturesome Believing.

The Rev. John Butterworth, a minister of England, speaking of his religious experiences, writes: "One day as I was reading in a book called the 'Marrow of Modern Divinity,' a sentence from Luther was quoted, which was this: 'I would run into the arms of Christ if He stood with a drawn sword in His hand.' This thought came bolting into my mind, 'So will I too,' and those words of Job occurred, 'Though He slay me, yet will I trust Him.' My burden dropped off; my soul was filled with joy and peace through believing in Christ. This *venturesome believing*, as one has called it, was the means of setting me at liberty."—*Selected.*

BOOK TABLE.

THE LORD'S PRAYER. The first of a series of spiritual songs for mixed choirs to be issued under the general title of "Harmony." Published by I. C. Strieter, 4508 Virginia Ave., St. Louis, Mo. Single copies, 10 cts.; per dozen, 75 cts. Order from Concordia Publishing House, St. Louis, Mo.

This composition is provided with an English and a German text. The music is remarkably well adapted to the words, being a prayer in itself. It is not of more than ordinary difficulty and can be rendered by a choir of common ability. Compositions such as this must always be welcome to our choirs.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Grace, Greensboro, N. C., \$8.00; station at High Point, N. C., .75; station at Elon College, N. C., 2.01; St. Paul, New Orleans, La., 40.00; Bethlehem, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 40.00; St. Paul, Mansura, La., 5.00; station at Napoleonville, La., 2.20; station at Gulfport, Miss., 6.52; St. James, Southern Pines, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; St. Matthew, Meherrin, Va., 10.00; St. Paul, Charlotte, N. C., 12.00; Bethlehem, Monroe, N. C., 3.00; Bethany, Yonkers, N. Y., 19.50; Mount Calvary, Mount Pleasant, N. C., 3.00; St. John, Salisbury, N. C., 5.00; Bethel, Greenville, N. C., 4.00; Grace, St. Louis, Mo., 8.00.—*Total, \$220.48.*

St. Louis, Mo., December 16, 1912.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

TERMS.

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Vol. XXXV.

ST. LOUIS, MO., FEBRUARY, 1913.

No. 2.

Mercy's Free!

By faith I see my Savior dying,
On the tree;
To every nation He is crying,
Look at me!
He bids the guilty now draw near,
Repent, believe, dismiss their fear.
Hark! hark! what precious words I hear,
Mercy's free!

Did Christ, when I was sin pursuing,
Pity me?
And did He snatch my soul from ruin?
Can it be?
O yes! He did salvation bring.
He is my Prophet, Priest, and King;
And now my happy soul can sing,
Mercy's free!

Long as I live I'll still be crying,
Mercy's free!
And this shall be my theme when dying,
Mercy's free!
And when the vale of death I've passed,
When lodged above the stormy blast,
I'll sing while endless ages last,
Mercy's free!

R. Jukes, 1842.

Lenten Thoughts.

Our Lord Jesus Christ, the eternal Son of God, humbled Himself and became obedient unto death on the cross. But He did not suffer death for His own sake; He had committed no wrong, in Him was no sin, and therefore no punishment could be inflicted upon Him.

Every pain He suffered was for others, for us children of death; the Prince of Life shed His blood, the Just for the unjust, in order that He might reconcile us with God. He did not suffer

and die to make atonement for His own sins, but for those of His enemies, for yours and mine, that we might be healed by His stripes and in Him be made acceptable with God.

The Beloved of the Father died for us the accursed death on the cross; He became a curse for us, that the blessing of the Father might descend upon us. To gain honor for us, He died the death of a criminal; to attain for us the liberty of the children of God, He was sold and executed like a slave. He was covered with shame and disgrace, mocked and derided, to free us from shame and deliver us from disgrace.

The pain and agony which Jesus suffered for us no tongue will ever be able to express. We are surely bought with a price! To redeem us from our iniquities, the Son of God must bear suffering beyond calculation and be tortured in body and soul beyond description. For our sake He freely renounces His divine glory; because of His great love for us He avoids no danger and no pain, but even gives up His life.

Behold here the great value of our souls, since such an inestimable price is paid for their redemption. But let us also consider how abominable sin is, which makes necessary such suffering on the part of the Savior. Should not our hearts be filled with fear and terror of sin, since the Savior must bear such pain on its account?

And oh, the love of Jesus for us, that it was able to draw Him down from heaven to undergo all this sorrow and agony to save us! Love for us consumed Him; love for us drove Him into death.

O Love, O Love, how strong art Thou!
In shroud and grave Thou lay'st Him low
Whose word the mountains rendeth!

This is not the first time, dear readers, that you

have meditated upon the sufferings of your Savior. Your faith has often seen Him sweating great drops of blood in the garden for the world of sinners. You have before looked on in wonder and awe as He gave His back to the smiters, His cheeks to His tormentors, and hid not His face from shame and spitting. With sorrowful hearts you have before this followed Him through the streets of Jerusalem, weeping and bewailing Him with the women. You have watched Him as He was fastened to the tree, you have heard His cry of woe with agonized hearts, and you have rejoiced in His final cry of victory, "It is finished!"

But know you not that there are still many of your fellow-men to whom this sad and yet sweet Gospel is unknown? Know you not that there are still millions who know nothing of this Lamb of God that has borne the sins of the whole world? Know you not that there are still countless multitudes that know nothing of this blood of Jesus Christ, God's Son, which cleanses us from all sin? And will you not help to make known this saving truth to these dying souls? O surely, you will!

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.

The Fullness that Is in Christ.

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that, though it has been flowing on for six thousand years, watering the fields and slaking the thirst of a hundred generations, it shows no sign of waste or want. And when I have watched the rise of the sun, as he shot above the crest of the mountains, or in a sky draped with golden curtains sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion. Yet what are these but images of the fullness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing.

For when judgment flames have licked up that flowing stream, and the light of that glorious sun

shall be quenched in darkness or veiled in the smoke of a burning world, the fullness that is in Christ shall flow on throughout eternity in the bliss of the redeemed. Blessed Savior, Image of God, Divine Redeemer, in Thy presence is fullness of joy; at Thy right hand are pleasures forevermore. What Thou hast gone to heaven to prepare may we be called up at death to enjoy.—*Dr. Guthrie.*

A Free Salvation.

The Gospel offers to all who hear it a free salvation in Christ. As sure as the Gospel is preached to you, so sure is this offer of a free salvation made to you. To come into possession of this free salvation, you need but believe the Gospel, the glad tidings that Jesus is your Savior. The acceptance of the good news of the Gospel alone can give you peace. It was to the penitent and believing woman that Jesus said, "Thy faith hath saved thee. Go in peace." Our good resolutions can give us no peace with God, neither can our prayers or works. Our resolutions, our prayers, our works, cannot save us. There is but one way to get peace of conscience, only one way to gain peace with God, but one way to be saved, and that is through faith in the precious Gospel of Christ Jesus. And this salvation is free, being offered and given without money and without price, asking nothing of you but that you accept it. Come, then, and accept this free salvation which Jesus by His blood has procured you.

Hark! the Savior's voice from heaven
Speaks a pardon full and free; \n
Come, and thou shalt be forgiven;
Boundless mercy flows for thee.

Every sin shall be forgiven,
Thou through grace a child shalt be,
Child of God and heir of heaven,—
Yes, a mansion waits for thee.

The Christian's Hope.

Charles Reade, in his most famous novel, *The Cloister and the Hearth*, has put beautiful words into the mouth of Gerard: "Christians live forever and love forever, but they never part forever. You and I part here for life; and what is our life? One line in the great story of the church, one handful in the sand of time, one drop in the ocean of Forever. Adieu—for a little moment called a life! We part in trouble, we shall meet in peace; we part creatures of clay, we shall meet immortal

spirits; we part in a world of sin and sorrow, we shall meet where all is purity and love divine, where no ill passions are, but Christ is, and His saints around Him clad in white. There, in the turning of an hourglass, in the breaking of a bubble, in the passing of a cloud, she and thou and I shall meet again, and sit at the feet of angels and archangels, apostles and saints, and beam like them with joy unspeakable, in the light of God upon His throne, forever, and ever, and ever." — *Christian Herald*.

The Samphire.

Have you heard the story of the samphire, a sort of sea-plant that sometimes grows on rocks rising out of the sea? A ship was dashed upon the rocks. Only three sailors escaped, and they climbed up to the narrow ledge of a projecting rock. Still the waves dashed upon them, and to their horror they discovered that the tide was rising, for the waters grew higher and higher, and their fear was that they would reach them and drown them. They climbed still higher, crouching on the slippery ledge, but the hungry waves seemed to follow them, and, with fearful forebodings of a watery grave, they simply clung to the rock in mute despair. Suddenly one man loosened his hold and cried out, "Hurrah! hurrah! we're saved! The samphire! the samphire!" Every man of them knew the peculiarity of the little plant which grew on the rock they clung to; it grows only on the rock above the tide line, and before the waters reached it, the tide would turn, so that all the shipwrecked men had to do was to cling to the rock, and they would be safe. One of them in his great joy actually reached down and kissed the little plant at his feet.

Jesus is the Rock of Ages, and upon that Rock the everlasting samphire of the grace of God forever grows. Cling to it and you are safe against the hungry waves sin, death, and the devil which threaten to draw you down to everlasting death and perdition. — *Adapted*.

He Gave Money and Then Himself.

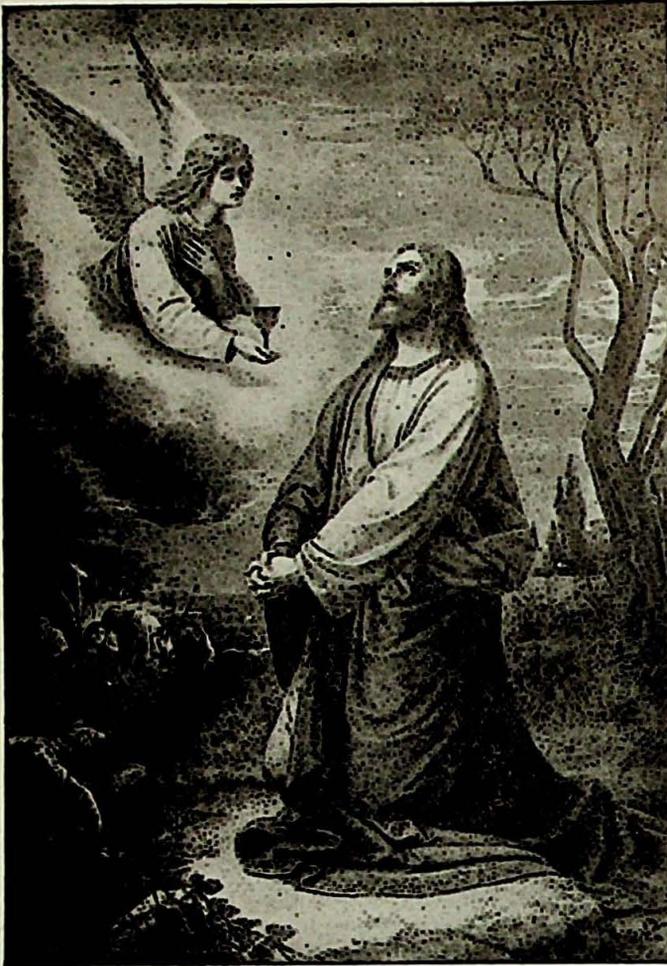
Cyrus Hamlin, the founder of Robert College in Turkey, says that his becoming a missionary was due to a contribution-box. When yet a small boy, he one day went off to see the annual village muster, which in those days was a great event in every New

England village. His mother gave him seven pennies with which to buy his lunch. As she handed him the money, she said, "Perhaps, Cyrus, you will put a cent or two into the mission-box at Mrs. Farrar's." As he drew near the house, he wished that his mother had not said one or two, but he finally decided to put in two pennies for missions anyway. Then his conscience began to work. Two pennies for missions and five for himself? That did not look right, so he decided on three for missions. But he was still not satisfied, and when he got to Mrs. Farrar's door, he said to himself, "Oh, pshaw! I'll dump them all in and have no more bother about it," and so he put all seven pennies in the box. It meant that he himself went hungry that day at the muster, but a victory for the missionary cause had been won; and it was not strange that in later years this boy should give his life to missions. It was through missionary giving that his interest was so deeply stimulated that, in due time, he gave the greatest gift possible for any one to give — himself.

Reader, try this method of the boy Hamlin. It is an excellent means of working up an interest in the missionary cause. Once you have your money invested in the cause, you will find your interest increasing to a wonderful extent. We all know that if we are interested in anything, we are also willing to help it along with our money and means. But it is just as true that if you once have your money invested in an undertaking, you will soon find your interest in the undertaking becoming quite lively. Try this with missions, and try it with your home church, and see how surely it will work out.

The Man Was Right.

A heathen in South Africa, who was known as the greatest drunkard among his people and as a slave of his passions, attended the services of the missionary. By the power of the Holy Spirit he came to the knowledge of his sin and of God's grace in Christ Jesus. Having found salvation, he resolved to lead a godly life as a thankful child of God, and in order to avoid temptation, he smashed the last whisky bottle he had on a rock. His neighbors tried to argue with him, telling him that his giving up drinking so suddenly might injure his health. But the man replied, "I would rather my body be dead than lose both body and soul."



Gethsemane.

Go to dark Gethsemane,
Ye that feel the Tempter's power;
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from His griefs away,
Learn of Jesus Christ to pray.

Admiral Philip and His Bible.

Rev. Milton M. Smith, D. D., says: "It has been my privilege to have in my possession for a day or two the Bible of the late Rear-Admiral Philip. I have never seen a Bible more marked and thumbed than his. The chapters most marked are the fourteenth chapter of John and the eighth of Romans. In the former chapter every verse except three is marked. It was his custom to note the dates on the margin when he began either the Old or the New Testament in his readings by course. I find twelve dates noted when he began to read the Old Testament, and thirty-four when he began to read

the New. Many, many times he must have read the Bible from its beginning to its end. I find here the secret of his gentleness and his power. A number of quotations are pasted carefully in his Bible. On the first page of the New Testament is pasted this card:

"Put any burden upon me, only sustain me.
Send me anywhere, only go with me.
Sever any tie but this tie which binds
Me to Thy service and Thy heart.

"The verse most heavily underscored are the words of Jesus: 'Whosoever shall confess me before men, him will I also confess before my Father which is in heaven.'"

What a glorious example Admiral Philip has set us! "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me," John 5, 39.

Items from Bethlehem, New Orleans.

It may perhaps interest readers of the PIONEER to hear a few items of the annual report of Bethlehem Chapel.

The past year was again, thanks to the gracious blessing of our God, a prosperous year for us. Our congregation has developed within and grown without. All services of the year were well attended, some even exceptionally well, and at several special occasions our church was again too small. Our members have learned to come regularly to the house of God, and to come even if the weather is at times not of the most pleasant kind. And no one is happier over this fact than Bethlehem's members themselves. What a happy, cheerful people, what cheerful singing, when the church is well filled on a Sunday night! How encouraging to see several benches in front of the adult congregation filled with children, little boys and girls, all joining lustily in singing praise to God on high! May it be so again, and even more so, in the year before us!

During the year there were 7 baptisms, 2 of these being such of adults, and 15 were confirmed, 9 children and 6 adults.

The receipts of Bethlehem again show an increase over the previous year by \$130.36, the total for 1911 being \$745.56 and for 1912, \$875.92. Of this sum \$480.00 was turned over to the general mission treasury, \$413.69 was used for current expenses, painting and repairing.

The individual contributions of our members have also improved. For 1911, the highest indi-

vidual contribution was \$17.50; for 1912, the highest was \$24.60. Two members followed closely with over \$22.00, others with \$14.00, while many contributed from \$5.00 to \$10.00. And our young people were also there with from \$1.50 to \$3.00 and \$4.00. True, some few again neglected to give their congregation the support they easily could have given; they withheld from the Lord even the crumbs that fall from the table.

• During the past year our school has undoubtedly experienced its most flourishing period since it was founded, almost twenty-five years ago. Though we had enlarged the school by adding another room during the last summer, still we were not able to accommodate all the children that applied for admission in fall. Many left again for other schools. But notwithstanding all this loss, we closed the year with 225 pupils actually in attendance. Since then over one dozen new pupils have again applied. For the future there seems to be but one thing to do, to furnish more room. It can be done by raising the church-building and building a room underneath. Our congregation has already subscribed over \$50.00 for this plan, and \$37.00 of this money is paid.

Our three teachers are working untiringly and with united effort for their school, ever planning and scheming to improve all along the line, and many of the pupils are too glad to help them, for they love their school. May it please God to prosper our school and church also in the future.

G. M. KRAMER.

Brief Items from the Colored Mission Field.

The Colored Inmates of the County Infirmary at St. Louis have regular religious services every Wednesday afternoon. These services are conducted by the Students' Missionary Society of our St. Louis Seminary. The services are attended by about thirty persons, who seem to be very grateful for the sweet, pure Gospel sermons they are permitted to hear. The secretary of the Society, Mr. W. G. Schwehn, says in his report: "Thus far all has been very encouraging. May the good Lord bless the work of our society!"

Our *Colored Mission Board* is carrying on its blessed work in forty-two different localities. Over forty colored and white laborers are active in this work. The forty-two stations are scattered over eight states: Arkansas, Illinois, Louisiana, Missis-

issippi, Missouri, New York, North Carolina, and Virginia.

The Colored Mission owns twenty-six churches and chapels, eight schools, two colleges, and seven dwellings. This mission property is valued at about \$115,000.

We mentioned in our last issue that "Mr. Unknown" had visited the treasurer of our Colored Mission for the sixteenth time with a gift of \$500.00. In the last biennial report the Board gratefully acknowledges the receipt of a number of other larger donations. Rev. H. Mueller, of Baraboo, Wis., made the mission a present of \$500.00. Mr. Frederick Wolf, of Waverly, Iowa, donated \$820.00. The John Scheve Foundation appropriated \$1,000 for indigent students in Greensboro, N. C. Father William Waltke, a member of St. Paul's Church, St. Louis, upon several occasions has donated sums of \$200.00 and \$300.00. An unknown friend in Sheboygan, Wis., has twice given \$500.00. Another kind friend in Spring Valley, Wis., regularly contributes from \$20.00 to \$30.00 every month. May God in His grace reward these friends of Colored Missions, and give the glorious cause many more such friends and helpers!

The Gospel's Victories in Africa.

Inland from Cape Palmas, in Liberia, Africa, live the savage Kroo people. A missionary among this warlike tribe writes thus about his work in *The Christian Herald*:—

"Work among these Kroo people is not without its highly dramatic incidents. Once, while preaching from the text, 'Will a man rob God?' a man suddenly sprang to his feet shouting, 'I will not rob God any longer. Take all the idols from my house.' This we did, and burned and destroyed them publicly, while a great crowd looked on in silent awe. When our work started here, we found a naked and almost utterly degraded people. But God is doing wonderful things for the Kroo race, and the evidences are about us in many forms.

"One of the most formidable influences we have had to combat is that of the Voodoo men, or devil doctors. These men extol as virtues all the most vile practices. Lying and stealing are a part of their creed, and many of the baser crimes are quite permissible as long as the perpetrator escapes detection. They are continually fomenting petty wars between the tribes and subtribes, and to them mur-

der is but a small matter. They do not hesitate to kill a small child that they may from parts of its body make an idol.

"It has been a source of great delight that through missionary efforts fourteen wars have been averted within the last few years. Roads which were formerly shut most of the time by tribal wars are now kept open to traffic and commerce. Many of the chiefs have agreed that I should act as arbiter of all disputes, and I am often called upon to attend a palaver and keep peace."

Daniel the Cripple.

A lady missionary in Ugandaland, Central Africa, has written home the story of a cripple who since then has been baptized and given the name of Danieri (Daniel).

"His name is 'Mufumbiro ta mira' (which means, a married man does not bolt his food like a single one, because he is not so hungry as a single one, as he is always well fed). He is very lame, he cannot stand upright, his left leg is almost useless; he has to crawl along the ground. He had a serious illness some years ago and afterwards became a cripple. He came to this house two days ago, having crawled or hopped on hands and knees for over twenty miles, to be questioned for baptism.

"He said he wanted to become a Christian three years ago, but the teacher would not trouble to teach him, saying, 'Others who have work to do must learn before you, as you can learn any time,' the teacher meaning that he must teach busy men first. So Daniel learned to read the Bible by himself, and it has taken him three years. His friends drove him out of the house, saying, 'We worship spirits; we don't want a Christian in our house.' So the poor fellow lives alone, but his old mother is not far away, and cooks food for him. His poor hands were a good deal swollen with his long journey, and quite horny inside. He is going to live in a little house close by us while he is being prepared for confirmation; and then he says he wants to teach others. I want him to stay here always and teach the patients in the hospital, who are almost all heathen.

"What marvelous power has God's Word in this country to make a man crawl on hands and knees that he may be baptized and enter into the kingdom of heaven! How curiously indifferent are people so often at home, and what a wonderful example this poor black man sets us!" — *Foreign Missionary.*

Notes of General Missionary Interest.

THE MORMON MENACE. — The persistence and perseverance of the Mormons is truly remarkable. They are so thoroughly organized, so devoted to their teachings, and so utterly unprincipled in their tactics, that their progress seems almost irresistible in certain parts of our country. From a mere handful of only six members in 1830 they have grown to a membership of more than half a million. In seven of our Western States they hold the balance of political power. Their leaders openly boast that the time will come when they will dictate their own terms to the United States Government. Not long ago over fifty-three thousand Mormons suddenly changed their votes from one party to the other, at the command of their leaders. And now the news comes that they are hard at work in Alberta, Canada. They have already bought more than a hundred square miles of land, built an Academy at Raymond, Alta., established a "state" at Lethbridge with a bishop, and are going to proceed at once with the erection of a Mormon temple at Raymond, which is to cost about \$300,000.

THE LAST INDIAN CENSUS. — The *London Times* gives an analysis of the completed figures of the last Indian census taken by the British government. There are 3,574,000 native Christians in India. The Roman Catholics still have first place, with 1,395,000 adherents, but the advance of Roman Catholics in the last ten years has been surprisingly small compared with Protestant progress; for while the Protestants have increased by nearly half a million, the Roman Catholic increase has been only 272,000. The total Christian population of India is now nearly four millions, or about one in every eighty of the 315,000,000 living in the great Asiatic dependency of Great Britain.

DAVID LIVINGSTONE, 1813—1913. — March 19th will be the one hundredth anniversary of the birth of David Livingstone, the great African missionary and explorer. Under the auspices of the London Missionary Society he went to Africa in 1840 as a medical missionary. And here in Africa he passed the rest of his life. He died there, near Lake Bangweola, in May, 1873.

THE FOUR INDIAN SCHOOLS OF THE LUTHERAN WISCONSIN SYNOD. — These schools had an enrollment of eighty-seven pupils at the end of last year.

Mission schools are conducted at San Carlos, Fort Apache, Cibecue, and Globe. The Wisconsin Synod carries on its Indian Mission at an annual expense of about \$10,000.

A LUTHERAN CHURCH IN ROME.—The project for the building of a Lutheran church in the city of Rome by the Lutherans of Germany, and particularly of those of Saxony, has progressed to such an extent that the building is assured. The cities with which Luther's name has been specially associated, in addition to the money gifts of their people, have pledged memorials for the decoration and furnishing of the church. Wittenberg has given three magnificent bells; Magdeburg, a monumental and a beautiful pulpit; Eisleben, where Luther was born and baptized, a magnificent baptismal font; Mansfeld, where he passed most of his childhood days, a silver baptismal basin; Erfurt, where he attended the university, lived as a monk, and was ordained, an altar; while other towns will add to the gifts. The work of gathering funds to build a great Lutheran church in the stronghold of Roman Catholicism has been energetic and enthusiastic. It is this enthusiasm and the magnificence of the proposed structure that make it a church apart from the other foreign churches in Rome, and that is said to be causing not a little smothered resentment on the part of the Roman Catholics.

CONVERSION OF A GREAT ZULU CHIEF.—The *Izwi La Kiti*, a Zulu paper of Natal, Africa, attaches great importance to the recent conversion to Christianity of Chief Ngqamuzana of the Abatembu tribe, after a long and serious illness. It says: "The importance of the fact cannot be overestimated, especially if it is borne in mind that this chief is one of the biggest in the country, having close upon 7,000 huts under him."

COMPARATIVE GROWTH OF THE LUTHERAN AND CATHOLIC CHURCHES IN AMERICA.—During the last twenty years the Romish Church has made a gain of 99 per cent.; in other words, it has at the present time 6,183,680 more members than it had twenty years ago. This remarkable growth is surpassed by only one other church in America, the Lutheran Church. While the growth of the Catholic Church is largely to be attributed to immigration, this cannot be accepted as the main cause of the wonderful growth of the Lutheran Church, since the influx from Lutheran countries has dropped

greatly during this period. The *Lutheran* undoubtedly is correct when it attributes the remarkable growth of our Church to the parochial school. Those Lutheran synods which have most persistently fostered the church-school have had the greatest growth. The Synodical Conference of the Lutheran Church has made a gain of no less than 214 per cent. during the past twenty years, 115 per cent. more than the Roman Catholic Church during the same period. Surely, these facts teach a most important lesson!

The Influence of the Bible.

A missionary met an elderly man (a savage) who looked very downcast, and he asked him, "My friend, what is the trouble? Who is dead?" "Oh, no one is dead," replied the man. "Well, then, what is the matter? You seem to be mourning." With a gesture of despair he replied, "My son tells me that my dog has eaten a leaf of the Bible." "Well," answered the missionary, "perhaps I can replace it." "Oh," said the man, "the dog will never do any good; he will never bite anybody; he will never catch any jackals; he will be as tame as I see people become who believe in that Book. All our warriors become as gentle as women, and my dog is done for!"

Of course, the poor savage was mistaken when he thought that the eating of a leaf of the Bible would have such an effect upon his dog. But is it not praise that he bestows upon the Gospel when he says that it changes the life of every one that believes it?—"By their fruits ye shall know them."

Give God the Best.

A Hindu mother having two children, one of them blind, said her God was angry and must be appeased, or something worse would come to pass. Some time after, a missionary saw that only one child was left; the mother had thrown the other into the River Ganges. "And you cast away the one with good eyes?" he asked. "O yes," she said, "my god must have the best."

Alas! the poor mother had a true doctrine, but she put it to bad use. Let us give God the best. Too long and too often have we put Him off with the drippings from life's overfull cup.—*Selected.*

It is no danger to *have* only one talent; it is a great disgrace not to *use* that one talent.

BOOK TABLE.

EVANGELICAL LUTHERAN HYMN-BOOK. World Edition (Edition W. C.). Concordia Publishing House, St. Louis, Mo. $4 \times 5\frac{3}{8} \times 1\frac{1}{8}$ in.; 287 + 588, a total of 875 pages. Bound in silk finish cloth, black. Price, 75 cts.

About six months ago the Music Edition of this *Hymnal* was put on the market. Now follows the World Edition. At present but one binding is put out; the publishers, however, promise the appearance of fancier styles during the year.

The compilers of this new Hymn-Book deserve highest praise for the excellent work they have done. The total number of hymns in the book is 567; including the appended chants and doxologies, 594. It is exceptionally rich in translations of our good old German hymns, there being no less than 215 such translations in this new *Hymnal*. The large number of *mission hymns* is also to be heartily commended. Even a cursory perusal of the *Hymnal* makes it apparent that the compilers have done much careful and judicious work in preparing this book, and we hope that they may have the gratification of seeing the general introduction of the *Hymnal* in all those of our congregations in which an English hymn-book is needed. We feel certain that every congregation introducing the book will reap much benefit from its use.— Besides its rich selection of hymns, the *Hymnal* also contains liturgical forms for use at the various public services on ordinary Sundays, festival days, and extraordinary occasions, a considerable number of prayers, and a large number of psalms.

DIE REFORMATION NICHT EIN UEBEL, SONDERN DER GROESSTE SEGEN FUER KIRCHE UND STAAT. By F. Pieper.

THE PRINCIPLES OF PROTESTANTISM. By W. Dallmann. Concordia Publishing House, St. Louis, Mo. Price per copy, @ 2 cts; per dozen, @ 10 cts.; per hundred, @ 50 cts.

Two splendid orations, delivered on the occasion of the general Reformation Festival celebration in the Coliseum at St. Louis, Mo., November 3, 1912. It must have been a pleasure for the 8,000 people that constituted the audience of the two speakers to hear these two fine discourses, and we can only thank the Concordia Publishing House for acceding to a general desire and making these orations available for general distribution. The reviewer has ordered enough copies of both orations to put one of each in every family of his congregation, and he hopes that other pastors may do likewise.

FREEMASONRY. An Interpretation. By Mart. L. Wagner, Pastor of St. John's Ev. Luth. Church, Dayton, O. Lutheran Book Concern, Columbus, O. Cloth, 8vo; 563 pages. Price, \$1.50.

Masonry, with its almost countless offspring, is exerting a stupendous influence upon our social and religious life. What the scholarly author therefore writes concerning Masonry in this book applies in a greater or less measure to the whole system of secret societies. Rev. Wagner's book plainly shows that he has made a study of Masonry for a long time, and that he knows more about its real character than many Masons do. After reading this book, we have become more than ever convinced that thousands and thousands of Masons remain in the order simply because they do not understand the real religious principles of the lodge. They would leave the order at once if they knew its true religious teachings. But should not every member of the order know what Masonry teaches? Ought he not feel that by his membership he sanctions the teachings of his order? Ought he not be willing to be shown if he does not yet know? Ought he not feel that his example invites others to accept these teachings so antagonistic to the Gospel of Christ?—Rev. Wagner in his book contends, and, to

prove his contention, cites numerous Masonic authorities, that the religion of Masonry is practically a revival of old heathen cults. In the second and third parts of the book he brings strong arguments to show that the ancient mysteries, with their deification of man and his procreative powers, furnish the key to the vaunted secret science and religion of Masonry. Finally, in the fourth part, the author examines the moral teachings of the order at considerable length.—The conclusion to which the author comes is that Masonry is an enormous evil, a menace to the home, Church, and state, an enemy that threatens the sanctity of the home, subverts the foundations of true evangelical Christianity, and undermines the pillars of civil government.

Acknowledgments.

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St. Louis, Mo., January 16, 1913.

H. L. DOEDERLEIN, Treas.
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

TERMS.

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., MARCH, 1913.

No. 3.

Jesus Liveth That Was Dead.

Christ has the ransom paid;
The glorious work is done;
On Him our help is laid,
The victory is won:
Captivity is captive led,
Since Jesus liveth that was dead.

Who to our charge shall lay
Iniquity and guilt?
All sin is done away,
Since His rich blood was spilt;
Captivity is captive led,
Since Jesus liveth that was dead.

Hail the triumphant Lord!
The Resurrection Thou!
We bless the sacred word,
Before Thy throne we bow;
Captivity is captive led,
Since Jesus liveth that was dead.

Thomas Haweis, 1802.

Christ Our Substitute.

As we Christians during this holy season of Lent meditate upon the sufferings of our Lord Jesus Christ; as we accompany Him upon that sad journey on which Judas betrayed, Peter denied, and all His disciples forsook Him; as we see how diabolical hatred persecutes and indescribable brutality maltreats Him; as we see how He suffers the agonies of hell, and finally breathes out His soul on the cross of Calvary in untold agony, let us remember, "*Christ was delivered for our offenses.*"

What does that mean? It means that we by our sins have brought upon our dear Savior all this pain and suffering, all this shame and mockery. Our disobedience was the cause of His stripes, our

pride brought Him shame. He took our place, He became our substitute, and bore for us the punishment of our sins, and thus He redeemed us from sin, death, devil, and hell.

To free us from the slavery of sin, He takes upon Himself the burden of our sins; to redeem us from the curse of the Law, He is made a curse for us; to protect us from the bitterness of death, He drinks the bitter cup to the very dregs; to preserve us from hell, He endures the tortures of the damned. He, the Lamb of God, takes our place, takes on Himself the wrath of God and the punishment we deserved to gain for us a perfect redemption. In short, *He dies for us.*

The enemy rejoices. The devils in hell hold a jubilee. For has not the Savior become the victim of sin? Has not Satan bruised the heel of the Woman's Seed? Is not the Prince of Life lying in the bonds of death? Have not the powers of hell seemingly vanquished the Lord of heaven?—But see, what happens? The taunts and jeers of hell cease, the shouts of the foe are turned into weeping and wailing! What is the cause of this great change? Hear what the heavenly messenger proclaims: "Be not affrighted! Ye seek Jesus of Nazareth which was crucified: *He is risen.*" Jesus has cast away the burden of sin, He has torn the bonds of death, He comes forth from the grave as the conqueror of all His foes. The grave is opened, and Christ comes forth by the glory of His Father.

But here again let us remember that Christ is our surety and substitute, and that, therefore, His victory is our victory. As He was delivered for our offenses, so was He "*raised again for our justification.*" By raising Christ from the dead, God has openly declared that He has accepted the sacrifice of His Son for us. Christ's resurrection is the

seal of perfect redemption. Had He remained in the grave, our faith in Him would be vain, and we would still be in our sins; then curse would still be on us, the Law would still condemn us, and all our hope would be vain and futile. But now that Christ, our bondsman, is risen, we know that God's wrath is quenched, and that forgiveness of sin, life, and salvation are ours. Christ's resurrection is, therefore, a receipt given by God the Father, declaring that the ransom which Christ paid has fully wiped out the whole debt of sin. Now we know that the blood of Jesus Christ, God's Son, cleanses us from all sin, and that we may appropriate unto ourselves the righteousness of Christ. If, then, our sins would trouble us, the Law condemn us, or Satan accuse us, we may joyfully say with Paul: "*Christ was delivered for our offenses, and raised again for our justification.*"

He who slumbered in the grave
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of kings.
Now He bids us tell mankind
How all may salvation find,
How poor sinners are forgiven,
And through faith may enter heaven.
Hallelujah!

Victory.

Victory! That is the final word of all of Christ's work. How often it seemed as if all must be certain, hopeless defeat! Only think of Gethsemane with its sorrow unto death; think of the mockery in the high priest's palace; think of Pilate's judgment-hall with its scourging; think of the crown of thorns, of the sad journey to Calvary, the cruel crucifixion, the taunting of the King who cannot help Himself. All seems lost! But He had said, "Be of good cheer, I have overcome the world." "Your sorrow shall be turned into joy." "The Son of Man shall die, but the third day He shall rise again."

Yes, victory! When He says so, even death must bring life, and shame be a part of glory. For nineteen centuries Christians have been celebrating the victory; we fill His courts with praise and our hearts with new joy. We take courage, and press on in the life He brings, in the battle He commands, in the victory He offers. O glorious certainty and heavenly conviction! Even death is only a step to glory. We are more than conquerors, and Easter is the pledge and proof of all. He is risen, death is slain and buried.

The Resurrection of Our Lord.

The resurrection of our Lord seals and accredits all the doctrines of the Gospel. It attests His divine Sonship, His Messiahship, the truthfulness of His teachings, and the effectual accomplishment of the work He said He had come to perform. The true meaning of Pilate's inscription on the cross was authenticated in Joseph's tomb. What there occurred affixed the great Amen of Heaven to all that Jesus ever said He was, or taught, or did. Christian life is not a funeral procession, not the following of a confined Galilean, but a triumphal march to the clarion notes of a living Conqueror, — a living and enthroned Immanuel.

David Livingstone.

David Livingstone, the great missionary and explorer, the centennial of whose birth the whole Christian world will commemorate on the 19th of this month, saw the light of day at Blantyre, near Glasgow, Scotland. His parents were of the working-class, but earnest and faithful Christians. The Christian mission cause interested them greatly, and, no doubt, their lively interest was not without effect on their son. Because of the poverty of his parents, David was obliged to go to work in a cotton-mill at the age of ten years, and here he spent the next twelve years of his life. An appeal of the German Lutheran missionary Guetzlaff, who had been working in China since 1831, determined him to become a medical missionary among the Chinese; but the breaking out of the Opium War prevented him from carrying out his desire. He then decided to go to Africa, in which continent he had become interested through the reports of Rev. Robert Moffat.

After his arrival in Africa, he spent some time in work at Kuruman, the station of Moffat, and in making several missionary trips to the north, partly to gain a better knowledge of the people, and partly to find a suitable location for a new station. Quite early in his career as missionary he became convinced that native workers must be put into the field; and his great ambition was to educate as many such native workers as possible, and scatter these native agents far and near. From the very first he gained a remarkable influence over the natives, both chiefs and people, by his fine tact and the winning charm of his manner.

In 1843, he settled at Mabotsa, among the Bakhatla, and while there he married Mary Moffat,

the oldest daughter of Dr. Moffat. While at Mabotsa, he also had a most wonderful escape from being killed by a lion. Later he removed to Chonuane, and from there to Kolobeng, where he remained till 1852. At Kolobeng his work was very successful, the chief of the tribe among whom he worked becoming a Christian. From this station he made various trips southward with the intention of starting new stations and manning them with native workers, but he was not very successful in his attempts, because the Boer settlers from the Cape of Good Hope who had settled here not only discouraged him, but even did their utmost to thwart his plans.

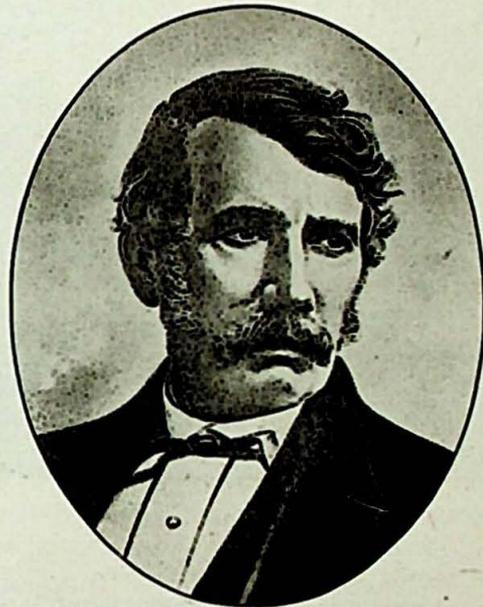
After this, Livingstone turned to the north, crossed the dangerous Kalahari Desert, and entered the territories of a mighty chief by the name of Sebituane, who received him with great kindness and invited him to stay. Though the chief died a few days after Livingstone's arrival, the latter nevertheless determined to locate a new station in the territory. It seemed to him, however, that it would be of great importance for the people of this country, and also for the success of his work among them, if a direct way to the sea could be found. Returning to Kolobeng, he sent his wife and four children to England by way of Cape Town, and got ready to make the long and dangerous journey of exploration. Just before he was ready, his house and all his property was destroyed by the Boers.

About four hundred miles north of Kolobeng and one thousand miles north of Cape Town, lies Linyanti; from this place it was that Livingstone started out on his westward journey to the sea with twenty-seven native companions. Weary unto death, after passing through untold hardships, he finally reached the western coast at Loando. But having promised his attendants that he would bring them home again, Livingstone, instead of going to England, turned back to Linyanti, and from there continued eastward till he reached the eastern coast of the continent at the mouth of the Zambesi River, on May 26, 1856. During this extensive journey across Africa, Livingstone made many important discoveries; but he never forgot that he was a missionary. Not to explore Africa was his main purpose, but to help the poor Africans out of their night of heathenism. He looked upon his explorations as the entering wedge, as a necessary preparation for the great work of evangelizing that he hoped would follow.

Livingstone now returned to England. He was received with the greatest enthusiasm, and honors

upon honors were poured upon him. His presence, together with his first book, *Missionary Travels*, aroused a great interest in Africa, and new missionary societies were founded to carry on the work of evangelizing the Dark Continent.

