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The Lutheran Pioneer 1914

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

PUBLISHED BY THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA.

REV. F. J. LANKENAU, EDITOR.

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CONCORDIA SEMINARY

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Vol. XXXVI.

ST. LOUIS, MO., JANUARY, 1914.

No. 1.

THE LUTHERAN PIONEER,

as it enters upon its thirty-sixth year, invokes God's choicest blessings upon all its readers and earnestly asks for their prayers that God may bless its humble efforts in spreading God's kingdom among men.

Another Year of Grace.

Another year! God's wondrous love
Is ever, ever new;
His precious bounties from above
Flow on, for He is true.

The records of our bygone sins
Sink in oblivion's sea;
Another year of grace begins,
Free grace for you and me.

Another year! The Lord be blessed!
He leads, and we march on,
Until we reach th' eternal rest
Where time and sin are gone.

H. OSTERHUS.

"And the LORD Shall Guide Thee Continually."

Is. 58, 11.

What a blessed assurance do these words give us! The future lies dark and hidden before us; we know not what this new year may have in store for us; we know not what paths we may have to tread. But we need not fear, we need not tremble, for the LORD shall guide us. As the LORD promised Moses at Sinai, so He also assures us: "My presence shall go before thee." God does not entrust us on our earthly pilgrimage to the guidance of an angel; He Himself guides us and blazes

the way for us. You may not always see His fiery, cloudy pillar, but the Lord Jehovah will never forsake you. Mark this word "*shall*"; "the LORD shall guide thee." Here is a certain, positive assurance. "I will never leave thee nor forsake thee"; "and the LORD shall guide thee." This precious "will" and this blessed "shall" are worth more than all the oaths of men taken together.

Notice also the word "*continually*." Not for a brief space of time, not only temporarily, will the LORD guide us on our way, but we shall be under His constant protection. Our Shepherd's tender care will always surround us; our God will ever hold us by the hand and lead us on the right path to rest and safety. Though you should be obliged to wander upon unknown paths; though want and poverty be allotted to you; though you be cast among strangers or even among enemies; though you should walk in the dark valley of the shadow of death, — you need fear no evil, for "the LORD shall guide thee continually." There are no perplexities from which His guiding hand cannot free you, no breakers on the tempestuous sea of life that His strength cannot safely bring you through, no such intricate windings in the labyrinth of life that His wise counsel cannot help you successfully to thread.

Yes, "the LORD shall guide thee continually." His unfailing wisdom shall lead you, His unchanging love shall comfort you, His eternal power shall protect you.

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty, —
Hold me with Thy powerful hand.

P4277

The Cure of a Hopeless Case.

You have seen people who, though mortally ill, were strangely unconscious of the seriousness and hopelessness of their condition. If you inquired as to the state of their health, they quite cheerfully informed you that they felt "a little weak," but on the whole pretty well. They were glad to state that they suffered no pain, and they hoped and confidently expected to be up and about again after the weakness, which, they were sure, was only a temporary indisposition, had left them.

But you knew better. You heard the wheezing cough, the labored breathing; you saw the ghastly pallor, the hectic spot in each sunken cheek, the unnatural glitter of the eyes; and you sadly wondered how anybody with the certainty of an early death so clearly showing in his features could be so indifferent to his desperate state and so confident of a recovery that was plainly out of the question. You were sure that the very hopefulness of the patient was the surest evidence of his swiftly approaching end. You sadly reflected, if only the poor patient could be made to realize the real state of affairs, there might still be some hope for him. But as the matter stood, the case was hopeless indeed.

This observation, so common in life, aptly illustrates the moral condition of man as he is by nature. He is thoroughly diseased. He is "dead in trespasses and sins." Left to himself, he is hopelessly lost here and hereafter. He is utterly powerless to work out his own reformation. Salvation is a goal he can never reach by his own efforts. His body is the seat of unceasing decay. The "sting of death" is in his conscience. His end in despair and eternal darkness is at best only a matter of a few brief years. The brand of perdition is plainly stamped on his brow. Try as he may, he cannot hide the true nature of his condition. The incessant sinful cravings and lustful desires, the ingrown selfishness of his heart, the blasphemous and obscene words that issue from his lips, the ways of sin that he seeks, the places of worldly amusements that he frequents, the evil company that he keeps, and the irritable temper that he shows when his attention has been called to the error of his ways, — all these and many more are plain symptoms indicating that he is a victim of eternal death.

But the most alarming evidence of this state of affairs in the condition of natural man is his almost total ignorance of the seriousness of his plight, his

brutalike indifference toward the inevitable consequence of his condition.

He will usually admit in a general way that he is a sinner. But he is seldom honest in this admission. He will angrily resent it if you call him a sinner. He considers sin only a passing indisposition. He ridicules the diagnosis which stamps him as a prey of temporal and eternal death. He is full of glib evasions and ready excuses. He deceives himself, he tries to deceive others, and he thinks he can deceive even God. He makes the cheerful claim that not all is sin which is commonly said to be such. To his notion it is not wrong to love mammon, to excite his mind with sinful lusts and desires, to neglect hearing and reading the Word of God, to hate his enemy, to repay evil with evil, to keep bad company, to be "unequally yoked together with unbelievers" in the lodge, to be unclean in thought, word, and deed, to refuse help to the needy, to "get the best out of life," and to look to his own interests first, last, and all the time.

Often you will hear him blame others for the faults that he has, for he assumes that thus his own responsibility is lessened. Also he boldly asserts that, though he may not always say and do as he should, his heart is good, always keeping a few seemingly good things that he has done ready in his memory to prove it. If these are lacking, he will seek comfort in the observation that apparently others are worse than he is. Least of all will he admit that sin is subject to the burning and consuming wrath of God, and that even a single unclean thought makes him a transgressor of the whole Law, renders him unfit for salvation, and brands him a victim of the eternal curse.

At best his consolation is, "I'll do the best I can, and everything will come out right in the end."

Many who have suffered an untimely death might have been cured if they had been willing to admit the seriousness of their ills and had in time taken the proper treatment. Millions of sinners awaking at the last day to face an eternity of unspeakable torment will realize that their own indifference during their mortal lives is responsible for the fact that they are now cut off forever. But it will be too late.

A patient who cannot be induced to realize his desperate physical condition is usually given up by his doctor as a hopeless case. But God does no such thing with the sinner. If He did, there would be no cure for any of us, for we are all born hopeless cases. God has no pleasure in the death of the

wicked. He would have all men to be saved and to come to the knowledge of the truth. The first truth which God teaches man is the truth about sin and its consequences. Like a good surgeon He penetrates to the very root of our moral trouble, and exposes a condition in our hearts which is positively appalling. He sums up what He has found: "The imagination of man's heart is evil from his youth." He shows the visible evidences of this condition: "Out of the heart proceed evil thoughts, murder, adultery, fornication, theft, false witness, blasphemy." He points to the results: "They have all gone aside, they have all together become filthy; there is none that doeth good, no, not one." He draws the inevitable conclusion: "The soul that sinneth, it shall die. Cursed be he that confirmeth not all the words of the Law to do them."

It is the *truth*, but a humiliating truth, a *damning* truth.

However, when through the efforts of the Spirit in the Word a sinner realizes his desperate plight and in anxious distress asks the question, "What must I do to be saved?" then the time has come for God to show His healing power, to proclaim His *saving* truth. He produces the soothing ointment of His grace. He offers the blood of the Savior, which cleanseth from all sins. He points to the cross where Christ paid the price for the redemption of all. He offers complete spiritual health and life to him who will believe and accept it. He does even more than that. He puts that very faith into the sinner's heart. He turns his eyes to the cross. He lifts up his hands and places them into the wounds of the Savior. He seals and confirms to the repentant and believing sinner the glorious truth that his soul is restored, and that he shall dwell in the house of the Lord forever. The sinner is saved.

Never, by the help of God, so the saved sinner resolves, will he permit himself to relapse into his former indifference; never again carelessly ignore the offer of help from the Father who has loved him; never again reject the services of "the Lord that healeth" him. His eyes are open. He has learned his lesson, and, God helping him, he will never forget it.

The case was desperate, but not hopeless after all.

KR.

It will not help your garden any to count the weeds in your neighbor's truck patch.

Beginning the New Year Right.

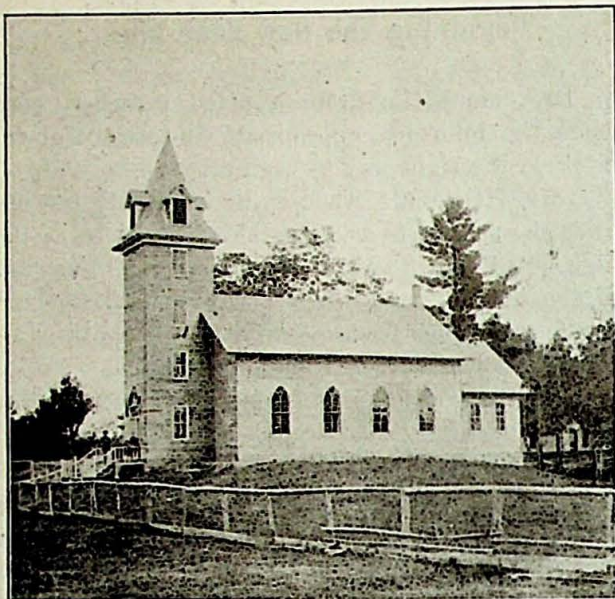
Dr. James Hamilton, a noted preacher, once made the following appropriate and beautiful remark on the right way of beginning a new year:—

"Mr. Harcastle, when dying, said, 'My last act of faith shall be to take the blood of Jesus, as the high priest did when he entered behind the veil of the temple; and when I have passed the veil that separates me from eternity, I shall appear with that blood before the throne of the Lamb.' So, in making the transit from one year to another this is our most appropriate exercise. We see much sin in looking back; we see many a broken purpose, many a misspent hour, many a rash and unadvised word; we see much pride and anger and worldliness and unbelief; we see a long track of inconsistency. There is nothing for us but the blood of the great atonement. With that atonement let us, like believing Israel, end, and begin anew. Bearing its precious blood, let us pass within the veil of a solemn and eventful future. Let a visit to the fountain that issued from the wounds of the dying Savior be the last act of the closing year; and let the new year still find us there."

The American Indian and Christian Missions.

The present Indian population of the United States is about 300,000. While the government is doing much in the way of giving the Indian a secular education, and a number of voluntary organizations are seeking to protect his natural and political rights, the most important work to be done for him is to be done by the Christian Church, the work of evangelizing him and bringing him to Christ. To bring the American Indian under the power of the Gospel of Christ is our main duty towards him. The white man has robbed him of his rich earthly heritage; let him now do what he can to make good the great wrong he has done the Red Man by telling him of the richer heavenly heritage and by leading him on the path that leads there.

Doubtless, many people have an idea that all the Indians in our country are evangelized already. But such is by no means the case, for there are probably about 55,000 Indians among whom no mission work is being done. These so-called "pagan" Indians are found in no less than 15 different states. In some cases there are whole tribes, in other cases separated parts of tribes. Thus, for



Lutheran Mission Church among the Stockbridge Indians in Wisconsin.

example, not far from the Indian mission of the Lutheran Missouri Synod in Wisconsin there is a portion of the Menominee tribe, occupying the northern part of the Menominee Reservation, among whom no mission work is being conducted. The nearness of these "pagan" Indians to one of our Lutheran missions indicates an excellent opportunity for enlarged missionary effort in a field right at our very doors. Every one of us should feel the obligation to win these native Americans for Christ pressing upon him.

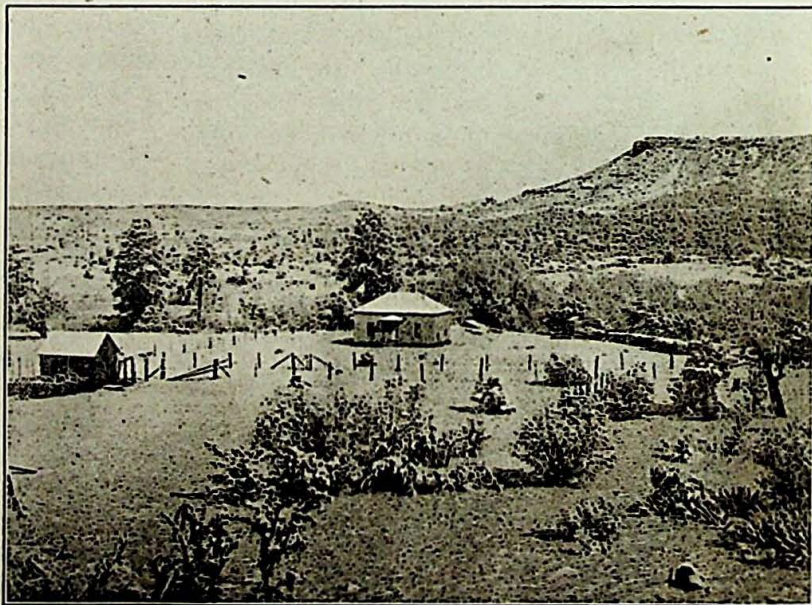
The experience which the Lutheran Missouri Synod has had in its mission work among the Stockbridge Indians of Wisconsin, and the successful work of the Lutheran Wisconsin Synod among the Apaches of Arizona should encourage our Church to enlarge this blessed work. Among our Indian converts are to be found men and women of the finest Christian character. The brief history of our two small missions in Arizona and Wisconsin is filled with not a few instances of the transforming power of Christ's Gospel in individual and tribal life. The present seems to offer a splendid opportunity to spread the Gospel among the American Indians; now, then, is the time to go after

them and win them for Christ by the power of the Gospel.

We are pleased to learn that the Kansas District of the Missouri Synod is planning a mission among the Indians of Oklahoma. At its last meeting the District Synod of Kansas passed a resolution to the effect that the field be carefully explored, and if conditions be found favorable, the General Board for Indian Missions of the Missouri Synod is to be encouraged to begin the work. The Indian population of Oklahoma is about 75,000. While ten Protestant denominations are working among them, there are not a few Oklahoma Red Men who have not been evangelized. There is a great field here for mission schools. Says one who knows conditions: "One weak feature of Protestant mission work among the Indians is the fewness of such schools."

News from St. Paul's Chapel, New Orleans.

Eleven converts, consisting of two men, four women, four young men, and one young lady, were recently received into the Lutheran Church, the ceremony taking place in St. Paul's Chapel at New Orleans, La. Six of these are first-fruits of the mission work that has been carried on during the past year in the far down town section of the city and will help form a nucleus for a new mission congregation. Thus far this new mission has always been referred to as "The Elmira St. Mission," but



A Lutheran Mission Station among the Apaches of Arizona.

we hope to formally organize "down there" soon, and then this little Zion shall receive a name worthy of its character and work.

Naturally there is great rejoicing among the good members of St. Paul's Chapel these days, for to witness the confirmation of so many adult converts is not an everyday happening in our midst. Small wonder that on the Sundays when our new brethren and sisters joined our ranks and together with us partook of the Lord's Supper, regular holiday crowds attended the services. It is safe to say that seldom did more beautiful and more inspiring services take place in our handsome chapel. Every-

in many respects banner months in the history of our parish, nice progress having been made in practically every department of our church-work.

This is especially true of our school and free-will offerings. Our school at the present time numbers 242 children, and the attendance averages near the two hundred mark daily. Since it was impossible to crowd all of those children into three classrooms, the congregation nobly decided to have some changes made in our school-building whereby a fourth room would be added. In order to save expenses, the pastor in a meeting of the congregation asked for volunteer carpenters, etc., to take



Professors and Students of Luther College, New Orleans.

thing, from the opening hymn to the Doxology, was grand, glorious, and uplifting. Especially touching and effective were the devout confessions of faith as well as the solemn vows on the part of the converts. May God in His mercy ever bless them, and keep them in His Word and in His Church to their dying day! To Him we give all glory for this splendid harvest in His kingdom, and pray Him to lead many more sinners to repentance and faith, so that His beloved Church may grow in our midst, and His holy name be praised by the multitudes.

Although our path has not always been strewn with roses during the past year, we really have no complaints to offer; on the contrary, we have again experienced and enjoyed God's blessings; yea, we glory in the fact that the past twelve months were

this remodeling work in hand and push it to a hasty completion. Under the able leadership of Mr. Peter Robinson, this was quickly done, and now St. Paul's School again boasts four departments, with every seat occupied in each room. But credit for having readily responded to the call of their beloved church in the hour of need is due especially Messrs. Peter Robinson, E. Bonnafan, and C. H. Baker.—Miss Sylvina Raymond, a last year's graduate of Luther College, has been placed in charge of our new department.

Our Elmira Street school is also making splendid progress. The enrollment of the day-school is now thirty-three; that of the Sunday-school, twenty.

Recently the pastor has received several dona-

tions for our Christmas celebration from unknown friends up North. And a little schoolboy up in Reedsville, Wis., who reads the *Missionstaube*, and who has a warm little heart for missions, the other day wrote the pastor that a large box of clothes and shoes for our poor colored children is on its way to New Orleans. God bless these good Christians, and may others follow their praiseworthy example! May the Lord also move many, many more Christians to subscribe for, and read, our two unequalled mission papers, the *Missionstaube* and PIONEER, and then, in course of time, there surely will be little or no need among those dependent on the charity and love of others.

Speaking of the PIONEER, reminds me of something: We have fifty-two subscribers in our local St. Paul's Mission. How did we get them? The pastor went around and solicited subscribers, and the general answer to the question, "You surely can spare a quarter for such a splendid church-paper, can't you?" was, "Why, yes, pastor, just put my name down." Now if all who read these lines would go out soliciting and try to get just *one* new subscriber, think of the grand result!

ED. H. SCHMIDT.

Items from Our Colored Mission Field.

NEW ORLEANS. — The *Redeemer School*, which was opened only a year ago, has an enrollment of 49 pupils. This school is in charge of Miss Sophie Raymond. A private school in the neighborhood having recently been closed, it is very probable that the near future will see quite an increase in the enrollment of our mission school. — Missionary Ed. H. Schmidt, of *St. Paul's*, has again been disturbed by a call, but we hope that he may remain where he is working so faithfully and successfully. He was permitted to confirm 11 adults on December 7, 1913. St. Paul's School now has a fourth teacher in the person of Miss Sylvina Raymond. — The *Elmira Street Station*, a branch of *St. Paul's*, now numbers 16 baptized members and 9 communicants. The school is attended by 31 children. Miss Adeline Winn, the former teacher of this school, has been transferred to *St. John's School* to replace Student Stoll, who has gone to Greensboro to finish his theological studies this year, while our old friend, Peter Robinson, a faithful member of *St. Paul's*, has taken charge of the *Elmira School*. God bless Mr. Robinson in his new work and grant him much success!

CONCORD, N. C. — Our young missionary, Rev. W. G. Schwehn, who has been working in Concord since last August, writes: "God is blessing our congregation here in Concord in many ways. Since October 1 we have received four new members, and last Sunday night (November 23) we baptized twelve children, while five more are to be christened at a later date. Our school, too, is steadily increasing; we now have an enrollment of 46." Besides Concord, Rev. Schwehn also serves *Sandy Ridge*, situated $7\frac{1}{2}$ miles from Concord, and recently he has opened up work at *Kannapolis*, six miles north of Concord. The Concord congregation had a double Harvest Home and Mission Festival at which \$43.20 was collected. A fine sum for 60 members!

WINSTON, N. C. — A new field has been opened to us in this thriving town, with a colored population of 8,000. Missionary Otho Lynn, of Greensboro, will preach here regularly, and he will be assisted by the teachers and students of *Immanuel College, Greensboro*.

NEW FIELDS IN NORTH AND SOUTH CAROLINA. — In *Spartanburg, S. C.*, Superintendent Bakke found a large colored population. He also found hundreds of colored children who go to no school. Missionary McDavid, at Rev. Bakke's request, spent about a month in working up the field. Miss Wilmar Barnhard, of Concord, has been given charge of the school which was opened up here. The prospects are bright. No doubt, South Carolina, with its colored population of 835,843, would have many a promising field for us. — Another hopeful field for work was found in *Fayetteville, N. C.* A silk factory employing colored workmen exclusively was opened here some years ago, and the owners of the factory had also built a church and school for their employees and their children. Owing to financial troubles the factory was shut down for some time, and also the school was closed. Recently, however, D. Ashley, of New York, bought and reopened the plant. Rev. Bakke wrote to Mr. Ashley, explaining to him our work among the colored people, especially our work among the colored children, and in his prompt reply Mr. Ashley says: "You may have the school without consideration as long as you cooperate with the best interests of the people and mill." Upon recommendation of Superintendent Bakke, Missionary March, of *Southern Pines, N. C.*, will take charge of this school, and a female teacher will replace him at *Southern Pines*. — Rev. Bakke also visited *Wilmington*, which has a colored popu-

lation of about 13,000. He found a section of the city called Brooklyn having thousands of colored people, but no schools and practically no churches. The opportunity to open the Lord's work here was too great to let it pass by. A centrally located store-room was rented, and Missionary March will spend two Saturdays and Sundays here each month in working up the field. It is Superintendent Bakke's intention to spend some time in the near future on each of these new fields and assist the missionaries in charge with his advice and practical help. May God pour His rich blessings upon these new fields that they may yield a bountiful harvest!

The Northern Conference of missionaries was held at Vaniyambadi October 23 to 26. All the missionaries were present. Missionary Kuechle preached the sermon, basing it on Ps. 87.

JUL. A. FRIEDRICH.

Items of General Missionary Interest.

THE MARVELOUS POSSIBILITIES OF CHRISTIAN WORK IN AFRICA, says the *Missionary Review of the World*, are just beginning to be appreciated by the Church of God. Among the native Africans there is a pathetic appeal for more teachers to bring to them the light of eternal life. One missionary tells of a community in Africa visited by him some time ago, where he found a chapel put up by the natives, with a boy twelve years old as their teacher and minister. The boy had attended a mission school for some time, and, upon returning home, began to teach his companions how to read by writing in the sand. The men of the village, upon seeing this, declared that they could not allow the boys to learn what *they* did not know, and so the boy also became the teacher of the men. Finally they said to him: "You be our teacher and leader, and we will build a chapel for you, so that you can do the work as it is being done by the Christian missionaries." Thus the young boy became the teacher of the whole village, teaching them the Gospel as he had learned it. The missionary that tells this also reports that there are hundreds of other villages where the people are just as anxious to know the Truth.

Foreign Mission of Missouri Synod.

The sad news comes from *Ambur* that the bubonic plague made its appearance last October. Almost all the inhabitants have fled, excepting the Mohammedans, whose religion forbids flight. The large Lower Secondary School of the mission has been closed. This is a sad blow for the school coming so soon after the temporary strike of the high-caste students. The missionary reports that in many cases the victims of the plague die within three or four hours after the attack. Up to date the village in which the members of our small Pariah congregation live, has been spared. The nine boarders of the school, who live in the mission compound, are not very much exposed to the danger of being stricken. Owing to the superstitious fears of the natives the government is much handicapped in its work of preventing the spread of the dread disease, and fear is felt that it may be carried to Vaniyambadi. May God hold His protecting hand over our missionaries and their families!

A number of people in *Pernambattu*, *Yerucaddi*, and *Vimamangulam*, all outstations of *Ambur*, are attending instruction for Baptism.

On July 19, the members in *Sullimanur*, an outstation of *Trivandrum*, dedicated their own chapel. The 100 members of this congregation furnished the material and did the building themselves. The dedication services were attended by 119 persons. A collection lifted upon the occasion amounted to 6 cents, a small amount in our eyes, but for those poor people quite a respectable sum. The school at *Sullimanur* is conducted by Teacher James. — In *Saliorkam* Rev. F. Zucker and Catechist Paulus are regularly instructing a number of applicants.

THE UNITED PRESBYTERIAN CHURCH made an advance of \$1.12 per member for missions and an advance of \$1.07 per member for other purposes. This brings this denomination up to an average of \$1.11 per capita for missions. We hardly average 50 cents per member!

THE HERMANSBURG MISSION has 193 foreign and native workers among the Telugus of India. At the recent anniversary of the society at *Hermansburg*, Germany, it was reported that there are 1,266 villages, with a population of approximately 850,000 souls, to whom the Gospel has been preached.

LIBERIA, AFRICA, with a population of 2,000,000, has only 3,000 who have come under the influence of the Gospel. Java, having a population of 30,000,000, has only about 3,000 missionaries, and fewer than 28,000 native Christians. Truly, there is yet much work to be done!

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IN NO PART OF THE MISSION FIELD has the contest against the advance of Islam been carried on so vigorously and with such success as in the Dutch East Indies, where this work is under the charge of the Rhenish Missionary Society. Fifty years ago pioneer stations were established, and but for this intervention the whole of Sumatra would by this time have embraced Mohammedanism. One of the indigenous tribes, the Bataks, who number about half a million, have supplied most of the Christian converts, and it is reckoned that as many as ten thousand may be counted as having come over from Islam. A large part of the work is in the hands of native preachers and teachers, there being some seven hundred of them throughout the island. Borneo, too, which was for many years a barren field, is being occupied, and missionary stations have already been established among the wild Dyaks. Here, also, the competition with Islam is acute. It is most significant that the mission in Borneo was started through the zeal of a simple native evangelist. The activity of German missions in New Guinea has also been marked by great success. There the Rhenish Society employs, besides nearly two hundred European missionaries, 1,259 native preachers and pastors, while 47,000 scholars attend school. In Africa, German missionary work is again specially directed to meet Mohammedan propaganda, because large numbers of the Swahili tribe, who are employed by the German Government for subordinate posts and clerical work, carefully instill into the minds of the natives that Islam is in high favor with the Government. — *Lutheran Witness*.

BOOK TABLE.

SAENGERBOTE. Lyrisches Quartalheft. Success Printing Co., St. Louis, Mo. Price, 25 cts.

We are sorry that this Christmas number did not reach us early enough to be reviewed in our previous issue. It contains a large number of original poems and no less than eight musical compositions. The articles which fill the last fourteen pages are of great merit.

LUTHERAN ANNUAL 1914. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

The 96 pages of this *Annual* contain information which will prove of great interest to every member of the Synodical Conference. Lists of all the pastors and teachers, the institutions of learning, and benevolent institutions are given. It also brings 25 pages of interesting reading-matter.

CATALOGUE OF CONCORDIA PUBLISHING HOUSE, St. Louis, Mo. 1913/1914. 502 pages.

Here is a complete catalogue of all the publications of that well-known publishing house of the Missouri Synod. A complete index enables one to easily find any desired article. Any one interested in good reading-matter, English or German, would do well to consult its pages.

Notice.

Rev. H. Heidbreder, La Grange, Mo., has a complete communion set which he is ready to give to a colored congregation. All he asks is that the recipient pay the cost of sending.

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, Greensboro, N. C., 5.07; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Paul, Charlotte, N. C., 14.00; Bethlehem, Monroe, N. C., 3.00; Bethel, Greenville, N. C., 5.00; St. John, Salisbury, N. C., 14.00; Bethel, Conover, N. C., 6.05; St. James, Southern Pines, N. C., 5.00; Bethany, Yonkers, N. Y., 13.00; St. Paul, Mansura, La., 10.00; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 2.50; Grace, St. Louis, Mo., 4.30; Grace, Concord, N. C., 47.92; Mount Calvary, Sandy Ridge, N. C., 19.00; St. Matthew, Meherrin, Va., 5.87; station at Elon College, N. C., .79; station at High Point, N. C., .40; station at Winston, Salem, N. C., .80; station at Napoleonville, La., 4.75; Redeemer station at New Orleans, La., 10.80. — *Total*, \$315.25.

For *Immanuel College, Greensboro, N. C.*: St. Matthew, Meherrin, Va., 3.75.

St. Louis, Mo., December 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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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., FEBRUARY, 1914.

No. 2.

The Southern Cross.

Yonder glows the Southern Cross —
Calvary written on the sky.
Ye who count the world but loss,
Who for Christ would live and die,
See His emblem flaming there,
Beckoning as it floats above,
Give to Southern lands their share
Of your service, of your love.

On the vast Brazilian plain,
On Peruvian mountain height,
Where La Plata joins the main,
Spread the Gospel's quickening light.
There the soul that starves for truth
Shall no more be error's slave;
There the earnest heart of youth
Claims the knowledge that can save.

Gods — insulting God — defile
Fairest tribes of Hindustan;
On the beauteous tropic isle
Man devours his brother man.
Ethiopia lifts her hands,
Chained, but crying to be free.
Light her darkness, loose her bands, —
God proclaims her liberty.

Ships of sea and ships of air,
Cables on the ocean's bed,
Bear the tidings everywhere,
Christ is living who was dead.
Christ is coming, haste His reign;
Selfish gold is sordid dross;
Scorn the sacrifice and pain, —
Yonder glows the Southern Cross!

ERNEST A. BELL.

A Blessed Assurance.

"Him that cometh to me I will in no wise cast out," John 6, 37. This is truly a blessed assurance. There is no limit of time set to this promise. Christ does not say, "The sinner that comes to me the first time I will not cast out," but positive and certain is the promise for every coming, "Him that cometh to me I will in no wise cast out." In no wise, not at all, never, will He cast out the poor sinner that comes to Him. No matter how often upon previous occasions the sinner may have rejected the gracious invitation to come, no matter if he has rejected the invitation a thousand times before, the blessed Savior is going to forget all previous obstinacy and will accept him when he comes.

But suppose the sinner leaves Jesus again after he has come to Him? Will the Savior accept him a second time? Surely He will, for the words of the promise are plain, "Him that cometh to me I will in no wise cast out." Through the mouth of the prophet He says, "I will heal their backsliding. I will love them freely; for mine anger is turned away from him," Hos. 14, 4. Though you sin like David and deny your Lord like Peter, the promise applies to you, "Him that cometh to me I will in no wise cast out."

O wonderful grace, this grace of Christ Jesus towards sinners! There is in this assurance no limitation of persons. He offers grace to all sinners, be they old or young; He makes no difference between the high and low, between the black and white, between rich and poor. To all He gives the full assurance of a gracious welcome. This assurance is given to the old sinners grown gray in the

service of evil, to the young man or young woman whose heart dances to every note of sinful pleasure, to the little child in the cradle. The dear Savior who received the publicans and sinners that came to Him in the days of His flesh just as willingly as He accepted the innocent children that were brought to Him by their mothers, the gracious Savior who did not reject the persecutor Saul when he came to Him, has not changed. He that comes to Him will not be cast out, but will be received in His loving arms, where he will be safe from all harm and danger. The tender Shepherd will not close the door of His fold to any bleating sheep, but will bring it in where it will be safe against the attacks of Satan who goeth about like a roaring lion seeking whom he may devour.

This blessed assurance of Jesus should be to us that are with Christ a strong incentive to call the lost sheep to Him, to call *all* the lost sheep to Him. We need have no fear that He will reject any. No matter how bedraggled they may be, no matter how scrawny they may appear, we need have no fear of their rejection. Jesus receives sinners, *all* sinners; He receives them at *all* times; "Him that cometh to me I will in no wise cast out." And let us not grow weary and impatient if the lost sheep do not come at the first call. Just as Jesus sets no limit of time, so let us likewise go out again and again. Perhaps they will come at the second or third or fifth or tenth call if we continue faithfully with our work of love. Therefore, may we never grow weary of repeating to a world of lost sinners the gracious invitation of the Savior, "Him that cometh to me I will in no wise cast out."

Missionaries Are Your Representatives.

Those whom you have commissioned, the various mission boards of the Church, have sent the missionaries forth for you and in your name. These missionaries are your substitutes, your agents. When you became a member of the Church, you made its business your business, and shouldered the responsibility for it. You actually became a partner in a business, the greatest enterprise in the world. And if the missions of your Church do not grow, or get weak through your neglect, you are disgracing yourself, just as much as does the man who becomes a bankrupt in any other business because he has been careless and neglectful.

Think this over, dear Christian, think it over

carefully, and I am certain your prayers for missions will be more sincere and your gifts more regular and larger. Too many of us look upon the work of missions as something that we may take part in or not, just as we please. We are not as conscious of our responsibility as we should be. Just as surely as you pray the Second Petition of the Lord's Prayer, "Thy kingdom come," just so surely do you make yourself responsible for the work of missions. Go, then, and do your duty; do not shirk your responsibility; do not fail to be an *active* partner in the business.

Let Your Light Shine.

Which is the best way to fight unbelief? What did Philip do in Samaria? He preached Christ. Simon Magus there opposed him, but Philip continued to let his light of the Gospel shine. He did not argue down Simon, he superseded him. The daylight does not argue with the light of the candle. The sun does not say to the candle, "Come, little candle, let us talk this matter over in a kind, friendly way. Let us see which of us ought to rule the earth." The sun does nothing but simply shine. And what happens? Why, men put out the candle.

Here let us learn a lesson. God has given us the light of the Gospel. This light let us not hide under a bushel, but let us make it shine. Let us not waste too much time in arguing with infidelity; let us rather proclaim the Gospel. Nothing else can put out unbelief.

And then, let *your* light shine in still another sense. Life is unanswerable logic. Holiness is an invincible argument. Love, charity, benevolence, self-sacrifice — these form a shining host to put to flight the powers of darkness.

Have you ever heard of the old Greek torch-race? A band of youths would be stationed at intervals along a certain course. A lighted torch was handed to the first runner, who was bidden to carry it at his topmost speed to the next, while maintaining it still alight. He, in turn, passed it on until the goal was reached. So we are to be torch-bearers to all who need the light, carrying to others the Gospel which has been handed down to us from apostles, teachers, and parents. Are we doing our duty, our full duty? Are we carrying the lighted torch of Christ's Gospel and of a Christian life in among those who sit in darkness and in the shadow of death?

Our Treasures.

When tears of pain drop from our eyes,
It is so helpful, good, and wise
To view our treasures which we prize:

Our Savior's grace, our Father's love,
The presence of the Holy Dove,
And our inheritance above.

How fleeting is our earthly woe!
We're only wanderers here below,
To our beloved home we go.

H. OSTERIUS.

Sweeping Out the Atlantic Ocean.

In 1824, a great flood swept in upon the town of Sidmouth, England. The tide rose to a very great height; the waves rushed in upon the houses, and everything was threatened with destruction. In the midst of this terrible storm, an old lady who lived upon the beach was seen at the door of her house with mop and broom, trundling her mop and vigorously using her broom, doing her utmost to push away the Atlantic Ocean.

This is a picture of those who are trying to sweep away the Gospel of Christ, and who fight against the conquering march of the Lord's Anointed. Dame Partington could more easily and successfully keep out the Atlantic Ocean. The more they oppose, the faster the Gospel will spread. In vain did priests and scribes battle against Jesus; in vain did the Roman Empire and all its might oppose the Gospel; in vain did they slay the confessors by thousands. The blood of martyrs has ever proved to be the seed of the Church. The days of greatest opposition and bloodiest persecution have always been the days of strongest growth for the Church. In such days of bitterest enmity the truth of the prophecy has always been most apparent: "I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

What is the Bible Worth to You?

Dr. John G. Paton, the heroic missionary to the New Hebrides, tells how the natives planted and sold arrowroot for fifteen years, raising the sum of \$6000 to pay for the printing of the Bible in their language. When it was printed, Dr. Paton read a part of the Book to an old chief. When he heard the words, the old man fairly shouted for joy. "It speaks!" the old chief cried. "It speaks my own language, too! Oh, give it to me!"

The Example of the Church at Antioch.

Antioch, in Syria, was the seat of a small and struggling Christian congregation. The members were few in number and, probably, not rich in this world's goods. And yet they did not hesitate to send out Paul and Barnabas upon their mission of bringing the blessed Gospel of Christ to those who had not yet heard the glad tidings. Humanly speaking, this congregation of Christians were taking a great responsibility upon themselves. Let us also remember that, in sending Paul and Barnabas, they were sending their two strongest men, their leaders. Well they might have asked, "How can we, a small mission congregation, support two missionaries in the field, and how can we spare our two best men for mission work? We are in sore need of them ourselves." But they put all hesitation aside and sent them. And in giving them up, the Christians of Antioch did not impoverish themselves, neither did they grow weaker. On the contrary, they learned that in not keeping, but giving away, they were enriched and strengthened. In sending their best members and largest gifts out into the needy world, they grew more happy and prosperous at home. Let our modern churches and us modern Christians learn a lesson from these early Christians of Antioch.

The Debit and Credit Sides.

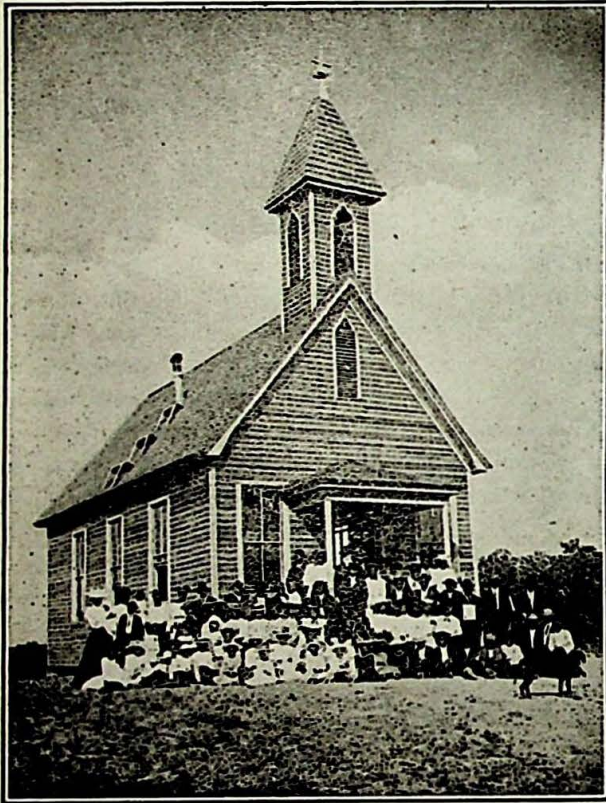
An old legend is told of a dying man to whom Satan brought a closely written parchment roll, a list of the sick man's sins through all his life: every idle word he had ever spoken, all of his angry words, his unchaste words, his false words and profane words. The man's actions were all pictured on another part of the roll. Satan held the scroll up before the man, saying, "Where are your virtues among so many sins? What chances have you on Judgment Day?" The dying man answered: "That is all true, Satan; but you have not kept the full account. That is the debit side. There is a credit side. Down opposite to your dark picture of my actions you should have painted the cross, and down opposite that long list of sinful words you should have written this: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'" At the mention of these words, Satan vanished.

Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy cross
Is better than the sun.

Sel.

On the Wing.

The Lutheran congregation at Sandy Ridge, N. C., consisting of a few farmers, has the distinction of being the first of our negro churches to support a parochial school without any subsidy from the Mission Board. Miss Addie McTier, a graduate of Immanuel Lutheran College, Greensboro, teaches the children daily for five months in God's Word and in those branches commonly taught in the public school. She has an attendance of 35



Chapel at Sandy Ridge, N. C.

children. These negro Lutherans have seen the blessing which flows from a Christian school-training to the children, the home, the Church, and the State, and are willing to make sacrifices for the sake of their children. Besides, this small congregation contributes \$5.00 monthly to the Mission Treasury, and defrays all expenses in connection with the church-property. To our knowledge it is the only negro church in the land which maintains at its own expense a Christian school. May God continue to bless it!

Rev. G. W. Schwehn serves this congregation from Concord. He has also opened a mission in

the home of a Lutheran at Kannapolis, a booming cotton factory town, and Mr. James Cannon, President of the mills, has promised us a lot, worth \$300.00, whenever we shall be ready to build a chapel.

In Concord, N. C., Rev. G. W. Schwehn has organized a Ladies' Missionary Aid Society of 30 members. More are expected to join later. The object of this society is to engage in active missionary work among the churchless people of the town, to help the pastor in caring for the sick and the needy, and to financially aid the congregation in repairing and renovating the church and school property. It is a laudable undertaking, the fruits of which will soon be seen and felt both in Grace Church and in the community. May God abundantly bless the efforts of this Missionary Aid Society to the up-building of His kingdom!

Rev. John Alston, of Mount Pleasant, N. C., some time ago organized a Luther League, of which Mr. Irwing Heilig is president. The pastor delivers lectures to the League on the doctrines, practice, and history of the Lutheran Church, which are greatly enjoyed. During his recent trip to North Carolina, the Field Secretary had the pleasure of delivering a lecture, upon the invitation of the Luther League, to a large and appreciative audience on the past and present history of our Church. May the new year bring to the pastor and people of Mount Pleasant many blessings!

The Pastors McDavid and Thompson, of Charlotte, N. C., have introduced into their churches a Laymen's Movement, which is worthy of imitation. It is a sad fact that the men take very little interest in church work. The ratio of those that attend regularly upon divine services in negro churches is about ten women to one man. The object of the Laymen's Movement in Charlotte is to arouse the male members to a realization of their duties and responsibilities as spiritual priests, and to show them also how to discharge their priestly duties at home and to their churchless fellow-men. They meet semiweekly, either at one of the churches or at the home of a member. Each member brings with him a friend, to whom he has been speaking of "the one thing needful." When a friend is gained for Christ and the Church, he, in turn, brings another; then a class is formed and instruction begun by the pastor preparatory to baptism and confirmation. At these meetings a paper is read by one of the pastors or by a layman on

some Biblical doctrine or practice, which is thoroughly discussed. Questions are asked and answered, and much needed information is imparted and received. At a meeting which the Field Secretary attended a layman presented an excellent paper on the question, "What Must I Do to be Saved?" Clearly and logically he showed from Holy Scriptures that we are not saved by the Law, nor by the works of the Law, nor by works of charity, external piety, prayers, feelings, faith and works combined, but we are saved *alone* by God's grace, through faith, for Christ's sake. The answer is plainly and simply Scriptural and therefore Lutheran. We are convinced that these laymen, under the direction of the missionaries, are a power for good in the Charlotte churches, and wish them God's blessing in the new year.

Last summer St. Paul's Church, Charlotte, sustained a great loss in the death of Mr. Major Thomson, an active member of the congregation. While he was helping the pastor, Rev. McDavid, in putting a new shingle roof on the church, death suddenly overtook him. He fell to the roof, and the dead body would have rolled to the ground had not the pastor caught it. He leaves a widow, Mary, née Melchor, whose parents and sister were members of our church at Gold Hill, and two children. Frank, a bright, pious little boy ten years old, desires to be a minister of the Gospel, and is preparing to enter Immanuel College. God, who has promised to be the Stay of the widow and the Father of the fatherless, will assuredly also fulfill His promise to Mary and her children. Let all, however, who read this pray with the poet:

Who knows how near my end may be?
Time speeds away, and death comes on.
How swiftly, ah! how suddenly
May death be here, and life be gone!
My God, for Jesus' sake I pray,
Thy peace may bless my dying day.

N. J. B.

Greensboro, N. C.

On the 24th of December, 1913, the children of our congregation and the school celebrated the Christmas festival in a very fitting and Christian-like way. The children met in the school-room, and at eight o'clock marched into the church and sang a song fitting the occasion. After that, prayer was offered by the pastor. Then they began the program for the evening, which consisted of songs,

recitations, and catechisations by Teacher E. A. Buntrock. The children told of the coming of the Christ-child in a spirited and intelligent way. One could not help but think and see that our mission is doing a great work among our people here in the South. Indeed, the work is not in vain. Instead of bidding the Savior welcome in the old way, by the blowing of horns, etc., He was welcomed by the singing of praise and thanks to Him and His Father.

After the exercises were over, the little ones'



Chapel at Mount Pleasant, N. C.

hearts were gladdened by the presents which the teachers had prepared for them, and then all went home with a joy which was both temporal and spiritual, and feeling that there is indeed "peace on earth and good will to men."

On the first of January, our teacher Miss C. C. Galloway was married to Mr. J. M. McConnell. The wedding was very beautiful and well carried out. May God bless this young couple in their married life and prosper them; and may their wedding be a source of happiness and joy instead of sorrow and misery. May God keep them united in that love which they have mutually sworn to bestow upon each other. May He bless them and

keep them, and finally take them to Himself in heaven!

On the 14th of December two young ladies were received into the church at Elon College by confirmation. The two confirmed were the Misses Ola Nash and Juanita Johnson. God bless them and keep them!

On December 20, a boy was born to Teacher E. A. Buntrock. Mother and child are doing fine.

R. O. L. LYNN.

Items of Interest from the Colored Mission Field.

OUR GERMAN MISSIONARY MONTHLY, *Die Missionstaube*, has about 30,000 subscribers. How happy THE PIONEER would be if he had half that number of readers!

WE ARE SURE that all our readers will read with interest Field Secretary Bakke's article, "On the Wing," appearing in this issue. At present Rev. Bakke is preparing a book on our Colored work bearing the title, "Our Colored Mission in Word and Picture." It will be put on the market about the end of April.