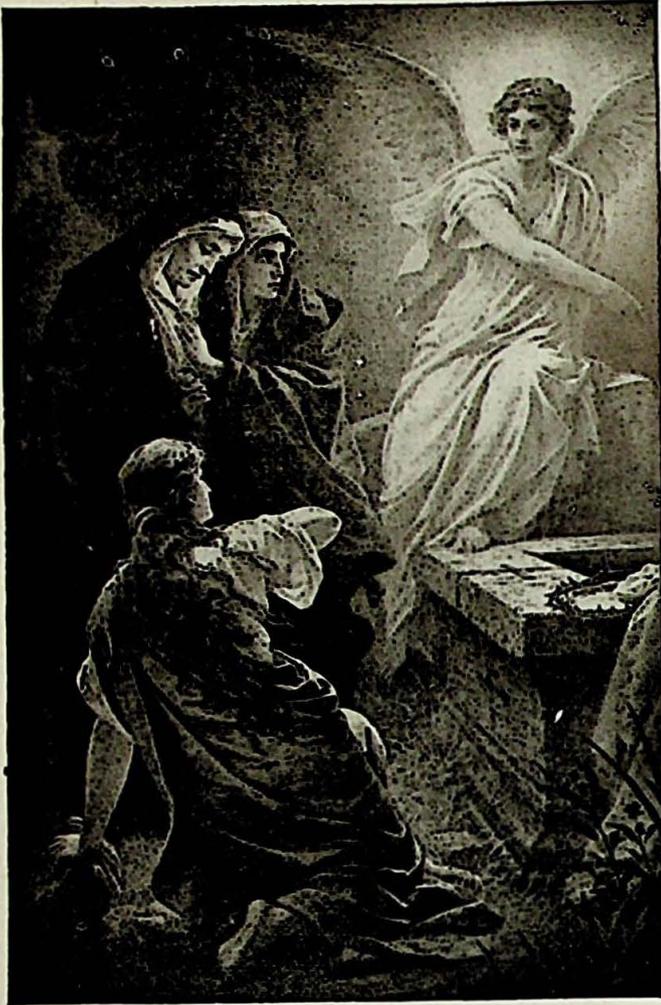
Returning to Africa, he led an expedition which was to explore the region along the Zambesi River. This expedition was attended by incredible difficulties and extraordinary hardships. Portuguese traders along the Zambesi, who were carrying on a shameful traffic in slaves, did all they could to arouse the natives against Livingstone. On this journey Lake Nyassa was discovered and the territory around it explored. This country Livingstone was very desirous to see occupied by missionaries as soon as



DAVID LIVINGSTONE.

possible, since he regarded it as the key to Central Africa. A mission station was planted at Lake Nyassa; but the bishop at the head of this mission and several of the missionaries were killed at the very beginning. This had a very discouraging effect upon Livingstone. Another great grief came to him through the death of his faithful wife and companion at Shupango, on the Zambesi. But all these trials and discouragements did not prevent him from continuing his work; even when the expedition was recalled, he remained, and pursued the work alone. Finally, in 1864, he decided to return; and what determined him to do so was the desire to expose the shameful slave-traffic carried on by the Portuguese along the Zambesi and around Lake Nyassa, and to gather funds to found mission stations in this region.

(To be concluded.)



Easter.

Love's redeeming work is done,
Fought the fight, the battle won;
Vain the stone, the watch, the seal;
Christ has burst the gates of hell.
Death in vain forbids to rise;
Christ has opened Paradise.

Livingstone's Encounter with a Lion.

While Livingstone was at Mabotsa, he had a thrilling experience with a lion. In the encounter his arm was injured for life. One day, in 1843, not long after his arrival in Mabotsa, lions killed a number of sheep not far from his house. Together with a company of natives, Livingstone went out to destroy the beasts. Finding after a time that his presence was not needed, the natives being able to get along by themselves, Livingstone decided to return home. While walking along, he saw a huge lion crouching on a rock in the rear of a bush

which partly hid it. Bringing his rifle to the shoulder, he emptied both barrels at the lion. Livingstone saw that the lion was only wounded by the two balls, so he quickly began to reload his gun, but just as he was in the act of ramming down the bullets, the lion sprang upon him and caught his shoulder in its teeth. Both came down together. Livingstone tells what further transpired in these words:—

“Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. This peculiar state is probably produced in all animals killed by the carnivora, and if so, is a merciful provision by our benevolent Creator for lessening the pain of death. Turning around to relieve myself of the weight; as he had one paw on the back of my head, I saw his eyes directed to Mebalwe (a native assistant), who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one, missed fire in both barrels; the lion immediately left me, and, attacking Mebalwe, bit his thigh. Another man, whose life I had saved after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysms of dying rage. In order to take the ‘charm’ out of him, the Bakhatla on the following day made a huge bonfire over the carcass, which was declared to be the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm.”

When Livingstone's faithful followers brought his remains to England in 1874, it was this crippled arm which he had in consequence of this terrible encounter that identified his body beyond the shadow of a doubt.

Greetings from the Invalid Chair.

The many letters and cards of sympathy and assurance of intercession in my behalf have brought comfort and cheer to me in my long sickness, and I wish herewith to extend to all who have so kindly remembered me my sincere thanks.

I have suffered much and long on account of the fractured hipbone and from numerous ailments in consequence thereof. At times all hopes of my recovery were given up, but the Lord mercifully sustained me and spared my life, for which His name be praised. Apart from God and the prayers of our mission friends, I owe it to my dear wife that I am still in the land of the living. In self-sacrificing love she has ministered to my wants day and night, and cheered me with God's Word and promises.

I am now on the way to recovery. The progress is necessarily slow, still it is progress. Were it not for the stiffness of the joints of the injured foot, I could walk about. I can do so, however, with the help of crutches. God willing, I shall be about the business of our mission again in a few weeks.

With sincere greetings,

N. J. BAKKE.

Death of Prof. George Stoeckhardt, D. D.

The sudden death of Doctor Stoeckhardt on the 9th of January will prove a great loss to our Colored Mission. Professor Stoeckhardt was without doubt one of the greatest Bible scholars and commentators, not only of our Church, but of the world. Many of our missionaries sat at the feet of this man, who was so mighty in the Scriptures, and from him learned that all-important lesson that not reason nor any human authority, but God's Word alone is the only source of Christian knowledge, and the only rule and guide of faith and life. Practically all of our professors working in Luther and Immanuel Colleges were Doctor Stoeckhardt's pupils.

Where There is a Will There is a Way.

Some time ago our Treasurer for Colored Missions received a letter containing \$3.01. This is what the letter said: "Herewith you will receive a small sum for Colored Missions. May I tell you how I saved the money? Whenever my husband buys tobacco for himself, I put ten cents aside for Colored Missions, and when I have thus saved a few dollars, it gives me great joy to send it to you to help along the great work among the colored people. God bless you and all that are working in the Colored Mission."

This letter touched the heart of our treasurer; how could it do otherwise? He took it with him to the next meeting of the Board, and read it to

the other members of the Board. Of course, it also touched them. The President of the Board wrote to the giver, and asked her permission to publish her letter. This is the answer he received: "I am surprised that my letter should produce so much excitement. It is not to receive praise that I give my gifts; but if you think that the publishing of my letter may induce others to follow my example, I am willing to give my consent to its publication. It is love for my Savior and the desire to help the great cause of missions among the colored that impels me to give. I am only too sorry that I can't do more; but my husband and I gain our support by washing, and I need not tell you that our income is but small. God, however, can also bless the small gift."

Need we add any more words to this? If every one of our members had a heart for missions as this poor washwoman has, think you that our mission treasuries would ever be empty?

Brief Items from the Colored Mission Field.

HIGH POINT, N. C.—This station is greatly in need of a chapel. At the last meeting of the Synodical Conference it was decided to give this station a house of worship, but up to the present the Board has not been able to carry out the wishes of the Conference, largely owing to the lack of funds, no doubt. It is greatly to be wished that the Board may be able to give these good people what they so much need and so greatly desire.

IMMANUEL COLLEGE, GREENSBORO, N. C.—In response to an appeal in the *Missionstaube*, this institution of ours is to be the recipient of twelve monthly donations from the Becker Education Fund, Baltimore, Md. Immanuel College and Luther College, New Orleans, are doing an important work and are worthy of all support. Both institutions also have a number of poor students who are dependent upon the assistance of their fellow-Christians for their support. We know of one conference that has donated \$100.00 out of its fund for indigent students for a number of Louisiana boys pursuing their studies at Greensboro.

NEW STATIONS.—Not less than eight new stations were opened last year by our faithful workers in the Colored Mission field. We have a force of hard-working laborers in the colored field. No necessity of thinking that they will let any opportunities pass by.

A. NEW LABORER.—The Board has secured the services of Mr. Stoll, a student of our Seminary in St. Louis, to take charge of the new field on the "Dumps" in New Orleans. This new station is situated pretty well on the outskirts of upper New Orleans and westward of our Mount Zion and Bethlehem stations. Mr. Stoll has already left for his field of labor, and opened the school on February 10. God bless him and his work!

CONTRIBUTIONS BY OUR COLORED MEMBERS.—The sum of \$5,692.17 was raised by our colored members during 1912, an increase of \$1,167.62 over 1911. This makes an average of \$5.92 for each communicant member. This is a fine showing, and we feel certain that our colored brethren will not rest with this showing, but that this year will show another increase. Bethlehem in New Orleans has already made the start, and the other stations are sure to follow.

MOUNT ZION, NEW ORLEANS.—Missionary Alb. O. Friedrich of this station is preparing thirty-two catechumens for confirmation; three of these are adults.

COUNTY INFIRMARY AT ST. LOUIS.—The work which the students of Concordia Seminary are doing among the colored inmates of this institution is apparently highly appreciated by the inmates. The services are being attended by forty-five hearers. Our colored missionary, Rev. James Doswell, has also conducted several services at the institution, and an inmate reports that his sermons were much enjoyed. May God continue to bless this work in the future!

FIELD SECRETARY, REV. N. J. BAKKE.—The friends of our Colored Mission will rejoice to learn from his own letter to our readers that Rev. Bakke is on the way to recovery, and expects to take up his important work in the near future. Let us thank God with him!

Items of General Missionary Interest.

MISSION OF OUR NORWEGIAN BRETHREN IN CHINA.—*Our Friend* reports: "The first of the year brought news from the Rev. J. R. Birkelund from Shanghai, China, stating that he arrived there from the west coast of the United States on the 30th of November, and that the Rev. Lillegaard, our first resident missionary to the great Chinese republic, arrived from the east coast of our country the second

day of December. From there they sail up the Yangtse River to Hankow, about 600 miles, from which place they were to begin their reconnoitering and looking for the proper place for establishing the new China Mission of the Norwegian Synod." The province of Honan, where the new mission is to be started, is said to have a population of 522 to the square mile.

AFRICAN MISSIONS.—The population of the continent is estimated at 175,000,000. There are about 2,470 Protestant missionaries and 13,089 native assistants at work, a very little leaven to leaven such a great lump. There are now about 225,000 communicants of the Christian faith. These Christians have 4,790 places of worship. There are about 200,000 pupils in the 4,800 mission schools. Nearly one hundred hospitals minister to the sick and suffering, while sixteen presses are kept busy, and the Bible is supplied in all the principal languages. The largest proportion of native Christian population is in Uganda and Cape Colony.

LIVINGSTONE CENTENARY IN GREAT BRITAIN.—Throughout Great Britain great preparations have been made for the celebration, on March 19, of the centenary of the birth of David Livingstone. In London a national memorial service will be held in St. Paul's Cathedral, and in the evening the Archbishop of Canterbury will preside at a national demonstration in the Albert Hall. Memorial services and demonstrations have been arranged for in various cities throughout the British Isles. Thus Glasgow University will pay tribute to its old graduate by having a celebration of its own, while the municipality of Glasgow will hold commemoration meetings. Elgin Place Church, Glasgow, of which Livingstone was a member, will have its own memorial services.

A LARGE LEGACY FOR MISSIONS.—The will of the late Robert Arthington, an Englishman, gives \$2,500,000 to the Baptist Missionary Society and \$2,000,000 to the London Missionary Society. Some years ago the same gentleman made several large gifts to a number of American missionary societies. The money which he gave in his will is given for the opening up and conducting of new missions.

PROGRESS OF FOREIGN MISSIONS IN 1912.—*The Missionary Review* gives the following statistics of Protestant foreign missions for the world. The amount contributed last year was \$30,404,401, over \$5,000,000 more than the figures showed for the previous year. The number of missionaries in the

foreign field was 24,092, against 22,058 for 1911. Taking the United States alone, we learn that it leads the world in Protestant foreign missions. The gifts for it were \$14,942,523, and the number of missionaries employed in the foreign field, men and women, was 8,037.

THE EV. LUTH. LEIPZIG MISSION SOCIETY. — This old society carries on extensive missions in British India and in British and German East Africa. During the past few years it has also begun work among the emigrant Tamils on the Malacca Peninsula, and opened an extensive new field in Iramba, Africa. Besides its many European missionaries and assistants it has hundreds of native workers in its service.

A MISSIONARY CONGREGATION. — The Lafayette Avenue Presbyterian Church in Brooklyn was founded fifty-six years ago. Its membership is nearly 2,400, and it has a Sunday-school numbering 2,500. Three half independent churches are aided financially, and one Italian church is altogether supported; also a whole mission station in Canton, China, with hospitals, schools, and church. The congregation also spends \$19,000 annually on a like plant in the mountains of Kentucky, which has a technical and agricultural school in addition to the usual mission equipment.

HOW WE USE OUR MONEY. — Study this table, and see whether we are using our money as a sacred trust:

Foreign Missions	\$15,000,000
Chewing Gums	13,000,000
Patent Medicines	80,000,000
Millinery	90,000,000
Tea and Coffee	100,000,000
Confectionery	200,000,000
Religion (Churches, etc.).....	250,000,000
Automobiles	500,000,000
Jewelry and Ornaments.....	800,000,000
Intoxicating Liquors	1,645,000,000

Here we have a column of figures which may well set us to thinking. Are we making the best of our opportunities? God has blessed us as a nation with great wealth; let us see to it that we command our wealth, and not let our wealth command us. If we do the former, we shall be rich and free; if we permit the latter, we shall be poor slaves.

AN ENTERING WEDGE. — Some time ago a young Chinaman, a student of Columbia University, New York, was confirmed in the Lutheran Church of the Redeemer in that city. Coming in touch with

our Church through the pastor's son, who attends the same institution, he presented himself for confirmation. After due instruction he was baptized and received into full communion some time in January. After completing his studies at the university, he will return to his native country, where, we hope, he will prove to be a faithful witness for Christ and a help to the spreading of the Gospel.

BOOK TABLE.

LUTHER'S SMALL CATECHISM. *Tract Edition.* Concordia Publishing House, St. Louis, Mo. Price, 1 ct. per copy (2 cts. postpaid); 80 cts. per hundred, postage extra; \$7.00 per thousand, transportation extra.

The publishers deserve our heartiest commendation for publishing this wonderfully cheap edition of the Small Catechism. Just think of it, Luther's Small Catechism for *one cent!* We would not have thought it possible. Here is a fine chance to make your non-Lutheran friends acquainted with that book which, next to the Bible, should be, and no doubt is, our most precious book. It seems to us that especially our town and city churches that have introduced English services would do well to lay in a good supply and hand copies to the visitors. We are sure that our missionaries will hail this publication with delight. Yes, let all of us take advantage of the opportunity here given us, and scatter as many copies as we can. By doing this, we shall also be encouraging the publishers to continue with the good work, and furnish us with some more cheap good literature. We cannot expect our publishing houses to provide us with cheap tracts if we do not do our share in distributing them. Let us do our part, and they will do theirs.

THE NEW ENGLISH HYMN-BOOK. Concordia Publishing House, St. Louis, Mo.

It will be welcome news to those congregations that have introduced, or contemplate introducing, the new English hymn-book to hear that, besides the two music editions and the cheap word edition, the publishers have now also issued, in time for the Easter market, a *fine word edition, bound in full limp seal, Bagster binding, with gilt edges.* The price of this book is \$1.75. It will prove most appropriate for presentation to catechumens on the day of their confirmation. The new hymn-book is now to be had in the following styles: The music edition, bound in fine silk cloth, at \$1.50; bound in half morocco, \$2.00. The word edition, in black cloth, 75 cents; in full limp seal, Bagster binding, \$1.75. The publishers also announce that they will be pleased to make special introductory prices.

A TOKEN OF YOUR CONFIRMATION. English and German editions. 5 3/8 x 7 1/2 in. 12 pages and cover. Price, per copy, 25 cts.; per dozen, \$2.40, and postage.

CONFIRMATION BOOKLET. By Rev. H. P. Eckhardt. Price, bound in paper, 15 cts., postpaid; bound in white leatherette, with stiff covers and gold title, 25 cts., postpaid. Concordia Publishing House, St. Louis, Mo.

The former is similar to the "Memento of Baptism" put out by the same publishers a few years ago; but it surpasses it in beauty. Besides several appropriate Scripture passages and an artistic double-page blank form for the confirmation certificate, it contains the full text of

the Ten Commandments, the Creed, the Lord's Prayer, and the Words of Institution. The booklet may be had with a blank space for a special Scriptural passage or with such a passage already printed in. — The latter book contains a blank for the confirmation certificate, the confirmation vow, an appropriate poem, three short articles bearing the titles: "My Salvation," "My Duties and Obligations as a Christian," and "Perseverance," and two prayers for communion day. — Both booklets will prove most tasty and artistic confirmation souvenirs, and we feel certain that the publishers will find a ready market for them. Only too often the regular certificates are wrapped up and put away, to be torn or crumpled before it is found convenient to have them framed. These booklets need no framing, and can be taken along conveniently by the boy or girl that is obliged to leave the parental home.

LENTEN SERMONS. By *Henry Sieck*, Lutheran Pastor. Northwestern Publishing House, Milwaukee, Wis. 6x9 in. 238 pages, bound in full black karatol, with marbled edges. Price, \$1.25, postpaid.

The author is well known through various other collections of sermons published in the past. The book contains 47 sermons in 8 courses, treating the passion of our Savior in its various phases under the following general headings: 1. Places; 2. Scriptures Fulfilled; 3. Remarkable Conduct; 4. Wanderings; 5. Addresses; 6. Words from the Cross; 7. Rays of Glory; 8. Persons. Pastor Sieck in every sermon plainly shows the cause and purpose of the Savior's suffering and death, which makes every discourse intensely practical. We would call them model Lenten sermons. The author's language is chaste and simple, popular and yet dignified. We are sorry that this excellent book could not be reviewed in the February number, but we hope that many of our readers may nevertheless, even at this late date, procure a copy now, rather than wait till the next Lenten season.

DAS FALSCH E UND DAS WAHRE PRIESTERTUM. By *Prof. Aug. Pieper*. Northwestern Publishing House, Milwaukee, Wis. Price, per copy, 10 cts.; per dozen, 75 cts.; per hundred, \$5.00.

This tract is an amplification of an address delivered on the 420th anniversary of Luther's birthday in the Auditorium at Milwaukee. The spiritual priesthood of all believers is the subject of this fine tract. Clearly and convincingly the author shows that Luther, by the consistent teaching of the Scriptural doctrine of the spiritual priesthood of all Christians, broke the backbone of papacy, which was founded on the anti-Biblical doctrine of the sole priesthood of the papal clergy. He then shows how necessary it is for us to defend this priceless treasure against all attempts to rob us of it. Whoever wants to read a clear though brief exposition of the Biblical doctrine of the "royal priesthood" of all Christians, and learn what great duties and obligations rest upon the Christian because of his priesthood, should send for this pamphlet and read it.

SPIRITUAL SONGS. By *Herm. M. Hahn*. Ps. 23, 50 cts.; Ps. 100, 60 cts.; -*Christ the Gardener*, 40 cts. Three solos with piano accompaniment. To be ordered from the author, 1203 Park Ave., Fort Wayne, Ind., or from Concordia Publishing House, St. Louis, Mo.

These three most excellent compositions are for a medium voice, and are supplied with German and English texts. The music in each case is remarkably well adapted to the sentiment expressed by the words. This is particularly true of the Twenty-third Psalm, which we do not hesitate in declaring a most beautiful composition. The joyous sentiment of the Hundredth Psalm is also well brought out, while the sweet simplicity of the music in

Christ the Gardener is certain to make it a favorite in many a Christian home. All three compositions are enjoying a second edition. May many more follow, that the talented composer may be encouraged to favor us with more of his musical productions.

A Request.

If any congregation that has up to now used the Hymn-Book of the English Synod contemplates the introduction of the New Hymn-Book, the Colored Mission Congregations of New Orleans would gladly accept the old books, if not too badly torn. Address: Rev. G. M. Kramer, 2626 Howard St., New Orleans, La.

Acknowledgments.

Received for *Colored Missions* from the following Colored Congregations: Bethlehem, New Orleans, La., \$45.00; St. Paul, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 40.00; North Dupree St. Mission, New Orleans, La., 8.81; station at Napoleonville, La., 4.30; St. Paul, Mansura, La., 5.00; St. Matthew, Meherrin, Va., 10.00; Bethany, Yonkers, N. Y., 12.50; station at Gulfport, Miss., 2.00; station at Elon College, N. C., .42; Grace, Greensboro, N. C., 10.00; St. James, Southern Pines, N. C., 5.00; Grace, Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 15.00; Bethel, Greenville, N. C., 4.00; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rooks, N. C., 3.00; Concordia, Rockwell, N. C., 2.50; St. James, Salisbury, N. C., 6.00; Mount Calvary, Mount Pleasant, N. C., 3.00. — Total, \$246.53.

St. Louis, Mo., February 15, 1913.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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Vol. XXXV.

ST. LOUIS, MO., APRIL, 1913.

No. 4.

Work for the Master.

Oh, what can I do for the Master?
My hands are so empty and bare.
I want to do something for Jesus;
Oh, is there no work anywhere?
Perhaps there is some one in sorrow
Who longs for some word of cheer;
There may be an unhappy person
Whose pathway is lonely and drear.

I can reach out a hand to help them,
I can tell them of God and His love,
Of the beautiful brightness and glory
Prepared in the mansions above.
There is much to be done for the Master
By hands that are willing and true;
There's no need to go empty-handed,
For there is much work we can do.

We can speak to the dear little children,
And take their small hands in our own;
It's better to teach them in childhood
Than to wait until they are grown.
There is surely some lowly corner
In God's great field so white
Where I may do some gleaning
For my Master, the Crucified.

Esther Peterson.

Christian, Go to Work!

Ours is a glorious work; indeed, it is fit for angels to do, that of leading men to God and heaven, that of saving men's souls, that of serving God and our fellow-men. We are to spread Christ's name abroad, to spread truth and honesty and virtue. We are here to serve, to do, for those who depend upon us, to set a right example of life, to make our lives an influence for good and blessing. We have souls that cannot be saved except by Christ Jesus; and

so it is also with our fellow-men. How eager we should be, then, to bring all men to Christ!

True Christians are an earnest and self-sacrificing people. What their hands find to do they do with all their might, not as unto men, but unto God. Having learned of grace in Christ Jesus, they are anxious to have all men possess it. Having heard His call, they are eager to serve Him. All their powers and possessions are dedicated to Him and His cause. With Livingstone they say, "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ." The wicked work earnestly with both hands to gain their evil ends; how, then, can Christians do less to gain the blessed end in view?

Christians, God calls us to work! Will we obey His call? Will we put both hands to work? Will we with grateful earnestness give ourselves up to the work of our holy calling, and throw into it all the talents and power God has given us?

O yes; do go to work. Do so for your own sakes; for a Christian that is not filled with a desire to work for Christ, and to carry His Gospel to others, is threatened with paralysis. Christianity is a working religion; a Christian must be a worker. To have Christ is to long to bring Him to others. When a Christian ceases to work for Christ, he has already begun to die.

And then, think how gracious and abundant is the reward promised you for your work. No danger of your working in vain. Just consider what a small band of earnest Christians can do, and then think of what could be done if we all went to work, working earnestly with both hands!

Yes, think of your bliss and happiness, if on the last day, as you stand before the throne of Jesus, there would be at your side but one whom you had

brought to Christ; and that one would say, "See, Lord Jesus, my being here I owe, next to Thy boundless grace, to this friend's endeavors. I was a worldling who cared not for Thee; but I was arrested on the road of sin by this friend who led me to Thee, and thus I am now saved!"

Let none hear you idly saying,
 "There is nothing I can do,"
 While the souls of men are dying,
 And the Master calls for you.
 Take the task He gives you gladly,
 Let His work your pleasure be;
 Answer quickly when He calleth,
 "Here am I, send me, send me!"

David Livingstone.

(Concluded.)

During his one year's stay in England, Livingstone wrote *The Zambesi and Its Tributaries*. This book was largely written to expose the African slave-trade, but by its sale he also expected to make enough money to enable him to establish a missionary settlement at the head of the River Rovuma, just beyond the Portuguese settlements.

The next year Livingstone returned to Africa, and starting out from Zanzibar, headed for the territory around Lake Tanganyika. He set out to find the true sources of the Nile as an object subordinate to that which always was his main object, namely, that of making Christ known to the benighted natives and of promoting lawful trade to take the place of the infamous traffic in slaves. Livingstone was very unfortunate in the choice of his attendants. In addition to this great misfortune there was the enmity of the natives who insisted upon believing that he was a slave-trader, no doubt strengthened in this belief by the wily Portuguese, who were only too anxious to see Livingstone put out of the way. Almost worse than all these troubles was the loss of his precious medicine-chest and frequent attacks of fevers. Stores of relief were sent him, but the men who were sent with the stores, hearing that he was dead, stole the stores on the way. For a long time nothing was heard of him, and the whole Christian world was anxious concerning his fate. Then it was that *The New York Herald* sent out Henry M. Stanley at the head of an expedition to seek him. Stanley finally came upon him at Ujiji, on Lake Tanganyika, in 1871. The brave man was actually upon the verge of starvation when found. Yet such was his marvelous tenacity of purpose that he refused to return

with Stanley, but once more set out into the wilderness to complete the work he had set himself to do, Stanley having provided him with a new supply of stores and a company of reliable attendants. However, the heroic man's strength was at an end; fatal illness came upon him on the banks of Lake Bangweola. There, in a wretched hut, the noble soul left its mortal tabernacle on April 30, 1873. His faithful attendants found him kneeling at his bedside; while praying, he had fallen asleep. His faithful and loving servants, after removing and burying the heart and other viscera, carried his body more than a thousand miles to the coast, at an almost unbelievable cost of danger and labor. Greater funeral procession than this was never furnished a mortal. His body was taken to England, and buried in Westminster Abbey on April 18, 1874, where it lies among the great and noble of his countrymen. But his great heart is resting in Africa, among the people for whom it beat in such great love.—

Livingstone is one of the imperishable names. He looms up great in his achievements, greater as a man, but greatest as a Christian. All the praise of men and adulation of princes did not destroy his humility; all the honors showered upon him were not able to make him unfaithful to his missionary calling. He was ready to confess his Savior in the palaces of the great, even as he was willing to give his life to bring it to the savages of Africa. It was not to solve the problems of the Nile, or to complete the circuit of the inland lakes, that he endured incredible hardships, marching with bleeding feet and waning strength through swamp and forest and blistering desert wastes. It was to end the awful slavery of his fellow-beings, to save suffering and perishing humanity, and, above all, to preach the Gospel, in which, he well knew, lies the only full and true freedom for man. He was a man of prayer; his diary contains many most touching petitions addressed to the throne of grace. He drew his strength from the Word of God. During his two years' sojourn in the region along Lake Tanganyika, he read his Bible through four times. He let his light shine among men; in his dealings with the natives he was ever kind and charitable, setting them in every respect a shining example to follow, showing in his life that the Gospel which he preached had taken deep root in his own heart. Thus he won the hearts of the natives, and he is not forgotten among them to this day.

After his death, church after church hastened

missionaries to Africa. His death, which seemed the death-blow to all his plans, gave a new impulse to missionary work in Africa, and the results already accomplished are great. The Dark Continent is growing brighter from day to day, as the bright sun of the Gospel is rising higher and higher above it.

Echoes from Livingstone.

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

"God had an only Son, and He was a missionary."

"Anywhere, provided it be forward."

"Nothing earthly will make me give up my work in despair. I encourage myself in the Lord, my God, and go forward."

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

"May Heaven's rich blessing come down on every one who will help to heal the open sore of the world."

"Fear God and work hard."

"Death alone can put a stop to my efforts."

"I am weary of discoveries if no fruit follows."

"The true way to influence is not to grow weary in well-doing."

Which?

Many of the children of the world have an idea that Christians must necessarily be a sad and sorrowful people, spreading gloom and sadness about them wherever they go.

But I would ask any reasonable person, Who has reason to be sad? He that believes that an almighty, loving Father governs his life, that his sins are forgiven for Jesus' sake, that his sorrow is but of short duration, that eternal, heavenly joys are in store for him, that death is swallowed up in victory, that finally all will end in perpetual joy and glory, — or the man that believes that his happiness, if he has any, may be taken from him any day, that his loved ones are his for a brief space of time only, that all he has labored and striven for will soon be no more, and that he himself is surely nearing the grave and certain decay?

I ask, Which of the two has reason to be happy? Which?

What Think Ye of Christ?

"Pharisees, with what have you to reproach Christ?"

"He eateth with publicans and sinners."

"Is this all?"

"Yes."

"And you, Caiaphas, what say you of Him?"

"He is guilty; He is a blasphemer, because He said, 'Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.'"

"Pilate, what is your opinion?"

"I find no fault in this man."

"And you, Judas, who have sold your Master for thirty pieces of silver, have you some fearful charge to hurl against Him?"

"I have sinned in that I have betrayed the innocent blood."

"And you, centurion and soldiers, who led Him to the cross, what have you to say against Him?"

"Truly, this was the Son of God."

"John the Baptist, what think you of Christ?"

"He is the Lamb of God that taketh away the sins of the world."

"And you, John the Apostle?"

"He is the bright Morning Star."

"Peter, what say you of your Master?"

"He is the Christ, the Son of the living God."

"And you, Thomas?"

"He is my Lord and my God."

"Paul, you have persecuted Him; what testify you of Him?"

"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

"Angels of heaven, what think ye of Jesus?"

"Unto you is born this day the Savior, which is Christ the Lord."

"And Thou, Father in heaven, who knowest all things?"

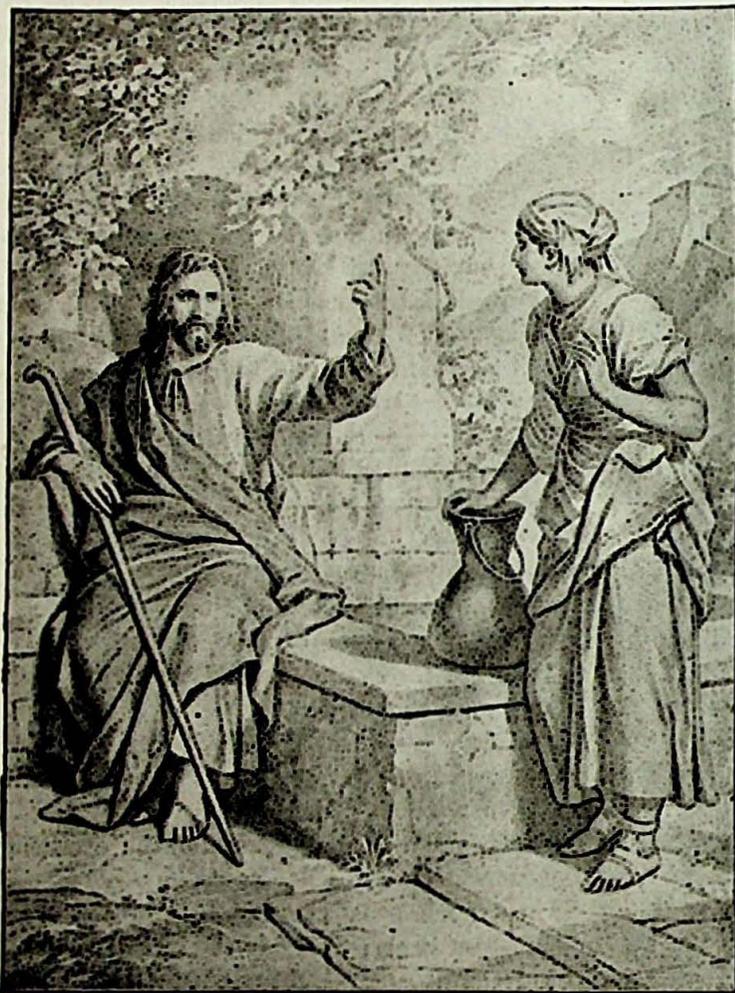
"This is my beloved Son in whom I am well pleased."

Beloved reader, what think you of Christ?

BEFORE the liberality of any people towards the support of the Gospel can be fairly and correctly estimated, the methods they adopt to raise money must be taken into account. The more is angled out of the public by means of fairs, suppers, lotteries, and the like, the less true liberality there is in what it provides for the Church.

How to Prove the Truth of the Gospel.

In the end there is but one way to prove the truth of the Gospel, and that is by accepting it. It is only when the Spirit through the Gospel convinces us in our inmost heart of the divine truth of the Word that we can accept the truthfulness of the Gospel. When, therefore, Philip came to



JESUS AND THE WOMAN OF SYCHAR.

Nathanael, telling him that he had found the Savior, and Nathanael by means of arguments would convince Philip that he must be mistaken, Philip's only answer was, "Come and see." And in speaking thus, simple-minded Philip said the right thing. It is only by coming and seeing that you can become convinced that Jesus is the Lord, and that His Gospel is truth.

When Jesus was passing through Samaria from Jerusalem to Galilee, He stopped at the well near Sychar, and there entered into a long conversation

with a woman of the city. The outcome of this conversation was that the woman became convinced that He was the promised Messiah. No sooner had this conviction taken root in her heart than she hastened into the city to tell the people of her great discovery. "Come and see," said she to the people. And the people followed her and saw. But when they had heard Jesus, they said to the woman, "Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world."

The word of the woman had drawn their attention to Jesus, but not till they heard Christ's Word were they convinced in their inmost hearts that Jesus was indeed the Christ, the Savior.

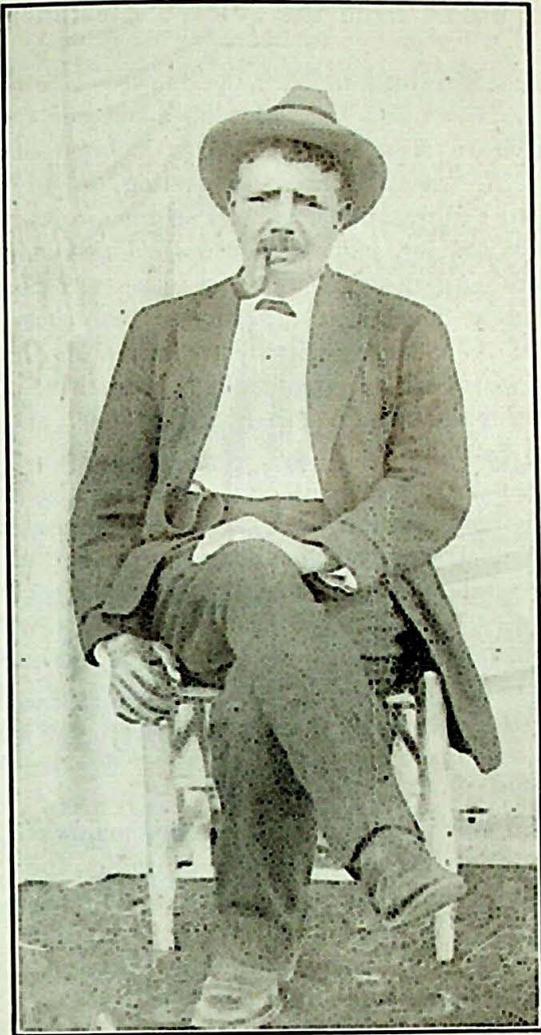
And so it ever will be. We may draw people's attention to Christ, and it is our blessed duty to do so at all times, but it is only Christ's Word that can convince, it is the Gospel alone that can prove that the Gospel is truth. The old adage holds good here also, "The proof of the pudding is in the eating." The Gospel of Christ is the power of God unto salvation to them that believe, to them only that believe. It is the Bread of Life, but to him only that eats; it is the Water of Life, but to him only that drinks; it is the Guide to heaven, but to him only that follows its guidance. To the unbeliever the Gospel is foolishness; but to him that accepts it, it is the Wisdom of God, the Truth of God, making him wise unto salvation.

Have you proved the truth of the Gospel in yourself?

"I Give Myself to Him."

A little girl once gathered a bunch of flowers and brought it as a gift of love to her pastor. In accepting it, he said, "Do you ever bring little gifts to the Lord Jesus to show your love to Him?" "O yes," said the little maid, with a cherub smile upon her face, "I give myself to Him."

Are we always careful, like this little girl, to give our whole selves to Christ, to love and serve Him as our Lord and God?



Scott Normand.

Scott Normand, whose picture appears in this column, is one of the pillars of our church at Mansura, La. In his house the Rev. Lankenau preached the first Lutheran sermon to the colored people of that parish, and there the services were continued till the chapel was built. Under his hospitable roof our missionaries have always found a soft, clean bed and a table with appetizing food. Despite his seventy-five years he is still as active as a man of forty, and tills his farm without outside help. He is an inveterate smoker. With his pipe he retires at night, and with it he arises in the morning at the crowing of the rooster, demonstrating thereby that the users of the weed do not all die young.

The writer, on his last visit to Mansura, was a guest at his house and after his hipbone was fractured in a runaway was lovingly and faithfully nursed by him and his wife till he could be removed

to a hospital in New Orleans. These good people acted the part of the good Samaritan to the unfortunate stranger. But not they alone. The entire congregation, together with Pastor Peay, were untiring in their efforts to minister to the wants of the patient. He experienced at their hands many unmerited tokens of love and kindness, for which he remembers them in heartfelt gratitude.

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,” says Christ. May He bless them for the services rendered, and be their exceeding great reward!

N. J. BAKKE.

Items from North Carolina.

Our students at Immanuel College have had very good health, in spite of the great amount of sickness in the city. In February we had one case of measles. The patient was at once isolated, and, thanks to God's providence, other students were spared. About two weeks later Theodore, the little son of Mrs. Lowder, who has charge of the kitchen, also developed a case of measles. He is doing well.

Prof. Berg was confined to his home for about a week with a severe cold in the chest and head. He has again recovered so that he can take full charge of his duties.

The General Assembly of North Carolina is occupying itself much with the school question. It has resolved that the term of school shall last at least six months each year. This will, no doubt, receive hearty commendation in many parts of North Carolina. The honorable body has gone a step farther, and is now debating a compulsory school law, according to which each child, from eight to twelve years old, is to be compelled to attend a



Missionary J. Alston's School, Mount Pleasant, N. C.

school. An amendment to this bill, however, is suggested, "that the proposed law would allow the county superintendents of schools to pass on the competency of private or church schooling children are receiving in lieu of the public school course." We do not fear the passing on the competency of our parochial schools. We have always tried to make our children competent, for our children's own sake as well as for the sake of the state. But we do doubt that all county superintendents will and can appreciate our parochial school system by which we do what we have right to do as citizens, and what we ought to do as Christians, namely, to train up our children in the nurture and admonition of the Lord, besides teaching them the useful knowledge necessary for this life. The proposed amendment does not necessarily work hardship on us, but it might. We, therefore, hope that the honorable Assembly will vote it down.

Prof. J. P. Schmidt, who again is serving Concord, N. C., and Sandy Ridge, since October, 1912, reports that the congregation at Sandy Ridge has renovated its church, repaired the windows, and given the whole church a new coat of paint. The church now presents a beautiful appearance as it stands there on the sandy ridge. But more attractive it is on Sunday when the people gather there for Sunday-school, or when the comforting message is proclaimed that Christ was "delivered for our offenses, and raised again for our justification."

The school at Sandy Ridge was interrupted by the sickness of Miss Addie McTier. A bleeding in the mouth set in caused, it is presumed, by blood poisoning. A few days later she found it necessary to undergo an operation at a hospital in Greensboro, where she went after she became ill. The operation was successful, and she is recovering.

F. W.

The Right Spirit.

A church-member who had just suffered very heavy losses in business asked his pastor one day about the missionary collection. The pastor replied, "I have already taken it up; but knowing that you had been a great loser this year, I did not think it proper to call on you for the usual donation." "My dear sir," replied the gentleman, "it is true that I have had great financial losses during the past year, and that I must be prudent in my expenditures; but I think retrenchment should not begin at the house of God." Did this man have the right spirit? He surely did.

Brief Items from the Colored Mission Field.

OUR STATIONS IN NEW ORLEANS. — *The Southern Lutheran* says the following about our Colored Mission in New Orleans: "Our Colored Mission work in New Orleans is expanding on all sides. All the congregations, as well as the professors of Luther College, have of late started new missions elsewhere in the city. The day-schools, especially, are in a flourishing condition. Bethlehem and Mount Zion congregations have raised during the past year \$875.92 and \$847.79, respectively, the former remitting to the Board \$480.00 and the latter \$520.00."

MANSURA, LA. — About a year ago the chapel of our congregation at Mansura was damaged by a storm. Owing to the failure of their cotton crop the good people were not able to fully repair the damage. We now learn that a dear old Christian lady has come to the rescue of our old friends in Mansura. Mrs. Maria Stark, of Arcadia, Mich. (Rev. Fr. Sievers), an aged widow of seventy-six years, has given the \$50.00 necessary to repair the chapel.

MEHERRIN, VA. — Our new missionary at Meherrin, Rev. Polzin, is doing splendid and very successful work at Meherrin. He has fifty-one pupils enrolled in his school at the present time. At the end of 1912, his enrollment was forty-one. But we are sorry to learn that his work in the school has caused an old eye-trouble to set in again. God grant that he may soon gain relief!

MOUNT PLEASANT, N. C. — Missionary Alston writes: "Everything is progressing nicely in my field of labor. Attendance at church services, as well as at school, has been good this winter." The readers will be pleased to see a picture of Rev. Alston's flourishing school in this issue of the PIONEER.

FIELD SECRETARY BAKKE. — Our readers will rejoice to know that Rev. Bakke has so far recovered that he has already begun to plan for his spring work. It is his intention to visit our North Carolina stations this spring. We hope he will have the strength to do so.

OUR MISSION TREASURY. — The winter months are always hard on our Mission Treasury; the expenses go on, but the receipts drop off. About a month ago the funds were so low that the Board earnestly thought of telling the missionaries that they must stop opening up new fields if the receipts did not pick up. The President of the Board,

Rev. C. F. Drewes, published an article in our German missionary monthly, *Die Missionstaube*, asking whether the Board should call a halt in the work. In reply to this article quite a number of answers have come to the Board telling the brethren to keep on and promising them loyal support. Thus a friend in Nebraska has written: "Don't stop; keep on!" And to show that he means what he says he enclosed a check for \$1,000.00! Another liberal Christian in Minnesota sends the Treasurer the sum of \$2,000.00 to carry on the work. Isn't this fine? May many more follow with their gifts, so that both Board and missionaries be encouraged to continue in their work. Yes, let us give what we can; if we cannot give thousands, let us give hundreds; and if we cannot give hundreds, let us give less. We are told that the monthly expenses of our Colored Mission are \$2,500.00; so you see that your contribution will also be needed to carry on the work. Besides, we do not want to stop in the work of spreading out our mission; there are yet many places where we can find work, plenty of work, to do among our colored brethren.

A MOST ACCEPTABLE GIFT. — Our old acquaintance, Andrew Werling of Ossian, Ind., has again made our mission a gift of an organ. The happy recipient this time is Luther College in New Orleans. The organ heretofore used in the college is now serving the new North Dupre Street Station in the same city. The school at this station has an enrollment of twenty-two.

THE COLORED POPULATION OF ST. LOUIS. — This city has a colored population of 43,960. Of this number only 10,108 are connected with a church. Our congregation is growing, though its growth is slow. There is no doubt that its growth would be far more rapid if we had a more suitable place of worship. The present church was once upon a time a saloon! All attempts to procure a better location have so far been unavailing. We hope that some day also this station may be able to have a little chapel of its own, and may this time not be too far distant!

Brief Items of General Missionary Interest.

LUTHERANS IN RUSSIA. — Do you know that there are more than 4,000,000 Lutherans in Russia? They are divided into 612 parishes, with 1,428 churches and chapels, and are served by 680 pastors. Every pastor has almost 6,000 souls under his care.

It is plain that the pastors are not able to give such spiritual care to their people as they need, but as we understand, the government is opposed to the increase of ministers.

A LARGE THEOLOGICAL SEMINARY. — The most frequented theological seminary in the world is in Egypt. It has 319 teachers and 12,000 students! But we are sorry to add that it is not a Christian seminary where preachers of the Gospel are fitted out for their holy calling, but a Mohammedan school where men are trained to spread the false teachings of Mohammed.

THE INDIAN MISSION FIELD. — God is blessing the labors of the missionaries of the Lutheran Missouri Synod in India most wonderfully. Missionary Nau has 600 catechumens in Trivandrum, which he gathered in less than one year. He could have 1,000 if he had the time to instruct them. In three different instances the missionaries have been appealed to by whole villages to instruct them in the Christian doctrine, and in each case they have been obliged to refuse because they were already overburdened with work. What a pity that these hundreds, yes, thousands, must go hungry for want of the crumbs which fall from our table unheeded. In Nagercoil an institution has been founded to educate natives as assistants; however, the funds are coming in so sparingly that the Board is not able to salary them when once these men are prepared to go out among their brethren. But, surely, God will move the hearts of the Christians to come to the rescue and not let this great harvest go to waste!

"LITTLE DIANA." — In 1888, William Taylor, Methodist Bishop of Africa, brought from Liberia "Little Diana," an African child, whom he called his "po' lil black lamb." He carried her with him during a tour of lectures, and it was his custom to set her on the platform or bring her on his shoulder, and to say that there were "two million more little lambs in Africa just like her who needed shepherding." "Little Diana" is now a well-educated woman, and she lately sailed for Africa to work among her own people. What a wonderful story Diana will have to tell her brothers and sisters of God's goodness! She should be a successful missionary.

THE CROSS IN THE EVERGLADES. — For some years the Episcopal Church has been carrying on successful work among the Seminoles in the everglade swamps of Florida. Because of the ill-treatment which this tribe of Indians received at the

hands of the whites years ago, it was a very difficult matter at first to gain their confidence, but Dr. Godden, a medical missionary, after years of patience and much well-doing, has at last succeeded in getting their good will, and the prospects for the future are bright.

NORWEGIAN MISSION IN AFRICA. — *Our Friend* reports: The Rev. Johannes Astrup of our Mission in South Africa writes that at Christmas time 120 adults were to be baptized at the one station known as Untunjambili, and about 50 at Edambe station, where the young Rev. Faye is working. He also writes that over 100 have been baptized during the year. That makes a total of about 270 souls added to the Church at these two stations during the year 1912.

BEFORE AND AFTER. — In a book entitled, *The Origin and History of Missions*, published in 1837, Rev. Thomas Smith said: "We close this account of South African Missions by stating from the report of 1830 that in Southern Africa there are fourteen stations and fifteen mission areas, under whose care are societies containing 528 members." This was not long before Livingstone began his labors in 1841. In 1907, there were fifty-two missionary societies at work in South Africa, having a total force of 1,589 foreign missionaries, one hundred and six times as many as at the early date, with 8,680 native workers, 610 principal stations, 4,790 other stations, 322,673 communicants, 622,098 baptized Christians, and 1,145,326 total adherents.

PEOPLE who pay the least towards the support of the Gospel generally expect the most of the preacher. They want "powerful" preachers, — and they surely need them.

BOOK TABLE.

DER SAENGERBOTE. Editor, F. W. Herzberger. Published by The Success Printing Co., 408 N. Third St., St. Louis, Mo. Single copy, 15 cts.; per year, 50 cts.

This is the first number of a sixteen-page quarterly, which is to bring original English and German lyrics. The first number contains as a supplement the sweet poem, "I will love Thee," set to appropriate music by W. Wismar. As we understand, such a musical supplement will accompany each of the subsequent issues of the quarterly. This first number contains twenty-two German and two English poems of high merit. The last seven pages contain a number of editorials and short articles of interest to all lovers of lyrical poetry and sacred vocal music. The musical supplement may be had alone at 5 cts. per copy or 50 cts. per dozen.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethlehem, New Orleans, La., \$50.00; Mount Zion, New Orleans, La., 40.00; St. Paul, New Orleans, La., 40.00; Grace, Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 15.00; St. Paul, Charlotte, N. C., 14.00; Bethlehem, Monroe, N. C., 3.00; Grace, Greensboro, N. C., 10.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. John, Salisbury, N. C., 6.00; Bethel, Greenville, N. C., 4.00; Zion, Gold Hill, N. C., 5.00; Mount Zion, Roeks, N. C., 5.00; Concordia, Rockville, N. C., 2.50; Bethany, Yonkers, N. Y., 12.50; St. Paul, Mansura, La., 5.00; St. James, Southern Pines, N. C., 5.00; Grace, St. Louis, Mo., 1.50; North Dupree St. Mission at New Orleans, La., 3.94; station at Gulfport, Miss., 5.00; station at Napoleonville, La., 10.18. — Total, \$250.62.

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For *Luther College, New Orleans, La.*: From Bethany Congregation, Yonkers, N. Y., Dec. 2, 1912, 3.50.

St. Louis, Mo., March 15, 1913.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

The undersigned acknowledges the receipt of \$5.00 from W. Meilahn, Oak Park, Ill., for Mount Zion School; an organ from Edw. Holtz, Evansville, Ind., for Mount Zion Branch School. Many thanks! A. O. FRIEDRICH.

Prof. F. Wahlers thankfully acknowledges the receipt of 50 cts. from Mrs. J. Haensler, Baltimore, Md.

F. J. L.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

TERMS.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XXXV.

ST. LOUIS, MO., MAY, 1913.

No. 5.

Ascension.

Rejoice, and with triumphant songs
Praise ye the King of earth and sky!
He that was dead has burst the thongs
Of darkness, and ascends on high.
Victorious over death and hell,
The Conqueror goes with God to dwell.

Raised from the tomb, He goes before
To give His chosen saints abode
With God's elect, where evermore
They'll praise their Savior and their God.
Yes, Jesus reigns; all foes must now
To their almighty Conqueror bow.

So live forever, glorious Lord,
To crush Thy foes and guard Thy friends!
O angel host, come and adore
The King whose kingdom never ends.
Forever reign, victorious King!
Let every tongue His glory sing.

A. E. L.

Pentecost.

Forty days after His triumphant resurrection, Jesus met His disciples for the last time. The place of meeting was the Mount of Olives, near Jerusalem. From here the Lord ascended to the glory at the right hand of His Father in heaven. The disciples were now orphaned, as it were. They were no longer to enjoy the visible presence of their dearest Friend. But before leaving them, Jesus had told them that they should remain in Jerusalem until He had sent them the Holy Ghost as their constant Companion and Guide. So the faithful followers of Jesus returned to Jerusalem, and remained there quietly in



anticipation of the fulfillment of the promise of the Master.

And now the day of Pentecost, the tenth day after Jesus' ascension and the fiftieth after His resurrection, had come. The disciples to the number of one hundred and twenty, men and women,

were gathered in the large upper room of a house in Jerusalem, when a mighty roaring as of a strong wind was suddenly heard. It seemed to come from heaven, and filled the house where the disciples were gathered. Upon the head of each disciple appeared a cloven flame as of fire, and all were filled with the Holy Ghost. The presence and indwelling of the Holy Ghost immediately manifested itself, for the disciples at once went out and began to preach the wonderful deeds of God unto our salvation in many tongues to the people drawn together by the tempest-like noise they had heard.

A wonderful change had taken place in these followers of Jesus. The circumstances attending the outpouring of the Holy Ghost upon them most beautifully symbolizes the change which had been wrought in them: the wind, the sweeping away of old prejudices and wrong ideas which had clung to them despite all the teachings of Jesus; the cloven tongues, the ability to proclaim the blessed Gospel of Jesus without hesitancy and fear; the fire, the light of spiritual knowledge which now filled their hearts, and the burning zeal for Christ which now enabled them to overcome all fear and all obstacles. Yes, a marvelous change had taken place here, indeed. The unlearned fishermen had become enlightened and eloquent witnesses of the truth; the timid and cowardly peasants had become lion-hearted and fearless warriors of the Cross; before so weak in faith, they had now become strong and mighty in the Spirit of the Lord; mean selfishness had been swept out of their hearts and given place to a most sublime unselfishness, that was ready to give up all and suffer all for the Lord's sake; their old slothfulness had been burned out by the Spirit and had given place to a holy zeal for God and His kingdom.

Christmas, Lent, Easter, and Ascension Day celebrate past events, events that occurred once and never will occur again; but Pentecost celebrates an event that is to happen and does happen again and again. Of course, the miraculous circumstances that attended the outpouring of the Holy Spirit on the first Pentecost are not to be repeated, and their repetition is not needed, neither is the coming of the Holy Ghost in our day to be followed by the gift of tongues, as it was in the case of the disciples; yet when ye celebrate the descent of the Holy Ghost on the disciples, we recall to mind an event that is happening day after day by the indwelling of the Holy Ghost in our hearts.

Whenever a child is born again by the water of

Holy Baptism, the Holy Ghost descends and makes its heart His temple; whenever a person accepts the Gospel, the Spirit of God cleanses, enlightens, and fills the heart with a new life. When we with Luther confess: "The Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith," we testify to the fact that we have also experienced this blessed Pentecost in our lives.

Thou holy Fire, Source of rest,
Grant that, with joy and hope possessed,
We always in Thy service stay,
And trouble drive us not away.
Lord, by Thy power prepare each heart,
To our weak nature strength impart,
That firmly here we be contending,
Through life and death to Thee ascending.
Hallelujah! Hallelujah!

Wanted — Help.

The prosperity and success of many commercial establishments depend solely on the personal interest felt by each individual member or employee in the welfare of the institution they serve. Nothing can resist the advance of a body of men moved by a single purpose and bending every sinew in united effort toward the coveted goal. Employers of men are constantly on the lookout for those who will take hold of any task entrusted to them with the same enthusiasm with which they pursue their own personal interests. They have no patience with the drone in the beehive of business. There is scant courtesy for him who, though on the pay-roll, is content with the mere dull routine of his position and virtually stands by idly looking on while others are doing the work that really counts.

The world moves, and the world is looking for men who will move. The man who moves only when he is pushed, and stops when the pushing ceases, is soon left behind and abandoned to his fate.

There is no institution more essentially necessary to the welfare of humanity here and hereafter than the Church of Christ on earth. And nowhere is personal and united zeal more in demand than in the Church. The progress of the Church in the various endeavors coming within the sphere of its activity depends on the personal effort of each individual member. That is the divine system.

It is said: "Except the Lord build the house, they labor in vain that build it." But the Lord has ever given His blessings in proportion to the measure of the zeal that animated His servants. The times when "the multitude of them that be-

lieved were of one heart and of one soul" have always been the periods of greatest prosperity and blessings in the Church.

The "work of the Lord" was not committed to the ministry of the Church nor to the officers of a congregation, but to the whole Church and to each and every individual member thereof. When the Lord converts a sinner, He hires a laborer. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," says St. Paul. The idler in the Church, though his name may help to swell the roster, is not a blessing, but a bane and a burden. Not only does he fail to be of any service to the Church in the prosecution of its activities, but he is positively a damper to the development of the energies of others; his is cold water on the fire of their enthusiasm; he is a troublesome interruption in the current of their interest; he is a barnacle on the ship of their progress. Many congregations are stunted in their spiritual growth because they are overpopulated with inactive members. Others are unable to do their proper share in advancing the missionary work of the Church because the willing members are hampered by the irritating presence of those who are unwilling to lend a hand.

On the other hand, we sometimes hear of congregations which, though small and comparatively poor in this world's goods, far surpass larger and wealthier congregations in things done for the general advancement of the Lord's work. That is no mystery. The members are simply—to use a homely but telling phrase—*all pulling together*.

The fact is, there is none so high and mighty but what he will find in the Church some field of usefulness that is equal to his measure. There is none so low and humble but what he will find a spoke in the wheel of progress to take hold of. The penny of the widow and the orphan given in the cause of the kingdom is worthy of as much notice in the sight of God as the princely contribution of the capitalist; and the kingdom is in need of the one as much as of the other. The prayer of a simple and unschooled servant is not less effective than that of an erudite man of letters,—and the Lord wants to hear from both.

If the Gospel of Christ is worth having, it is worth spreading. And there is still so much room to spread it in that the individual effort of every Christian is needed to carry on the work.

K. K.

An Active Church-Member.

An Example to Others.

The old members of our missionary churches, who with the missionaries have borne the heat and the burden of early struggling pioneer days in primitive houses of worship, and who were sneered at and sometimes persecuted because of their connection with the Lutheran Church in charge of white pastors, are few and far between. Most of these "old-timers" have entered the rest which re-



WILHELMINA HOSBAND.

mains for the people of God. Here and there one is still found who, with Simeon and Hannah, have seen the salvation of the Lord and are waiting and longing to depart in peace.

The first adult catechumen class at Mount Zion, at Franklin and Thalia Sts., New Orleans, numbered fourteen members, mostly elderly people. Of these only one remains, *Mrs. Wilhelmina Hosband*. The others of the class have fought the good fight of faith and finished their course. For thirty years Sister Hosband has served her Savior faithfully as a member of Mount Zion Church. Being a diligent hearer of God's Word and a doer of the same,

regular and generous in contributing of her means towards the support of the Gospel, and active in helping to save the souls of others, she has, together with other members, done much for the upbuilding of her congregation. She is one of those few, too, who does not forget to encourage and cheer the pastor with gifts of love and appreciation. In her prime days, when she was able to work hard and command good wages, there was a Christmas turkey, fruits and cakes, and something besides at the Christmas tree, too, for the pastor and teacher. Let others follow her example. Make the servants of God feel that their labor is appreciated.

Sister Hosband has always been, and still is, an active missionary coworker. Though she has not had the opportunity of a school education, — for she grew up in the days of slavery, — she has stored her memory with a goodly number of Bible passages and gems from the rich storehouse of Lutheran hymnology, and is able to contend for the faith once delivered unto the saints. Not only does she talk to the people of the one thing needful and invite them to the church, but she used to call for them personally and bring them with her, an example which church-members ought to copy. At the time she joined the church her own children had outgrown the school shoes. She now applied herself to the task of giving her grandchildren, nieces, and nephews a Christian school training. She took them into her home, two and three at a time, provided for them, and paid their expenses at school, and she has had the pleasure of seeing them become members of her church. They can never repay her for what she has done for them.

Sister Hosband is now full of years and almost deaf. She cannot hear or understand a word of the sermon. Yet, despite her eighty years, rheumatism, and other ills and aches, she is a regular attendant at divine service. She loves the habitation of the Lord, and the place where His honor dwells. Nor have her contributions to the church decreased with the decrease of capacity to earn money. She is still a liberal giver.

May the Lord cheer and comfort her in her old age, and welcome her into the eternal habitations with a "Well done!"

N. J. BAKKE.

Apropos of the above, the Editor, who has known Mother Hosband for more than twenty years, would add the following: One day he asked Mother Hosband, while visiting her at her home, which he

always called her "orphan asylum," because she always had some orphans under her care: "Do you not find it very tiresome to attend the services, since you can't understand anything because of your deafness? Why do you go to church nevertheless?" Her answer was: "Why do I go to church though I don't understand the sermon? I'll tell you, pastor. Because the church is God's house, and I am God's child. By going to my Father's house, I show the people that I belong to God's family. Then, you know, I can hear a little bit, and so I can catch the tunes and sing those hymns which I know by heart. And another reason for my going to church is to set my children, grandchildren, nephews, and 'orphans,' as you call them, a good example. I would rather tell them, 'Come,' than, 'Go.'"

And as for her liberality and benevolence, Rev. Bakke has not said half of what might truthfully be said.

St. Paul's Sunday-School, Mansura, La.

A number of years ago this neighborhood was like an empty vessel, — no Word of God was in it. Children crowded the street on Sunday, not knowing about our Lord and Savior Jesus Christ.

But God remembered us in His mercy; a church was established and a day-school and Sunday-school were opened. While at first the Sunday-school was attended by only a few, it has increased in numbers, and to-day the attendance is quite good.

Now, although our church building was badly damaged by a storm, and looks as though it might fall over at any time, the street is crowded every Sunday with boys and girls on their way to Sunday-school.

On the first Sunday of every month we have a discussion on some important subject of a religious nature. These discussions not only interest the young, but also the old. On the first Sunday in April we discussed the subject, "Christian Training in the Family." It was thoroughly discussed, and many instructive points were brought out.

Our church-membership is increasing from year to year, and hardly a Sunday passes by but sees some strangers coming to our services to hear the pure Word of God.

May God continue to bless our church and schools; may He help us to increase in numbers and in knowledge!

JOS. W. LEHMAN, *Sunday-school Sup't.*

God Bless and Reward Them!

In these days of the colored man's struggle for religious and educational advancement, it is cheering, to say the least, to learn that a number of our white Lutheran brethren, pastors of congregations, administer to the spiritual wants of the colored people, and thus assist them in their hard struggle, whenever opportunity affords it.

The Rev. Enno Duemling, City Missionary at Milwaukee, is no respecter of persons, but wherever in the public institutions he finds churchless colored people, he offers them his pastoral service, and shows them the way to salvation through faith in Christ.

Rev. Paul Schulz, at Cincinnati, found in the City Hospital a colored woman, Goldie Taylor, who in her infancy had been baptized in the Lutheran church at Springfield, Ill. He visited her frequently, instructed her in God's Word, and administered to her the Lord's Supper. She died in the Lord, and was given a Christian burial by him.

Rev. F. Kroencke, also at Cincinnati, preaches regularly to the colored people at the City Infirmary. He has 34 hearers, who receive the Word preached gladly.

Rev. F. E. Tilly, at Long Island, N. Y., has had colored people in his church for years. At present he has nine members under his pastoral care.

Rev. A. H. Poppe, at Little Rock, Ark., has been supplying the remnant of our once prosperous church in that city.

Well done, brethren! God bless and reward you for the services you render to our colored people! Will not others copy the example of these brethren?

N. J. BAKKE.

News from the Colored Mission Field.

FROM THE YEAR-BOOK OF THE MISSOURI SYNOD FOR 1912 we take the following items concerning our Colored Mission:—

The Colored Mission of the Synodical Conference numbered 37 congregations and substations at the end of 1912: 21 in North Carolina, 7 in Louisiana, 3 in Mississippi, 1 in Virginia, 1 in Arkansas, 1 in Illinois, 2 in Missouri, and 1 in New York. The work was carried on by 46 persons: 13 white missionaries and professors, 12 colored missionaries, 4 white and 10 colored male teachers, 4 colored female teachers, and 3 student helpers. The mission

has 2,266 baptized and 975 communicant members. The parochial schools are attended by 1,739 children, and the Sunday-schools by 1,229 pupils. 2,439 communed during the year, 96 were baptized, 126 confirmed, 25 couples married, and 42 persons buried. Immanuel College at Greensboro, N. C., has 3 professors, 1 assistant teacher, and 55 students; Luther College at New Orleans has 2 professors and 36 students. Most of the professors are also engaged in preaching besides doing their regular school-work.

In 1912, the total receipts amounted to \$33,556.06; of this amount \$2,694.48 was contributed by the colored congregations, and \$269.30 came in by way of tuition. The German mission monthly, *Die Missionstaube*, with its 25,000 subscribers, was able to turn into the mission fund the sum of \$2,480.11, while THE PIONEER, with its 5,700 readers, only netted \$174.39 for the mission treasury.

REV. L. W. ANDERSON, our missionary along the Gulf Coast of Mississippi, writes: "Our school in Gulfport is well attended, but it is very difficult to get the children to come to Sunday-school." No doubt, this is a somewhat discouraging state of affairs, but patient work will gradually bring about a change, and the pupils of the day-school will also become scholars of the Sunday-school.

OUR THREE NEW SCHOOLS IN NEW ORLEANS are making good progress. No less than 134 pupils are enrolled in these schools, though they have not been opened more than a few months. The school in Carrollton actually has more pupils than one teacher can satisfactorily instruct.

OUR MISSION WORKERS IN NORTH CAROLINA are earnestly considering the opening of missions at Winston-Salem, Kennersville, and Wilmington, N. C., and the extension of the work into South Carolina, where the colored population is very dense.

REV. C. P. THOMPSON, our missionary at Greenville, N. C., writes: "We feel grateful to the Mission Board for all it has done and still does for us, and shall, therefore, endeavor to do all we can. Next Sunday (April 6), God willing, four adults and one youth will be confirmed, and also two children will be baptized. A few months ago Bethel was made the happy recipient of a beautiful communion set and baptismal font by the congregation of Rev. Aug. Buuck, Wren, O." He also reports that his school has an enrollment of 60 pupils.

REV. JOHN McDAVID, of Charlotte, N. C., writes: "The past quarter has been a very pros-

perous one for our work. The winter was very mild. Attendance at divine service was better than during any previous winter. Although the winter was not severe, my people suffered a great deal from sickness. The mumps and measles are raging among our schoolchildren. During the past winter death took away three of our members, two boys and our oldest member, an old man over ninety years of age. All died in firm faith in Christ, our Savior. The old man had long been a ward of our church, and both St. Paul and Mount Zion assisted in burying him. — Easter Sunday six children of our school were added to our church, five by confirmation and one by baptism. We have some adult catechumens to be confirmed as soon as they have received the proper instruction. — We had the decayed floor in my school-room torn up and a cement one put in at an expense of \$26.75. St. Paul's church must be reshlngled. We shall do this as soon as school closes in June. — That we have encountered all kinds of opposition, disappointments, contentions, lapses in sin, and all such troubles is not necessary to report. Notwithstanding this, the Lord is blessing our work. Kindly extend our cordial thanks to the Mission Board for support and confidence."

TEACHER A. C. F. LANGE, of Gretna, La., has been called to Bethlehem in New Orleans. This school had 230 pupils at the end of March.

THAT UNKNOWN LIBERAL BENEFACTOR OF OUR COLORED MISSION has again paid the Treasurer of the Board a visit and added another \$500.00 to the large sum he had previously donated to the cause. — *Father Wm. Wallke*, of St. Paul's Church, St. Louis, has given \$600.00 for the college at Greensboro. God reward these benefactors for their gifts of love!

Items of General Missionary Interest.

CONTRIBUTIONS OF NATIVE CHRISTIANS IN FOREIGN FIELDS. — In 1912, the income in the United States for foreign missions was \$14,942,532, while the churches in non-Christian countries gave \$7,902,256. To fully appreciate what the native Christians are doing, it is well to remember that wages in India are about seven cents per day; in Africa, ten to twelve cents; and in Korea a skilled laborer earns only fifteen to twenty-five cents! And yet these native Christians have given such a great sum. One denomination reports that its African Christians, who, only a few years ago, were wild

savages, last year gave \$5.00 per member; its Korean members, \$3.50 per member; and its Persian Christians, \$6.25 per communicant.

SELF-SUPPORT OF AFRICAN MISSIONS. — In the district of Elat, opened to Christian missions less than twenty years ago, now are to be found 42 self-supporting schools with 3,400 pupils and 4,000 men and women under religious instruction, with 7,000 regular contributors, and all the fourteen churches in that region self-supporting. Surely, this is gratifying and encouraging, and shows how ill founded are the fears that these native Christians are such only for the purpose of receiving bodily benefits.

THE PIETY AND CONSISTENCY OF FOREIGN CHRISTIANS. — Concerning this point, Dr. J. B. Shaw, of Chicago, recently wrote: "The rank and file of our members live prayerless lives and get on with a minimum of Bible study, while our new converts in heathen lands are as devoted to the Bible and as constant at the throne of grace as if they were living in the first century instead of the twentieth. Worldliness is our greatest obstacle at home; while separation marks the members of the Church abroad and makes them in very truth 'a peculiar people.'"

ACCESSIONS TO THE CHURCH IN 1912. — While the reports on last year's accessions in the foreign field are yet incomplete, the total number may be safely given as being considerably over 200,000, more than 50,000 in excess of 1911. Among the large additions may be mentioned those in the Indian field, the three hundred students of Peking University who embraced Christianity; the four hundred at Paotingfu, where, during the Boxer uprising, so many Christians lost their lives; the three thousand at Ichowfu, China, who accepted Jesus Christ; the more than five hundred at Etah, Africa, who were received into the Church; and the five thousand in Korea who confessed Christ in one single month.

THE PROGRESS OF MISSIONS ALONG THE CONGO. — From Stanley Falls to Stanley Pool it is one thousand miles. Twenty years ago there was not one mission station in all this territory; to-day there are to be found ten flourishing and rapidly growing mission centers in this country. But for all this progress there is still much room for missions and missionaries. In Belgian Congo alone there are said to be sixty fields, of 10,000 square miles each, where the Gospel is not yet proclaimed! The Mohammedans are making great efforts among

the Africans along the Congo, and there is great danger of this great field's being laid waste by the hordes of Mohammed if the Christian Church does not make strenuous efforts soon to occupy the territory.

THE FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND. — The principal fields of the workers of this church are India, China, West and South Africa, Manchuria, New Hebrides, and the West Indies. Their foreign workers are occupying 215 stations and 1,637 out-stations. It has 358 European and 4,427 native workers on its rolls. Of the native workers, 68 are ordained ministers and 2,859 are teachers in mission schools. The schools of its extensive missions are attended by 107,886 pupils.

THE GERMAN SUDAN PIONEER MISSION. — This body recently sent out five new laborers to Egypt. One of these laborers is the Princess Mary Agnes of Hohenlohe-Ingelfingen, a member of the highest nobility of Germany.

AN ISOLATED MISSION STATION. — The missionary of Tihwafu, in Chinese Turkestan, occupies what is without a doubt one of the most isolated posts in the whole field of missions. His nearest neighbors to the west are 54 days' journey away, and the distance to his eastern neighbors is much greater. How lonely must it be for this missionary in this far-away country! And yet he is not alone, for He is with him who has said, "Lø, I am with you alway."

MISSIONS OF THE MISSOURI LUTHERAN SYNOD. — From that very interesting publication of the Missouri Synod, *The Statistical Year-Book* for 1912, we cull the following items concerning the various mission enterprises of this body: It carries on very extensive and well-organized missions among the German immigrants throughout the 21 districts of Synod in the United States and Canada. In this so-called Home Mission were employed last year 511 pastors, 69 students, and 47 teachers, laboring at 1,283 different points. In Brazil and Argentina, South America, 31 pastors are working at 87 different points. Missions are supported among the Germans of Cuba, London, Australia, and New Zealand. A number of small congregations in Germany and Denmark is assisted. A deaf-mute mission has on its rolls 8 missionaries working at 42 points. Mission work is being done among the Esthonians, Letts, Poles, Lithuanians, Finns, Persians, and Slavonians of this country and Canada by 14 missionaries at 78 places. Work among immigrants is carried on at New York, Philadelphia, and Balti-

more. A mission is conducted among the many Jews of New York City. A very flourishing mission among the Indians exists at Red Springs and Morgan, Wis. — Some years ago this Synod also opened up a mission among the Tamils in Southern India. The staff of this mission consists of 13 home pastors and 8 native evangelists and catechists, besides 72 native teachers. The work is carried on in 38 localities. The mission has 36 schools, among them a Lower Secondary School and an Institute. These various schools are attended by 1,443 pupils. The missionaries are instructing 916 catechumens. From late reports received from this field, we conclude that God has opened a wide door here for the Gospel, and that by His grace we shall witness a great ingathering in the near future. Whole villages have asked our missionaries for instruction.

ALASKA. — The Moravian missionary Hinz in Alaska sends the remarkable news that he was able to baptize no less than 209 persons in Alaska last year. This would have to be regarded as a large number in any field, but if we consider the sparse population of Alaska and the character of the Eskimoes, we cannot overestimate the wonderful achievement of the Gospel in this instance. In one village, on Kuskowim Bay, he received 90 persons, and in three other villages he baptized 68. In other parts of Alaska 51 more were received into the Moravian Church, making a total of 209 persons gained for Christ in the one year. Missionary Hinz speaks with enthusiasm of the interest these people took in his instruction, and the rapidity with which they learned. This is also remarkable, for the Eskimoes are generally regarded as a very stupid race of people. The Gospel can awaken the most stupid, and make wise unto salvation the most ignorant.

A MISSIONARY COLLECTION. — The Fifth Avenue Presbyterian Church in New York in one missionary collection recently gathered the sum of \$13,000. No doubt, this is a wealthy congregation; but for all that it is not to be denied that if the same missionary interest were shown by other congregations less wealthy, the sums gathered for missions would be much greater than they are now.

—◆◆◆—

"CLOSE the doors and windows of a palace, and you have a prison. Shut out from the soul the light of the Gospel, and bar the door against Him who stands at the door and knocks, and you have another."

A Large, Though Difficult Mission Field.

According to late statistics, there are 11,483,876 Jews in the world, 8,876,299 of whom are in Europe, and 1,880,579 in America. The Russian empire contains by far the greatest number of Hebrews, it having no fewer than 6,215,805. The United States follows second with a Jewish population of 1,800,000, over half of whom live in New York City. This veritable Jerusalem embraces one thirteenth of the entire Jewish race, more Jews than ever before were gathered together in one city.

In this great population of almost a million we have only one missionary at work, calling the lost sons and daughters of Israel to Jesus, the Savior, the only Savior of Jews and Gentiles.

O that the Lord's salvation
Were out of Zion come,
To heal His ancient nation,
To lead His outcasts home!

BOOK TABLE.

STATISTISCHES JAHRBUCH der Missourisynode fuer das Jahr 1912. 238 pages. Concordia Publishing House, St. Louis, Mo. Price, 50 cts.

A most interesting book. We generally regard figures as being dry and uninteresting, but the collection of figures in this book cannot but prove of great interest to every one that loves his Lutheran Church. We have taken the liberty of giving our readers a taste of the contents of the *Year-book* in this number of the PIONEER, and we hope that this taste which we have given them will induce them to send for the book and study it.

The *Northwestern Publishing House, Milwaukee, Wis.*, has sent us the following publications:—

MORAL PERILS THREATENING YOUR CHILD.
A Plea to Parents. By *Rev. E. F. Haertel*. 58 pages. Paper cover. Price, 10 cts.; per dozen, \$1.00.

PRAYERS. Compiled by *Rev. E. F. Haertel*. 47 pages. Price, 10 cts.; per dozen, 75 cts.; in quantities of 50 or more, 5 cts. each.

DOGMATIK von *A. Hoenecke*. 15. Lieferung. 80 pages. Price, 40 cts.

In the first of the above publications the author, largely upon findings of the Vice Commission of Chicago, points out the chief moral dangers threatening our youth, and the causes of their downfall. But not only does the author tell parents of the awful dangers threatening our boys and girls, but he shows in plain, everyday language how Christian fathers and mothers may arm their children against the enemies' attacks.

The second is a compilation of well-selected prayers. It is of vest-pocket size, and therefore well adapted to put into the hands of our boys and girls when they leave the parental roof.

In the 15th part of the late Dr. A. Hoenecke's *Dogmatics* the article on the Church is completed, and the treatment of the doctrine of the last or final things is begun. The study of each part of this truly Lutheran Dogmatics must be a source of great delight to every Lutheran theologian.

HOW LOVELY ARE THY DWELLINGS. A musical composition for mixed choirs, with English and German texts. By *I. C. Strieter*. To be ordered from the composer, 4510 Virginia Ave., St. Louis, Mo. Price, 25 cts.; per dozen, \$1.75.

We have here the beautiful 84th Psalm set to most appropriate music. As a musical composition it is a worthy successor to the composer's Lord's Prayer, which we had the pleasure of reviewing a few months ago.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethlehem, New Orleans, La., \$50.00; St. Paul, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 40.00; St. Matthew, Meherrin, Va., 20.00; Grace, Greensboro, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 9.80; Grace, Concord, N. C., 25.00; St. Paul, Mansura, La., 5.00; St. James, Southern Pines, N. C., 5.00; Bethany, Yonkers, N. Y., 12.50; St. John, Salisbury, N. C., 6.00; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 5.00; Mount Calvary, Mount Pleasant, N. C., 15.17; Immanuel, Reimerstown, N. C., 1.75; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; Bethel, Greenville, N. C., 4.00; Grace, St. Louis, Mo., 9.00; station at Napoleonville, La., 9.75; station at Elon College, N. C., 1.70; North Dupre St. Mission at New Orleans, La., 7.65. — Total, \$304.32.

For *Immanuel College, Greensboro, N. C.*: From Zion's, Gold Hill, N. C., 5.00; from Mount Zion's, Rocks, N. C., 5.00; from Concordia, Rockwell, N. C., 3.00; from St. Peter's, Dry's Schoolhouse, N. C., .55. — Total, \$13.55.

St. Louis, Mo., April 16, 1913.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.;
Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.;
G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

TERMS.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., JUNE, 1913.

No. 6.

A Prayer.

Dear loving Father, Thou knowest
Whatever is best for me;
In all my utter helplessness
I come, O Lord, to Thee.
O help me to be more faithful,
More patient, loving, and true;
And guide me, Thou great Jehovah,
Until my journey is through.

Help me, my gracious Redeemer,
I am so sinful and weak;
Thou knowest what I have need of,
Thou who art lowly and meek.
Give me some work in Thy vineyard,
However humble it be.
Dear loving Master and Savior,
May I live only for Thee!

ESTHER PETERSON.

The Spirit's Sacred Spark.

An army has prepared an attack on a hostile fortress. The batteries have been placed in position. The cannon are charged with powder and ball. A chain of regiments is in line ready for action. The faces of the soldiers are grim with determination. All eyes are tensely strained in the direction of the coveted goal.

But as yet the enemy is unmolested. The fortress is as secure and unharmed as though not a foe were in sight. Its walls are still intact, not a man has fallen at his post.

The heavy guns of the besieging army are still cold and silent. Inert and motionless the charge of powder and ball rests in the breach of each cannon. The soldiers are waiting, their bodies tense but idle.

The whole line of attack, however menacing may be its appearance, is yet as harmless and futile as though it were a set of martial toys.

A single word of quick command—instantly there is life and action. Battery after battery responds with a thunderous roar. Livid sheets of vicious flame are belched forth all along the line. A hundred projectiles are hurled into space, and, screaming, find their mark.

The walls of the fortress, perforated by the irresistible impact of the ponderous missiles, quaver; they totter, they fall.

With a shout the besieging army advances. It masses at the breach. Over the ruins of the fallen battlements it swarms to victory. The fortress is taken. The work is done.

But what was it that each soldier tensely alert waited for? What was it that started the fray, that made each battery an irresistible engine of execution, that set the wheels of that vast fighting machine in motion, that blazed the trail to victory?

I was a *spark*, the spark that fired the charge in each cannon, the spark that sent each projectile on its way of destruction.

Without that spark the fortress remained impregnable. Without that spark the besieging army was powerless. That spark was the signal that stirred the waiting forces into action; that spark vitalized the silent idle regiments; that spark sealed the doom of the fortress; that spark was the germ of victory.—

Satan and his hosts have reared in this world a stupendous fortress of heathenism and unbelief. Millions of human beings are entrenched behind its walls of ignorance and superstition. Captives though they are, they yet willfully and stubbornly resist any attempt that may be made to set them free. They are unaware of their captivity, and they have no desire for liberty.

But there is One who is determined that the

deadly power of this tyrannic despotism shall be broken. The captives shall know and enjoy the glorious liberty of the children of God.

The Lord has gathered an army recruited from the very ranks of those whom Satan held in bondage. This army is the Christian Church. Its marching order is brief and comprehensive: "Go ye into all the world, and preach the Gospel to every creature." Its task is to attack the fortress of the Kingdom of Darkness, to level the walls of superstition and ignorance, to teach men the knowledge of their desperate condition, and to lead them forth into the marvelous light that issues from the cross of Christ.

You who read this, if you have found the Savior, and I and thousands of others, the work is ours to do.

We have the artillery, the churches and congregations in Christianity; we have the projectiles, the men who should be sent against the walls of that hostile fortress; we have the ammunition, the gold and silver with which the Lord has filled our purses.

But the whole great instrument of the missionary machinery of Christianity will remain idle, cold, and useless if the sacred spark of the Spirit of God does not vitalize it and start it into action.

If the work that is already in progress should continue; if fresh forces are to be brought to the firing line; if new territory is to be invaded; if the strings of our purses are to be loosed; if the battlements of heathenism and unbelief are to fall; if victory is to crown the efforts of the attacking host, — the divine spark of the Holy Spirit must supply the life, the energy, the sustaining strength, the willingness to bring sacrifices, and the undaunted determination to succeed.