WE ARE SORRY TO REPORT that the faithful treasurer of our Colored Mission Board, Mr. H. L. Doederlein, intends to remove from St. Louis to Chicago. We hope the Board may find a worthy successor!

REV. J. DOSWELL, our missionary in St. Louis, has been compelled to go to Denver because of his health. He is threatened with consumption. We hope that God may restore him to health, and enable him to take up his work again. Rev. J. E. Tice, who entered our Mission a few months ago, has taken charge of the mission-school at St. Louis. Rev. Tice was formerly the pastor of a Congregationalist church at Lake Charles, La.

THE WORK AT SPARTANBURG, S. C., is progressing nicely. Miss Wilmar Barnhard, who has charge of the school, reports over twenty pupils under her care, and the prospects are bright for an increase. Rev. McDavid, our missionary at Charlotte, N. C., preaches here every other Sunday. He writes: "But we cannot hope to accomplish much before we have a man here permanently."

THE NEW FIELD AT KANNAPOLIS, where Missionary Schwehn, of Concord, recently began work, has a promising future. The colored population is bound to increase because of the opening up of a

number of cotton mills. Mr. J. W. Cannon, the founder of this new Model City, has presented us with a lot. What we now need is a chapel on the lot. Thanks to the enterprising spirit of our missionary, Rev. Schwehn, we are the first on the field, and we should take advantage of our opportunities. Let us not do as we have only too often done in the past—permit others to snatch the advantage out of our hands. Up, ye friends of our Colored Mission, provide your missionary with a chapel, and thus reward him for being so wide awake!

CHARLOTTE, N. C., reports a new roof on St. Paul's Church, a new floor in one school-room; and—the expense of these improvements practically paid for. Rev. McDavid also reports a fine attendance in the school, over 100 pupils, and tells us that the Charlotte congregations have contributed more liberally to the Mission Treasury than ever before.

FROM IMMANUEL COLLEGE, GREENSBORO, N. C., come several items of bad news. Death has carried off the mother and father-in-law of Prof. Schmidt; the wife of Prof. Berg was obliged to undergo another serious operation; and in the early part of January the smallpox made their appearance in the college.

Items of General Missionary Interest.

CATHOLIC MISSION CONTRIBUTIONS.—The Catholics of the United States are rapidly increasing their contributions for missions. The total contributions last year amounted to \$365,000, which was \$100,000 more than in the year before. France is the only country that contributed more, having given \$620,000. New York alone contributed \$150,000, which was three times as much as Italy or Ireland gave. Boston, in contributing \$41,000, gave nearly as much as did Ireland, considerably more than Spain, and more than double the sum given by England, New Zealand, or Mexico.

LUTHERAN MISSIONS AMONG THE HEATHEN.—All told, there are 46 Lutheran mission societies in the world doing work among the heathen. Ten of these societies are in America, one in Australia, and 35 in Europe. These societies have 2,415 missionaries in the field, assisted by 12,704 native helpers. The number of native Christians under their care is almost a million. Over 60,000 natives are being instructed for baptism, and 243,030 children are visiting the mission schools. The annual income of these societies is about \$3,250,000.

THE LUTHERAN CHURCH IN ROUMANIA. — The Lutheran Church in Roumania has a force of 100 pastors and other church-workers. In Bucharest, the capital, with a population of 300,000, there are six or more buildings in the heart of the city devoted to Lutheran mission work.

A CRY FROM NORTH INDIA. — The Chamars of North India are begging the Christian missionaries to come and help them. A delegation from one of their villages called on a missionary of the English Church Mission and said to him: "The Hindus will have nothing to do with us; the Mohammedans pay no attention to us; you alone can help us. Will you not send us Christian teachers for our children?"

JAPAN. — Out of its population of fifty million, thirty-five million are outside the range of Christian influence. Fully five-sevenths of the entire population of Japan are living in country districts and towns that have not as yet been touched by Christian work.

REV. HENRY WUNDER, D. D. — On December 22, 1913, the venerable Dr. Wunder passed away at the age of almost eighty-four years. He was actively engaged in the ministry for sixty-four years, and for over sixty-two years was the pastor of the First Lutheran St. Paul's Church of Chicago. He came to Chicago in 1851 to take charge of what was then the only Lutheran church of the city. This one church is to-day the mother of 88 churches of the Lutheran Missouri Synod.

SUCCESS OF MISSIONS ON THE KONGO, AFRICA. In his introduction to a recent book, entitled, "Kongoland, a book for Young People," Sir Harry Johnston writes: "Many of the Baptist missionaries still at work in inner Kongoland have known that region when it was populated exclusively by negroes leading absolutely savage lives, wearing little or nothing in the way of clothing, living under an awful tyranny of barbarous customs, associated with bloodshed and much agony of mind and body. Yet now, if any of the readers of this book could go out to the heart of Kongoland, they would be astonished at the aspect of many villages, with their well-built brick houses, their happy, contented, industrious people, clothed to a reasonable extent, and as Christian in thought or behavior as the people of London are or should be."

FORMER CANNIBALS BUILD A CHURCH. — Mrs. Rich, of the mission at Suau, on the island of Papua, writes as follows in the London Missionary

Society Chronicle: "Suau was a cannibal village, its people wild and savage and feared; to-day it is one of the most promising in our mission. Just out in front of the present mission house is a huge rock, nearly covered at high tide. This is called 'Tau veu,' or 'man-rock,' and here in past days the people of Suau laid their victims, while the horrible process of dividing the spoil was carried out. The church is well built and good-looking, and, as a further proof of its consecration, twenty-eight new church-members were baptized at the very first service in it. There seems a great and good future before this new church in the old heathen village, and we earnestly hope it may fill all expectations."

ABOUT THIRTY-SEVEN YEARS AGO, it is said, a native of the Chinese island of Haitang was traveling on the mainland. There he heard of Jesus from a fellow-traveler who was stopping with him at the same inn. He accepted the truth, and upon his return to Haitang carried the Gospel to every one of the 411 villages of the island. When the Christian missionaries came to Haitang, about ten years ago, they found the people prepared to receive the Word. They are now preaching in 30 villages. Some of these recently converted Christians give one-fourth of their income for the spread of the Gospel.

A Beautiful Legend.

A certain man once possessed a garden which produced nothing but weeds for him, till at last he came in possession of a strange flower of wonderful vitality. The story goes on to tell that the man sowed a handful of this strange seed into his garden among all the weeds, and left it to grow as well as it might. Time went on, and he knew not how the seed was doing, until one day when he went into the garden and beheld a most wonderful sight. He knew that the seed produced a dainty flower, and he looked for it; but instead of a few flowers scattered here and there, he found that the new plant had covered the whole garden. The strange flower had killed all the weeds in the garden. Look where he would, from wall to wall, he could see nothing but the fair blossoms of the strange plant, and the whole air was filled with its sweet perfume.

Christ is that strange, wonderful plant. If He be sown into the heart, He will gradually root out all the bad weeds and ugly plants, and fill it with His sweetness and goodness.

A Sermon in Stone.

Let us not forget that Christ Himself has urged us to pray for missions and missionaries, and that these faithful workers have also asked us constantly to remember them and their work in our prayers. Let us at least support them as well as we can in this way. You may be sure that it will make their work easier, and greatly help to keep up their courage and strength, if they may know that all we at home are united in praying for them and their work.

But Christ has also told us to pray the Lord of the harvest to send forth laborers into His harvest. The harvest, truly, is great, but the laborers are few.

In this connection the following story, told by a man that was just starting out to the foreign mission field, and giving the reason for his going, might be interesting:—

As a child I daily crossed a cemetery, and often stopped to read the following strange and peculiar inscription on a tombstone: "Mother, when I grow big, I want to go out as a missionary. But if I should die before that, I want you to put this on my tombstone, because then perhaps one of those who read it will go out in my place."

The man that tells this says that he read it so often that he finally decided that he was the one that should go out instead of the boy who had died at the age of eight. — *Sel.*

BOOK TABLE.

CHRIST IS RISEN. By I. C. Strieter. Published by the composer, 4510 Virginia Ave., St. Louis, Mo. Price, 25 cts.; per dozen, \$2.00.

This Easter anthem by Mr. Strieter will be welcomed by our choir directors. It is, however, of considerable difficulty, and its rendition should not be undertaken by choirs of little experience. The music of this composition is of more than ordinary merit, and its proper rendering will go far towards increasing the proper spirit in the hearts of worshipers on Easter Day.

THE NORTHWESTERN LUTHERAN. Vol. I, No. 1. Published biweekly by the Northwestern Publishing House, Milwaukee, Wis. Price, \$1.00 per year, in advance.

We rejoice to call attention to this new English publication of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and Other States. We have no doubt that the appearance of this new periodical was called for, and feel confident that it will meet with a joyous welcome. The little PIONEER gives the glad hand to his young but bigger brother, knowing as he does that one more strong voice will be lifted up in the glorious cause of spreading the pure Gospel.

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; Mount Calvary, Mount Pleasant, N. C., 3.00; Bethel, Greenville, N. C., 5.00; Bethlehem, Monroe, N. C., 1.50; St. James, Southern Pines, N. C., 5.00; Grace, Greensboro, N. C., 5.33; St. John, Salisbury, N. C., 15.00; St. Paul, Mansura, La., 5.00; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 3.00; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; St. Matthew, Meherrin, Va., 15.49; Bethany, Yonkers, N. Y., 13.00; Grace, St. Louis, Mo., 3.05; station at Napoleonville, La., 6.53; station at Elon College, N. C., 1.18; station at High Point, N. C., .15; station at Winston, N. C., .60; Redeemer station at New Orleans, La., 9.61. — *Total*, \$249.44.

For *Immanuel College, Greensboro, N. C.*: Grace, Greensboro, N. C., 1.50; Concordia, Rockwell, N. C., 3.00; Mount Zion, Rocks, N. C., 10.00; Zion, Gold Hill, N. C., 1.40. — *Total*, \$15.90.

St. Louis, Mo., January 10, 1914.

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

Received \$5.00 from Mr. Wm. Meilahn, Chicago, Ill., for Christmas celebration in Mount Zion, New Orleans.

ALB. O. FRIEDRICH.

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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No. 3.

The Folly of Atheism.¹⁾

An atheist who came to Kircher, the astronomer,²⁾
With whom he was acquainted, saw a newly purchased
globe
Of splendid execution in the scholar's room, and asked,
"Who made this work? Whence came it?" Quietly the
owner said,
"It came from no place; no one made it; of its own
accord
It must have placed itself here in my room for handy
use."
Excitedly the infidel exclaimed, "Why do you not
Insult me in some other way than by such foolish
talk?"
But Kircher with great emphasis replied, "True, foolish
talk
You justly call it to assert that this my globe, which is
Only a little and imperfect picture of the world,
Came into being by mere chance; but is it not indeed
A greater folly to believe that no one made and rules
The universe? *The fool says in his heart, There is no
God.*"
H. OSTERHUS.

The Existence of God.

In the following words St. Paul gives us the reason why the knowledge that there is a God is found among all heathen, however wild and barbarous they may be: "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His

1) Denial of the existence of God.—The true story which is told in this poem is related by Caspari in his *Geistliches und Weltliches*.

2) One who studies the heavenly bodies, as the sun, moon, etc.

eternal power and Godhead, so that they are without excuse," Rom. 1, 19, 20.

Indeed, God is invisible to us. He cannot be seen or touched. He is a spirit, and a spirit has no flesh and bones. But He manifests Himself to man by the visible works of creation which in the beginning were made, and are still preserved and ruled by Him. These speak to us a powerful language, showing forth God's eternal power and deity. Everything in nature, even the smallest insect which can only be examined by the sharpest microscope, shows a superhuman, infinite skill and workmanship, and is kept alive and governed by the wisest, most orderly plans, which work together harmoniously. The deeper we enter into the study of nature, the more we are compelled to admire the beautiful fitness of things, the wonderful machinery that regulates the world and keeps it in motion. Above all, let us look at man, the crown of creation. The Psalmist, who does this, is thereby led to exclaim with amazement: "O Lord, I will praise Thee; for I am fearfully and wonderfully made; marvelous are Thy works; and that my soul knoweth right well," Ps. 139, 14. Surely, somebody who is unspeakably powerful and immensely wise must have made and still uphold all this. Furthermore, how very, very kind must He be who so diligently cares for us all and provides us with so many excellent gifts.

But this is all nature reveals concerning God; and though we would search it from morning until night for a thousand years, it would not teach us more. Scripture alone shows how sinful man, who, through lapsing into sin, has lost the knowledge of the true God, may obtain divine grace, forgiveness of sin, life, and salvation, by faith in Christ Jesus, our dear Savior.

The natural knowledge of God will condemn the heathen on the last day, "so that they are without excuse, because that, when they knew God, they glorified Him not as God, neither were thankful; . . . and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," Rom. 1, 20, 21, 23, nor sought Him (see Acts 17, 27).

According to the Bible, the existence of God is also evidenced by man's *conscience*, which testifies that there is a supreme Judge, "the work of the Law being written in the hearts of the Gentiles, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another," Rom. 2, 15. Nevertheless, there are such as, against the voice of their conscience, try to persuade themselves that there is no God. This they do in the vain endeavor to ignore the verdict of their conscience that God will punish them for their sins. The Word of the Lord gives these atheists their right names, saying: "The *fool* hath said in his heart, There is no God. They are corrupt, they have done abominable works," Ps. 14, 1.

H. O.

The Firm Foundation.

The firm foundation on which our faith rests is: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," 2 Cor. 5, 19. The great fact on which our faith is built is that "the Word was made flesh and dwelt among us," John 1, 14, and that "Christ His own self bare our sins on His own body on the tree," 1 Pet. 2, 24. "The chastisement of our peace is upon Him, and with His stripes we are healed," Is. 53, 4. In short, the great and immovable cornerstone of the Christian's hope is that Christ lived and died for him. The sacrifice of Christ for sin-laden men, the atoning and substitutionary shedding of Jesus' blood for men's sins, — this is the fundamental fact of the Gospel.

If this foundation were shaken or removed, what then could we do? All would be lost. But it rests as firmly as does the everlasting throne of God. All other things may be uncertain; this foundation of our faith cannot be moved. On it we build with firm confidence and joyously sing:

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.

In these our days new attacks are being made upon this central doctrine of the atoning sacrifice of Christ for our sins. A distinguished scholar of our country, the president *emeritus* of the great Harvard University, Dr. Charles W. Eliot, has just recently been trying to tell us what "twentieth century Christianity" will be like. He derides the idea of Christ being our Savior who has reconciled us unto a holy and just God by His blood. Christ is to him only "the supreme teacher," and no more. Of course, what he says has been said before, but because Dr. Eliot happens to be an eminent scholar and a successful educator, there is danger that many will listen to his repetition of old heresies.

Natural man has always striven against the Gospel doctrine that Christ, as our Substitute, by His active and passive obedience, fulfilled the Law of God for us and in our stead atoned for our sins by His innocent suffering and death. It insults his pride to be told that he cannot save himself, and that his only hope is in the Lamb of God that taketh away the sins of the world. And Dr. Eliot, and others who speak as he does, show by their opposition to the Gospel doctrine of Christ's atonement that they are poor, blind natural men. Their opposition only goes to prove the truth of what Paul says: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, for they are spiritually discerned," 1 Cor. 2, 14; as well as the correctness of that other word of the apostle, "No man can say that Jesus is the Lord but by the Holy Ghost," 1 Cor. 12, 3.

We, however, whose eyes have been opened by the Holy Spirit through the blessed Gospel, have learned the precious truth that there is salvation in none other than in Jesus and in His blood and righteousness. We know that only the blood of Jesus Christ, the Son of God, can cleanse us from all our sins and make us acceptable in the sight of a holy God. In the robes of Jesus' righteousness we, therefore, clothe ourselves, knowing that, arrayed in these, we may even 'midst flaming worlds with joy lift up our heads. We can but pity those who in their blindness deny the Lord that bought them, and pray that they may learn, before it is too late, to glory in the cross of Christ, which they now despise, and in it find enduring comfort and unfading hope.

Yes, and we shall also by God's grace consistently and persistently proclaim this precious truth and invite lost sinners to build on this firm foundation. This firm conviction that Christ is

the Savior, the only Savior, and that His righteousness alone can avail, will make us earnest missionaries, ever ready to spread the Gospel story. We shall then not neglect any opportunity given us to spread the glad tidings of man's reconciliation to God through Christ, and nothing will be able to induce us to alter or weaken the precious message. Our watchword will be: Nothing in my hands I bring, simply to Christ's cross I cling! Our slogan will be: Christ, Christ alone, is our perfect Substitute; He has borne our sins, and He has suffered in our stead. This precious, comforting truth we may not, dare not, will not surrender despite all opposition and derision. With Paul we glory in the "foolishness" of the Gospel: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth," Rom. 1, 16.

New Strength through Prayer.

The common water spider, not unfrequently found in deep ditches and ponds in some parts of England, is a very interesting animal in more than one respect. One of its peculiar habits is to rise to the surface of the water now and then to get a fresh supply of air; for though it lives in water, it breathes just like other spiders do. Every time it comes to the surface it takes down with it a tiny globule of air with which it surrounds itself. When this supply of air is used up, it comes to the surface for a fresh supply. Thus it is enabled to live under the water.

We Christians are living in the world as in a strange element; we are *in* the world, but not *of* the world. On all sides we are surrounded by an atmosphere of worldliness that threatens to smother us. Let us rise up beyond the worldliness about us on the wings of prayer, and get new strength from hour to hour as we need it.

The little water spider has its task set by its Maker down under the water, where it constructs its webs among the stems and leaves of aquatic plants. So God has also given us our tasks in this world. Some of us must work in stores, others in factories. But wherever we may work, we shall probably be thrown together with evil fellow-workmen. Then let us remember how the water spider maintains its life under the water by rising again and again for a fresh supply of air. Wherever we may be in the midst of our daily task, let us lift up our hearts to God in prayer and rest assured that He will always give us help.

On the Wing.

"Little good old *Concord*" is the endearing term which the colored people of that growing city apply to their home town, and it describes the "City on the Hills" as it has been for a generation and still is. We are interested in Concord because of the mission work we have been doing there since 1891. Within "hollering distance" of the Court House and half a block from the new imposing Post Office is the Lutheran Grace Church and School, once new and attractive, but now uninviting in consequence of years of wear and tear. A thorough overhauling of the buildings and improvements of the grounds are now in progress. Rev. W. G. Schwehn, the present pastor, is busy, and is keeping the people busy. They are loyal Lutherans and cheerfully respond to any appeal the pastor may make. When pastor and people work together, heart to heart and shoulder to shoulder, any task undertaken for the upbuilding of the Church of God becomes comparatively easy.

The writer had the pleasure of preaching twice in Grace Church to large audiences. Even Mark Boger and Daniel Peay, old friends of ours and frequent visitors at the Lutheran church, were present. The trouble with these friends, as with many others that love the Lutheran Church because of its Biblical doctrines and practice and its decent and orderly services, is, that they are sitting on the fence and can never decide on which side to "drop."

You, Mr. Editor, and I and other old-timers have not often, if ever, been guests of honor at a public reception while we were on the "firing line." We had the pleasure, however, of helping make others feel at home among us when they came as associate laborers. But here at Concord the writer was the central attraction at a big reception. It was an agreeable surprise. The ladies of the church with the young pastor had taken full possession of the first floor of the schoolhouse. Long tables covered with white linen and decorated with flowers and pot-plants were arranged. Covers were laid for 125 guests, and they were all there, and some more, too. We mention this reception, in order that others, when an occasion presents itself, may imitate the Concord people, and gladden the hearts of pastors and teachers with similar tokens of love and appreciation.

At *Mount Pleasant* we spent several days in visiting the churches and school of Rev. John Alston. The pastor and his wife were students at Immanuel

College when that institution was in its infancy, in days when it tried the souls of both professors and students. The church, parsonage, and schoolhouse, situated on elevated ground, in a grove of large oaks, present a pleasing appearance, and the premises are beautifully kept. The nomadic tendencies of the people has decreased the membership of Rev. Alston's charge considerably, and as there is no material for missionary work, the growth of his churches depends largely upon the training of the children in the nurture and admonition of the

Salisbury is an old city with an interesting history, but time fails to give it a write-up. Rev. W. H. Lash has served the Salisbury charge as missionary and teacher for more than a decade, and is now beginning to reap the fruits of his labor. In Mr. J. Thalley he has an able coworker. We spent a day in the school which, by the way, is almost an exact reproduction of the "chicken-coop," the first St. Paul's Chapel in New Orleans. Of an enrollment of 100 children, 88 were present, all crowded together like sardines in a box. In this room, 30×30 feet, Rev. Lash and Mr. Thalley are teaching six grades. A commodious schoolhouse is badly needed for the growing Salisbury school. Rev. Lash is serving two stations in Catawba Co. and, besides, preaches at Kernersville and Statesville.

Albemarle, Stanley Co., thirty miles from Salisbury, is a new station which is served by Rev. Fred Ford. He conducts a school in a private house which has room for about 35 children. Rev. Ford has a hard field in that city, but he will reap in due season if he faints not.

In the judgment of the writer, the Lutheran Church has a promising future among the colored people of North Carolina. May God give us men and means with which to carry on His work.

N. J. B.

Items from Our Colored Mission Field.

CONCORD, N. C. — "A local conference, having as its object the mutual good of the congregations of the vicinity, was organized in Grace Church, Concord, on January 28. The conference is composed of the pastors of Rowan, Cabarrus, and Mecklenburg counties. Two sessions were held. Rev. W. H. Lash was elected chairman, and Rev. John Alston, secretary. The communion service at night was conducted by Rev. John McDavid. The practical discussions proved very beneficial to all. The conference hopes to meet again in the near future."

X. X.

ST. LOUIS, Mo. — Missionary James Doswell, of St. Louis, Mo., is an inmate of the Lutheran Sanitarium for Consumptives at Wheat Ridge, near Denver, Colo. God grant that he may soon be able to take up his work again!

YONKERS, N. Y. — Rev. W. O. Hill's new address is No. 6 Locust Hill Ave., Yonkers, N. Y.

STATISTICS OF OUR COLORED MISSION. — Our Colored Mission, at the end of 1913, comprised 29



Mission Chapel at Salisbury, N. C.

Lord. Most of the 30 children that attend the school are baptized members of the church.

A trip to *St. Peter's Church*, known also as Dry's Schoolhouse, was made on a week-day, yet a good crowd had gathered for the services. On a hot August day, in 1898, the writer had a "big meeting" under a large oak tree near the old schoolhouse. Under that tree 24 were baptized and 34 confirmed, and the Ev. Luth. St. Peter's Church was organized. Since that day the tree has been called "The Holy Oak." It still stands unshaken by the storms of years as a monument of the sacred acts performed in the shade of its branches.

stations and 10 preaching stations, served by 20 missionaries. In our 29 mission schools 2,000 pupils were being instructed by 16 pastors, 12 male teachers, 9 female teachers, and two students. Immanuel College, Greensboro, N. C., has 42 students and four professors; Luther College at New Orleans has 41 students and two professors. Our colored Christians contributed \$5,586.51 during the past year.

THE NEW TREASURER OF THE COLORED MISSION BOARD. — Mr. John H. Schulze has kindly consented to accept the treasurership of the Mission Board. Mr. Schulze's address is 2211 Holly Ave., St. Louis, Mo. He hopes that also the readers of *THE PIONEER* will help to keep him busy receiving and acknowledging gifts for our Colored Mission work. Do not disappoint him!

ALBUM OF OUR COLORED MISSION. — Field Secretary Bakke is hard at work on this book, and if all goes well, it will be put on the market some time next month. We want all our readers to understand that it is going to be something fine, and we hope that every reader will buy a copy.

IMMANUEL COLLEGE. — God graciously averted the dreaded epidemic of smallpox from our institution. Only one student was stricken, and he is again convalescent. — The wife of President Berg is improving rapidly after the serious operation she was obliged to undergo, and is able to sit up the greater part of the day. — President Berg himself was on the sick list a week, but is able to do his work again.

CONCORD, N. C. — Harry Lynn, a former student of Immanuel College, is assisting Rev. Schwehn in the school, which has an enrollment of over 80.

GREENVILLE, N. C. — Missionary Thompson is instructing 11 children for confirmation. His school is overcrowded, being attended by 57 pupils. He wrote on January 17: "The school is full. Children are still coming in. All the seats are taken, and some are sitting on the rostrum. I cannot encourage any more children to come because I have no room for them. What am I to do?" It seems to us that the only thing that can be done is to build Missionary Thompson a school; don't you think so, too?

FAYETTEVILLE, N. C. — Missionary March writes concerning this new station: "I opened a school here January 5 with 16 children, and now (one week later) I have 45 names on the roll, and we are expecting still more. I believe that this place will be a good field for us, and I also have great hopes for Wilmington."

SPARTANBURG, S. C. — The prospects with regard to this new field are also very good. The school is attended by 30 pupils. Also a Sunday-school has been opened. Missionary McDavid, of Charlotte, N. C., who has the supervision of the new field in Spartanburg, writes: "We are hampered on account of not being able to get a suitable building. But we are doing the best we can. We have 30 children enrolled and an attendance of 20." Miss Barnhardt, the teacher in charge, writes: "The school is doing nicely. The children seem to love me, and the parents appreciate the school. I think that if we had a larger place and better facilities, we could do better work."

JOHNSON, LA. — This place is about sixty miles from Napoleonville, where Missionary Berger is located. Rev. Berger visited Johnson on January 18. He writes the following concerning his trip: "Went to Johnson last Sunday and had a nice crowd of men in the service. After service we had a meeting, in which all the people said that they wanted a Lutheran school. Those men present have 50 children they would send to school and Sunday-school; but there are more than three times that many children there. They also assured me that the services would be well attended. The public school is only open four months in the year. I am quite sure that a school and church would do well. I expect to hold services in Johnson on the first and second Sunday of the month. There is a hall there, and they are willing to rent it to us for a school. They have agreed to let me have the hall free for divine services and Sunday-school."

YONKERS, N. Y. — Missionary W. O. Hill writes: "The work in Yonkers is getting along well. The richest blessings of God are resting on the work in general in and about Yonkers. On Reformation Sunday we had the largest attendance in the history of the congregation. The collection for the day amounted to \$10.75, which has been given for the support of Immanuel College in Greensboro. Our children's service at Christmas was reported to have been the best of any colored church in the city. The early Christmas morning service has become one of the most appreciated services by the members of Bethany. Quite a number went this year and attended Holy Communion."

THE whole world shall and can have no other light by which it may be lightened than Christ only. This faith and confession is the right foundation on which the Christian Church is built. — *Luther.*

Items from the Foreign Mission Field of the Missouri Synod.

Missionary C. Huebener reports: The new church at *Maruchaltalei* will be dedicated February 8, during the meeting of the Fourth General Conference at Nagercoil. — At *Kirangulam* 32 persons are being prepared for baptism. — On the Fourth Sunday in Advent he baptized 21 persons at *Mangulam*. — At *Kandanguli* 15 catechumens are being prepared for baptism; likewise in *Kelunkadi*.

Missionary H. Stallmann reports: The plague is still raging in *Ambur*. Although half of the inhabitants of the city have fled, yet 23 deaths occurred in one day. Our Lower Secondary School will in all probability remain closed till March. — In *Vinnemangalam* he instructs 7 catechumens. The school is in a flourishing condition. — *Wanted!* Good wall maps, with English text, of the Holy Land, St. Paul's missionary travels, etc., for our boarding-school at *Ambur* where 9 boys are being prepared for service in our mission. We need them badly.

Missionary Geo. Kuechle reports: The school at *Sanankuppam* was closed on account of the plague. Three pupils of the school fell victims of the dread disease. — Sunday after Christmas, Missionary Kuechle was privileged to perform his *first* baptism of heathen. Two men from *Yercuddi* were baptized. Seven others are preparing for the sacrament.

On December 28, our native Christians in the North Arcot and the Salem District held a joint Christmas celebration at *Vaniyambadi*. About 150 were present. According to reports it must have been an impressive service indeed.

A new church is being built in *Vadasery*. Missionary A. Huebener is superintending the work.

Missionary Gutknecht took up the work at two new outposts, *Vellamadam* and *Pandarapuram*. At the latter place the people donated a little piece of ground. In the school 20 children are enrolled. — One of Missionary Gutknecht's teachers, who took a course as teacher of the blind, is instructing three blind children in the art of mat weaving. — Another member of Missionary Gutknecht, who formerly practiced as native physician, is taking a course in dispensary work at Nagercoil. — On December 14 (?), the new church at *Thovalai* (Missionary Gutknecht) was dedicated. It is constructed of blue stone, and is 40 feet long and 17 feet wide. All the missionaries of the Travancore Conference were

present at the services. The sermons were delivered by the Revs. Nau and Huebener. The collection amounted to 23 rupees. About 600 natives from the surrounding congregations were present. After the services the entire assembly was fed.

Missionary Gerhard Huebener recently baptized 50 persons at *Kirangulam*.

The Christmas boxes arrived safe in India and caused great rejoicing. The missionaries extend their hearty thanks to all who so kindly contributed towards this gift.

The sainted Mrs. Carl Schroeder, of New Berlin, Ill., bequeathed \$400 to our foreign mission. A part of this sum is to be used to purchase a gasoline engine and force pump for the seminary at Nagercoil. The balance is to be used for furnishing the interior of the new seminary building. The pumping outfit has already been ordered.

In a roundabout way we learned that the new missionaries and Miss Ellermann arrived safe in India. Official information has not yet come to hand.

JUL. A. FRIEDRICH.

Items of General Missionary Interest.

PERSONAL SACRIFICE DEMANDED. — Dr. S. M. Zwemer, for a number of years a missionary in Egypt, says: "The hardest fields, the most baffling problems, the severest hardships are easy and possible if we have the spirit of sacrifice. The price of Africa and Central Asia can be paid in nothing less than self-denial, tears, and blood. This is a holy war, and nothing is too holy to lay upon the altar."

AN APPEAL FOR \$50,000,000. — At the recent Student Volunteer Convention held at Kansas City, Mo., J. Campbell White, general secretary of the Laymen's Missionary Movement, made an appeal for the donation of fifty million dollars to missions by the churches of North America this year. He said that there are 600 million people in foreign lands whom 8,500 missionaries from North America are attempting to reach. Many more workers and much more money are needed. It is calculated that the Protestant churches of America gave last year about sixteen million dollars for foreign missions. This is a big sum, but it is only one-third of the sum conditions call for, according to Mr. Campbell's estimate.

A GREAT RESPONSIBILITY. — Mr. A. A. Hyde, of Wichita, Kans., whose gifts to churches and char-

ities during 1913 aggregated nearly \$90,000, an amount which was exactly nine-tenths of his income, recently said: "If God gives ability to make money, and He has given me, if not the ability, the opportunity to make money, will He not hold me responsible for what I do with the money I make? The Bible warns us to lay up our treasures in heaven, and I regard my gifts to missions and to charities as investments. The world will go downward every day because of its rapidly increasing wealth unless we get back to God."

METHODIST CHURCH AND MISSIONS.—The Methodist Church contributed \$5,000,000 to missions last year. Of this sum about half was expended for foreign missions and the other half for home work. The receipts for foreign work exceeded those of the preceding year by \$50,000, and the debt in the foreign mission treasury was reduced from \$138,000 to \$90,000. The women gave to foreign work \$110,000 more than in any previous year. The native Christians in the Methodist foreign fields contributed \$850,000.

PROTESTANT MISSION WORK IN PORTO RICO.—The work of the Protestant churches is growing in Porto Rico. The Island now has 210 organized Protestant churches, with a communicant membership of 12,000.

MADAGASCAR.—Days of peace have dawned upon the Protestant churches of Madagascar at last. After years of persecution at the hands of Roman Catholics and atheistic French governors, they are now assured unrestricted liberty of worship.

PERU.—It seems as though the Protestants of Peru, South America, will soon have full religious liberty. An amendment to the constitution of the country will probably be adopted in the next session of the Peruvian Congress which will give unrestricted religious liberty to all. Of course, the Roman Catholic Church is fighting the amendment most strenuously, but, as it appears, without success.

LUTHERAN ICELAND.—The 90,000 inhabitants of Iceland are all Lutherans. It is one of the best educated countries in the world. Everybody can read and write. A non-Lutheran writer says: "In a thousand years but two cases of theft have been found in Iceland. No prison or police are there; neither bars nor bolts on the doors of the houses."

LUTHERAN MISSION AMONG THE NATIVES OF AUSTRALIA.—For a number of years our brethren in Australia have been working among the native

Australians. The work has been progressing satisfactorily, and the prospects are bright for the future. A colony of 160 natives has now settled down in the immediate vicinity of the mission station, and these are being rapidly evangelized and civilized. On November 9, Rev. Wiebusch, the missionary in charge, had the pleasure of baptizing 10 young natives after a thorough course of instruction. The mission also conducts a home for native children. The native Australians are probably the least intelligent of human beings, and we must therefore the more rejoice when we hear that they also can be taught the sweet story of Jesus and His salvation.

MISSION CONTRIBUTIONS BY STUDENTS.—The students of the United States and Canada contributed \$218,000 to foreign missions during the year 1913.

HOSPITALS AND ASYLUMS FOR LEPERS.—The foreign mission boards of the various denominations in the United States maintain 27 hospitals and asylums for lepers.

THE EV. LUTH. MISSIONARY SOCIETY FOR CHINA.—This society is composed of members of the Synodical Conference. Its purpose is to conduct missions in China. The missionaries of the society are: Rev. E. L. Arndt and wife, China P. O., Hankow, China; Rev. C. W. Kastler, Peking, China; and the native helpers, Li Hai Shan and Hsie Ho Ngan. The board of the society comprises Rev. C. J. Albrecht, 205 N. State St., New Ulm, Minn., President; Rev. Aug. Hertwig, Gaylord, Minn., Secretary; Rev. Aug. Rehwaldt, R. 1, Cologne, Minn., Treasurer.

LUTHERAN MISSION AMONG THE APACHE INDIANS.—The Joint Synod of Wisconsin, Minnesota, and Michigan maintains a mission among the Apache Indians in Arizona. There are four places where missionaries are stationed and the necessary buildings are erected: at Tevidot, East Fork, Cibecue, and Globe. Mission schools, the hope for the future, and necessary as well in the mission work among the heathen as in the home work in the established congregations, are organized at the four mission stations. The enrollment in these schools at the present time is as follows: At Cibecue, Rev. A. Zuberbier, 16 pupils; at East Fork, Rev. E. Guenther, 22 pupils; at Tevidot, Rev. C. Toepel, 21 pupils; at Globe, Rev. G. Harders, 35 pupils. The Globe school has a special teacher in the person of Miss Clara Hinderer, daughter of Rev. F. Hinderer of South Haven, S. Dak. The school at Cibe-

cue is in existence one year, the school at East Fork three years, the school at Tevidot two years, and the school at Globe six years. All the missionaries note that the daily influence of God's Word is not in vain, neither among the children nor among their parents and kinsfolk. They do not doubt that the kingdom of Christ will come and is coming to the Apaches, especially through the work in the mission schools. — *Northwestern Lutheran.*

Secretary Bryan on Missions.

"The missionary is the greatest power for peace in foreign lands. All the money that we in the United States and Canada give to assist the work of the foreign missionaries is but a small part of what we would have to spend if we were not friends. The students that we are sending into foreign missionary fields are few compared with the men we would have to sacrifice on the battle-fields if we were enemies. We hear many arguments set forth against sending our best young men to foreign countries. They tell us some of our missionaries are unwise, and that some of their works and words bring on international situations. I am convinced that the men and women who go abroad to give their lives to missionary work are not near as apt to get us into trouble as are commercial people and interests who enter the foreign field to exploit them for personal gain."

BOOK TABLE.

O LORD, OUR LORD. By A. Kaepfel. A sacred chorus for mixed voices. Concordia Publishing House, St. Louis, Mo. Price, 24 cts.

This is No. 13 of a series of sacred choruses, Nos. 1—9 being for male choruses and Nos. 10—20 for mixed voices. Prof. A. Kaepfel, the composer, has an enviable reputation as an organist and as a composer of sacred music; he is professor of music at the River Forest Teachers' Seminary. While Prof. Kaepfel's compositions have the reputation of being somewhat difficult, they are so full of genuine harmony that choirs will find it a pleasure to take the little extra trouble of practicing them, because of the fine results obtained. All but two of the 19 compositions comprising the series are provided with English and German texts.

FUENFZEHN ANSPRACHEN. By A. Pfothenhauer. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This pamphlet of 48 pages explains the most important paragraphs of our congregational constitutions in 15 addresses. The language is very simple. The booklet deserves the widest circulation in our German congregations, and the pastors of our English congregations would be doing their people a great service if they were to give their members the contents of this pamphlet in their congregational meetings as opportunity is offered.

Notice.

In future the Board for Colored Missions will have its regular monthly meeting on the second Wednesday of each month. Mission workers and others wishing to communicate with the Board will please remember this change.

Acknowledgments.

Received by Prof. Berg for Immanuel College from Bethany Congregation, Yonkers, N. Y., \$10.75; from the Luther League of the same congregation, 3.00.

Received for *Colored Missions* from the following colored congregations: Bethel, Greenville, N. C., \$5.00; Bethlehem, Monroe, N. C., 1.50; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's Schoolhouse, N. C., 2.00; Grace, Concord, N. C., 20.00; Mount Calvary, Sandy Ridge, N. C., 10.00; St. Matthew, Meherrin, Va., 6.82; St. James, Southern Pines, N. C., 5.00; Messiah, Fayetteville, N. C., 1.00; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; Mount Zion, Gold Hill, N. C., 5.00; Concordia, Rockwell, N. C., 2.50; Grace, Greensboro, N. C., 2.77; station at Winston, N. C., .40; station at High Point, N. C., .30; station at Elon College, N. C., .96; St. John, Salisbury, N. C., 15.00; Bethlehem, New Orleans, La., 50.00; St. Paul, New Orleans, La., 40.00; St. Paul, Mansura, La., 5.00; Mount Zion, New Orleans, La., 40.00; station at Napoleonville, La., 8.46; Mount Zion, Rooks, N. C., 5.00; Bethany, Yonkers, N. Y., 13.00; Rev. A. H. Poppe, Little Rock, Ark., 3.90. — **Total, \$263.61.**

St. Louis, Mo., February 2, 1914.

JOHN H. SCHULZE, *Treas.*
2211 Holly 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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The Lutheran Pioneer.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XXXVI.

ST. LOUIS, MO., APRIL, 1914.

No. 4.

The Easter Message.

The rosy dawn proclaims the coming day;
Behold three pious women on their way.

They hasten to anoint Christ crucified,
Their blessed Master, who, alas! has died.

One thought disturbs them ere they reach His grave,
"Who will remove the stone before the cave?"

But, lo! as they approached the place, they saw
The open sepulcher with fear and awe.

For in it sat an angel clothed in white,
Who said: "O women, be not filled with fright!

"Jesus of Nazareth who lay here dead
Is risen. Go, these joyful tidings spread."—

O glorious Easter message full of balm
For sinful hearts, thou bring'st us heavenly calm.

Now we are sure that faith is not a dream,
For He that rose must be the Lord Supreme.

Then, too, Christ's resurrection makes it clear
That all His words are truthful and sincere,

And that the world is truly reconciled
To God, who raised our Substitute, His Child;

And, lastly, that—O joy!—on Judgment Day
We also shall arise and live for aye.

Hence let us keep this feast aright forsooth
With the unleavened bread of unfeigned truth.

H. OSTERHUS.

He Is Risen, Hallelujah!

What truth can be more comforting and cheering to us Christians than that of the resurrection of Christ from the dead? How happy the holy women must have been when they came to the grave of Jesus to anoint His body, and heard the joyful news: "He is not here, He is risen!"

Jesus, thy Savior and Redeemer, liveth; He

liveth upon whom all depends, thy own life, yes, thine eternal life. That which the prophets foretold concerning Him, what He Himself said of His death and resurrection, is fulfilled. His Word has been perfectly fulfilled, every letter of it having come true. There can, therefore, be no doubt that He is the true Christ, the Son of God, the true Messiah, the promised Woman's Seed, the Salvation of the world. Our faith in Him rests upon a firm foundation; now all doubts must disappear.

How can we, then, otherwise than rejoice? For now salvation is ours! If Christ is risen from the dead, the work of our redemption is finished, we are perfectly reconciled unto God. Not only has He begun the task, He has perfectly completed it. Had He remained in the grave and had His body seen corruption, we would have good reason to mourn and weep, for then our hope in Him as our Substitute would be vain. But now all is well. We are not only able to say: "He was delivered for our offenses," but also: "He was raised again for our justification." The handwriting against us is destroyed, an insulted God is propitiated, and the covenant of grace is established. Our adoption as God's children is now attested and sealed, and heaven is thrown wide open for the whole world of sinners. He that believes in the risen Savior has free access to the Father.

Then, too, the devil has no more power over us. His works are destroyed; he is vanquished; the head of the hellish serpent is bruised.

And since Jesus is risen from the dead, my death has lost its sting, and its terrors disappear. He no longer seems a murderer, but a sweet angel of peace to take me from this world of sin and woe to my Father's bosom. Jesus lives, therefore I shall also rise from the grave and enter life eternal.

O how sweet, how refreshing is this truth! O the joy that enters our hearts at the sight of the Savior's empty tomb! Jesus is risen, Hallelujah!

"Jesus is risen," the angels told the holy women, and thereby brought joy to their sad hearts. "Jesus is risen," the women said to the other disciples, and dispelled the gloom that filled their souls. "Jesus is risen," these tidings have often cheered our desponding minds. "Jesus is risen," let this be the glad news which our lips shall publish to our fellow-men far and near.

Our Colored Mission Schools.

In his address delivered at the convention of the Student Volunteer Movement at Kansas City, Mo., on January 2, 1914, Dr. John Warneck, a leading German authority on foreign missions, called attention to several distinctive characteristics of Lutheran mission work. One of the special features of the mission work of the Lutheran Church he referred to is the attention paid to the elementary schooling of the children. On this point he said: "While we Lutherans recognize the value of the higher schools, we pay especial attention to elementary schools in our missions, for we believe that a higher system of education is impracticable without the broad basis of a comprehensive elementary system. In our elementary schools we make the Word of God the center of our teaching, based on a large use of our Bible stories and of the Smaller Catechism. We do not content ourselves with the organization of Bible classes, but constitute religion a leading subject in the whole course of instruction. Nor do we spare the pupils in the matter of memorizing God's Word, being convinced that in later years they will be thankful for every text and hymn and Bible story learned in the days of childhood."

What Dr. Warneck here says concerning the foreign missionary policy of our Church is also true of our Colored Missions in this country. While other denominations spend thousands and thousands of dollars on higher schools for colored people, and often not one cent on elementary schools, our mission workers hold fast to the opinion that mission schools with their daily religious instruction are a great and most successful mission agency. Our mission schools have always been an important factor in our work, and the influence exerted through them has been remarkable. The seed of God's Word sown in our elementary schools has borne most

wonderfully rich harvests in many instances. In these schools the boys and girls receive a thorough training in the truths of the Bible, a thing needed for their own persons and in building up truly Christian communities. Sunday-schools and so-called Bible classes cannot suffice; a daily indoctrination extending over the whole course of elementary training alone is, and can be, satisfactory.

But while thus emphasizing religious instruction, our colored mission schools by no means neglect the secular instruction of the child. The writer speaks from experience when he says that the pupils of our mission schools have at all times been able to successfully compete in secular knowledge with the pupils of the public schools. In New Orleans, where there are many public schools, some in close proximity to our schools, the latter are always filled to their utmost capacity. Parents acquainted with the working of our schools are willing to pay the tuition we ask, and send their children considerable distances to our institutions, because they know from experience that their boys and girls enjoy religious and secular advantages there which they could not enjoy in the public schools. The writer knows of children in New Orleans that have come as far as thirty and more city blocks, passing public schools on the way, to attend our schools. Before we had our own higher school — Luther College — in New Orleans, the graduates of our elementary schools had no trouble in entering the proper grade of the state high school, and in some instances they were successful in entering even higher classes. In practically every instance the broad and solid basis of secular training that had been laid in our mission schools enabled them to hold a front rank in the higher school.

Wong Fong.

In 1908, Rev. J. F. G. Harders opened a Lutheran mission school in Globe, Ariz., for Chinese boys. Among its first pupils was Wong Fong. Though seventeen years old at the time of his entrance, he was still very much of a child in many ways. He became very much attached to the missionary's family and spent many an hour in Rev. Harders' house. "Me much too young to have no father and mother; me call *you* papa — and mamma mamma, please, please!" he said to the missionary. His disposition was so sunny that everybody liked him. Even the reticent Indian boys about the mission station would greet him

with a cheerful "Hello, Wong!" Though working hard as a night-waiter in a restaurant, he insisted upon helping in Rev. Harders' household wherever he could. He would sweep, scrub, cook, and do up the laundry whenever he found the opportunity. To replace the oil lamps in the mission buildings, he gathered money among his fellow-pupils to furnish the chapel, school, and parsonage with electric lights.

On Sunday, December 18, 1910, he was baptized. Wong Fong was inexpressibly happy that day. Again and again he would say to others that were present: "Me so happy to-night, so happy!"

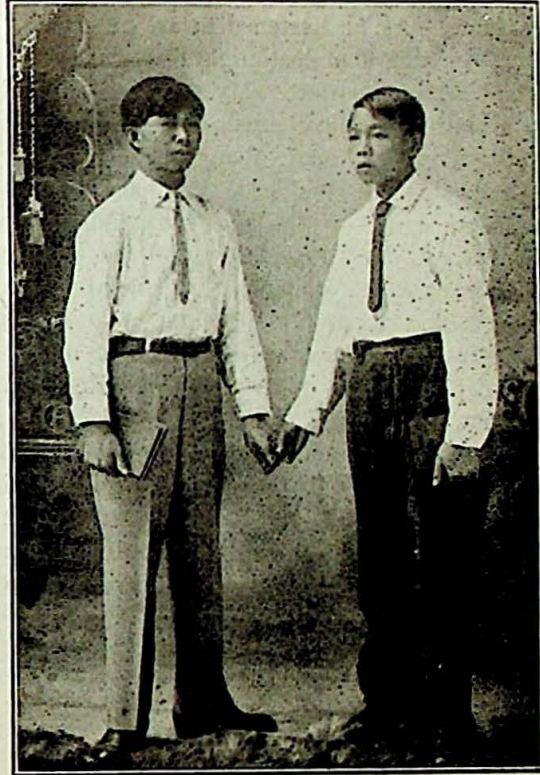
Before his baptism he one day told his teacher, "I used to belong to the Free Masons; but I have left them, because I want to be baptized." "Who told you to do that?" "Nobody; they all told me not to do it, and they were very angry when I told them to take off my name. But I know that I can't belong to the lodge if I want to be a Christian." "Why not, Wong?" "That you know better than I do. But I'll tell you what I think. In the lodge they always tell us that if we are good, all will be well with us. But the Bible tells us that we and all our deeds are evil; however, it also tells us that we do not have to do anything to earn heaven, since Christ has done all that for us already. A person can't stay in the lodge if he wants to be a Christian." The missionary was surprised to find the boy show such good Christian knowledge, and well he might, for many a person reared under Christian influence has far less insight into spiritual things than this poor Chinese boy had. It was plain to Wong that the lodge with its teaching of salvation by works was directly opposed to the teaching of the Christian Church of an atonement alone through the blood of Christ Jesus.

And now comes the sad news that Wong Fong is dead. Concerning the sad taking away of this young Christian, Missionary Harders writes: Soon after his baptism, Wong Fong left Globe for Phoenix, the capital of Arizona. Here he attended our Lutheran church, whose pastor at the time was Rev. G. Luetke, but which for the past few months has been served by Rev. T. Frey.

A year ago Wong Fong went to live with his uncle, Wong Fei, who had just married a young wife. On Tuesday, February 10, his uncle's wife received a letter from China giving her maiden name. Wong Fong saw this letter. As soon as he saw the name, the thought came to him: "That is the name of the girl to whom I was married when

I was a child." He went to his trunk, and after a brief search brought out a small package. It contained half of a Chinese coin and half of a written promise of marriage. Wong showed this to his uncle's wife and asked her whether she had not something like it. She told him that she had, and then went to get it. The two pieces of coin and the two pieces of paper belonged together. Wong Fong and Mrs. Wong Fei, his aunt by marriage to his uncle, had been married since childhood according to Chinese law!

But what was now to be done?



Wong Fong and Li Ling.

Wong went to his pastor the next day. After telling what had happened, he added: "And now we must die. Either the woman and I must die voluntarily, or Wong Fei must die, or I will be killed." This seemed incredible to the pastor, but Wong Fong insisted upon it that such would be the case.

Pastor T. Frey did all he could for the young man. During the next few days the two were much together. Wong Fong fearing assassination at the hands of his countrymen, at once closed his newly opened barber-shop. Pastor Frey asked the police for protection and also wrote to the immigration authorities. Neither the police nor the immigra-

tion officials did anything. Wong was advised to leave the city at once, but he replied that it would be useless to do so as the woman would follow him; he was sure that there was no way of his escaping death. He sent a telegram to me, asking me to come to Phoenix at once.

Upon receipt of the message, I set out at once, and arrived in Phoenix about 11 o'clock that night. I hastened to the house of the poor boy in the dark Chinese quarter. Again and again I rang the bell, but there was no response. Just then a Chinaman passed, saw me, and asked what I wanted there at that hour. I told him that I wanted to see Wong Fong. As he hastened away, he cried, "He is dead; he was shot last night!"

I had arrived too late. My poor boy Wong had fallen a victim to a heathenish Chinese custom and superstition. Yes, poor Wong Fong was dead. While sleeping in his bed, he had been shot through the head on the night of February 13.

The larger one of the boys on the picture is Wong Fong; the other is his faithful friend Li Ling. The photograph was taken at the time when both attended our mission school at Globe.

The coroner's jury returned the verdict: "Shot by unknown persons." It is probable that the authorities will do nothing to ascertain who the murderers were. It only means one despised Chinaman less, that is all! Had the murdered man been white, the matter would be quite different. But for us his death means much. We loved Wong Fong, we loved him dearly, for he was our dear brother in Christ Jesus.

News from Concord, N. C.

Beginning February 8, 1914, the members and friends of Grace Ev. Luth. Church, of Concord, N. C., were blessed with an entire week of services. The object of these services was to indoctrinate our own people, and then also to inform those not connected with the Lutheran Church of the blessed treasure God has entrusted to our dear Lutheran Zion. The pastor, Rev. W. G. Schwehn, preached a very impressive sermon on Joel 3, 14, Sunday night. On the next night we were permitted to hear a very forceful sermon on the doctrine of Holy Baptism by the Rev. John McDavid, of Charlotte, N. C. Tuesday night Rev. John Alston, of Mount Pleasant, N. C., treated the cardinal doctrine of the Church of the Reformation, justifi-

cation by faith in our Lord and Savior Jesus Christ. The following night Rev. W. G. Lash, of Salisbury, spoke on the Office of the Keys. Thursday night Rev. Calvin Thompson, of Charlotte, N. C., delivered a sermon on the sacrament of Holy Communion. This week of services was concluded on Friday night by an excellent sermon on the doctrine of conversion by the Rev. R. O. Lynn, of Greensboro, N. C.

This was the first time that our Concord church had a continuous week of worship, but we hope not the last. As these services were a success and, we trust, of great spiritual benefit both to our own members and also to the visitors who were present, we hope to see our other congregations in North Carolina follow the example of the mother congregation and by similar services speak of the great treasures God has bestowed upon us.

Both church and school are in a flourishing condition, our parochial school having upwards of 100 pupils, who daily are taught God's Word besides the branches commonly taught in the public school. In addition to the pastor the undersigned is acting as teacher now. May God continue to bless this faithful flock, and may we daily grow in His Truth and Wisdom!

H. W. LYNN.

Greenville, N. C.

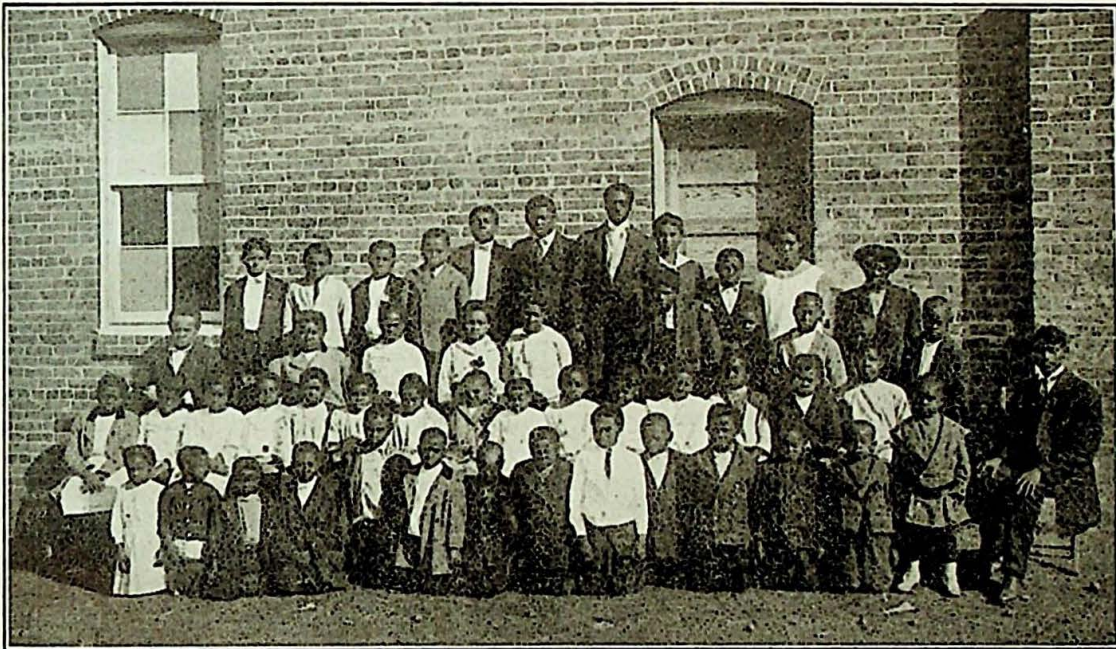
Our little chapel at Greenville, a suburb of Charlotte, N. C., which formerly stood so prominent upon a hilltop, casting its lone shadow down the hillside, has become less distinguishable because of the rapid growth of the settlement. A little over a year ago, a few old shanties stood with the chapel on the hilltop, but since then the settlement has grown considerably. Now all around our chapel are to be seen nice, commodious four- and five-room cottages owned by a quiet and industrious class of colored people. On the northeast side, and about three blocks from our chapel, a settlement has been opened for whites. This settlement is being provided with all modern conveniences. It will undoubtedly help to make the settlement where our chapel is the ideal colored settlement of Charlotte.

Our little congregation is still working earnestly and with singleness of heart for the upbuilding of the church. Every member is taking an active part in the services and in the Sunday-school.

The weekly contribution system was introduced in the congregation at the beginning of the year. It has brought about a fine increase in the contributions. With but a few exceptions, every member is prompt with his contribution every Sunday. A few members find it more convenient to bring their offerings monthly and semimonthly.

A Ladies' Missionary Society has been organized by the ladies of the congregation. The following are the officers: Mrs. Edna Thompson, president; Mrs. Louise Price, secretary; Miss Minna Shinn, treasurer. The purpose of this society is to care for the sick in the congregation, to procure various

Last month our school had a fine attendance, an average of 50 children in daily attendance. Some days there were over 60 present. It was with great difficulty that they were all seated. All the school desks were crowded, and some of the pupils had to be seated on the altar platform. New scholars were enrolled every day until the small-pox invaded the school. Half of the children are afflicted with the disease at the present writing. Had it not been for this unwelcome visitor, we fear that we would have been obliged to turn many children away for lack of room. May God grant all our pupils a speedy recovery!



Rev. C. P. Thompson's School, Greenville, N. C.

things needed for the chapel, to urge the members to attend services more regularly, and to work upon churchless women and girls to become Lutherans. May God bless the efforts of the society and crown it with abundant success!

The Sunday-school was reorganized the second Sunday in January. Mr. A. T. Sanders was elected President. Three classes were formed. Mr. Gus. Rainey is the teacher of Class I, composed of men and larger boys; Mrs. Susie Rainey is the teacher of Class II, composed of women and larger girls. Miss Mary Sanders and Minna Shinn are the teachers of Class III, composed of the boys and girls in the primary grades. Under the present system the Sunday-school is growing steadily.

Some time ago the Ladies' Society of the congregation of Rev. Theo. Horst, Toledo, O., sent our congregation a mission box. Prior to that the same pastor's congregation presented us with a fine altar for our chapel, also with two altar covers and a crucifix. God bless them for their kind gifts!

Director N. J. Bakke also sent us \$5.00 for school supplies, and for the purchase of catechisms for the poor children attending our school.

May the Lord continue to bless and guide our little flock by His Word, that it may remain steadfast unto the end!

C. P. T.

THE light that shines farthest shines brightest nearest home.

Brief Notes from Eastern North Carolina.

We are moving on nicely down here. I opened school in Fayetteville on the 5th of January. We have enrolled 60 scholars, with a daily attendance of 50 children, from the a-b-c class to the seventh grade. We also have a good Sunday-school, an average of 30 scholars being present every Sunday. The church attendance is also increasing.

Mr. D. Ashley, of New York City, the owner of this plant, has also visited our school. He was very much impressed with our work, and said that he hoped we would continue our good work and build up a strong school, Sunday-school, and church.

The work at Southern Pines is also moving on finely. We have some stanch members there who have been working for the church and giving freely of their little means to the mission treasury. Miss Pearl Winslow, of Greensboro, is teaching there. I received for that congregation for the Christmas celebration from the Rev. Geo. Buch's congregation, Wellsville, N. Y., \$5.20. We thank them ever so much for the kind gift.

Our hopes for Wilmington are also good. We have secured a place and started divine services. In this town, down by the ocean, the people seem to be very much interested in our work, especially those who are of the same faith, *i. e.*, the white Lutherans. These are good Germans, who immigrated into this country years and years ago. They are in sympathy with our work. They have the finest church property in the city. Their pastor says that he will do all he can to help us.

May God help His servants to set up our Lutheran Zion in these parts! C. R. MARCH.

Items from the Colored Mission Field.

DIRECTORY OF OUR COLORED MISSION CHURCHES.
— Have you looked over the list of our Colored Mission churches on the last page? Quite a stately array, isn't it? Forty-two stations where God's Word and Luther's doctrine pure is taught and preached to our colored people. Now, one of the reasons why we publish this list is to afford the friends of Colored Mission an opportunity to look up these stations when on a southern trip. We know that the directory of our New Orleans stations has induced many a tourist to look up our churches and schools while in New Orleans on a visit. And now we hope that the complete list of our stations,

which will now and then appear in THE PIONEER, will also bring welcome visitors to our other stations. Dear friend, whenever you get into the neighborhood of one or the other of these mission stations, be sure to pay it a visit. Such a visit will make you a stronger friend of our Colored Mission work, and it will also encourage the workers wonderfully. The editor speaks from experience. And after your visit the editor will be pleased to get your opinion of the work; just a few words telling what impression the work made on you. Will you do it?

MISSIONARY JAMES DOSWELL. — A report from Denver says: "The general condition of Rev. Doswell shows a little improvement; his voice especially shows a good deal of improvement. He is compelled to be a bed patient in order to lower his temperature." Rev. Doswell himself writes: "I am improving some, but very slowly."

MOUNT ZION, NEW ORLEANS. — Pastor Alb. O. Friedrich writes to the Board: "Church attendance has improved considerably since the beginning of the new year. May God grant that it continue! — A week ago I confirmed a woman fifty-seven years of age, having instructed her four weeks during her illness. The day after her confirmation she departed peacefully, and, so we confidently hope, entered the congregation of saints in heaven. At her burial from our church I had an opportunity to address approximately 200 people who were strangers to our Lutheran Church. — Since the first of the year we have organized a Bible Class for adults. Our enrollment at the end of January was 15.

REDEEMER STATION, NEW ORLEANS. — Reports from this station are quite encouraging. The enrollment of pupils in the school has reached 51. The Sunday-school enrollment is also increasing.

MOUNT PLEASANT, N. C. — Pastor John Alston writes that he has been compelled to take his wife to Charlotte to be operated upon in the hospital there. She has been ill for some time.

From the Foreign Mission Field of the Missouri Synod.

The latest reports have it that the plague has now broken out at Vaniyambadi, Missionary Freche's station.

The statistical report from our mission field in India has just come to hand. The totals are as follows: Stations, 7; missionaries, 15; native

evangelists, 1; catechists, 15; European trained nurse, 1; average number of hearers, 1,525; catechumens, 1,321; baptized Christians, 675; communicant members, 162; contributions from native Christians, \$232.00; schools, 41; Lutheran teachers, 26; teachers from other Christian denominations, 16; heathen teachers, 38; baptized pupils, 193; heathen pupils, 1,529; tuition fees paid, \$397.00; heathen baptized, 118; Christian children baptized, 77; confirmed, 71; communicants, 494; married, 11 couples; buried, 35. Verily, the small mustard seed has grown into quite a stately tree!

Gifts for our India mission which are intended for Christmas should be in the hands of our Pilgerhaus by the first days in August.

The Board of Foreign Missions invited Missionary G. O. Kellerbauer, who is on home leave in Germany to attend the coming Delegate Synod at Chicago. He will remain here for some time and deliver lectures to our congregations and conferences. Should any of the brethren desire his services, the undersigned would kindly ask them to let him know, so that dates may be agreed upon in due time.

JUL. A. FRIEDRICH.

Items of General Missionary Interest.

CHINA. — The sad news comes from China that Confucianism has been made the official religion of the country. While this may not exactly threaten existing missions, it undoubtedly will prove a hindrance to mission work in the future. In view of the fact that President Yuan Shi-Kai has chosen a Christian missionary, the Rev. A. Somerby, to be the tutor of his three sons, it seems strange that he should want a form of heathenism to be the state religion.

A FINE GROWTH. — In 1900, the contributions of native Christians on the foreign field were \$408,951. In 1911, they amounted to \$1,688,075; in 1912, to \$3,673,032, an increase of over 111 per cent. in one year! If a like increase had been made in North America, no less than \$32,000,000 would have been gathered for foreign missions.

GERMAN NATIONAL GIFT FOR MISSIONS. — Upon the occasion of the twenty-fifth anniversary of Emperor William's accession to the throne a national collection amounting to almost \$700,000 was placed into the Emperor's hands by the Protestant churches of Germany for missions. The Em-

peror has distributed the sum among the various missionary agencies of the Fatherland.

NEW HEBRIDES. — A great volcanic upheaval recently visited the island of Ambrim. It is feared that the Presbyterian mission hospital has been destroyed. Various mission stations are taking care of a great number of the fugitives. This is the field where Dr. James G. Paton spent his life and did his wonderful work, and deep interest has been awakened by the report of the awful catastrophe.

A Request to Our Contributors.

Contributions from the workers in the mission field are always very welcome to our readers and to the editor of THE PIONEER, but these contributions should be written on one side of the paper only to save the editor the work of rewriting the contribution. The contributor should also leave a margin on the side and sufficient space between the lines. Of course, we can only use signed articles. In order that the article may appear in the next issue of THE PIONEER, it must reach the editor not later than the tenth of the month.

BOOK TABLE.

SAENGERBOTE. A Lyrical Quarterly. No. 5. Success Printing Co., St. Louis, Mo. Price, 15 cents per number.

This number of the *Saengerbote* contains another fine selection of original lyrics. Six of the religious lyrics are set to music, and these alone are worth more than the price of the whole number. Several excellent articles on musical topics appear in this issue. One of these articles, treating of the importance of the organ in divine service, will be of special interest to every church organist.

Acknowledgments.

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St. Louis, Mo., March 1, 1914.

JOHN H. SCHULZE, Treas.
2211 Holly Ave.

Evangelical Lutheran Colored Churches.

LOUISIANA.

- NEW ORLEANS:** — *St. Paul's Chapel*, 1625 Annette St., near N. Claiborne Ave.; Ed. Schmidt, Pastor. — Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M. Sunday-school, 10 A. M.
Trinity Chapel, Elmira St., near St. Claude Ave.; Ed. Schmidt, Pastor. — Services: Every second and fourth Sunday of the month, 8 P. M. Sunday-school: Every Sunday, 10 A. M.
Redeemer Mission, 944 Dupre St., corner St. Philip St.; Prof. H. Meibohm, Pastor. — Services: Every second and fourth Sunday of the month, 7.30 P. M. Sunday-school: Every Sunday, 10 A. M.
Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor. — Services: Sunday, 11 A. M. and 8 P. M.; Thursday, 8 P. M. Sunday-school, 10 A. M.
Carrollton Mission, cor. Eagle and Poplar Sts.; G. M. Kramer, Pastor. — Service: Every third Sunday of the month, 10 A. M. Sunday-school: Every Sunday, 10 A. M.
Mount Zion Church, cor. Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor. — Services: Sunday, 11 A. M. and 8 P. M.; Thursday, 8 P. M. Sunday-school, 10 A. M.
St. John's Mission, Jackson and Johnson Sts.; Alb. O. Friedrich, Pastor. — Sunday-school: Every Sunday, 10 A. M.
- NAPOLEONVILLE:** — *St. Paul's Mission*; E. R. Berger, Pastor. — Service: Sunday, 7.30 P. M. Sunday-school, 10 A. M.
- JOHNSON:** — *Trinity Mission*; E. R. Berger, Pastor. — Service: Sunday, 3.30 P. M. Sunday-school, 2.30 P. M.
- MANSURA:** — *St. Paul's Chapel*; Charles Peay, Pastor. — Service: Sunday, 10 A. M. Sunday-school, 9 A. M.

NORTH CAROLINA.

- CONCORD:** — *Grace Church*; W. G. Schweln, Pastor. — Services: Sunday, 8 P. M.; Wednesday, 8 P. M. Sunday-school, 3 P. M.
- SANDY RIDGE:** — *Mount Calvary Church*; W. G. Schweln, Pastor. — Service: Sunday, 11 A. M.
- KANNAPOLIS:** — *Colored Mission*; W. G. Schweln, Pastor. — Service: Every other Sunday, 2 P. M.
- GREENSBORO:** — *Immanuel College Mission*; Prof. F. Berg, Pastor. — Service: Sunday, 7.30 P. M. Sunday-school, 10 A. M.
Grace Church; R. O. L. Lynn, Pastor. — Service: Sunday, 3.30 P. M. Sunday-school, 10.30 A. M.
- ELON COLLEGE:** — *Trinity Church*; R. O. L. Lynn, Pastor. — Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.
- HIGH POINT:** — *St. Luke's Church*; R. O. L. Lynn, Pastor. — Service: Sunday, 11 A. M.
- WINSTON-SALEM:** — *Colored Mission*; R. O. L. Lynn, Pastor. — Service: Every third Sunday of the month, 2.30 P. M.
- MOUNT PLEASANT:** — *Mount Calvary Church*; John Alston, Pastor. — Service: Sunday, 2.30 P. M. Sunday-school, 1 P. M.
- DRY'S SCHOOL HOUSE:** — *St. Peter's Church*; John Alston, Pastor. — Services: Second and fourth Sunday of each month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.
- REIMERSTOWN:** — *Immanuel Church*; John Alston, Pastor. — Services: First and third Sunday of each month, 11 A. M. Sunday-school, 10 A. M.
- GREENVILLE:** — *Bethel Chapel*; C. P. Thompson, Pastor. — Services: First and third Sunday of each month, 11 A. M.; every Sunday, 7.30 P. M. Sunday-school, 2.30 P. M.
- MONROE:** — *Bethlehem Chapel*; C. P. Thompson, Pastor. — Services: Second and fourth Sunday of each month, 11 A. M. Sunday-school, 3 P. M.
- SOUTHERN PINES:** — *St. James' Church*; C. March, Pastor. — Services: Every third Sunday of the month, 11 A. M. and 7.30 P. M. Sunday-school, 10 A. M.
- FAYETTEVILLE:** — *Messiah Church*; C. March, Pastor. — Services: Every second and fifth Sunday of the month, 3 P. M. and 7.30 P. M. Sunday-school, 2 P. M.
- WILMINGTON:** — *St. Joseph Mission*, Fourth and Hornett Sts.; C. March, Pastor. — Services: Every first and

third Sunday of the month, 10 A. M. and 7.30 P. M. Sunday-school, 1 P. M.

- ROCKS:** — *Mount Zion Church*; F. Foard, Pastor. — Service: Every second Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.
- ROCKWELL:** — *Concordia Church*; F. Foard, Pastor. — Service: Every first Sunday of the month, 11 A. M. Sunday-school, 10 A. M.
- GOLD HILL:** — *Zion Church*; F. Foard, Pastor. — Services: First, second, and fourth Sunday of each month, 7.30 P. M. Sunday-school: Every Sunday, 10 A. M.
- ALBEMARLE:** — *Colored Mission*; F. Foard, Pastor. — Service: Every third Sunday of the month, 3 P. M. Sunday-school.
- SALISBURY:** — *St. John's Church*; W. H. Lash, Pastor. — Service: Every Sunday, 7.30 P. M. Sunday-school: Every Sunday, 3 P. M.
- KERNERSVILLE:** — *Mission Station*; W. H. Lash, Pastor. — Services: First Sunday of the month, 12 M. and 2 P. M.
- CATAWBA:** — *Mount Olive Church*; W. H. Lash, Pastor. — Service: Every fourth Sunday of the month, 1.30 P. M. Sunday-school: Every Sunday, 11 A. M.
- CONOVER:** — *Bethel Church*; W. H. Lash, Pastor. — Service: Every third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 3 P. M.
- CHARLOTTE:** — *St. Paul's Church*, cor. Second and Alexander Sts.; J. McDavid, Pastor. — Services: Sunday, 8 P. M., and Wednesday, 8 P. M. Sunday-school, 3 P. M.
Mount Zion Church, Luther, near Baldwin Ave.; J. McDavid, Pastor. — Service: Sunday, 11 A. M. Sunday-school, 12 M.

ILLINOIS.

- SPRINGFIELD:** — *Holy Trinity Church*; Prof. O. C. A. Boecler, Pastor in charge. — Services: Sunday, 10.30 A. M. and 8 P. M. Sunday-school, 2.30 P. M.

MISSOURI.

- ST. LOUIS:** — *Grace Church*, 1701 Morgan St.; James H. Doswell, Pastor. — Service: Sunday, 8 P. M. Sunday-school, 2.30 P. M.
St. Louis County Infirmary Mission; James H. Doswell, Pastor.

ARKANSAS.

- LITTLE ROCK:** — *Colored Mission*, 2401 Pulaski St.; A. H. Poppe, Pastor in charge. — Services and Sunday-school: Every second and fourth Sunday of the month, 3 P. M.

NEW YORK.

- YONKERS:** — *Bethany Church*, 44 Hudson St.; W. O. Hill, Pastor. — Services: Sunday, 4 P. M.; Wednesday, 8 P. M. Sunday-school, 2.30 P. M.

VIRGINIA.

- MEHERRIN:** — *St. Matthew's Church*; E. H. Polzin, Pastor. — Service: Sunday, 10 A. M. Sunday-school, 11.30 P. M.

SOUTH CAROLINA.

- SPARTANBURG:** — *St. Luke's Mission*, 392 Evan St.; J. McDavid, Pastor. — Service: Sunday, 11 A. M. Sunday-school, 3 P. M.

Notice. — This directory of our colored churches will appear four times a year. Missionaries are urgently requested to notify the editor of any changes or additions.

TERMS.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XXXVI.

ST. LOUIS, MO., MAY, 1914.

No. 5.

Prayer for the Negro Mission.

Father of Love, stretch forth Thy hand
Over the freedmen of our land,
And lift them up, for they are down,
Their weal and woe with blessing crown;
Though dark of hue, made so by Thee,
Their blood-bought souls, like us, set free.

Lord Jesus, by Thy holy blood,
O wash them in the sacred flood
Of living water in Thy name
From all their sins, from guilt and shame,
Justify, save them by Thy grace,
And speed them on their heav'nward race.

Holy Ghost, Comforter divine,
Scatter the darkness, arise and shine!
Strengthen the weak, seek Thou the lost,
And gather them to Thy heav'nly host,
That they with us may loud rejoice,
And praise Thy love with heart and voice.

Eternal God, blest Trinity,
Give to Thy Church true unity;
Preachers more to the freedmen send
Who boldly for the faith contend,
That sinners num'rous, sick and sore,
May reach at last the heav'nly shore.

N. J. BAKKE.

Lift Up Your Hearts.

Of the disciples we are told that when Jesus was taken up before their eyes, they steadfastly looked up to heaven. A most beautiful and expressive scene is here presented to us in a few words. With longing hearts they with their eyes follow their ascending Lord. So also our eyes shall be turned to our Savior, who has gone before to prepare a place for us. Our hearts shall be centered upon those things which are above, where

Christ sitteth at the right hand of His heavenly Father.

The natural man cannot but be carnally minded, his heart can only long for the pleasures, the honors, and goods of this present world; but we Christians shall be heavenly-minded, our hearts shall be lifted up beyond the things of this present world, and long for the perfect joys and riches of our heritage in heaven. By faith we have entered upon a heavenly pilgrimage. We are journeying through a strange land, and our hearts and minds, our longings and desires, are centered upon our true Fatherland, upon the heavenly Canaan, the Land of Promise. With the disciples we look steadfastly upon our ascending Lord, and from our hearts the fervent prayer wells up:

Draw us to Thee
Unceasingly,
Into Thy kingdom take us;
Let us fore'er
Thy glory share,
Thy saints and joint-heirs make us.

Pentecostal Thoughts.

On the first day of Pentecost the Holy Ghost was wonderfully outpoured upon the disciples of Jesus. But that did not end the work of the Holy Ghost; on the contrary, that outpouring of the Holy Ghost on the disciples was but the beginning, the opening of a fountain from whence a mighty river has poured itself upon all flesh. Since that first day of Pentecost the outpouring of the Holy Ghost has continued till the present day, and will continue until the end of days.

But the Holy Ghost comes to us and performs His gracious work in us by certain means, the

Word and the Sacraments. By these means of grace the Holy Ghost works faith in us, by which we lay hold upon salvation in Christ. Neither you nor I would ever have known anything of Christ, or have learned to believe in Him, if the Holy Ghost had not brought us the good news by the Gospel, and worked faith in its tidings in our hearts by the same Gospel. The work of redemption is done; Christ has fully and perfectly redeemed us by His suffering and death. But if the work of redemption would remain hidden and no one were told of it, Christ would have died in vain, and His glorious resurrection on the third day would also have no practical value. In order, therefore, that the fact of our redemption might be known, God has sent forth the message by the Gospel, and through the same blessed Gospel message the Holy Spirit works upon our hearts and induces us to appropriate Christ's redemption.

The natural man is "dead in trespasses and sins"; "no man can say that Jesus is the Lord but by the Holy Ghost." How important and necessary, therefore, is the work of the Holy Spirit. How thankful we should be that we may not only celebrate Christmas, Good Friday, and Easter, but also Pentecost. God's gift of love to the world, Jesus' death for our sins, and His resurrection for our justification, could not help us in the least if the Holy Ghost did not by the Gospel work faith in Christ the Savior in our hearts. Only through faith in Christ can we receive forgiveness of sin, life, and salvation. But this faith is wholly the work of the Holy Ghost. Let us, therefore, be diligent in the use of the means of grace, through which alone the Holy Spirit works, so that the good work which He has begun in us may be fully carried out.

Yes, and let us see to it that this same Gospel through which the Holy Ghost has brought us to Christ may also be proclaimed to our fellow-men. As little as it was possible for the early Christians on the first day of Pentecost to hide the glorious message of salvation, so little should it be possible for us to withhold the tidings of grace from our fellow-men. As much as they felt themselves constrained to be instrumental in bringing Pentecost to the hearts of others, so should we be filled with an overpowering desire to have many of our fellow-men experience the gracious indwelling of the Holy Spirit, and to this end bring them the Gospel through which this alone is possible.

Christ's Last Command.

In view of the empty tomb and in the presence of the opened gates glory, Jesus said to His disciples, *Go ye and make disciples of all nations*. This command stands out strong and clear among all the utterances of the Lord spoken during the forty days after His resurrection. It is a command and not a mere advice; not a mere suggestion, but a plain and positive order. It comes with the precision of a military command, — *Go ye!* "Look at your marching orders; how do they read?" the Duke of Wellington once said to a chaplain, who could not see the need of preaching the Gospel to the heathen. And, surely, the orders which the Lord gave His Church are explicit and not to be misunderstood.

Before the great sea-fight at Trafalgar, Nelson signaled to his fleet the words, "England expects every man to do his duty." But what is the command of an admiral, what the expectation of a whole people and nation to the word of the Lord!

This order of the Lord, spoken before His ascension, has never been repealed; it has never been modified; no exceptions have ever been made to it. No one has any authority to exempt any one from its obedience. It is as binding as are the Ten Commandments.

The faithful soldier complies with the orders of his superior. It is not for him to argue about the wisdom of any particular march or campaign; his sole duty is to obey. Unquestioningly he obeys and discharges the duties imposed upon him. When the first missionary of the Moravians to the West Indies was told that all his endeavors in behalf of the colored slaves of those islands would be fruitless, he replied, "Even if no one should be benefited, and no fruits follow my efforts, yet I will go, for I must obey the call of the Savior."

Some years ago, Ko-Chat-Thing, a Karen convert from Burmah, was visiting in this country. He was at the time requested to speak to a certain congregation concerning their duty to send missionaries to the heathen. After deliberating for a few moments, he asked those who put the request, "Has not Christ told them to do it?" "Oh yes," was the rejoinder, "but it would be a good thing to have you remind them of their duty." "Oh no," said the Karen convert, "if they will not obey Jesus Christ, they will surely not obey me."

As a certain writer has well said: "Other considerations have their place. Temporal advantages

to the heathen resulting from evangelization are sometimes presented. A softening influence upon the usages of war; upon the standing and relations of woman; upon the treatment of the aged, the sick, the insane, the poor; and elevating influences upon industrial habits, upon education and legislation, are indeed of great moment. A great deal is also said of the indebtedness of commerce to foreign missions, and regarding various other secular results, such as appear in contributions to literature, to the natural sciences, to archaeology, philology, and ethnography. Often, too, and rightly, we have the reacting benefits upon home churches set forth, in breaking up the monotony of religious thought and services, in enlivening and broadening piety, in stirring to more vigorous efforts for the neglected at home. Published sermons, not a few, have been devoted to these and kindred topics. But whatever use may be made of such auxiliary topics, care should be taken that due prominence be given to the prime demand for loyalty to the Messianic King."

Pity and sympathy for those not having the Gospel is proper. The degradation and sufferings of those sitting in the darkness of superstition may well stir our hearts and urge us to missionary zeal; but in the end the main motive must be and remain the Lord's parting command to us, His followers, pastors and people, *Go ye and make disciples of all nations.*

Irreligion and Crime.

In a recent editorial, the *Abendschule* called the attention of its readers to the relation of irreligion to crime, basing its remarks on the following official statistics of Prussia.

In Prussia the average number of people sentenced to terms of imprisonment for all kinds of crimes is 1,215 in every 100,000. Among the members of the State Church of Prussia 1,094 were sentenced out of every 100,000, or 121 less than the average; among the Catholics the proportion is 1,443 per 100,000, or 228 more than the average; among the other denominations, that is, among the independent Lutherans, Methodists, Baptists, etc., the number sentenced was 561 per 100,000, or 654 less than the average; among the Jews the number imprisoned was 1,128 per 100,000, or 97 less than the average; but among those not connected with any church the number sentenced was 3,963 in every 100,000, hence 2,748 more than the average,

—three times as many as were sentenced from among members of the State Church, and seven times as many as were imprisoned from among the members of the independent Lutherans and other Protestant denominations.

These are official figures. They show very plainly that where there is no religion, conscience has lost its power, and the evil lusts of man hold full sway. What a strong argument for mission work among the churchless round about us!

The Inspired Word of God.

The Holy Bible is the *Word of God*. Thus it is called on its own pages. Peter, for instance, writes: "The Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you," 1 Pet. 1, 25. Similar texts are Rom. 3, 2; Acts 13, 46; and many, many others.

But has the Scripture of the Old and New Testaments not been written by *men*, namely, the prophets, apostles, and evangelists? How, then, can it be of *divine* origin? The answer to this question is contained in the words, "All Scripture is given *by inspiration of God*," 2 Tim. 3, 16. God Himself inspired the sacred writers of this unique, this perfect, this best Book that was ever produced, so that what they wrote was "not the word of men, but in truth the Word of God," 1 Thess. 2, 13. The third person in the blessed Trinity, the Holy Ghost, not only "moved the holy men of God," 2 Pet. 1, 21, to speak and write it, but also inspired them, "breathed into them," supplied them with the thoughts, yea, even the words found in it, as St. Paul asserts: "Which things also we" (he and his fellow-apostles) "speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," 1 Cor. 2, 13; and David confesses: "My tongue is the pen of a ready writer," Ps. 45, 1.

True, each of the holy writers used his own peculiar language which reflects his personality. Isaiah's style is lofty and majestic, while that of Jeremiah is soft and tender; Paul's diction is eloquent, fiery, and imaginative, while that of John is simple, wonderfully sublime, and deep; and so forth. All express themselves in a manner natural to them, yet—according to the Bible's explicit testimony—they were only the penmen of the Holy Ghost, the real Author of the Book of books both as to substance and form.

The *purpose* of the Scriptures is to teach sinful

man the way of salvation "through faith in Christ Jesus," 2 Tim. 3, 15. Therefore the Savior admonishes: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me," John 5, 39. — "All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. 3, 16.

Being the *power of God*, the Word of Truth converts us, strengthens us in faith and love, serves as the sword of the Spirit whereby Satan, world,

pound the obscure passages according to the clear places. "The Bible interprets itself, shines in its own light." All articles of our faith are derived from perfectly perspicuous texts which do not permit misunderstanding, or a double way of understanding them, being so plain that they need not be explained to those that are not prejudiced and confused by heterodox representations, but only repeated, their simple sense being so easily grasped that even children are thereby taught the true wisdom, 2 Tim. 3, 15. *Surely*, we have the truth, when we cling to the lucid Scriptural statements; as



St. Paul's Church, New Orleans, and Part of Congregation, Palm Sunday Morning.

and flesh are overcome, and keeps us unto salvation. With *divine authority* this precious Book, which is fully *sufficient* or adequate to its high purpose, containing all that is necessary thereto, directs us in the right path. Then, too, this "Lamp unto our feet and Light unto our path," Ps. 119, 105, is indeed not dark, but *clear*, and hence "able to make us wise unto salvation."

It cannot be denied that there are passages in the Bible that are dark to us, for example, in the prophetic books. We find in it, however, an ample number of clear texts, from which all the salutary doctrines can and should be drawn. The only correct method of interpreting the Scriptures is to ex-

Christ, our Lord, says: "If ye continue in my Word, . . . ye shall know the truth, and the truth shall make you free," John 8, 31. 32. H. O.

A Great Triumph.

The Rev. Mr. Taylor, of the Church Mission Society, laboring in New Zealand, once celebrated Holy Communion with his native converts. When they came forward, one among them suddenly retreated and for some time remained standing in the rear of the church. His features showed that he was laboring under some great stress of feeling. When he had stepped forward to kneel at the altar,

he had noticed the man who, in the days of heathenism, had murdered this communicant's father, drinking his blood, and upon whom he had vowed vengeance if he ever met him. He had not heard of this man's conversion, and this was the first time he had met him. However, the words of our Savior, "Father, forgive them, for they know not what they do," soon came to his mind. He returned to the altar, knelt down beside his father's murderer, and with him partook of the Holy Supper.

Was not this a great triumph? How many of us are put to shame by the example of this native New Zealander removed from heathenism only by a few years!

A Remarkable Answer to Prayer.

Dr. Harry Guinness, the African missionary, had ordered a new boat for his work on the Congo. While the boat was building, Guinness took very ill, and only after many months of dangerous illness did he make his way back to life. In the mean time the boat was completed and ready to be launched, but the \$15,000 to complete its payment were not in sight. That boat was very much on his mind and caused him many a restless hour. His wife, noticing his anxiety, one day said to him, it was in October, "Let us ask God that the necessary money to finish the payment of the boat may be given us by Christmas." "By Christmas!" exclaimed Guinness. "Yes, by Christmas, and we will begin right now by praying for it." And so they prayed that day and every succeeding day for God's help.

Some time after, they called on an old friend, a minister, who said to them, "I am going to take you to see a man who may perhaps help you with your boat." They went, but the man gave nothing. "There is another person I want you to see; he is rough, but he has a kind heart," said the minister. The old man received them very kindly and was an eager listener to Dr. Guinness' story.

When the missionary called on him again a few days later, he said: "It is a pity you can't get the money for that boat. The boat ought to go to the Congo. I'll tell you what I'll do. You try to get what you can in Adelaide and Melbourne, and what you do not get there I will make up for you."

Guinness went to Adelaide and Melbourne and also to other places, but when he returned a few days before Christmas, he still lacked \$9,000 of the required sum.

On the day before Christmas he was walking

along the street, when the rich gentleman who had given him nothing met him. He said: "Ah, Dr. Guinness! I'm glad to see you again. I have been thinking much of that boat of yours and want to give you \$5,000. Come home with me, and you shall have it at once." Guinness gladly followed him and received a check for the promised amount.

Returning to the street, the Doctor met his old friend who had promised to make up the deficit. He gave Guinness a hearty shake and exclaimed, "You're the very man I am looking for. Have you got your money for the boat?"

"All but \$4,000," was the reply of the missionary.

"Then that shall be my gift. Come right with me, and you shall have the check at once."

Soon they were sitting in the old man's parlor. And then, as the old man handed the check to the grateful missionary, he remembered that it was the day before Christmas, and that he and his wife had asked the Lord to give them the \$15,000 by Christmas. God answered their prayer to the very day.

"Ask, and it shall be given you." "Call upon Me in the day of trouble. I will deliver thee, and thou shalt glorify Me." Yes, God hears prayer; He will also hear our prayer in the interest of missions. May we, therefore, be diligent in prayer, and thus afford our bountiful Father an opportunity to hear us.

Notes from Mount Pleasant, N. C.

Palm Sunday was a day of great rejoicing for both pastor and members of Mount Calvary congregation, Mount Pleasant, N. C. On that day a very impressive confirmation service was held. The catechumens were publicly examined. The class, coming chiefly from our parochial school, consisted of the following: Miss Ophelia Lynn, Katy Motley, Ora Miller, Walter House, and Hiawatha Motley. A goodly number had assembled to witness this solemn act in which they promised to remain faithful to the Triune God and the Lutheran Church until death. They made a good confession before many witnesses. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The Lord's Supper was administered, and quite a number joined the young members in partaking of it. May God continue to bless these dear ones and us with His grace that we may remain steadfast until life's end.

B. A.

Items of Interest from the Colored Mission Field.

ITINERARY OF SUPERINTENDENT BAKKE. — Field Secretary Bakke has just returned from an extended tour of inspection. From his report we glean the following items.

In *New Orleans* he spent a few days, meeting with the missionaries and the professors of Luther College in conference. He writes that two of the new mission schools are held in large public halls, while the others are occupying very cramped quarters in small private houses. In these four newly opened schools 256 children are being instructed. He declares that four plain chapels are absolutely necessary to the success of these four stations.

He also visited *Napoleonville*. He speaks in very high terms of the school conducted by Missionary Berger at this place. A service held during Rev. Bakke's presence, on Friday evening, was attended by 30 adults and children. Rev. Berger is instructing a number of boys and girls for confirmation.

Missionary Berger's new station at *Johnson* was inspected on Sunday, March 22. Rev. Bakke writes that there are 116 children of school age in Johnson, and that Missionary Berger has gathered quite a number of them into his Sunday-school. A regular mission-school is loudly called for by the conditions obtaining in Johnson. The village has neither a church nor a school! The nearest church is a Baptist church, two miles distant. The nearest Catholic church is ten miles off. On the day of his visit, Rev. Bakke preached to a fine number of people in a public hall, the use of which has been offered to our missionary for services free of cost. Those in attendance declared that they desired a Lutheran church and school, and promised to assist according to ability in building a chapel. A very encouraging circumstance met with at Johnson is the absence of secret societies, which have proved such a hindrance to our work in *Napoleonville*.

On March 25, the Field Secretary was in *Atlanta, Ga.*, where he preached to a number of people in a private house and baptized two children of a former member of our colored congregation in *Charlotte, N. C.* "These people are hungry for God's Word," writes Rev. Bakke, and he suggests that they be given a service at least once a month.

From *Atlanta, Ga.*, Rev. Bakke proceeded to our extensive field in the Carolinas, where he spent

practically the whole of last month. We expect him to furnish us with an interesting batch of news on this part of his trip for our next issue. —

From *New Orleans* the news comes that Teacher Napoleon Seeberry, the first graduate of Luther College and the able teacher of one of the classes of the Bethlehem school, is ill with typhoid malaria. May God grant him a speedy recovery!

Items of General Missionary Interest.

KONGO, AFRICA. — The American Presbyterian Mission in the region of the Kassai River is making fine progress. From May, 1912, to January, 1913, no less than 64 delegations waited on the missionaries at Luebo Station, asking for Protestant teachers for their villages. They came as far as several hundred miles and represented a population of 120,000 persons. The head chief of the Bakuba urges his subjects to attend the services and to send their children to the mission-schools. The missionaries have already translated parts of the Bible, a hymn-book, and a school-reader into the Bakuba language.