The Lord will send that Sacred Spark if we earnestly ask Him. We give good gifts to our children when they ask us; "how much more shall your heavenly Father give the Holy Spirit to them that ask Him!"

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

Give tongues of fire and hearts of love
To preach the reconciling Word;
Give power and unction from above,
Where'er the joyful sound is heard.

Mighty Spirit of reliance,
Sure defense in all our need,
When the Foe bids us defiance,
Bid Thy work in us Godspeed;
Grant us weapons for the strife
And with victory crown our life.

K. K.

The Greatest Folly.

Man is a proud creature, and wishes to establish his own righteousness, so that he may have something to glory in himself. Man prefers his own rags to Christ's fine linen. He thinks that a poor coat of his own is better than a silk dress that is borrowed. He doesn't like to wear borrowed things; he doesn't like to have it said that the clothes he wears are not his own. But such pride is a most expensive luxury when a man that indulges it, by so doing, must give up all hope of heaven. And that is actually the case. Christ has said it, and you know that He cannot lie, that no man can feast with the King unless he puts off his own garment and wears the wedding-garment which the King supplies. Our own garments will not suit God's courts, even though they were of silk and satin. We must accept the righteousness of Christ, or be unrighteous forever. Is it not, then, the height of folly to reject the royal apparel of free grace? Will you insist upon going naked when God offers to clothe you? O friend, can't you see that your own righteousnesses are filthy rags, and that you should be heartily glad to get rid of them? Oh, do let Jesus' blood and righteousness your beauty be and glorious dress, for arrayed in these you will be able joyfully to lift up your head when called before the King.

The Gospel is a Leaven.

William Duncan, all alone, went out to bring the Gospel to the Metlakahtlans, a most ferocious and murderous tribe on the North Pacific Coast. When he first expressed his desire to teach Christianity to this barbarous people, he was laughed at and scorned. But he went, never heeding the derision of his friends. There being no written language of Metlakahtla, he had a person to teach him the spoken language. When able to speak the language with some degree of proficiency, he told the people that he would tell them about the white man's God if they would permit him. He preached to them Jesus, and the end was a garden of the Lord, every man a Christian. Within thirty years the whole place was transfigured, transformed; civilization, education, and an interest in spiritual things showed itself everywhere; the knee of every former heathen was bent before the cross of Christ as the God and King and Savior of men! The Gospel is indeed the power of God.

Fading Flowers.

"The flowers which grow in earth's garden wither in our hands while we smell them." They are as frail as they are fair. They grow out of the dust, and to dust they must return. As Herbert says:

Their root is ever in the grave,
And they must die.

How speedy is their withering! They are gathered by the hand, and laid before us, and they wilt, and become sickly, fainting, decaying objects. At their very best their lives smile through a day or two, and all is over.

What joys of the earth are better and more lasting than her flowers? Health flies, wealth takes to itself wings, honor is a puff of air, and pleasure is but a bubble. The earth has nothing lasting to offer us, nothing. Only heaven can give us lasting things, "pleasure forevermore," and "everlasting joy." The Rose of Sharon will never wither, and the Lily of the Valley will never wilt; Jesus is the everlasting flower that never will decay, for He only has immortality. Such being the case, dear reader, is it not foolish for you to seek for anything substantial in the land of shadows, or to search for anything lasting where everything must decay? Earth's choicest pleasures are but child's play, and its greatest joys are like the fading flowers. If you wish a posy that will never wither, you must seek it in the garden of God; there gather the Heart's-ease which the Lord offers, there pluck the Forget-me-nots from beds which your Savior has planted, and there get your Crown-Imperial that never will fade. Yes, dear soul, seek that bliss which is lasting; turn to God, the Fountain of all true and permanent joy, then happiness will be yours in this life, and the perfection of bliss will be yours in that land where fading and withering things are unknown.

Rev. David Koonts.

There were colored Lutherans in the South before the Civil War. The white Lutherans who kept slaves provided for their spiritual wants. On the galleries of the churches places were assigned to them, and the pastors of the Lutheran congregations baptized and confirmed the children of the slaves. After the white people had communed, the Lutheran slaves, too, were admitted to the Lord's Supper.

When emancipation came, however, they were

set adrift, were as sheep without a shepherd, and were swallowed by the sects at their revival meetings.

But here and there some were found who remained faithful to the Lutheran Church. Among them was *David Koonts*, of Davidson Co., N. C. He, more than any other, paved the way for the energetic mission work of the Synodical Conference among the colored people in North Carolina, and it is meet that at the 25th anniversary of his ordination his services should be remembered.

When freedom dawned upon the fettered people, David found himself, like tens of thousands of others, in the darkness of ignorance; but, unlike many others, he set about to acquire an education in a small way. The *Blueback Speller*, which has been instrumental in producing so many great men in our country, helped to make of the ex-slave a preacher. It was slow and hard work. Oil lamps and candles were not often found in the cabins of the poor negroes in those days, but the pine-knot was cheap, it could be had for the chopping. In the light of that pine-knot and in his leisure hours during the day he pursued his studies of the *Blueback Speller*. By such perseverance he at length mastered the art of spelling the words before reading them.

From a Lutheran pastor he borrowed an old Bible. This at first he used as a text-book; but he soon found that it had spirit and life, and it became to him the power of God unto salvation, for it brought him to the knowledge of his sins and to faith in his Savior. What he had read and learned he loved to communicate to others. He became prominent at religious meetings in his county. At these meetings Brother Koonts was called on to lead in prayer, start the "chune," and say a few words on the subject. If any one had a question to ask "for information," Brother Koonts was requested to give the answer.

From prayer-leader and "chune-starter" he was advanced to local preacher. The people used to call them "loafer" preachers, which was really more to the point; for when one got the idea into his head that he was called to preach he became disinclined to do manual labor and inclined to loaf. Like other local celebrities of his class, Brother Koonts put a "Rev." before his name, and sported a long black coat and a white tie. He preached to Baptists and Methodists wherever an opportunity was afforded him, but admitted frankly that he was a Lutheran from 'way back before the war. He was not, however, a popular preacher at that time, and that for

the following reasons: he had acquired "book learning"; he could with some efforts read his text from the Bible, and "book-learned" preachers were not held in high esteem by the people. "Book learning," they said, "makes rascals." Then he was not a "shouting preacher," and, in the opinion of his people, a preacher that could not shout and make them feel happy was no preacher at all.

Now in '88 the Lutheran North Carolina Synod resolved to begin a mission among the colored people. Rev. Koonts and three others, of which two could neither read nor write, were ordained to the office of the holy ministry in the Lutheran Church. The only distinctive Lutheran doctrine of which these



Rev. David Koonts.

preachers had some knowledge was the doctrine of the real presence of the body and blood of Christ in the Lord's Supper. This doctrine they preached, but did not put into practice as they admitted to the Sacrament members of other churches "in good standing." Rev. Koonts had two preaching places, one in his native county and the other at Concord, to the latter of which he moved with his family about a year before his death. Those who confessed their faith in the real presence of the Lord's body and blood in the Holy Supper were confirmed and received as members without any previous catechetical instruction. They were not many. There was no congregational organization and consequently no church discipline.

In 1890, these Lutheran preachers were advised to organize their own Synod, which they did. They assembled in Cabarrus Co. and named the Synod

the "Alpha," and Rev. Koonts was elected president. His life was short and without any history. Shortly after the Synod adjourned, the President suddenly died, and the synod died with him.

The missionary activity of Rev. Koonts, from his ordination to his death, was very short, but not without fruits. He impressed all with whom he came in contact, white and colored, as being a sincere Christian. Though his Biblical knowledge, and his knowledge of Lutheran doctrine and practice was very limited, his sermons were edifying. His delivery was modest and dignified, and he practiced in his life what he preached to others. Surviving him were five children, two sons and three daughters, whom the writer added to the church at Concord. His remains rest in the Lutheran cemetery at Concord, but no stone marks his grave.

N. J. BAKKE.

Immanuel Conference.

Immanuel Conference convened at Immanuel College during Easter week, from March 24 to 26. The pastors and teachers of North Carolina and Virginia constitute this Conference.

Those who attended the conference were: The Faculty of Immanuel College; Rev. J. Alston, of Mount Pleasant, N. C.; Rev. J. McDavid, of Charlotte; Rev. F. Ford, of Gold Hill; Rev. C. P. Thompson, of Charlotte; Rev. C. R. March, of Southern Pines; Rev. W. H. Lash, of Salisbury; Teachers M. N. Carter, of Greensboro, N. C.; F. D. Alston, of Charlotte; E. W. Reid, of Greensboro; E. A. Buntrock, of Greensboro. Rev. Polzin, of Meherrin, Va., was absent because of a trip he intended to make to Iowa, in order to preach the sermon at the 25th anniversary of his first congregation. As visitors Rev. Lauterbach, of Ridgeway, N. C., and Rev. Peters, of Greensboro, were present.

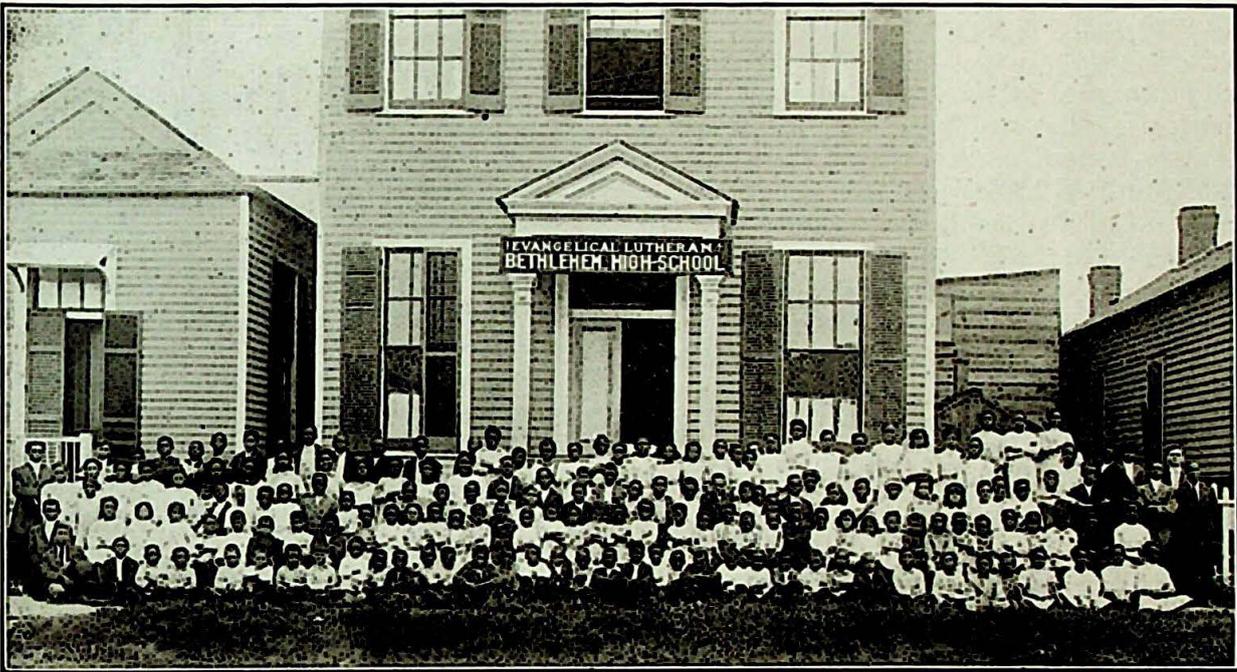
Conference opened Monday morning, March 24, with all present excepting Rev. March, who arrived in the afternoon. After the organization and other business the program was begun, which consisted of a catechisation on the Fourth Commandment, by Teacher Carter, the Christian's Relation to the Law, by Rev. Alston, and a paper on Church Extension, by Rev. Ford. The catechisation by Teacher Carter was an excellent piece of work, which showed that the author had given his subject a thorough study, and that he was master of it. Next was Rev. Alston's paper: The Christian's Relation to the Law. This was an able paper, and was widely discussed.

The discussion took up quite a little time, but all were greatly helped by it. Rev. Ford's paper was dispensed with until the next conference.

Extra sessions were held Tuesday night and Wednesday morning, in order to discuss practical topics relating to the mission work among our people. And during these discussions some very interesting facts were brought to light. It was shown that not at every place where there are colored people there is an ideal field for our mission, because of the great opposition we often must encounter. As one brother put it: "Every negro is more or less a Methodist or Baptist," and hence

One brother said that he had to walk two miles to get wood in order to build a fire, so that he could hold a service. After the people of that place had locked the old schoolhouse door in his face, no one would give him wood, light, or even a match. — Another thing that the missionaries must fight against is unionism. All kinds of evil things are said about you because you do not affiliate with the other churches.

Many other interesting things relating to our mission work were brought out in the extra sessions of the Conference which we have not the time to mention in detail here.



BETHLEHEM SCHOOL, NEW ORLEANS, LA.

we should select that place where there is the least opposition. And now among the six million churchless negroes of the South, where is the proper place to start? Where may we expect to get a self-supporting congregation? And many other questions of like importance were asked.

The hardships that a missionary must endure in opening new fields are generally unknown to most people. And these hardships the brethren brought out in the discussion of the various phases of the mission work. The experiences as told by the various missionaries were sad and yet, at times, humorous. They have had doors locked in their faces, have been denied food and lodging, which they could not procure for either love or money.

Conference adjourned Wednesday at noon, March 28, to meet again at Concord, N. C., in August. This was said by the brethren to have been the best pastoral conference that they have had in a long while. All returned to their homes feeling greatly benefited, and with new zeal to push forward the work of the Master. And may God grant them the grace and power to fearlessly proclaim His eternal Gospel for the salvation of all creatures!

R. O. L. LYNN.

It is the rich comfort of the Christian heart that the power and grace of Christ's kingdom more and more reach men and move them, and that we can all have part in thus blessing men.

News from Mansura.

Palm Sunday was a day of gladness to the pastor and members of St. Paul's congregation at Mansura. On that day four young ladies confessed their faith in the Savior and were confirmed. They had been thoroughly indoctrinated in God's Word, and they showed by their answers that the Word of God had taken root in their hearts and minds. After they had pledged faithfulness to God and the Church at the altar, Holy Communion was administered to them. A large crowd of people was there to witness the solemn act. May the Lord be with these young people, that they may be faithful to their God and their Church until death!

Joseph Laurent, one of the young men of the congregation, died on the 16th of April. He was a young man who loved his church and remained faithful to it until death. During his illness he always trusted in his Savior. He suffered much, but bore it patiently for the sake of Jesus who had suffered and died for his sins. The Lord removed his suffering by taking him from this vale of tears to Himself in heaven. He died happy, in true faith in his Savior and a firm hope of eternal life.

CHAS. PEAY.

A Safe Hiding-Place.

A missionary asked an old Christian woman, who had been recently baptized and was near her last hour, if she did not fear death.

"No," she replied, "why should I? I have justification through faith in Jesus."

The missionary said, "How so? What is that justification?"

Astonished at the question, the old woman looked at her teacher, and then simply said: "When I have to appear before the judgment-seat of God, I take my Savior with me; I hide myself behind Him, so that God does not see me at all, but sees Jesus only in my stead; and when He asks anything of me, I shall be silent and wait and let Jesus answer for me."

Happy believer! Well may she be without fear. Jesus is the safe hiding-place for sinners. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts 4, 12.

Rock of Ages, cleft for me,
Let me hide myself in Thee!

Brief Items from the Colored Mission Field.

GENERAL SECRETARY BAKKE'S condition has so far improved that he expects to take a trip to Little Rock in the near future.

ARTHUR BERGER AND JOHN THOMPSON, two of this year's Normal graduates of Immanuel College at Greensboro, will teach in New Orleans next year. Mr. Berger is designated for Mount Zion and Mr. Thompson for St. Paul. God bless the labors of these young workers!

ST. PAUL, NEW ORLEANS. — Extensive improvements have been made at this station; the chapel and school have been painted, the level of the yard has been raised, and the old board-walks have been replaced by cement walks. Recently a representative of the City Board of Health visited and inspected the mission property, and highly complimented the missionary, Rev. Ed. H. Schmidt, on the splendid condition of the buildings and premises. President Pfotenhauer also was agreeably surprised at the looks of the mission.

A HUMBLE REQUEST. — Will the speakers at mission festivals, as they touch upon our Colored Mission, also speak a good word for the PIONEER? A kind word from them would go a great way towards increasing the number of the paper's subscribers, we are sure. The Concordia Publishing House, St. Louis, Mo., is ready to furnish sample copies in any desired quantity. A postal will bring them.

Brief Items of General Missionary Interest.

AN INTERESTING MISSION SERVICE. — A mission service of unusual interest was held at Bethlehem Lutheran Church, Milwaukee, Wis., Rev. O. Kaiser, pastor, on Sunday evening, April 20. Mr. Samuel Miller, a full-blooded Stockbridge Indian, delivered an address in English on the work of the Missouri Synod among his people. Mr. Miller is a member of the Lutheran mission at Gresham, Wis. His address made a deep impression on the large and appreciative audience. The students' choir of Concordia College rendered several beautiful selections. Though the congregation had raised a collection of \$380.00 at its morning service for the Lutheran flood-sufferers, \$75.00 more were collected at the English evening service for the Indian Mission. The Indians are not becoming extinct as some think. Statistics show that there

were in the United States, in 1890, 243,000 Indians; in 1900, the number had increased to 270,000, and in 1910, to 305,000. More than a third of these (117,000) live in Oklahoma. Our Lutheran Church has two missionaries laboring among the Indians: Rev. J. Larsen, of the Missouri Synod, in Wisconsin, and Rev. J. Harders, of the Wisconsin Synod, in Arizona. "The harvest, truly, is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest," Matt. 9, 37. O. K.

A NOVEL WAY OF GETTING SUBSCRIBERS. — We glean the following from the *Missionstaube*: A member of one of our congregations in Connecticut some time ago sent \$5.00 to the Concordia Publishing House, with instructions to send 10 copies of the *Missionstaube* to each of two pastors in Connecticut for free distribution in his congregation. The dear brother writes: "I hope the Lord will bless my object, so that when the year expires, each copy so passed out will have won a new reader. I am by no means rich. I have a small home with a mortgage of over \$—— on same; but I like the *Missionstaube* so well that I thought I would offer \$5.00 to get subscribers for it. If I had the means, they would be at the service of the Colored Mission." This is fine; God bless the kind donor and fulfill his wish! How would it be if some of the readers of the PIONEER would follow the example of this brother?

LUTHERAN MISSIONARIES PERSECUTED. — In Peru the Lutheran missionaries are made to feel the unholy wrath of the Romish bishops, says the *Lutheran Church Visitor*. The bishop of Cuzco tried to have their chapels and schools closed by the authorities, but failed in this. Then he issued a pastoral letter accusing the Protestants of spreading "the false, erroneous, immoral doctrines of the apostate Luther," and warned the Christians of the dangers which "the sons of lies and false reform" are teaching to cause them to fall into heresy and vices to the danger of eternal perdition. He commanded them to bring their Protestant Bibles and other books and leaflets to the priests immediately.

THE BIBLE IN PERU. — A missionary in Calao, Peru, writes that "the circulation of the Scriptures in my field in Peru, Bolivia, Ecuador, Colombia, and Venezuela reached the splendid total of 82,018 copies of God's Word during 1912, principally in Spanish."

A FOREIGN MISSION CARRIED ON BY KOREANS. — Christianity is only about thirty years old in Korea. It used to be called the "Hermit Nation," because they were so exclusive and wrapped up in themselves. But now that Christianity has taken a hold upon them, they are beginning to show a great interest in the welfare of others. The Presbyterian Christians have undertaken to evangelize the large island of Quelpart, lying several hundred miles south of the mainland. When the first missionary went there about six years ago, it seemed for a while as though he would lose his life. He was stoned by the fierce natives and persecuted by them in every way. The women were particularly averse to hearing him, stopping their ears and declaring him a perverter of their beliefs, a destroyer of idols, a traitor to his people, and the like, and upon several occasions riots almost broke out. The outlook to-day is quite encouraging.

MISSIONS AMONG THE ARABS. — Hundreds of Scripture portions are annually distributed among the pilgrims to Mecca. These Scriptures are in Arabic, Persian, Gujerati, and Hindi. — Last year a missionary visited the Bedouin Arabs in the region of Mount Sinai, a region hitherto untouched by Christian missionary work. He found the people very poor, but open to the Gospel. He hopes to pay these poor people another visit in the course of this year.

A BOUNTIFUL HARVEST. — About a century ago Adoniram Judson landed in Burmah, the first Protestant missionary of that country. When Judson died, hundreds of baptized Burmans and Karens were sleeping in Jesus, and over 7,000 survived, in 63 churches, under the oversight of 163 missionaries, native pastors, and helpers. Lately a convention met in Burmah to consider the making of arrangements to properly keep the anniversary of the landing of this Apostle to Burmah. It was attended by 83 missionaries and 2,000 delegates, representing over 64,000 communicants, 728 schools, 1,142 teachers, and 24,656 pupils. Such is the truly bountiful harvest from Judson's sowing.

EXPANSION. — The Hermannsburg Mission, which has carried on a successful work in Natal and Transvaal, South Africa, since 1854, and which numbers 14,000 communicants among the Zulus and over 56,000 among the Bechuana, now also intends to take up the work in the German colonies of Africa.

AFRICAN KINGS BAPTIZED.—After long and careful instruction, King Kamonde, of Ovambo, German Southwest Africa, was baptized in August, 1912. Before his death, which recently occurred, he bore a fine testimony to his faith. His successor was baptized on December 1, 1912, together with 56 of his subjects. The fact that Ovamboland will from now on be under the rule of a Christian king will be a great advantage to the Christian missionaries in the future.

NATIVE DEACONESSES IN INDIA.—A Hindu Deaconess Home is to be founded at Poona, where Hindu women and girls are to be trained for work among the poor. The home is to be superintended by a European Christian woman. A rich Hindu has already offered a donation of \$100,000 for the founding of the home.

A QUARTER CENTURY'S GROWTH IN MANCHURIA.—A quarter of a century ago there were only 6 missionaries and 350 Christians in the whole province of Manchuria. To-day almost every larger city has its mission station and a well-appointed hospital, and besides these principal stations the province has over 500 outstations, 520 native pastors, evangelists, catechists, and teachers, and 20,000 church-members. The Bible Society has a block of buildings at Mukden, branches at Newchwang and Changchun, and 12 subdepots, together with a staff of 40 colporteurs, and not a few voluntary and subsidized workers.

So long as we can find spots on the sun, we can find blemishes in every Christian's life. Even the Bible says that a righteous man falls seven times and rises again.

BOOK TABLE.

BOOK OF DEVOTION. By Rev. F. Kuegele. 6×9 in.; 282 pages; bound in black cloth, with stained edges. Concordia Publishing House, St. Louis, Mo. Price, \$1.25; gilt-edge edition, \$1.50.

The venerable author filled a long-felt want when he compiled this book some years ago, as is proved by the fact that a second edition has become necessary. The devotional exercises are based on the Psalms, each Psalm being preceded by a preface, and followed by a summary and an appropriate prayer. The book breathes the spirit of true piety and devotion. Its regular and faithful use in the home will prove a blessing. May many families gather around the home altar with this book in hand!

DIE PSALMEN DAVIDS nach Dr. M. Luther's Uebersetzung. Concordia Publishing House, St. Louis, Mo. Flexible cloth cover. Price, 7 cts.

A fine booklet. Well adapted to use in schools and catechetical classes. This handy edition of the Psalms will no doubt find a ready sale.

WHY I AM A LUTHERAN. By Rev. Wm. Dallmann. Fourth edition, revised. Northwestern Publishing House, Milwaukee, Wis. Price, 5 cts.; per dozen, 50 cts.; 100 copies, \$4.00.

The fact that this pamphlet has reached its fourth edition shows its value. In simple, succinct language the author tells us why he is a Lutheran, and the reasons he gives are surely good ones. The booklet is well adapted for general distribution.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethlehem, New Orleans, La., \$50.00; St. Paul, New Orleans, La., 40.00; Mount Zion, New Orleans, La., 40.00; Grace, Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 5.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's School House, N. C., 2.00; Bethel, Greenville, N. C., 8.00; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 2.50; St. James, Southern Pines, N. C., 5.00; Grace, Greensboro, N. C., 10.00; St. John, Salisbury, N. C., 6.00; St. Paul, Charlotte, N. C., 14.00; Bethlehem, Monroe, N. C., 3.00; Bethany, Yonkers, N. Y., 12.50; St. Matthew, Meherrin, Va., 10.00; St. Paul, Mansura, La., 5.00; Grace, St. Louis, Mo., 2.25; North Dupre St. Mission at New Orleans, La., 4.69; station at Gulfport, Miss., 9.00; station at Napoleonville, La., 10.08; station at Elon College, N. C., .97.—Total, \$262.99.

For *Immanuel College, Greensboro, N. C.*: From St. John, Salisbury, N. C., 7.00; from Mount Olive, Catawba, N. C., 1.15.—Total, \$8.15.

St. Louis, Mo., May 16, 1913.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

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FR. WAHLERS.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

TERMS.

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ST. LOUIS, MO., JULY, 1913.

No. 7.

Tell Me the Story.

Tell me the old, old story
Of things unseen above;
Of Jesus and His glory,
Of Jesus and His love.

Tell me the story simply,
As to a little child;
For I am weak and weary,
And helpless and defiled.

Tell me the story slowly,
That I may take it in —
That wonderful redemption —
God's *remedy* for sin.

Tell me the story often,
For I forget so soon.
The "early dew" of morning
Has passed away at noon.

Tell me the story softly,
With earnest tones and grave;
Remember, I'm the sinner
Whom Jesus came to save.

Tell me the story always
If you would really be
In any time of trouble
A comforter to me.

Tell me the same old story
When you have cause to fear,
That this world's empty glory
Is costing me too dear.

Yes, and when that world's glory
Shall dawn upon my soul,
Tell me the old, old story,
"Christ Jesus makes thee whole."

Anon.

Why Do You Hope to be Saved?

Almost everybody hopes to be saved. But have all a good foundation for their hope? Let us see.

Many base their hope of heaven on the love and goodness of God. Now, it is true that God is Love, but it is equally true that God is just; and being a just God, He can take nobody to heaven that does not come up to the strictest demands of His commandments. God cannot exercise His love at the expense of His justice.

Others hope to be saved because their past experience tells them that they are, as they think, particular objects of His benevolence. God has helped them when they were in trouble, and has blessed them in their temporal enterprises; He has given them wealth and good health, and has in many other ways bestowed His favor upon them. But these people altogether misunderstand God's goodness. God is good to the evil as well as to the good; He lets His sun shine upon the just and upon the unjust. His goodness is no guarantee of heaven, but rather an exhortation to repent. The rich man was highly favored of God in temporal things, and yet after death he lifted up his eyes in hell, because he had not permitted God's goodness to lead him to repentance.

A third class of people base their hope of heaven on their morality and piety. Like the Pharisee, they hope to get to heaven because they outwardly keep God's commandments tolerably well. But let these remember that the Pharisee went down to his house unjustified. "Not the labors of our hands can fulfill the Law's demands." God's Law demands perfection, and this no man can show.

Still others hope to be saved because of the many trials and afflictions they have had here on earth.

They imagine that their poverty, sickness, misery, and wretchedness will atone for their sins. But the wages of sin is death, — temporal death and eternal damnation. "Should our tears forever flow, these for sin cannot atone."

Which, then, is the sure and certain foundation on which we may build our hope of heaven? "Believe in the Lord Jesus Christ, and thou shalt be saved." Christ can save, and He alone. "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

If you want to be sure of your salvation, if you wish to stand faultless before God's throne on the final day of Judgment; if it is your desire to dwell in the heavenly mansions and be a partaker of eternal bliss, your song on earth must be:

My hope is built on nothing less
Than Jesus' blood and righteousness.
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

Blessed, therefore, is the man who, casting aside all trust in his own morality and endeavors, but trusting in the gracious promises of the Gospel, confides solely in the merits of Jesus. Happy the man who sincerely says:

Now I have found the sure foundation,
Where evermore my anchor grounds.
It lay there ere the world's creation,
Where else but in my Savior's wounds?
Foundation which unmoved shall stay
When earth and heaven pass away.

The Church in Barracks.

"The Church has been in barracks long enough — it is time she went on the march." This, or a sentence something like it, caught my eye some time ago and remained in my memory.

The simile of an army is an old and well-worn one. The Church, theoretically, is a militant force; but the sentence quoted above puts the fact of the Church's inactivity in a single terse and forceful phrase.

Barrack life is, of necessity, one of inactivity, in comparison with that of the battle-field; it is an essential part of the life of the standing army, but it is not a necessity in the Church Militant.

An army remains in barracks so long as there is peace, but when war is declared, comfortable quarters, regular meals, and warm beds are left behind, and the soldier goes out willingly to endure

the hardships and exposures of the battle-field, eager to be at the front of the fight.

There is never a period of peace between the Church and sin; there is never (or should never be) a time of truce even; and so the forces of Christ should always be at the front, ever pressing the battle into the enemy's country, and fighting shoulder to shoulder under the banner of their invincible Lord.

Barrack-life tends to make the most capable soldiers degenerate, grow lazy, and become rusty.

This is what has happened to large sections of the Church of God; they are content to attend the Sunday services, to support their minister, to receive without question what he gives them, and with that their duty is done.

It is true that some scouts have been sent out, a few regiments have been dispatched to the firing line, some home battalions are doing valiant service, but — the vast host, the great majority of so-called Christians, are lazing away their lives in luxurious ease, and wasting their days in barracks when they ought to be out in the thick of the fight.

Have you not heard the clarion call to arms? From the throne of God it comes ringing down through the centuries commanding us to be up and doing, to enlist under the banner and follow in the train of the ever-victorious King.

If you have heard it, why do you still delay? Do you prefer ease to obedience? Is laziness better than loyalty? Is self-pleasing more important than service?

Rise up from the arm-chairs of complacent uselessness, gird on the armor of light, and go forth in the strength of the Lord to do and dare for the King Eternal, Immortal, Invisible!

Lewis E. Hertslet, in Izwe La Kiti.

"To Whom Belongest Thou?"

Such was the question which David once asked a man whom his men had found alone in a field at a time when it was most important to know where every person stood whom he met. It is a question which God puts to every man, a question which God wants every man to ask himself, and to which He wants a straightforward answer. Everybody, man, woman, and child, either belongs to the army of Jesus and is fighting under His banner, or he belongs to the Prince of Darkness. "To whom belongest thou?"

Dear reader, upon whom do you place your confidence? If you trust in Jesus and His merits, you belong to God's family. For whom are you working? You are surely serving some master; who is he? In whose society are you to be found in your leisure moments, in those hours when you can choose your companions? If you belong to Jesus, your chosen companions will be those who wear the uniform of the cross. Where is your citizenship? Is it on earth or in heaven? What have you learned from your Master? You know servants learn much from their masters. If you are actually in the service of Jesus, people will soon know of you what they knew of Peter and John: "They took knowledge of them that they had been with Jesus."

"To whom longest thou?" Answer this question before you turn to anything else. If you do not belong to Jesus, then you are still in bondage to Satan and sin. Oh, flee from your cruel task-masters! Enter the service of Jesus and learn to know what true joy and true liberty is. But if you already belong to Jesus, then remember this: *Obey* Him and let His wish be your will; *love* Him, embrace Him, and let Him fill your heart; *trust* Him, trust Him for all; *confess* Him, and thus not only show your colors, but by such confession also induce others to enter His blessed service.

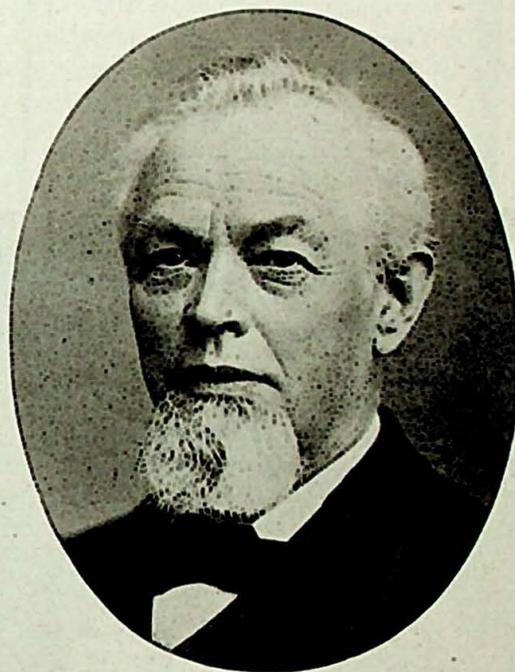
The Blessings of Trouble.

Troubles tell us of our weakness and sins and of God's holiness, strength, and mercy. If we but rightly look at them, we shall find that they are most blessed benefactors. Innumerable are the blessings we should miss if it were not for our troubles. If there had been no lack of wine at the marriage of Cana, there would have been no showing forth of Jesus' kindness and glory. If there had been no stormy sea, there would have been no word of Jesus quieting the storm and calming the waves. Had not the five thousand fainted for want of food, there would have been no miraculous feeding. Had Martha and Mary not lost their beloved brother, Lazarus would not have been raised from the dead. If there had been no Good Friday with its gloom and sorrow, there could have been no Easter with its joy and brightness.

Their necessities and sorrows brought many to Jesus in the days of His flesh who otherwise never would have come to Him. It is in the day of trouble that we learn to call upon the Lord; it is in the day of distress that we draw nearest to Him.

Troubles are so many dogs fetching home the wandering sheep. They are so many fierce tempests which compel the wanton and foolhardy voyager to reef the sails of pleasurable sin, and steer for the haven of forgiving love.

Trouble is the chisel and mallet chipping the marble, but it liberates and reveals the angel in the block. Trouble is the curtain of night drawn round a weary world, shutting out from view hill-top and valley, but it reveals the beautiful stars. Trouble is the fire roaring in the furnace, but it burns away the dross from the metal, and shows the face of the refiner upon its liquid breast.



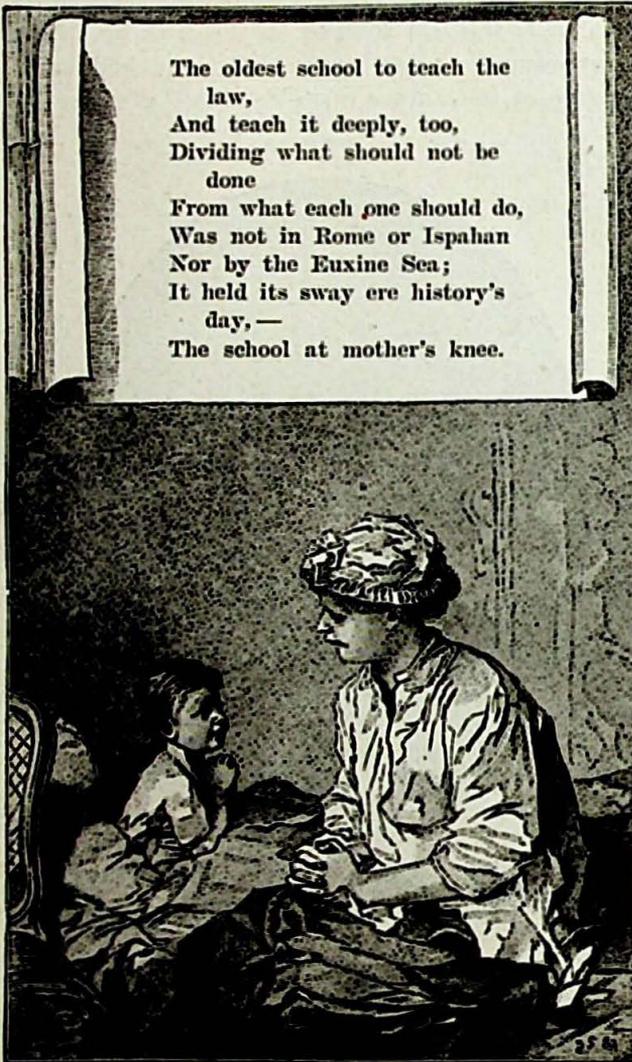
† Rev. J. Bading. †

God has called another old friend of our Colored Missions to Himself in heaven: Rev. J. Bading, for thirty years president of the Synodical Conference, was called home on May 24, at the age of eighty-eight years. The funeral services were attended by representatives of the various synods connected with the Synodical Conference, who thus showed their regard for this servant of the Lord who had labored so long and so faithfully for Christ and His kingdom.

PREACHING is not simply speaking, but believing. A sermon without conviction is a coal-without fire.

Alma Mater.

The oldest university
Was not on India's strand,
Nor in the valley of the Nile,
Nor on Arabia's sand;
From time's beginning it has taught
And still it teaches free
Its learning mild to every child, —
The school at mother's knee.



The oldest school to teach the
law,
And teach it deeply, too,
Dividing what should not be
done

From what each one should do,
Was not in Rome or Ispahan
Nor by the Euxine Sea;
It held its sway ere history's
day, —
The school at mother's knee.

The oldest chair of Gospel love
Endowed from heaven above
To teach mankind how Jesus bore
Our sins, and how His love
Has made a way where sinners may
Find refuge and be free, —
That chair is found the world around
In the school at mother's knee.

The oldest seminary where
Theology was taught,
When love to God and reverent prayer
And the eternal "ought!"

Were deep impressed on youthful hearts
In pure sincerity,
Came to earth with Abel's birth, —
The school at mother's knee.

The oldest and the newest too —
It still maintains its place,
And from its classes ever full,
It graduates the race.
Without its teaching, where would all
The best of living be?
'Twas planned by heaven this earth to
leaven, —
The school at mother's knee.

PRISCILLA LEONARD.

A Letter from Greensboro.

Grace, Greensboro, N. C.

DEAR PIONEER:—

Perhaps you are wondering what has become of us, as it has been quite a while since you heard from us. Well, we are glad to say that we are still in the same old place, down on South Ashe Street. We are glad to say that our congregation is still blooming in spite of the few cold snaps that we had last winter. Although the trees had shed their leaves, and the flowers folded up their petals for the winter, still our little congregation withstood the cold, and never shed any leaves or folded its blossoms. Although we are few in number, as compared with many of our sister congregations and the sectarian churches round about us, still we are nothing daunted, for we know and are assured of the fact that, as our Lord tells us, "Where two or three are gathered together in *my* name, there am I in the midst of them."

On Easter Sunday morning the Sunday-school rendered an appropriate program to a large audience. The children seemed to take great delight in telling of the resurrection of the Savior. And in the afternoon we had our regular Easter service. In the evening at 8 o'clock Student W. J. Tervalon, of Immanuel College, preached a sermon to a large audience. We might add here that this was Mr. Tervalon's first sermon.

On the evening of the 14th of April the students of Immanuel College gave a concert for the benefit of the Athletic Association. The concert was given in the schoolroom, and netted quite a neat little sum for the "boys."

Well, this is about all that we have to say this time. We hope that it will not be as long as it has been before you hear from us again.

R. O. L. L.

High Point Mission.

Our little mission in High Point, N. C., is still in existence. We have quite a few Lutherans there now, and a family from the Rocks congregation recently moved in. The attendance there is very encouraging at times, and again, at other times, it is not so encouraging. The place where we worship is an old dilapidated house, and we are permitted to use only one room of it, which at times is very crowded. We hope to get, in the near future, a larger and more decent place in which to hold our services, as the place in which we are seems to be the reason why some stay away.

Heretofore there has not been much opposition, but now that our attendance has increased, the other churches are beginning to "sit up and take notice." They have always regarded us as a little handful of people who would soon become discouraged and disband; but with the help of God we are still there. In order to keep others away from our services, they have taken the benches away from us. When, on May 4, the pastor went over to hold divine service, he found the room emptied of everything excepting the organ, stove, and a few very high desks, which they could not take because they belong to us. But the fact that there were no benches did not keep the faithful away; they came and said that they would stand or sit on the floor if no seats were to be found. But a few kind-hearted families lent us their chairs.

Although our membership is small and many troubles arise, still we are not discouraged. And we ask you, dear reader, to ask God to so bless our efforts that we may finally gather enough souls to justify the erection of an Evangelical Lutheran chapel in the city of High Point; for that means that there will be one chapel there where God's Word is proclaimed in all its truth and purity.