AMERICAN HOME MISSIONS. — Thirty-eight Home Missionary Boards operating in America, represented in the so-called Home Mission Council, report that in 1913 they spent \$10,653,119 in their work. Of this sum about \$400,000 was used in Colored Mission work and \$250,000 was for work among the Indians. The Presbyterian Board of Home Mission spent the largest amount — \$1,475,853.81; the Northern Methodists appropriated \$1,000,715.92 to the same cause. Lutheran statistics are not at hand, but it is very probable that the annual expenditure of the various Lutheran synods for mission work among the immigrants, Colored and Indians, and for the support of various mission churches and schools will exceed \$800,000 per year. This estimate is based upon the annual expenditure of the Missouri Synod for its various Home Mission enterprises.

NIGERIA, AFRICA. — Reports are coming from Africa that the Yoruba people of Southern Nigeria are embracing Christianity in great numbers. The mission societies at work in this region have but a pitiable handful of workers to take care of the multitudes that wish to become Christians. What a pity that we haven't a number of missionaries to send there! May the time be near when we may be able to answer the cry which comes to us

from Africa again and again: Come over and help us. And when that time comes, may not a few of our Colored Lutherans be found ready to carry the message of Jesus to their African brethren.

THE CALL OF AFRICA. — A man well acquainted with the needs of Africa, Dr. S. Zwemer, says: "None of the unoccupied fields of Asia can compare in strategic urgency to-day with the unoccupied fields of Africa, where the forces are now assembling for the great conflict between the Cross and the Crescent. The situation is critical, and the testimony, as regards the urgency of this part of the missionary problem, is unanimous in its character, and comes from every part of the mission field." There is, indeed, every reason to believe that the next twenty-five years will settle the question whether North, West, and East Africa will be Christian or Mohammedan. The Mohammedans are making most determined efforts to replace the idol groves of Africa with mosques. It now rests with the Christian Church to rise to the emergencies of the case and win for Christ the masses who are turning away from heathenism. Heathenism seems to be doomed. May the opportunities of the present time be seized and the present wide-spread movement toward Christianity not be deflected towards Islam because of a lack of interest on the part of Christians!

CHAIRS OF MISSIONS. — The great importance of missions is being more and more recognized, as may be gathered from the establishment of "Chairs of Missions" in various universities and theological seminaries in this and other countries. Thus also Dreer Theological Seminary has recently established a chair of missions, and the Teachers' College of Columbia University will in future give special preparation to young persons who intend to become teachers in foreign mission fields. The time is probably not far distant when most theological seminaries will have special mission study courses.

DIVISIONS OF BUDDHISM. — There are no less than 57 sects of Buddhism in Japan. Buddhism has 71,769 temples, over 53,000 priests, and a teaching force of almost 75,000 in that country. No less than 10,000 students are studying for the Buddhistic priesthood.

A UNIVERSITY PROFESSOR AS MEDICAL MISSIONARY IN WEST AFRICA. — Prof. Dr. Albert Schweitzer, a former member of the theological faculty of Strassburg University, has taken up the work of medical missionary at Lambarene on the

River Ogowe in the French colony of Gabun, north of the Kongo River. He has loosely connected himself with the Paris Mission, by which a house and hospital have been furnished him. Dr. Schweitzer is a brilliant man. Before he had attained the age of thirty-five years, various literary publications of his had directed people's attention to him. Strassburg also highly appreciated his great musical ability. Now he has given all this up to go to the wilds of Africa as a missionary.

A FRIEND OF MISSIONS GONE. — Samuel Billings Capen died at Shanghai, January 29, 1914. Up to five years ago, Mr. Capen was engaged in business in Boston, when he retired to devote all his time to religious and philanthropic work. He held many important offices in his denomination, among them that of President of the American Board of Commissioners for Foreign Missions. Last fall he started for Asia to inspect the extensive mission work of the American Board. The cause of his death was pneumonia. Though not a rich man, as riches go to-day, Mr. Capen was a liberal giver to the cause of religion and charity. A friend of his writes that he might have died a millionaire, had his benefactions not run into the thousands of dollars every year.

A LARGE EVANGÉLICAL ITALIAN CHURCH IN NEW YORK. — A large Italian Protestant church was recently dedicated in New York. A huge white cross crowns the high spire and can be seen far away. School-rooms and other quarters are also to be found in the commodious building. The pastor of this new church is a Waldensian minister. From year to year mission work among the Italians is growing more important. The Presbyterian Church is particularly active in the work.

LUTHERAN MISSION IN JAPAN. — The United Synod and the General Council Lutherans are conducting a flourishing mission in the island of Kyushu, Japan. They have six stations in as many cities of the island and a number of outstations. On these stations they have ten missionaries and ten native workers. At Kumamota, a city of 80,000 inhabitants, they conduct a large mission-school attended by 300 students. The buildings and equipment of this school cost \$54,000.

INDIA. — Mass movements toward Christianity of the outcast peoples of India are still reported. In some districts the applicants for baptism are numbered by hundreds and even thousands. Cries for teachers from numberless villages must be left

unheeded. Oh, that the Lord would send laborers into His vineyard!

KOREA.—Ten years ago the Christians of Korea numbered only 10,000; to-day 40,000 are reported. And this in spite of repeated persecutions, war, and other trying experiences.

HERMANNSTADT MISSIONS IN AFRICA.—The successful work of Hermannsburg, carried on among the natives of Natal and Transvaal since 1854, and which numbers 14,000 communicants among the Zulus and 56,000 among the Bechuans, is now also to be extended into the German colonies of Africa.

UGANDA, AFRICA.—Bishop Willis confirmed a class of 330 candidates at Gayaza. What a joy this must have been for the missionary whose work God thus bountifully blessed!

WORTHY EXAMPLES.—In eleven years one denomination has increased its missionary contributions from \$162,000 to \$631,000. A method which has enabled one denomination to bring about such an increase in its annual contributions to the great cause of missions is well worthy of a careful study.—The Baptists of Canada gave an average of \$4.00 per communicant for missions during the past year.—Mr. R. A. Long, of Kansas City, has given \$1,000,000 to the Church of the Disciples for missions. This is probably the largest gift ever given by a living man to missions. It is a hopeful sign; may others imitate his example.

CLOSED DOORS.—While almost the whole world is thrown open to the Gospel, two countries of Asia are still closed as tight as ever against Christian missionaries. These two countries are Afghanistan and Beluchistan. Both are Mohammedan states, and the old penalty of death for abandoning the Moslem faith is still enforced at times.

“Suffer the Little Children to Come unto Me.”

A Chinese boy, whose parents had become Christians, one day asked his father to permit him to be baptized. His father, however, told him that he was too young, and that he might later on fall back into idolatry. With touching simplicity the boy then said, “But, father, the Lord Jesus has said that He will also bear the lambs in His arms, and since I am so small, I am sure that He can easily do it.” This answer touched the father’s heart and induced him to see to it that the boy’s wish was fulfilled.

BOOK TABLE.

CRUMBS. Short Devotions for Every Day in the Year, by C. M. Zorn. Concordia Publishing House, St. Louis, Mo. Size, 5¼ × 7¼ in.; 436 pages. Bound in green cloth, marbled edges. Price, \$1.00, postpaid.

Some years ago Rev. C. M. Zorn published a German book of devotion which he called *Brosamlein*. This book has had such a wonderful sale that the publishers decided to issue it in the English language. The author’s son, Rev. H. M. Zorn, was requested to prepare the English copy. The book before us, *Crumbs*, is the result. It is a fine book. We are sure that everybody that examines it will agree with us in saying that the English rendering is quite worthy of the original German; and that is saying a great deal.—May this book of devotion find a ready sale and its crumbs of the Bread of Life feed many a hungry soul!

STATISTISCHES JAHRBUCH der Missouri-Synode fuer das Jahr 1913. Concordia Publishing House, St. Louis, Mo. Paper covers; 240 pages. Price, 50 cts.

This year-book is increasing in size from year to year, an indication of the steady growth of the Synod. It gives the names of all the general and district officers; the annual reports of the twenty-two district presidents; a report of each of the 2,282 parishes of the Synod arranged according to districts; a parochial report of the American Indian, East Indian, and Colored missions; a very comprehensive report on the various mission enterprises of the Synod at home and abroad; reports of the commissions having charge of the Fund for Indigent Pastors and Teachers and the General Church Extension Fund; a list of the various institutions of learning conducted within the bounds of Synod; a roster of the many benevolent institutions; a report of the general treasurer; and a necrology of pastors and teachers for 1913.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Grace, Concord, N. C., \$20.00; Mount Calvary, Sandy Ridge, N. C., 5.00; St. John, Salisbury, N. C., 15.00; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; St. Paul, Mansura, La., 5.00; St. Paul, New Orleans, La., 40.00; St. Matthew, Meherrin, Va., 5.71; Mount Zion, Roeks, N. C., 5.00; Zion, Gold Hill, N. C., 5.00; Concordia, Rockwell, N. C., 4.00; station at Napoleonville, La., 8.55; Mount Zion, New Orleans, La., 40.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry’s Schoolhouse, N. C., 2.00; Grace, Greensboro, N. C., 4.53; station at High Point, N. C., 2.17; station at Elon College, N. C., 1.12; station at Winston, N. C., .60; Bethlehem, New Orleans, La., 50.00; Bethany, Yonkers, N. Y., 13.00; St. James, Southern Pines, N. C., 5.00.—Total, \$251.68.

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JOHN H. SCHULZE, Treas.
2211 Holly Ave.

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No. 6.

Light the Night.

Like the glowing midnight sun,
Light the night, O Radiant One!
Shine amidst the city's gloom;
All its murky sins consume.

Cheer men wrestling with despair;
Grant the desperate woman's prayer.
Youths and maidens lured astray,
Lead them to Thy holy way.

Jesus, born 'neath Bethlehem's star;
Led by night to Caiaphas' bar,
In the night betrayed, denied,
Now enthroned and glorified,—

Help Thy witnesses uphold
Thy dear Cross in heat and cold.
Light the night, O Radiant One,
Like the glowing midnight sun.

ERNEST A. BELL.

The Macedonian Cry.

Not those in greatest need always cry the loudest for help. Some of the most urgent cries for aid oftentimes come from those who are altogether ignorant of their urgent need of help. Thousands of people go down to destruction day after day without one cry of distress or one call for help ever coming from their lips. If we Christians would want to wait till the heathen invited us to come and preach the Gospel to them, they would never get it and we would never have to go. Of the natural man will have to be said to the end of days what Christ said of the people of Jerusalem, that he does not know the things which belong to his peace. Yes, this is just what must appeal the loudest and strongest to the Christian heart, that so many people seem to be utterly unconscious of their supreme danger and need.

Take the case of a poor feeble-minded child. It does not cry for help. It does not ask to be taken to an institution where proper care can be given it. Such a poor child is in profound ignorance of its pitiful condition and hopelessly unconscious of its needs. When kind and loving hands take it from the parents to place it in a home where it may be helped, it cries because it would stay in its old surroundings. What is it that appeals to sensitive hearts to come to the rescue of the child and help it despite its protests? It is those lifeless eyes, those speechless lips, that vacant throne of reason — it is *the voice of the child's need* that utters the loud cry for help and makes the strongest appeal to those who see.

The people of India, the negroes of Africa did not cry for help. They did not know they were in distress, they wanted no help. But this very indifference to their sad lot was the most appealing cry and most touching plea to the Christians. The horrors and abominations, the enormities and cruelties, the human slavery and human torture, the degradation and superstition prevailing among those who know not Christ, this is the voice that calls to us in loudest tones to come to the rescue.

And the unbelieving people around us, the millions of unchurched colored people of our country, the thousands of pagan American Indians, are not asking us for help. Were we to grant spiritual help to those only who deserve it, our help would not be given to many. The Macedonian cry, "Come over and help us!" is not a vocal cry. But though not vocal, it is insistent in its wail and comes to us from every quarter. It is the inarticulate cry of those who are going down to the pit without God and hope in the world. Will this cry touch us to pain and pity and effort?

add;

A Miracle of Grace.

In 1777, the British government sent the sloop *Bounty* to Tahiti to procure some breadfruit trees for the purpose of introducing them in the West Indies. On the home voyage a mutiny broke out among the crew, and the officers, together with nineteen men, were set adrift in an open boat. In passing, we may state that this boat reached the Dutch settlement at Coupon after sailing four thousand miles for forty-seven days. In the meantime the mutineers returned to Tahiti, procured for themselves a large stock of provisions, and after abducting twelve native women and six native men, set sail in search of some uninhabited island where they might be safe from the law. Such an island was known to Fletcher Christian, the mate, and bore the name Pitcairn Island.

This little island, on which the nine remaining white sailors and the eighteen natives landed, was only about six or seven miles in circumference. It had no coral reef around it, but high cliffs made it impossible to land except at a few points. They landed in a little bay, which they called Bounty Bay, and having emptied and dismantled the ship, they burned her.

The nine white men divided out the land among themselves, but gave none to the natives. Each one also selected one of the native women for his wife. For two years all went well; they lived in peace, and all had plenty. Then the wife of Williams, one of the mutineers, died; without any hesitation he appropriated the wife of one of the natives. This enraged the natives, and they laid plans to kill the whites. However, the conspiracy was discovered, and two of the natives were put to death. Now followed two terrible years of endless quarreling and carousing. No one trusted the other. Their crimes arose to accuse them, and fear of revenge pursued them. The white men became more and more cruel to the natives, until finally, no longer able to bear the tyranny of their masters, the natives once more rose in revolt and killed five of the whites. This now left but four whites, and these now murdered all the native men. Of these four one committed suicide in a drunken fit, another was killed in a fight about one of the women, and a third died of asthma in 1800. Thus, ten years after landing on the island, there remained only one white man, John Adams, ten women, and twenty-three children.

Left alone, John Adams began to think of his

past wicked life. His many crimes haunted him, and the memory of the prayers of his childhood came back to him. He had rescued from the *Bounty* a Bible and a prayer-book. To these two books he turned for counsel and comfort. Not only did their reading show him the hideousness of the life he had been leading, but also filled him with sorrow for his past sins and misdeeds. And from sorrow he was led to faith in Christ, his Savior. He, however, became not only a believer in Jesus, but a witness for Christ and a missionary. He diligently taught the ignorant women and children the sublime truths of Christianity. Each day was opened and closed with prayer; the fields were cultivated and houses built. Upon this lonely island a Christian community grew up remarkable for the gentleness and simple virtues of its members. As years rolled on, Adams was called upon to solemnize marriages, and families of a second generation arose. The noble trees and high mountains of the island looked down upon a peaceful village inhabited by a godly people.

Here was a bastard community, a community bred in mutiny and lust, a community from the beginning doubly cursed, transformed into a Christian community by the wonderful power of the Gospel of Jesus!

In 1810, the first ship landed in Bounty Bay; it was an American sealer. In 1816, a British man-of-war came. John Adams offered to surrender himself for trial, but the officers of the ship concluded to leave him on the island where he had done such great work. In 1823, two young Englishmen became permanent members of the little island colony; one a schoolteacher. Thirty-five years after the landing of the *Bounty* there were sixty-five persons on the island. In 1828, the colony received an important addition in the person of George Nobbs. He first became schoolteacher, but in 1853, at the urgent request of the islanders, he was ordained in the Church of England, and thus became the pastor of the colony. As long as Adams lived, he ruled as a patriarch over the island, but when he died, in 1829, laws were framed, and a magistrate and a council of seven were chosen.

In 1831, the British government removed the Pitcairn Islanders to Tahiti, but in six months they returned. In 1856, when they numbered almost two hundred, a population far too large for the small island, they were taken to Norfolk Island, a beautiful island about twice the size of their old home. Here Bishop Patterson confirmed them all in the same year and received them into full communion

with the Church of England. They are a fine stalwart race, healthy and handsome, with disease almost unknown, and their genuine Christianity and virtuous lives are an eloquent testimonial of the power of the Gospel of Jesus Christ.

On the Wing.

The six weeks' trip undertaken in the interest of our Colored Mission in the South covered a territory of 4,127 miles. We visited 19 congregations and preaching places, held conferences with our missionaries in New Orleans, attended a two days' session of Immanuel Conference at Greensboro, N. C., and delivered 28 sermons and addresses.

At the time we preached at *Atlanta, Ga.*, arrangement was made for the opening of a Sunday-school. Some time ago Mrs. Estella Hart reported that the Sunday-school literature of Concordia Publishing House had been introduced, and that 27 children were learning the lessons assigned for every Sunday. This school, small though it be, is paving the way for active missionary work, which, God willing, will be assumed next fall.

The work at *Spartanburg, S. C.*, is making slow progress under difficulties. The log cabin, very old and uninviting, in which Miss Wilmar Barnhardt conducts the school, accommodates about 30 children. On the day of our visit 23 were present. During the short time they have attended, three months, these children had committed to memory the Ten Commandments, the Creed, and the Lord's Prayer, of which they were ignorant when they entered. What a pity that more children cannot be accommodated! Rev. McDavid, who preaches in this log cabin twice a month, reports an average attendance of 8 adults and 13 children. Three adults are being prepared for baptism and confirmation.

Neither time nor space will permit us to tell of our pleasant "stop-over" at Charlotte, N. C., on our way to *Fayetteville*. Shortly before our arrival at *Fayetteville*, Mr. Ashley, of New York, the owner of the silk mill operated by colored labor, had visited our school, which is conducted by Rev. C. March, and addressed the children. Mr. Ashley is a friend of the colored people, and he highly commended the work which the Lutheran Church is doing among them. He has placed at the disposal of our Mission the commodious church with bell and organ and five spacious rooms on the second floor of the schoolhouse for the missionary with-

out consideration. We preached a series of sermons to good and appreciative audiences, and delivered a lecture on the history of the Lutheran Church, which was necessitated on account of the calumnies spread by some Catholics concerning Dr. Luther and the Lutheran Church. Mr. Ashley has offered our Church a splendid inducement for missionary work at *Fayetteville*; in fact, we have never had anything like it, and we trust that the colored people of that city will soon learn to appreciate what he and the Lutheran Church are doing for them, and that they will cooperate with the missionary in advancing the kingdom of Christ.

In *Wilmington* very little work has been done, owing chiefly to the difficulty in securing a suitable building. The one rented had to be given up because of its unsanitary condition, and the evil repute attached to it. A more attractive house was secured gratis, and the outlook for the future is brighter. *Wilmington* has an abundance of missionary material.

We celebrated Good Friday and Easter with Rev. W. H. Lash at *Salisbury*, and delivered several sermons to his flocks. We were hospitably entertained by the Reverend and his wife. On Easter Sunday we preached to a larger audience, and baptized the infant son of Mr. and Mrs. Thalley. At night a meeting was held with the congregation. St. John's Church is in a healthy growth and active in good works. It has increased its monthly remittance to the Board from \$6 to \$15, and has voted to raise \$200 for the building of a new school this summer. In addition to his old charge, Rev. Lash is preaching at *Kernersville* and *Statesville*, and teaches school five days in the week.

After having spent a busy week at *Greensboro*, attending Immanuel Conference, visiting the College, schools, and Grace Church, and preaching at *Winston* and *High Point* to a goodly number of Lutherans, we boarded the train for *Washington, D. C.* This city has the largest negro population of any city in the land, nearly 100,000. Years ago some of our Lutherans from North Carolina joined the exodus from the South to the capital of our nation, and others followed later. To administer to the spiritual wants of these members, and to provide divine services for them in the future, was the object of our visit to *Washington*; and we succeeded. A few hours before our arrival, death had invaded a Lutheran home and removed a child in its tender infancy. At the funeral the following day we spoke words of comfort to the young parents. Services

were appointed at the home of Mr. G. V. Montgomery and were attended by 15 persons. Years ago Mr. Montgomery was an officer of Grace Church at Concord, N. C., and a member of the choir. His

ised to serve them twice a month. At the services held on the second Sunday in May, Rev. Polzin reports an attendance of 17 adults and 6 children. Present at this service was a lady who had been



"JESUS SINNERS DOTH RECEIVE."

children were baptized by us and educated in our school. The members present expressed a desire to have regular Lutheran services in Washington as they were used to have them at home, and Rev. E. Polzin, of Meherrin, Va., who was with us, prom-

educated in a German Lutheran school near St. Louis, and who speaks and writes German better than English. She is taking an active part in our Washington mission.

During our stay in Washington we had the

pleasure of addressing two conferences convening at the same time on our mission. A resolution adopted by each conference to raise the necessary funds towards the erection of two chapels for our mission filled our heart with gratitude to God, who had, without any efforts of ours, touched the hearts of these brethren. We could only ejaculate, "Thank you! God bless you!" The Rev. Theodore Sorge, of Baltimore, chairman of the English Conference, was appointed a committee to bring this matter to the attention of the Sunday-schools within the bounds of the conference and to receive the contributions. As the readers will see from the article, "Our Negro Chapel," taken from *Our Parish Paper* published by him, Rev. Sorge is already actively at work. But we shall have some more to say about this chapel and other chapels in the next issue of the LUTHERAN PIONEER. The German conference, at our suggestion, will provide a chapel for Spartanburg, S. C., and some brethren have already sent in their contributions.

Together with Rev. Polzin we canvassed a part of the colored section of *Richmond* and found a few Lutherans who had moved to that city from North Carolina. Rev. Polzin, by resolution of the mission Board, is to move to Richmond, and with the help of an assistant open a school there in the fall. Richmond, too, is a field ripe for the harvest.

On the last Sunday in April we were at *Meherin, Va.* The attendance upon the services was large. St. Matthew congregation has during the last few years decreased numerically, many of its members having moved to Yonkers, N. Y., and other cities, but there is still a communicant membership of 40 who dearly love their church and are not ashamed of the Gospel of Christ. Rev. Polzin will continue to serve St. Matthew to the best of his ability, and to provide Christian schooling for the children.

Thus has the Lord been with us and prospered the work of our hands. Let us not be weary in well-doing; for in due season we shall reap, if we faint not.

N. J. B.

Who Will Do Likewise?

The following article, taken from *Our Parish Paper*, Baltimore, Md., should be read and pondered:—

At Washington our conference entertained, as a visitor, the Rev. N. J. Bakke, of St. Louis, Mo., long identified with the mission work of our Mis-

souri Lutheran Church among the colored people of the South and now its general supervisor and director. The Rev. Bakke was present in the interest of his work, and in the course of the meeting addressed the brethren on the scope and needs of that particular department of our missionary endeavors.

Dwelling for some time upon the peculiar conditions and obstacles encountered by our missionaries, and on the splendid progress the work has been enjoying for the past decade or longer, he impressed upon us especially the crying need of separate chapels in the colored sections of our Southern cities and towns as being of paramount importance for the advancement of this worthy cause.

Conference, touched by his appeal and mindful of its duty also in this respect, in deliberating on this special feature, passed the resolution to interest the fourteen Sunday-schools represented by the district in the erection of such a mission chapel, and appointed a chairman, the pastor, to cooperate with the Rev. Bakke in working out the details of the plan and presenting them to the various schools for consideration.

The chapel, including the building site and all furnishings, according to the estimate of Rev. Bakke, will cost about \$500. Missionary Bakke will select the location, and also bring the whole matter, together with a picture of the projected chapel, to the attention of our Sunday-schools in a subsequent edition of our missionary paper, the LUTHERAN PIONEER.

Here, then, our Sunday-schools have an excellent opportunity to be up and doing for the kingdom of the Lord. We feel that the plan will meet with a ready acceptance and the appeal with a most hearty and generous response.—"Verily, I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Grace, Greensboro, N. C.

On the eighth day of April our congregation was saddened by the death of one of its old and tried members, Mrs. Nancy Nelson. Mrs. Nelson was one of the first to join our church here in Greensboro many years ago, and she remained faithful until death. She was a true Christian and looked forward to the reward which she should receive through faith, with great joy. Mrs. Nelson leaves

many friends and relatives. This is the first time in about five years that death has entered our congregation, and we feel our loss greatly.

On Good Friday evening, at 8 o'clock, we held a joint service with Immanuel College, Prof. Wahlers preaching the sermon. April 19, our beloved Field Secretary, Rev. N. J. Bakke, was with us and gave us many encouraging words. He made us feel and also see that we are not working in vain, and that we should be thankful for the blessed Gospel as we receive it in our dear old Lutheran Church. We were all glad to see Rev. Bakke as we had not had that pleasure for several years.

We are glad to see spring once more, and hope that with it new vigor will be infused into our congregation.

R. O. L. L.

Elon College, N. C.

After the long and dark winter days, we find with the advent of spring that through the blessings of the Lord we are still here in the same old place, and hope to remain here for some time to come. All told, we are doing as well as could be expected. Now, we do not wish to complain, as we do not believe in that, for nothing ever comes to the complainer, but we do need a few things. Our building needs a general repairing; painting, covering, window panes, etc. The building has not had a coat of paint since its erection many years ago, so you know that it must look pretty shabby by this time. We also need a number of hymn-books, as we are still using the same old books with which we began, the ones with the black backs, and now they are about worn out, the leaves flying every which way.

We are very poor here in Elon College, our congregation consisting of only three families. We would be very thankful if some of our many friends would help us out. Hoping that you will do what you can for us, we thank you in advance for your help which we know is coming.

R. O. L. L.

Immanuel Conference.

The pastors and teachers of Immanuel Conference met in private session at Immanuel College, April 13 and 14. All members were present. Our honorable Field Secretary, Rev. N. J. Bakke, graced the conference with his presence, which made it seem like old times. The conference was opened on Monday morning, April 13, by the undersigned,

who addressed the conference on Eph. 6, 4. In the afternoon of the same day Rev. Alston, of Mount Pleasant, N. C., delivered a very instructive address from 2 Tim. 2, 15. Monday evening, at 8 o'clock, Rev. Foard, of Gold Hill, N. C., preached the confessional sermon, basing his remarks on Matt. 11, 28. Tuesday morning, April 14, Teacher Buntrock, of Greensboro, N. C., read a catechesis on the Fifth Commandment, and in the afternoon of the same day Field Secretary Bakke addressed the conference from Gal. 6, 9.

The conference discussed at great length the reopening of the girls' dormitory, and finally arrived at the conclusion that it should be reopened. Resolutions to that effect were drawn up, which are to be submitted to the Mission Board and the Synodical Conference. It was shown by clear arguments that a dormitory for the girls, with the proper equipments, would not only be of great benefit to the College, but also to our mission. It was shown that we need a proper place to educate our girls for the general elevation of the negro woman, since our Christian women can reach that element of fallen womanhood which the male missionaries cannot reach. It was also shown that we need teachers in our schools, and as we have not the men, we must rely, to a great extent, upon our girls to fill the need.

Conference closed Tuesday afternoon to meet again in Charlotte, N. C., some time during the summer.

R. O. L. LYNN.

Items of Interest from the Colored Mission Field.

AN URGENT REQUEST TO OUR MISSIONARIES.—The President of the Mission Board for Colored Missions would be pleased to have all the missionaries send him their reports covering the last two years not later than the middle of July, in order that he may utilize them in writing his report for the Synodical Conference. The preparing of this report is quite a task, and the missionaries should do all they can to reduce the labor for the President by sending him comprehensive reports covering their work for the past two years. A little extra labor on these reports on the part of the missionaries will assure an interesting report from the President, and this, in turn, will have its good influence on the members of the Conference and redound to the welfare of the whole cause.

A WORD OF KIND APPRECIATION. — The following editorial appeared in a recent issue of the *Lutheran Church Visitor*:—

"Our Missouri brethren are doing a most commendable work among the negroes in the South. Many of our people, who have wished for the United Synod to take up this work, do not know what Lutherans are doing through negro missions. The Missouri Synod is the most active, though the Joint Synod of Ohio is doing some work in that field, too. THE LUTHERAN PIONEER, a missionary monthly of the Synodical Conference, in the April issue gives the full list of stations for work among the negroes. About twenty-six of the forty-two stations are in North Carolina. Many of these stations have parochial schools as the chief medium for work, and the work done is characteristically thorough. We ought to rejoice in this service. There are special circumstances preventing the United Synod from engaging in this work extensively now, but indifference is not one of them. Our brethren from other sections of the country can come in and do the work successfully if they are discreet, and they deserve more than our good wishes. There are many ways by which we can help them, and we ought to do it. Perhaps some of our pastors in North Carolina who know about this work in a first-hand way will be glad to tell the United Synod people about it."

We should be pleased to have the pastors of the United Synod give their opinion on our work among the Freedmen.

Items of General Missionary Interest.

HANKOW, CHINA. — Missionary Arndt reports that he has opened two new chapels in Hankow. The Hai Sho Li Chapel was opened in February. In his first service in this chapel he had 100 hearers. Subsequent services have been equally well attended. The Hwa Pu Kai Chapel was thrown open in March. The services at this place have been attended by as high as 150 persons, though it has a seating capacity of only 90. Rev. Arndt writes that though Christian missionaries have been working in Hankow for fifty-three years, the number of Christians is still comparatively small, and that there is room for many more workers in this city, not to mention China as a whole.

MADAGASCAR. — The Norwegian missions in Madagascar now number more than 70,000 members in 806 congregations. Over 2,000 natives,

among them 85 ordained preachers, are assisting in the work. The French government has in past years hindered the work greatly, but despite all hindrances the work is progressing. There are few mission fields that have experienced as much persecution as has the field in Madagascar. And yet Christianity has grown notwithstanding. In 1835, the Christian missionaries were driven from Madagascar, and their converts were left to meet a fierce and relentless persecution. A noble young woman, Rasalama, was the first martyr, a spear being thrust through her as she prayed. By scores, in many cruel ways, the Christians were slain. They were burned to death, stoned, killed by boiling water, and murdered by horrible tangena poison. Some were lowered over the "Rock of Hurling," a precipice of 150 feet in Antananarivo. "Will you give up praying?" each was asked; and when he answered, "No," the rope was cut and the faithful witness was dashed to pieces far below. One was heard singing as he fell. This continued for a quarter of a century; but a king came to the throne who proclaimed entire religious liberty, and when the missionaries hastened back, they found on the island four times as many Christians as they had left.

AMERICAN MISSIONARIES IN MEXICO. — The Methodist Episcopal Church supports 30 American missionaries in the Mexican republic, 18 under the General Board and 12 under the Woman's Foreign Missionary Society. The total valuation of Methodist property in Mexico is valued at about \$1,000,000. The membership is 21,000. The Methodist Church, South, has 39 American missionaries at work in various cities and towns of Northern and Central Mexico. The Presbyterian Board of Foreign Missions is supporting 18 missionaries in Mexico. The Protestant Episcopal Board of Missions supports a group of 27 missionaries in the Mexican republic. The Baptist Home Mission Society has two workers in Mexico, one in Mexico City, and one in Pueblo. The American Board (Congregationalist) has a force of 12 American workers in various cities of Guadalajara, Chihuahua, and Parral.

A GREAT CHURCH IN HONOLULU. — Ninety years ago the first American missionaries went to Hawaii, then the home of a degraded and brutal paganism. To-day Central Union Church in Honolulu has a membership of more than eleven hundred, and is supporting five foreign missionaries, two in Peking, China, and three on the islands of the Pacific.

THE FOUR GOSPELS GIVEN TO FIVE MILLION MORE PEOPLE. — German missionaries of the Bethel Missionary Society have been working in Nuanda, German East Africa, since 1906. Recently they completed the translation of the four Gospels into the Nuanda language, and thus gave this portion of the Bible to five million more people.

UGAGO, GERMAN EAST AFRICA. — Bishop Peel, of the English Church Missionary Society, reports fine progress in Ugago and Ukaguru. He relates that in many places the natives are building their own chapels. This field has 370 stations and out-stations where regular services are being conducted. In some places from 80 to 100 are being prepared for Baptism.

WOMEN MISSIONARIES OUTNUMBER MEN. — Women are a tremendous factor in the promotion of Foreign Mission work. Mr. J. Campbell White recently declared that women are a generation ahead of men in their interest in missionary work. For this reason nation-wide missionary campaigns have been inaugurated in the hope that men might be awakened to the great responsibility resting upon them of carrying the message of Christ to all the world. Mr. White states that of a total of 21,307 missionaries, 11,659 are women. "It has developed upon women to shape the characters of young people that their energies may be turned into the channels of more serious endeavor; it is given to women to decide the plane of life we shall follow, and to set the pace in religious and social service."

BOOK TABLE.

SYNODAL-ALBUM 1914. Concordia Publishing House, St. Louis, Mo. 87 pages. Price, 25 cts.

A tastily gotten-up booklet containing pictures with explanatory text of general interest to every member of the Missouri Synod. This is the second album of a series, the first having appeared in 1911.

VOKATIONS-DIPLOM. Concordia Publishing House, St. Louis, Mo. Price, 15 cts., prepaid; 6 for 50 cts. Sent on rolls, unfolded.

A capital idea. Every pastor would do well to have a few copies on hand. Will save him the trouble of writing out the call for a new pastor when having charge of a vacant congregation.

HOMILETISCHES REALLEXIKON. Vol. 6. *Die Schule.* By E. Eckhardt. 352 pages. Order from Rev. E. Eckhardt, Battle Creek, Nebr., or from Concordia Publishing House, St. Louis, Mo. Price, \$1.60, and postage.

This sixth volume of Rev. Eckhardt's enterprise, indexing and classifying all the literature on the school that has appeared in the various publications of the Synodical Conference, shows the painstaking diligence of the author in a remarkable degree. Every pastor should procure the whole work, and no teacher of our Church can afford to be without this volume.

KEHRE WIEDER. Order from Rev. O. Kaiser, 415 W. 24th St., Milwaukee, Wis. Price: 10 copies, 5 cts.; 25 copies, 10 cts.; 50 copies, 15 cts.; 100 copies, 25 cts.; 1,000 copies, \$2.00.

A two-page tract well worthy of wide distribution among those who have wandered from the Church. May it be instrumental in bringing back many a lost sheep.

SAENGERBOTE. Lyrisches Quartalheft. No. 6. Success Printing Co., St. Louis, Mo. Price, 15 cts.

This number of the *Saengerbote* brings 57 original poems, of which eight are English and one is in the Low German dialect. Five lyrics are set to music, one being an alumni song with English words. Among the articles on musical topics is one on "Singing Mothers" which strongly appealed to us. An article by the editor on the causes of the lack of lyric poetry anent the Luther anniversary in 1817 and one by Prof. W. Schaller on Hebrew poetry are good.

ART OF KEEPING IN GOOD HEALTH. By Emil Wilk, 2262 S. Jefferson Ave., St. Louis, Mo.; also to be had from the Concordia Publishing House. 40 pages. Price, 25 cts.

We judge this to be a very helpful and practical book. It is written in simple language, and treats the subject in such a common-sense manner that it is bound to benefit every one that follows its advice. The following of its simple instructions will help the healthy man to maintain his health and strength, and is sure to put the physically weak person on the road to new vigor and efficiency. What makes this little manual particularly valuable and worthy of wide recommendation is the Christian spirit that pervades it from beginning to end. The pamphlet contains the following chapters: Health, Posture, Walking, Breathing, Bathing, Sleep, Teeth, Diet, Exercise.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Grace, St. Louis, Mo., \$3.00; Little Rock, Ark., 4.45; station in Napoleonville, La., 8.45; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's School House, N. C., 2.00; St. Matthew, Meherrin, Va., 8.05; Grace, Greensboro, N. C., 5.57; station in Elon College, N. C., 1.07; station in High Point, N. C., 2.76; station in Winston, N. C., .60; Bethel, Greenville, N. C., 5.00; Bethlehem, Monroe, N. C., 1.50; Mount Zion, New Orleans, La., 40.00; Bethlehem, New Orleans, La., 50.00; St. Paul, Mansura, La., 5.00; St. Paul, New Orleans, La., 40.00; St. Paul, Charlotte, N. C., 14.00; Mount Zion, Meyersville, N. C., 3.00; Bethany, Yonkers, N. Y., 13.00; Mount Zion, Rocks, N. C., 5.00; Zion, Gold Hill, N. C., 5.00; Concordia, Rockwell, N. C., 4.00; St. James, Southern Pines, N. C., 5.00; Messiah, Fayetteville, N. C., 1.70; St. John, Salisbury, N. C., 15.00; Kernersville Mission, N. C., .90. — Total, \$232.60.

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ST. LOUIS, MO., JULY, 1914.

No. 7.

Jesus, Lover of My Soul!

Jesus Christ, my only Savior,
Heartily Thy name I laud,
Notwithstanding my behavior
Thou hast loved me, Lamb of God.

Thou hast died in woe and sadness,
Freeing me from great distress;
I have hated Thee in madness—
Thou hast loved me ne'ertheless.

And Thy love will never waver,
Never wilt Thou be untrue;
Kindly wilt Thou show me favor
With each day and hour anew.

When life's sorrow like a story
That is finished will be o'er,
Thou wilt show me, Lord, Thy glory,
Thou wilt love me evermore.

H. OSTERIUS.

The Divine Origin of the Bible.

As we heard in a foregoing article, the Bible does not only *contain*, but *is* God's Word in all its parts, both as to substance and form. The divine authority of the Bible is also clearly shown by the fact that so many minute *prophecies* of the Old Testament have been clearly, yea, literally, *fulfilled*. For instance, let us think of the predictions that pointed to the Messiah, who would appear in the fullness of time. They came true in the person and work of Jesus of Nazareth. They need not be mentioned here, as they are well known. In the birth, life, suffering, and death of our blessed Redeemer they were fulfilled, not roughly, but accurately, even as to numerous details.

Consider the following: So many various prophecies, written by different authors, though of the

same origin, and at vastly different times, from hundreds to thousands of years before Christ, were all fulfilled to the letter in this *one* Person. The Lord's deepest humiliation served this fulfillment; hence even His most bitter foes unconsciously helped to bring it about. But more than this: These prophecies could not have been invented after Christ appeared here on earth, but, as all Jews knew, had actually been written long before, and carefully preserved by this nation as sacred records. Surely, no deception nor mere coincidence was possible here, and it is ridiculous to make such a claim.

Another proof for the divine authorship of the Bible is found in the *miracles*, whereby the prophets and apostles manifested that God had sent them, and that what they preached and wrote is His truth. 1 Cor. 10, 2, Paul writes, for example, that "all the fathers were baptized unto Moses in the cloud and in the sea." The pillar of cloud led them through the wilderness, and also protected them from their pursuers, the Egyptians; and when Moses, according to God's command, stretched forth his hand over the Red Sea, it parted, so that they went through it on dry ground. These two as well as other signs served to fully assure them that Moses was their divinely appointed leader and truly Jehovah's prophet.

In the New Testament Jesus sent out the apostles that they should fill the world with the Gospel by preaching and writing the Word. He also endowed them with the Spirit, who inspired and divinely qualified them for the performance of their task. That He had this authority as the Messiah, and the Son of God, Jesus proved by His miracles. He said: "The works that I do in my Father's name, they bear witness of me," John 10, 25. The

greatest of these works is His resurrection. Before He ascended on high, however, He promised His apostles: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mark 16, 17. 18. After His ascension "they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." In the Acts of the Apostles we read of many such miracles whereby they showed that what they penned down was the message of God.

What a miracle, too, was the magnificent *founding* of the Church on Pentecost and its rapid *growth*! Neither fire and sword nor false teachers could suppress the Christian faith, the victory that overcometh the world.

Finally, I mention the most important proof of all, because it convinces unfailingly. It is the *testimony of the Holy Spirit in our hearts*, which is connected with the right use of the Bible. Jesus says: "If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself." Those that have been led by the Spirit to do God's will, that is, to believe the Gospel, the power of God to salvation, know well that this doctrine is of God, they are firmly convinced of its divine origin. The best means to drive away doubts as to whether the Bible is God's Word is the faithful hearing and reading of the Word and the conscientious use of the Sacraments, which also contain the Word. H. O.

Rev. Samuel Holt.

The last survivor of the founders of the short-lived "Alpha Synod" has been called to his reward. Rev. Samuel Holt died April 2, this year, in Alamance Co., N. C., where he had lived his entire life, both as bondman and as a free citizen. He was a slave in the Holt family, which was prominent and widely known in North Carolina, and he had a kind master and a kinder mistress. Mr. Robert Holt, for a term Governor of the State, was his playmate. The friendly relation between the two lasted till death parted them. Samuel wept at the grave of his boyhood companion. When he called at the Governor's mansion in Raleigh, he asked with uncovered head to see "Mars Bob," and was admitted. When he

returned, he had ten dollars in his pocket and something besides for the chapel he was building. The silk hat, which was inseparable from Brother Holt on Sundays and on journeys, had graced the head of his distinguished playmate.

A short distance from the family residence of the Holts stood, and still stands, the old St. Paul's Lutheran Church, a historic landmark. On the gallery of that church places were assigned to the slaves. At that altar many were baptized, confirmed, admitted to communion and into membership of the Lutheran Church. Both Sam and his wife, who died many years ago, were among the worshipers.

According to his own statement, Brother Holt was converted to the Lord while he was plowing his master's field. He heard a voice saying, "Samuel, you are a sinner, but I have died for you. Follow Me." Frightened at the strange voice, he could only stammer, "Is it you, Lord?" Receiving no answer, he abandoned mule and plow and rushed into the woods to pray. Under a tree, which he pointed out to the writer on one of his visits, Sam prayed long and powerfully, "Is it you, Lord, say it again." Distinctly the answer came, "Samuel, you are a sinner, but I died for you. Follow Me." From that day on he followed the Lord. It was to him also an indication that he was called to preach the Gospel. He "had religion" now, and felt that he was prepared to join the Lutheran Church, and he was received. Being not a forgetful hearer, he took mental notes of the texts and sermons he heard, and imparted what he had heard to his hearers, but in diluted form. His experience with the Lord in the cotton field, which he often told, and with variations, never failed to produce in the hearts of his emotional hearers the effects desired. The sisters wept and shouted, and the brethren cried, "Say it to me, Lord! O, yes, say it to me." Then Brother Holt began to sing, slowly and softly at first, "I am a sinner, but you died for me. Say it to me, say it to me!" And the audience took up the strain and responded, "Yes, Lord, say it to me! O, yes, say it to me!" (By the way, in this manner most of the religious and plantation songs of the negroes originated.) "Those were good old times, and the Spirit worked powerfully," said Brother Holt as he related the story.

Unlike many of his contemporaries who found plowing too hard when they felt they were called to preach, Brother Sam continued to plow his master's field even after freedom, but for wages. Later

he acquired a few acres of land near the scenes of his childhood which he tilled together with additional land rented from his former master. He became, in course of time, a two-horse farmer. On Sundays, however, he preached wherever an opportunity was afforded him, especially during the revival season. He was noted throughout Alamance County as the best revivalist. Without Samuel Holt the meeting was a tame affair. But when he warmed up on his subject, which was generally at the time when the roosters crowed the midnight hour, he could play upon the emotions of his hearers to such an extent that they did not know what they were doing or what he was saying. When Preacher Holt walked upon the platform and announced his text, "This is the end of the whole matter," or "Ye must be born again," two favorite sermons of his, the people knew they were going to have a good old shouting time, and they had it.

In 1888, he, together with three others who were known as Lutheran preachers, were ordained to the holy ministry in the Lutheran Church by pastors of the North Carolina Synod, which had resolved to begin a mission among the negroes. Brother Holt had never learned to master the art of reading, nor was that a requisite of a preacher in those days. He himself was of the opinion, which he frequently expressed, that "book learning makes rascals," and he was glad that he had escaped that evil. His usefulness as a preacher was never great, but that he and others like him accomplished some good no one can deny. Some of these illiterates preached more Gospel, according to the light given them, than many of the "book-learned" preachers of to-day, white or black.

After his ordination he continued to minister to a little flock of relatives and friends in a small chapel called "Holt's Chapel," which it took him years to build. We helped him to put upon it the finishing touches. In the revival seasons he conducted revival meetings in his chapel, assisted, as was customary, by a Methodist or a Baptist brother. Except for the money that was in it for the preachers, — and the money question is by no means a side issue at revival meetings, — it was labor lost as to adding members to the Lutheran fold; for the converts joined the church of his assistant. These union services and revivals have always been detrimental to the Lutheran Church in the South. Unionism is a sin, and if the white Lutherans had fought this evil instead of fostering it, the Church would have been a great deal larger and stronger

than it is now. They are beginning to see the errors of their ways, and the churches are making progress. Preacher Holt copied the example of the white Lutheran pastors of those days and lost.

In 1892, we persuaded the brethren Holt and Clap to give up preaching and apply themselves to farming. The former yielded reluctantly. After a few years, urged, as he said, by popular voice, he occupied the pulpit again, but not in his own chapel. The best of the members had moved to Elon College, where they connected themselves with that congregation, and his chapel was empty. Occasionally he himself attended the services at Elon, riding on a mule that was old and rheumatic like his master. During the last years old age — he was over eighty years old — and the infirmities of the flesh confined him to his home.

With the demise of Brother Holt another colored gentleman and preacher of the old school is gone. Of illiterate preachers that used to stir the audiences with their peculiar, original preaching, prayers, and songs, few now remain. Though Brother Holt's knowledge of Lutheran doctrine and practice was limited, he had grasped and could impart to others the doctrine of the true presence of the body and blood of Christ in the Lord's Supper and was always ready to give a reason for the hope that was in him. He led a clean, consistent Christian life and was held in high esteem by both races. According to a letter recently received, he died in the Lutheran faith, trusting in Jesus' blood and righteousness. Peace be with his dust!

He is survived by several children and grandchildren. Samuel Holt, Jr., with his family is an active and faithful member of Trinity Church at Elon College. To him our sympathy is extended.

N. J. BARKE.

Yonkers, N. Y.

In spite of the many difficulties which we had to face during the severe winter and spring, our mission work in Yonkers, by the grace of God, is still in a state of growth. Day after day our church is finding its place in the hearts of the people. It is true that the many novelty seekers, who, for the first year or more, came to service once, just to see "that Lutheran mission," have long since gone their way to chase another butterfly, but gradually the number of those is increasing who appreciate our mission on account of that for which the Lu-

theran Church has for centuries been known, namely, the pure and unadulterated Word of God.

On Palm Sunday a large audience assembled to witness the confirmation of three young people and one adult. The church had been tastefully decorated with palms and with flowers suitable for the occasion. After the public examination the choir sang very effectively the 122d Psalm. The address, based on 1 Pet. 2, 2, was taken in with very attentive ears, both by the candidates and by the



Mrs. Dora Carson. Rev. Hill. Miss Williett Neil.
Miss Louise Williams. Miss Pauline Ragsdale.

THIS YEAR'S CONFIRMATION CLASS AT YONKERS, N. Y.

audience. Just before the candidates were called upon to take the vow of confirmation, the choir again added to the occasion by rendering a selection from the 56th Psalm.

In the evening the young people of the congregation welcomed the newly confirmed people into their midst in a little informal gathering. Very encouraging remarks were made by all present.

On Easter Sunday a crowd, almost equally as large as that of Palm Sunday, assembled to hear the glad Easter message. Again the church was tastefully decorated with flowers and plants, and again the choir added to the occasion by giving a well-

rendered selection. The collection amounted to \$22.15. After the sermon twenty knelt at the altar to receive Communion.

A very promising field has been found in Brooklyn, to which your Missionary has given quite a great deal of his time and attention. We hope by the time this reaches the reader we shall have established ourselves permanently there. May the Lord continue His blessing in our midst, and grant His grace upon the new fields, to the glory of His name and the salvation of many souls.

W. O. HILL.

A Chapel for High Point, N. C.

The last issue of the LUTHERAN PIONEER brought the cheering news that the Eastern Conference of the English District of our Synod at its convention in Washington, D. C., had pledged itself to provide the necessary funds for the erection of a modest chapel on one of our mission fields. The Rev. Theo. Sorge, of Baltimore, chairman of the conference, was appointed to bring this matter to the attention of the Sunday-schools, to solicit and receive the offerings.

The privilege of designating the field where a chapel is most needed was accorded to the Field Secretary, and he was requested to report his decision in the LUTHERAN PIONEER. He has decided in favor of *High Point, N. C.*

High Point is a beautiful, progressive manufacturing town of 12,000 to 14,000 inhabitants, fifteen miles south of Greensboro, on the main line of the Southern R. R. In car shops, furniture, chair, sash and door factories a large number of colored men find lucrative employment and fair treatment. Several years ago a small Lutheran congregation of members who had moved to this city from Mount Pleasant was organized. Having no permanent place of worship, the little flock has continually been moving from hall to hall and from one house to another. This has been a great hindrance to the work. People who desired to attend the Lutheran services generally had to inquire, "Where do the Lutherans gather on this Sunday?" At present, the congregation occupies a room in the house of a member which is generally overcrowded. It numbers 34 baptized members and is in charge of Rev. Otho Lynn, pastor of Grace Church, Greensboro. Steps are now being taken to secure a lot, centrally located, and to prepare plans for the chapel.

Dear Sunday-school children:—The Rev. Sorge

has in his parish paper already called your attention to the needs of our mission and appealed to you to build a chapel for a little homeless flock of negro Lutherans. They are one with you in faith and confession. They study their Sunday-school lessons from the same books that you have, pray the same prayers, sing the same songs, kneel at the same altar, and worship the same God. Remember these fellow-Lutherans at *High Point* in your prayers and with your generous free-will offerings. May God abundantly bless you, prosper the work of your hands, and graciously reward you for your labor of love.

N. J. BAKKE.

Items from the Colored Mission Field.

COLORED POPULATION. — About 2,000,000 negroes live in the cities of the South. In addition to these there are probably 7,000,000 colored people, including 2,500,000 children, usually unprovided with any schools, living in the country and villages of less than 1,000 inhabitants. Do you grasp the full meaning of these figures? And do you fully comprehend the task of wrestling with these conditions? "There remaineth yet very much land to be possessed." There are millions of children for whom there are no schools and teachers.

THE ADVANCE OF FIFTY YEARS. — Fifty years ago probably ninety per cent. of the negroes in the United States were illiterate. At the present time the proportion of illiteracy among them is thirty per cent. Fifty years ago few of them were fitted for anything but farm labor. To-day 50,000 are serving their own race as teachers, preachers, lawyers, doctors, etc., 30,000 are engaged in almost innumerable lines of business, 300,000 are working at trades and other occupations requiring skill, and 19,000 are serving the national, state, and municipal governments.

LAX COMMUNITIES. — The graduate of a colored seminary writes thus to his former teacher: "I am teaching in a Methodist church a four months' term, and then will teach in a Baptist church two and a half miles from here. The churches and school-houses are very uncomfortable for winter schools. I had a special program on Thanksgiving and Christmas. None of the children knew the significance of Thanksgiving, a few older ones the significance of Christmas. Men and women, churchgoers and non-churchgoers, celebrate Christmas by getting drunk. Whisky has the day. Im-

morality and strong drink are ruining the people." — This is a sad commentary on the religion of many colored people, whose church laws are so lax and disregarded by people and preacher at pleasure. In such a community the life of a true Christian teacher counts for much.

PRESBYTERIAN WORK AMONG THE COLORED. — The Board of Missions for the Freedmen of the Presbyterian Church has worked among the colored people of the South since 1864. Its work is along industrial, educational, and evangelical lines. In 1913, it maintained 136 schools in 13 different states. These schools are of four classes, parochial, coeducational high schools, schools for boys, and seminaries. In all the schools the Bible and Shorter Westminster Catechism are taught daily. These schools were attended last year by 16,427 pupils. There are 16 colored presbyteries constituting four different synods. The total number of churches is 405, having a communicant membership of 26,132. The congregations are served by 243 pastors. These colored churches contributed \$149,677.05 for their own support and to the benevolent agencies of the church. The average amount of aid given is \$20 per month. The colored women teachers are secured for \$25 per month, and the salary of colored male teachers averages from \$25 to \$50 per month. The few that receive \$50 a month are men who manage large boarding-schools and preach in two or three churches besides. The Board conducts 373 Sunday-schools, in which 22,596 scholars are enrolled. The whole number of workers of the church is 583.

INFLUENCE OF MISSION SCHOOLS. — "In a section of the State of North Carolina where a mission school has been carried on for fourteen years there has not been a single conviction of a negro in the criminal courts nor one case of murder. The removal of the school would be a death-blow to the development of the people in that locality." Such is the testimony of a Southern white man. — A certain town in Kentucky has a purely colored population of 600. A visitor to the town asked where the jail could be found. The answer was, "We have no jail." He then asked where the policeman could be found. The answer was, "We have no policeman." He then asked where the mayor was. The answer came, "We have no mayor." He then asked what protection they had for the men, women, and children, and the answer was, "The church and the school." — In a certain county of Arkansas the sheriff was asked what proportion of criminals in

the county were colored. The sheriff answered, "Eighty per cent." When asked how many of the pupils of the mission school located in that town had been guilty of any crime during the fifteen years of his work as sheriff, the answer of that official was, "None."

PRESBYTERIAN COLORED SCHOOLS. — Besides a large number of boarding-schools and academies, twenty-one institutions in all, the Presbyterian Church supports 115 parochial schools for colored children in the South, particularly in South Carolina. These latter are generally conducted by the pastors themselves, in many cases assisted by their wives.

A TRUE WORD. — The following words of a Southern white writer express an important truth: "The greatest appeal that a missionary from the heart of Africa or China can make is this: 'The people are in ignorance, they are in sin, their religion is full of error. We have a real Gospel of life, and we must take it to them.'" This is precisely the appeal that can be made to the lower half of the negroes at our doors. It is splendid to have a missionary spirit, but God knows no home or foreign lands; He simply knows a black man in America may be as needy as a black man in Africa, and His Gospel will help both.

MOUNT PLEASANT, N. C. — On April 25, Eliza Reid, the mother of St. Peter's Church, Cabarrus Co., S. C., quietly fell asleep in the Lord. She reached the age of seventy-four years. She was among the first members confirmed when St. Peter's was organized in 1898.

Items from the Foreign Mission Field of the Missouri Synod.

Sunday after Easter, Missionary A. Huebener baptized three families, consisting of nine persons, and twelve Malayalim students of our Mission Institute at Nagercoil, in the chapel at Vadasery. Let us thank God for these sheaves reaped from the harvest field in India!

Three students of the preparatory class in the Institute at Nagercoil, Arulanandam, Massilamani and Saminathan, have entered upon active work in the field. Mr. Arulanandam will serve under Missionary A. Lutz. The other two, after a brief vacation, will work under the superintendence of Missionary Th. Gutknecht. Missionary A. Huebe-

ner writes: "May God in His mercy fulfill the hopes which I dare place in these three young men!" We join in this prayer with a hearty "Amen."

By invitation of the Mission Board, Missionary H. Nau, at present on furlough in Germany, will come to this country in August for the purpose of serving our congregations with lectures and sermons on the work in India. Will those brethren who desire his services write to the undersigned, so that at the arrival of Rev. Nau a program may be compiled.

A kind reminder! At this writing the treasury of our Foreign Mission is burdened with a debt amounting to \$1,800. Dear Christians, do remember this work at your mission festivals with bountiful gifts. Mark the blessing which the Lord has bestowed anew upon our little offerings by adding the 21 souls through baptism, as reported above.

JUL. A. FRIEDRICH.

Items of General Missionary Interest.

THE LUTHERAN EPHPHATHA CONFERENCE. — The Lutheran Ephphatha Conference, comprising the missionaries of the Missouri Synod to the deaf of our country, met at Chicago, May 8—11. Seven of the workers were present, two having been detained from coming. The object of this conference is to make the missionaries more efficient in the use of the sign language in preaching the Gospel. The time was taken up by delivering, in the sign language, and discussing sermons, catechisations, and Scripture readings. Monday evening, May 11, a service was held for the special interest of the delegates to the General Convention of the Synod assembled at the same time in St. Luke's Lutheran Church. In brief addresses, which were simultaneously rendered by other missionaries in the sign language, the work of the Synod among the mutes was demonstrated to, and impressed upon, the assembly. Rev. Wangerin showed what is preached to the deaf—Christ. Rev. Boll told that 6,000 deaf are reached at 44 preaching stations, showing where we preach. Rev. Salvner showed how we preach—to the mutes by means of the sign language and to the blind deaf by means of the American Braille system, the raised dot language. Rev. Boester showed why we preach to these people—John 9, 4. "Rock of Ages" was rendered in signs by a deaf quartet, accompanied by a local choir, which also sang "Lead, Kindly Light" rendered in signs

by two missionaries. The cause of the mission was aided by the collection of \$104.50. — God willing, the Ephphatha Conference will meet at Detroit, Mich., next year. N. P. U.

GERMAN FOREIGN MISSIONS. — The 26 foreign missionary societies of Germany are supporting 713 stations and 3,737 outstations. The work is being conducted by 1,052 ordained missionaries, 20 medical missionaries, 250 other workers, and 5,243 missionary sisters, or a total of 1,564 foreign workers. These societies support 297 ordained native missionaries and 8,062 other helpers. The workers have 680,187 baptized and 298,607 confirmed Christians in their charge. In the 3,975 mission schools of these societies 217,892 pupils are being instructed. Seventy-three seminaries for native preachers and teachers are supported. To conduct this work, \$2,314,665 were contributed by the Christians of Germany and \$761,038 by native Christians during 1912. The expenses for 1912 were \$3,203,759, or \$128,053 more than the total receipts. The Basle Society has the most foreign workers in the field and the Rhenish Society the greatest number of native Christians in its care.

THE CHURCH IN UGANDA, AFRICA. — To-day there are more than 1,200 churches in Uganda; a quarter of a century ago there was only one. The native church of Uganda is supporting 2,800 African workers in the mission field. The Church at home could learn much from the people of Uganda in the matter of giving. They support their own pastors and teachers, build their own churches and schools, and do this on the average wage of 5 cents a day. They are now to build a new cathedral which is to cost 50,000 dollars. To do this will mean great sacrifice, but those who know have no doubt as to the successful carrying out of this undertaking. The Baganda chiefs have promised 40 per cent. of their income for three years towards raising the fund to build the cathedral. Out of a population of 4,000,000 about 200,000 are members of the Church of England. Three thousand are under instruction for baptism, 500 at one place.

SUMATRA. — The Batak Mission on this island shows an increase of 22,771 persons. The work is carried on from 40 stations and 440 outstations under the auspices of the Rhenish Missionary Society. Some of the older stations have more than 10,000 members. In the 692 schools of this mission 40,892 pupils are being regularly instructed in the principles of Christianity.

BOOK TABLE.

DAILY DEVOTIONS. By Rev. J. E. Kieffer. Lutheran Book Concern, Columbus, O. 552 pages. Price, \$1.25.

This book of devotions contains a short Bible selection and a brief prayer for each day of the year. The selections are good, and the prayers breathe a spirit of true devotion. The church-year is considered throughout the book. In this age, when family prayers are so sadly neglected, books like the one before us with its short selections from Scripture and equally short prayers will be used where a book with long meditations and lengthy prayers would find no readers. God speed the day when family devotion will find a place in the routine of every Christian family's life, and may this book of daily devotions do its part in bringing this about.

D. THEOL. GEORG STOECKHARDT. By Rev. O. Willkomm. Lebensbild eines deutsch-amerikanischen Theologen. Johannes Herrmann, Zwickau, Saxony. 148 pages. Portrait and seven illustrations. To be had from Concordia Publishing House, St. Louis, Mo. Price, 70 cts.

This biography of the sainted Doctor Stoekhardt, written by his aged friend, Pastor O. Willkomm, should be gladly welcomed by his many pupils and admirers. It gives a loving and sympathetic sketch of him who was without doubt one of the greatest Bible scholars and commentators, not only of our Church, but of the world. The reading of Pastor Willkomm's biography of this great theologian, who was so mighty in the Scriptures, will help to emphasize the lesson which he lived to teach his hearers and readers: that not reason nor human authority, but God's Word is the only source of Christian knowledge and the only guide and rule of faith and life. May the faith of many readers be strengthened by the perusal of this biography.

Announcement.

The Field Secretary will be absent from St. Louis during the greater part of the summer. Kindly address all communications regarding our Colored Mission to Rev. C. F. Drewes, Chairman of the Board. N. J. BAKKE.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: St. James, Southern Pines, N. C., \$5.00; Messiah, Fayetteville, N. C., 1.31; St. Joseph, Wilmington, N. C., .40; Mount Zion, New Orleans, La., 40.00; Bethlehem, New Orleans, La., 50.00; station at Napoleonville, La., 3.86; station at Johnson, La., .11; St. Paul, New Orleans, La., 40.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's School House, N. C., 2.00; Immanuel, Reimerstown, N. C., 2.00; Bethany, Yonkers, N. Y., 13.00; station at High Point, N. C., 2.04; station at Elon College, N. C., .90; station at Winston, N. C., 40; Grace, Greensboro, N. C., 4.36; St. John, Salisbury, N. C., 15.00; St. Paul, Mansura, La., 5.00; Bethel, Greenville, N. C., 5.00; Bethlehem, Monroe, N. C., 1.50; St. Paul, Charlotte, N. C., 11.85; Mount Zion, Meyersville, N. C., 3.00; St. Luke, Spartanburg, S. C., 1.50; St. John, Atlanta, Ga., 1.65; St. Matthew, Meherin, Va., 5.76; Mount Zion, Rocks, N. C., 5.00; Zion, Gold Hill, N. C., 5.00; Concordia, Rockwell, N. C., 4.00. — Total, \$242.64.

For *Immanuel College, Greensboro, N. C.*: St. John, Salisbury, N. C., 5.90.

St. Louis, Mo., June 1, 1914.

JOHN H. SCHULZE, Treas.
2211 Holly Ave.

Evangelical Lutheran Colored Churches.

LOUISIANA.

NEW ORLEANS:—*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne Ave.; Ed. Schmidt, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M. Sunday-school, 10 A. M.

Trinity Chapel, Elmira St., near St. Claude Ave.; Ed. Schmidt, Pastor.—Services: Every second and fourth Sunday of the month, 8 P. M. Sunday-school: Every Sunday, 10 A. M.

Redeemer Mission, 944 Dupre St., corner St. Philip St.; Prof. H. Meibohm, Pastor.—Services: Every second and fourth Sunday of the month, 7.30 P. M. Sunday-school: Every Sunday, 10 A. M.

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

Carrollton Mission, cor. Eagle and Poplar Sts.; G. M. Kramer, Pastor.—Service: Every third Sunday of the month, 10 A. M. Sunday-school: Every Sunday, 10 A. M.

Mount Zion Church, cor. Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.—Services: Sunday, 11 A. M. and 8 P. M.; Thursday, 8 P. M. Sunday-school, 10 A. M.

St. John's Mission, Jackson and Johnson Sts.; Alb. O. Friedrich, Pastor.—Sunday-school: Every Sunday, 10 A. M.

NAPOLEONVILLE:—*St. Paul's Mission*; E. R. Berger, Pastor.—Service: Sunday, 7.30 P. M. Sunday-school, 10 A. M.

JOHNSON:—*Trinity Mission*; E. R. Berger, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 2.30 P. M.

MANSURA:—*St. Paul's Chapel*; Charles Peay, Pastor.—Service: Sunday, 10 A. M. Sunday-school, 9 A. M.

NORTH CAROLINA.

CONCORD:—*Grace Church*; W. G. Schwehn, Pastor.—Services: Sunday, 8 P. M.; Wednesday, 8 P. M. Sunday-school, 3 P. M.

SANDY RIDGE:—*Mount Calvary Church*; W. G. Schwehn, Pastor.—Service: Sunday, 11 A. M.

KANNAPOLIS:—*Colored Mission*; W. G. Schwehn, Pastor.—Service: Every other Sunday, 2 P. M.

GREENSBORO:—*Immanuel College Mission*; Prof. F. Berg, Pastor.—Service: Sunday, 7.30 P. M. Sunday-school, 10 A. M.

Grace Church; R. O. L. Lynn, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 10.30 A. M.

ELON COLLEGE:—*Trinity Church*; R. O. L. Lynn, Pastor.—Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

HIGH POINT:—*St. Luke's Church*; R. O. L. Lynn, Pastor.—Service: Sunday, 11 A. M.

WINSTON-SALEM:—*Colored Mission*; R. O. L. Lynn, Pastor.—Service: Every third Sunday of the month, 2.30 P. M.

MOUNT PLEASANT:—*Mount Calvary Church*; John Alston, Pastor.—Service: Sunday, 2.30 P. M. Sunday-school, 1 P. M.

DRY'S SCHOOL HOUSE:—*St. Peter's Church*; John Alston, Pastor.—Services: Second and fourth Sunday of each month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

REIMERSTOWN:—*Immanuel Church*; John Alston, Pastor.—Services: First and third Sunday of each month, 11 A. M. Sunday-school, 10 A. M.

GREENVILLE:—*Bethel Chapel*; C. P. Thompson, Pastor.—Services: First and third Sunday of each month, 11 A. M.; every Sunday, 7.30 P. M. Sunday-school, 2.30 P. M.

MONROE:—*Bethlehem Chapel*; C. P. Thompson, Pastor.—Services: Second and fourth Sunday of each month, 11 A. M. Sunday-school, 3 P. M.

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

FAYETTEVILLE:—*Messiah Church*; C. March, Pastor.—Services: Every second and fifth Sunday of the month, 3 P. M. and 7.30 P. M. Sunday-school, 2 P. M.

WILMINGTON:—*St. Joseph Mission*, Fourth and Hornett Sts.; C. March, Pastor.—Services: Every first and

third Sunday of the month, 10 A. M. and 7.30 P. M. Sunday-school, 1 P. M.

ROCKS:—*Mount Zion Church*; F. Foard, Pastor.—Service: Every second Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.

ROCKWELL:—*Concordia Church*; F. Foard, Pastor.—Service: Every first Sunday of the month, 11 A. M. Sunday-school, 10 A. M.

GOLD HILL:—*Zion Church*; F. Foard, Pastor.—Services: First, second, and fourth Sunday of each month, 7.30 P. M. Sunday-school: Every Sunday, 10 A. M.

ALBEMARLE:—*Colored Mission*; F. Foard, Pastor.—Service: Every third Sunday of the month, 3 P. M. Sunday-school.

SALISBURY:—*St. John's Church*; W. H. Lash, Pastor.—Service: Every Sunday, 7.30 P. M. Sunday-school: Every Sunday, 3 P. M.

KERNERSVILLE:—*Mission Station*; W. H. Lash, Pastor.—Services: First Sunday of the month, 12 M. and 2 P. M.

CATAWBA:—*Mount Olive Church*; W. H. Lash, Pastor.—Service: Every fourth Sunday of the month, 1.30 P. M. Sunday-school: Every Sunday, 11 A. M.

CONOVER:—*Bethel Church*; W. H. Lash, Pastor.—Service: Every third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 3 P. M.

CHARLOTTE:—*St. Paul's Church*, cor. Second and Alexander Sts.; J. McDavid, Pastor.—Services: Sunday, 8 P. M., and Wednesday, 8 P. M. Sunday-school, 3 P. M.
Mount Zion Church, Luther, near Baldwin Ave.; J. McDavid, Pastor.—Service: Sunday, 11 A. M. Sunday-school, 12 M.

ILLINOIS.

SPRINGFIELD:—*Holy Trinity Church*; Prof. O. C. A. Boecler, Pastor in charge.—Services: Sunday, 10.30 A. M. and 8 P. M. Sunday-school, 2.30 P. M.

MISSOURI.

ST. LOUIS:—*Grace Church*, 1701 Morgan St.; James H. Doswell, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 2.30 P. M.

St. Louis County Infirmary Mission; James H. Doswell, Pastor.

ARKANSAS.

LITTLE ROCK:—*Colored Mission*, 2401 Pulaski St.; A. H. Poppe, Pastor in charge.—Services and Sunday-school: Every second and fourth Sunday of the month, 3 P. M.

NEW YORK.

YONKERS:—*Bethany Church*, 44 Hudson St.; W. O. Hill, Pastor.—Services: Sunday, 4 P. M.; Wednesday, 8 P. M. Sunday-school, 2.30 P. M.

VIRGINIA.

MEHERRIN:—*St. Matthew's Church*; E. H. Polzin, Pastor.—Service: Sunday, 10 A. M. Sunday-school, 11.30 P. M.

SOUTH CAROLINA.

SPARTANBURG:—*St. Luke's Mission*, 392 Evan St.; J. McDavid, Pastor.—Service: Sunday, 11 A. M. Sunday-school, 3 P. M.

Notice.—This directory of our colored churches will appear four times a year. Missionaries are urgently requested to notify the editor of any changes or additions.

TERMS.

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REV. F. J. LANKENAU, EDITOR.

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ST. LOUIS, MO., AUGUST, 1914.

No. 8.

Pray Without Ceasing.

Jesus continued all night in prayer to God. Luke 6, 12.

Morning, noon, and night
Bow your head in prayer,
It will speed its flight
Up to heaven there.

Leave your doubts and fears,
Every fret and care,
Dry the falling tear—
Breathe a word of prayer.

Do not be afraid—
Through life's darkest night
Be not thou dismayed,
Up above 'tis light.

Lighter grows the care
On this earthly sod
When in heartfelt prayer
We commune with God.

ESTHER PETERSON.

The Only Place of Safety.

In the second chapter of the Book of Joshua we read that there was one house in Jericho saved from destruction at the time the city was captured by the children of Israel, and that was the house of Rahab. Some time before the capture of Jericho several Hebrew spies had visited Jericho, and, while there, had been kindly treated by Rahab. Upon departing from the doomed city, they had directed Rahab to hang out a scarlet cord from the window of her house, and promised her that if she did so, her house and all that were in it should be saved. Rahab obeyed these directions, and she and those who were with her were saved. This house proved a haven of safety, and all who sought its protection were safe. No other house in Jericho,

though ever so strong and well defended, afforded protection to those within its walls,—only and solely the house of Rahab, the house displaying the scarlet line could give security.

The scarlet line of our salvation hangs on that house which our Savior came to build, whose office it is to show forth His death, and against which, He assures us, the gates of hell shall not prevail. This house is the holy Christian Church. The Church of Christ is the only place of safety for our souls, from which the streaming blood ever flows to ward off the destruction from those gathered under its roof. Not do we refer to the house built with man's hands, but to that invisible Church, that spiritual house built without hands, of which Jesus Christ Himself is the chief cornerstone; we refer to the Church, the communion of saints, the company of true believers, but which outwardly shows its presence by the preaching of the Word and the use of the holy Sacraments. Outside of this Church there is no hope, no safety. Whoever is found outside of its gates is lost, and his blood is on his own head. But whoever shall seek shelter within its walls, shall not seek in vain; the blood of Christ will save him from destruction; though all fall and crash about him, he shall be secure and safe.

You know, no families in Egypt were saved from death at the hand of God's angel but those within doors sprinkled with the blood of the lamb. No one was saved in the days of the flood but those who sought refuge within the ark. No one in Jericho escaped destruction but those in Rahab's house with its streaming scarlet cord. No one can be saved from eternal destruction who does not seek safety within the portals of the Church of Christ. Remember, dear reader, there is no promise

for you if you stay out. God offers you a place of safety; you refuse the offered shelter at your everlasting peril. Oh! place yourself under the protecting arm of Jesus, accept Him in true faith, by such faith become a member of His Church, and you will be safe,—all will be well with you.

Our God.

Nothing can arrest our attention so much as to hear about the Lord God, our Creator, Redeemer, and Comforter, whom we Christians, though very imperfectly here below, fear, love, and trust more than all fellow-men and all things, and whom we hope to serve perfectly in heaven. Who, then, is our God? What are His attributes? What does Holy Scripture tell us about Him? Let us shortly consider a number of Bible texts that clearly answer these questions, and give us the wonderful information which, although we have often heard it before, we shall do well to impress on our minds and hearts anew. Can anything be more delightful than this study? Surely not.

The first point, then, that we consider is, that "God is a *Spirit*," John 4, 24, having "no flesh and bone," Luke 24, 39. He is a rational Being without a body; hence He cannot be seen, touched, or heard by us. But what a marvelous Spirit He is, unspeakably higher than the angelic spirits that do His commandments, hearkening unto the voice of His word, His messengers, whom He maketh a flaming fire. His existence is without beginning and end. Time does not affect Him in the least. He is *unchangeable*, Ps. 102, 27, and *eternal*. "From everlasting to everlasting Thou art God," the Psalmist exclaims, Ps. 90, 2. There was never a time when God was not in existence, nor will the day ever come when He will cease to be. What rich consolation it affords to us that we believers who cling to Him by faith will never pass away, but in Him have an everlasting dwelling-place. On the other hand, how terrible for those who are impenitent is the truth that God is eternal, as He who inflicts punishment upon them will live forever, and with Him their doom.

Another amazing attribute of God is His *omnipresence*. He "fills heaven and earth" in such a way that He, in His whole essence, is everywhere at the same time, being "at hand" and, at the same moment, "afar off," so that no one can escape Him or "hide himself from Him in secret places," Jer. 23, 23. 24. Hence the believer is never left

alone, however lonely and forsaken he might seem, while the ungodly is always in the grasp of Jehovah's judgment.

Then, too, God is *almighty*, for "with Him nothing shall be impossible," Luke 1, 37. "Our God is in the heavens; He hath done whatsoever He hath pleased," Ps. 115, 3. How happy we Christians are who can truthfully and confidently say to our God:

For means it fails Thee never,
Thou always find'st a way,
Thy doing 's blessing ever,
Thy path like brightest day.
Thy work can no one hinder,
Thy labor cannot rest,
If Thou design'st Thy tender
Children should all be blessed.

The evil-doer, however, should tremble before Him who is "*able* to destroy both soul and body in hell."

Read Ps. 139, 1—4. This text makes it very clear that the *knowledge of God* by far exceeds that of any man or angel, yea, is infinite, comprising *all things*. This divine omnipresence is a source of joy to the believers, and a cause of terror for the worldlings. H. O.

A Transformation of Grace.

The Fiji group comprises eighty inhabited islands of considerable size, besides a number of smaller ones. The group lies to the west of the Samoan Islands, and is about as far south of the equator as Hawaii is north. The beauty of these islands is wonderful, and if loveliness of habitation would determine the character of a people, the Fijians would always have ranked among the best of men. And yet there never was a more degraded race of men than were these islanders. It is almost impossible to describe the moral degradation of these people. Cannibalism was a national cult and custom among them. That man ranked highest among them who could claim to have eaten the greatest number of human beings. They set up memorial stones to mark the number of victims they had devoured, and one great chief among them had set up almost nine hundred such stones to mark his prowess! Children were given a taste of human flesh when yet babes to excite in them a relish for the horrid food. Yes, not only dead bodies, but living captives, were given over to young children as playthings to practice for sport the art of mutilation and dissection. The whole life of these people was inwrought with the destruction

and devouring of human beings. The building of a hut or the launching of a boat was connected with the eating of human flesh. If the plump form of a favorite wife or the tender flesh of a child promised an unusual delicacy, the husband and father called in his friends and without hesitation had a feast on the dainty morsel!

To cannibalism must be added the awful crime of infanticide. At least two-thirds of all the children born were killed at birth. Parents, when old and feeble, were dispatched without hesitation. When a husband died, his widows were strangled, and the sick and aged were buried alive.

Treachery and ferocity, evil passion and devilish cruelty were branded on the faces of the Fijians. One who knew the Fijians seventy-five years ago paints this horrible picture of them: "The forehead filled with wrinkles; the large nostrils distended and fairly smoking; the staring eyeballs red and gleaming with terrible flashings; the mouth distended into a murderous and disdainful grin; the whole body quivering with excitement; every muscle strained, and the clenched fist eager to bathe itself in the blood of him who has roused this demon of fury." Simple devilishness in a high state of development seems to have possessed these people.

The story of how the Gospel was brought to these blood-stained islands is very wonderful. On one of the islands an awful epidemic swept away thousands. Cutting with knives and many human sacrifices did not halt it. Then they heard that the only true God was Jehovah, and they sent to Tonja for a teacher to teach them the religion of this Jehovah. A Christian Tonjoan came and taught them all he knew of the new religion. Soon after white missionaries, hearing of this particular island, followed, and from this island they went to the other islands of the group with their message of Jesus. Among these early missionaries was John Hunt. When he landed on the island of Tavinni, the natives were in the midst of a cannibal feast. When one of their chiefs was drowned at sea, his sixteen wives were strangled and burned in front of the missionary's house. Some months later they threatened to burn down the missionary's house, because his wife had put up the shutters to shut out the sickening sight and smell of eleven burning bodies that were being roasted for a feast! Such were the vile sights he had to endure; but yet Hunt and his companions patiently worked on, and little by little a change could be seen. Now this chief and then that chief was smitten with his sins, and in

course of time whole tribes were gained. New men were added to the mission, and the work grew apace. Three years sufficed so to change the horrid life about Hunt that at least a bloodless war was waged, a large canoe launched, and a great feast held for weeks without one human sacrifice, and this without any direct interference of the missionary.

The last six years of John Hunt's short missionary career of only ten were spent at Vieva, a small island two miles from Mbau, then the stronghold of King Thakombau, "the butcher of his people," and the head king of all the Fijians. At first the king hardened his heart against the Gospel. Hunt did not live to see him abandon his cruel customs or accept Christianity. "I hate your Christianity," he cried. "Do you ever think that you can keep us from wars and from eating men? Never!" When his father died, he strangled all his wives, "for grass to line his grave," as he expressed it.

But under Hunt's successor, James Calvert, the change came. In the black heart of Thakombau the Spirit wrought His wonderful miracle; the proud king became humble and willing to learn. One day before his assembled people Thakombau rose and renounced the old gods of cruelty and war, and then knelt with his whole household in worship of the Christians' God. On the day of his baptism he bravely and simply confessed: "I have been a bad man. God has singularly preserved my life, and I desire to acknowledge Him as the true God." The former cannibal became a gentle, faithful, and consistent Christian. At the time of Thakombau's death the leading newspaper of the islands said: "His influence on the side of Christianity and of good in general has been greater than that of any chief, or combination of chiefs, throughout the island. Since his conversion he has led a worthy life, and eminent before for tyranny, licentiousness, and disregard for human life, he has since been free from reproach, chaste in conduct, and considerate of the people."

Similar to the wonderful change wrought in the old king was that wrought in his people. In 1835, there was not a single Christian; in 1886, fifty years later, there was not a native heathen in the whole group of islands. After fifty years' work the islands had 1,322 churches and 1,824 schools. Out of a population of 160,000, there were 104,585 attending public worship. On the island of Mbau the stone against which the bodies of the victims for the cannibal feasts were dashed has been placed

in the church as a baptismal font. Family worship is practically general. The Fijians have sent out their own people as missionaries to other islands, and the annual gift for missions in Fiji is \$5,000.



School of Ev. Luth. China Mission Society at Hankow.

"It is difficult to imagine," writes one who lived among them, "that this people with their mellifluous speech and almost Parisian manner were the cannibals of old times."

The following incident will show what Christianity did for Fiji:—

There was a man who went to the Fiji Islands; he was an English earl and an infidel. He smiled in a superior manner when he met the natives.

"You are a great chief," he said to one of them, "and it is really a pity that you have been so foolish as to listen to the missionaries. Nobody believes any longer in that old book called the Bible, or in that story of Jesus Christ. They have all learned better. I am sorry you have been so foolish as to take it in."

The chief's eyes flashed as he said: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, if it hadn't been for the good missionaries and that old Book, and the love of Jesus Christ, which has changed us from savages into God's children, you would never leave this spot. You have to thank God for the Gospel; for without it here we should have killed you and roasted you in yonder oven and feasted upon your body in no time."

Items from the Colored Mission Field.

NEW LABORERS.— We are pleased to announce that six new laborers will enter the Colored Mission Field this fall. Three of these young missionaries are graduates of our Colored Immanuel College, Greensboro, N. C. Their names and respective fields are as follows: Henry Kent has been called to take charge of our new station at Spartanburg, S. C.; Karl S. Stoll goes to Atlanta, Ga.; Wilfred Tervalon will take charge of the work in Richmond, Va. Otto Richert and George A. Schmidt, both graduates of Concordia Seminary at St. Louis, will take up the work in Wilmington, N. C., and St. Louis and Springfield, Ill., respectively. Rev. Louis Anderson, who was temporarily out of office, will probably take charge of the work in Little Rock and Pine Bluff, Ark. May God in His bountiful goodness graciously bless the work of these young laborers in His vineyard!

A SUCCESSFUL LECTURE TRIP.— Last month Missionary McDavid, of Charlotte, N. C., addressed 17 different congregations in Northwestern Ohio on the work of Colored Missions. Rev. Lash, of Salisbury, N. C., was to have made the itinerary, but at the last moment he was compelled by circumstances to withdraw, and Pastor McDavid kindly took his place. It is reported that the presence of a colored missionary among them, telling them of the work he and his colleagues are doing among the freedmen of the South, has greatly



Another Chinese School of the Same Mission Society at Hankow.

increased the interest in Colored Missions in these congregations. The itinerary of Missionary McDavid was to have extended into Northern Indiana, and arrangements had already been made

to have him speak at Kendallville, South Bend, and La Porte, but the missionary was obliged to cut short his trip that he might entertain the members of Immanuel Conference which meets at Charlotte August 6—9.—There can be no doubt that if such lecture trips were more frequently made by our colored missionaries, the interest in the work would become more general. We are sure that the Mission Board would be pleased to furnish lecturers just as well to other conferences as it did to this Ohio conference, and the missionaries would be delighted to take advantage of the opportunity to present their cause to their white brethren and sisters. Of course, the arranging of a lecture itinerary would be connected with some labor for the brother who had the matter in charge (for example, no less than 60 letters and postals were written by the pastor who arranged the lecture trip spoken of above), but the results attained fully repay all the work incurred. Conferences interested in the matter should write to Rev. C. F. Drewes, the president of the Mission Board.

COLORED PROGRESS.—In fifty years the negro race has increased from five million to more than ten million persons, an increase of more than 105 per cent. There has been a great advance in education, in ownership of property, in knowledge and practice in the business world, but best of all is the increased moral and spiritual uplift of the people as a whole. However, the negro race is still in the making, and we must not and dare not leave it to work alone. The negro needs our help, and the most prominent members of the negro race earnestly ask for our help. The problem of the negro is so large that as a nation we have but begun to handle it, and as a church we have only made a small beginning. It is a case where the white man must be educated as well as the colored man,—the white man to an understanding of his relation to the black man and his responsibility toward him.

Obituary.

Mrs. Sidonia Berger, *née* Roberts, the wife of Rev. E. R. Berger, missionary at Napoleonville, La., has been called to the rest that remains for the people of God. She died suddenly May 16, in the twenty-fourth year of her life. The remains were conveyed to New Orleans, and the funeral services were conducted at Mount Zion Church, of which she had been a member from her childhood. The

Rev. A. O. Friedrich preached the sermon from John 13, 7: "What I do thou knowest not now, but thou shalt know hereafter."

Sidonia was a lovable Christian character, loved and respected by all who knew her. In her childhood she sat at the feet of Teacher E. R. Vix, who instilled into her heart the fear of God, which is the beginning of wisdom. After her confirmation she attended Luther College for several terms, where she became more firmly rooted and grounded in God's Word. For a short time she taught a class in Bethlehem School. In Mount Zion Sunday-school she was an active and beloved teacher. When a pupil of her class was sick, she would call on him and bring cheer and sunshine into the gloomy sick-room. On February 8, 1912, at Mount Zion Church, she was united in holy wedlock by the writer to Rev. Eugene R. Berger, of Napoleonville. To her husband, in his arduous missionary work, she was a valuable assistant in school and Sunday-school.

The deceased was an illustrious example to young and old of a virtuous Christian girl, of an active and faithful church-member, and of a loving wife and mother. She is survived by a husband, who sorrows, but not as one having no hope, by two children, one a little over a year old and the other only a few days, too young to know the loss of a mother, by her stepmother, Mrs. Roberts, and by several brothers and sisters. To these, cordial sympathy is extended. May God be a present help in trouble to the bereaved husband, a comforter in sorrow, and to his motherless little ones a provider as He has promised.

N. J. B.

Let God's Word Guide You.

A father once wanted to show his children the moon and planets through a telescope. Little Harry was perfectly willing to look through the telescope in the direction in which his father had pointed it. But Robert, an older brother, who was somewhat vain, thought he would direct the telescope himself and would not need the assistance of his father. The result was that he looked in the wrong direction and so saw nothing of the glories of the heavens, while they were revealed to little Harry.

From this little story learn not to trust in your own might and wisdom, but to follow God's guidance in His Word, and then you will see Jesus and His glory.

Items of General Missionary Interest.

BRITISH INDIA.—In the Panjab the number of Christians increased in the last decade from 37,000 to 163,000. In the Delhi district the Methodist Episcopal Mission estimates that about 15,000 people are waiting for baptism, and in the Ballia district of the United Provinces nearly 1,000 Chamars have been baptized since November, 1912. In the south of India mass movements are reported in the Telugu and Tamil fields and in Travancore. The Schleswig-Holstein Mission reports 800 baptisms of adults and almost 8,000 catechumens in the Vizagapatam district of the Madras Presidency. The Methodist Episcopal Missions have had nearly 4,000 baptisms in Hyderabad, and the Wesleyans about 1,000. An awakening of interest is also reported from the Maratha country, Coorg, and the North Lushai Hills.

CHINA.—The Roman Catholics claim a membership of 1,421,258 in China, and in addition 448,220 catechumens. The number of priests is 2,224. The past few years have witnessed the starting of a number of flourishing societies in different provinces having as their object the zealous propagation of the Romish faith.

THE DUTCH EAST INDIES.—The mass movement toward Christianity among the animistic tribes (tribes worshipping inanimate objects) in the Dutch East Indies, estimated to number from five to ten millions, is rapidly spreading, and the missions find themselves face to face with great opportunities, though they have to deplore a great lack of workers and of funds. Thus the German Rhenish Society is able to report more than 14,000 baptisms among the Bataks in Sumatra, bringing the total Christian community among this people to over 130,000. The east coast of the Malay Peninsula, Sumatra (except the Batak country), large parts of Borneo, Celebes, and Dutch Guiana, and the majority of the group of islands east of Java are scarcely touched by missionary effort apart from the colportage work of the British and Foreign Bible Society.

SIAM.—The Laos Mission of the American Presbyterian Church in Siam is able to report a year of unusual encouragement. Though the mission had to contend with an epidemic of malignant malaria, more than 1,000 persons were added to the Church, and the readiness to listen to the Gospel is said to be greater than in any previous experience of the mission.

JAPAN.—About 80 per cent. of the total population of Japan is living in the rural districts, and of this rural population about 96 per cent. are wholly unreached by the Gospel. Of the remaining 20 per cent. of the population residing in cities and towns, about a fifth is wholly neglected. Thus more than 80 per cent. of the population of Japan have not yet heard the Gospel.

CHRISTIAN MISSION WORK IN AFRICA.—The Christian Church has a whole army of workers in Africa. Of foreign missionaries there are 4,273 at work in the Dark Continent. The number of native Christian workers is 20,336. And yet, despite the strenuous work of the 25,000 messengers of light, gross darkness still covers most of Africa. Vast stretches of the interior are inhabited by a great host of poor heathen, who have not yet heard the sweet story of Jesus. God speed the day when also we may be ready to send our messengers there!

MISSIONARY PROGRESS IN AFRICA.—Reports of missionary societies for the past year show considerable additions to the Christian Church. In many localities movements toward Christianity have been manifest. Many of the missions are confronted with demands for workers altogether beyond their power to supply. Some missions report accessions high up into the thousands. But though the ingatherings are large and the general prospects are very hopeful, the picture also has a darker side. Reports tell of wide-spread apostasy in some districts, immorality among the pupils of mission schools, and prominent members convicted of drunkenness and profligacy. In some portions of Africa, Islam is making steady progress. In Lagos a new Mohammedan mosque was recently opened at a cost of more than \$60,000. In the hinterland of the British colony of Sierra Leone it has recently come to light that cannibalism has been carried on secretly as a religious rite for years. The existence of cannibalism is also reported in North Kamerun.

LIQUOR TRAFFIC IN AFRICA.—The demoralizing and destructive liquor traffic, which is one of the most baneful results of the relations of Europe with Africa, continues to grow from year to year. The returns show that in British West Africa the importation of spirits has swollen from 4,705,898 gallons in 1906 to 6,835,188 gallons in 1911. In French West Africa there has been an increase from 3,600,200 liters in 1908 to 7,303,215 liters in 1912. The past year, however, has brought some encouragement. In Congo the sale of all

kinds of distilled alcoholic liquors to the natives has been prohibited, and the manufacture and sale of spirits has also been forbidden in the Portuguese district of Angola. In British West Africa local distilling and the importation of distilling apparatus have been prohibited, and the difficulty of importing spirits into German, French, and British West Africa has been much increased. In Southern Nigeria it has been decided to substitute a silver currency for the pernicious currency in gin.

LIVINGSTONE'S DESCENDANTS AS AFRICAN MISSIONARIES. — It seems very fitting that two of David Livingstone's descendants should go to Africa to take up work there as missionaries. They will locate near Lake Nyassa, a body of water which Livingstone discovered in 1859. Dr. Hubert and Miss Ruth Wilson — these are their names — have received a thorough medical and nursing training, and they will labor under the auspices of the United Free Church of Africa.

MADAGASCAR. — Of the seven Protestant missionary societies working on the Island of Madagascar, three are Lutheran societies. These three occupy practically the whole southern half of the island.