R. O. L. LYNN.

Brief Notes from Napoleonville, La.

Pentecost Sunday was a day of great joy for the people of Napoleonville. In spite of the inclement weather a large crowd thronged our small chapel to witness "the first confirmation in the Lutheran church," as they termed it. Two children were added to the Church of God, thereby clearly proving that the Word of God will not remain void, but accomplish that for which it was sent.

Although missionary work has been carried on by the Lutheran Church in this community for the past seven years, these are the first to become members of our church.

May the Lord continue to pour out His Spirit into the hearts of those young soldiers, that they by word and deed lead others who are still walking in darkness to the Savior. May the Lord increase His small congregation, so that it may become a mighty army.

Our school is in nice shape; at the end of April we had an enrollment of 52 pupils. The attendance is not as large this year as it was last year because of the conditions in which the high water placed us. Those of the larger children who formerly attended our school were compelled to quit school and work.

E. R. BERGER.

Notes from Yonkers, N. Y.

Bethany congregation is now able to look back with delight over the two years of her active work. And, truly, we can say, "The Lord has done great things for us, whereof we are glad," for the blessings of God have rested on the labors of our hands during the second year of our work in no less measure than during the first year.

When our financial books were closed at the end of the last calendar year, we were thankful to note that our building fund had in the past twelve months increased from \$117.47 to \$231.33. All of which, with the exception of a few donations by the different aids of our congregation, was accumulated by the simple weekly envelope system. To God alone the glory!

On April 24th the pastor's second anniversary was celebrated. A large crowd of members and friends was present, many of whom spoke of the success of the work in very encouraging terms, and offered to the pastor their hearty cooperation in the future. The congregation presented the pastor with the price of a robe, which was a very timely gift. The presentation speech was made by the Rev. A. von Schlichten of the St. John's German Lutheran Church.

The first Sunday in May was confirmation day in Bethany. Five catechumens had been prepared for the occasion, but due to severe illness in the family, two, who live in The Bronx, New York, were not able to be present. These will be confirmed on a later date. Those who were confirmed

are: John and Margaret Chase, both of whom have been members of our Sunday-school since its organization, and Mr. Alexander Doswell. May God, who has begun the good work in these young people, continue it until the day of His coming.

Death entered our field in The Bronx on May 9th and took Leafley Ragsdale, a girl of fourteen years, who in her last days received instructions in the essential parts of the Christian religion, and upon confessing these to be her faith, received Holy Baptism. She was a sister of the two who are to be confirmed at a later date, and it was her ambition to also be among the first-fruits which should spring up from the seed of God's Word sown in that community. She did become one of the first-fruits, but not in the way we all expected six months ago. "My ways are not your ways," says our Lord. Let us at all times submit ourselves to the ways of Him who worketh to the best for all His children.

On Sunday, May 11, a reunion service was held for all those confirmed during the two years of the congregation's existence. The roll was called, showing that 17 had thus been taken into the church. Five failed to answer to their names, most of whom were absent on account of illness. The choir, which is improving greatly, rendered effective service.

May God, our dear Lord, continue His blessing in our midst to the glory of His name and the salvation of many souls.

W. O. H.

Confirmation of a Blind Deaf-Mute.

On the 27th of April an unusual service took place in Trinity Lutheran Church of Minneapolis. In the afternoon of that day a blind deaf-mute renewed his baptismal vow and swore allegiance to his Lord unto death. His name is John Lauby. He was born a deaf-mute, and when he was sixteen years of age, he also lost his eyesight in an accident. In his trials and afflictions the Word of God was, and still is, his staff and rod. He is now thirty-five years of age, and during all these years he diligently read the Word of God, parts of which he purchased in the Moon Embossed Type. When he came to Minneapolis, he eagerly desired to be instructed and confirmed, which our missionary to the deaf was only too glad to do. Since Luther's Catechism can be obtained only in the American Braille he also set to work to learn this type, and soon he mastered

it. Joyfully he now studied and memorized the Catechism and quite a number of proof-texts. Indeed, an eager and diligent student he was!

As stated above, he was confirmed on the 27th of April. Cheerfully he answered all questions, which he understood by placing his left hand upon the right hand of our missionary. By his answers he clearly showed that he is able to examine himself before approaching the Lord's Table. May God now keep him steadfast in the true faith unto everlasting life!

He is a lover of God's Word. When visiting him, one often finds him eagerly reading either his Catechism or the Bible. He also is a faithful attendant at our services, where his sister or sister-in-law, both of whom are also deaf, take his hand and then copy the signs of the missionary while he preaches, and so our deaf-blind friend readily understands the sermon.

On the 18th of May a deaf-mute was publicly confirmed in Immanuel Lutheran Church of Minneapolis. On the first of June two deaf of St. Paul renewed their baptismal vow and promised faithfulness to the Lord until death. May our good Lord continue to bless our dear mission among the deaf for Christ's sake!

J. L. S.

God Knows Best.

"I need oil," said an ancient monk. So he planted him an olive sapling.

"Lord," he prayed, "it needs rain that the tender roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower.

"Lord," prayed the monk, "my tree needs sun. Send sun, I pray Thee." And the sun shone, gilding the dripping clouds.

"Now frost, my Lord, to strengthen its tissues," cried the monk. And behold! the little tree stood sparkling with frost.

But in the evening it died.

Then the sad monk sought the cell of a brother monk, and told his strange experience.

"I, too, have planted a little tree," the other monk said; "and see, it thrives well. But I entrusted my little tree to its Maker. He who made it knows better what it needs than a man like me. I laid no condition; I fixed no ways or means. 'Lord, send it what it needs,' I prayed; 'storm or sunshine, wind, rain, or frost. Thou hast made it, and Thou dost know.'"

Brief Items of General Missionary Interest.

ROME'S MISSION WORK IN AFRICA. — The Roman Catholic Church has 4,199 mission stations, 3,388 schools with 230,000 pupils, and 300 orphan asylums in Africa. Its vast African army consists of 2,305 priests, 1,182 monks, 3,280 nuns, and 652 catechists. It claims 1,100,000 converts from heathenism and nearly 600,000 catechumens.

WONDERFUL MISSIONARY ZEAL. — At Wathen on the Kongo, in Africa, is a native Baptist church which last year alone established 52 new mission outposts. This African congregation has a communicant membership of 1,995, and every tenth member is an evangelist. The church supports 92 of its 196 evangelists, and the other 104 are voluntary workers. — Dear reader, just for a moment stop to think what these Africans are doing for Christ's kingdom, and then think of what you are doing for the same cause.

WILLIAM WHITING BORDEN. — This young Chicago millionaire, who had decided to give up the pleasures of wealth and spend his life in China as a missionary, died in distant Egypt, a few months ago, at the age of twenty-five, of spinal meningitis. As a student at Yale he founded Hope Mission, where he was instrumental in bringing many a lost soul to Christ. At the time of his death he was with Dr. Zwemer, a missionary among the Mohammedans of Egypt, under whose guidance he was preparing himself for what was to be his life-work, that of bringing the Mohammedan Chinese to the Savior. In his last will and testament he bequeathed practically all his possessions to missions, a total of \$800,000.

A BLESSED WORK. — From the annual report of City Missionary Enno Duemling, of Milwaukee, we take the following items: The 136 public services which he conducted in the various public institutions of the city were attended by 11,144 inmates. He conducted 10 confessional services in which 210 partook of Holy Communion. Besides he administered the Lord's Supper to 101 sick persons during the year, and visited 1,247 sick inmates in the various institutions. He was privileged to attend 29 persons upon their deathbeds and prepare them for their departure out of this world. In his report he gives several very touching instances showing the great power of the Gospel upon the hearts of men in every condition of life. — The report also shows that our brethren in Wisconsin are regular visitors

of the various penal and correctionary institutions of the state, and that their faithful and systematic work is attended by success.

WHAT A TRACT CAN DO. — *Lutheran Youth* says: "Through reading a tract John Seudder was won for the work of missions, and, together with his noble wife, labored for thirty-six years as a missionary physician in India and Ceylon. Their seven sons and two daughters are likewise missionaries, as are all their grandchildren also. The family has a missionary record of 600 years' work."

FOREIGN MISSION WORK AT HOME. — The same paper tells us that there are 41,000 Japanese and 36,000 Chinese, as well as several thousand Koreans, Hindus, and Filipinos in California alone. In Los Angeles County there are said to be no less than 8,000 Japanese.

FACTS TO THINK ABOUT. — One thousand million people are still in ignorance of Jesus Christ. Two infants out of every three in the world look up into faces of mothers who can tell them no word about the world's Savior. Of every two infants in the world one first sees the light in heathen Asia; to what instruction is it born? Of every two families one spreads its table there; what love unites its circle? Of every two widows one is lamenting there; what consolation will soothe her? Of every two orphans one is wandering there; what charities will protect the child? Of every two that die one is departing there; what is his hope for the future?

Bringing Sacrifices for the Spreading of the Kingdom.

Carmen Sylva, the queen of Roumania, had her eyes bandaged for weeks while she learned to read and write the written language for the blind. Her eyes and her right hand ached; but in this way she became one of the most helpful friends the blind people have ever had in the whole world. She founded a school for them where they were taught to read and write, music and many industries, so that they could earn their own livelihood.

If the queen of Roumania did all this to help the blind through this world, how much more should we be willing to help those sitting in spiritual darkness, that their eyes may be opened to see the Savior in the blessed light of the Gospel.

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

Forbidden Pleasures.

An English traveler tells of a beautiful, though deadly garden in Italy. In the center of this garden is a clear pool, surrounded by a profusion of plants and flowers. In the midst of all this beauty, however, lurks great danger for the lonely stranger, for it is said that if he succumbs to the drowsy influence of the garden and lies down to slumber, certain miasmatic vapors, arising in the shaded walks of the garden, will cause the certain death of the sleeper.

In this strange garden, with its deadly influences, we have a picture of the danger of yielding to the allurements of this world. This world of ours is a beautiful world, but it is filled with lurking dangers for the soul. The lust of the eyes, and the lust of the flesh, and the pride of life first allure, then enslave, and at last destroy. The atmosphere of this world tends to make the Christian drowsy and careless to the dangers by which he is surrounded on all sides. The sins that are the most dangerous for the Christian are those that mask themselves in the dress of harmlessness and even purity, those whose real nature is often not seen until one is enslaved by them. Yes, let the Christian pilgrim, while wandering through the lovely garden of this world, be watchful and vigilant, and never forget that vice, when first it approaches us, as a rule, hides its true nature and deadly purpose. Test your pleasures and see that they are clean and wholesome. No matter how innocent they may seem at the beginning, trust them not until you have prayerfully examined them in the light of God's Word. — *Adapted.*

“LIFE is not a thing to be frittered away in jest and nonsense. It is a serious thing to live. God calls us to work in His vineyard. Our highest duty and interest lie in our obedience to that call; and with grateful earnestness we should give ourselves to it, and throw into it all the talents and power God has given.”

BOOK TABLE.

THE VOICE OF HISTORY. By *Martin S. Sommer.* Concordia Publishing House, St. Louis, Mo. Price, \$1.00, postpaid.

This handsome volume of VII and 275 pages, printed on good paper and tastefully bound in silk cloth, contains a fine selection of interesting chapters from the chief historians of the English language. The book is intended to help young people to acquire a taste for good historical literature, and induce them to turn away from the trashy reading-matter of the day. The extracts given are without exception intensely interesting, because they

present the struggle of humanity for liberty and true enlightenment against tyranny and superstition, a theme that should appeal to everybody. May the book accomplish its purpose!

DER SAENGERBOTE. Editor, *F. W. Herzberger.* The Success Printing Co., 408 N. Third St., St. Louis, Mo. Price, 15 cts. per copy; 50 cts. per year.

The second number of this lyric quarterly is three times the size of the first number, and contains no less than fifty-one original poems, among them seven beautiful lyrics written by the late Rev. F. Lochner. The musical supplement brings the poetical gem “Bitte” set to music by Walter Wismar. The two poems, “Vor Jesu Kreuz” and “Mein letzter Gruss,” are also set to music. The editorials and short articles found on the last fourteen pages of this number will prove interesting to many.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethlehem, New Orleans, La., \$50.00; Mount Zion, New Orleans, La., 40.00; St. Paul, New Orleans, La., 40.00; St. Matthew, Meherrin, Va., 2.33; Bethany, Yonkers, N. Y., 12.50; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; Mount Calvary, Mount Pleasant, N. C., 3.00; Grace, Greensboro, N. C., 10.00; Grace, Concord, N. C., 15.00; Bethel, Greenville, N. C., 5.00; St. John, Salisbury, N. C., 6.00; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 2.50; St. James, Southern Pines, N. C., 5.00; Grace, St. Louis, Mo., 3.50; station at Napoleonville, La., 7.06; station at Elon College, N. C., .95; North Dupre St. Mission at New Orleans, La., 3.96. — *Total, \$233.80.*

St. Louis, Mo., June 16, 1913.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

TERMS.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., AUGUST, 1913.

No. 8.

A Covenant Hymn.

God, our Father, covenant Lord,
On Thy trusted Word 'we call.
Light and peace and power afford,
Grace and glory on us fall.

Blot our guilt and banish fear;
Sink our sins beneath the flood.
Victory's banners, bring them near,
Crimsoned deep with Calvary's blood.

Saved to save! Thyself hast sworn;
Thou hast pledged Thine altar thus:
We shall Christ Himself adorn,
God shall glory find in us.

Father, in Thy sons be known!
Be Thy daughters' glorious All!
At Thy rainbow-circled throne,
Covenant God, Thy people fall.

Ernest A. Bell.

"The Word They Still Shall Let Remain."

The best book is the Bible. It is the Word of God, and certainly does not stand in need of the praise of man. It has in itself the power to convince its readers of its divine origin. Other books may be written in noble language, other books may contain great learning, but they cannot equal the Bible in wisdom and beauty. The first glance will already show that the one is the work of God and the other the work of man. As the divine work of creation surpasses all the works of men, so the Bible surpasses all the other books in this world. The contents of the Bible surpass all other books in importance, and its purpose makes the Bible the Book of all books. The words of the Bible are so powerful that they do not only touch the heart, but

they convert and wholly change it. The Bible is that book of which Jesus says: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." It is the same Word of which He says, "Blessed are they which hear the Word of God and keep it."

But just because the Bible is God's Word, just because it testifies of Christ, the Savior, just because it has the purpose to save men, therefore the Bible also has most bitter enemies; namely, the devil and his assistants. Surely, if a book has ever had enemies, it is the Bible. How busy has the devil been at all times to make the people believe the truths of the Bible to be lies! How hard he tries to cast suspicion upon its assertions! "Yea, hath God said, Ye shall not eat of every tree of the garden?" thus Satan spoke to Eve, and so he speaks to-day. "Should it really be so that every word in the Bible is God's word? Should it really be the fact that God in every case means what the words seem to imply?" It is with such questions that the devil approaches men also in our days. There is nothing that the devil desires more than to undermine a man's faith in the revealed and written Word of God; for if he succeeds in doing this, he has won the battle. And, alas, how often he succeeds in doing this! In pulpits and among the teachers of Christendom he has his servants who are diligently sowing the seed of unbelief, and reaping rich harvests. And yet the victory will remain with the Word of God. Even though they who, because of their office, should remain true to the Bible depart from it, even though they take counsel together against the Lord and His Word, He that sitteth in the heavens shall laugh, the Lord shall hold them in derision, and the time will

come when He will break them with a rod of iron, and dash them in pieces like a potter's vessel.

Abiding, steadfast, firm, and sure,
The teachings of the Word endure.

God has given us His Word to show us and lead us to salvation. It is to show us the depths of our sinful depravity, but also the Savior and Redeemer from sin. It is to open our eyes that we may see our natural state, but also to turn our eyes to the crucified Jesus. It is to convince us of our own utter weakness in spiritual things, but no less is it to give us strength to grasp the Rock of Salvation. And God's Word will remain, despite all the rage of Satan, until the last one of God's chosen people has found the Savior, and the last one of His elect has safely entered into eternal safety. Jesus has declared, "Heaven and earth shall pass away, but my words shall not pass away." Yes, these eternal words of Jesus will remain to judge those that attacked them so vainly, and then will be fulfilled the prayer:

Destroy their counsels, Lord, our God,
And smite them with an iron rod,
And let them fall into the snare
Which for Thy Christians they prepare.

A Miracle in Modern Times.

Once, long ago, a child, a foundling, was picked up in a street in London. As it was St. Thomas' Day, the child was called Thomas, and because it was found between two bridges, it received the name of Thomas Bridges.

Many years afterwards, a man of science, Charles Darwin, renowned in the world, made a voyage for the purpose of gathering materials for his scientific work. When he arrived at Tierra del Fuego, in South America, he found there people who were so degraded (cannibals, in fact, without heart or moral feeling) that he declared that the creatures stood as far beneath man as, for example, the monkeys did, and that they were the lowest among humanity.

The account Darwin gave of these creatures was of such a kind that the naval authorities of the day gave orders that in future the crews of none of their ships should land on that coast.

In the meantime, Thomas Bridges had grown to manhood when Darwin published his ideas about Tierra del Fuego. When this young man was asked what he wished to do, he answered: "I was

nothing, and by God's grace I became what I am. I will devote to Him all I am and have." "What will you do, then?" "I will go and bring the Gospel of Jesus Christ to those people in Tierra del Fuego," he replied.

Notwithstanding all warnings, he left England to go and live amongst those wild creatures with human faces, his only weapon being Christ's love for those whom he desired to win for his Master, and whom he looked upon as brethren, although they were cannibals.

And what seemed impossible really came to pass.

Some years later there was a shipwreck on the shores of Tierra del Fuego. The people (the same who before were cannibals) rushed to the shore, threw themselves at the peril of their lives into the waves, saved the people belonging to the sinking ship, and restored to life the exhausted men by their faithful care. Their conduct was so beautiful that the King of Italy wrote them a letter — which was also published — to thank them, and to praise their conduct.

When Darwin, the learned man, who had before uttered that sharp judgment concerning the Tierra del Fuegos, excluding them from humanity, and declaring that nothing could possibly be done for such a wild race, heard the news, he did what all honest men ought to do, he confessed to having erred, and wrote as follows: "I should never have believed that all the missionaries in the world could have effected such a reform." And, taking a check, he sent 125 francs (\$25.00) for the mission.

Reader, do you know of any power that is able to do such miracles? and have you experienced the power of the Gospel in your own heart? — *Moravian Missions*, quoted in *Lutheran Church Visitor*.

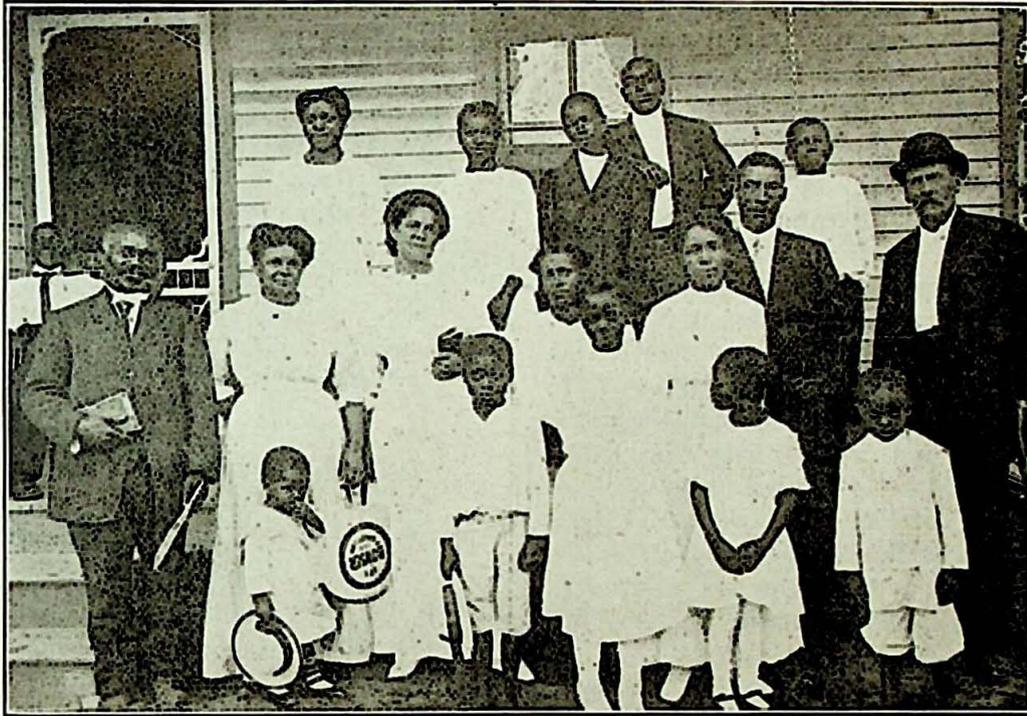
Little Rock, Ark.

St. Paul's Colored Lutheran Church at Little Rock, Ark., is the oldest of our missionary churches in the South. Its history dates as far back as 1878. On his tour of exploration, Rev. J. F. Doeschler was instrumental in organizing in this city the first Lutheran Sunday-school among the colored people. In the same year the St. Louis graduate, Rev. F. Berg, at present President of Immanuel College at Greensboro, N. C., accepted the call to Little Rock. A commodious chapel, arranged for church and school purposes, was erected,

a Christian day-school opened, which in a short time increased to such an extent that an additional teacher had to be called, and a small congregation was organized. The Lord signally blest the labors of His servants. After a few years, Rev. Berg resigned to accept a call to a white congregation. The work, however, was continued with various degrees of success by missionaries and students. But in 1896, for some reason or other, the mission so auspiciously begun was entirely abandoned and the property sold. On the grounds where the Lutheran chapel once stood, beautiful residences have been

conducted in the house of Mr. Bosley, one of the members, and are fairly well attended.

The writer has spent some time in Little Rock looking into the religious condition of the colored people with a view of resuming active mission work. After so many months of confinement and inactivity it was a pleasure to be able and permitted to preach again on Sundays and make some missionary calls. From personal observation, as well as from information gathered by interviewing prominent colored laymen and ministers of reliable repute, he has come to the conclusion that Little



Field Secretary Bakke and Some of the Members of St. Paul's Colored Lutheran Church, Little Rock, Ark.

built, and the dividing line between the white and colored population has been moved.

But the congregation did not die with the departure of the last missionary and with the sale of the church property. Some, it is sad to relate, strayed away; and connected themselves with other churches, but there was a remnant — three families and a few single persons, among them Mrs. Branchford and Aunt Jones, who joined the church at the time of Rev. Berg — which continued to adhere to the Lutheran Church and its confessions. For years this little flock was under the fostering care of the German Lutheran church and its pastor, the Rev. Ad. H. Poppe, to whom much credit is due for keeping up the good work. Now services are being

Rock is still a very good field for missionary work. Undoubtedly the Mission Board will take steps in the near future to place a missionary here and build a chapel.

May God, who never forsakes those who put their trust in Him, answer the prayers of His people, bless, encourage, and strengthen them in the work of upbuilding His Church! N. J. BAKKE.

“THE blood of Christ is the life of Christ; and life alone can cleanse from death.”

“IF we wish fellowship with one another, there is one sure way to get it; have fellowship with Christ.”

A Request.

All our pastors would do our Colored Mission a great service if they would during the months of August and September send to the President of the Mission Board a list of all those families in their congregation who are not readers of our two missionary papers, *THE LUTHERAN PIONEER* and the *Missionstaube*. The Board will then send to such addresses these papers free of charge during October, November, and December. Kindly do this, dear pastors, and help the Mission Board in its work. By helping to increase the number of readers of these papers, you will aid the Mission; it will increase the interest in the work, and it will increase the receipts of the Mission Treasury. Send the lists to

REV. C. F. DREWES,
4108 Natural Bridge Ave., St. Louis, Mo.

Closing Exercises of Immanuel College.

Immanuel College held its closing exercises June 1 to 3. On Sunday evening, at 8.30, Rev. John McDavid, of Charlotte, N. C., preached the baccalaureate sermon to the graduating class. He chose as his text 1 Tim. 4, 12—16, and the words which he spoke to the outgoing class, if heeded, will indeed save them and others. This service was well attended, considering the weather. About an hour before eight o'clock, the time set for the service, an electrical storm came up, which was accompanied by a steady downpour of rain, and hence the delay in the services.

On Monday evening, June 2, at eight o'clock, the graduating classes gave their annual concert, which consisted of recitations, Greek, Latin, German, and English, a humorous paper, a play, and selections by the College choir, and organ solos by Prof. F. Berg. A very appreciative audience attended the concert.

Tuesday, June 3, was graduating day. At about 3.15 p. m. the Faculty, headed by the President and the speaker of the day, Prof. Weiss, of Conover, N. C., followed by the graduates, who were clad in "cap and gown," and who, in turn, were followed by the general student-body, marched into the chapel where the exercises were held. After the singing of "Take Thou My Hands," Prof. Wahlers offered up prayer, and then the exercises began. Representatives of the two classes delivered orations. The speakers were: Mr. Harry W. Lynn of the College Department and Mr. John Thomp-

son of the Normal Department, the latter also bidding farewell to Faculty, friends, and students. Prof. Weiss delivered the annual address. After Prof. Weiss had spoken, the diplomas were distributed by President Berg, with a few well-chosen remarks, to the following graduates: Mr. Arthur V. Berger, of Mansura, La.; Miss Mamie L. McTier, of Greensboro, N. C.; Mr. John Thompson, of Mansura, La., of the Normal Department; Mr. Douglas Dinkins, of Concord, N. C.; Mr. Harry W. Lynn, of Mount Pleasant, N. C.; Mr. Windell Stevens, of Fayetteville, N. C., of the College Department.—The exercises, and with them the school-year of Immanuel College, closed with the singing of "God Be with You." The next school-year of Immanuel College opens September 3, 1913.

The last school-year was a very successful one, the Faculty and students having been spared, by the grace of God, from serious illness and the like. May God continue to shower blessings down upon Immanuel College, and all in any way connected with it! And may He ever be with these young men and women who are going out into the world to tell others of the great things which the Lord has done for them!

R. O. L. LYNN.

Grace, Greensboro, N. C.

Sunday, May 25, was a day of rejoicing for the members of Grace congregation, Greensboro. On that day three adults and one young girl were received into the congregation by confirmation and admitted for the first time to Holy Communion. Two of them were baptized before being confirmed. These people are the blessed fruits of the missionary work done in Immanuel College, Grace school, and the city by the humble pastor of the congregation. May the Lord keep them in the true faith! The newly confirmed are: Mr. Jessie Hunt, Mr. Fisher Headen, Mrs. Caroline Waugh, and Miss Flossie Reid.

Owing to a resolution of the Mission Board, the pastor of the congregation is now making his home in High Point, N. C., where extensive missionary work is being done, in order to give the place a thorough try-out. In the mean time, our congregation is being cared for by Prof. Wahlers, the former pastor.

R. O. L. L.

AN indifferent, lukewarm Christian not only does no good, but also a great deal of harm.

High Point, N. C.

We are still in existence here, though we have had some very hard experiences. We have been compelled to move into new quarters, because some one moved into our "church." Several weeks ago the pastor came over to get some benches, because the ones which we had, had been taken from us, but when he arrived here, there was no place to put the benches, for a family had taken possession of our place of worship! As it was late in the afternoon, we had no time to procure a new place, and hence on Sunday we had to preach in the street. But in spite of this, the few faithful Lutherans that are here came into the street to hear the Word of God; also quite a number of strangers and children listened to the "street preacher."

But now we have a very good place in which to worship, as we are using the schoolhouse. Our attendance is steadily increasing. Student W. J. Tervalon is conducting a summer school, and the attendance is very good, considering the very hot weather.

May the Lord bless our efforts in this field!
R. O. L. LYNN.

Ephphatha Conference.

"It is good to be zealously affected always in a good thing," Gal. 4, 18. Basing his remarks upon these words, the Rev. H. Boester, a member of our Board of the Mission to the Deaf, exhorted all to be zealously affected always in this good thing, mission-work among the deaf. We should always be zealously affected, because this work is a good thing and well-pleasing to God, and, moreover, because this work is not in vain. This address was delivered in services at St. Paul and Minneapolis, where the Ephphatha Conference of our Lutheran missionaries to the deaf was in session June 27-30. In the morning of the 29th a service was held only with the deaf, in which Rev. N. P. Uhlig, of Chicago, preached a sermon to 43 deaf. In the afternoon and evening joint services were held. All the addresses and hymns and prayers in these services were rendered in the sign language for the deaf. In the sessions on Friday and Saturday many questions concerning our work were discussed. On Monday the greater part of the time was devoted to the rendering of several chapters of the Bible into the sign language, which is often attended by many difficulties.

On Tuesday the missionaries returned to their respective fields of labor, to preach the good tidings of great joy in the beautiful sign language, that many more deaf may be brought to the knowledge of the only Savior of mankind, who shed His blood and died also for the deaf. Dear reader, do not forget this blessed work when offering your daily prayers.
J. L. SALVNER.

The Duke and the Goatherd.

At a mission festival at Basel a speaker had among other things told of a rich English duke who gave every year to missions some \$5,000, and had closed his speech with the remark, "As long as we have such dukes, the work of missions will not suffer."

Then arose another and said he also had a tale to tell. There came one day to his brother, who was missionary treasurer in Kornthal, a man in unassuming, yes, plain garb, and said he had something for missions, and laid \$25.00 on the table. The treasurer asked him from what society this offering came, to which the man replied that it was from no society, but his own gift. "Yes, but who are you?" asked the treasurer. "The goatherd of Waldheim," was the answer, and the \$25.00 was his year's wages which he, having other means of living, wished to give to missions.

The speaker then closed his speech with the words, "As long as we have such goatherds, the work of missions will not suffer."—*Luth. Standard.*

Happiness.

Would you be happy? Of course, you would; I know it, for God has planted the desire for happiness into every man's heart. Just as the plant reaches out for the sunlight, so your soul longs for happiness. But where can it be found? It does not depend upon rank or station, nor upon riches and honor. To make the soul truly happy, nothing is necessary but the balm of Gospel peace and the saving knowledge of Jesus Christ. When the Holy Spirit has brought us to the saving knowledge of Jesus Christ and taught us to rely and trust in Christ for all, then joy and comfort will enter the heart, and our hearts will become the seat of an abiding happiness. In Christ we have protection against all our foes, a supply for our wants, a guide through all perplexities, comfort, strength, everything we need.

Items from Our Colored Mission Field.

RICHMOND, VA. — Rev. E. H. Polzin, of Meherrin, Va., has begun work here. He reports good prospects. He intends to preach in Meherrin on Sunday morning and in Richmond in the afternoon. A Sunday-school of 15 pupils has already been organized.

ALBEMARLE, N. C. — Missionary Foard opened a school at this place in April. He writes: "I have an enrollment of 34 pupils, with an average daily attendance of 25. The outlook at this time seems very bright for our mission. The people are glad to have our school in their midst. I believe through our school we can get a congregation among them. I would suggest to the Mission Board to grant me a male teacher for this field. I must often be out of my school attending to my other stations. This is a drawback to my work. Then I also need him as leader of the Sunday-school, for I can be at Albemarle only one Sunday in the month."

CARROLLTON, NEW ORLEANS, LA. — Our mission-school here has an enrollment of 98. Miss King, the teacher, reports that she often has almost 80 children present. The workers report that they could have an enrollment of 200. We hope that the Board may find a way of not letting these children be lost to us. Teacher N. Seeberry of the Bethlehem school and Student Stoll of the new St. John's school intend to conduct a Sunday-school and services in Carrollton every Sunday afternoon during the summer months.

ST. JOHN'S SCHOOL, NEW ORLEANS. — This branch of Mount Zion, on "The Dumps," has found larger and better quarters. The school is still growing. Student Carl Stoll of our St. Louis Seminary has temporary charge of it.

SALISBURY, N. C. — Student Theo. King of Immanuel College has taken charge of the school at Salisbury. This arrangement will permit Missionary Lash to give more care to his three stations, and also afford him an opportunity to do some prospecting in new territory.

ILLNESS OF DIRECTOR BERG, IMMANUEL COLLEGE. — Just before the close of the school-year Director Berg had a severe hemorrhage of the lungs. The doctor ordered absolute rest and freedom from all work and responsibility till next fall. Last reports tell us that he is improving and has gained in strength nicely. Prof. Ph. Schmidt has been appointed acting director.

GREENVILLE, N. C. — Missionary C. P. Thompson lately confirmed six persons, five of whom were adults. This new station seems to be enjoying a happy growth. On July 1st the missionary's family was increased by the advent of a son. God bless the little boy!

OUR ST. LOUIS MISSION. — This mission, which has been using a former saloon as its place of worship in the past, has found a better locality and building one block west from its present home. The change to its new home, corner 17th and Morgan streets, will be made in September.

A DIFFICULT PROBLEM IN ARITHMETIC. — The treasurer of our Colored Mission Board, who is an excellent financier, has a problem on his hands which he will only be able to solve with the help of others. The problem is this: How can he with a monthly income of not quite \$1500.00 pay out more than \$2600.00 a month? The salaries of the missionaries cannot be reduced, for many of them are getting far too little now; nor can we reduce the working force. The problem can only be solved by increasing the receipts of the treasury, and, of course, that can only be done if we increase our contributions. Dear reader, can't you do a little more than you have been doing?

THREE NEW WORKERS FOR OUR COLORED MISSION. — Mr. W. G. Schwehn, of Fort Wayne, Ind., one of this year's ministerial candidates, a graduate of the St. Louis Seminary, has accepted the call to Concord, N. C. Mr. Arthur Berger and Mr. John Thompson, two graduates of the Normal Department of Immanuel College, have accepted calls to New Orleans. Mr. Berger will take charge of one of the rooms of the Mount Zion School, while Mr. Thompson will teach one of the classes in St. Paul. Both the latter are from our congregation at Mansura, La.

Brief Items of General Missionary Interest.

A LARGE PARISH. — The Missouri Synod missionary among the Finns, Rev. K. Klemmer, has probably the largest mission field in the world. His parish comprises all of North America.

PROTESTANT MISSION WORK IN THE PHILIPPINES. — Protestant missionaries are finding eager hearers everywhere in these islands, and Romish ignorance, idolatry, and superstition are being scattered in hundreds of places by the bright light of the Gospel. The 150 Protestant missionaries are

ministering to more than 50,000 communicants, and the number of converts is steadily increasing.

A GREAT MISSION CENTER. — Ten missionary societies operating in South China have their headquarters in Canton. While the number of missionaries in China is growing from year to year, in view of the great population their number is still quite small, for there is but one missionary to every million inhabitants!

THE GOSSNER MISSION IN INDIA. — This prosperous mission among the Kols of India has 92,500 souls under its charge. Most of these are found in Tshotanagpurin, Bengal. Almost 3,000 of them have emigrated to Assam, whither the faithful missionaries have followed them to provide for their spiritual wants. The 6,000 Christians of the tiny native kingdom of Jaspur are suffering much from the petty persecutions of the native kinglet. This princelet will not permit missionaries to live in his country, but cannot prevent them from visiting their congregations among his subjects.

A LUTHERAN MISSION IN GERMAN EAST AFRICA. — The so-called Bielefeld Mission has 12 stations and 40 outstations in this part of Africa. The work is carried on by 15 ordained missionaries, 1 teacher, 2 female assistants, and 73 native helpers. Its 61 schools and 1 seminary are attended by 3,200 scholars. The number of communicants is 1,800, and 500 are being prepared for baptism. The receipts in 1912 were \$64,000.

MISSION AMONG THE BATAKS OF SUMATRA. — The Rhenish Mission among the Bataks now numbers more than 120,000 converts from heathenism and Mohammedanism. The Batak Christians are very zealous missionaries, and are giving the missionaries great assistance in their work. The ultimate conversion of the whole nation, numbering 700,000, therefore, does not seem unreasonable under these circumstances.

RETIREMENT OF AN OLD MISSIONARY. — After a faithful service of forty-five years, Dr. A. Nottrott, the head of the Gossner missions among the Kols of Bengal and Assam, has retired. Shortly before his return to Germany he finished the difficult task of translating the Bible into the Mundari language.

THE GLEANERS' UNION OF THE LEIPZIG MISSION. — Pastor Koerner in Saxony, an ardent friend of foreign missions, ten years ago founded a Gleaners' Union of Lutheran women and girls who were to pay weekly visits to neighbors and friends, —

all Lutherans, — and to collect the pennies that had been laid aside for foreign missions. During these ten years \$32,000 were collected, and the money has been used to build churches in India. God can do great things with little things if we dedicate them to His service!

THE TELUGU MISSION OF THE GENERAL COUNCIL IN INDIA. — The total accessions in this mission during 1912 numbered 1893. The total number of communicants at the close of last year was 10,845, the total number of inquirers, 2,878. This mission conducts 213 village schools, 4 high schools, and a training school for teachers. The total attendance in all schools was 6,559. The Sunday-schools numbered 167, with an enrollment of 229 teachers and 4,903 pupils. The workers of this mission labor in 577 villages and have gathered their converts into 314 congregations. The native force numbers 411; namely, 3 native pastors, 20 catechists, 51 evangelists, 26 Bible women, and 311 teachers. The foreign missionaries, including the wives of missionaries, numbered 29, of whom 12 were ordained men and 9 women workers. There are 12 bungalows, 9 church buildings, 192 prayer- and schoolhouses, 3 hotels, and 1 hospital. The native Christians contributed \$1,619.

FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES. — This body has 20 foreign missionaries at work in Japan, assisted by 97 native workers. In China there are 17 foreign missionaries and 28 native workers. The Board of Missions reports that there are 12 well-qualified young men and women ready to go to Japan or China, but the funds are not available to send them.

INDIA'S CHRISTIANS AS MISSIONARIES. — The Christians of Ahmednagar, India, have organized a League of Service, promising to undertake some regular Christian service outside their routine duties. Each member joins the committee whose work appeals to him or her. In all, 12 groups have been actively at work during the year, with a total working membership of 60. Once a month a meeting is held at which the various committees tell of their efforts and successes. Some have been led to seek Baptism through these services, and the total result has been far-reaching for good both in the Christian community and among the non-Christians.

ECONOMIC VALUE OF MISSIONS. — The Rev. Donald Fraser writes thus on this point: "Thirty-six years ago there was no commerce in Nyassaland beyond the slave traffic; to-day the external

trade, imports and exports, amounts to £446,000 (\$2,200,000). Livingstone saw the opportunity for successful plantations, but his first efforts failed. Last year over 2,000,000 pounds of tobacco, 1,300,000 pounds of cotton, and 750,000 pounds of coffee were exported. Twenty-five years ago the natives contributed nothing to the revenue of the Protectorate; last year in hut taxes alone they paid £50,984 (\$250,000). The trackless land in which the explorer lost his way, whose paths were closed by war, is now penetrated by over 3,000 miles of road. The people who lived in restless barbarism, whose languages were not reduced to writing, have to-day 1,527 schools, with 119,402 pupils on their roll. Men who knew few arts beyond that of war are to-day printers, builders, carpenters, clerks, and telegraphists. A community of over 1,000,000 souls has entered into a new era of settled peace and constant progress."

ONE evening as Luther saw some cattle quietly grazing in a pasture, he said: "Behold, there go our preachers, our milk-bearers, our butter-bearers, and our cheese-bearers, which daily preach unto us faith towards God, that we shall trust in Him, as a loving Father; He careth for us, and will maintain and nourish us."

BOOK TABLE.

VANJI BHUMI. Einiges ueber Travancore und seine Bewohner. By *H. Nau*, Missionary in Trivandrum, Travancore, South India. Concordia Publishing House, St. Louis, Mo. Bound in red-cloth flexible covers; 48 pages; 6x9 in. Price, 30 cts.

This well-written and profusely illustrated booklet describes the principality of Travancore, situated in the extreme southwestern part of India, where several of our missionaries have been working for some years with great success. We have but one fault to find with this extremely interesting little book, and that is its *littleness*. We wish that the esteemed author would have told us much more about the country and people in the same happy vein. However, in his foreword to the book, the Superintendent of India Missions, the Rev. J. A. Friedrich, tells us that if this booklet finds a ready sale, other books on our India Mission will follow. In view of this promise, we should advise the missionaries to set to work at once in getting their manuscripts ready, for of the quick sale of this book no one can have the least doubt. If books like this do not interest, we are ready to give up all hope of interesting people with good reading-matter.