GIVES FORTUNE TO MISSIONS. — Announcement has been made at Sterling, Ill., that Miss Nettie Yoerb has given \$10,000 to the Foreign Mission Society of the Methodist Church. She earned the money working as a seamstress.

CHINAMAN PAYS SYNOD'S DEBT. — The Synod of the Five Provinces, which includes the Presbyterian churches of Central China, met February 5 to 9 in the church of the Northern Presbyterian mission in Soochow. Though called the "Synod of the Five Provinces," only three were represented at this meeting, and practically all the commissioners came from the strong presbyteries in the provinces of Chekiang and Kiangsu. Hunan was not represented at all, for though the work in that province is large, it is not organized. Another year will probably bring a large delegation to the meeting. Two-thirds of the commissioners were Chinese. One of the special interests of the synod is its home mission work. Besides several preaching-places in the larger villages and in the country, it has under its care a home mission center in the small walled city of Dzanghyin, in Chekiang province. For some reason the gifts of the churches had fallen off, and a debt of \$200 was reported. Many plans were offered to the liquidation of this debt, when an elder from Shanghai, who is a prom-

inent business man and most earnest Christian, offered to pay off the debt and thus allow the synod to plan for enlargement and actual work of the future.

SUNDAY-SCHOOLS AND MISSIONS. — In the Sunday-schools of the United States there are to-day about 15,000,000 enrolled members. If these gave an average of a cent a week to missions, this would make an income of \$7,500,000 a year. If they gave an average of five cents every week, the sum would amount to \$37,500,000 annually! Instead of that many a child attending Sunday-school perhaps does not contribute more than five or ten cents during the whole year, while the same child may spend that sum every week for candy, ice-cream, or the picture show. If our Sunday-school members would only begin to give to missions according to ability, it would not be long before the fathers at home would be giving the price of a cigar or two every week to missions, and the mothers a nickel or a dime. The number of pupils in the parochial and Sunday-schools of the Synodical Conference is not far from 125,000; now if all these boys and girls would begin to give systematically to missions, what a fine sum they would contribute in a year! The giving of only one cent a week would amount to over \$60,000 in a year.

THE CHURCH MISSIONARY SOCIETY. — For a number of years this society has been having large yearly deficits, which finally reached the huge sum of \$350,000. At a special meeting held a few months ago the magnificent sum of \$500,000 was received in the way of individual gifts. Having paid its debt, the society purposes to use most of the remaining \$150,000 in enlarging and strengthening its work in China.

Fifty Years of Colored Progress.

The Continent has the following to say on the progress of the colored people during their fifty years of freedom: "Never did another race show such progress in fifty years as have the negroes under American freedom. The very odds have been made favorable. . . . The economic gain cannot be fully expressed in figures, though these are encouraging. The negroes are going back to the farm. In the South, while negro population has only increased 10 per cent., negro farms have increased 20 per cent. Nearly a million negroes own or rent farms for themselves, one quarter of these being owners.

Where they were slaves fifty years ago, they now own and cultivate over 15,000,000 acres of land, which, with the buildings on them, are worth almost \$1,000,000,000. This is a solid foundation for racial development. 'The king himself is served by the farm.' Every strong race has started at the soil, and no race remains strong which leaves it too far or for a long time. Other industrial progress is familiar also. There is an increasing hope as the race becomes master of itself physically. . . .

"The religious progress of the race has been the concern of the churches for more than this half century. Most of the denominations have had their agencies to provide for education in industry and also in morals and religion. . . . It has been true that the religion of the negro is emotional and exerts but a moderate influence on his morality, but it is decreasingly true. It has been the task of the Church to give substance to the emotional faith of the negro race without robbing it of its warmth and earnestness."

Bible Baked in Bread.

The following is a leaf from the diary of a Christian woman who lived in Cincinnati, O., about fifty years ago:—

"February 18, 1862: I wish to note here a short account of an old Bible, the finding of which, in Lucas County, O., has excited a great deal of curiosity, being more than 150 years old and having been baked in a loaf of bread.

"The Bible belongs to Mr. Schebolt, a member of the United Brethren Church, who lives near the Maumee River. He is a native of Bohemia. The baked Bible was originally the property of his grandfather, who was a faithful Protestant when such a profession cost something.

"All of the peasants in the community in which he lived were ordered to give up their Bibles, and officers of the crown were sent through the town to see that the Protestant Bibles were taken out of the possession of their owners.

"Mr. Schebolt's grandmother, knowing that the officers were coming, concealed the present volume in a batch of dough, then ready for the oven, and baked it. The house was carefully searched, but no Bible was found, and when the officers departed, the precious book was taken uninjured from the loaf.

"The relic is now considered quite valuable, and is kept with a religious veneration."

WE have read of a stock farm given to the training of valuable horses where employees are forbidden to speak in cross tones, or to swear in the presence of the colts, lest the disposition of the animals should be ruined. What a blessing, if in every home where children with immortal souls are given to be trained for Christ like care were taken not to offend!

BOOK TABLE.

DOGMATIK VON A. HOENECKE. 17. Lieferung. Northwestern Publishing House, Milwaukee, Wis. Price, 40 cts.

This part of Dr. Hoenecke's *Dogmatics* completes the doctrine of Eternal Damnation and brings the doctrine of Eternal Life in its entirety. The treatment of the Prolegomena of Dogmatics, which promises to be very complete and comprehensive, is taken up in this part.

ANNUAL CATALOGUE OF LUTHER COLLEGE, New Orleans, La.

ANNUAL CATALOGUE OF IMMANUEL COLLEGE, Greensboro, N. C.

We are pleased to announce the publication of these annuals of our two higher institutions for the Colored, and we hope that many of our colored people may send in requests for copies to the respective presidents of these institutions.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Bethany, Yonkers, N. Y., \$13.00; Bethlehem, New Orleans, La., 50.00; Bethlehem, Monroe, N. C., 1.50; Grace, Greensboro, N. C., 4.73; station at High Point, N. C., 1.66; station at Elon College, N. C., 1.23; station at Winston, N. C., .40; Grace, Concord, N. C., May and June, 20.00; 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; Mount Zion, New Orleans, La., 40.00; Napoleonville, La., 4.71; Zion, Gold Hill, N. C., 5.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 4.00; St. James, Southern Pines, N. C., 5.00; Messiah, Fayetteville, N. C., .50; St. Joseph, Wilmington, S. C., .70; St. Matthew, Meherrin, Va., 2.70; St. Paul, New Orleans, La., 40.00; St. Paul, Mansura, La., 5.00; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; St. Luke, Spartanburg, S. C., 1.50; St. John, Atlanta, Ga., 1.50; St. John, Salisbury, N. C., 15.00—Total, \$247.13.

For *Immanuel College*, Greensboro, N. C.: St. Peter, Dry's School House, N. C., 3.00.
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JOHN H. SCHULZE, *Treas.*
2211 Holly Ave.

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No. 9.

The Fruit of Faith.

To serve our Savior is so sweet;
This world He entered from above,
And saved us. Therefore it is meet
To prove our faith by love.

Oh, let us preach the tidings glad,
Point sinners to the home above,
Whose hearts are weary, troubled, sad,
And prove our faith by love.

Before we shall be filled with bliss
In yonder glorious world above,
We should proclaim His grace in *this*,
And prove our faith by love.

H. OSTERIUS.

Our God.

(Continued.)

Our God is also *holy* and perfect, that is, without sin. The seraphim cover their faces and feet with their wings and cry:

"Holy, holy, holy is the Lord of hosts:
The whole earth is full of His glory";

and we, His children here on earth, join them by singing:

Holy, holy, holy! Though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee
Perfect in power, in love, and purity.

Let us who have been cleansed from all sins by the blood of the Lamb that was slain for us follow our Heavenly Father's example, and live in holiness and righteousness, here in time and there in eternity.

God is also *just* and *righteous* in all His decisions and judgments. Although we, whose knowl-

edge is so limited, often cannot understand His ways, and must humbly confess with Paul, "How unsearchable are His judgments, and His ways past finding out!" we must nevertheless own that "righteousness belongeth to Him, but unto us confusion of faces," Dan. 9, 7.

The next virtue of God is His *truthfulness*, Ps. 33, 4, which shines so brightly, in general, in the work of redemption as performed by Christ, and in the work of sanctification as wrought by the Holy Ghost; for these wonderful works were promised in the Old, and are being fulfilled in the New Testament. In particular, God's truthfulness is seen in the lives of all His children. We all, dear Christian readers, have experienced this precious divine faithfulness whereby our prayers have been so often heard, and our trust in Him, our best Friend and Helper, has been confirmed.

Closely connected with God's faithfulness are His *kindness* to all, His *mercy* toward those that suffer, and His *grace* to sinners whereby He saves, leads, and finally glorifies their immortal souls. These attributes are mentioned in the words of Moses: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin," Ex. 34, 6. 7. — In the New Testament, St. John writes, "God is *Love*," 1 John 4, 8; and in the 16th verse he repeats, "God is Love," and adds the words: "He that dwelleth in love dwelleth in God and God in him." This apostle, whom Jesus loved, and who leaned on His breast, was deeply convinced by the Holy Ghost of God's loving-kindness. He is untiring in proclaiming it in his gospel and letters.

O Christians, no one needs to despair, however heinous his transgressions might be. Yea, though his sins be as scarlet, though they be red like crimson, yet there is free salvation to be found for him; "for *God so loved the world* that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3, 16. Then let us who believe this also love Jehovah, our greatest treasure. H. O.

A Great Change.

It was in the year 1872 that a young German missionary came to Otjosazu, in Damaraland, now a part of German Southwest Africa. Kukuri, a Herero chief, had applied for his services. The location was wild and desolate, and the people were savages. All of them were heathen who had scarcely come into contact with the Word of God, though the Rhenish Mission Society had worked in the country since 1844. The appearance of these savage Herero was repulsive indeed. The men were tall and muscular in body, their clothing was a mere loin cloth, and their ever-present war clubs they were always swinging in their hands. The women were clothed in rough skins, a leather hood of uncouth design covered their heads, and on their arms and legs they wore heavy iron rings. The expression on their faces was almost hideous and unutterably stupid, especially in the case of the women.

Full of curiosity, old and young surrounded the missionary as he drew up and halted his cart under a great tree. His tools especially interested them, and many a one tried to steal this or that tool. When the missionary took them to task for their attempted theft, they would innocently say, "Why, teacher, I only wanted to take care of the thing for you; I feared that somebody might steal it from you."

As a temporary home the missionary occupied a mud hut which the women had made; but he at once made preparations to erect a permanent dwelling of stone. But who would help in the work? The Herero were nomads, always going from place to place in search of pasturage for their great herds of cattle. Not one of them had ever thought of tilling the soil. They knew of no other work than that of herding their cattle, and deemed all other kind of labor beneath their dignity. By promising them good wages, and board and tobacco besides,

the missionary finally succeeded in inducing several men and youths to help him. The young missionary led the way, showed what he wanted done, and instructed them in the use of hammer and saw, ax, shovel, and trowel. But it was an unspeakably hard task to teach these stupid Herero. Besides, they soon grew tired from the unusual exertion and always wanted to rest.

Finally, however, the small building was completed; a little house it was, only two rooms and a kitchen. But plain and simple though it was, it seemed a grand edifice to the blacks, who had never seen a house with doors and windows before. Their own mud huts, called pontoks, were windowless and dark, their only opening being a door scarcely more than three feet high. They soon concluded that it must be far more pleasant to live in such a light, airy house than in one of their dark, smoky pontoks.

But how great was their astonishment when the wife of the missionary arrived with beds, tables, chairs, commodes, a clock, and even pictures to decorate the bare walls of the house, and when she put up curtains to prevent the curious natives, who were always surrounding the house, from looking in at the windows. Every article drew forth exclamations of wonder and astonishment. Again and again they cried out, "O what a wonderful thing! The whites are wise, but we are stupid like our oxen."

The house finished and furnished, the missionary next turned his attention to making a garden. He planted maize, pumpkins, and various European vegetables, and set out young fig and mulberry trees and grape-vines. Of all such things the Herero had until then been wholly ignorant, their exclusive food having been the flesh and milk of their herds and various wild berries, onions, and roots. When the fruits and vegetables were fit to be eaten and they were given a taste, they all enthusiastically declared that they, too, would have gardens. And the missionary did what he could that they might attain their wish; he procured spades, hoes, and rakes for them, gave them seed and young trees, and even assisted them with his own hands in making a proper start.

In the dry bed of the river near by the missionary sowed wheat. He showed the people how to handle the plow, and furnished them seed to put out little wheat patches of their own. Those who sowed wheat according to his directions had fine results. Encouraged by the success of these,

the others followed their example, and soon the river-bed for a considerable distance was under cultivation.

Because of the products of their gardens and wheat-fields, the people were no longer dependent upon their cattle exclusively, and so they became more settled. A further result was that they began to build more substantial dwellings, houses that would not tumble down over their heads, as did their former mud huts every time there was a heavy downpour of rain.

But while the young missionary was thus hard at work on the outside, his wife was doing an equally important educational work in the house. She instructed the girls, in bands of three or four, in the art of baking, cooking, washing, and ironing. She showed them the importance of cleanliness and order. She formed sewing-classes and taught the women and girls to make shirts, skirts, and dresses, yes, even men's trousers and coats. Thus did the young missionary and his wife work on from day to day faithfully and hopefully.

However, some of you will say: "Is all this missionary work? Should not the missionary have devoted his whole time to the preaching of the Gospel? Is not that what he was sent there for?" Kind friend, the young missionary fully realized that his chief purpose in coming among those people was to bring them the Gospel, and he did all this other work to gain this end. He took advantage of every opportunity to lead these poor savages to the Savior. He gathered as many of their children as he could into his school and instructed the adults for baptism. Every Sunday he held divine services, and as time went on, the attendance at these services grew quite large. He also made preaching trips into the country surrounding Otjosazu. Yes, the preaching of Christ was always regarded by this young German missionary as the chief and main work for which he had come among the Herero.

But I set out to tell you particularly of the great social and civilizing influence of this young missionary and his wife, and so I shall proceed.

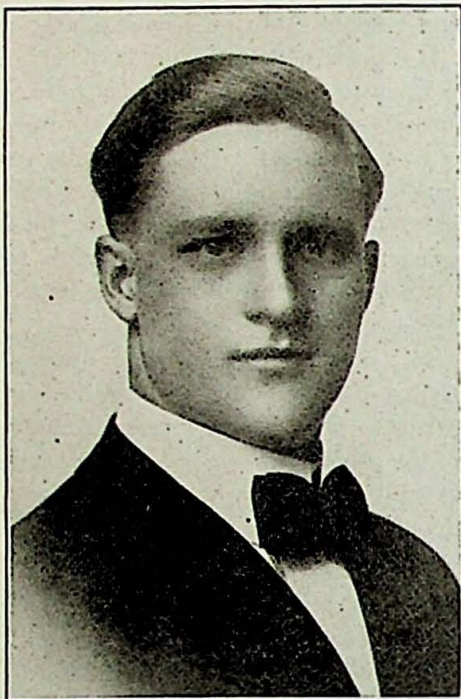
Their house was open all day for their black visitors, who made full use of the privilege. This, of course, was not very pleasant for the missionary's family, but it was of very great importance for the natives, since thus an opportunity was afforded them to get acquainted with Christian family life, Christian conversation, and Christian customs. And these Herero were close observers. Their fre-

quent visits to the missionary's house also gave them an idea of orderliness, cleanliness, and punctuality, all things unknown to them before. Above all, they learned to see that among Christians the wife is the helpmate of the husband and not his slave, as is the case among the heathen. Again and again the missionary and his wife were brought face to face with the fact that their example spoke louder to these people than their words, and this again admonished them carefully to watch their every action, lest they give offense to these poor ignorant people. Oh, indeed, this work required great patience and faithfulness and not a little self-denial!—

And now let us visit Otjosazu twenty years later. What a change has taken place! You would not recognize the place again. A very pretty church stands in the center of the village, its tall spire beckoning and bidding you welcome from afar. It is flanked on one side by a neat schoolhouse and, on the other by the missionary's dwelling, now much larger than twenty years ago. In every direction you can see the neat limestone houses of the natives. And these dwellings are furnished with chairs, tables, beds, and commodes. In some of the houses you will find the housewife sitting at the sewing-machine sewing clothing for her family, and the sewing is carefully and neatly done, too. The well-kept gardens on both sides of the river and the broad, green wheat-field in the dry river bed prove that the Herero have learned to work.

But the most wonderful change has taken place in the Herero themselves. Men, women, and children are decently and neatly dressed. The stupid facial expression has vanished, and from the bright eyes a soul now looks out at you. The ringing of the church-bells calls hundreds to God's house every Sunday. Every churchgoer has his hymn-book, for there is seldom a Christian Herero to be found who cannot read. The singing of our good old Lutheran chorals would delight your ear if you could be there to hear it. In school the children gather on week-days, and gladly learn the white man's wisdom. The Christian families of the village have regular daily devotional exercises in their homes consisting of Scripture reading, singing, and prayer. The whole village is an example of quietness and order; the disorderliness and noise of twenty years ago is indeed a thing of the past. Even the heathen—for there are still some who have not embraced Christianity—have outwardly

changed greatly for the better. The blessed influence of Christianity is everywhere noticeable, even far beyond the confines of the village. It is



Candidate Otto Richert,
Called to Wilmington, N. C.

apparent that every Christian is an evangelist for his surrounding. Several outstations belong to Otjosazu, which are served by native workers under the supervision of the missionary. Everywhere it is plain that Christianity is working as an active leaven.

Thus without trumpeting and noise did this missionary and his wife bring about a wonderful change in twenty years among the savage Herero of German Southwest Africa. — May God be praised for His grace and blessing!

Report of Board on Colored Missions.

From the Board's extensive report we cull the following items:—

OUR COLLEGES.

1. *Immanuel Lutheran College in Greensboro, N. C.*—This institution was founded in the year 1903. The present faculty consists of Director F. Berg, Prof. J. Ph. Schmidt, Prof. F. Wahlers, and Assistant Professor Albert Berg. Immanuel College educates colored preachers and teachers. Colored girls are also admitted. During the past

scholastic year the institution had 45 students, ten less than in the year before, which fact is to be attributed to the closing of the girls' dormitory. There is every reason, though, to believe that the number of students will show quite an increase in the coming year, since 17 new students were already announced by the end of June. During the ten years of its existence, Immanuel College graduated ten young men from the theological course and nine students from its normal course. The main building of the institution stands in need of extensive repairs, some of which must be made this summer.

2. *Luther College, New Orleans.*—The faculty of this school consists of Director R. A. Wilde and Prof. H. Meibohm. Since 1910, Luther College is only a preparatory school of Immanuel College at Greensboro. This institution was attended by 41 students last year. The outlook for the future is bright, and an increase in the number of students is expected, though Mount Zion and Bethlehem stations sent no students last year, and will probably send none in the next year. Repairs to the extent of \$415.63 were made. The Health Board of New Orleans has also insisted upon sani-

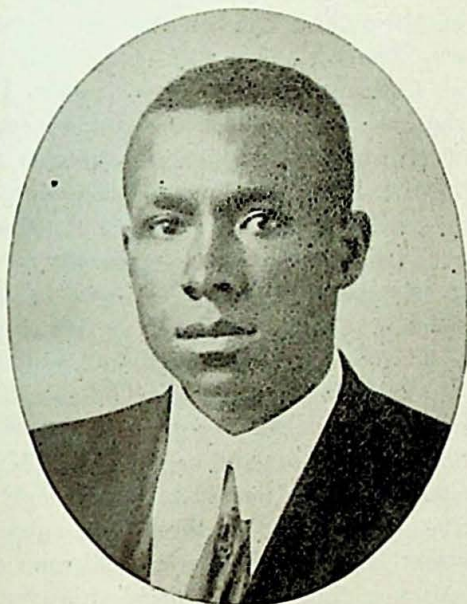


Candidate George A. Schmidt,
Called to St. Louis and Springfield.

tary toilets being put in, which cost \$600. This sum the treasurer was obliged to borrow because of the poor condition of the treasury.

GENERAL SURVEY.

We are carrying on our work among the negroes in ten states: Arkansas, Georgia, Illinois, Louisiana, Maryland, Missouri, New York, North Carolina, South Carolina, Virginia, and in the District of Columbia. We are preaching the sweet Gospel of Jesus on this extensive field at 47 different places to the sons of Ham. In Louisiana we have 10 stations and in North Carolina 26. Our missionaries care for 2,710 souls, 1,145 communicant members, and 262 voting members. Our 30 schools were attended by 2,030 pupils and our Sunday-schools by 1,450 scholars. Divine services



Candidate Henry D. Kent,
Called to Spartanburg, S. C.

were attended satisfactorily upon the whole, and in some cases exceedingly well. The report of the Board's treasurer shows that our colored members contributed quite liberally to the support of the Mission, the total contributions amounting to \$11,278 in the last two years, an average of \$5.55 for each member. The property of the Mission consists of 25 chapels, 10 schools, 5 parsonages, 2 colleges, and 3 residences of professors. The value of the Mission property will approximate about \$115,000. The Mission employs 54 workers; namely, a field secretary, 6 professors, 22 pastors, 25 teachers. Among these workers are 13 colored pastors and 20 colored teachers. In the last two years there has been an increase of 14 laborers in the field.

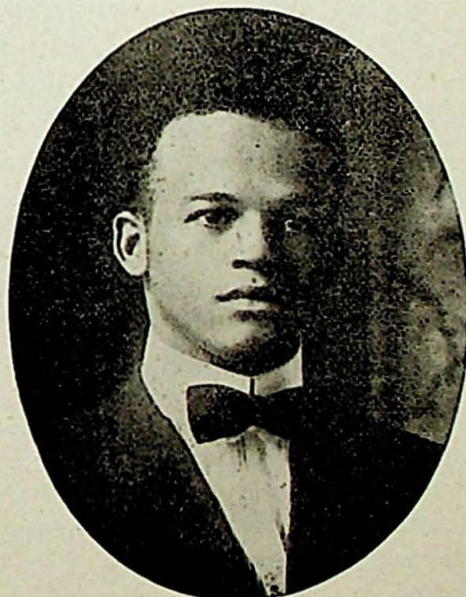
OUR NEEDS.

Our 54 workers need their money every month. Their monthly salaries run up to \$2,600. We



Candidate C. Stoll,
Called to Atlanta, Ga.

ought to put four new laborers into the field at once. Little Rock and Carrollton each need a missionary, and we need a teacher at Albemarle and at Johnson. We also need chapels at Atlanta,



Candidate W. J. Tervalon,
Called to Richmond, Va.

Albemarle, Carrollton, St. John's in New Orleans, High Point, Kannapolis, Richmond, Spartanburg, Wilmington, and Winston-Salem; and we need

these chapels soon if the work at these places is not to be crippled. Estimating the cost of a chapel at \$1,000, we must have \$10,000 to erect these ten chapels. The new school which is being built at Salisbury will cost \$600, and it is quite probable that we may have to build a chapel at St. Louis in the course of the coming year.

A conservative estimate of our expenses for the next year would therefore be about \$45,000. Now, it ought not be a very difficult matter for the members of our Synodical Conference to gather this sum, since we number more than a million persons. And among these many souls our Colored Mission has many warm friends. In the last two years our liberal unknown friend has donated \$2,000 to the cause, dear old Papa Waltke gave \$600 for Immanuel College and besides this several gifts of \$200 and \$300 each; a friend up North gave \$2,000, a lady donated \$1,000, a Christian in Nebraska presented \$1,000, and N. N. in Indiana sent in \$400, N. N. in Michigan donated \$400 for a chapel, and Mr. Graupner in Luther-ville gave \$200 for the same purpose. Mr. W. Meilahn, of Oak Park, in the last two years continued to remember our colored students, and Mr. Andrew Werling, of Ossian, Ind., and Mr. W. Spiegel, of Fort Wayne, presented our Mission with a number of chapel organs. God bless all these kind donors, and in His grace awaken still more friends for the work. The work has expanded nicely during the past few years, and it would be a pity indeed if this expansion could not continue for lack of funds.

MISCELLANEOUS.

1. Since the last report, made two years ago, two changes have occurred in the personnel of the Board. Mr. Doederlein, who served the Board as treasurer for four years with singular fidelity, was compelled to resign because his business made it necessary for him to remove to Chicago. Mr. J. H. Schulze, 2211 Holly Ave., St. Louis, Mo., has been kind enough to take upon himself the arduous duties of treasurer of the Board. The Board lost another faithful member by the resignation of Rev. Hallerberg. He was a member of the Board for six years.

During the past two years the Board held 36 meetings. These meetings generally took up a whole afternoon. In fact, the business of the Board has so increased and the frequent meetings of the Board take up so much time that the Board

suggests that an executive committee of three be appointed to take charge of all routine business.

2. *Our Mission Papers.*—The *Missionstaube* has 26,500 subscribers, and the *PIONEER* has 6,500. Neither one of our mission papers is being read as extensively as it should be. While the Board and the editors have earnestly tried to increase the number of readers, their endeavors have met with but poor success.

Convention of Synodical Conference.

The Evangelical Lutheran Synodical Conference of North America held its biennial sessions August 12—18 at Milwaukee, Wis., in the church of Rev. O. Kaiser. The Synodical Conference is a union of several Lutheran church-bodies in the United States, the basis of union being not so much a matter of external ecclesiastical relation as rather unity of doctrine. The following Lutheran synods form the Conference: The Synod of Missouri, Ohio, and Other States, with its twenty-two districts, the Synods of Wisconsin, Minnesota, Michigan, and Nebraska, and the Slovak Synod of Pennsylvania. This Conference of Lutheran synods was founded in 1872, in Milwaukee. The meetings of the Conference are held every two years, and besides doctrinal discussions our Colored Mission, which is jointly carried on by all the synods comprising the Conference, is the main subject of consideration. Rev. C. F. Drewes, chairman of the Colored Mission Board, submitted his very interesting and comprehensive report on the progress of the Mission during the past two years to the assembled delegates. A number of suggestions made in the report were favorably acted upon by the Conference, and recommendation will be made to our congregations to help carry them out. A more extensive report on the proceedings of the Conference will appear in our next number.

Mission Services Held at the Convention of the Synodical Conference.

Mission services in the interest of Negro Missions were conducted in four different churches in Milwaukee on the evening of Sunday, August 16. In each one of these four mission services three brief addresses were delivered on the various phases of the colored work to large audiences. Among the speakers were former missionaries to the

negroes, and some of the talks were given by men still in the field, among them two colored pastors. Field Secretary Bakke had charge of the arrangements of these inspiring services, and much of their success is due to him.

Notes from Mount Calvary Congregation, Mount Pleasant, N. C.

Sunday, July 12, was a day of great rejoicing for the members of our congregation. Promptly at 2.30 o'clock P. M. an unusually large number had assembled to witness the first ordination service held in our midst. The candidate for ordination was Mr. Henry David Perry Kent, one reared in the immediate vicinity. The sermon for the occasion was delivered by the pastor, Rev. John Alston. Basing his discourse on 2 Tim. 4, 1—5, he preached one of the most powerful sermons ever delivered from this pulpit.

Especially impressive was the ordination service in which the candidate took upon himself the holy office and promised to fulfill his duties according to the ability which God giveth. The pastor was assisted by the Rev. W. G. Schwehn, pastor of Grace congregation, Concord, N. C.

Mr. Kent is the second son that has gone out from our congregation as a minister. The first was Rev. R. O. L. Lynn, now pastor of Grace Church, Greensboro, N. C.

A happy coincidence on this day also was that it was the pastor's fifth anniversary, of which mention was made. And for this blessing fervent thanks were sent up to the Giver of all good gifts.

On Monday night, July 13, the Luther League gave a reception in honor of Mr. Kent, at which all had a delightful time. May God continue to bless this congregation! HARRY W. LYNN.

Items of General Missionary Interest.

MORAVIAN MISSIONS. — There are twenty Moravian mission provinces: Labrador, Alaska, Canada, California, Jamaica, St. Thomas and St. Jan, St. Croix, Antigua, St. Kitt's, Barbadoes, Tobago and Trinidad, the Mosquito Coast, Demerara, Surinam, West South Africa, East South Africa, German East Africa, Victoria, Queensland, and West Himalaya. They support about 500 missionaries laboring at 150 mission stations. The day-schools have an attendance of more than 25,000 pupils.

The total number of members in their spiritual care is over 100,000.

HOW MANY MISSION CONVERTS LAPSE? — In reply to this question a missionary of Blantyre, British Central Africa, gives the following figures: Out of a total of 314 men (with five exceptions all young men) who had been baptized in his mission, only 26 had lapsed from membership, despite their heathen environment and the peculiar temptations besetting young men. This is certainly a very good record, much better than that of many of our churches in this country.

NEW GUINEA. — One of the sights on the river Mamba, New Guinea, is the native church built by the mission at the village Ave. Its proportions so impressed some men from the Gara River that they took its measurements with strips of bark tied together. First they measured the length of the building and folded that measure up; then one climbed the post in the center and measured the height, that measure also being folded up and laid by. The width was then taken in the same way, and the three measures treasured up to display to wondering friends at home.

GERMAN EAST AFRICA. — The Lutheran Hermannsburg Mission Society intends to open up new fields in the German colonies of Africa. It is probable that the Moravians, who have more territory under their care than they can well attend to, will turn over to Hermannsburg their mission province of German East Africa.

GERMAN WEST AFRICA. — In Kamerun a German mission society is about to open a new field among the Laka, who number about one million persons, and among whom the Gospel has not yet been preached. It is a distance of several hundred miles from this new field to the next mission field.

RHENISH MISSION SOCIETY. — This aggressive society reports having had rich and abundant harvests during 1913. The workers of this society baptized 16,908 adult heathen and 9,214 children of converts last year. The number of communicant members in charge of the missionaries of the Rhenish Society is 219,153.

BRITISH BIBLE SOCIETY. — This great missionary institution last year distributed 8,958,000 Bibles, Testaments, and separate books of the Bible. More than a million went to India, more than two million were distributed in China, and more than 600,000 were disposed of in Japan. During 1913, six new translations of Biblical books appeared in

languages in which there had been no translations before. The society now prints the Scriptures, or parts of them, in 456 languages; namely, the whole Bible in 112, the New Testament in 111, and separate Biblical books in 233 languages.

NORWEGIAN FOREIGN MISSIONS.—The foreign Missionary Society of Norway is working in South Africa, Madagascar, and China. In 1911, over five thousand persons were baptized in these fields. In Madagascar the work has been much hindered by the interference of the French Government, but there promises to be a change for the better. In South Africa the native Christians are showing great interest, and in all the fields the native Christians are striving to help the Society in its work by liberal contributions. In the home country the income of the Society for the year was 795,000 crowns, while the native Christians contributed about 50,000 crowns to the Society's treasury.

When Christ Lives in the Heart.

A Christian ship captain once asked a former heathen chieftain on the Island of Madagascar what had induced him to accept Christianity, whether it had been a particular sermon or a particular book that had changed him. "Neither the one nor the other," the chieftain answered, "but to my great surprise I noticed that those of my people who embraced the Christian religion became changed men; the thief gave up his stealing, the drunkard his drinking, the wife-beater became a good husband. Every one that was converted received some wonderful thing into his heart, and then I decided that I would also seek to get that inner power into my heart."

Yes, when Christ begins to rule the heart of a man, his life begins to change.

BOOK TABLE.

UNSERE NEGERMISSION IN WORT UND BILD.
Concordia Publishing House, St. Louis, Mo. 92 pages. Price, 50 cts.

We are pleased to announce the publication of this book. It has been published to spread information, and increase interest in our Colored Mission. We are sure that this short and well-illustrated book will succeed in doing so. Its author is the Rev. N. J. Bakke, Field Secretary of our Colored Mission, who looks back upon an uninterrupted service of thirty-four years in this field. The book has a great number of illustrations. The text gives a concise history of our Mission up to date. Whoever is interested in the work, should procure a copy; but also such as hitherto took little or no interest in this particular missionary enterprise should get a copy and thus become interested.—It will please many of our readers to know that an English edition will leave the press in a few weeks.

CHRISTENFRAGEN, aus Gottes Wort beantwortet von Carl Manthey-Zorn. Northwestern Publishing House, Milwaukee, Wis. 314 pages. Price, 40 cts.

Here is an extremely useful book at an extremely low price. We remember having seen a book some years ago, called "The Question Box," containing replies to questions alleged to have been received by Romish missionaries. In reading that book, the thought came to us that a Lutheran "Question Box" would be a fine thing. Now, Pastor Zorn's new book is such a Lutheran "Question Box" with answers, and, unlike the Romish "Question Box" spoken of above, the answers are all Biblical. The questions answered in this book refer to the Bible, true and false religion, the Church, distinctive doctrines of the various denominations, synodical organization, the lodge, trade unions, capital and labor, Socialism, insurance, marriage and divorce, and many other important subjects.—An English edition of the book will appear in the near future.

THE SECRETS OF SUCCESS FOR BOYS AND YOUNG MEN. By B. J. Kendall, M. D. Published by B. J. Kendall, M. D., Geneva, Ill. Price, cloth binding, 50 cts.

This book of 118 pages is filled with much good advice for boys and young men. Matters of great importance concerning both sexes are treated in a delicate and yet plain manner. While not able to subscribe to every sentence in the book, we believe that the chapters in this publication will be instrumental in doing much good. A Christian spirit pervades the whole book. Among the subjects treated are, Sex, Hygiene, Medical Advice to Boys and Young Men, Heredity, Success, and Business Maxims.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Grace, St. Louis, Mo., \$3.00; Bethany, Yonkers, N. Y., 13.00; Bethlehem, New Orleans, La., 50.00; Bethlehem, Monroe, N. C., 3.00; Grace, Greensboro, N. C., 2.16; station at High Point, N. C., 1.77; station at Elon College, N. C., .83; station at Winston-Salem, N. C., .50; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's School House, N. C., 3.75; Mount Zion, New Orleans, La., 40.00; Mount Zion, Rocks, N. C., 5.00; Concordia, Rockwell, N. C., 4.00; Zion, Gold Hill, N. C., 5.00; station at Napoleonville, La., .65; St. James, Fayetteville, N. C., .70; Messiah, Southern Pines, N. C., 5.00; St. Joseph, Wilmington, S. C., 1.30; St. Matthew, Meherrin, Va., 11.90; station at Richmond, Va., .25; stations at Baltimore and Washington, 4.16; St. Paul, New Orleans, La., 40.00; St. Paul, Mansura, La., 5.00; St. John, Salisbury, N. C., 15.00.—Total, \$218.97.

St. Louis, Mo., August 1, 1914.

JOHN H. SCHULZE, *Treas.*
2211 Holly Ave.

The undersigned thankfully acknowledges the receipt of the following collections for Colored Missions: Rev. Eggers, Wapakoneta, O., \$30.00; Rev. Osterhus, Van Wert, O., 6.70; Rev. Messerli, Edgerton, O., 20.29.

JOHN McDAVID.

TERMS.

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The Lutheran Pioneer.

A MISSIONARY MONTHLY.

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REV. F. J. LANKENAU, EDITOR.

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Vol. XXXVI.

ST. LOUIS, MO., OCTOBER, 1914.

No. 10.

I Am Satisfied.

On Calvary my Savior died,
And earned eternal life for me,
To which He leads me lovingly —
Why should I not be satisfied?

He also keeps me well supplied
With each and everything I need;
He is a glorious Friend indeed —
Why should I not be satisfied?

The Son of God is at my side
In every trouble, every pain,
For no one trusts in Him in vain —
Why should I not be satisfied?

If I am only with my Guide,
Then come what may, I shall not quail,
I shall not even fear death's vale —
In life and death I'm satisfied.

H. OSTERIUS.

Law or Gospel?

The annual Festival of the Reformation is near at hand. Will you celebrate it as a true child of the Reformation? This will wholly depend upon what answer you will give to this question: Do you seek your salvation in the Law or in the Gospel? If you seek salvation in the Law, if you expect your good works to save you, you are in the same pitiful and deplorable condition in which Luther was before he saw the light. You never will find salvation as long as you keep on looking for it where it is not to be found. The greatest truth which Luther found, and which the Reformation emphasized, is this, that salvation is not to be found in the Law, but solely in the Gospel of Jesus Christ.

This truth, though so plainly written on almost every page of the Bible, had almost been forgotten

in Christendom. Luther again loudly proclaimed this truth to the people. In no uncertain tones he declared, in accordance with God's Word, that if a man seeks his salvation in the Law, he is only God's child in so far as He made him, but a true child of God, a child of grace, he is not. No matter how much good you apparently may do, no matter how good your life may be outwardly, no matter how much you pray, God is not pleased with you. For then you are yet in the state of sin, you are yet in your natural state, and natural man is the enemy of God.

But Luther also brought to light again the glorious truth that if you seek your salvation in the Gospel, well for you; for then you are a child, not only after the flesh, in so far as God created you, but also by promise. But how is that? Why, in this way. The Gospel tells of Christ, the Savior; it not only tells of Christ, however, but it gives us Christ and all His merits, and through Christ we receive the adoption of sons. "We are all the children of God through faith in Christ Jesus," says St. Paul. Only those who believe in Christ are God's true children, for they are born of the Spirit of promise. They have learned to trust not in themselves, but only in Christ; and because of this God accepts them as His children in Christ, accepts them as His own true children for Christ's sake.

Such is the true Biblical way to salvation which Luther again brought to light. And is this doctrine not comforting? Is it not comforting to know that God is our dear Father and we His dear children? Oh, what comfort against devil, sin, and death! Now we know that though we have sinned and grievously offended God thereby, God, for Christ's sake, is willing to forget all and adopt

us as His sons and daughters. In Christ we shall have our portion in the skies, and those foundations of jasper, those gates of pearl, and those walls of all manner of precious stones will be ours. Through Jesus' bloody merit we shall enter where we may have the palm and wear the crown. Through Christ we shall inherit the land of pure delight, whose very dust is of gold, and whose meanest joys are richer than the transports of earth. That kingdom of heaven, where the poorest is greater than he that is the mightiest prince of the earth, is for all those who are the children of God by faith in Christ Jesus.

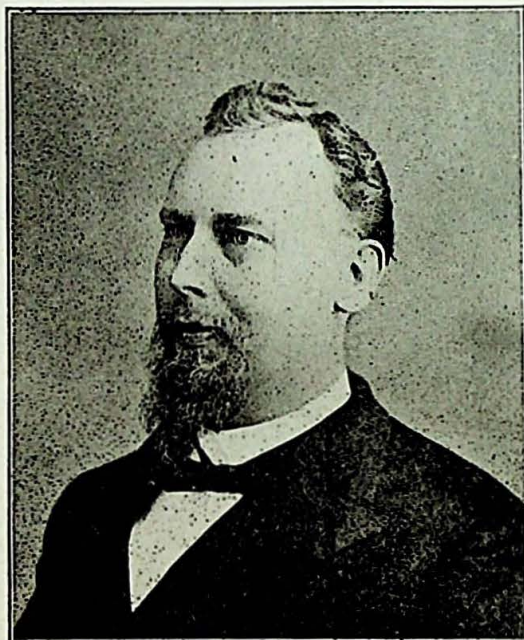
Oh, then, you who have till now trusted in your own tears, prayers, works, and merits, turn away from such bondage as Luther did, and trust in Christ, who has freed you from all the slavery of sin, hell, and death, and made you the children of God and co-heirs, with the Son, of life eternal.

† Rev. Chas. F. Obermeyer. †

It is with a sad heart that we bring our readers the mournful tidings of the death of our old friend, the Rev. Chas. F. Obermeyer, of St. Louis, Mo. Rev. Obermeyer served on the Board for Colored Missions for twenty years, and during ten years he was the chairman of the Board.

This true friend of the colored people was born in St. Louis, Mo., September 21, 1851. Up to the time of his confirmation he attended Immanuel parochial school at St. Louis, and then went to Concordia College, Fort Wayne, to prepare for the study of theology. He graduated from the Concordia Seminary at St. Louis in 1874. His first charge was at Farmington, Mo., where he remained two years. During the next thirteen years he was pastor of a congregation at Little Rock, Ark. Here he was instrumental in helping to organize our first Colored Mission station. Whenever the colored station at Little Rock had no pastor, he willingly gave his services, and these vacancies were of frequent occurrence. About twenty-five years ago he accepted a call to Zion Church in St. Louis. Despite the fact that this was a large congregation and the pastoral work here was very arduous, Rev. Obermeyer served on the Board for Colored Mission from 1888 to 1908, the last ten years of this long period as President of the Board. In August of this year he celebrated the twenty-fifth anniversary of his pastorate at Zion, St. Louis, and the fortieth

anniversary of his ministry. During the past year Rev. Obermeyer has suffered much from illness, and August 10th he resigned his pastorate. His intention was to preach his farewell sermon to his old flock on September 27, and then remove to Baltimore to pass the rest of his days with his son, the Rev. Walter Obermeyer. But this was not to be. On Friday, September 11, he was obliged to take to bed, but on the Monday after he insisted upon coming down and eating dinner with his family. After dinner he again retired to his room, and here he was found dead an hour later. He



REV. C. F. OBERMEYER.

had peacefully passed away. The funeral took place on Thursday, September 17, at 2 p. m.

The God of all grace comfort the bereaved family with His everlasting comfort!

Correspondence from North Carolina.

August 20—23, Immanuel Conference assembled at St. Paul's Lutheran Church, Charlotte, N. C., to hold its annual sessions.

Thursday morning, at 10 o'clock, August 20, private sessions for the pastors and teachers were begun. After the singing of a hymn and the reading of Ps. 120, the private conference was formally organized. President F. Berg, of Immanuel College, was elected chairman, and Teacher M. N. Carter, of Immanuel School, secretary *pro tem*. Busi-

ness being completed, Conference proceeded with the program, which consisted of:

I. A paper on "Our Attitude Towards Revivals," by the Rev. C. R. March, of Fayetteville, N. C.

II. A paper on "The Mode of Baptism," by the Rev. E. H. Polzin, of Meherrin, Va.

III. Exegesis on 1 Tim. 3, 8—16, by the Rev. W. H. Lash, of Salisbury, N. C.

IV. A Catechisation on the Sixth Commandment, by Teacher E. Reid, of Immanuel School, Greensboro, N. C.

Owing to illness, Rev. March could not be present to read his paper on "Our Attitude Towards Revivals," but Conference resolved to discuss the subject, which it did to the profit of all present. During the discussions it was shown how and for what purpose revivals were begun. From the discussions it was shown that it is wrong to hold revivals, as they often do more harm than good, and, above all, they fail to obey the Scriptural injunction to "teach the Word," and thus show sinners how to be saved, *viz.*, by faith in Christ; hence, Lutherans should never resort to the revival as a means of making gains for the Church.

As Revs. Polzin and Lash and Teacher Reid could not be present to read their respective papers, Conference spent the afternoon session in discussing the subject of Rev. March's paper. Many interesting facts were brought out which we have not the time nor the space to chronicle here.

On Thursday evening, at 8.15, the Rev. John Alston, of Mount Pleasant, N. C., preached an excellent sermon to a large and appreciative audience, basing his discourse on 1 Chron. 29, 5. Rev. Alston showed from the text that the Lord needs, and is desirous of, consecrated workers. Friday morning, at ten o'clock, the public sessions of Immanuel Conference were opened by the singing of Hymn 264 and the reading of Ps. 124 by the pastor *loci*. The officers for the ensuing year were then elected. Dir. Berg was chosen President, Rev. J. Alston, of Mount Pleasant, N. C., Vice-President, and Rev. C. Stoll, of Atlanta, Ga., Secretary. Business concluded, the pastor *loci* gave a hearty welcome to the visitors and friends. Conference then proceeded with the program, which was as follows:

I. A paper on "Church Discipline," by the Rev. Lash, of Salisbury.

II. A paper on "The Sunday-school," by Teacher F. D. Alston, of Charlotte.

III. A paper on "The Doctrine of Hell," by Dir. F. Berg, of Greensboro.

As the Rev. Lash was not present to read his

paper on "Church Discipline," Teacher F. D. Alston, of Charlotte, presented his paper on "The Sunday-school." This paper was very interesting and instructive. The essayist treated all phases of the Sunday-school, dealing with the room, lesson, pupils, and teachers. He showed that the Sunday-school is not an institute separate from the Church, but a part of the Church itself, and hence should be under the direct supervision of the pastor, as he is the leader of the flock. Teacher Alston was complete master of his subject. The paper finished, Conference tendered the essayist a vote of thanks.

Friday evening, August 21, at 8.15, Prof. F. Wahlers, of Immanuel College, Greensboro, N. C., preached a most excellent sermon to an eager and attentive audience. He based his sermon on 1 Cor. 1, 10, showing from the text that God's Word desires a union of faith, of heart, and of the mind. A union of the various sects with their different creeds and dogmas is, besides being impossible, not in accordance with the Word of God.

Saturday morning, August 22, at 9.30, Conference opened with the singing of Hymn 209 and the reading of Ps. 103 by the President. After the completion of business, Dir. Berg presented his paper on "The Doctrine of Hell." This paper was highly instructive; true to the talent of the author, it was a masterpiece. Dir. Berg showed conclusively from the Bible, over against Russell and his heresy, that there is a hell for the punishment of evil-doers, and that this hell burns with everlasting fire and brimstone, thus forever tormenting the souls of those who have died without the Lord. The author having completed his paper, he received a vote of thanks from the Conference.

Saturday evening, at 8.30, the ladies of St. Paul gave a reception in the school-room to the pastors, teachers, and delegates. Teacher M. N. Carter, of Greensboro, acted as toastmaster upon this grand occasion. The visitors were entertained with music, both vocal and instrumental. After each selection some one was requested to make a speech on some very important things (?). (Unless you were present, you can't appreciate the question-mark.) Cream and cake were served *à la conference* by the ladies. Every one enjoyed himself at this reception, and was truly sorry when the time came to say "Good night."

Sunday morning, August 23, at 11 o'clock, divine services were held with Communion. Rev. C. Stoll, of Atlanta, Ga., preached a fine sermon at this service, basing his sermon on Luke 2, 34. 35, and using as his theme v. 34a. Rev. Stoll showed

in a very clear way how the Child was set for the fall and the rising of many. After the regular service, the pastor *loci* preached the confessional, using as text Is. 53, 4—6. Communion was then given to a hundred or more Lutheran Christians. On Sunday afternoon, at 3 o'clock, the undersigned preached on Rom. 5, 1. 2. Sunday evening the Rev. F. Foard, of Gold Hill, N. C., preached a highly instructive sermon to a large and appreciative audience on Phil. 2, 5. After the service Rev. Foard thanked the pastor, members, and friends of St. Paul's Congregation, in the name of Immanuel Conference, for the kind hospitality shown us during our stay there.

All the sessions and services held during the conference were well attended, the people turning out *en masse*. It is needless to say that every one

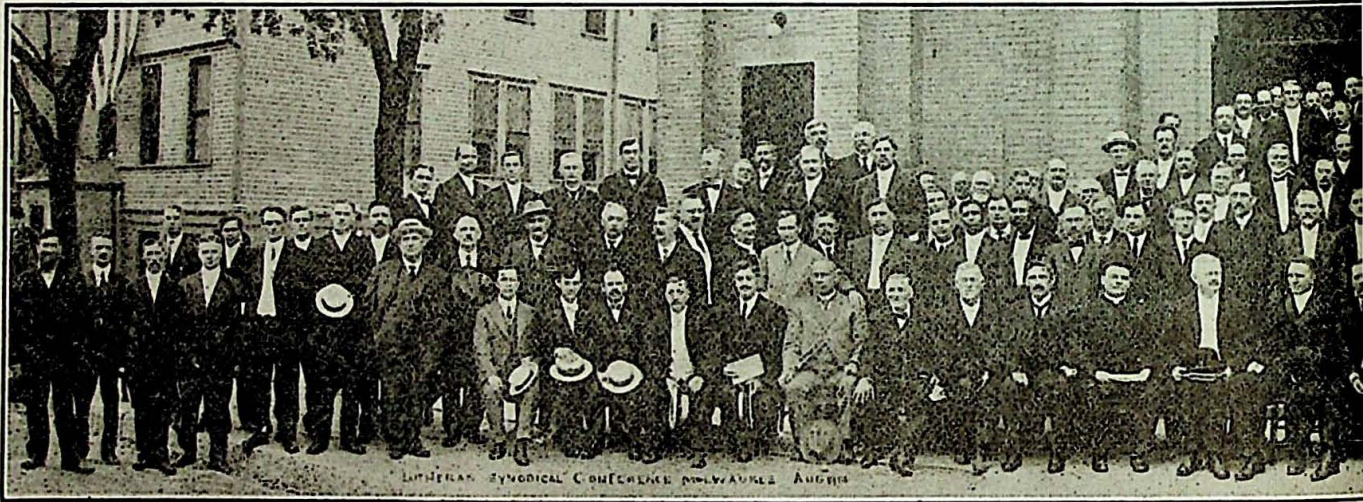
N. C. May God continue to shower His blessings upon Immanuel Conference, its laborers, and friends, and may He send us new and zealous workers for His kingdom!

* * *

A long and happy life to the Rev. W. G. Schwehn and bride, of Concord, N. C.! May their pleasures be as deep as the ocean, and their troubles as light as its foam!

* * *

Immanuel Lutheran College began its twelfth session Wednesday, September 2, at 10 A. M. After the singing of several hymns, Dir. Berg addressed the student-body from John 17, 7 and James 1, 5. He emphasized the two facts that without the diligent study of the Word of God and diligence in prayer the student at the end of the school-year



Ev. Luth. Synodical Conference of North America

enjoyed himself and was loath to bid Rev. "Mac" and his congregation adieu. And we sincerely hope that we have not said "adieu" to him and his, but only "*au revoir*," for we wish to visit him again, if he will invite us. As a visitor, Rev. Lauterbach, of Ridgeway, N. C., was with us.

During the conference three new workers were added to our lists in the persons of the Rev. H. D. Kent, of Spartanburg, S. C., the Rev. C. Stoll, of Atlanta, Ga., and the Rev. Otto Richert, of Wilmington, N. C.

All the members and friends returned to their homes feeling that they had indeed been richly blessed with God's Word and Luther's doctrine pure; and hence they go back to their labors with new zeal, and reassured that God's Word does not return unto Him void. Next year, God willing, we hope to meet in Grace Congregation, Greensboro,

must write in glaring letters the word "Failure" across his school career. — Dir. Berg says that the prospects for this school-term are very bright.

* * *

Having been assured by the Synodical Conference, which met in Milwaukee, Wis., August 12—17, that we are to have a dormitory for our girls at Immanuel College, I would appeal to all our congregations to help raise the money for this much needed building. We have the promise of a \$3,000 building, and that it will be begun as soon as we have two-thirds of the money on hand; let us, then, try to raise this sum as soon as possible. And if we raise enough for a four or five thousand dollar building, so much the better; hence, hasten with your dollars and cents, for we are in need of this dormitory. Many thanks to Synodical Conference!

R. O. L. LYNN.

Important Resolutions of Synodical Conference.

Our Negro Mission was the principal business which occupied the time and attention of the Synodical Conference at its recent convention at Milwaukee. Notably two resolutions passed by the venerable body are of vast importance to our mission. One pertains to the erection of chapels. The Mission Board asked for an appropriation of \$10,000 for this purpose, and this amount was generously granted. These chapels are needed in cities where school and divine services are now conducted in dance-halls, small, dilapidated cabins, and in rooms of occupied dwellings. While the work of the Savior even in those buildings is not entirely in vain, for wherever the Lord records His

white laborers were to be secured, as it was intimated, there are sections in the South where, on account of racial prejudices, they could not work successfully. It was further shown that the present force of teachers is inadequate, and that golden opportunities to expand the kingdom of Christ are lost. At present ten preaching-stations and congregations ought to be supplied with schools. Our schools are the advance guard paving the way for the Gospel of Christ to Christless homes and hearts. But only five female teachers are available. Besides, vacancies caused by resignation, sickness, or death occur every year. Hence reinforcement is needed. But where is it to come from? The Synodical Conference was convinced that more teachers were needed, and that we must enlist the services of girls educated at our own institutions, and



ed at Milwaukee, Wis., August 12—17, 1914.

name He will come and bless, still, under these unfavorable circumstances, hampered as we are on all sides, the mission cannot make good and rapid progress. Some money, sufficient to build at least one chapel, has been contributed, but owing to a deficit in the General Fund, the Treasurer has been compelled to draw on the Chapel Fund to pay the salaries of the workers.

A resolution of scarcely less importance to our mission is the appropriation by Synodical Conference of \$3,000 for a Girls' Dormitory at Greensboro, N. C. This dormitory, of course, is to serve the cause of Christ. Gifted Christian girls are to be trained for teachers in our mission-schools. Such teachers are greatly needed. It was shown that neither our own colored institutions nor our white seminaries can supply us with the necessary laborers, particularly male teachers, and even if

therefore voted an appropriation of \$3,000 for the erection of a dormitory, where the girls may find a home during their attendance at school.

Those girls, however, who prove to lack the necessary talents for teaching, or have no desire to enter this work, are to receive instructions in cooking, housekeeping, plain sewing, etc., besides taking the regular preparatory course. Being educated at our Lutheran institutions, where they are rooted and grounded in God's Word, they will be able to render valuable services for Christ as active and influential church-members.

The future progress of our Mission depends largely upon the execution of these resolutions. We appeal to every reader of THE LUTHERAN PIONEER to contribute an extra dollar or more for these purposes. May God bless the givers and the gifts!

N. J. BAKKE.

A Letter from Missionary McDavid.

As we reported at the time, Rev. John McDavid, our missionary at Charlotte, N. C., made quite an extensive itinerary during July and August through Northwestern Ohio and Northern Indiana in the interest of our Colored Mission. Upon his return home he wrote us an interesting letter, from which we cull the following: "I arrived home late Wednesday night, August 19. It was a miserable trip. Missed connections at every point. Immanuel Conference convened here the day after my arrival. My wife had made all the necessary arrangements for the reception of the brethren. All the ministers, delegates, and guests were fed in the school-room. Our Conference was a successful one. The papers were very instructive, and the attendance at divine services was splendid. I am delighted to hear that the girls' dormitory has been voted for Greensboro, and that we are to have a new parsonage at Charlotte.

"I enjoyed my trip immensely. I was treated very royally by all the white brethren. I sincerely hope that I made a good impression for our work. School opened Monday, and my little pet lambs came in droves. I am glad to be with them again. No place like the school-room. There you never grow old nor stale. You ought to see my little lambs; they are all sweet and precious to me. Please thank all the brethren for their kindness to me while among them."

We wish to assure Brother McDavid that his visit among us created a new interest among our people for our Colored Mission, and a number of our people have asked us whether it would not be possible to have him give us another address some time in the future.

Items of Interest from the Colored Mission Field.

THE NEW WORKERS.—The five new workers on the Colored Mission Field, whose photographs we brought in our last issue, are all at work at their respective stations. Rev. Kent is working at Spartanburg, S. C., Rev. Tervalon at Richmond, Rev. Stoll at Atlanta, Rev. Richert at Wilmington, N. C., and Rev. Schmidt at St. Louis, Mo., and Springfield, Ill. God bless the labors of these young missionaries abundantly!

CHARLOTTE, N. C.—Teacher Frank D. Alston, of Charlotte, has entered the theological department of Immanuel College at Greensboro. He expects

to complete his theological studies in a year. His wife has charge of his former class in the mission school at Charlotte.

GREENVILLE, N. C.—Some months ago Rev. Thompson, in an article on his work at Greenville, also mentioned the fact that his chapel was still without a bell to remind his people of divine services. The chapel has been waiting for a bell ever since it was completed two years ago. Will not some kind Christian satisfy the desires of this little flock and give it a bell for its chapel? Rev. C. P. Thompson, Box 992, Charlotte, N. C., will be glad to give all the necessary information.

OUR MISSION TREASURY.—The treasury of our Colored Mission has been in a poor condition for quite a while. It has a deficit of \$2,300 at the present time. At this time of the year, when so many missionary meetings are held, the treasury should have a nice balance on hand instead of a deficit of several thousand dollars. How will the Board be able to build the needed ten chapels and the dormitory at Greensboro with a deficit in the treasury?

WEDDING BELLS.—We are pleased to announce that Prof. Hugo Meibohm, of Luther College, New Orleans, was married on August 14th to Miss Katherine Drescher, of Palmyra, Mo. We also hear that our young missionary at Concord, N. C., Rev. W. G. Schwehn, was married last month to Miss Mueller of Longtown, Mo. God bless them!

OUR UNKNOWN FRIEND.—Our liberal unknown friend paid the Treasurer, Mr. Schulze, another welcome visit last month. As usual, he left the sum of \$500 in the Treasurer's hands when he departed. This was his second visit this year. This unknown friend has up to date given the large sum of \$10,200 to our Colored Mission. May God bountifully bless this friend of the negro!

WILMINGTON, N. C.—Our young missionary in Wilmington, N. C., Rev. Otto Richert, has had great difficulties in finding a suitable building for school and church purposes. The best place he could find was a building that had been a saloon, restaurant, and dancing-hall. Because of its dilapidated condition it is actually unfit for use, but as it was the best to be found, our young missionary rented it, and has begun his work in it. The Synodical Conference voted a chapel for Wilmington, and we hope that this promising field may soon have a suitable building where the children may gather for daily instruction and the people in general for divine worship.

An Urgent Request to Our Missionaries.

For the third time we publish the directory of our colored churches. We know that this directory is no longer wholly up to date. A number of new stations have been opened which are not represented in this list, simply because the missionaries have neglected to send us the necessary data. Let every missionary in the field look over the directory and see whether a station served by him is not omitted. We very much desire to have this directory correct, but we cannot have it so, if our missionaries do not notify us of all changes and additions. Please, brethren, see to this matter *at once*. DO IT NOW!

BOOK TABLE.

OUR COLORED MISSION. Illustrated. Concordia Publishing House, St. Louis, Mo. 94 pages. Price, 50 cts.

Two months ago we announced the publication of the German edition of this book, which, we learn, has found a very cordial reception, and has met with a very ready sale. This English edition, we feel certain, will also find many readers; and it well deserves it, for it is a most interestingly written book and very profusely illustrated. A large, well-executed portrait of Rev. N. J. Bakke, the Field Secretary of our Colored Mission, has been added to the English edition as a frontispiece. The profits derived from the sale of the book will be devoted to the interests of the Colored Mission.—It seems to us as if everybody who has been a supporter of our Colored Mission in the past will hail this booklet with delight, since it will tell him how and with what success his offerings have been used in spreading the Gospel among the freedmen. We also feel sure that every reader of this book who has before been only mildly interested in our Negro Mission will have his interest much increased by reading it. No doubt, also, every colored family connected with our Mission will hasten to procure a copy of the booklet, since its reading must be of particular interest to them.

A TREATISE ON FREEMASONRY. By Prof. Theo. Graebner. Concordia Publishing House, St. Louis, Mo. 71 pages. Price, 20 cts., postpaid.

Of this book we must say, "Read it, study it, heed it." Prof. Graebner has performed his work in a masterful manner, using the official publications and the recognized books of the Masons to make out his case. Prof. Graebner's main witness against Masonry is Mr. B. M. Holt, a former Masonic secretary, whose testimony is of an unimpeachable character, since it is fortified throughout by documentary evidence. May the book find many careful and conscientious readers.—A short reprint of a portion of the book, *WHY ONE MAN LEFT THE MASONS*, 16 pages, may be had for 5 cts., postpaid.

HANDBUCH DER DEUTSCHEN NATIONALLITERATUR von ihren ersten Anfängen bis zur Gegenwart. Bearbeitet von Otto Hattstaedt, Professor am Concordia-Gymnasium zu Milwaukee, Wis. Zweite, verbesserte Auflage. Concordia Publishing House, St. Louis, Mo. 1914. Price, \$1.75.

This book of 512 pages, bound in cloth, is in every way a publication that the publishers may be proud of. It is the second edition of this *Handbook of German Literature*, and the fact that a second edition has been called for so soon after the appearance of the first speaks well for the excellence of the work which Prof. Hattstaedt has done in this compilation of German prose and

poetical masterpieces. The brief biographical sketches which precede the selections are concise and yet comprehensive. The compiler's discussion of the different periods of German literature is fine. We found the supplements on provincial, or dialect, poetry and on the German proverb particularly interesting and instructive. We hope that the book may see many more editions.

BEREA BIBLE CLASS LESSONS, 1914/1915. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This very serviceable pamphlet of 24 pages has a series of lessons on Paul the Prisoner, Elijah the Prophet, and Gideon, and a lesson each on Baptism and the Lord's Supper. We advise every teacher of a Bible class to send for a copy of the booklet and examine it carefully. There is much about the book to recommend it for use in our Bible classes.

DIPLOMA OF VOCATION. Concordia Publishing House, St. Louis, Mo. Price, 15 cts.; six, 50 cts., postpaid.

This printed form will prove a great time-saver for those pastors who are serving a vacant charge, and are called upon to extend a call to a new shepherd.

EV.-LUTH. HAUSFREUND-KALENDER, 1915. 115 pages. To be ordered from the Concordia Publishing House, St. Louis, Mo. Price, 15 cts.

This annual of our Free Church brethren in Germany is rich in contents and well worth the price. About forty pages of the book are taken up with the second part of a popularly written life of Marshall Bluecher, the German hero of the War of Liberation and Wellington's rescuer at Waterloo. If you are looking for a good, Christian German annual, you will not be disappointed if you get the *Hausfreund-Kalender*.

SAENGERBOTE, No. 7. Success Printing Co., St. Louis, Mo. Price, 15 cts.

This number of the *Lyrical Quarterly* brings another fine selection of original German and English poems. A decided improvement is the inauguration of a separate English department. We hope to find this English department in course of time as rich in contents as the German part of the publication. Let the English poets among us get busy.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Bethlehem, Monroe, N. C., \$1.50; station at High Point, N. C., .85; Bethel, Greenville, N. C., 5.00; station at Elon College, N. C., .53; station at Winston-Salem, N. C., .35; Grace, Concord, N. C., 20.00; Mount Calvary, Sandy Ridge, N. C., 10.00; Mount Calvary, Mount Pleasant, N. C., 3.00; St. Peter, Dry's School House, N. C., 7.00; Mount Zion, New Orleans, La., 40.00; station at Napoleonville, La., 1.95; station at Johnson, La., .15; Mount Zion, Rocks, N. C., 5.00; Zion, Gold Hill, N. C., 5.00; Concordia, Rockwell, N. C., 4.00; station at Washington, D. C., 2.61 (July); station at Baltimore, Md., 1.55 (July); St. Paul, New Orleans, La., 40.00; St. Paul, Mansura, La., 5.00; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; Bethany, Yonkers, N. Y., 13.00; St. James, Southern Pines, N. C., 5.00; Messiah, Fayetteville, N. C., .75; St. Matthew, Meherrin, Va., 7.11; Washington, D. C., 1.25 (August); Baltimore, Md., 1.35 (August); Grace, St. Louis, Mo., Sunday-school, 3.00.—Total, \$198.85.

For *School at Salisbury, N. C.*: From St. John's Congregation, Salisbury, N. C., 100.00.

St. Louis, Mo., September 1, 1914.

JOHN H. SCHULZE, Treas.
2211 Holly Ave.

The undersigned thankfully acknowledges the receipt of an organ from Mr. Andrew Werling, of Ossian, Ind., for our mission at Fayetteville, N. C. God bless the kind donor!

C. R. MAROH.

Evangelical Lutheran Colored Churches.

LOUISIANA.

- NEW ORLEANS:**—*St. Paul's Chapel*, 1625 Annette St., near N. Claiborne Ave.; Ed. Schmidt, Pastor.—Services: Sunday, 11 A. M. and 7.30 P. M.; Wednesday, 7.30 P. M. Sunday-school, 10 A. M.
Trinity Chapel, Elmira St., near St. Claude Ave.; Ed. Schmidt, Pastor.—Services: Every second and fourth Sunday of the month, 8 P. M. Sunday-school: Every Sunday, 10 A. M.
Redeemer Mission, 944 Dupre St., corner St. Philip St.; Prof. H. Meibohm, Pastor.—Services: Every second and fourth Sunday of the month, 7.30 P. M. Sunday-school: Every Sunday, 10 A. M.
Bethlehem Chapel, Washington Ave. and Dryades St.; G. M. Kramer, Pastor.—Services: Sunday, 11 A. M. and 8 P. M.; Thursday, 8 P. M. Sunday-school, 10 A. M.
Carrollton Mission, cor. Eagle and Poplar Sts.; G. M. Kramer, Pastor.—Service: Every third Sunday of the month, 10 A. M. Sunday-school: Every Sunday, 10 A. M.
Mount Zion Church, cor. Franklin and Thalia Sts.; Alb. O. Friedrich, Pastor.—Services: Sunday, 11 A. M. and 8 P. M.; Thursday, 8 P. M. Sunday-school, 10 A. M.
St. John's Mission, Jackson and Johnson Sts.; Alb. O. Friedrich, Pastor.—Sunday-school: Every Sunday, 10 A. M.
- NAPOLEONVILLE:**—*St. Paul's Mission*; E. R. Berger, Pastor.—Service: Sunday, 7.30 P. M. Sunday-school, 10 A. M.
- JOHNSON:**—*Trinity Mission*; E. R. Berger, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 2.30 P. M.
- MANSURA:**—*St. Paul's Chapel*; Charles Peay, Pastor.—Service: Sunday, 10 A. M. Sunday-school, 9 A. M.

NORTH CAROLINA.

- CONCORD:**—*Grace Church*; W. G. Schwehn, Pastor.—Services: Sunday, 8 P. M.; Wednesday, 8 P. M. Sunday-school, 3 P. M.
- SANDY RIDGE:**—*Mount Calvary Church*; W. G. Schwehn, Pastor.—Service: Sunday, 11 A. M.
- KANNAPOLIS:**—*Colored Mission*; W. G. Schwehn, Pastor.—Service: Every other Sunday, 2 P. M.
- GREENSBORO:**—*Immanuel College Mission*; Prof. F. Berg, Pastor.—Service: Sunday, 7.30 P. M. Sunday-school, 10 A. M.
Grace Church; R. O. L. Lynn, Pastor.—Service: Sunday, 3.30 P. M. Sunday-school, 10.30 A. M.
- ELON COLLEGE:**—*Trinity Church*; R. O. L. Lynn, Pastor.—Services: Every second and fourth Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.
- HIGH POINT:**—*St. Luke's Church*; R. O. L. Lynn, Pastor.—Service: Sunday, 11 A. M.
- WINSTON-SALEM:**—*Colored Mission*; R. O. L. Lynn, Pastor.—Service: Every third Sunday of the month, 2.30 P. M.
- MOUNT PLEASANT:**—*Mount Calvary Church*; John Alston, Pastor.—Service: Sunday, 2.30 P. M. Sunday-school, 1 P. M.
- DRY'S SCHOOL HOUSE:**—*St. Peter's Church*; John Alston, Pastor.—Services: Second and fourth Sunday of each month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.
- REIMERSTOWN:**—*Immanuel Church*; John Alston, Pastor.—Services: First and third Sunday of each month, 11 A. M. Sunday-school, 10 A. M.
- GREENVILLE:**—*Bethel Chapel*; C. P. Thompson, Pastor.—Services: First and third Sunday of each month, 11 A. M.; every Sunday, 7.30 P. M. Sunday-school, 2.30 P. M.
- MONROE:**—*Bethlehem Chapel*; C. P. Thompson, Pastor.—Services: Second and fourth Sunday of each month, 11 A. M. Sunday-school, 3 P. M.
- SOUTHERN PINES:**—*St. James' Church*; C. March, Pastor.—Services: Every third Sunday of the month, 11 A. M. and 7.30 P. M. Sunday-school, 10 A. M.
- FAYETTEVILLE:**—*Messiah Church*; C. March, Pastor.—Services: Every second and fifth Sunday of the month, 3 P. M. and 7.30 P. M. Sunday-school, 2 P. M.
- WILMINGTON:**—*St. Joseph Mission*, Fourth and Hornett Sts.; C. March, Pastor.—Services: Every first and

third Sunday of the month, 10 A. M. and 7.30 P. M. Sunday-school, 1 P. M.

- ROCKS:**—*Mount Zion Church*; F. Foard, Pastor.—Service: Every second Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 10 A. M.
- ROCKWELL:**—*Concordia Church*; F. Foard, Pastor.—Service: Every first Sunday of the month, 11 A. M. Sunday-school, 10 A. M.
- GOLD HILL:**—*Zion Church*; F. Foard, Pastor.—Services: First, second, and fourth Sunday of each month, 7.30 P. M. Sunday-school: Every Sunday, 10 A. M.
- ALBEMARLE:**—*Colored Mission*; F. Foard, Pastor.—Service: Every third Sunday of the month, 3 P. M. Sunday-school.
- SALISBURY:**—*St. John's Church*; W. H. Lash, Pastor.—Service: Every Sunday, 7.30 P. M. Sunday-school: Every Sunday, 3 P. M.
- KERNERSVILLE:**—*Mission Station*; W. H. Lash, Pastor.—Services: First Sunday of the month, 12 m. and 2 P. M.
- CATAWBA:**—*Mount Olive Church*; W. H. Lash, Pastor.—Service: Every fourth Sunday of the month, 1.30 P. M. Sunday-school: Every Sunday, 11 A. M.
- CONOVER:**—*Bethel Church*; W. H. Lash, Pastor.—Service: Every third Sunday of the month, 11 A. M. Sunday-school: Every Sunday, 3 P. M.
- CHARLOTTE:**—*St. Paul's Church*, cor. Second and Alexander Sts.; J. McDavid, Pastor.—Services: Sunday, 8 P. M., and Wednesday, 8 P. M. Sunday-school, 3 P. M.
Mount Zion Church, Luther, near Baldwin Ave.; J. McDavid, Pastor.—Service: Sunday, 11 A. M. Sunday-school, 12 m.

ILLINOIS.

- SPRINGFIELD:**—*Holy Trinity Church*; Prof. O. C. A. Boecler, Pastor in charge.—Services: Sunday, 10.30 A. M. and 8 P. M. Sunday-school, 2.30 P. M.

MISSOURI.

- ST. LOUIS:**—*Grace Church*, 1701 Morgan St.; James H. Doswell, Pastor.—Service: Sunday, 8 P. M. Sunday-school, 2.30 P. M.
St. Louis County Infirmary Mission; James H. Doswell, Pastor.

ARKANSAS.

- LITTLE ROCK:**—*Colored Mission*, 2401 Pulaski St.; A. H. Poppe, Pastor in charge.—Services and Sunday-school: Every second and fourth Sunday of the month, 3 P. M.

NEW YORK.

- YONKERS:**—*Bethany Church*, 44 Hudson St.; W. O. Hill, Pastor.—Services: Sunday, 4 P. M.; Wednesday, 8 P. M. Sunday-school, 2.30 P. M.

VIRGINIA.

- MEHERRIN:**—*St. Matthew's Church*; E. H. Polzin, Pastor.—Service: Sunday, 10 A. M. Sunday-school, 11.30 P. M.

SOUTH CAROLINA.

- SPARTANBURG:**—*St. Luke's Mission*, 392 Evan St.; J. McDavid, Pastor.—Service: Sunday, 11 A. M. Sunday-school, 3 P. M.

Notice.—This directory of our colored churches will appear four times a year. Missionaries are urgently requested to notify the editor of any changes or additions.

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.

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

Vol. XXXVI.

ST. LOUIS, MO., NOVEMBER, 1914.

No. 11.

A Thanksgiving Hymn.

Lord, we thank Thee for the blessings
That we this year have enjoyed;
And we pray Thee without ceasing
To preserve us in Thy Word.

Lord, we thank Thee for Thy mercy
And for all Thy wondrous good,
For the sending of Thy Gospel
In a language understood.

Lord, be praised that Thou hast kept us
Through the trials of this life;
And we ask Thee, as dear children,
To protect us in the strife.

Lord, we thank Thee for the Savior,
Who redeemed us from our sin,
Strove with death and grave and devil,
And the victory did win.

Lord, we thank Thee, Lord, we praise Thee
For the peace which Thou didst give;
And, O God, in tender mercy,
Let this peace forever live!

Lord, be, praised that Thou hast kept us
From the ravages of war;
Stay the swords of warring nations,
Satan's fell designs debar.

Now we ask Thee, our dear Father,
To protect us with Thy might;
Give us of Thy living water,
Guide us ever in Thy light. Amen.

R. O. L. LYNN.

What Is the Reason?

What is the reason that within the Christian Church ever and again money, time, and labor are spent, and that many a severe sacrifice is brought, much disagreeable work is undertaken on the part of the Christian for missionary work? What is

the reason that such as have been prepared for the holy ministry with great willingness, yea, even with joy go forth over land and sea to a distant heathen land where their health is in danger of being weakened by the unaccustomed tropical climate, and where they must endure the ridicule, contempt, and scorn of those that are still spiritually blind, dead, and enemies of God? What is the reason — to mention another instance — that church-members who are not all in very easy financial circumstances give to missions their little sums of money which they have earned by hard toil, and which the children of the world would use for the purpose of enjoying a day of temporal pleasure and bodily relaxation after strenuous work?

The unbelievers cannot understand why we Christians do this, why we act so foolishly in their opinion. Why do we do this, dear Christian reader? Would we not act a good deal more wisely if we would spare our energy and keep our gifts for ourselves? Why do we members of the Christian Church do that which, according to the judgment of human reason, we would do better to leave undone? Why do we — and even with such sacrifices — carry on mission work? The following words of the Apostle Paul solve the riddle completely: "The love of Christ constraineth us." (2 Cor. 5, 14.)

The unspeakable love of Christ, which, as the same apostle writes, passeth all knowledge, moves us to do this work.

A number of reasons could be mentioned in answer to the question why the task of rescuing human souls is so important to us, but really the first and fundamental reason is, and ever will be, the love of Christ, who has given Himself for us an offering and a sacrifice to God for a sweet-

smelling savor, that we might be holy and without blame before Him in love. Concerning this loving-kindness of our Redeemer, Paul Gerhardt sings:

It is that mercy never ending,
Which all conception far transcends,
Of Him who, with love's arms extending,
To wretched sinners condescends;
Whose heart with pity still doth break,
Whether we seek Him or forsake.

Because Christ has thus loved us, we love Him, and also our neighbor, and have the ardent desire to rescue those that are still afar off from the kingdom of grace, whom the Lord, our God, calls through missions.

As the compassion of the Son of God makes us believers willing to do all manner of good works, so it also makes us zealous in this blessed work of leading immortal and hitherto unconverted souls into the congregation of saints and believers in Christ Jesus, and of causing those that are spiritually neglected and forsaken, being without Word and Sacraments, to join an orthodox church, thus keeping their souls from utter ruin, strengthening, furthering, and preserving them in faith and Christianity.

Dear reader, if you have learned to know and appreciate the love of Christ, you, too, will show yourself an eager missionary. H. OSTERHUS.

How the Papuans Received the Gospel.

New Guinea is the largest island in the world. It is 1,400 miles in length, and its greatest width is 400 miles. The northwestern portion belongs to the Dutch, the southwestern section is owned by Great Britain, and the northeastern portion is a protectorate of Germany since 1884. The German part of New Guinea is still quite unexplored and undeveloped, and has a native population of more than 100,000. New Guinea is the home of the black, frizzle-haired Papuan. Here are to be found primitive types of human life such as are scarcely to be met elsewhere. Here may be found tree-dwellers and lake-dwellers, men whose weapons, implements, and utensils are made of wood and stone. Almost devoid of clothing, they ornament their bodies with elaborate tattooing, with feathers, rings, and nose-sticks. The Papuans have no money, and do not know the need of it. The land is rich, the water swarms with fish and the forests with game. But cannibalism and open murder spoil the beauty of

the picture, and a slavish fear of evil spirits fills the hearts of these poor people.

When, in 1892, one of the early German missionaries of the Rhenish Society was on his way to Kaiser Wilhelm's Land, as the German portion of New Guinea is called, one of his traveling companions on board the ship said to him, "You had better save yourself the trouble of trying to convert those cannibals, and go with me to Borneo to preach to the orang-utans. It will be an easier task to convert them than the savages of New Guinea." And the missionary who was thus addressed, after working quite a while among the native Papuans, often recalled the words of his fellow-traveler.

It was quite a while before the first German missionaries were able to preach the Gospel to the Papuans. There was no one to teach them the language, or to enlighten them on Papuan customs and usages. They were obliged to learn the language from the lips of the natives, and become acquainted with their customs by the observations of many years. This slow process of learning led them to begin to preach before they fully commanded the language, and many were the mistakes they made. Thus, for example, instead of using the Papuan word for *God*, they used the word signifying *death*. In another case they used a word meaning *wild game*, or a *beast of prey*, to designate *flesh*, which, of course, imparted thoughts to the natives far from those intended by the missionaries. Because of these blunders, the natives good-naturedly advised the missionaries that they should postpone their preaching until they had eaten more native yams and coconuts.

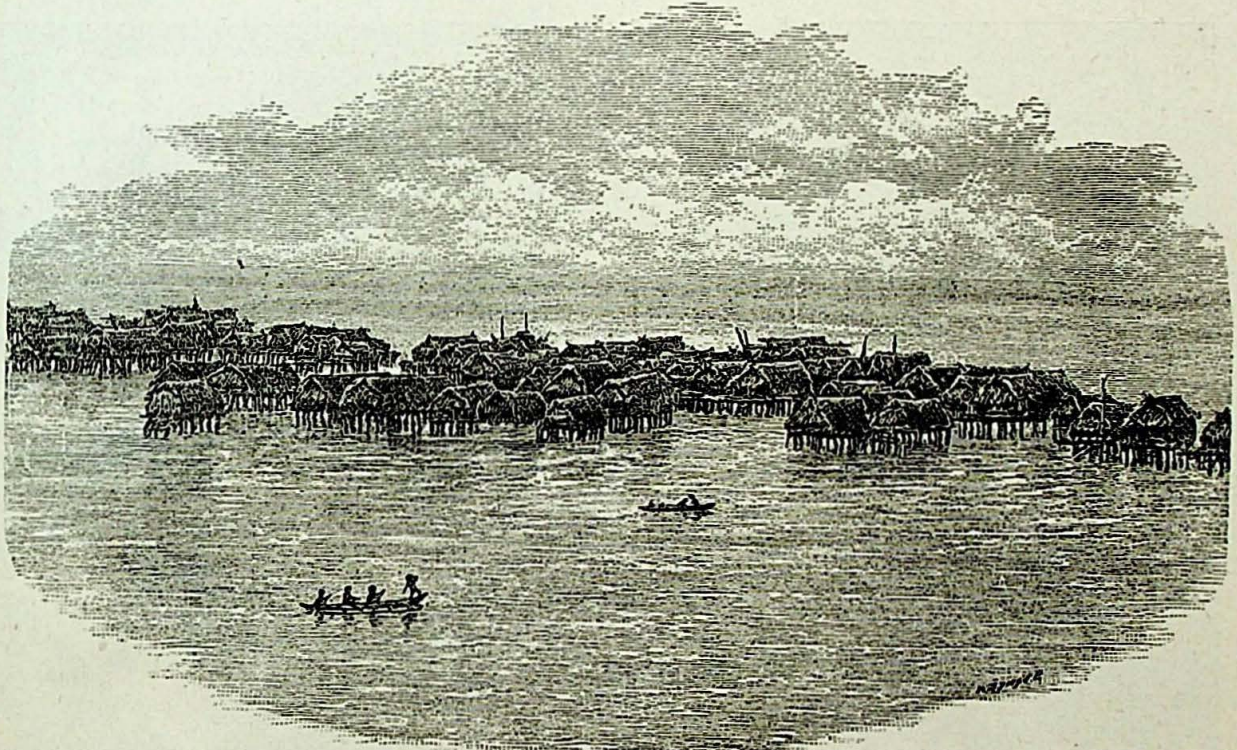
They began their preaching of the Gospel by telling the Papuans Bible stories, those stories which spoke of Jesus' person and work. These stories pleased the natives greatly. A good story had to be repeated. "That was a good story," they would say; "tell it twice, three times, and it will find its way into our liver and remain there." Among the Papuans, namely, the liver is looked upon as the repository of knowledge, a kind of pocket into which all mental treasures can be packed.

That Jesus had come from heaven to earth the Papuans believed without difficulty, for there was a tradition current among them that the great Spirit would send a messenger who would lead men back into a better country. Old and young, therefore, listened with great interest when they were told that Jesus was the Son of God. And it was

also self-evident to them that Jesus, the Son of God, as the Messenger from heaven, must be able to perform miracles. Of course, they often made their own peculiar applications to the stories told them. Having been told how Jesus had stilled the wind and the waves on the Sea of Galilee, and their attention being called to the fact that Jesus still had sovereign power over nature, over sun, moon, and stars, storm and rain, they came to the missionary and asked him to pray the good *Tamo* Jesus to grant them a few nights of bright

joined, "I can't do that. My lunch would be too small, and I can't make it any larger." "We don't expect you to do that," said another boy, "simply give us your luncheon, we'll divide it among us, and then do as the disciples did: we'll *think* that we have had enough!" Sharp little rationalist, this little Papuan!

The missionaries found it a very difficult task to explain the parables of the New Testament to the Papuans. For the native of Papua sows no seed, he never saw a sheep, never bakes bread, knows



Lake Dwellings in New Guinea.

moonlight for their great dancing festival, which was soon to be celebrated.

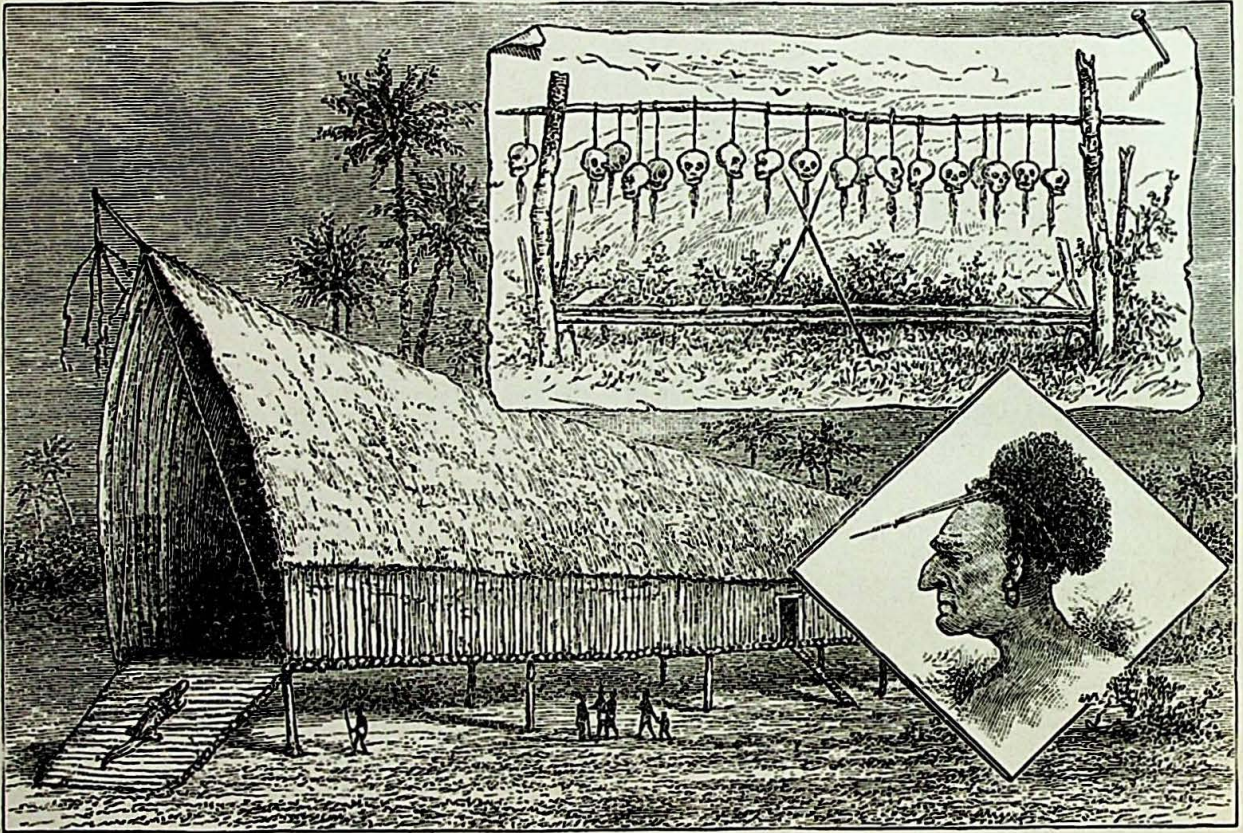
One day one of the missionaries told his pupils the story of Jesus' feeding the five thousand with five loaves and two fishes. Not long after, he went out into the forest to cut a few poles, and took the boys with him. Having cut the poles, he sat down to eat a small luncheon he had brought with him. The little black boys gathered around him, and one of them said, "Tell us the beautiful story again you told us a few days ago." "What story?" "Why, the one about Jesus' feeding so many people." "Why do you want me to tell you that story now?" "Oh," said one of the little rascals, "we thought you might do like Jesus did, and give us your lunch." Laughingly the missionary re-

nothing about leaven, money, and the like. Such beautiful parables as that of the sower and the seed, the lost sheep, and many others were, therefore, incomprehensible to him. When Missionary Kunze related to them the story of the good and bad fishes, his hearers laughed at him and said, "Kunze, the angels are certainly very stupid and foolish. We don't throw away the rotten fish, for they are better to eat than the others."

Jesus' work of redemption was very hard for them to grasp, because almost all sense of sin and guilt was unknown to them. Their ideas of good and evil were so misty that they no longer saw the hideousness of sin. When a certain missionary once compared sin with the filth which disfigures the body, a hearer exclaimed, "Why, dirt is also

an ornament." And when the same missionary alluded to a certain animal as the type of filth and uncleanness, his hearers indignantly cried, "How can you speak in such a manner about the pig! It is our good friend and companion." But who can describe the consternation of this missionary when he heard how a native called a pig by the name of a fellow-missionary! When taken to task because of this gross disrespect, the native declared that he had given the name to his pet pig to honor the dear brother.

sleeping conscience was at last aroused. One day a native came to one of the missionaries and said, "We know that you white men are strange people. Your words are just like your medicine. We don't like it, and yet we take it. And when we have swallowed it, it upsets our insides, and whistles about our ears, and drives the bad out of our bodies." One day, after a severe sermon, in which their sins had been thoroughly castigated, a deputation waited on the missionary and asked him not to use such disquieting words in future. When



A Papuan Chief and His Dwelling.

The Ten Commandments at first seemed wholly beyond the understanding of the Papuans. All the sins forbidden seemed perfectly natural and good to them. Revenge was self-evident, sorcery very desirable, and lying absolutely necessary. Their lying was so original and shameless that one was often tempted to condone it. It was the same with stealing. Some of their adventures while stealing were so droll and were told so innocently that missionaries were at times tempted to forget the immorality of the deeds.

From this the difficulty of the task confronting the missionaries can easily be seen. And yet the

the missionary asked them whether he had not always proved to be their friend, they answered, "Yes, of course, you have. You don't beat us, but your words tear off all our clothes, and we see how bad we are, and we don't like that." The same missionary relates how late one Sunday night somebody knocked at his door, and when he opened it, there stood a man with a hatchet in his hand. The man was trembling. "Here, Hoffmann," said he, "here is your property. I had stolen it. Nobody knows it, but since I heard your words this morning, I have no peace. I can't sleep. Take your hatchet, and let me have peace." We may

well imagine with what glad heart the missionary told this poor penitent about Jesus and the forgiveness gained for all sinners.

At first the natives would not believe that the missionaries were human beings, but regarded them as some kind of spirits. Though the missionaries tried to convince them again and again that they were real flesh and blood, it was a long time before all doubts vanished. They liked to hear the story of creation, but when they were told about the fall, they said, "That is wrong. Your grandparents may have been bad, but ours were good. You white people may have a bad heart, that is nothing to us; we are black people and have inherited customs different from those of your parents. Nor were our first parents made out of clay, but the great Spirit made them grow out of the ground." All arguments seemed to be useless. What finally convinced them that the white missionaries were human beings was the birth of the first white child. The advent of this first baby created a great commotion. Almost day and night the people crowded around to get a glimpse of the wonderful little creature. And though the white baby was lacking much which they thought desirable, though its nose and ears in their estimation were far too small, yet the natives were now ready to say, "Now Hoffmann is a *lalu tamo*, a real human being."

Finally, after the faithful labors of six long years, the first convert could be baptized in 1893. Since then the work has progressed slowly, but surely. The number of missionaries has been increased, and the number of converts has grown from year to year, thus proving that the Gospel of Christ is also the power of God for the benighted and degraded Papuans. The horrors of cannibalism are passing away, temperance and industry are spreading apace, and the war drums, which twenty-five years ago were beating their weird music continually, are growing silent. The dense shroud of heathen superstition which formerly smothered the energies of the race has been rent in many places and torn away to a large degree.

To Our Colored Lutherans.