THE DANCE. By *William Dallmann*. Seventh, revised edition. Concordia Publishing House, St. Louis, Mo. Single copies, 5 cts.; per dozen, 50 cts.; per 100, \$3.50.

This pamphlet of 45 pages is as timely to-day as it was when first published twenty years ago. The arguments are convincing, the language plain, but chaste. May it see many more editions!

WHERE THOU GOEST. Wedding duet by *Herm. H. Hahn*, 1203 Park Ave., Fort Wayne, Ind. Price, 35 cts.

The beautiful words of Ruth to Naomi make an excellent text for a wedding song, and the composer has succeeded remarkably well in furnishing the text with music in harmony with the sentiment expressed by the words. While intended for a soprano and tenor duet, the composition may also be used as a solo with violin accompaniment. The music is by no means difficult, and the price is low. The composition is provided with a German and an English text.

Acknowledgments.

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St. Louis, Mo., July 16, 1913.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School; Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

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No. 9.

Thy Will Be Done.

Father, Thy will be done;
Thy will is good.
I am not yet alone,
Thou, O my God,
Thou, Lord, art with me still;
Thy love and gracious will
Cannot decree me ill —
Thy will be done.

Father, I will not shrink;
Thy will is love.
Gladly the cup I drink;
Though it should prove
Wormwood and gall, I pray:
Take not the cup away;
Humbly my heart doth say:
Thy will be done.

Father, Thy will be done.
Only one day,
Then shall the crown be won,
Ended the fray.
After Gethsemane,
After the agony,
I shall be nearer Thee —
Thy will be done.

Father, Thy cross I bear,
Hoping in Thee;
I feel it now how near
Thou art to me.
Ah! then, for words of praise,
Ah! for the joyful lays
Sounding through endless days —
Thy will be done. J. T. MUELLER.

No Condemnation.

“There is therefore now no condemnation to them which are in Christ Jesus,” Rom. 8, 1.

Just think over these precious words. If you believe in the Lord Jesus, you are really and perfectly free from all guilt, you are liberated out of

your prison. You are no longer bound in chains like a poor condemned slave; you are *free*. And your freedom is a *present* freedom. Even now you are free from the slavery of the Law; you are redeemed from the dominion of sin; you may go about like a free man, for your Savior's blood has gained perfect liberty for you. You now have the blessed privilege to approach your Father's throne; no flaming sword's wrath can keep you away; no threatening watch of cherubim can bar the way, for justice may not punish the innocent.

All your weaknesses and shortcomings have been removed. Formerly you dared not look upon your God's face; but now you joyfully gaze upon Him with delighted eye. Formerly you were not permitted to speak to Him; now you are free to address Him at any time. Once the fear of hell bore you down; but this fear is now gone, for how can the innocent be punished? He that believes will not be damned, cannot be punished. Yes, and even more, all the blessed privileges that would have been yours if you had never sinned are now yours in spite of your sinning, for you are justified in Christ. All those blessings which would have come to you if you had kept God's holy Law, and many more, are now yours, because Christ has fulfilled the Law for you. All the love and all the bliss which the perfect obedience of God would have brought you are now yours, because Christ was perfectly obedient in your stead, and all His merits are credited to you, that you may be unspeakably rich through Him who for your sake was poor and wretched. Oh, how you must love and thank the dear Savior for all He has done and gained for you!

By morn and eve my theme shall be
Thy mercy's wondrous measure;
To sacrifice myself to Thee,
My foremost aim and pleasure.

The Gospel Is for All.

We have not a few Christians to-day who find it very hard to believe that the Gospel can be of any good to anybody but their own race and nationality. It is a prejudice just like that which the Jewish Christians showed towards the Gentiles in the early Church. True Christianity, however, makes its followers realize that all men are sinners for whom Christ died, that Christ meant exactly what He said when He told His followers to bring the Gospel to all nations, and that the most degraded nations and races have in them the making of saints and apostles.

A former missionary to Africa relates: "When I was going to East Africa in 1861, a great number said to me, 'It is no use. The Africans cannot be converted. They haven't mind enough to understand the Gospel, and they have no moral consciousness.' I went; and I returned to these men, and assured them that there was no lack of intellectual power in the African. Let him stand upon his own feet; he stands as high as we do."

Another missionary tells of one of these despised African converts, Thomas, who became a good preacher, but gave back his salary that he might support another preacher. One day a Christian was poisoned by a heathen on account of his religion, and died. The murderer was condemned to death. Thomas could not sleep for thinking of the miserable wretch, and went several miles in the black night through a way full of perils to tell the condemned man about Jesus. This he did with so much love and power that the murderer was converted. Such instances abound, and they should convince every Christian of the value of missions.

Missions have time and again proved that the Gospel of Christ is perfectly adapted to all men. There never was a finer example of a Christian ruler than Khama, king of the South African Bangangwatos. The noble army of martyrs enrolls no more glorious names than those of Chinese Christians who perished in the Boxer massacres, or the Armenian Christians murdered by the Kurds and Turks. Who among the most favored sons and daughters of the Church have done a work more noble than that of Neesima the Japanese or Ramabai the Hindu?

"It becometh us to work. The motives to it are ample and urgent. The wicked work for their ill ends, and shall we be less in earnest?"

A Blessing in Disguise.

We all agree that the rain is a blessing to nature. But does not the rain hide the sun and make the world dark and gloomy? Does it not soften the highways and make traveling difficult? Does it not sometimes flood the valleys and become the cause of great damage to life and property? Does it not beat into the traveler's eyes, drench his clothes, chill him to the bone, and make him generally uncomfortable? It does all that indeed, and yet we maintain that the rain is a blessing; why, there is no question about it at all!

Let every Christian think of the rain when troubles are multiplying over his head. Apparently the sun of God's love and mercy has lost its power and has disappeared behind the gloomy pall of misfortune. The way to life is seemingly bared of its former attractiveness, its steep ascents and tortuous windings discourage and tire, the wanderer grows weary, his head is bowed low, a blighting chill settles down upon his heart, progress is difficult and slow. Also, sometimes the laboring step seems to have lost its footing completely, all sense of security and steadiness has gone; one begins to drift in the current of a flood that rushes to despair.

Truly, troubles are all loss and no gain, — oh, that the sun might ever shine, and that it never rained!

Ah! well, yes; that *was* said a little hastily; we don't mean it quite that way. Let us stop and think. — Has not trouble always purified the general atmosphere of our lives? Yes, it has, and, what with the germs of worldliness and temptation circulating about us, poisoning the air we move in, and impairing our spiritual health, the atmosphere within and around us is often very much in need of purification. And has not trouble oftentimes cooled down and sobered a temper grown dangerously insolent and overbearing with pride and self-conceit? Indeed, yes; and wasn't that just what we needed? And was there ever a time when the knowledge of our own unworthiness was clearer, when we realized our own insignificance more fully, when the question of how to be saved was more pressing, than the time of trouble? And when do the precious promises of God sound sweeter to our ears, when do we pray with greater earnestness, when, indeed, is God nearer to us than when misfortunes have come over us? And is there anything that better invigorates and fructifies

the seeds of love and good works, which in the sunshine of continued prosperity so often lie dormant and seemingly lifeless, than trouble and misfortune?

What would become of nature if it rained no more?

What a blessing in disguise to a Christian is misfortune!

K. K.

A Story of Faith.

Some time ago, writes a German pastor, I stood by the bedside of a sick laborer who had a wife and four children. He had lain sick for three weeks, and the sickness had exhausted all his means. Noticing that he was weeping while we sang a precious song of Zion, I asked him why he wept. Was he troubled with the thought of parting with his wife and children? He looked at me steadfastly, almost reproachfully, and answered:

"Does not Jesus stay with them? Has not the Lord said He is Father to the fatherless and a Judge of the widow? No, they are all cared for. I have prayed the Lord that He would be their guardian. Is it not so, wife? You are not troubled; you are not afraid; you believe in Jesus?"

"Surely," she replied, "I believe in Jesus, and rejoice that you go to Jesus. I shall follow you with the children in His own time. Jesus will help me to train up the children through His Holy Spirit."

"Why did you weep then?" I asked.

"For joy; for I thought if the singing is so beautiful here, O, how beautiful will it be when the angels help in it! I wept for joy that His blessedness is so near."

Then he motioned to his wife. She understood, and went to the shelf, and brought down a little saucer in which her husband kept his money. There were six groschen (about 15 cents) in it that remained of his store. He took them out with trembling fingers, and laid them in my hand and said, "The heathen must have these, that they may know how to die in peace."

I turned to his wife, who nodded assent and said:

"We have talked it over already. When everything has been reckoned for the funeral these six groschen remain.

"And what remains for you?"

"The Lord Jesus," she replied.

"And what do you leave for your wife and children?"

"The Lord Jesus," he said, and whispered in my ear: "He is very good, and very rich."

So I took the six groschen, and laid them in the mission box as a great treasure, and it has been a struggle for me to pay them away. But if they had not been paid away, the dying man's wish would not have been fulfilled.

That night he fell asleep. And neither his wife nor his three eldest children wept, neither in church nor at the grave. But the youngest child, a boy about five years, who followed the body, wept bitterly. I asked him afterward why he wept so bitterly at his father's grave, and the child made answer:

"I was sorry that father did not take me with him to the Lord Jesus, for I begged of him with my whole heart that he would take me."

"My child," I said, "your father could not take you along with him; only the Savior could do that; you should pray to Him."

"Ought I, then, to pray to Him for it?" he asked.

"No, my child, if the Savior will take you, He Himself will call for you; but if He wants you to grow up, you must help your mother and have her live with you; will you?"

He said, "I would like to go to Jesus, and I would like to grow up that mother might live with me."

"Now, then," I replied, "say to the Lord Jesus that He must choose."

"That is what I will do," he said, and was greatly delighted and in peace.

"God Will."

The conservatism of Eastern nations, especially of the Chinese, is almost impenetrable. Their ideas and customs seldom change; the old and traditional is sacred in their eyes, and many of them would almost rather die than depart from these things. The captain of the *Trident*, the ship on which Robert Morrison, the missionary, sailed from New York to China, who knew something of this impenetrable conservatism of the Chinese, said, "And so, Mr. Morrison, you really expect that you will make an impression upon the idolatry of the great Chinese Empire?" "No, sir," returned Mr. Morrison severely, "I expect God will."

All mission work must have God's blessing to be successful.

A Persian Fable.

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odors scented all the room.

"What art thou?" was his quick demand.
"Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"

"Nay, I am but a lump of clay."
"Then whence this wondrous perfume? Say!"
"Friend, if the secret I disclose,
I have been dwelling with the rose."—

Sweet parable! And will not those
Who love to dwell with Sharon's rose,
Distill sweet odors all around,
Though low and mean themselves are found?—

Dear Lord, abide with us that we
May draw our perfume fresh from Thee.

Anon.

The City of Refuge.

We are told that the cities of refuge in Canaan were so placed and arranged that anybody could easily reach one of them in half a day. So also the Word that brings salvation is brought near to us; the Lord Jesus is an ever-present Savior, and the way to Him is short; all we need do is to cast away all trust in our own merits and to cling to Christ, who is our one and all.

Of the roads leading to the various cities of refuge it is said that they were all carefully fenced off, that every stream and chasm was bridged over; every hindrance was removed, and he that had need of fleeing to one of them could do so unhindered. Once every year the elders of each city of refuge went along the roads to inspect their condition. They ordered the removal of everything that might hinder the flight of a man, lest by delay he might fall into the hands of his pursuers and be killed. Thus also the precious promises of the Gospel most graciously remove all stones of offense out of our way. There is no hindrance they do not remove, no difficulty they do not push aside.

At every byway and turn of the road a signpost was erected bearing the inscription, "To the City of Refuge!" This is a type of the way to Jesus Christ. The road to Jesus is no winding way, changing its direction again and again, but it is the straight road, "Believe in Jesus Christ, and thou shalt be saved." It is, however, in one

respect a very wonderful road, for no one that is self-righteous can travel on it; and yet this road is so pleasant that every sinner who knows that he is a sinner can certainly find on it the way to heaven.

As soon as the slayer had reached the gate of the city of refuge, he was safe from his pursuers; it was not necessary that he go far into the town, the very gateway afforded him perfect safety. From this we learn, dear reader, that if we but touch the hem of Jesus' garment, we shall be well; though our faith in Jesus be ever so weak, it will save us.

But one more word: Do not linger on the way to Jesus, hasten to Him at once, without delay; for the avenger of blood is hard upon you, and his foot is swift. Yes, hasten to Jesus at once and be saved!

Will You Be a Missionary?

Sophia had been praying for a number of years to become a foreign missionary. One day an aged friend said to her, "Sophia, stop! Where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Well, are you not a foreign missionary already?"

Then the old friend continued, "Who lives in your rear?"

"Italians."

"Do they attend church?"

"No."

"Who lives next door to you?"

"Some Chinese."

"Who lives on the floor above you?"

"Some Jews."

"Have you ever spoken to these people about their souls?"

"No."

"You have never spoken to these people of the Savior! Do you think that God will send you thousands of miles to the heathen when you never care enough about those at your own door to speak to them of God's love in Christ?"

How many of us need to learn the same lesson which was taught Sophia! There is plenty of work for us to do at our doors. Let us begin to do it! As the salt of the earth, sweeten the bit that is next to you; as the light of the world, drive out the darkness nearest you.

The Rejected Stone.

The Jewish rabbis have a tradition concerning one of the stones cut in a distant quarry for the temple of Solomon, and brought to Jerusalem to find its place in the building. But it was of a peculiar shape, and though carved with figures of exquisite beauty and loveliness, there was found no place for it, and the perplexed workmen cast it aside. During the years the temple was building, it was covered with dirt and rubbish, and became the laughing-stock of the workmen as they passed to and fro. But when the temple, shining in marble and gold, was almost completed, and the multitudes were gathered to witness its dedication, inquiry was made for the missing topstone, the crowning beauty of the whole building. They found it in this despised and neglected dirt-covered stone. They cleansed it of its defilement, brought to light its beauty, lifted it to its place amid shouts of joy, and it became the crown and glory of the temple.

This tradition calls to mind the words of Peter to the Jews. Referring to Christ whom the Jews had rejected, he says: "This is the stone which was set at naught of you builders, which is become the head of the corner," and then adds that great truth which is worthy to be written so large and so bright that it could be read in the stars: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Oh, that all men would accept and hold fast this truth! Christ is the corner-stone of man's salvation, the only hope for sinners, the only one who could make atonement for sin, the only way to heaven. He that rejects Christ rejects his salvation and casts himself into eternal perdition.

A Good Investment for Christian Capitalists.

The financial columns of our newspapers tell us that millions of idle dollars are seeking investment at five and six per cent.; the columns of our religious papers tell us that investments promising ten thousand per cent. — a hundred fold — are begging for money. Isn't it a pity that there is no way of interesting the capitalists in these well-paying investments that the church-papers speak of? Is it wisdom or folly when a man goes about begging for a good investment at five and six per cent., when he can find the very best and surest investments at from three to ten thousand per cent.?

A Picture in Wyclif's Bible.

There is a picture in Wyclif's Bible which shows a fire burning and spreading rapidly, representing Gospel truth. Around this fire are gathered a number of significant persons trying to put the fire out. First of all, there is Satan with horns and tail. There is also the pope with his red-coated cardinals, who forbade the circulation of the Bible among the common people. Another figure represents infidelity. At length one of the number makes the suggestion that they all make a united effort to blow on the fire till they blow it out. The



REV. W. G. SCHWEHN,
Newly Called Pastor of Grace Church, Concord, N. C.

resolution is adopted with enthusiasm, and there they now are, shown on the picture, with swollen cheeks and extended lips, blowing upon the fire with all their might. But instead of blowing it out, they are blowing it up, and they only blow themselves out of breath. The fire is inextinguishable. Yes, the raging and raving of Satan and his servants is in vain, the Gospel will remain and spread in spite of all they may do; the gates of hell shall not prevail against it. As in the days of the early Church the persecutions of the Jews and heathen only helped to spread the Gospel of Christ, so also to-day all the attacks of Christ's enemies will have the effect of spreading His name and kingdom.

Items of General Missionary Interest.

MISSOURI SYNOD MISSION IN INDIA.—Three new workers will enter the field this fall. A superintendent for the mountain home is also to go out in the near future; he will have charge of the home and of the education of the foreign workers' children. A medical mission is to be begun as soon as possible, and a capable physician and surgeon has already offered himself for the service. The medical missionary will be accompanied by an educated nurse, whose salary for the first year of her service is deposited with the treasurer, having been gathered by the endeavors of Mrs. Zucker, the wife of Prof. Zucker, of Fort Wayne. A nurse with the necessary qualifications has also been procured. The Mission Board has further decided to send out a well-educated female teacher to found a girls' school, the schools up to this time having all been boys' schools. A lady qualified to fill this important position has volunteered her services. Finally, it has been decided to find a young minister who, after taking a thorough course at some teachers' college in this country, is to go to India to take full charge of all the schools of the Mission. Every friend of foreign missions must rejoice to hear all these things, since the execution of these plans will mean so much for the success of the work.

OTHER FACTS CONCERNING INDIA.—From 1901 to 1911 the native Christians of India have increased from 2,923,241 to 3,876,196, or by 33 per cent. This great increase was largely in the extreme South, where in Travancore and Cochin more than one-fourth of the total population are now Christians, the rate of increase in these two native states during the decade having been 30 per cent. This large rate of increase was, however, exceeded elsewhere, though the numbers were not so large. In the United Provinces of Agra and Oudh the Christians increased from 68,841 to 136,469; in the Punjab, from 37,980 to 163,220. The rate of increase in Assam was 90 per cent.; in Burma, 45 per cent.; in Bihar, 33 per cent.; and in the Mohammedan state of Hyderabad, 300 per cent. Some of the Protestant denominations show extraordinary figures. The Baptists, mainly in Madras and Burma, have multiplied from 221,040 to 336,596; the Lutherans, in Madras and Bihar, from 155,455 to 218,499; the Presbyterians, in the Punjab and Assam, from 53,931 to 181,128; the Methodists, mostly in the United Provinces of Agra

and Oudh, from 76,907 to 171,754; and the Congregationalists, in Madras and Travancore, from 37,874 to 135,264. The Salvationists now number 52,407, mostly in the Punjab, Travancore, Bombay, and Madras. The Catholic increase from 1901 to 1911 was 22 per cent. — Travancore, where the missionaries of the Missouri Synod have been working with such signal success for several years, has a population of 3,428,975, an increase of 16 per cent. in the last decade, which follows upon an increase of 15 per cent. during the previous ten years. This great increase in the population of this native state shows its prosperity. Its prosperity is also shown by its comparatively high standard of education. The native Christians have here increased faster than the general population, and now number more than one quarter of the total. Travancore seems to be white for the harvest. May God help us that we may gather in many sheaves in this field!

FIJI ISLANDS.—The Wesleyans have 1,002 mission schools on these islands, attended by 16,525 pupils.

JAPAN.—In Japan, 931 foreign laborers and 563 native workers are spreading the Christian religion; there are 1,132 Christian houses of worship in the empire and 75,608 Protestant Christian natives. Forty-five years ago there were but four Protestant natives.

BASUTOLAND, SOUTH AFRICA.—Education is quite general in this native kingdom. At the various mission schools in this state no less than 17,400 scholars were in attendance in 1912, the majority of whom were girls. — News comes from Basutoland that Lord Gladstone, the governor of South Africa, has declared Griffith king of Basutoland, the first Christian king the country has had. Up to a year ago Griffith was more conspicuous because of his vices than for his virtues. About that time, however, he suddenly changed his life, gave up his drinking, dismissed his inferior wives, and gave other evidences of a changed heart. Griffith is said to be a man of about forty and is possessed of considerable independence, energy, and administrative ability. If Griffith of Basutoland should prove to be what Khama of Bamangwato developed into, his reign will help the spread of the cross throughout South Africa.

A LIVINGSTONE MEMORIAL STATION.—“The directors of the society which had the honor of sending Livingstone to Africa as a medical missionary are appealing to the public for a sum of at

least \$10,000 in order to establish a mission station in Central Africa to be called the 'Livingstone Memorial Station.'"

A CHURCH WITH AN OPEN HAND FOR MISSIONS.—According to the *Mission Herald*, the Fourth Presbyterian Church of Chicago gave \$47,881.14 for foreign missions in 1912. The total benevolent contributions of this congregation in 1912 amounted to \$291,910.37. Our whole Synodical Conference, with almost 4,000 congregations and a communicant membership of about 650,000, did not do much more for foreign missions than this one congregation. Are we doing what we could and should do?

MOVING PICTURES.—Some time ago the daily papers had the following news item: "Americans spent 7,980,000,000 nickels for admission to 'movy' shows last year, according to figures announced at the 'movy' exposition held in New York." Think of it, 119 million dollars spent for this one kind of amusement! How much could have been done for the benighted heathen with this money if these 119 million dollars had been added to the 15 million given in the United States for foreign missions! It is surprising, in view of these figures, to hear that many of the mission treasuries are reporting a falling off in receipts? If people give eight times as much to see the "movies" as they give to missions, how can it be otherwise?

PHILIPPINE ISLANDS.—Ten Protestant missionary societies are at work among the 7,635,426 inhabitants of these islands. These ten missions now number 167 foreign missionaries, 880 native helpers, and about 50,000 native communicant members. The Presbyterians have a membership of 12,000.

THE EV. LUTH. MISSIONARY SOCIETY FOR CHINA.—The first missionary of this society, Rev. E. L. Arndt, has been in Hankow for some time and is hard at work studying the Chinese language. As soon as he will have acquired the use of the language, he will look about for a suitable field of labor, which he thinks will not be hard to find.

LIVINGSTONE'S FIRST MISSION STATION.—The site of Livingstone's first station at Mabotsa has recently been located. The walls, partly of brick and partly of stone, have crumbled to a height of five feet. There are still a few fruit-trees about the place. It is here that Livingstone spent the first two years of his married life. It is one of the very few homes he ever had, and a relic well worth pre-

serving. It is stated that the expense of drawing a fence around the ruin and preserving what remains would be very small, and that the government is willing to assist in the preserving of this historic spot.

"Able to Save to the Uttermost."

One of the treasures of art in Florence admired by thousands of visitors is Michael Angelo's statue in marble of the young David. The shepherd boy stands with firm foothold, the stone grasped tightly in his right hand, ready to be sped upon its errand. When the statue was unveiled, three hundred and fifty years ago, it caused the greatest sensation among all lovers of art. The work is indeed a wonderful piece of sculpture.

But the strangely interesting thing in the story of the statue is that it was the stone's second chance. Another sculptor had begun work on the beautiful piece of marble, but lacking skill, he had hacked and marred the noble block. It was then abandoned as spoiled and worthless and cast aside. For years it lay in a back yard soiled and blackened, covered with rubbish. At last Angelo saw it one day, and at once perceived its possibilities. Under his master-hand the stone was cut into the fair and marvelous beauty which appears in the statue of David.

In like manner, when a life has been spoiled by sin, so that it seems as though all were lost, there is one, the great Sculptor, the Holy Spirit, who can take the marred, disfigured block now lying soiled amid the world's rubbish, and carve from it a marvel of beauty.

A Request.

All our pastors would do our Colored Mission a great service if they would during the months of August and September send to the President of the Mission Board a list of all those families in their congregations who are not readers of our two missionary papers, *THE LUTHERAN PIONEER* and the *Missionstaube*. The Board will then send to such addresses these papers free of charge during October, November, and December. Kindly do this, dear pastors, and help the Mission Board in its work. By helping to increase the number of readers of these papers, you will aid the Mission; it will increase the interest in the work, and it will increase the receipts of the Mission Treasury. Send the lists to

REV. C. F. DREWES,
4108 Natural Bridge Ave., St. Louis, Mo.

The Bible and Other "Sacred Books."

Besides the Bible there are other so-called "sacred books," but they all lack Christ. Their seed only spreads error and wrong practices in the lands where they are studied and obeyed. Witness the cruelties meted out to women and children in India, China, and Turkey. Compared with the good seed of the Bible, those books have in them seeds like thistles and the deadly nightshade.

BOOK TABLE.

BRATBERGER'S HAUS-PREDIGTBUCH. Concordia Publishing House, St. Louis, Mo. $7\frac{1}{2} \times 9\frac{1}{2} \times 2\frac{1}{2}$ in.; 9 full-page illustrations; 1202 pages; very large type; bound in black leather. Price, \$2.00.

This is a revised edition of an excellent old German postil. The careful revision is the work of Professor Dau, of Concordia Seminary, St. Louis. These sermons are simple in style, clear in thought, earnest and fervid in spirit; and they cannot fail to make a deep impression upon every honest reader. An appendix brings 18 sermons by prominent preachers of the American Lutheran Church. The book is marvelously cheap in price, and the print is such that old eyes will find it a delight to read it. We hope that particularly our old German fathers and mothers will procure this book of edifying sermons for their use at home when frailty of body prevents them to attend public worship.

KATALOG DER LEHRANSTALTEN der Missouri-synode fuer das Schuljahr 1912/13. Concordia Publishing House, St. Louis, Mo.

This pamphlet of 80 pages gives an account of the work done in the two theological seminaries, two normal schools, and seven colleges of the Missouri Synod. Of course, it also contains lists of the students attending these various institutions. While the colleges were mainly founded as preparatory schools for the theological seminary at St. Louis, the course offered in these institutions is such that any young man desiring a liberal education, or wishing to prepare himself for the study of medicine, law, or some other profession, will find it well adapted to his needs. A postal will bring a catalogue to any one that wants it.

SYNODALBERICHT DER EV.-LUTH. SYNODE VON MINNESOTA. Northwestern Publishing House, Milwaukee, Wis. 115 pages. Price, 10 cts.

This pamphlet contains an interesting and instructive paper bearing the title: "The First Christian Congregation as Described Acts 2, 42, an Example for Our Christians." The report also contains financial and statistical reports of the Minnesota Synod.

ERRETTET, UND ANDERE GESCHICHTEN AUS JESU REICH. Von Pastor Carl Manthey-Zorn. Northwestern Publishing House, Milwaukee, Wis. Fine cloth binding; 256 pages. Price, 80 cts.

This book contains 16 charming stories of distinct literary grace. The master hand of the venerable author draws his characters with a fine insight into human nature and with a decidedly strong touch. The aged writer says in his preface that this is his first attempt at story-telling of this particular kind, but the touch of the novice is nowhere to be detected. We bespeak a ready sale for these admirable stories, and express the sincere hope that we may be permitted to read many more written by the same facile pen.

DIE ABENDSCHULE. Published by the Louis Lange Publishing Co., St. Louis, Mo. Vol. 60, No. 1.

Die Abendschule has been the household friend of thousands of German-American families during the past sixty years, and we hope that when it celebrates its centennial anniversary, it may rejoice in having even more readers than it has to-day. While no religious periodical, it is truly Christian in character. It judges events and social conditions strictly according to Biblical standards. *Die Abendschule* is a profusely illustrated biweekly and costs \$2.00 per year. In the course of the year a subscriber gets about 1,200 pages of reading-matter.

Acknowledgments.

Received for *Colored Missions* from the following Colored congregations: Bethlehem, New Orleans, La., \$50.00; Mount Zion, New Orleans, La., 40.00; Grace, Concord, N. C., 10.00; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; St. John, Salisbury, N. C., 6.00; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 2.50; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's School House, N. C., 5.00; St. James, Southern Pines, N. C., 5.00; Bethel, Greenville, N. C., 5.00; St. Paul, Mansura, La., 5.00; Bethany, Yonkers, N. Y., 13.00; Grace, Greensboro, N. C., 5.00; station at Napoleonville, La., .35; station at Elon College, N. C., .61; North Dupre St. Mission at New Orleans, La., 5.80. — Total, \$183.25.

St. Louis, Mo., August 16, 1913.

H. L. DOEDERLEIN, Treas.
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

TERMS.

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., OCTOBER, 1913.

No. 10.

Our Assurance.

The Church will never fall,
Nor be reduced to thrall;
Our Lord Himself protects His fold,
And leads it on to joys untold.

The Church will never fall,
For God's great Gospel call:
"Repent, and trust in Christ alone,"
Still lives and sounds from zone to zone.

The Church will never fall;
We need not fear at all;
"God's Word and Luther's doctrine pure
Will to eternity endure."

H. OSTERHUS.

The Blessings of the Reformation.

We have been made rich in all spiritual things through the Reformation. By the grace of God we are rich in all doctrine. The Gospel of Christ is richly proclaimed among us. The light of truth shines bright and clear in our midst. The holy sacraments are administered to us according to Christ's institution. There is no lack of opportunity to hear God's pure Word, and our desire for the pure milk of divine instruction can easily be satisfied. The open Bible is in our hand, and he that will may seek therein and find. Our pastors do not set before us the dry and sapless chaff of human science, but as true shepherds they feed us upon the green pastures of God's Word. When we go to church on Sunday, we know that our pastor will not tell us something about this world's politics, but that his sermon will have the purpose of spreading out God's kingdom. He will not tell us whether our country should or should not intervene in the Mexican broils, but he will answer the question of

all questions, "What must I do to be saved?" Following the example of Paul, our pastors can say to their congregations, "We preach unto you Christ crucified." Yes, we have been made rich in all doctrine; and this is a gift of the Reformation.

To the people of Corinth, Paul could also say that they had been "enriched in all knowledge, even as the testimony of Christ was confirmed in you." The Corinthians accepted the doctrine which they heard, and pondered on it. And this is very important; for of what use is the preaching if the hearers do not listen? Of what benefit is the brightest light if you close your eyes? Only when the Word is carefully listened to or read, can there be a growth in knowledge. Only in that way can the testimony of Christ be confirmed; for faith comes by preaching. The Word is nothing magical that it should work on the heart outside of the mind, but it is a doctrine of truth, which must be recognized and acknowledged as truth. Only where this happens, will the Gospel prove itself the power of God unto salvation.

But now the question is, Has the Gospel of Christ been confirmed in us? Have we a living faith? Do we show the fruits of a living faith? If such be the case, then let us thank God most heartily for the riches of His grace; let us thank Him for His pure Word which dwells so richly among us; let us thank Him for the knowledge He has given us through the means of grace; let us thank Him that He has delivered us out of darkness into the kingdom of His dear Son.

But one more thing. The greater and more valuable a treasure is, the greater should our care be not to lose it. Diamonds and pearls are not left lying about, but they are carefully put away. Now, should not the greatness of our riches most earnestly

admonish us to guard them most faithfully? We are indeed rich in all doctrine. The Word of God is heard in our midst. The open Bible is in our hands. But do we diligently hear the Word, do we daily search the Scriptures, as did the Bereans? The candlestick of God's Word we have; let us carefully guard it, lest it be thrown down. And when is that done? When we become unfaithful, negligent, and careless in the use of the Word and the Sacraments. Many countries and cities, once rich in doctrine and knowledge, now sit in darkness because they did not guard the candlestick of truth. In Western Asia and Northern Africa were once heard the voices of many evangelists proclaiming Christ's Gospel, but to-day the countries scarcely hear anything but the dreadful lies of Mohammed. In Corinth and Athens, where the voices of Paul and his pupils were heard, now rules supreme the superstition of the Greek Church. Italy, Spain, and other countries lie under the yoke of the Romish Antichrist. Germany, the cradle of the Reformation, has become the hotbed of unbelief. And, oh, how many of those who once were rich in Christ have lost their treasure!

May we, therefore, watch and pray that we endure unto the end! Let our daily prayer be:

Lord Jesus Christ, with us abide,
For round us falls the eventide;
Let not Thy Word, that heav'nly light,
For us be ever veiled in night.

In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy holy Word and Sacrament.

But we Christians should not be satisfied to have these riches in doctrine and knowledge for ourselves, and give no thought to others. Freely we have received these riches of Christ, freely we should give them to others. And the more liberal we prove ourselves, the richer shall we grow in them. Yes, let us help bring the riches of the Gospel to those who are yet without them. Let us do so out of gratitude for our own salvation; let us do so out of loyalty to Christ, who has asked us to do so; let us do so out of compassion for the poverty and suffering of those who know nothing of these riches; let us do so because we know that the riches of the Gospel are the only means of satisfying their souls' eternal wants.

THE person who serves Christ for pay will betray Him as soon as he can get a better price.

A Very Wrong Idea.

Some people are under the wrong impression that a large portion of the money collected for Missions is used up by the various Mission Boards for administration purposes, and that for that reason only a small part ever reaches the mission field. I once read that a man in New York paid \$2.50 for a barrel of sweet potatoes, and that the farmer down in Georgia who raised the potatoes only got 50 cents of this money; all the rest went to the railroad company, the drayman, the wholesale and retail merchant. Now, some people have an idea that it is similar with the money they contribute to missions, that much of the money never reaches the direct object in the home or foreign field for which the money was given. This, of course, is by no means the case, as any one can find out for himself by examining the accounts of the treasuries of the different Boards when they are published in the church-papers. The fact is that no business concern is run as inexpensively as is the business of the Mission Boards. This is true of all Mission Boards, but especially is it true of the home and foreign Mission Boards within the Lutheran Synodical Conference.

The Foreign Board of the Baptist Church expends about 8 per cent. for administration purposes, including salaries of secretaries, office assistants, publication and distribution of reports, literature, postage, etc. The Foreign Board of the Methodist Church expended 7.15 per cent. and the Foreign Board of the Episcopal Church about 6 per cent. The administration expenses of the Board of Foreign Missions of the Presbyterian Church in the United States of America were less than 7 per cent., and those of the Board of Home Missions of the same church amounted to 7.08 per cent. In other words, of every dollar given for foreign missions in the Episcopal Church, 94 cents goes directly to the field and the other 6 cents pay all the expenses of getting, sending, and reporting the gift.

Now, this is certainly a very inexpensive handling of money, but the administration expenses of our Colored Mission, for example, is much less. According to the report of the treasurer for 1910 to '12, the expense of securing, forwarding, and reporting the gifts for this Mission was only 3.6 per cent. of the total receipts! Of every dollar received, 96.4 cents went directly to the field. The treasurer's report also shows that *all the money collected for Colored Missions went to the mission field, and*

almost \$2,000.00 more! The matter is like this: The total receipts for Colored Missions, 1910—12, were \$72,305.99, and the administration expenses were \$2,636.26. But included in the receipts are \$4,627.58, representing the net profits of our two missionary papers, THE PIONEER and *Missionstaube*. Our two missionary papers paid all the administration expenses of the Mission, and besides turned almost \$2,000.00 into the treasury. So you see, dear reader, every cent you give for Colored Missions goes directly to the field, and the expense of forwarding and reporting your gift is defrayed by the profits of our two little missionary periodicals. THE PIONEER and *Missionstaube* are glad to do this, but they would be pleased to do even more. This and the two following numbers of THE PIONEER will be sent to many persons that are not subscribers. If all these would subscribe, this would increase the profits of the paper and bring so much more money into the treasury for Colored Missions. Think over the matter, dear reader, and we hope that it will not take you long to decide to subscribe. The little PIONEER would be pleased to visit you every month for three reasons: for your sake, for the sake of our Colored Missions, and for his own sake.

Send your invitation to him care of your pastor, or to the Concordia Publishing House, St. Louis, Mo.

The Unknown Friend of the Colored Mission.

The members of the Mission Board were assembled in monthly meeting at the residence of the Treasurer to hear reports, good and otherwise, from the laborers in the field, and to deliberate on matters of importance pertaining to the work. The chairman, after invoking God's blessing upon our deliberations, produced a stack of letters and reports. He who otherwise wears a cheering smile looked grave, and the gravity was reflected on the features of the other members seated around the table, and not until Mr. Doederlein had read from his financial report of synodical and individual contributions the donation of \$500.00 from "Herr Unbekannt" did the gravity disappear. The announcement of the reappearance of this unknown friend with his customary \$500.00 brought joy to the hearts of the Mission Board, and ought to create joy and gratitude wherever these lines are read. Why not? It was the 18th time since 1896 that this unknown donor personally brought his gift to

the treasurer of our Mission, and it was his second visit this year. His contribution to the Negro Mission now amounts to \$8,750.00. Besides this, he placed into the hands of our treasurer \$300.00 for the Southern District of our Synod and \$500.00 for the St. Louis City Mission; total, \$9,550. His manner of presenting his gift has not changed in the course of years. He rings the door-bell, places a roll of money into the hands of Mrs. Doederlein or her mother, whoever may chance to answer the call, with the remark, "For the Negro Mission," salutes the lady, and goes on his way as quietly and unassumingly as he came. "May God bless this liberal giver!" was the silent prayer of the members of the Mission Board. "May God continue to bless him!" will go up from the hearts of the members of our colored churches and from the friends of our Mission.

The members of the Mission Board are not making any efforts to locate this unknown friend, though they would be very glad to shake his hand, and to return grateful acknowledgments for his gifts; but God, who has given him such a generous heart and directed it towards our Mission, which is generally poor in this world's goods, knows him. His donations have gone up to Him for a memorial, and are recorded in the book of the Giver of all good gifts, and will be revealed and graciously rewarded on the day of revelation of all things.

N. J. BAKKE.

A Brahman Strike and Boycott.

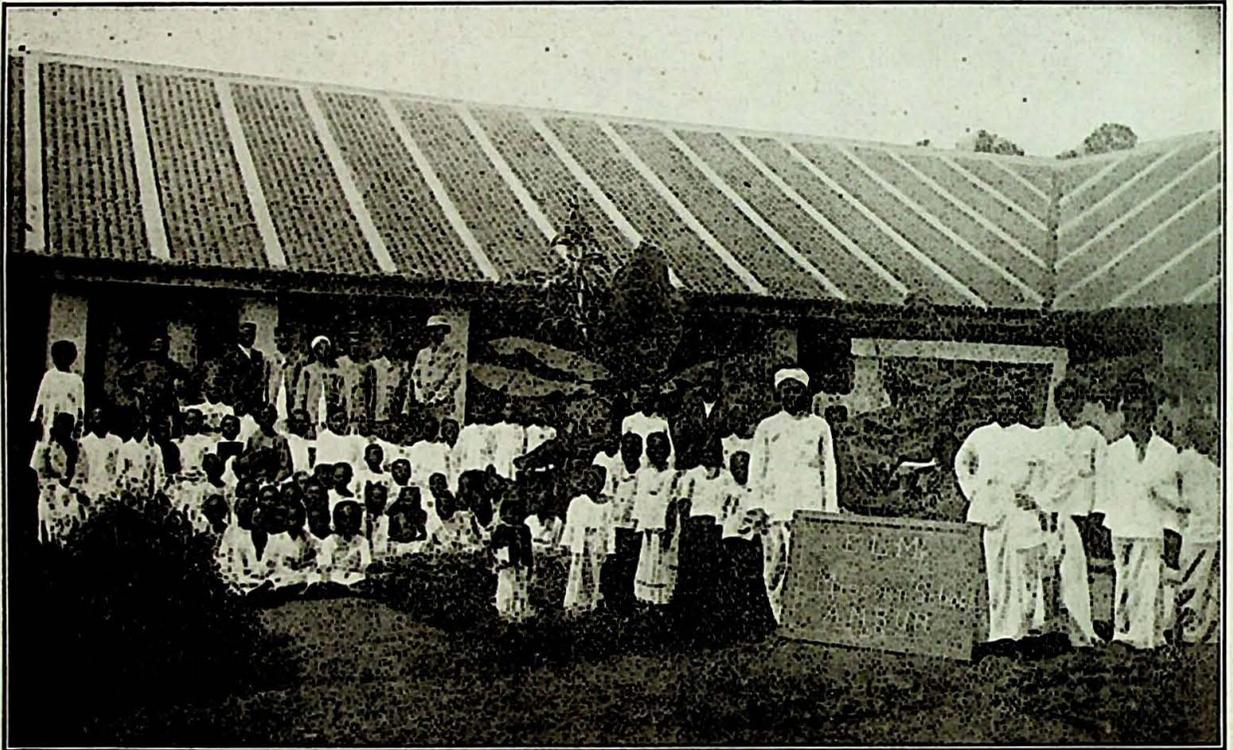
The Missouri Lutheran Synod has been conducting a boys' high school at Ambur, India, for a number of years, a so-called Lower Secondary School. This institution recently passed through a severe crisis as a result of the absurd Hindu caste spirit. While the other schools of this Mission are almost all solely attended by Pariah children, who are looked upon as being without caste, the pupils of the Ambur high school are almost without exception members of the higher castes, and they speak of it as "our school."