Out of great love to God and for the spiritual and temporal welfare of the negroes of the South, and the North, too, for that matter, the Evangelical Lutheran Synodical Conference of North

America, which held its biennial sessions at Milwaukee, Wis., August 12—18, resolved to erect a girls' dormitory at Greensboro, N. C., said building to cost three thousand dollars. Now, for this generous resolution we heartily thank the members of Synodical Conference, and all who were instrumental in bringing it about; and we hope that soon the building will be erected. As the case stands now, our good Lutheran fathers and mothers have no Lutheran boarding-school to which they can send their daughters, not even those of our missionaries who have daughters old enough to send to a boarding-school. We need good, strong, Christian young women as teachers to help rescue our race from the bondage of gross ignorance and soul-destroying superstition, and set them in the liberty and light of God's Word. This great need cannot be supplied, however, unless we have some place to train these young women teachers. Now that we are assured of a building, a place to send our girls, we can show our appreciation in no better way than by helping to erect this building.

We are promised a three thousand dollar structure, but as you know, dear reader, we cannot get a very large building for that sum, and in the course of a few years we shall need more room, and then that will mean an extra expense, loss of time, and, perhaps, the loss of several valuable young women. Now, since we are going to build, why can we not put our hands in our pockets, and contribute enough money to erect a large and handsome building, one that will answer all our needs, one that will be modern in every respect? We have in our mission 1,145 communicant members, and if each communicant member would give \$5, we would have \$5,725, and this, added to the original three thousand, would give us a beautiful and well-equipped building costing \$8,725. But the greatest beauty about it would be that we could say with pride: "We laid the most brick in that building, and we did it in appreciation of the work which God is doing for us through the Synodical Conference." As yet we have no building of which we can boast that we really *helped* to build; now here is the golden opportunity knocking at your pocketbooks; open, and let it in.

Now I know that most of us are poor, and cannot afford to part with \$5 all in one lump, but where there is a will, there is also a way. Whenever we go to buy anything that costs a great deal of money, we generally do not pay for it all at once, but we pay a dollar or more down,

and 25 cents, or 50 cents, or a dollar per week until it is paid for, in other words, we pay for it on the "installment plan." So here—give as much as you can now, and then 25 cents, 50 cents, or a dollar at a time, until you have paid your five dollars. Try it, and see how easy it is.

Now, dear reader, I hope you will thoughtfully and prayerfully consider this. Think of it often, and every time you think of it, hand your pastor or teacher a piece of money for the girls' dormitory. Let us start a stream of 5, 10, 25, 50 cent and dollar pieces rolling into the office of Mr. Schulze, and keep it up until he says "Nuff!" Remember, this building is for the entire race, and, in fact, for the welfare of the whole United States, for a true Christian womanhood means a true Christian manhood, and that, in turn, means a Christian people. R. O. L. LYNN.

An Appreciation of Our Negro Mission.

The Lutheran Church Visitor, the organ of the United Synod South, recently published several articles on missions among the freedmen, and in these articles spoke some very encouraging and appreciative words about our Mission. Referring to these articles, Rev. C. L. Miller, who has been an observer of our work for many years, writes in the same paper:—

"In the summer of 1896, while serving as a student missionary in Greensboro, N. C., I overheard from my room an animated discussion on the subject of religion in our neighbor's back yard between a number of colored people, men and women. As the discussion was fast and snappy, I found myself an eager listener. I was surprised to hear the victor in the argument outline as clear a conception of the Lutheran plan of salvation as I had myself. On inquiry, I learned that he was the superintendent of the school conducted by the Missouri Synod in the city. I lost no time looking up the pastor in charge, and I will never forget the afternoon spent in his home. He unburdened his heart to me. He had been ostracized in the city. There was but one white home open to him—the home of a fellow-German. With tears in his eyes he told me that he could stand it, but that it was killing his wife. They had not been married long, and his wife was from a most cultured Pennsylvania family.

"What was he to do? He had been selected from a class of 96 graduates of the Seminary in

St. Louis, the most brilliant of the class, to take up the work among the freedmen of the South. He accepted, viewing it as one would view going to Africa for the same purpose.

"I found him a most genial fellow, and gave him what encouragement I could. Having laid his hand to the plow, he could not—dared not—turn back.

"I cannot here describe his work in establishing a Lutheran congregation in that city—the trials to indoctrinate a Lutheran conception of things in the emotional negro. But patience and persistence did it. Not only did he build up a congregation, but he built a college in the city besides. To the college work a theological seminary has been added, and two years ago I looked in upon a negro graduate of the college and seminary at Greensboro doing pastoral work in the community in which I was reared. I found him intelligent and a well-versed defender of our cultus and faith. His church was neat and all its furniture Lutheran in arrangement and design. From him I learned their method of work. Their chief attention is given to schools and the indoctrination of the young. This is now not a difficult task, for all of us know that the negro is anxious and eager for an education. Consequently, when a school is opened free of charge, after the free terms are completed, no difficulty is experienced in getting pupils. Much is made of the festival seasons of the church-year, and thus the indoctrination is wisely and skillfully carried along.

"On inquiry from neighbors in my home community I learned that conversions are genuine, and that a different character is animating that particular settlement now from what had moved it twenty-five years ago.

"These observations, made first-hand, over a period of thirty years, lead me to the conclusion that Lutheranism is adapted to the black man as surely as it is to the white man. That the negro has a large emotional nature is true, but this fact does not disqualify him for appreciating the solid and satisfying principles of our Lutheran faith. The work of the Missouri Synod proves this quite clearly to any one who will take the time to investigate first-hand what they are doing in this line."

We feel certain that such words of hearty appreciation will strengthen the hearts of our workers in the field, and will prove an encouragement to our whole Synodical Conference not only to continue in the good work, but to pray and labor for its expansion.

Items from Our Colored Mission Field.

NEW ORLEANS.—Teacher Napoleon Seeberry, who went to Denver a few months ago because of his health, is regaining his health and strength in the healthful climate of Colorado. We hope that we may soon be able to report his full recovery.—Missionary Ed. H. Schmidt recently was called to Kilmanagh, Mich., but we rejoice to say that he declined the call, and will remain in charge of St. Paul's Station. The loss of this energetic young worker would have been deplorable.—We hear that Mr. Schrieber, one of our efficient teachers at the Bethlehem School, has received a call to Nebraska. It is to be hoped that he may be encouraged to remain with the Mission.—Luther College reported an enrollment of 31 students at the beginning of last month.—Pastor and Mrs. Kramer report the arrival of a fine baby boy at their home.

ATLANTA, GA.—Pastor C. Stoll, our young missionary at Atlanta, has been ill for several weeks. We hope that this illness, coming so soon after his arrival in Atlanta, may not discourage the young worker. A new climate sometimes affects constitutions in this manner, but, luckily, such attacks are not of a serious nature in most instances, and when once over the spell, the constitution adapts itself to the new climate quite rapidly.

NORTH CAROLINA.—Missionary Richert, our young worker at *Wilmington*, is meeting with fine success in his school. On September 24, he opened the school with 20 pupils, and on the fourth day he already had an enrollment of 75. Since then he has been compelled to turn away all newcomers for lack of room. Dear readers, let us hasten to give the young brother a suitable building, that the work in this promising field may not be hindered.—At *Concord* our brethren held their first Sunday-school convention a short time ago. The attendance was good, and great interest was shown by all the participants. Missionary Schwehn characterizes the convention as "a grand success."—*Immanuel College*, at Greensboro, has an enrollment of 33. More students are expected. Let our readers not forget that Synodical Conference empowered our Mission Board to erect a dormitory for girls at this institution to cost \$3,000! This dormitory is a necessity, and we all should help, so that its erection may not be put off to the distant future.

NEW YORK.—Missionary Hill, some months ago, opened a new station in Brooklyn. It is lo-

cated at 1524 Bergen St. We have asked Pastor Hill to give the PIONEER some particulars concerning this new enterprise, and we hope that he will find time to favor us with a report on this station in Brooklyn, as well as on a preaching-place he has opened up in Caldwell, N. J., for the next number.

Items of General Missionary Interest.

THE GREAT WAR AND MISSIONS.—The great nations of Europe have turned away from the pursuits of peace, and have engaged in deadly conflict among themselves. At this writing Serbia, Austria-Hungary, Russia, Germany, France, England, and Belgium have arrayed their armies, numbering millions of men, the very flower of their manhood, against one another. What this war may cost in human lives and money no man can tell, but it will be sure to carry away thousands and thousands in the strength of their manhood and destroy billions of dollars worth of property. It is also sure to cripple the missionary activity of the churches of those and other countries. For years to come, even long after peace has followed the storm, missions will feel the effects of this great war of nations. Even the foreign missions of this country will find themselves handicapped in their work. The Board of Foreign Missions of the Missouri Synod is finding it impossible to send funds to its field in India. One of its missionaries, home on furlough in Germany, has been drafted to serve as an officer in the reserves, and another missionary, also in Germany, finds it impossible to get back to his field of labor. Other Boards of Missions are having similar difficulties.

BAPTIST FOREIGN MISSION PROGRAM.—During this century the Baptists propose to emphasize the development of native churches and leaders on their mission fields. At home they intend to devote more attention to foreigners, and for that purpose try to enlist the services of more pastors able to speak foreign languages. According to the latest reports there are now 700 Baptist missionaries of the Foreign Mission Society on the field, and \$1,000,000 is raised annually to support the foreign work. In one hundred years about 330,000 converts have been gathered from heathenism.

PROTESTANTS IN CHINA.—The latest reports give China an evangelical church-membership of 470,000. Besides the foreign missionaries, China has 546 ordained Chinese pastors and over 10,000

other mission workers. Chinese Protestant Christians contributed \$320,000 for church work last year. The Protestant day-schools have over 85,000 pupils enrolled, and the high schools and colleges maintained by Protestant mission societies in China are attended by over 31,000 students. Protestants maintain 235 hospitals and 200 dispensaries. A total of 1,322,802 patients were treated in these institutions last year.

A PECULIARLY SHAPED BIBLE.—In Uganda a strange-shaped Bible is in use. It is three inches thick, three inches wide, and of extraordinary length. Why this peculiar shape? Because of the white ants, who destroy anything they can lay hold on. Now, in Uganda a certain biscuit packed in tin boxes of the shape mentioned above is very popular, and the Bible Society has made the Bibles of a shape to fit into these ant-proof tin biscuit boxes.

MORAVIANS IN PANAMA.—The Moravians are earnestly thinking of extending their efforts to Panama, and a friend of their work has offered them the means to open up the work of evangelizing the French islands of Martinique and Guadeloupe in the West Indies.

THE SIZE OF AFRICA.—Referring to the size of Africa, Dan Crawford says in *The Record of Christian Work*: "Africa is far bigger than you think. Give me the whole of India, and in it goes. Now, the whole of China, and in that goes, too. Plus India and China give me Australia, and in these go easily. And still Africa, my Africa, like Oliver Twist, asks for more. So we will put in Europe. In it all goes, and even then I have what I believe the Vanderbilts call marginal millions. And yet you hear people speaking as if, when you are in Central Africa, you could live the life of a sort of week-ender, and just run out to see your friends the Joneses and Robinsons."

BOOK TABLE.

LUTHERGIRL. Ein Besuch im lutherischen Pfarrhause in Indien. By *Reinhold Freche*. Concordia Publishing House, St. Louis, Mo. Strong paper cover; 64 pages. Richly illustrated. Price, 30 cts.

Encouraged by the hearty welcome given the booklet *Vanji Bhumi*, the Foreign Mission Board of the Missouri Synod has sent forth this booklet. Missionary Freche, of India, tells us in this booklet in a very interesting way about the family life of the East Indian missionary. The 21 fine half-tone cuts in the booklet greatly increase its value. It would be a strange thing, indeed, if this book did not also greatly increase the interest of the reader in the work of foreign missions.

MINUTES OF THE 29TH GENERAL MEETING of the Ev. Luth. Synod of Missouri, etc. Concordia Publishing House, St. Louis, Mo. 64 pages. Price, 15 cts.

"This is the first English report of any general assembly of the German Lutheran Missouri Synod. The Secretary's aim has been to make this report brief, complete, intelligible, and inspiring." We assure the Secretary that he reached his aim, and we feel certain that, if the people knew how perfectly he had reached it, these minutes would be read by thousands.

DOGMATIK von A. Hoenecke. 18. Lieferung. Northwestern Publishing House, Milwaukee, Wis. 72 pages. Price, 40 cts.

This eighteenth part of Dr. Hoenecke's *Dogmatik* continues the treatment of the Prolegomena.

FROELICH SOLL MEIN HERZE SPRINGEN (All My Heart This Night Rejoices) and **WECHSELGESANG AUF WEIHNACHTEN** zwischen Pastor und Kindern. Worte nach Jesaja. Published by I. C. Strieter, 4510 Virginia Ave., St. Louis, Mo. Also to be had from Concordia Publishing House. Price of each, 25 cts.; \$2.00 per dozen.

Both of these Christmas compositions will enjoy popularity among us, we are sure. The music is bound to appeal to every lover of good sacred songs. The first-named is also furnished with an English text, and the latter has a separate word edition to be had at 10 cents per dozen and 50 cents per hundred.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Bethany, Yonkers, N. Y., \$13.00; Bethlehem, New Orleans, La., 50.00; Bethlehem, Monroe, N. C., 1.50; Grace, Greensboro, N. C., 11.25; station in High Point, N. C., 2.47; station in Elon College, N. C., 1.07; station in Winston, N. C., .50; Mount Calvary, Mount Pleasant, N. C., 3.00; Immanuel, Reimertown, N. C., 5.00; station in Napoleonville, La., 1.50; station in Johnson, La., .30; Zion, Gold Hill, N. C., 10.00; Mount Zion, Rocks, N. C., 10.00; Concordia, Rockwell, N. C., 4.00; Messiah, Fayetteville, N. C., .75; St. James, Southern Pines, N. C., 3.72; station in Washington, D. C., 2.83; station in Baltimore, Md., 1.44; St. Matthew, Meherrin, Va., 7.87; St. Paul, New Orleans, La., 40.00; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; St. John, Salisbury, N. C., 30.00.—Total, \$214.20.

St. Louis, Mo., October 1, 1914.

JOHN H. SCHULZE, Treasurer.
2211 Holly Ave.

Change of Address.

The new address of our Field Secretary is: Rev. N. J. Bakke, 512 Dover Place, St. Louis, Mo.

TERMS.

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Vol. XXXVI.

ST. LOUIS, MO., DECEMBER, 1914.

No. 12.

The Sweetest Story Ever Told.

The sweetest story ever told
Is that of Christ, our Lord,
Who came to Bethlehem of old
Great help us to afford.
Our human Brother He became,
And JESUS is His gracious name.

The sweetest story ever told
Is that of Christ, our King,
Of whom the shepherds by their fold
Heard angel voices sing,
"Glory to God, good will to men,
And peace shall reign on earth again!"

The sweetest story ever told
Is that of God's own Child,
Who myrrh and frankincense and gold
Received from sages mild
That from the Orient afar
Had traveled, guided by a star.

The sweetest story ever told
Is that of Jesse's Rod,
Who, as the prophets had foretold,
Appeased the wrath of God,
And, dying for us on the cross,
Made restitution for our loss.

The sweetest story ever told
Should be retold anew
Wherever sorrows manifold
The hearts of men pursue;
For he that trusts this heavenly Child
Rejoices — God is reconciled.

The sweetest story ever told
Will be the glorious theme
That will resound a thousandfold
Before the Throne Supreme,
Where saints with angels evermore
Our blessed Savior will adore.

H. OSTERHUS.

Unto Us a Child Is Born, Unto Us a Son Is Given.

Thus the holy prophet exultantly cries out in view of the future birth of the Messiah: The powerful faith of the holy seer leaps over the intervening centuries, and speaks of that which is to happen as though it had already occurred. "Unto us a Child is born, unto us a Son is given," he says. And he says, "Unto us, us." The whole world, all sinners, all the fallen children of Adam, shall have part in this Child, this Son; all the nations of the world shall be blessed in Him. For the prophet is not announcing the birth of an ordinary child, whose advent will fill a few hearts with joy, but this Child of which Isaiah here speaks is none other than the only-begotten Son of the Most High, the great God Himself.

This is the Christ, our God and Lord,
Who in all need shall help afford;
He will Himself your Savior be
From all your sins to make you free.

He is speaking of none other than the long-expected Messiah; of the Prophet greater than Moses; of the Priest greater than Aaron; of the King greater than David; of the Star of Jacob and the Scepter of Judah. What the fathers most desired, what they longed for many a year, the prophet sees fulfilled in glory, and at the sight he exults: "Unto us a Child is born, unto us a Son is given." — And what a wonderful description Isaiah gives of the Messiah, of the Savior, when he continues: "And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace!"

Wonderful is the first name of the Savior, and most appropriate it is. He is wonderful in person.

The Creator of all things, He becomes a little child; the infinite God lies at Mary's bosom; the rich Lord of heaven is wrapped in swaddling-clothes, and lies on a coarse bed of straw. Wonderful is also the manner in which He performs His work of redemption. He comes to free us from our enemies, and is Himself defeated; He would heal us from our wounds, and is Himself wounded; He comes to gain life for us, and must Himself die. But by His wounds we are healed; His defeat is our victory; His death is our life.

Counselor is His second name. Our distress was great; no man, no angel, could counsel or help us. God was our enemy, hell was our doom. There seemed to be no way of escape for us. Then came Jesus, who of God was made unto us Wisdom, and He proclaimed unto us God's eternal counsel for our salvation.

The Mighty God is His third name. He is not only divine Wisdom, but divine Power. Such has He been from all eternity; such He proved Himself to be at the Creation; for "all things were made by Him, and without Him was not anything made that was made." And the mighty God He was when He walked upon earth in the form of a servant. The wind hushed, and the sea became calm at His word, the blind received their sight, the deaf heard, the lame walked, and the lepers were cleansed. His word dispelled the shadows of the grave, and loosed the bonds of death. He freed us from the slavery of Satan, the chains of sin, and the curse of the Law. And we still say, "Thine is the power." His power is mighty in us. It is His mighty arm that preserves and rules His people on earth.

The Everlasting Father the prophet further calls Him. How lovely, precious, and comforting is this name! Not satisfied with having proved His love to us heretofore, He would be our dear Father in all eternity. What a blessed lot is ours to have such a Father, who assures us of His abiding love, enduring faithfulness, and eternal protection, and who will, on the last day, take us out of this strange land into our eternal home!

Finally the prophet calls Jesus *The Prince of Peace*. Through Him peace has come into this strife-ridden world, peace with God and peace of conscience. He has reconciled us with God, so that we can now sing:

God showeth His good will to men,
And peace shall reign on earth again;
Oh! thank Him for His goodness.

F. J. L.

Pay That Thou Owest!

The man who willfully does not meet his financial obligations is judged to be a dishonest man. The Bible explicitly classes him who will not pay his debts among the wicked. It is universally conceded that even common justice should prompt us to pay what we owe to our neighbor. Now, in this connection permit me to call your attention to a word of St. Paul. He writes Rom. 1, 14: "I am a debtor both to the Greeks and to the barbarians, both to the wise and to the foolish." These words Paul speaks not only as an apostle, but as a Christian. The Christian is a debtor to his fellow-men, be they far or near. What does he owe them? Why, the Gospel of Jesus Christ. The Christian, be he an apostle, a pastor, a missionary, or an ordinary church-member, when once the Gospel of Christ has taken firm hold of his heart, dare not withhold from others the benefits which he has received; he dare not repudiate his indebtedness; he dare not wrong his creditors, however far off they may be from him. By and through the Gospel, God has made him a depository of untold treasures for his fellow-men, and if he refuses to pay out these treasures, he becomes guilty of embezzlement. By bringing to him the Gospel, God has made every Christian a trustee for all that are yet without the glad tidings of salvation. The Christian alone has a knowledge of the true God and of the only way to salvation, and woe to him if he does not publish this knowledge to those sitting in darkness and in the shadow of death.

Do we ministers and members fully realize that on each of us the call is made, "Pay that thou owest"? We who would not for a moment think of repudiating a financial debt we owe, are we not often guilty of denying this far greater debt? We who would tremble at the thought of embezzling funds entrusted to our care, are we not guilty of withholding far greater treasures than the gold of India, when we withhold from the heathen the knowledge of the only true God and of the only salvation?

Think this over, dear friend. Missions, according to Paul's way of looking at them, are a debt and not a mere charity. You are not to support missions merely because your feelings have been stirred by pity, but because your conscience tells you that by supporting missions to your utmost ability you are only discharging a debt which you owe your fellow-men.

Some one has truly said: Too many Christians have only been *playing* at missions, instead of *working* at missions as the main business of their lives. Paul calls himself a debtor of the Jews and barbarians; he explicitly says that he owes them the Gospel. *And so do you.* If you are truly grateful for your own salvation through the Gospel; if you really want to obey Christ, who has commanded us to preach the Gospel to every creature; if you actually have compassion for your fellow-men, who would be forever lost without the Gospel; and if you are really convinced that the Gospel is the only remedy able to cure all the spiritual ailments of your fellow-men, — then you must also be convicted of the debt you owe them, and you cannot but be ready and willing to discharge it.

In Paul the conviction that he was a debtor to Greeks and barbarians was immediately followed by the resolution to discharge this debt, for he says, "So much as in me is, I am ready to preach the Gospel." May it be so with us, too! May the conviction of the debt we owe go hand in hand with the earnest desire to meet it. Then there will be no lack of missionaries, no lack of prayers, and no lack of money.

F. J. L.

Immanuel Lutheran Chapel.

That is the name of a new plant which has sprung up in our mission field in the North. This mission is located at 1524 Bergen St., Brooklyn, N. Y., where service is held every Sunday morning at eleven o'clock.

This mission had its beginning in the home of Mrs. Henry Plunkett, 1402 Bergen St., a former member of Grace Congregation at Concord, N. C. The parlor of Mrs. Plunkett was used as a preaching-place from June to October, 1912. After the rough weather had set in, it was quite inconvenient to hold services in one's parlor, and, having no other place, it was found necessary to close this preaching-place, at least temporarily.

After about a year and a half, during which time your missionary kept in touch with this field, another attempt was made to establish a permanent mission in Brooklyn. The first difficulty to be faced was, Where should we locate in a city of the size of Brooklyn? And the next question was how to secure a proper mission hall at a reasonable rate. After many disappointments these and many other minor difficulties were overcome. A store-room at

93 Utica Ave. was rented, a few camp-chairs and a small table were placed there, and with a supply of hymn-books, lent by Pastor Von Schlichten's congregation of Yonkers, and your missionary's hand Bible the place was now equipped for work.

Sunday, July 19, 1914, dates the opening of this mission hall. Two services were held. In the afternoon service 9 people were present, and 28 attended in the evening. After two and a half months in this place we have been able to secure a more comfortable place, with cheaper rent, at 1524 Bergen St., where we hope to remain for some time.

At the close of the Reformation service, which was held on Sunday evening, November 1, a meeting was held for the purpose of selecting a name for this mission. Several members of Bethany Congregation, of Yonkers, had accepted the invitation to be present in this meeting. From six names suggested the name Immanuel Lutheran Chapel was selected. —

In *Caldwell, N. J.*, a preaching-place has been opened. Through the direction of our Field Secretary, the Rev. N. J. Bakke, your missionary got in touch with Miss Sadie Mitchell, an ex-student of Immanuel College, Greensboro, N. C. After a few visits to the place a service was arranged. Here, too, we found a friend who was willing to open her house to us, in the person of Mrs. Arthur Berry. On Sunday evening, October 18, 15 assembled at this place to hear the Word of God. Another service was held on Thursday evening, October 29, at which we had an attendance of 12. In the future, God willing, we shall hold services in the home of Mrs. Berry once a month.

Caldwell is a place inhabited mostly by rich business men of New York City. But in and around this village is a colored population of about 75 people, 3 of whom are Lutherans who were members of our congregations in the South. There is no colored church in Caldwell.

May God, who has begun His work in these new fields, continue it until the day of His coming.

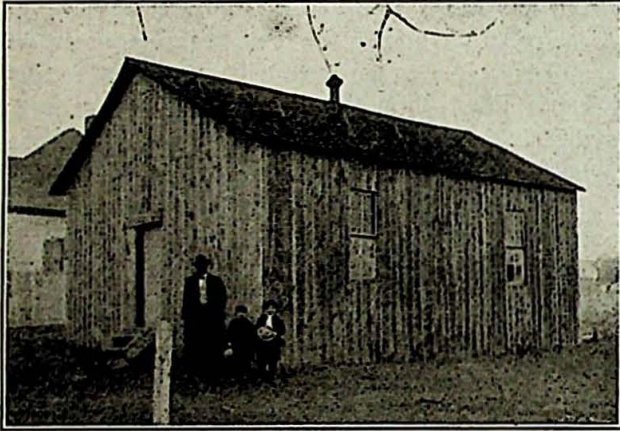
Sunday, November 1, was Rally Day in Bethany Congregation, Yonkers, N. Y. Armed with copies of *The Lutheran Messenger*, our little advertising medium, the members had gone forth to herald the coming of the Reformation festival. And their labors were not in vain, for a good crowd, quite a number of whom had never visited our church before, assembled in the service at 4 P. M., and listened attentively to a discourse showing how the Word of God was graciously restored to the Christian

Church through the work of the Reformation. Selections by a ladies' quartet and the choir contributed not a little to the beauty of the service. Special envelopes had been given out to the members and friends of the congregation for a building fund rally. And the people gave freely of their blessings. The collection for that service amounted to \$145.70. Copies of *A Short Historical Survey of the Lutheran Church*, by Pastor K. Kretzmann, were distributed at this service. May God bless the Church of the Reformation, that it may continue to spread His Word among those who are still in darkness.

W. O. H.

Salisbury, N. C.

Sunday, September 13, was a day of great importance and rejoicing for both old and young people



Old School, Salisbury, N. C.

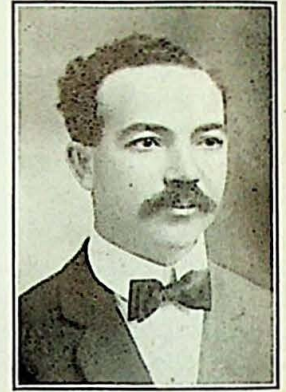
belonging to St. John's Lutheran Church, Salisbury, N. C. On that day they celebrated their annual Harvest and Mission Festival, and also dedicated their new schoolhouse, which had been in course of construction for nearly two months.

St. John's Chapel was elaborately and beautifully decorated with the various fruits and flowers of the season. Divine services were held the entire day. At 11 o'clock A. M. the Rev. John McDavid, of Charlotte, N. C., preached a harvest sermon to an appreciative audience, basing his remarks on Gen. 2, 9. After drawing a vivid picture of the anguish of the Hebrew mother and the dark and dismal conditions then existing, he showed clearly God's providence and care in this instance, and also how God always cares for His own.

In the afternoon, at 2.30, Prof. F. Berg, President of Immanuel College, delivered the dedication



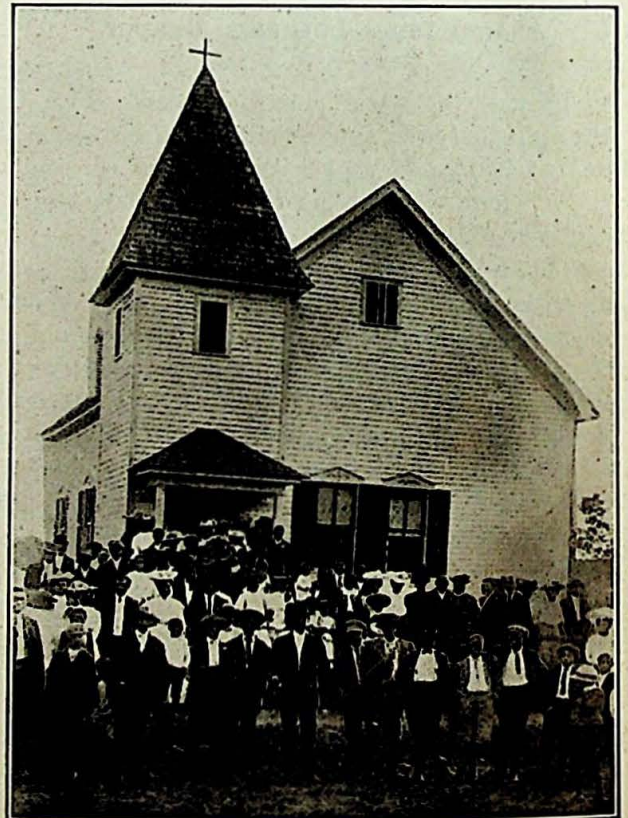
Rev. W. H. Lash.



Teacher J. F. M. Thalley.

sermon, using as his text John 21, 15: "Feed My Lambs." His sermon was timely and very appropriate for the occasion. Among other things said, he spoke of the joy that should fill each Lutheran heart at the fact that it became necessary to build a new schoolhouse, namely, that the Salisbury school had outgrown the old building. A large number of people expressed themselves as being delighted with the sermon.

At 8 P. M. Rev. O. Lynn preached a mission sermon, selecting as his text Gen. 4, 9. His was



St. John's Chapel, Salisbury, N. C.

a well-prepared sermon, and one filled with edifying thoughts.

The pastor and his congregation were especially glad to see that the sorely needed school-building was completed, and could be dedicated to God's service, and their hearts were truly thankful to God. The total amount of the collections raised on that day was \$33.88. It will be used to help pay the new school. From the time the new building was started until its completion pastor and congregation worked with might and main to raise the necessary amount subscribed by the congregation.

The building is a two-story structure, 52 feet long and 20 feet wide. It contains three recitation-rooms, 16×18, on the first floor and a large assembly-hall on the second floor. The building cost \$826.13. The Mission Board appropriated \$600 for the building, and the balance, \$226.13, the congregation pledged. Although the congregation is small, it has succeeded in raising nearly all it pledged to give since May 12, 1914, besides sending \$15 each month to the Mission Treasury, and defraying the other general church expenses.

Our parochial school at Salisbury is well attended. At present we have an enrollment of 86 pupils in the two departments, with the promise of more children as soon as cotton-picking will be over. With such a splendid sanitary building to invite the children into, we see no reason why our school cannot continue to be the best in Salisbury, as it has always borne that name since its establishment. We shall strive to ever more make it so.

M. V. L.

A Letter from New Orleans.

DEAR PIONEER:—

Luther Conference includes all the workers in the Colored Mission field of the Pelican State.

Wednesday, October 28, 1914, we had a joint service in Bethlehem, Washington and Dryades streets, New Orleans, La.

Rev. Ed. Schmidt, of St. Paul's Chapel, preached on the subject, "Why We Should Not Tire of the Gospel of Jesus Christ. First, Because the Gospel is a wonderful, glorious message. Secondly, Because its truth is well established." While we had no overlarge attendance on this night, the audience was attentive. The collection lifted could easily have been lifted by one man instead of two. It was well, however, to have two, not knowing but

that the gold and silver coins might have come in streams.

The first closed session, pastors and teachers, began Thursday morning, 9 A. M., with devotional exercises. Upon these followed the chairman's address. The chairman, Rev. Kramer, dwelt upon the many discouragements that beset the laborer in the Lord's vineyard. When they come, we grow weary. However, let us remember the promise we made on the day of our installation, and by that promise be inspired to new zeal and greater efforts in our work. God will not forsake us, but He will rather multiply unto us His blessings if we are truly faithful.

After the chairman's address the following officers were elected: President, Rev. G. M. Kramer; Vice-president, Rev. A. O. Friedrich; Secretary, Mr. A. Lange.

The following are the committees: Profs. H. Meibohm, A. R. Wilde, and W. Schrieber, on the Theme Committee; Revs. Ed. Schmidt, E. R. Berger, and Prof. Wm. Seeberry, on the Business Committee.

The first paper was a catechisation on the difference between the Gospel and the Law. The time being up, the Conference adjourned with prayer.

After devotional exercises, the afternoon session brought Teacher Meibohm's catechisation to a close. A lengthy and interesting discussion followed. The question of having a uniform course of study took up some time. It was resolved that each school-faculty should submit its complete course at a meeting to be held November 9, 1914, at Luther College. The object is to make one course of study for all the local schools.

The Sunday-school attendance came up for much consideration. Every one of us would like to see the attendance in proper proportion to the day-school attendance. The question of proselyting beyond the right sphere, of using more pressure by authority of the Fourth Commandment, and many more suggestions came up and would not down; but we could not come to a final and definite conclusion. The question must remain open until such time when a solution will be found, or some feasible plan proposed. The first afternoon session closed with the Lord's Prayer.

The first open session, Thursday night, was taken up by Teacher Vix with a paper on "The Duties of Parents to Their Children."

Friday morning, October 30, Conference opened as usual with devotional exercises. Conference then

heard a paper by Rev. A. O. Friedrich on "Comforting in Afflictions," which occupied the entire forenoon session, after which adjournment took place in the usual manner.

Friday afternoon we met again. It was decided to take up business matters at once. The Committee on Themes made its report. From this report Conference made the following assignments: 1. Bible History: "The Tower of Babel": Teacher Thompson. 2. "How to Teach Arithmetic": Teacher Wiley. 3. Catechisation for Primary Department: Teacher Pollert. 4. A Model Catechisation (theme optional): Teacher D. Meibohm. 5. "Worldliness of the Day": Rev. A. O. Friedrich. 6. "Faith Cure": Rev. E. R. Berger. 7. A Report on Colored Missions in General: Field Secretary N. J. Bakke.

Next in order was the report of the Committee on School Calendar, September, 1914, to June, 1915. The report submitted was adopted.

The report was followed by an interesting and earnest discussion as to how we might make our open sessions more interesting. We want more publicity, and we also want the members of our congregations to get up and talk.

We are to meet again next year at about the same time.

The Secretary was instructed to send a letter of remembrance to Teacher N. Seeberry, who is recuperating in Denver, Colo.

It was decided to give the Reformation Collection to the Mission Board.

Conference closed its sessions with the Lord's Prayer.

Friday night Rev. Ed. Schmidt spoke on Conversion in the second open session.

November 1, Sunday, we celebrated a joint Reformation festival at Bethlehem. Rev. E. R. Berger was the first speaker. His theme was: "The Chief Blessing of the Reformation of the Church. First, Wherein it consisted. Secondly, What we must do to retain it and, with it, all the other blessings of the Reformation." He was followed by Rev. A. O. Friedrich, who showed that Luther's Reformation finds its focus in his reassigning unto Law and Gospel their divinely appointed position in the plan of salvation. The Conference Choir enhanced the evening services with sacred selections, having practiced for that purpose between sessions.

The banner attendance we had at the night service, 300 people listening with rapt attention to the speakers. The collection, however, was easily lifted by the two collectors.

In conclusion it may be remarked that all papers read and the sermons preached gave evidence of great diligence on the part of the respective brethren. The conference, therefore, was profitable in more ways than one. Above all, we are resuming our work with renewed strength and zeal.

REPORTER LUTHER CONFERENCE.

Items of Interest from the Colored Mission Field.

MOUNT PLEASANT, N. C. — Missionary John Alston reports that his school is greatly in need of desks. Perhaps some congregation has a supply of usable desks which it would be willing to present to our mission school at Mount Pleasant. We are sure that the gift would be greatly appreciated.

PASSAGE OF A PERNICIOUS BILL AVERTED. — During the last session of the South Carolina legislature a certain Mr. Fortner introduced a bill prohibiting the employment of white teachers in colored schools. The passage of this bill would have been a calamity for the missions among the freedmen of the state. Luckily the bill did not pass, and now the people have shown their dissatisfaction with the author of the bill by refusing to elect him to a state office for which he was running.

NEGRO MORTALITY IN THE SOUTH. — Recent reports on the great mortality of negroes in the larger cities of the South ought to open the eyes of the people, and induce them to improve the sanitary conditions of the houses occupied by colored people. For social reasons colored people are able to rent only the poorest houses. The owners of these houses are generally averse to putting these houses into proper condition, and the city authorities often neglect to compel them to do so. The consequence is that the death-rate in the larger cities, such as New Orleans, Baltimore, Atlanta, and others, is twice that of the whites. In some of these cities the rate of deaths is more than 30 per thousand. It is about time that these cities begin to realize, not only their duty to the negro, but the fact that this high death-rate among the colored people is a menace to the white population as well.

F. J. L.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One single sin indulged in makes a hole you could put your head through. — *Charles Buxton.*

Items of General Missionary Interest.

CHINA. — In September, *President Yuan Shi Kai* took part in a Confucian religious ceremony in his official capacity as President of the Chinese Republic. Notwithstanding the denial of Yuan Shi Kai, this participation of the president in a public ceremony seems equivalent to the establishment of Confucianism as the state religion. Confucianism is also to be taught in the government schools. — Several of the most populous provinces of China have been devastated by floods. Famine can only be averted, it is said, by outside aid. More than eight million people are facing starvation. In some portions whole villages have been swept away, and thousands of lives have been destroyed. The American Norwegian Lutheran synods have a number of stations in the devastated provinces. — *Missionary Arndt*, of the Lutheran Mission Society, reports the baptism of four adults at Hankow. These are the first-fruits of this mission. — Several large Protestant mission societies have joined hands in establishing a *great university* at Nanking. All the societies interested are American. The faculty consists of 46 American and 56 Chinese teachers. The school was opened in September, and of the 400 students 300 are Christians. — It has been reported from *Northern China* that the officials of the Hing district have murdered 40 men, whose only crime was that they were lepers. Last year 50 poor lepers were massacred in the same district. These massacres prove that the Spirit of Christ still has much to overcome in barbarous China. — A report from *Chinkiang* has it that Christians have been persecuted by Chinese officials because they refused to worship idols. They were ordered to worship idols and their ancestors, and when they refused to do this, idols were placed in their yards, and tablets were hung on their walls. When the Christians persisted in their refusal to go back to the old custom, they were roughly handled. All the Christian men were taken out, bound with ropes, and led through the streets. Some fell down and were dragged for a considerable distance and suffered painful hurts. One man who went to the rescue of the Christians was severely cut on the head. Among the persecuted Christians were six native preachers.

AFRICA. — The *Moravian Church* intended to cede its mission province in German East Africa to another missionary society. Upon the urgent request of many members not to do so, the General

Synod of the Moravians, which convened a few months ago, decided to continue the work as heretofore, trusting that God would furnish the necessary means. This church numbers only about 45,000 members, and yet raises almost \$750,000 annually for missions. It has 106,000 souls under its care! — The *Leipzig Mission Society* has found it necessary to turn over its small Kamba-Mission in British East Africa to an English society. The German missionaries that will be relieved by this change will be utilized by the Leipzig Society to strengthen their body of workers on the mission field in German East Africa. — The *German Seminary* for the education of native workers in Togo recently celebrated its fiftieth anniversary. This seminary has, during the past fifty years, turned out hundreds of native workers. — A recent report from the *Kassai Valley*, in the Kongo State, speaks of great opportunities in that region. There are probably one and a half million of people in this region that are said to be ready for the Gospel. God grant that the light of the Word may soon be brought to these millions still sitting in darkness!

NORWEGIAN MISSION ENTERPRISE. — Four missionary rest-houses have been erected by the United Norwegian Synod, at a cost of \$4,000 each, on its seminary grounds at Minneapolis, Minn. These cottages have been completely furnished, so that the worn-out missionary families can go to housekeeping at once upon their arrival. The loving provision which this Synod thus has made for its weary and worn-out workers when they return on their furlough is an example of wisdom and love which might well be imitated by other bodies. This aggressive body of Lutherans is carrying on extensive missions in China and on the island of Madagascar.

MISSIONS OF TO-DAY. — More than 8,000 missionaries of both sexes from the United States and 38,000 native converts acting as missionaries are teaching the Christian faith throughout the world. They have converted 1,500,000 men, women, and children in all lands, and are bringing 75,000 more into the fold every year. Over 1,300,000 are learning the ways of Christianity in the 30,000 colleges, theological seminaries, training- and Sabbath-schools that have been established by American missionaries. The modern missionary is not only a spiritual adviser, but undertakes to cure physical ills as well. In the 600 hospitals and free dispensaries established in foreign lands, it is estimated that 3,000,000 treatments have been given by the 400 male and female doctors making up the foreign

missionary medical staff. In times of famine they distribute huge sums of money. The expenses of this vast campaign are enormous; but no country is as liberal as the United States. Last year the American people contributed nearly \$17,000,000 to promote the work, while all nations are spending about \$38,000,000 to support their 24,000 Christians and 112,000 native missionaries, who have gathered over 6,000,000 adherents in the faith.—*The United Presbyterian.* F. J. L.

Have You Accepted Freedom?

President Lincoln issued his famous proclamation of emancipation to four millions of slaves, and backed up the proclamation by the whole force of the army and navy of the United States. Many of the slaves at once accepted their freedom and fled from their old masters. Others refused to believe that the proclamation was true, or that the United States government could protect them, and prevent their being retaken and again reduced to slavery, and therefore would not leave their state of bondage; others freely chose to remain with their old masters.

When spiritual freedom is proclaimed to men in the precious Gospel of Jesus, there are, thank God! many that accept the glad tidings at their full value, and leave their old masters, sin and Satan. But, alas! not a few do as did many of the slaves; some doubt the sweet word of the Gospel and the power of Jesus to save them; others find the yoke of Satan light and the slavery of sin pleasant, and refuse to come out. How sad!

Have you accepted Christ's liberty, and chosen Him as your Lord and Master?

BOOK TABLE.

AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER auf das Jahr 1915. Concordia Publishing House, St. Louis, Mo. 104 pages. Price, 10 cts.

This is the well-known German annual of the Missouri Synod. It contains all the names of the professors, pastors, and teachers of the Synodical Conference, of the Norwegian Synod, of the Free Church of Saxony, and of the Australian Synod. It also gives much information concerning the educational and charitable institutions of these bodies. The annual has about thirty pages of interesting Christian reading-matter.

LEHRPLAN FUER GEMISCHTE SCHULEN DER EV.-LUTH. MISSOURISYNODE. Compiled by *Teacher H. J. H. Papke* and a committee. Concordia Publishing House, St. Louis, Mo. 38 pages. Price, 15 cts.

Teacher Papke has rendered parochial schoolteachers a great service in compiling this course of study for ungraded schools. We believe it based upon sound peda-

gogical principles and, therefore, eminently practical. Every pastor and teacher should procure a copy of this booklet, and give it a thorough examination, for it is brimful of good, sound suggestions. We venture to say that this course of study could easily be adopted in graded schools also. The outlines cover Religious Instruction, Language, Arithmetic, Writing, Singing, Geography, United States History, Nature Study, and Hygiene. A Daily Program for an Ungraded School is appended.

IMMANUEL. A German and English Christmas Liturgy. Compiled by the *Rev. John H. C. Fritz.* With new music by *I. C. Stricker.* Concordia Publishing House, St. Louis, Mo. Price: Single copies, 5 cts.; per dozen, 50 cts.; per hundred, \$3.75. Postage extra.

This unique program is so arranged that it may be successfully used in English, German, or German-English congregations. We are sure that its arrangement will particularly appeal where both languages must be considered in the Christmas exercises. The price is very low, and should guarantee a large sale.

DER HEILAND. Weihnachtsfeier von *Louis Zobel.* Concordia Publishing House, St. Louis, Mo. Price: Single copies, 5 cts.; per dozen, 40 cts.; per hundred, \$3.00. Postage extra.

A very usable German Christmas liturgy, containing a good selection of songs, a good catechisation, etc. A special program containing the hymns to be sung by the congregation may be had separately for 10 cts. per dozen, 30 cts. for fifty, 50 cts. per hundred. F. J. L.

Acknowledgments.

Received for *Colored Missions* from the following colored congregations: Mount Olive, Catawba, N. C., \$11.15; St. John, Salisbury, N. C., 47.50 (Sept.), 15.00 (Oct.); station in High Point, N. C., 1.19; station in Winston, N. C., .93; station in Elon College, N. C., .65; Bethlehem, New Orleans, La., 50.00; Bethel, Greenville, N. C., 9.00; Grace, Concord, N. C., 10.00 (Sept.), 10.00 (Oct.); Mount Calvary, Sandy Ridge, N. C., 17.76; Mount Calvary, Mount Pleasant, N. C., 10.00; station in Napoleonville, La., 3.35; station in Johnson, La., .80; Zion, Gold Hill, N. C., 3.00; Mount Zion, Rocks, N. C., 3.00; Concordia, Rockwell, N. C., 3.00; station in Richmond, Va., .80 (Sept.), .86 (Oct.); St. James, Southern Pines, N. C., 5.00; Messiah, Fayetteville, N. C., .98; St. Matthew, Meherrin, Va., 8.43; station in Washington, D. C., 1.64; station in Baltimore, Md., .64; St. Paul, New Orleans, La., 40.00; St. Paul, Charlotte, N. C., 11.00; Mount Zion, Meyersville, N. C., 3.00; Bethany, Yonkers, N. Y., 13.00; station in Brooklyn, N. Y., 2.00.—*Total*, \$212.03.

For *Saxon Free Church*, from Bethlehem, New Orleans, La., \$2.00.

St. Louis, Mo., November 1, 1914.

JOHN H. SCHULZE, *Treasurer.*
2211 Holly Ave.

TERMS.

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

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