Some time ago a Christian boy, whose father belongs to the despised Totti caste, was received into the school. The reception of this boy caused a veritable storm. One boy after the other dropped out, until about 150 had struck, and some classes of the school were reduced to almost nothing. The whole town was in a state of intensest excitement. The Brahman parents were indignant at the thought

that their offspring were expected to sit on the same bench with the Christian Pariah boy. One prominent man declared that the school must be boycotted. The missionary, however, remained firm, and the headmaster stood by him. The other teachers, all heathen Hindus, clandestinely worked against the missionary and headmaster. A delegation of 15 Brahmans waited on the missionary with the intention of bringing about the removal of the Pariah boy. They claimed that their boys were made unclean by coming in contact with the Pariah, and that, if they continued to send their children to the school, they would lose caste. The

While the missionary spoke, he stepped up closely to one of the Brahman men. As he did so, the Brahman quickly retreated, lest he become contaminated by coming into contact with the missionary. Such is the Hindu caste spirit. They draw their drinking water from the filthy temple-pools, in which the sacred oxen bathe themselves for hours at a time, and where they wash their own dirty clothes, but they fear to come into contact with a cleanly washed and dressed Christian Pariah boy, or even with a missionary!

As the conversation progressed, one of the gentlemen admitted that he had attended a mission school.



Lower Secondary School of the Missouri Synod Mission at Ambur, East India.

missionary told them that the Christian Pariah boy was cleaner than their sons; that more frequent baths would be a good thing for their boys; that their ridiculous caste spirit was nowhere else to be found, not even in Japan, a country which they claimed to admire so much. In answer to this, these men claimed that God had created the four castes, the Brahmans, Kshatriyas, Vaisyas, and Sudras, and that they, the Brahmans, who had sprung from the mouth of Brahma, could not possibly associate with a casteless Pariah. The missionary insisted upon the equality of all men before God, and declared their caste spirit to be nothing but foolish pride.

He claimed that the Christian religion was sweet for the tongue, but that he had no power to swallow it.—Alas! India is full of such men. They have experienced the sweetness of the Gospel, but they are not willing to accept it, because they fear to lose caste.

On leaving the missionary, the gentlemen promised to once more consider the matter, mildly threatening, however, to open a school of their own. But the final outcome of the whole matter was that no new school was opened; and notwithstanding the Pariah remained, the Brahman boys are gradually coming back. One of the head teachers of the school, a heathen, who had secretly helped to stir

up Brahman parents, has resigned "on account of ill health."

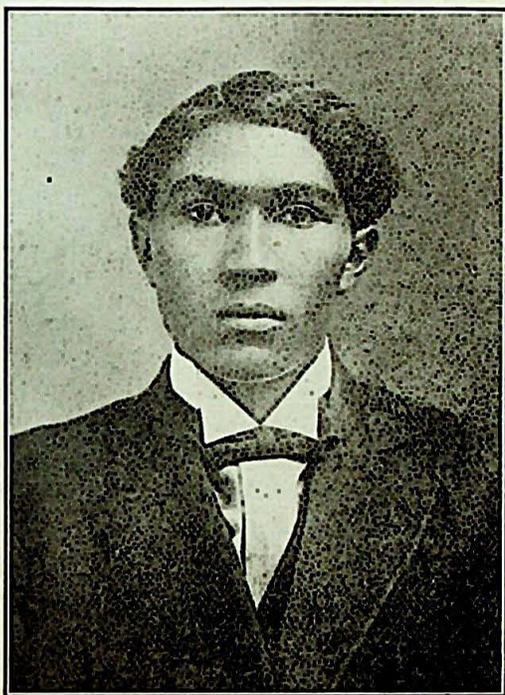
We cannot but admire the courage of Missionary Stallmann, and rejoice with him in the victory which God gave him in his hard battle. May God at all times give our workers the firmness to cope successfully with caste fanaticism and all the powers of darkness!

A Letter from Uncle Bob in New Orleans.

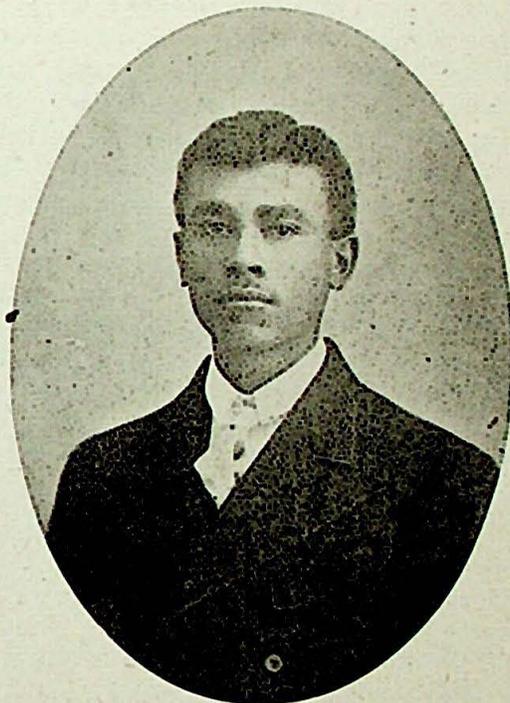
DEAR PIONEER: — No, I have not been sleeping in Sleepy Hollow, as Old Rip did long ago. I just "laid low" till something good came along.

are always fruitful of good results. We owe these self-sacrificing ladies much gratitude.

There are not a few Northern friends who remember Uncle Bob's old friend, Mary C. Wright. She dates back over thirty years, back to Sailors' Home. She has had her ups and downs. Once upon a time, when Walker Wright, her husband (and a fine specimen of the polite Virginian he was indeed!), was living, she was the owner of a nice, cozy home. God had blessed them both with means then, but He also permitted these means to slip away in His inscrutable wisdom. Mary C. Wright, however, had many friends among the people, and hence she always found an open door. While it is



CANDIDATE ARTHUR V. BERGER,
Newly Called Teacher of Mount Zion School, New Orleans.



CANDIDATE JOHN THOMPSON,
Newly Called Teacher of St. Paul's Colored School, New Orleans.

Now, there, you know we have some good souls here in Mount Zion who are giving their time for a good purpose. They are making personal calls upon delinquents, gathering funds for our treasuries. It requires much time to do this, is often inconvenient, too, just when it should be done; and yet these good ladies never complain, but toil on and on. They have their reward, for God has crowned their efforts with good success. But it is not alone that they succeed in getting the funds; the delinquents are also reminded that the Lord wants them to come down to His temple to worship and commune with the congregation. These personal calls are needed in every congregation, and

natural for us to have regrets when good fortune, as we call it, bids us farewell, yet she is happy and contented in the consciousness that God has taken her by the hand and led her safely so far 'mid all these changing years. His grace and His blessings have been with her always anew. And to show her faith and gratitude, she has on several occasions in the past brought her offering of thanks to Him who has attended all her wants these many years. Lately again she brought her gift to the altar of the Lord. This time she furnished the means for a new bell, and was given a vote of thanks by a rising congregation. The cost of the bell will exceed \$100.00. Up and about, you Croesuses, North

and South, will you let a lonesome widow put you to shame by her munificent gift? Out with your "Joachims"! The Lord has need of them. Loosen those tight purse-strings, before moth and rust undo them for you. The Lord loveth a cheerful giver.

Did Mary C. Wright, my old friend, grow poorer by her giving? Nevermore! By the time you read this, she will have enjoyed a nice vacation with her "folks" of this old town in the Carolinas. Her new bell has crowded out "Old Steel." "Old Steel" tolled his last many months ago.

Years ago, when Carrollton boasted a Lutheran colored congregation, "Old Steel" occupied an exalted place in the so-called "Rooster Church." Its steeple was crowned with a rooster, and inside the steeple "Old Steel" did duty. After that Mission was closed, Mount Zion housed "Old Steel." Somehow Uncle Bob never did take a fancy to him and his steely ring; and when a while ago "Old Steel" sprung a leak amidships, he was worse than an old hen that has lost her cackle,—and Uncle Bob never brought any flowers either!

On August 29, we installed our new teacher. The altar and its vicinity was handsomely trimmed with ferns and palms and flowers. The pastor preached an appropriate sermon, choir and Sunday school rendered beautiful selections, and a good crowd was in attendance. Our new teacher, Mr. Berger, will have charge of the primary department. May He who is the Friend of little ones abundantly bless the young brother's labors!

The school is in full blast already, and a good attendance present. We now have seven grades instructed by three teachers. During the summer, the building was altered on the inside from a two-class to a three-class school. All work was done reasonably by our members, Messrs. Roberts, Fisher, and Tibbs, to whom many thanks are due.

Au revoir!

UNCLE BOB.

Immanuel Conference.

"Lord, it is good for us to be here," thus all the members of Immanuel Conference felt when they assembled in Mount Pleasant, N. C., August 21—24 to hold the 24th session of the Conference. On Thursday morning, August 21, at 10 o'clock, the pastors of the Conference held a private session. The Pastoral Conference was opened with the singing of hymn No. 430. After the singing of the hymn, Rev. McDavid, of Charlotte, N. C., addressed

the members of Conference, using as his text 1 Tim. 5, 23. Following the custom, Conference briefly discussed the address. Rev. C. P. Thompson, of Charlotte, then read his exegesis on 1 Tim. 3, 1—7. He explained the passages in a way which was well understood by all. Thursday afternoon, at 1.45, private sessions were opened by singing hymn No. 410. Prof. F. Wahlers then addressed the Conference, basing his remarks on Gal. 1, 1. On Thursday evening, at 8 o'clock, divine services were held, and the undersigned preached, basing his sermon on Rom. 11, 33—36.

Friday morning, at ten o'clock, public sessions opened by singing hymn No. 209, followed by the reading of Ps. 46. After Conference had been welcomed by the Rev. Alston, it was formally organized for the year 1913—14. Rev. Polzin, of Meherrin, Va., was elected President and Rev. Alston, of Mount Pleasant, N. C., Vice-President, while Rev. March, of Southern Pines, N. C., was chosen as Secretary. After the organization, Conference proceeded with the program. Rev. McDavid read a very interesting and instructive paper on "Church Extension." In his paper he showed, I. What should prompt us to carry on mission work; II. What means should be employed; III. What should be the object; IV. What practical way we should use to carry on mission work. As this paper was so timely, the remaining sessions of Conference were spent in discussing it. During the discussion many phases of missionary work were touched upon.—On Friday evening, at 8 o'clock, Rev. Polzin preached a very able sermon from John 8, 36. He showed that the Christians are now free from the bondage of the Law, but that it is also to them the rule of right living.

The sessions on Saturday were taken up with the discussion of Rev. McDavid's paper. On Saturday, from 7.30 to 10 p. m., Conference was entertained by the members of Mount Calvary Congregation.

Sunday morning, at 10.30, Prof. J. Ph. Schmidt, of Immanuel College, delivered the confessional address, using as his text Matt. 9, 12. At 11 o'clock Prof. F. Wahlers, also of Immanuel College, preached an able sermon from Luke 17, 11—19. Over 90 people partook of the Lord's Supper. In the afternoon, at 2 o'clock, Rev. McDavid preached a fine and instructive sermon from Zech. 3, 1—7. In the evening service, at 8 o'clock, Rev. Hill, of Yonkers, N. Y., preached a very good sermon from John 4, 47—54.

In spite of the rainy weather, all of the services

were well attended and enjoyed by all. Much credit is due Rev. Alston and his faithful members, and also many friends, for the royal way in which they entertained Conference. And we sincerely hope to go to Mount Pleasant again.

Conference adjourned Sunday afternoon, after Rev. Hill had, in a few well-chosen words, thanked the *pastor loci*, members and friends, with the singing of "God Be With You," to convene next year, if no change is made, in Charlotte, N. C., at St. Paul's Church.

May God continue to send His blessings to the members and friends of Immanuel Conference!

R. O. L. L.

Items of Interest from Our Colored Mission Field.

REV. N. J. BAKKE, the Superintendent of our Colored Mission, has removed, with his family, from Cincinnati to St. Louis, in order that he may be in closer touch with the Mission Board and may more conveniently attend its meetings. Rev. Bakke is still far from being a well man, his broken limb still giving him much trouble. Despite this fact, however, he takes advantage of every possible occasion to present the cause of our Colored Mission to the people. About a month ago he visited the editor, not for recreation, but to deliver two addresses on Colored Missions. A few weeks ago he spoke on the same subject at a large missionary meeting in St. Louis.

MR. "UNKNOWN," that true friend of our Mission, again visited Treasurer Doederlein the last week in August. The object of his visit was the same as that of all his previous visits; upon leaving he left \$500.00 in the hands of the treasurer.

FATHER WALTKE has also again proved his interest in our Mission by donating the sum of \$300.00. God bless him for his good deed, and graciously reward him and all friends, known and unknown, of our work among our colored fellow-men.

NEW ORLEANS NEWS. — Mr. Arthur Berger was installed as teacher at Mount Zion by Rev. A. Friedrich on August 24, and John Thompson was installed as teacher by Rev. E. H. Schmidt at St. Paul's Chapel in the evening service on September 21. For the present the work of these two young workers will be in the schools of Mount Zion and St. Paul. The readers will be pleased to see

the portraits of these two young laborers in this issue of the PIONEER. — Rev. Schmidt writes that his teachers are working hard. A large attendance is expected, and a fourth teacher may have to be appointed for the school. — The Elmira Street School will be in charge of Miss Adeline Hinn during this school-year, Student Paul Lehman, who had charge of this school, having entered Immanuel College at Greensboro, N. C. — The alterations in the Mount Zion school-building are completed. Instead of two, the school will now have three rooms. The people of Mount Zion have paid the expenses, about \$125.00, themselves. — St. John's School and Sunday-school has had a fine attendance all summer. St. John's is a branch of Mount Zion and has been in charge of Student Carl Stoll. An attempt to establish regular services at this branch will be made in the near future. — The enlargement of the Bethlehem School has been completed at a cost of \$2,000. The enlarged school will have accommodations for 400 pupils. But we are sorry to add that the money needed for the necessary improvement has not come in as freely as it should have done.

SALISBURY, N. C. — Mr. J. F. M. Thalley, a former public schoolteacher at Marion, N. C., has been called to take charge of the school at Salisbury. Mr. Thalley was carefully examined by the Faculty of Immanuel College before being called, and comes to us highly recommended by all that know him. Mr. Thalley is a brother of ex-pastor Thalley of Denver, Colo., who was obliged to resign from the ministry on account of ill health. Rev. Lash, the missionary at Salisbury, writes: "Words fail to express our appreciation. We shall endeavor to show in our feeble way how glad we are to have the teacher by contributing more to the mission treasury in the future than ever before."

CONCORD AND SANDY RIDGE, N. C. — On Sunday, August 31, Prof. J. Ph. Schmidt installed Candidate Walter G. Schwehn in Grace Church, Concord, and at Sandy Ridge. The young brother had been previously ordained by his pastor, Rev. Stoeppelwerth, at Fort Wayne, Ind. Besides preaching at both places, Rev. Schwehn will also teach school in Concord.

GREENSBORO, N. C. — Immanuel College opened its doors for the new school-year on September 3. We are happy to state that Director Berg was able to take up his duties again, his health being quite good. — The wife of Teacher Evans of the Im-

manuel School recently underwent an operation in the hospital. She is improving.

AN ENCOURAGING LETTER. — The following encouraging letter was recently received: "While reading the LUTHERAN PIONEER, received to-day, I ran across the difficult problem that is facing our treasurer. Truly, in this land of abundance, where the Lord showers temporal blessings upon us, such problems should not exist. I have the hardest time persuading my rich congregation to give. The few collections a year are even too many for some. Nevertheless, the Lord always finds ways and means of helping. Let me therefore send you \$5.50 out of our house, which you may receipt as given by N. N. Hoping you will be able to solve your problem with God's help, I remain sincerely a friend of our missions," etc.

THE NATIONAL NEGRO BUSINESS LEAGUE. — This association held a meeting in Philadelphia last month. A speaker in an address, setting forth the achievements of the race, said they owned \$700,000,000 possessions in the United States, exceeding the possessions of the white peasantry of Russia. At the beginning of the Civil War the race numbered 4,500,000, while at the present time there are 10,000,000. They own 20,000,000 acres of land, equal to the area of South Carolina.

An Earnest Request.

The last two numbers of THE PIONEER brought the request of the Mission Board for Colored Missions for the names and addresses of families in which our two missionary monthlies are not yet read. This request has met with some response, but it has not been as general as it might have been. Once more, therefore, *pastors, teachers, and laymen* are called upon to send in such lists of names and addresses. We know very well that we cannot expect our pastors and teachers to spend several hours in writing out a complete list of members who do not read THE PIONEER, but surely every pastor and teacher could spare a few minutes to send in five or ten names of non-readers. Then, also, a number of *laymen* may be in a position to send in lists. Let them do so. Such as do not wish to send in lists can get free sample copies of THE PIONEER in any desired quantity by writing a postal to the Concordia Publishing House, St. Louis, Mo. — Send your lists to the chairman of the Mission Board,

REV. C. F. DREWES,
4108 Natural Bridge Ave., St. Louis, Mo.

BOOK TABLE.

SAENGERBOTE. Lyrisches Quartalheft. No. 3. Success Printing Co., St. Louis, Mo. Price, 15 cts. per copy; 50 cts. per year.

This lyrical quarterly is holding its own. The poems found in this number are of the same high standard as those brought in the first two numbers. Not a few of them are of rare poetical beauty. An article bearing the title, "Lutheran Tunes for Lutheran Congregational Singing," by the editor, is most timely and worthy of widest reading. If the words of the writer of this excellent article were heeded, the heart-stirring and inspiring tunes of our Lutheran chorals would not so often have to give place in our churches to modern "hippity-hop" music, and our old sublime chorals would not be superseded by the insipid songs of modern writers.

Acknowledgments.

Received for *Colored Missions* from the following congregations: Bethlehem, New Orleans, La., \$50.00; Mount Zion, New Orleans, La., 40.00; St. Paul, Charlotte, N. C., 14.00; Bethlehem, Monroe, N. C., 3.00; Grace, St. Louis, Mo., 5.50; St. John, Salisbury, N. C., 6.00; Mount Calvary, Sandy Ridge, N. C., 5.00; Bethel, Greenville, N. C., 5.00; Mount Calvary, Mount Pleasant, N. C., 3.00; Zion, Gold Hill, N. C., 8.00; Mount Zion, Rocks, N. C., 18.00; Concordia, Rockwell, N. C., 2.50; St. James, Southern Pines, N. C., 4.50; St. Matthew, Meherrin, Va., 7.00; Bethany, Yonkers, N. Y., 13.00; station at Napoleonville, La., .60; station at High Point, N. C., 1.25; station at Elon College, N. C., .48; North Dupre St. Mission at New Orleans, La., 5.41. — Total, \$192.24.

St. Louis, Mo., September 16, 1913.

H. L. DOEDERLEIN, *Treas.*
848 E. Prairie Ave.

Change of Address.

The new address of the Superintendent of Colored Missions is: Rev. N. J. BAKKE, 3917 Utah St., St. Louis, Mo.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

TERMS.

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

The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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Vol. XXXV.

ST. LOUIS, MO., NOVEMBER, 1913.

No. 11.

Missionary Hymn.

"Go forth in all the world," our Master said
To His disciples, "and my Gospel spread."

O let us follow this divine decree,
And sound the message sweet o'er land and sea!

Our hearts should pray for those that stray like sheep
Without a shepherd near the yawning deep.

Our hands should willingly and freely give,
That dying souls may be revived and live.

Lord, pour on us Thy Spirit's quickening dew,
And make us missionaries live and true.

H. OSTERIUS.

Free Grace, the Death-Blow of Papacy.

Bishop Gardiner once exclaimed when the doctrine of justification by grace was discussed in his presence, "Open that gap to the people, and we are undone." And in saying that he spoke the truth. The preaching of the pure Gospel truth of free forgiveness for Christ's sake will undermine popery, and show up the Antichrist in his true colors. It was this preaching that undid popery in the days of the Reformation, and this preaching will also do it to-day. The pope's business is gone when salvation is free, and his honor is gone when Christ is all. When people have learned to trust in Jesus and His redemption, they will be sure to turn away from the pope and his humbug. The glorious doctrines of free redemption and free grace are the great guns with which the pope's ships can and will be blown out of the water. It was Luther's plain preaching of justification by faith that shook the pope's throne and knocked off his triple crown. If people have once grasped the truth that they are saved by Christ's free grace through faith, they

will not spend any money on masses, nor on any other money-getting schemes of the Romish Church. As long as we hold fast the doctrine of free grace, we shall be safe. The hearty acceptance of Christ and His free salvation is the best preservative against all error.

Ignorant Critics of Missions.

Charles Denby, for many years minister of the United States to China, says that travelers who never put a foot in a missionary compound write books, nevertheless; teeming with criticism of the mission work. He tells of a distinguished American who stayed three weeks with him in the legation. The man was no friend of missions, and to convince him of their value, Denby invited him to visit several of the missionary stations of Peking and see for himself. But he refused to do so. Later on he wrote a book in which he derided all missions, though he knew absolutely nothing about them.

A missionary once heard a tourist who had been hunting tigers in India declare that he had never seen any missionary results there, and did not believe there were any. The missionary replied, "I have lived thirty-six years in India, and I never saw a tiger there." "But you did not go where they were," exclaimed the tourist. "Yes, and that is the reason you have seen no fruits of the missionary work," answered the missionary.

Yes, so it is; they close their eyes to all about them, these critics of missions, and then claim they cannot see any results of missionary work. To speak to them of the numbers brought to Christ by the efforts of missionaries is useless, for that is a thing the value of which they do not appre-

ciate. But let these carping critics understand these facts: Missionaries have done more than any one class to bring peace among the savage tribes. Missionaries were the first to open up the interior of Africa, and they have given the world more accurate geographical knowledge of that continent than all other classes combined. All the museums of the world are indebted to Christian missionaries for many examples of plants, animals, and products of distant countries. The world owes its most useful drug, quinine, to missionaries. Missionaries have extended the world's commerce everywhere. Countries opened to commerce by missionaries in dozens of cases to-day have a greater trade in one year than the entire sum spent in Christianizing them.

Let Us Serve One Another.

An American merchant and two English tourists, during a famine year in China, started on a hunting trip. In the course of time they lost their bearings, and wandered about for hours in the vast rice swamps. Finally, they met a poor Chinaman, and asked him to lead them back home. After hours of weary traveling through the swamps, they finally came out at the starting-point. The hunters were tired, but the poor, half-starved Chinaman was well-nigh exhausted.

Out of gratitude for the kind service he had so cheerfully rendered them, the merchant and tourists offered him a fine sum of money, an amount greater than he could earn in two years in China, the home of low wages. But to their great surprise he refused to accept the money.

In answer to their astonished inquiry why he declined the sum, he replied, "Confucius commands all his followers to show kindness to their fellow-men. We are so poor that we do not often have an opportunity to help others. This is the first time I have been able to do so, and I do not wish to lose the chance."

How many Christians are put to shame by this poor Chinaman! We have so many opportunities to help one another, but instead of regarding such services as blessed privileges, we look upon them as burdens. It should not be so. Let the love of Christ impel us to serve one another without hope of reward.

THE biggest coward in the world is he who is afraid to do right.

Pundita Ramabai.

One of our readers has expressed the desire to learn more of Pundita Ramabai whom we mentioned in our article, "The Gospel for All," in the September number of the PIONEER. Thinking that perhaps other readers might desire to learn more concerning this remarkable woman, we give below a short sketch of her life and work.

Ramabai was born fifty-five years ago in the western Ghats of India. Her parents were high-caste Brahmans. Her father, a well-educated man of liberal views, gave her a good education. Having a particularly bright mind, she became a proficient student of Sanskrit, and at the age of only nineteen the highest possible title for scholarship, that of *Sarasvati*, Goddess of Wisdom, was conferred upon her by the pundits (learned Brahmans) of Calcutta. While yet a young woman, her faith in idolatry was shaken. Losing her husband when quite a young woman, she was induced to dedicate herself to the work of relieving the awful condition of the poor child-wives and child-widows of India.

During a visit to England, in 1883, where she had gone to prepare herself for the great work she had decided to undertake, she fully embraced the Christian religion. A few years later she also visited America, and here told the great audiences that greeted her of the cruel wrongs inflicted upon India's child-wives and child-widows. These lectures led to the formation of a society pledged to the support of a school and asylum for high-caste Hindu widows, and thus her dream of years began to be realized.

In 1889, she established her school for high-caste Hindu widows at Bombay, but a few years later removed it to Poona. This first institution founded by Ramabai is secular and bears the name of *Sharada Sadan*, Home of Wisdom. In this school a thorough education is given the more gifted girls of the privileged castes of India, an education that will fit them for teachers, and open to them the door to an honorable career instead of forcing them to lead a life of degradation and suffering, devoid of all hope. This school reaches the most influential classes of India, and has done much to remove the awful evil of enforced widowhood.

In 1897, Ramabai visited the famine-stricken districts of India, and rescued 300 high-caste girls from shame and death. For these she opened a school which she called *Mukti*, Salvation. It is a Christian school and is attended by 1,700 rescued

girls and women. Half the day they work, and the other half is devoted to study. The girls and women make their own clothing and prepare their own food. Mukti, besides its schools, has its own farms, dairy, and printing-press. The atmosphere of the community is truly Christian. In the establishment of this place of refuge Ramabai showed a heroic faith. Here she gathered the helpless waifs, acquired the land, dug wells, erected buildings, all in absolute reliance on God's help. Whenever hunger threatened the inmates of the institution, Ramabai suffered its pinch with them, but God's bounty has always supplied their need. The

shaved, her food restricted to one scant meal a day. Twice every month she must go without food or water for forty-eight hours. Only one coarse white garment is allowed her. She can take no part in the family feasts, is shunned, hated, and made the drudge and slave of the family. A man starting upon a journey thinks it hard luck if he meets a widow. If she should in desperation run away, there is nobody that would take her in; even the lower castes would not have her as a servant. Destitute and ignorant, such a runaway would find suicide or a life of shame her only alternatives. And, sad to say, suicide is common, and a life of shame still



A Mission School in India.

heart and soul of Mukti is the great brick church, where services are regularly held, and where the voice of prayer is constantly heard.

A third school founded by Ramabai on lines like those of Mukti is called Kripa Sadan, Home of Grace. In all three of her institutions probably more than 2,500 suffering child-widows have found a refuge and are cared for at the present time.

In order that the reader may fully realize the greatness of this wonderful woman's work, let him remember that India has 27,000,000 widows, of whom 350,000 are under fifteen years of age and 14,000 are less than four. The lot of these poor beings is most deplorable. The young widow, who may be a little child only three or four years of age, is stripped of all ornaments, her head is

more so. It is largely from the class of child-widows that the ranks of the temple girls are recruited, who give their bodies to the service and maintenance of the temple, and form one of the most fruitful sources of the depravity of the priests, to whose pleasure they are primarily devoted.

Besides devoting so much of her life and strength to the great work of relieving the poor widows of India, Ramabai has found time to paraphrase the Bible into the simplest woman's talk, that thus the most stupid and degraded women of India may have the precious Gospel brought within their reach.

“To return good for good is human; evil for evil, is carnal; evil for good, is devilish; good for evil, is divine.”

Unto the Hills.

Unto the hills I lift my eye,
Seeking the help which God doth give;
Whether I die or whether I live,
Ne'er shall I fear—my God is nigh.

In Thy almighty, merciful hand
I have commended my ravished soul;
There shall it rest while toward the goal
Onward I strive to the beckoning land.

Hard is the path, and rugged the road,
Thou wilt not suffer my foot to be moved;
Great was the love which my Savior has loved
When He to Calvary carried my load.

My going out and my last coming in
Thou wilt preserve with Thy guardian care,
And when the struggle will gather near,
Thou wilt not chide me for error and sin.

But in that wonderful mansion shall I
See Thee whom I so long have known;
Whom I believed as the trials rolled on,
Lifting my eyes to the hills on high.

J. T. MUELLER.

The Cracked Bell.

For years the bell in the tower of the Lutheran Mount Zion Church at New Orleans has in its way served the Lord and the congregation with its metallic tone. On days of divine services it called loud and long to sinners, one and all, to come to the sanctuary and worship the Lord in the beauty of holiness. It greeted the bridal couples that desired to enter married life with God and His Word at the altar of the Lord with a joyful sound. In muffled tones and drearily it tolled a parting song to the saintly dead of the fold and reminded the living that "in the midst of life we are in death." It rang out the old year and rang in the new. Mr. Frank Rosseau, who had rung it with punctuality for fifteen years, loved the old bell and was proud of it. In that entire section back of Franklin Street there was no bell like his—at least Frank thought so.

One Sunday night, in the Lenten season of 1912, while the writer was supplying Mount Zion, Frank rushed into the vestry and exclaimed excitedly, "Pastor, the bell is cracked! How do you reckon it happened? No one has touched it since Wednesday night, and it was perfectly sound then. Shall I continue to ring it?" "Yes," said I, "keep on ringing it; for if this cracked sound is as horrible in the ears of the people as in mine, they will

put their dollars together and soon buy you a new one.

"But do you know, Frank, of what your bell reminds me? No? I'll tell you. You know that the bell, from the time it came out of the maker's hand and was placed in the tower, has given forth a clear metallic sound delightful to the ear. Now that it is cracked it does not pretend to give anything but a cracked sound that jars so horribly upon our ears. It does not try to imitate the metallic tone of the sound bells or to be what it is not. This reminds me of those Christians who for a time worship the Lord with gladness. They are knit together with Christ by faith. They love to read and to hear the Word of God and to render Him and their fellow-men services of love. They sing and pray at home and in church, making sweet melodies in their hearts unto the Lord. In word and in deed the confession of His name rings out clearly, and God and His holy angels rejoice at the joyful sound. But this blessed state does not last. Gradually, or perhaps suddenly, sometimes without any apparent cause, their voices are cracked. How so? They permit the world with its riches and pleasures to creep into the heart and to choke the life of faith or, if you please, to crack the vocal vital chord that produced such delightful music in the ears of the Lord. Or, having neglected to watch and pray, they yield to the temptations of the devil, and fall into some secret sin which they refuse to give up, and they cease to sing with grace in their hearts to the Lord. It is a deplorable, wretched state. Beware of it! Yet, unlike your cracked bell, they pretend to be genuine metal, sincere Christians, and to produce a genuine metallic sound, and you cannot judge from their external appearance or conduct that they are not what they would seem to be. But God sees and knows them. They cannot deceive Him. Their names are still upon our church-books; they are still sitting under the Gospel sound; they still sing and pray with their lips, and externally they appear to be spiritually sound, but without faith active by love they are cracked, Frank, cracked as your dear old bell. To the Lord they are like sounding brass and tinkling cymbal, and the sound they produce—their good works—is a thousand times more horrible in the ears of God than the sound of your cracked bell is in ours. If they do not heartily repent and embrace Christ again in living faith, they will be unmercifully thrown away, cast out among the rubbish of the world into outer dark-

ness just as your useless bell some day will be carted away to some junk-pile in a back lot. Do you now understand the lesson which your cracked bell teaches? Do not, like the sham Christians, try to deceive yourself and others by your external religiousness. Don't pretend to be spiritually sound when you know in your heart that you are cracked. Your bell does not teach you that, but be in your heart and life sincerely what you profess to be, a genuine, unalloyed bell-metal Christian, serving the Lord and your fellow-men unselfishly and cheerfully unto death. That's the lesson."

"It's the truth, pastor, the whole truth, and nothing but the truth," said Frank.

From that time until recently Frank has been ringing his cracked bell. Now it has been removed from its lofty tower and replaced by a new one. The new bell, which costs about \$105.00, is a gift to the congregation by Mrs. Mary C. Wright, the oldest member of Mount Zion. Sister Wright is the only member living who with Mr. Vix and the writer bore the heat and burden of the pioneer days in Sailors' Home. Together with her husband and a few others she came regularly to services, though she had a long way to walk. She and Mrs. Mosely were the fruits of the work in Sailors' Home. She cheered the pastor in his work when good cheer was needed, and really was at a premium. She gave liberally towards the renovation of the old purchased church on Franklin and Thalia streets, and helped to build and furnish the new church. A few years ago she presented her church with a new altar and an altar painting representing the Savior's Ascension, at a cost of \$150.00. We trust that Mother Wright is as generous in her contributions towards other church purposes as in her donation of altar and bell.

May she, together with the other good people of Mount Zion, young and old, and strangers too, follow the summons of the new bell that calls them to come and worship the Lord in spirit and in truth.

N. J. BAKKE.

Mission at St. Peter's, N. C.

This year's summer school at St. Peter's witnessed another successful session. As the writer was told, the attendance this term surpassed all others by a wide margin. The school opened its doors July 14 with 18 little tots present. The following Monday morning the roll suddenly leaped to 42. Since then it has reached 45.

From this we gain a conception that St. Peter's is a very fertile soil for the propagation of true Lutheranism. Suffice it to say, as in many rural places where Lutheran churches are erected, there are county schools which seem to be an insurmountable barrier to the true success of our winter schools. For where many foldless lambs could be indoctrinated and taught the true and only way to eternal rest, they are hurled into these county schools there to be lost sight of. Missionary Alston is bending every effort for the promotion and support of genuine Lutheranism here and in the adjoining villages.

May God bless him in his work, that he may labor on with continued zeal. Such is my prayer. God grant it!
THEO. J. KING.

Attention, Readers!

If we mistake not, every member of a Socialist local pays 25 cents each month by way of dues. Nine-tenths of such income the Socialists of Milwaukee put into literature. Every Sunday morning 300 of their men go out at five o'clock in the morning and put Socialist periodicals and pamphlets into the homes of the people.

Not far behind the Socialists are the Russellites in the distribution of their literature. They almost move heaven and earth to get their publications into the homes of members of other churches, and the rapid growth of Russellism shows that they are not distributing their publications in vain.

In view of these facts, would it not yield rich dividends if our pastors, teachers, and laymen would work hard to put *our* literature into the homes of our people? Is it not short-sightedness on our part if we do not take advantage of every opportunity to gain readers for our periodicals?

Concerning this matter one of our laymen writes thus: "In the September meeting three years ago I asked all the members of the church council, the minister and teachers, each to take a list of names of such people as are most convenient for them to reach, and to ask each person on their lists to subscribe at least to one church-paper, telling them what a blessing it would be for them, their family, and the whole congregation to have a church paper in their homes. . . . When we took this matter up three years ago, we had 23 readers of the *Lutheraner*, to-day we have 79. Then the PIONEER was read in 6 families; to-day it is read in 30. At that time there were 10 readers of the *Missionstaube*; to-day

there are 28. We then had no readers of the *Lutheran Witness*; to-day we have 3 subscribers. This makes a total of 140 papers distributed in our congregation. Of course, this could be still better, but if every congregation in our Synod would adopt this plan, I believe that Concordia Publishing House would have to double its capacity.

"People will pay 10 cents every week for their daily home paper in order to keep posted on city affairs, and that means \$5.20 per year. Surely, each family should then be able to keep a church-paper, in order to keep posted on what is going on in their Church. And if this would be done, the collections would be better, the church attendance would be better, and the minister would have more help in his work."

Isn't this layman right? Of course, he is.

Items of General Missionary Interest.

A MISSION AMONG THE SAN BLAS INDIANS. — Miss Annie Coope, an American missionary, has succeeded in getting a foothold among the wild San Blas Indians in Central America. She is the first white person that has ever been permitted to remain among them over night. When she first tried to start a mission among them three years ago, she was not admitted. But last February she gained an entrance to the village of Nirgana. She has been furnished a grass house by the native chief for a dwelling. She keeps school ten hours a day, and reports that her children are making rapid progress. On Sunday she teaches Sunday-school in the morning and afternoon. Two chiefs from other villages have visited her school and say they want a teacher. The people of Nirgana village, which is about one hundred miles from Colon, have become so attached to Miss Coope that they will not let her leave. "No," they tell her, "you must die with us."

HUNGER FOR THE WORD IN INDIA. — Eagerness to come together for Christian preaching has never been better illustrated than by the present-day missions in certain parts of India. One worker reports: "In various parts of the country great gatherings have been swayed by the Spirit of God. In one case 10,000 were gathered in a village of forty houses."

MEDICAL MISSIONS. — Medical missions are a great power to draw the heathen to the preaching of God's Word, though it goes without saying that

many a medical missionary has the same experience in these days that Livingstone had in Africa. To him a native patient one day made the remark: "We like you very much; you are the only white man we ever got acquainted with. We like you because you aid us while we are sick, but we don't like your everlasting preaching and praying. We can't get accustomed to that!" But though this be the case, we should be closing our eyes to facts, were we to deny the great value of medical missions in foreign fields to illustrate the Gospel, open hearts to receive it, and to prove that the loving Father sent it. — Dr. Harriet G. Parker is probably the best known lady physician in India. In her hospital at Madura she last year treated no less than eighteen thousand patients. In addition to the hospital work proper and the clinic of often more than one hundred patients a day, she has constant calls to outside practice. Some time ago she went with one of the missionaries on a ten days' tour among the villages. One day she treated two hundred and eighty patients, and on another, three hundred and thirty-five, making an average of about two hundred for each day during the tour. Who will deny that many an opportunity was here afforded to help the souls as well as the bodies?

DAN CRAWFORD, MISSIONARY. — After twenty-two years' work as missionary in Africa, Dan Crawford is visiting Europe and America. He has written a most surprising book, *Thinking Black*, which is sure to increase interest in African missions. He expects to return to the long grass region of Central Africa next February.

ONE MILLION FOR A UNIVERSITY IN JAPAN. — John D. Rockefeller has donated one million dollars to found a university in Japan, under the condition that Dr. John Mott take in hand the realization of the plan.

THE KOREAN TRIAL FOR TREASON. — The Supreme Court at Seoul has set aside the decision of the Court of Appeals in the case of the Korean Christians accused of treason, and ordered a reopening of the case. There now is hope that these six Christians, who had been sentenced to imprisonment of five and six years, may also be acquitted as were the other ninety-nine accused.

MUCH IS YET TO BE DONE IN INDIA. — We often think that India is getting to be quite a Christian country. This is, however, a great mistake. Of every 1,000 natives of India, 709 are heathen Hindus, 212 are Mohammedans, 32 are Buddhists, and *only 10 are Christians.*

LUTHERAN WORKERS IN CHINA.—Nineteen Lutheran missionaries, 13 European and 6 American, are at work in China. The total number of missionaries is 347; of native helpers, 850; of baptized Christians, 56,000; of pupils in mission schools, 6,000.

"THE MISSION TO LEPERS IN INDIA AND THE EAST."—This missionary enterprise maintains 52 asylums for lepers in China, Ceylon, India, Burma, Japan, Siam, and Korea, and twenty homes for the untainted children of leprous parents. Besides these institutions, thirty other stations are supported in part by grants of funds, by Christian teaching, or by help to individual lepers.

THE SECOND ADVENTISTS AND FOREIGN MISSIONS.—This small denomination is very active in foreign mission work. It supports quite a number of stations in foreign countries, and its young people are eager to become workers among the heathen. While wrong in doctrine, they put to shame many that have the truth by their liberal gifts to missions. The least they give is ten dollars a year.

THE LUTHERAN CHURCH IN PORTO RICO.—The General Council and the Augustana Synod are engaged in mission work in Porto Rico. During the last six years the Augustana Synod has established nine congregations on the island.

STUDENTS' VOLUNTEER MISSIONARY MOVEMENT.—Seventy societies in the United States and Canada have sent out 5,194 volunteer missionaries. Year before last, 410 workers were sent and \$187,963 was contributed.

A LARGE OFFERING.—Recently the Missionary Convention of the Methodist Church, South, was held at Waynesville, N. C. A spontaneous offering for missions amounted to \$151,000. "Such offerings," says the *Lutheran Church Visitor*, "bespeak a better day for the extension of the kingdom."

MISSION INTEREST IN SWEDEN.—Sweden has a population of only five million, but it maintains 12 missionary societies, with 413 European missionaries, 1,121 native helpers, 106 mission stations, with 10,722 members. In 1911, Sweden contributed \$400,000 for foreign mission work.

A TEST OF CHRISTIAN DOCTRINE AND LIFE.—*The Missionary Review of the World* has the following: "A missionary in India used to tell of the steps which led the residents of a certain village to renounce heathenism and accept Christianity. The villagers sent two successive deputations of their own number; the first had to follow the English

missionary on one of his tours, and bring back the story of Christian *doctrine*; the second had to dwell among native Christians and bring back the story of Christian *life*. They looked for good teaching and also for people whose life and conduct reflected the teaching. They found this, and they accepted Christianity." The question a preacher should always ask himself is, "Am I a faithful preacher of the Word?" The question all professing Christians should put to themselves is, "Are we leading consistent Christian lives? Do our lives reflect the teaching of the Gospel?" Unfaithful preaching and sinful lives on the part of preachers and church-members have been the cause of many unbelievers' despising and rejecting Christ and His Gospel.

The Lord Is My Shepherd.

Jimmie Blair was a little boy of tender years. As he lay very sick, his pastor came to see him, but finding him very weak, seated himself for a short time quietly at his bedside. Before departing, however, he gave the child a verse of five words, a word for each finger of one hand. The sick boy counted over the words on his five pale fingers: "The Lord is my Shepherd." "And 'my' is the best of the five," said the pastor.

Two days later another visit was paid to that same home. At the door the sorrowing mother met the pastor. "It is all over," she said; "my little Jimmie is dead. But come and see him." And she led the way into the darkened room. Very thin and white was the little face, very sweet and peaceful the countenance of the little sleeper. Then the mother drew down the coverlet and said, "That's the best." The little hands were crossed and on the fourth knuckle of the left hand rested still a finger of the right. In silence that life had sped with the hands clasped to utter, "The Lord is my Shepherd."

BOOK TABLE.

FAITH AND DUTY. Sermons on Free Texts, with Reference to the Church-Year. By the Rev. Louis Buehheimer, Pastor of the Ev. Luth. Church of Our Redeemer, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 6×9 in., 321 pages, bound in olive green library buckram, with gold lettering on side and backbone. Price, \$1.25, postpaid.

This handsome volume of sermons by Rev. Buehheimer is published at a most opportune time of the year, the beginning of the church-year being near at hand. The reviewer takes pleasure in recommending this postil without reservation. We have been told that Pastor Buehheimer enjoys an enviable reputation as a preacher, and

after examining the 57 sermons of this volume, we can well understand why such is the case. His language is plain and simple, and yet most choice throughout. The author never loses sight of the fact that these are sacred discourses, yet such is his gift of direct personal application that his sermons remain interesting at all times. He finds no necessity at any time to surrender the solemnity of his language to gain the interest of his hearers. And they are truly evangelical, these sermons. They preach faith first, then duty; first healing, then service. — While the texts on which these discourses are based are not the regular pericopes, these texts have, nevertheless, been chosen on account of their bearing on the Gospel-lessons of the church-year. — We find the price of this large volume of 321 pages in its handsome buckram binding surprisingly cheap.

CONVERSION AND ELECTION. A Plea for a United Lutheranism in America. By F. Pieper, D. D. Cloth; 151 pages. Price, 50 cts.

This is the English version of Dr. Pieper's *Zur Einigung*, of which a second edition has appeared within six months after its publication. It candidly and openly states the main points at issue, and makes no pretense at wishing to bring about an external organic union at the expense of a full confessional agreement. But while candid, the book is not offensive; the language throughout is most amicable, and the irenic spirit which animates the venerable author is so plainly revealed on every page that the candid reader cannot but be attracted. Dr. Pieper states the chief issues which divide the Lutheran Church of America so lucidly, shows so clearly and convincingly how alone the differences among us may be removed, and pleads so warmly and winningly for a united American Lutheran Church, that we cannot but pray that God may speed the book on its way and give it success in its blessed mission.

EVANGELICAL LUTHERAN HYMN-BOOK. Concordia Publishing House, St. Louis, Mo. New India-Paper Edition, $4 \times 5 \frac{1}{4} \times \frac{5}{8}$ in. Price, \$2.50.

A splendid specimen of the printer's and bookbinder's art; in fact, a true *édition de luxe*, printed on imported India paper and beautifully bound in the best seal-grain leather, with gilt edges, flexible covers, and divinity circuit. Though the paper is very thin, it is opaque and strong, and shows up the type in a remarkably clear impression. The book is only one-half as thick as the other word editions of the Standard Hymn-Book, and will therefore, as well as because of its light and convenient form, satisfy all churchgoers who desire to carry their hymn-books in their hand or pocket.

AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER auf das Jahr 1914. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This welcome annual of 96 pages, besides the customary calendar and statistical matter, contains 25 pages of very instructive reading-matter, the poem, "Neujahrsgebet," being of particular merit.

THE FIRST GOSPEL, AND OTHER SERMONS, with Reference to the Principal Church Seasons, by the Rev. L. Buchheimer, Pastor of the Ev. Luth. Church of Our Redeemer, St. Louis, Mo. Vol. I. Rudolph Volkering, St. Louis, Mo. 128 pages, 6×9 . Paper cover. Price, 75 cts., postpaid.

This pamphlet contains 24 sermons on free texts adapted to the first half of the church-year. Though not able to give the book the thorough examination we should have desired to give it, our somewhat hasty examination, nevertheless, convinced us that this selection of sermons will prove a most welcome acquisition for a pastor's library. We can only regret that the publisher did not wait with the publication until the second part was also ready, and then publish the work complete in permanent binding. A selection of sermons such as this is well worthy of being put into permanent form.

DOGMATIK VON A. HOENECKE. 16. Lieferung. Northwestern Publishing House, Milwaukee, Wis. Price, 40 cts.

In this 16th part of Dr. Hoenecke's *Dogmatik* the treatment of the doctrine of the last, or final, things is continued. The *locus* on the *Resurrection*, begun in Part 15, is finished, that on the *Last Judgment* is given complete, and that on *Eternal Damnation* is begun.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Mount Zion, New Orleans, La., \$40.00; Bethlehem, New Orleans, La., 50.00; St. Paul, New Orleans, La., 40.00; Grace, Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 5.00; St. Matthew, Meherin, Va., 6.47; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; Bethel, Greenville, N. C., 5.00; Bethany, Yonkers, N. Y., 13.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. James, Southern Pines, N. C., 4.25; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 5.00; St. John, Salisbury, N. C., 13.00; St. Paul, Mansura, La., 5.00; Grace, Greensboro, N. C., 7.09; Grace, St. Louis, Mo., 6.50; station at Napoleonville, La., 1.60; station at Elon College, N. C., 1.79; station at High Point, N. C., 1.95; station at Little Rock, Ark., 3.65; North Dupre St. Mission at New Orleans, La., 8.92. — Total, \$258.22.

St. Louis, Mo., October 16, 1913.

H. L. DOEDERLEIN, Treas.
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1625 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

ST. LOUIS, MO.

Grace Church, 1701 Morgan St.; Jas. H. Doswell, Pastor.

Divine Services: Sunday, 8 P. M.; Sunday-School, 2.30 P. M.; Biblical Instruction, Tuesday, 8 P. M.

TERMS.

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ST. LOUIS, MO., DECEMBER, 1913.

No. 12.

Christmas.

Dear day of days! the best of all in earth's
Long roll of years. In thee we celebrate
The birth and advent here, to us, of Him,
The Lord and universal King, who came
From heaven, His blessed abode, to rescue man —
Poor fallen man! — from sin and shame and loss
Which his own deeds had wrought for him.
Our ardent souls recall those opening scenes.
Again with joy we hear the angels cry,
"Glory to God! and on earth be peace,
"Good will to men"; or with the shepherds sent
Once more we haste to Bethlehem, and see
The open stall, the lowly manger where
The new-born Prince of peace and love is laid.
Sweet day of days! Blessed harbinger to us
Of joys eternal and those lovely scenes
Where we expect companionship with those
We've loved and lost within this weary life.
Dearly we hail thee, and rejoice in these,
Thy happy hours, with all who love and hope!
Samuel Finley.

Christmas Tidings.

Those were glorious tidings which the angel herald brought to the shepherds on Bethlehem's plains. "Behold," he said, "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." And this blessed news of the heavenly messenger is attested to by the multitude of the celestial host, which descends in holy joy to this earth, and sings its incomparable Christmas carol: "Glory to God in the highest, and on earth peace, good will toward men."

O what joy must have filled the hearts of these

simple shepherds at the thought that all Israel's hopes were now fulfilled, that the promised Savior at last had come.

What the fathers most desired,
What the prophets' heart inspired,
What they longed for many a year,
Stood fulfilled in glory here.

And who will describe the ecstasy of the shepherds when, following the angel's directions, they found the Christ-child and looked upon His holy form! As they stood there around the manger of their Infant Redeemer, a ray of heavenly bliss must have penetrated their inmost hearts, and exultant praise arose from their lips to God on high. Yes, their hearts for very joy did leap, their lips no more could silence keep. With joyful tongue they tell Mary all they had seen and heard that night in the fields; they describe to her the angelic vision, and repeat to her ravished ear the wonderful message and the glorious song.

But they did more, these shepherds. "They made known abroad the saying which was told them concerning this Child." "The shepherds returned, glorifying and praising God for all the things that they had heard and seen." They feel that they must publish the glad tidings, and they long to make their fellow-men partakers of their happiness. The holy gladness which fills their hearts wells up and overflows their lips. Their happiness and gratitude overcome their natural timidity, and wherever they go, they sing a song of thanksgiving, the theme of which is God's great love to sinners as proved by the gift of His Son. The finger of faith touches the strings of their harps, and they cannot withhold themselves from singing their praises to God.

Can we, dear reader, do less than these simple-hearted shepherds did? Can we refrain from glori-

fyng and praising God for all the things we have heard and seen? Have we not also heard the glad tidings: "Unto you is born this day a Savior, which is Christ the Lord"? Have we not seen our newborn Savior with the eyes of faith? Have we not experienced the heavenly joy and the sweet peace which Jesus brings? Has He not through faith brought life and comfort to our souls? Has He not proved Himself to us a priceless Treasure, the Source of purest pleasure, and our dearest Friend? And since such is the case, must we not praise and glorify God for all this bliss, and must we not feel constrained to make known abroad the Source of our happiness, and invite others to share our gladness? O yes, dear friends, having learned the wondrous story of our great Redeemer's birth, let us

Spread the brightness of His glory
Till it cover all the earth!

Christmas in India.

As regards the outward circumstances, Christmas in India is a little strange to us Europeans or Americans, who are accustomed to snow and ice and sleighbells, to Christmas trees, holly, and mistletoe. But do not think Christmas in India is colorless. We may not have the diamond-bristling snowfields, but we have the luxuriant vegetation of the Orient, refreshed by the recent rains, and above all thrones old Sol in all his burning glory. In accordance with the bright colors of nature around him, the Oriental, with his intense emotional nature, has developed ideas concerning beauty and decorative art different from those of us prosaic Westerners. No one can deny that their color-schemes, though lacking the classic calm and simplicity, possess a singular charm and quite often betray extraordinary genius. On Christmas the chapels, be they only humble sand-huts, are decked out in the gayest colors. In front of the entrance they usually erect a *pandal*, a sort of temporary porch or portico. For posts they ram the sturdy bamboo into the ground and tie the graceful, tender-drooping, satin-leaved banana plant to it. The four posts are bridged over one with the other, and decorated with the dark green, glistening cocoanut palm leaf, flower wreaths, and strings, together with colored paper and tinsel ornaments, fluttering lightly in the wind. Upon entering the chapel or schoolhouse, we behold the white walls fittingly covered with big branches of the cocoanut palm; the smaller branches of the date

palm decorate the smaller niches. Moreover, the strong-scented jasmine, the red and white oleander, the exquisitely colored yellow-white oleander, the cardinal pomegranate blossoms lend vivid coloring to the scene. Of course, Bible pictures in paint and pencil are not missing. And here and there you may detect a modest Christmas tree. Thus I had trimmed one in the centrally located village school, where the 150 children of the four village schools under my charge were to assemble. True, it was not one of those stately northern pines, which do not flourish on the hot plain. We use a tree called the *casuarina*, faintly resembling the pine. It has none of the rigid ruggedness, the vigorous vitality, or the pleasing fragrance of the noble pine, yet it serves as a substitute. Trimmed with the usual ornaments, all procurable in the Madras shops, it casts the same magic charm over these children, whose bronze faces glow with gladness. . . .

* * *

The tree was lit, the children assembled on the floor, the village elders and adults on the benches around the wall, a big crowd in front of the door and veranda. I commenced the service by singing "*Adeste, Fideles*" in Tamil, a Christian teacher accompanying on his violin. The schoolchildren learn to sing our melodies with great difficulty only, though all the well-known Christmas hymns and chorals are translated into Tamil. Then I questioned the children a little about the main Old Testament prophecies, interspersed with appropriate songs. The children sang Luther's incomparable "*Vom Himmel hoch*" according to a native tune. "*Ihr Kinderlein, kommet,*" however, they sang according to our melody. Two boys read the story of the birth of Christ according to St. Luke, whereupon I delivered an address to the adult audience, pointing out the significance of Christmas, and admonishing them to embrace Christ. One of my teachers, who is now being instructed for baptism, spoke a few words regarding the hopelessness of the Hindu religion, and the peace and joy which the Gospel of the forgiveness of sins brings to a sinner's heart.

At the close of the service, *vettrile bakku* was distributed. This is the national chew of India. *Vettrile* is the spicy leaf of a shrub, and *bakku* is a spicy nut. A little slaked lime is put on the leaf, the nut wrapped in, and chewed.

By this time it was quite dark, and the cool nightwind was blowing vigorously. The band got together, a big torch was lit, and we marched back

to the bungalow amidst the musical *mélange* of the band.

Next day, in the morning, I held a catechetical service with the children, questioning them on leading points of the Christmas story, including the story of the visit of the Magi. Here there was an opportunity for me to emphasize that shepherds (men of comparatively low caste in India) and learned divines (Brahmins, of very high caste) both have need of the Savior of the world. — Then all the children came to the bungalow to receive their prizes. Each child first got a general present, the older ones pen, pencil, tablet, note-book; the younger ones, slate, pencil, and picture cards. Afterwards the "good" pupils received special prizes for regular attendance, such as colored pencils, crayons, Bible History with pictures, red handkerchiefs, little colored cloth-bags, marbles, etc. The colored articles are especially dear to them. The distribution lasted about an hour and a half. It was joyful, though fatiguing work. With gladdened hearts and "budding faces" (*muka malarchi*, as the Tamil says) they left for home after a solemn *salaam*. Thus ended the Christmas celebration in Barugur. — G. K., in *Young Lutherans' Magazine*.

Luther Conference.

The annual convention of Luther Conference took place in St. Paul's Church from October 30 to November 2. Conference was begun with a private session of the brethren at two o'clock on Thursday afternoon. All members of Conference were in attendance at this session, with the exception of the Revs. Chas. Peay, of Mansura, and A. O. Friedrich, of New Orleans, both of whom were somewhat ill. At this session the following officers were elected for the following year: The Rev. G. M. Kramer, President, to succeed himself; the Rev. Eug. Berger, of Napoleonville, Vice-President; the undersigned, Secretary.

A letter from Field Secretary N. J. Bakke was read to the Conference. This letter, containing greetings, words of encouragement, and suggestions, was well received. This was the first time since the organization of Luther Conference that the venerable pastor was not present.

Thursday evening marked the opening joint service. The sermon was preached by the Rev. Friedrich, of Mount Zion. A feature of this service was a male chorus, consisting of the entire body of ministers and teachers, under the direction of

Teacher Wm. Seeberry, of St. Paul's. Another feature was a quartet number by St. Paul's Quartet, consisting of the Rev. Ed. Schmidt, pastor of St. Paul's, Teacher Wm. Seeberry, Mr. Carl Stoll, a student of Concordia Seminary, St. Louis, and the undersigned, of St. Paul's.

Friday morning the brethren again assembled for a private session. All were present. Teacher Schrieber, of Bethlehem, read a well-prepared and instructive catechisation on "Sanctification." Rev. Berger, of Napoleonville, also read a very interesting exposition of the 17th chapter of the First Book of Samuel. There were other papers to be read, but owing to the great amount of business that had to be disposed of, the reading of papers was suspended, and Conference proceeded to the transacting of business.

Friday evening the first open session was held. The Rev. Chas. Peay, of Mansura, read a paper on "Infant Baptism" to an attentive audience. The essayist ably drew out six points in developing his theme. First: Children were received into the Church under the Old Covenant by circumcision; under the New Covenant this is done by Baptism. Secondly: Children are included in the word "nations" when Christ says, "Baptize all nations." Thirdly: Whole families in the early Church were baptized, such as those of Cornelius, Lydia, etc. Fourthly: Historical proof was cited that infant baptism was practiced in the early Church. Fifthly: Infants can and do believe; our Lord Himself testifies to this fact. Sixthly: It is an act of wickedness and rebellion, and shows ingratitude to reject the means that God has devised to receive the "little ones" into His kingdom.

Teacher E. Vix, of Mount Zion, was to read a paper at the open session on "The Duty of Parents toward Their Children," but on account of the advanced hour at the conclusion of Rev. Peay's paper it was deemed advisable to postpone the reading of Teacher Vix's paper to some future meeting of Conference, when full justice in the way of discussion can be done to so timely and important a topic.

Saturday evening the Ladies' Society of St. Paul's entertained the members of Conference. Pleasant moments were whiled away in listening to the numbers of an appropriate program as well as to impromptu speeches by the brethren, and in enjoying the appetizing dainties under the weight of which the tables fairly groaned.

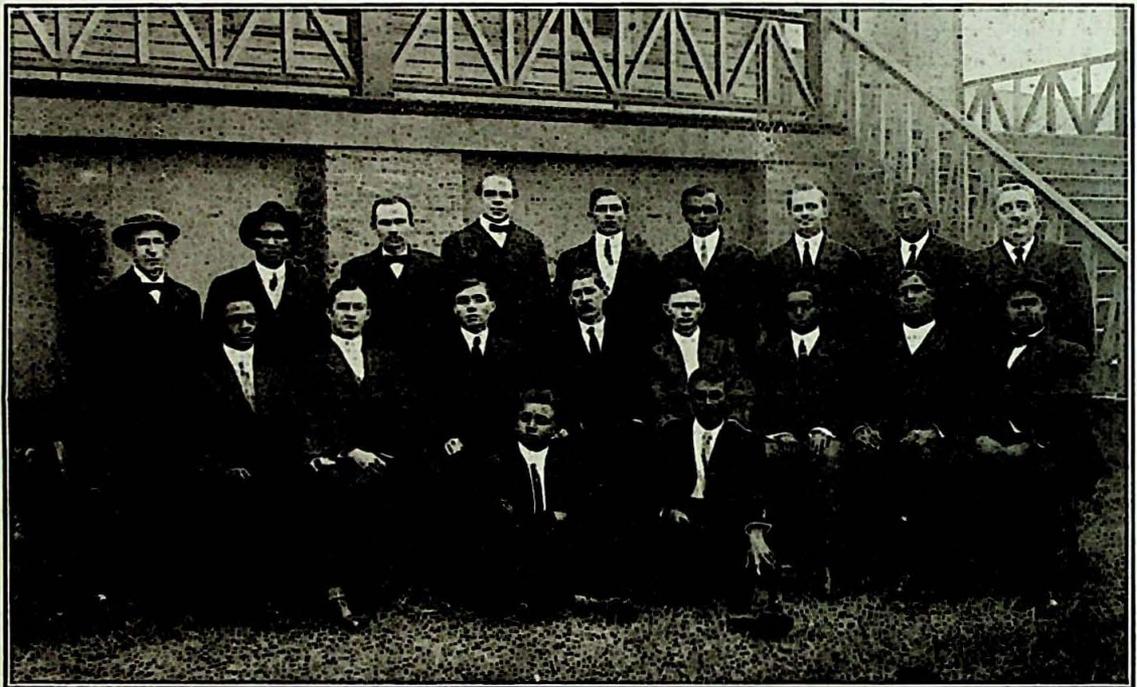
Sunday evening, November 2, a joint Reformation service was held. Before it was time to begin the service, the seating capacity of the sacred edifice

was taxed to its utmost. There were two addresses, one by the Rev. Peay, answering the question, "What Has Luther Done for the Church?" the other by the Rev. Kramer, answering the question, "What Has Luther Done for the State?" There was a number by the male chorus, and a vocal solo by Miss Emma Dunn. Miss Dunn is distinguished among local Lutherans for the excellency of her voice.

At this service a special collection was lifted which amounted to \$10.12, and which is to help in liquidating the debt of \$65,000 now confronting the Synodical Treasury. There was also another collection of \$4.17. This was utilized in assisting

Items of Interest from Our Colored Mission Field.

AN OPENING IN ATLANTA.—Field Secretary Bakke left St. Louis on November 6 to visit the mission field in North Carolina. On his way there he made a stop at Atlanta, Ga., to visit a family which formerly had been connected with our congregation at Charlotte, N. C. These people were very glad to see their old friend again and gave him a most joyous welcome. He found the members of the family still faithful Lutherans, and they earnestly requested Rev. Bakke to use his endeavors



MEMBERS OF LUTHER CONFERENCE, NEW ORLEANS.

Rear row, from left to right: Teachers E. Vix and A. Berger, Dir. R. A. Wilde, Rev. A. O. Friedrich, Teacher L. Pollert, Student Stoll, Rev. Ed. Schmidt, Rev. C. Peay, Teacher D. Meibohm.
 Second row, from left to right: Teacher W. Seeberry, Prof. H. Meibohm, Teacher C. Lange, Rev. G. M. Kramer, Teachers W. Schrieber, N. Seeberry, and A. Wiley, Rev. E. Berger.
 Front row, from left to right: Student P. Lehman, Teacher J. Thompson.

the "out-of-town" brethren to pay their traveling expenses.

With the singing of the parting hymn, "God be with you," Luther Conference was brought to a successful close; and the members, after indulging in the friendly old custom of handshaking and saying their good-byes, departed for their respective fields of labor.

May God continue to bestow His blessings on the sessions, both open and private, of Luther Conference, and grant that the members in subsequent sessions, as in these, be both instructed and edified.

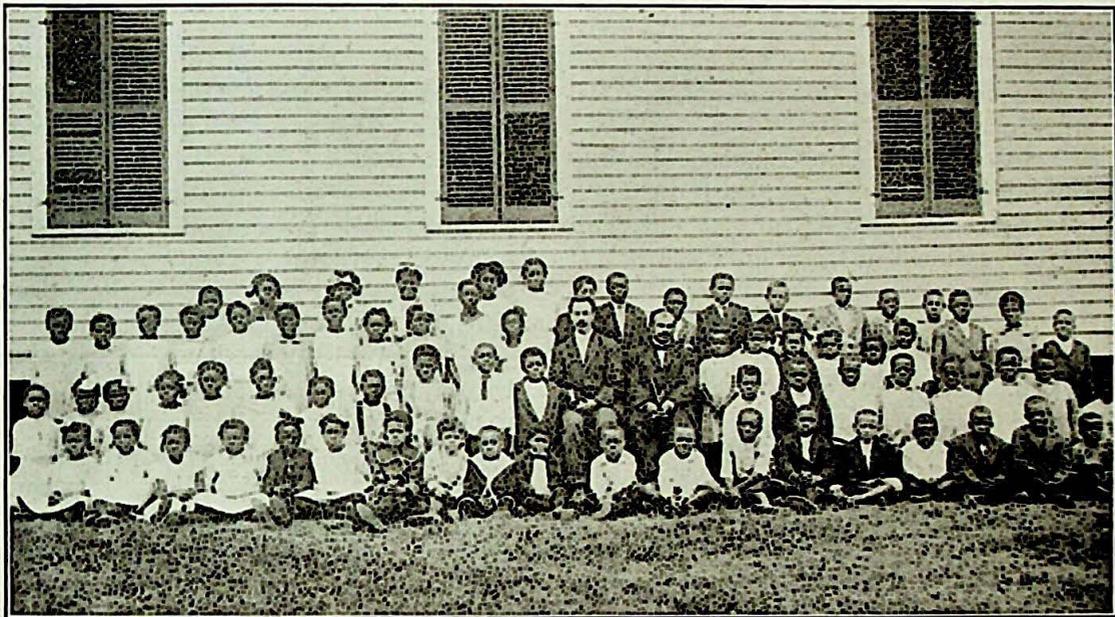
AARON WILEY, JR.

in opening a mission at Atlanta. With a colored population of almost 70,000, Rev. Bakke thinks that Atlanta would prove an excellent field, for he reports that not half of the colored people are connected with any church, and that the children are growing up by the thousands without any religious training. About fifteen years ago we opened a mission in Atlanta, but as Rev. Burgdorf, the missionary in charge, was stricken with severe illness, and as no other worker was procurable at the time, the field was abandoned. Rev. Bakke thinks that three mission schools, if opened, would soon be filled, and that three missionaries would find ample work.

WHAT CHILDREN CAN DO.—A pastor in Indiana was desirous of gaining new subscribers for the *PIONEER* and the *Missionstaube*, but as he had to teach school, he did not know how to find the time to make a personal canvass. However, necessity is the mother of invention. He hit upon the lucky plan of enlisting the services of the children for the work. He asked them whether they wanted to try to get new subscribers for our two missionary monthlies. The children gladly agreed to do what they would be able to do. Sample copies were procured from the Concordia Publishing House at St. Louis, and the work began. In one week the children had gained 31 new subscribers. We cer-

preaching at Meherrin in the morning, he takes the train for Richmond, arriving there about in the middle of the afternoon. This gives him only a few hours to do any canvassing. Richmond has a colored population of over 40,000, among them many that do not belong to any church.

SALISBURY, N. C.—Rev. Lash has recently gained four new members, and is at present preparing five others for confirmation. Besides defraying their running expenses, the 23 communicant members of this congregation contribute \$13.00 monthly to the mission treasury. Besides this they raised \$75.00 during the last quarter for repairs. In October they bought a new stove and a carpet



COLORED LUTHERAN SCHOOL AT SALISBURY, N. C.

tainly rejoice at the fine success this brother has had, and express the hope that many of the brethren will likewise give their pupils an opportunity of doing something for missions.

ST. JOHN'S, NEW ORLEANS.—This new station has an enrollment of over 40 pupils in its school. The services are satisfactorily attended.

REDEEMER, NEW ORLEANS.—At this new station 38 pupils are attending the school. The attendance at the services and of the Sunday-school is encouraging.

OUR COLLEGES.—Our two colleges are attended by 74 students, the enrollment in each institution being 37.

RICHMOND, VA.—Rev. Polzin, of Meherrin, Va., preaches here every Sunday evening. After

for their chapel. The day-school and Sunday-school are flourishing. An enrollment of 100 is expected by Christmas. Pastor Lash daily assists in the school work. He writes that Teacher Thalley is doing excellent work, and that the children love him. A tuition of 5 cents a week is expected from each child and is promptly paid. During the summer vacation the congregation repainted the school-room and put in new desks.

CATAWBA, N. C.—The little chapel at this station stood in sore need of a new coat of paint for some years. In September the congregation had the work done. The cost was \$52.00, and the 5 communicant members of this station are paying for it themselves. At their annual mission meeting they collected \$12.26 for missions.

Items from Bethlehem, New Orleans, La.

Sunday, October 26, our Bethlehem congregation celebrated the annual Reformation Festival. The congregation decided that the day should be one of special thanksgiving and thank-offering. Bethlehem especially has every reason to give thanks and much opportunity to offer thanks. During the summer our school-building was enlarged to four rooms. These rooms are now filling up with children. Up to date, 275 are enrolled, and they are still coming on each successive Monday morning. Should this not be accounted a good reason, indeed, among Christians for special thanksgiving? But the opportunity is also there for a thank-offering. Of the total cost of enlarging the school, the congregation has shouldered \$500.00. Of this \$100.00 was collected during the year in advance. But this still leaves us a deficit of \$400.00. The congregation resolved that on Reformation Sunday, with the help of God, this deficit should be greatly reduced. A special envelope was printed for the occasion. Three rules were printed on them to guide us in our giving: "1. Let us all give something. 2. Let us all give as much as we possibly can. 3. Let us give what we give cheerfully."

Reformation Sunday came. Many envelopes were returned. Some members gave \$5.00, others \$1.00. Thus the goodly sum of \$62.00 was collected toward paying off our deficit. A number of members promised to bring their envelopes later, when they would be better able to lay by them in store.

There is love for a Christian school in Bethlehem. Our members are ever ready to work and give for it. And they will not cease until the deficit will have been wiped out. Not to beautify their church, but to build their school, that was the object of their giving, and that in many cases not for children of their own, but for strangers. For our young people were among those that gave, and they were headed by grandfathers and grandmothers. As long as such love for our school is to be found among us, it will be well with our church, and children and children's children will reap the blessing thereof.

Our old friend from Evansville, Ind., who two years ago helped us increase the capacity of our school by donating \$50.00, lately sent us a check again for the same amount. Many thanks to him. May God bless him for it!

Perhaps there is one or the other of our PIONEER readers who has forgotten all about giving some-

thing for Bethlehem School. Let him be aroused by these examples, and make his gift now all the greater. How it would encourage our Mission Board! Just think of it, 275 children in a Christian school, where they hear of their Savior and are brought to Him as His tender lambs! Can any of us stand by indifferently, and refuse to lend a helping hand? Not if we ourselves love that Savior. — Christmas is coming. Let our gifts for the mission come with this joyful festival, and our joy will be all the greater. G. M. KRAMER.

Items from the Foreign Mission of the Missouri Synod.

Mrs. Theo. Gutknecht, of Nagerecoil, took sick with malaria, and was obliged to go to our Mountain Home. May the Lord grant her a speedy recovery!

Our missionary conferences in India are busily at work translating our Synodical Catechism into the Tamil language.

Missionary H. Nau will during the coming months use most of his time for translating parts of the Liturgy, the Catechism, and a selection of Lutheran hymns into Malayalim, the language spoken in Trivandrum and vicinity. Rev. Nau began this work last year by publishing a revised and amended edition of a translation of Luther's Small Catechism published by the Basel Mission. This translation was not only very faulty, but in many places the text was actually corrupted.

On September 25, the home of Missionary Naumann in Krishnagiri was brightened by the arrival of a little daughter. And Missionary H. Stallmann reports that on October 3 the stork left a bouncing baby boy at his residence at Ambur II. Hearty congratulations!

On August 3, Missionary G. Huebener, of Nagerecoil, had the rare privilege of baptizing 15 persons at *Kandanguli*, one of his outstations.

The "Famine Fund" of our mission is empty! As want, if not actual famine, is at all times more or less present in India, such a fund is a necessity. Will you, dear reader, remember this fund on Thanksgiving Day?

The plans for our Mission Seminary (Institute) at Nagerecoil came to hand and were, in the main, approved by the Board. It will have two stories, and its dimensions, including verandas, will be 129×30½ feet. The walls of the lower story will

be constructed of granite, those of the upper story of burnt brick. In the lower story there will be nine rooms, in the upper five. It will cost about \$4,000.00. Work will begin at once. The Board hopes the Lord will provide the necessary funds as the work proceeds.

A post-card from Genoa, Italy, informed us that our three new missionaries and the two ladies accompanying them arrived there safe and departed for India on October 16.

Missionary A. Huebener, of our institute at Nagercoil, is anxiously awaiting the arrival of a gasoline engine and a force pump for the use of the institute. The well on the Mission Compound is 119 feet deep, and it is an exceedingly difficult and irksome task to draw the necessary water for 75 to 80 persons from this well with rope and bucket, especially during the long and hot, rainless season. Is there no possibility of sending relief to our brethren — none at all?

Missionary Freche reports that his church in Turayeri is always well filled, and the prospects for adding nine new members to his congregation are good. He complains that the Pariah women hinder him much in his work.

Missionary Gutknecht recently celebrated Holy Communion for the first time in Taddiarkulam and Thalakudi.

Missionary G. Kuechle is instructing 30 to 35 adults in Pernambattu. In four other villages he has 30 Pariah catechumens. He is also instructing a Sudra woman. Several teachers of Missionary Kuechle's school were recently accused in court of having kicked an idol. The judge, however, rejected the charge, as the testimony of the false witnesses did not agree. Another teacher was attacked at night in his house and severely beaten.

JUL. A. FRIEDRICH.

Items of General Missionary Interest.

THE AMERICAN BAPTISTS ARE MAKING PREPARATIONS to celebrate the one-hundredth anniversary of the founding of missions in Burma by Adoniram Judson. Two large parties have sailed from this country, in order that they may be present at the anniversary meetings to be held this month in Rangoon, Moulmein, and Mandalay. The total number of Christians in Burma is 80,000, and some of the villages and a few districts are practically wholly Christian.

THE THIRTY-FOURTH CONVENTION OF THE GENERAL COUNCIL was held at Toledo, O., in September. The Porto Rico mission board reported that the Council had 9 congregations, 6 mission stations, 14 Sunday-schools, and 2 parochial schools on the island. The total number of communicants is 423. The cost of conducting this mission was \$28,269.76 for the past two years. The Board of Foreign Missions reported on the Council's work in India and Japan. While the expenses of this board for the past two years had been \$124,749.40, it requested an annual appropriation of \$90,000 for the next two years. At the close of 1912 the total membership was 19,377, a net gain of 2,797 during the last two years. The number being instructed for baptism on the India field is 2,878. The mission field embraces 577 villages and contains 314 congregations. The total native force in India is 411. The foreign missionaries, including the wives of missionaries, numbered 29, of whom 12 were ordained men and 9 woman missionaries. The 223 mission schools had 6,559 pupils, of whom 2,821 were Christians and 3,738 non-Christians. The mission owns 12 bungalows used as dwellings for missionaries, 9 church-buildings, 192 prayer-houses and school-sheds, 3 hotels, and one hospital. Since 1907 the Council is also conducting a mission in Rangoon, Burma. The number of Christians here is 238. The work in Japan is conducted in cooperation with the Lutheran United Synod and the Danish Missionary Society. With the exception of the Tokyo station, all the work is carried on in the island of Kyushu, in the southwestern part of the empire. The work is carried on by 9 ordained foreign missionaries and a number of native workers.

REV. F. MOHN, for many years a missionary of the Missouri Synod among the Tamils of India, has had to give up the work on account of the health of his family. He is now in this country awaiting a call into the ministry among us.

IN 1900, A MISSION WAS BORN AT BARINGA, KONGOLAND, among a fierce and cannibal people which had never heard of Christ. In the next eight years 8 people were gained; in 1910, there were 15 members; in 1912, they had increased to 80. During the last year the increase has been very fast. At Boginda, in Kongoland, there is a native Christian who maintains his own evangelist in the field. The Christian missionaries of Kongoland, who in past years often grew despondent, because their work seemed to be in vain, now report that open doors are being found by them on every side.

MISSION IN BRAZIL PROSPERING. The Missouri Synod's work in Brazil is prospering. While this Synod has been working there, it has gathered 70 congregations and 20 preaching stations. The parochial schools are in a flourishing condition. This mission is ministering to the spiritual wants of more than 15,000 souls, of whom 6,192 are entitled to Communion. Thirty-one pastors and 23 teachers are working on this field.

AT ITS TRIENNIAL THANKSGIVING SERVICE, a few months ago, the Woman's Auxiliary of the Board of Missions of the Episcopal Church gave an offering of \$307,500.

BOOK TABLE.

SANG UND KLANG FUERS CHRISTENHAUS. Compiled by J. W. Theiss. Illustrated by the compiler. Concordia Publishing House, St. Louis, Mo. 228 pages, 5¼×7½, gilt edge, artistic binding. Price, \$1.00.

All lovers of poetry will be grateful to the compiler for this excellent compilation of what is best in German lyric poetry of a Christian character, and to the publishers for the handsome dress in which they have clothed the volume. Those of our readers able to read German should procure a copy of this masterly selection. The contents of the volume and the daintiness and beauty of the binding make it a most acceptable gift-book for the holiday season.

The book is illustrated by a number of finely executed pen sketches by the compiler.

DIE WEIHNACHTSFEIER AM CHRISTABEND. By W. Greve. Concordia Publishing House, St. Louis, Mo. 24 pages, 5×7½. Price, 5 cts. per copy; 40 cts. per dozen; \$2.50 per hundred, and postage.

In this Christmas service particular attention is given to the limitations of the ungraded parochial school. The catechisation is very good. A large number of declamations and songs are given in an appendix. The tunes for the songs are not printed out, but the source of every tune is given, so that it may easily be found. Because of the great number of declamations and songs the program may be used several years in succession.

BETHLEHEM'S SHEPHERDS and DIE WEIHNACHTS-HIRTEN. Two Christmas services by Pastors Adolf T. Hanser and Emil E. Mueller. Lutheran Publishing Co., 214 Southampton St., Buffalo, N. Y. Price, 5 cts. each; 25 for \$1.00; 100 for \$3.00; 200 for \$5.00.

The catechisation in these two fine Christmas services treats of the great hope, the strange fear, the sweet comfort, the strong faith, and the good works of the shepherds. The tunes, excepting two, for the English service are in the *Sunday-School Hymnal*. The tunes for the German service are to be found in *Unser Liederbuch*. A number of appropriate recitations are included in the services.

WEIHNACHTSFREUDE — CHRISTMAS JOYS. By Herm. H. Hahn. Published by Herm. H. Hahn, 2852 Broadway, Fort Wayne, Ind. Price, 35 cts., net.

This is a very pleasing Christmas composition based on the well-known song, "Ihr Kinderlein, kommet!" ("Come Hither, Ye Children"), and may be used as a vocal or piano solo. We are sure that it will create its share of Christmas spirit, and bespeak for it a ready sale. German and English text. Of medium difficulty.

Notice.

Rev. Wallner, Hillsboro, Mo., informs us that his congregation will be pleased to donate a good set of communion vessels to some needy colored congregation.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Bethlehem, New Orleans, La., \$50.00; Mount Zion, New Orleans, La., 40.00; St. Paul, New Orleans, La., 40.00; Grace, Concord, N. C., 10.00; Mount Calvary, Sandy Ridge, N. C., 5.00; Bethel, Greenville, N. C., 5.00; Mount Calvary, Mount Pleasant, N. C., 20.00; St. Peter, Dry's School House, N. C., 10.00; Grace, Greensboro, N. C., 7.00; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 2.50; Bethany, Yonkers, N. Y., 13.00; St. John, Salisbury, N. C., 14.00; Mount Olive, Catawba, N. C., 12.20; St. Paul, Mansura, La., 10.00; St. Matthew, Meherrin, Va., 5.51; St. James, Southern Pines, N. C., 5.00; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; station at Napoleonville, La., 2.35; station at Elon College, N. C., 2.50; station at High Point, N. C., .25; station at Winston, Salem, N. C., .75; Redcemer station at New Orleans, La., 7.13. — Total, \$289.34.

For *Immanuel College, Greensboro, N. C.*: St. Paul, Charlotte, N. C., 3.00; Mount Zion, Meyersville, N. C., 2.00; Bethlehem, Monroe, N. C., 1.00. — Total, \$6.00.

St. Louis, Mo., November 15, 1913.

H. L. DOEDERLEIN, Treas.
848 E. Prairie Ave.

Evangelical Lutheran Colored Churches.

NEW ORLEANS, LA.

St. Paul's Chapel, 1025 Annette St., near N. Claiborne St.; Ed. Schmidt, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M.

Mount Zion Church, Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M.

Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.

Divine Services: Sunday, 11 A. M. and 7.30 P. M.; Thursday, 7.30 P. M. Sunday-School: Sunday, 10 A. M.

SPRINGFIELD, ILL.

Holy Trinity Church.

Divine Services: Sunday, 10.30 A. M. and 8 P. M.

ST. LOUIS, MO.

Grace Church, 1701 Morgan St.; Jas. H. Doswell, Pastor.

Divine Services: Sunday, 8 P. M.; Sunday-School, 2.30 P. M.; Biblical Instruction, Tuesday, 8 P. M.

TERMS.

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